

Liberating the Land — Mildred Loomis

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Poverty: Are you part of the solution
or part of the problem ? — M. Jensen

Rumors of Change — Hudson Jerome

GREEN REVOLUTION

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GREEN

HENRY GEORGE

PROGRESS & POVERTY

GREEN REVOLUTION

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founder	Mildred J. Loomis
guest editors	M. Loomis & Jubal
associate editor	Walter P. Chase
energy editor	Jack Arnold
art editor	Suzette Olsen

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September 1977

SPECIAL THANKS for helping with this issue to:

Piper Martin, Jeff Riach, Linda Spiesel,
Anne Shumway, Melissa Gilcrest

Cover by Suzette Olsen

Dear GR,

...I enjoy all the issues but I'm approaching 70...and I get behind in reading the issues...

I'm ss-i-o-w as molasses

and old

and tired.

It is, however, a continuing delight to hear that some young people are traveling a better road.

—K. Meek

Dear Folks at the School of Living,

I recently purchased my first copy of **Green Revolution** which I am enjoying. I was attracted by your School of Living, and I am writing now to get more information about the programs you offer. I am currently considering moving east and changing from a city to a rural lifestyle. Your intern and apprenticeship training sound as if they could offer me support and training in making this transition.

...Many thanks for the service you are doing. I look forward to hearing from you soon.

—Christopher Starshine (Shine)

Gentlepeople:

I have just returned home from the "Ecology & Modern Homestead" Seminar at Sonnewald Homestead with the Lefevers—which I enjoyed tremendously, rain & all. As a result of my unforgettable experiences there with Tim, Grace, Dan and Linda, I am quite excited about the prospect of attending other seminars and the chance to see how other homesteads and centers are operating.

—Barb Sheim-Gordon

Dear GR,

I'm too atypical—let the others decide. But I would like to see some articles on Borsodi's early economic contributions, before he went in for all-embracing categorizing philosophy (which, I'm afraid, took all the limelight away, interesting as it may be).

—Mel Most

Letters continued on inside back cover

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READER SURVEY RESULTS

Thanks for the fine response to our reader survey! It now looks like we will have several hundred survey forms to analyze and if you haven't yet returned your questionnaire please get it in the mail, now. The following is a preliminary report on the results from the first 35 forms that were returned.

We asked you to tell us what you wanted to see more or less of in GR. The percent that wanted more of the following is shown below.

91%	Resource Information
87%	Decentralist Articles
80%	How To Information
75%	Energy Information
69%	Book and Magazine Reviews
58%	Agricultural Information
50%	Political Analysis
47%	Art and/or Poetry

We also asked you to rate on a scale of 1 to 5, with 1 low and 5 high, the following articles or features of GR.

Here are the results:

The article, "Economics as if Priceless Things Have Value", in the June issue; 3.8 average. "The Aquarian Research Foundation Newsletter"; 2.8 average. The regular "Land Trust" feature; 3.3 average. The article, "Spiritual Tyranny", a reprint in the March issue; 3.3 average. The article, "Middle Aged Males in Communes", in the April issue; 3.3 average. The editorial, "Moving Towards Community", in the April issue; 3.8 average. Coverage of the "Seabrook Occupation", in the May issue; 3.6 average. Your overall pleasure or displeasure with GR; 4.0 average.

Thanks for your letters, your offers of support and assistance and all of the subscriptions and donations that you have sent! We will try very hard to be worthy of your confidence and take your suggestions and use them to help make GR a better source of information and communication. Watch for the October issue on Decentralizing the Media.

Yes, I want to stay informed and to help bring about a better world.

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THE CALL OF LIBERTY

—HENRY GEORGE

The following article was written and delivered as speech by Henry George, on July 4, 1877, one hundred years ago. It is excerpted from his book "Progress and Poverty" abridged edition, paper back, Robert Schalkenbach Foundation, 50 E. 69th. St., NY, NY 10021 for \$3.00.

The reform I have proposed accords with all that is politically, socially, or morally desirable. It has the qualities of a true reform, for it will make all other reforms easier. What is it but the carrying out in letter and spirit of Independence—the "self-evident" truth that is the heart and soul of the Declaration—"That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among them are life, liberty, and the pursuit of happiness."

These rights are denied when the equal right to land—on which and by which alone men can live—is denied. Equality of political rights will not compensate for the denial of the equal right to the bounty of nature. Political liberty, when the equal right to land is denied, becomes, as population increases and invention goes on, merely the liberty to compete for employment at starvation wages.

We honor Liberty in name and form. We set up her statues and sound her praises. But we have not fully trusted her. And without growth so grow her demands. She will have half-service.

Liberty! it is a word to conjure with, not to vex the ear in empty boastings. For Liberty means Justice, and Justice is the natural law—the law of health and symmetry and strength, of fraternity and co-operation.

They who look upon Liberty as having accomplished her mission when she has abolished hereditary privileges and given men the ballot, who think of her as having no further relations to the everyday affairs of life, have not seen her real grandeur—to them the poets who have sung of her must seem rhapsodists, and her martyrs fools. As the sun is the lord of life, as well as the light; as his beams not merely pierce the clouds but support all growth, supply all motion, and call forth from what would otherwise be a cold and inert mass all the infinite diversities of being and beauty, so is liberty to mankind. It is not for an abstraction that men have toiled and died; that in every age the witnesses of Liberty have stood forth, and the martyrs of Liberty have suffered.

We speak of Liberty as one thing, and of virtue, wealth, knowledge, invention, national strength and national independence as other things. But of all these, Liberty is the source, the mother, the necessary condition. She is to virtue what light is to colour; to wealth what sunshine is to grain; to knowledge what eyes are to sight. She is the genius of invention, the brawn of national strength, the spirit of national independence. Where Liberty rises, there virtue grows, wealth increases, knowledge expands, invention multiplies human powers, and in strength and spirit the

freer nation rises among her neighbours as Saul amid his brethern—taller and fairer. Where Liberty sinks, there virtue fades, wealth diminishes, knowledge is forgotten, invention ceases, and empires once mighty in arms and arts become a helpless prey to freer barbarians.

Only in broken gleams and partial light has the sun of Liberty yet beamed among men, but all progress hath she called forth.

Liberty came to a race of slaves crouching under Egyptian whips, and led them forth from the house of bondage. She hardened them in the desert and made of them a race of conquerors. The free spirit of the Mosaic law took their thinkers up to heights where they beheld the unity of God, and inspired their poets with strains that yet phrase the highest exaltations of thought. Liberty dawned on the Phoenician coast, and ships passed the Pillars of Hercules to plough the unknown sea. She shed a partial light on Greece, and marble grew to shapes of ideal beauty, words became the instruments of subtlest thought, and against the scanty militia of free cities the countless hosts of the Great King broke like surges against a rock. She cast her beams on the four-acre farms of Italian husbandmen, and born of her strength a power came forth that conquered the world. They glinted from shields of German warriors, and Augustus wept his legions. Out of the night that followed the eclipse, her slanting rays fell again in free cities, and a lost learning revived, modern civilization began, a new world was unveiled; and as Liberty grew, so grew art, wealth, power, knowledge and refinement.

Shall we not trust her?



MOSES (1400 BC): The land shall not be sold forever: for the land is Mine: for ye are strangers and sojourners with Me. *Leviticus XXV.*

In our time, as in times before, creep on the insidious forces that, producing inequality, destroy Liberty. On the horizon the clouds begin to lower. Liberty calls to us again. We must follow her further; we must trust her fully. Either we must wholly accept her or she will not stay. It is not enough that men should vote; it is not enough that they should be theoretically equal before the law. They must have Liberty to avail themselves of the opportunities and means of life; they must stand on equal terms with reference to the bounty of nature. Either this, or Liberty withdraws her light! Either this, or darkness comes on, and the very forces that progress

has evolved turn to powers that work destruction. This is the universal law. This is the lesson of the centuries. Unless its foundations be laid in justice the social structure cannot stand.

Our primary social adjustment is a denial of justice. **In allowing one man to own land on which and from which other men must live, we have made them bondsmen in a degree that increases as material progress goes on.** This is the subtle alchemy, that in ways they do not realize, is extracting from the masses in every civilized country the fruits of their weary toil, is instituting a harder and more hopeless slavery in place of that which has been destroyed and is bringing political despotism out of political freedom.

It is this that turns the blessings of material progress into a curse. It is this that crowds human beings into noisome cellars and squalid tenement houses; that fills prisons and brothels; that goads men with want and consumes them with greed; that robs women of the grace and beauty of perfect womanhood; that takes from little children the joy of innocence of life's morning.

Civilization so based cannot continue. The eternal laws of the universe forbid it. Ruins of dead empires testify, and the witness that is in every soul answers, that it cannot be. Something grander than benevolence, something more august than charity—justice herself—demands of us to right this wrong. Justice that will not be denied; that cannot be put off—Justice that with the scales carries the sword. Shall we ward the stroke with liturgies and prayers? Shall we avert the decrees of immutable law by raising churches when hungry infants moan and weary mothers weep?

Though it may take the language of prayer, it is blasphemy that attributes to the inscrutable decrees of Providence the suffering and brutishness that come of poverty; that turns with folded hands to the All-Father and lays on Him the responsibility for the want and crime of our great cities. A merciful man would have better ordered the world; a just man would crush with his foot such an ulcerous anthill. It is not the Almighty, but we who are responsible for the vice and misery that fester amid our civilization. The Creator showers upon us His gifts—more than enough for all. But like swine scrambling for food, we tread them in the mire—tread them in the mire, while we tear and rend each other!

In the very centres of our civilization today are want and suffering enough to make sick at heart whoever does not close his eyes and steel his nerves. Dare we turn to the Creator and ask Him to relieve it? Supposing the prayer were heard, and there should glow in the sun a greater power; new virtue fill the air; fresh vigour the soil; that for every blade of grass that now grows two should spring up, and the seed that now increases fifty-fold should increase a hundred-fold. Would poverty be abated or want relieved? Manifestly no! Whatever benefit would accrue would be but

temporary. The new powers streaming through material universe could be utilized only through land. While land remained private property, the classes that now monopolize the bounty of the Creator would monopolize all the new bounty. Rents would increase, but wages would remain at subsistence level.

Can it be that the gifts of the Creator may be thus mis-appropriated with impunity? Is it a light thing that labour should be robbed of its earnings while greed rolls in wealth—that the many should want while the few are surfeited? Turn to history, and on every page may be read the lesson that such wrong never goes unpunished; that the nemesis that follows injustice never falters nor sleeps. Look around today. Can this state of things continue? Nay; the pillars of the state are trembling even now, and the very foundations of society begin to quiver with pent-up forces that glow underneath. The struggle that must either revivify, or convulse in ruin, is near at hand, if it be not already begun.

The fiat has gone forth! With steam and electricity, and the new powers born of progress, forces have entered the world that will either compel us to a higher plane or overwhelm us—as nation after nation, as civilization after civilization, have been overwhelmed before. Between democratic ideas and the aristocratic adjustments of society there is an irreconcilable conflict. We cannot go on permitting men to vote and forcing them to tramp. We cannot go on educating boys and girls in our public schools and at the same time refuse them the right to earn an honest living. We cannot go on prating of the inalienable rights of man and at the same time deny the inalienable right to the bounty of the Creator.

But if, while there is yet time, we turn to Justice and obey her, if we trust Liberty and follow her, and dangers that now threaten must disappear, the forces that now menace will turn to agencies of elevation. Think of the powers now wasted, the infinite fields of knowledge yet to be explored, the possibilities of which the wondrous inventions of this century give us but a hint. With want destroyed; with greed changed to noble passions; with the fraternity that is born of equality taking the place of the jealousy and fear that now array men against each other; with mental power loosed by conditions that give to the humblest comfort and leisure; and who shall measure the heights to which our civilization may soar? Words fail the thought! It is the Golden Age of which poets have sung and high-raised seers have told in metaphor. It is the glorious vision that has always haunted man with gleams of fitful splendour. It is what he saw whose eyes at Patmos were closed in a trance. It is the culmination of Christianity—the City of God on earth, with its walls of jasper and its gates of pearl! It is the reign of the Prince of Peace!



BASIC GEORGIST ECONOMICS IN A NUTSHELL

Labor, using capital, produces all wealth; but labor cannot create the materials out of which to produce wealth. It can get what it needs for this purpose only from the land, and then with or without the aid of capital, change its form or location to make it fit some human desire. Labor **must** have land before it can employ itself.

Land held out of use creates an artificial scarcity, and the greater the portion held out, the greater the scarcity. This is why every civilized country exhibits symptoms resembling those of over-population. It is not that a country does not have the resources from which its people could be comfortably supported, but because so many of these resources are held out of use, labor either must work the poorer land, or must pay the high rents land speculations cause, for permission to use the better grades. And as rents increase, labor is forced to give us a larger and larger portion.

—Bowen and Rusby from *Economics Simplified*

THE UNIQUENESS OF HENRY GEORGE

—M. JENSEN

Almost all economists, from Adam Smith to (and including) Henry George and Karl Marx, agree with Ricardo's **natural law of rent of land**: "Rent is the **difference** between the production on the best land in use, and the product of equal energy on the least productive land in use" **Rent of land** is the first cost of production.

"Wages (and interest, for interest is really the wages of capital) is that product (or portion of wealth) left after the rent of land is paid." As rent goes up, the portion left for wages (and interest) goes down.

Few dispute the logic of these conclusions. The dispute, and sometimes conflict and war, comes over **how the rent of land, wages, and interest are distributed**.

Here Henry George was unique. He differed from both Adam Smith and Karl Marx. Adam Smith would **individualize** rent, wages and interest; all three would go into private (individual and corporate) hands, i.e., Capitalism. Karl Marx would **socialize** rent of land wages and interest; all three would go into government hands, i.e., Communism.

Henry George would socialize **only** the rent of land (i.e., its fertility value and its site value.) Henry George would not socialize or nationalize land itself. Title to land would remain in the users' hands, and they would determine its use. They would pay only rent of land to the community or local government. **All wages and interest would remain in private hands.**

Because the laws of rent and wages are central in basic economics, the **Green Revolution** gives a step-by-step development of these natural economic laws, in the following columns.

THE EFFECT OF LAND SPECULATION ON WAGES AND EMPLOYMENT

(The following is based on, and generously quoted from, **Economics Simplified** by Bowen and Rusby.)

Increased production, advances in the arts and sciences, improved methods and machinery—none of these can **cause** low wages or unemployment. (The **natural** result of these things is increased employment and higher wages.) Yet any one of them can (and frequently does), under present day conditions, occur

at the same time as low wages and unemployment. Because of this association, it is very easy—unless one is familiar with economic principles—to regard this as "cause and effect."

The use of more effective methods and machinery, for example, makes possible an increased production of wealth per capita, from any given land, thus **tending to increase** wages and employment. Even if this tendency were offset by gradually resorting to lower grades of land (so that rents go up, while the portion of production left for wages goes down), benefits from increased production would **normally** go directly to wages, counterbalancing the loss due to the gradual use of poorer land.

But the **gradual** bringing into use of poorer and poorer land as actual necessity compels its use, is **not** the process which has been followed. The original pioneers did not, (nor do people now), acquire such land as they needed for actual use. Since it is seen that in spite of occasional recessions, land in any growing community tends to increase in value, many seek to secure more land than they need for their own use. They hope that by holding the land for a future rise in price, they may realize a profit.

Let us use figures 1 and 2 below to illustrate the effect of holding **unused** land. In these figures, "grade = 100" symbolizes land that produces 100 units (bushels or tons, for example) for a given amount of labor or energy expended. Then "80" is the grade of land that produces only 80 of the same units for the same labor or energy. Manifestly, those who must use "80" land are in a less desirable position. To equalize this situation, "rent" is made a community product, for the benefit of **all** land users.

In figure 1, "rent = 20" symbolizes an amount equal to 20 times the value of each unit—(e.g., \$1,000/ton of soybeans might be the value of each unit)—to be paid to the whole community by the users of the better land. This is because the **difference** between production on the best land **in use** and the least productive land **in use**, is 20 units. "Wages = 80" would then symbolize 80 times \$1,000 (for each of the 80 "tons of soybeans" produced on the "grade 80" land.) Thus **equalized wages** ("80") for equal labor and energy expended, would result on all the land, after rent ("20") is paid by the users of the best ("100") land.

Let us suppose that five families come into a country to settle, and that there is enough of the best ("100") grade of land to support only three families. If each family takes up only such land as it can use, we would have a condition illustrated in Figure 1: three families on the "100" land, and two families on less productive land, here designated as "80" land. Here the total amount of rent for the community of five families would be "60", and the total wages for the whole community would be "400".

figure 1

100	80	60	40	20	(below 20)
USED	USED				
100	80	60	40	20	(below 20)
USED	USED				
100	80	60	40	20	(below 20)
USED					

total rent = $3 \times 20 = 60$ (paid by users of "100" land).

total wages = $(100 + 100 + 100 + 80 + 80) - 60 \text{ 'rent'} = 400$.

But suppose the first family to arrive pre-empts all the best ("100") land, instead of only one-third of it; the second family takes all of the "80" land; the third family takes all of the "60" land; the fourth family all of the "40" land. When the fifth family arrives there is nothing available for them better than the fifth grade, which will produce only 20 units, with the same labor and energy expended that produce 100, 80, 60, and 40 units, respectively, on their neighbors' land. We would then have the condition illustrated in Figure 2. This time the total amount of rent for the community of five families would be "200", and the total wages for the whole community would be only "100".

figure 2

100	80	60	40	20	
USED	USED	USED	USED	USED	
100	80	60	40	20	
100	80	60	40	20	

total rent = $80 + 60 + 40 + 20 = 200$ (paid by users of all land except "20" land);

total wages = $100 + 80 + 60 + 40 + 20 - 200 \text{ 'rent'} = 100$

or
total wages = $20 + 20 + 20 + 20 + 20 = 100$ (identical)

Most of the land will be idle. Total production will be low because many producers are forced to use the poorer grades of land. Since "wages" are determined by what a person can make working for oneself on the best land available to him/her, basic wages will be down to "20"! The combined wages will amount to only "20" x 5, or "100".

This is the Frankenstein—this increasing struggle to get a living—which society has set up and fostered, until now it threatens to destroy civilization itself.

When all the better grade lands in any country are taken up, and producers are compelled to work on poor land, this result must follow: rents will absorb most of the product, with both production and wages correspondingly low.

This is the condition which confronts us today. Land speculation, the holding of land out of use or put to partial use, has pushed our people to the very edge of the desert, or actually into it, in search of an opportunity to make a living, while a great part of our most productive lands are held out of use, or are inadequately used. This has raised rents all over the country enormously above what they naturally would

be, and has forced wages down. This explains why, with practically unlimited resources, we have millions of unemployed, with low wages the rule and not the exception; and also why Labor, out of its own wages, cannot buy all the things which Labor produces.

If the five families referred to in these illustrations had taken up only such land as they could use, as in Figure 1, rents would not be unnaturally high. The sum of the natural rents resulting from the people's need for land would be 60. But because so much land is held out of use, as in Figure 2, a speculative rent is added to the natural rent, bringing the total rent to 200.

While increased population may also raise rents, the natural effect is to increase production and to raise wages greatly in excess of the increase in rents; for they can never cause rents to increase until they have increased production and wages. But holding of land out of use never increases production, never raises wages; it only raises rents at the expense of producers and laborers. Because it pushes producers out to poorer and poorer land, where their efforts will produce less, it lowers production, lowers wages, and brings with it not one extenuating blessing—nothing but unemployment, a lowered standard of living, and a growing hardship in the struggle for existence.

At first glance it might seem that the effect of land speculation on rent and wages as shown in Figure 2 were exaggerated. But in fact this illustration only begins to tell the tale. The difference between the productivity on the best land in use and the poorest land in the United States is much greater than 5 to 1, as represented in this figure. Today we do not have any "20" free land—we have no more free land at all. Instead of everyone having a place to work, even on some poor land, we have millions out of work with nowhere at all to employ themselves.

On every hand one finds the evils of land speculation. In Saskatchewan, where it requires two men, four horses and four days to take a load of baled hay to the railroad and return, it was necessary to camp out one night in each direction. They were making the poorest kind of living. On being asked why they had come so far to farm when there were thousands of acres of vacant virgin soil near the railroad, they replied, "Oh, they want \$300 an acre for that land; we got this for \$10, and we could pay no more."

Results of land speculation are the same in town and city, where some of the most easily accessible land and most valued sites are either quite vacant or inadequately occupied by what are termed 'taxpayers'. The highly speculative prices at which these lands are held, force business men to the outskirts, though their efforts produce less there.

It would be difficult it not impossible to find a locality, in this, or in any other civilized country, where land speculation does not interfere with production.

Labor using capital, (where capital is defined as the tools, equipment, factories, trucks, buildings, etc., used to produce wealth), produces all wealth, but labor cannot create the materials out of which wealth comes. It can get what it needs only from the land, then, with or without the aid of capital, change its form or location to make wealth fit some human desire.

Labor must have land before it can employ itself. Land held out of use creates an artificial scarcity. This is why every civilized country exhibits symptoms resembling those of over-population. It is not because a country does not have the resources from which its

people could be comfortably supported, but because so many of these resources are held out of use. Labor either must work the poorer lands, or must pay high prices or rent for permission to use the better grades of land. And as rents increase, labor is forced to give up a larger and larger portion of the wealth it produces—for what?

Consider this: in 1626 the whole island of Manhattan sold for goods said to have been worth \$24.00. Since then the land in downtown Manhattan has sold at the rate of over \$28,000,000 an acre. This means that a return of this tremendous sum had to come out of what was produced on the spot before the producers could have anything for themselves. Why should this be so? The capitalist supplies the building and equipment; therefore, capital is necessary and useful in production. Labor uses the capital supplied and exerts the human energy needed in production; therefore labor is useful and necessary. If Labor (using capital) produces all wealth, what does the land owner contribute?

A moment's reflection will show that the land-owner, as such, does absolutely nothing for which he is justified in making a charge. He does not supply the land, for Nature does that.

Suppose by some edict, all labor were to be abolished—men and women were prevented from doing work of any kind. The result would be that within a relatively short time, humankind would disappear from the earth. Humanity would have no food, clothing or shelter, nor any way to get any of these things. Labor is necessary if humankind is to exist.

SPECULATION IN LAND VS.

SPECULATION IN LABOR PRODUCTS

Or suppose by some edict all capital were permanently abolished. Though a part (those on farms and land) of mankind might be able to exist, civilization would be turned back to barbarism. Civilization as we know it would cease. Our ability to produce as abundantly as we do now, is due to the fact that we have learned to use capital efficiently. Capital is necessary if our civilization is to continue.

But suppose that by some edict, we could abolish the system which permits a land-holder to charge another for the use of the earth, which the seller cannot or will not use. Neither civilization nor society would be injured. But to the contrary, producers would then be free to use the enormously productive lands now held idle. Speculative rents would disappear and involuntary unemployment would be impossible; production and wages would be enormously increased. Not only is land speculation unnecessary, but it is harmful to society and retards the progress of civilization.

Are the harmful results of speculation in land in any way paralleled by the results of speculation in labor products? By no means. Given free competition, any ill effects from speculation in labor products must be very temporary. If speculation in any given labor product raises its price, this increased price will attract others to the making or raising that article; and this increased production with free competition in marketing it, will bring the price back to a normal level.

Also wealth tends to deteriorate as soon as produced. produced. If it is not sold soon after it is produced, it tends to become worthless. Therefore speculation in a

labor product can raise its price only for a comparatively short time—until producers can bring a similar goods or other goods which will answer the same purpose to the market. And if consumers refuse to buy at the higher prices set by the speculator, even this temporary advantage is lost to him or her.

On the contrary, land is a fixed quantity. When its prices advance, no one can bring the price down again by producing more land. Nor does land need to be sold at a particular time, for it does not usually deteriorate by being held out of use—its value may increase even more when unused. Customers may refuse to buy a labor product when they believe its price is too high; but labor cannot refuse to use land. If we are to continue to exist, we must use land, however high its price may be.

Therefore any hardship caused by speculation in labor products must be trivial in comparison with the hardships caused by speculation in land.

OWNERSHIP OF LAND A PRIVILEGE

Ownership of land is simply a privilege which permits the owner to take from producers without giving anything in return. When land is either sold or rented, that which is really sold or rented is an "opportunity to work." The withholding of land from use means the withholding of potential jobs, and the price which will be charged for these opportunities to work will be "all the traffic will bear", i.e., all above what producers could make working for themselves on the best land free to them; or where there is no more free land, all above the subsistence level.

Western Civilization is based upon giving a service for service. The more fully this principle is observed in any community, the higher the civilization in that community. When we buy an article of wealth, we exchange the results of our labor for the labor of whoever produced the article we buy. We exchange service for service and both buyer and seller are benefitted by the transaction. But when we buy or rent land, we give up the results of our labor without getting the result of the labor of another in return, while the land-owner is enriched without working. Here, instead of there being given service for service, there is service given by one party but none by the other.

There is a very general impression that it is the capitalist who receives most of the benefits which come from material progress. The capitalist is blamed for low wages and unemployment. Our present industrial system is often called "capitalistic" in scorn and condemnation. But consider: the only return received by a capitalist, as a capitalist, above replacement of capital is interest. (This is his payment for supplying the capital.)

If under the present system, increased population, improved machinery or anything else, were to make it possible to produce twice as much as illustrated in figure 2, would the increase go to the capitalist? Absolutely not. Nor would it go to labor, who pay interest for the capital borrowed. Practically the whole increase would go to the land-owner, because the rental and selling value of land would increase. See figure 3. In this figure, the productive capacity of each piece of land has doubled, but while wages doubled to 200 the rent also doubled to 400.

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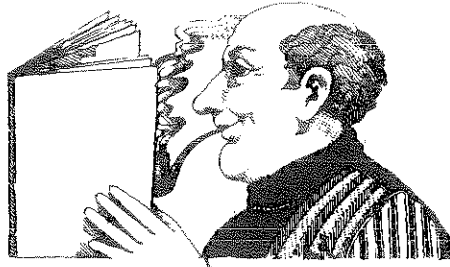
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Book Review



TWO COUNTER-CULTURE DECENTRALISTS

—MILDRED J. LOOMIS

Post Industrial Agrarianism of Ralph Borsodi and Austin J. Wright; by R. Patrick Norris, University of Minnesota 1976, 250 pages. Reviewed by Mildred J. Loomis.

A persistent search goes on for economic, political and social practices that do not cause conflict and which do not contribute to open war. Many have found such institutions in what is termed the post-industrial or counter revolution, but which has long been known in some quarters as the decentralist movement.

So wide spread and well founded are decentralist ideas and practices that they are now returning to our shores from England by way of E. F. Schumacher's, **Small Is Beautiful**, from Mexico by Ivan Illich's, **Deschooling Society**, from France by Vasel del Lanzo's, **Community of the Arc**, from Italy by Daniel Dolci, etc. But the U.S. has its own contributions to decentralism in the early voice and life-time action of Ralph Borsodi, and in the novels of Austin Tappan Wright. Dr. R. Patrick Norris has brought these men vividly to attention in his 1976 thesis for his doctor's degree at the University of Minnesota. He reminds us of our agrarian origins and shows how ours became a society "contradictory and competing" with them. Informative stories on Borsodi and Wright tell what these two men did about it, and what others today might do.

Norris traces Borsodi from his boyhood in Manhattan—his work there as a marketing-advertising counsellor to big firms; the influence on Borsodi's life of Henry George and other social radicals, all leading to Borsodi's disillusionment with urban life and monopolistic, centralized practices. Norris shows how Borsodi suited action to his principles. In 1918 the Borsodis' chucked white bread and devitalized cereals into the garbage can and turned to natural foods; his family

moved out of the city and built their own home of native rock (1928), produced all their food, resigned from a city job, and began publishing their findings, along with social implications of their new found lifestyle.

Borsodi reported the burden and evils of advertising and the increasing costs of distribution which ate up the savings gained through mass-production of food, clothing and shelter. In 1928 Borsodi startled thinkers with his full scale, penetrating critique of modern industrialism in **This Ugly Civilization**. Ten years later Borsodi elaborated for economists the ills of centralized and predatory economics in **Prosperity and Security**. He concluded "we must test every social, economic and political move by its effect on what is small and human." About the same time (1939) he predicted **Inflation is coming!** and wrote a unique global peace plan which integrated land reform with a World Authority and a World Patrol to make the production of armaments impossible.

Norris includes a chapter on Borsodi's effort to assist Dayton, Ohio with the unemployed of the Thirties via the back-to-the-land ethical land-tenure of Liberty Homesteads. He has another chapter on the School of Living near Suffern, N.Y. which from 1936 to 1945, was a center where prominent educators and persons in the vanguard of modern thought and action came to discuss and work in many new patterns and reforms.

The School demonstrated modern homesteading, decentralization, and domestic, small-scaled tools and technology. It was in the forefront of the organic gardening and natural food reform. From 1936, compost and natural fertilizers nourished the soil that grew the foods that were served, fresh and undeveloped, at the School's table. Grain was ground into flour, and textiles were woven, in the School's basement.

The School of Living's four-acre homestead was in the center of a sixteen family intentional community, with land title held by the Association of Homesteaders, which, in turn, granted use of small plots to the families on 99 year leases. The School maintained an excellent library on all phases of living, and conducted forums on the Basic, Universal Problems of Men and Society.

Norris traces Borsodi's travels (1948-1968) to Mexico, Europe, Asia and India in search of a real decentralist culture; his work and study with the Gandhians, his publishing of a Decentralist Manifesto, and his magnum opus, **Seventeen Problems of Man and Society**. Also, his significant achievement in assisting the International Independence Institute to develop the Community Land Trust, and a reform in money and banking known as the Constant.

AUSTIN TAPPAN WRIGHT

In times of social crises, rigid belief systems break down, and literary men come into their own. Novelists and poets write utopias on their culture, criticizing existing environments and proposing alternative ones. Such was Austin Tappan Wright and his novel, *Islandia*, a utopia "somewhere in the Southern Hemisphere."

The Islandians are an indigenous caucasian race on an island continent. The description of *Islandia* reports their history from 800 A.D. and their development of constitutional government. It is the *Islandia* of 1900 with which Wright (and Norris) are chiefly concerned. While not altogether ignoring contact with Europe and the West, *Islandia* is reported to prefer its isolation, and to develop its own institutions and culture. It remained largely agrarian— "the most profoundly pastoral," says Norris, "in utopian literature."

Islandia's society is ostensibly divided into three social classes; ".014%, the ruling group or nobility; 33% land holders ('tannar'— literally ground-rent); and 65% dependents. Relations among these groups were very un-European— no wide discrepancy between the classes, particularly between landlord and peasant.

"The dependent is employed for an indefinite period. So long as there is no 'cause' for breaking the relationship, he is entitled to remain. He is entitled to a house and quarters for himself and a family of six, and to land for private use. Twenty percent of the farm is divided by the number of dependents customarily employed."

Islandia used, but did not exalt, technology. When in 1600 the English offered anything they wanted, the Islandians chose glass, a printing press and a compass. The country's military hardware and farm tools were manufactured in a solitary industrial ghetto on the outskirts of *Islandia's* one urban area. When an invention was both unnecessary and harmful, its

importation or manufacture was not permitted. In this class Islandians put railroads and motor cars.

Islandians do not seek a return to nature, because they have never left it. They grow only enough food to support themselves, plant a variety of crops, trade only a small surplus for farm tools, wool and hides. They manage rather without mining their natural resources; every farm has a woodlot harvested for use alone. Islandians practice birth control; (four children per family a maximum); they are adept ecologists not only in what they plant but what they harvest from nature.

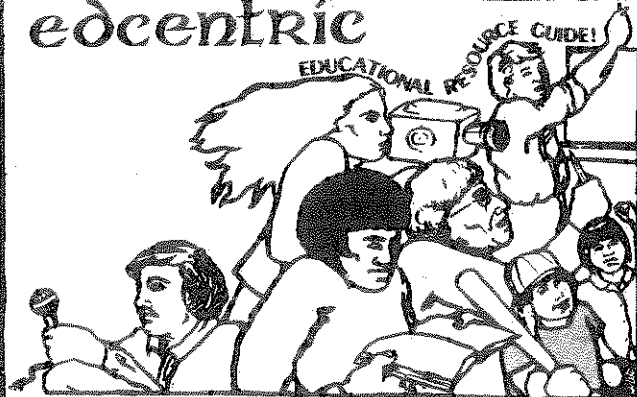
Poetry, the fable, the essay and particularly letter-writing are most common literary forms. People carved and drew to please themselves and friends. Interest was in the result rather than the fame it brings.

Every Islandian was in some sense an artist. Since Islandians are born farmers and produce only for home consumption with minimum effort, farming to them is not labor, not a struggle, but rather a delightful and beloved pastime in which they joyously engage.

Wright and the value-based, economist agrarian Ralph Borsodi are similar in almost every way. Both argue that only in small and simple units is the development of an individual personality possible. Both hold that the fullest development of the personality is the *summum bonum* of living.

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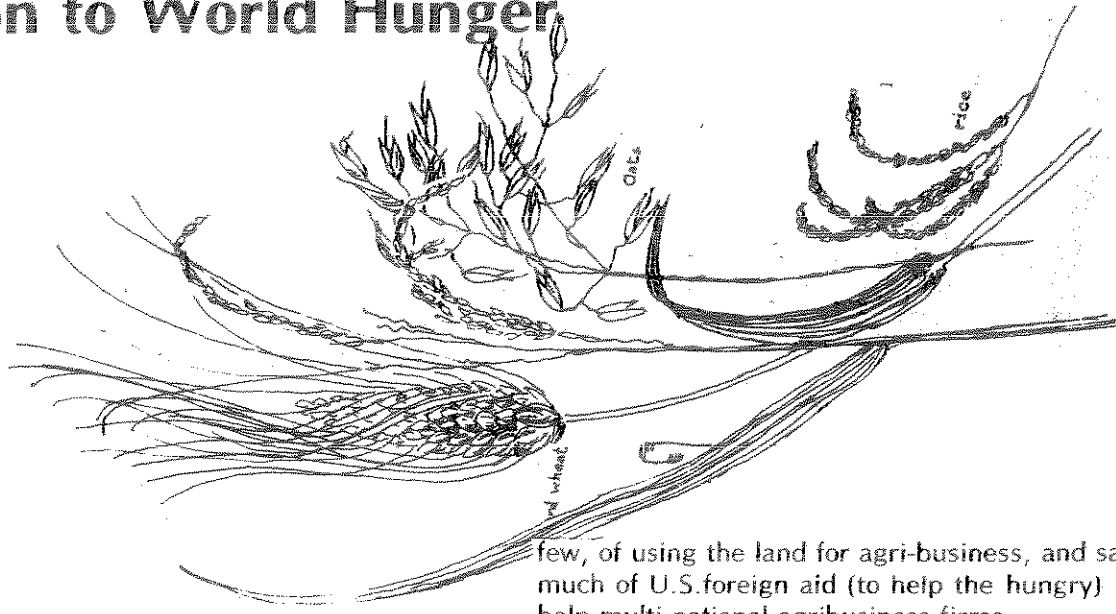


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Solution to World Hunger



—M. JENSEN

Who hasn't read a book or pamphlet, or seen a film or TV documentary on world hunger in the past year? Since those two recent popular books, **Diet for a Small Planet** by Frances Lappe', and **Recipes for a Small Planet**, by Ewald, statistics and pictures have flooded the news with knowledge, guilt and fear of world starvation.

Always there is talk of the few food-exporting countries (Canada, U.S., New Zealand and Australia); the rest seem to be "the developing nations" where hunger stalks. A film from the Franciscan Communications Center, 1229 So. Santee, Los Angeles, 90015 tries to dispel Ten Food Myths, (chiefly that there are too many people in the world, and that people don't want to help themselves.) The picture includes Chinese and African children, but no clear reference to the actual countries or provinces. Nor were there definite indications of what to do, or solutions of real import. The general purpose seemed to be to make viewers conscious of their own wasteful food habits.

A 50 page pamphlet, **World Hunger**, by Frances Lappe' (a condensation of her 1977 book, **Food First**) cogently attacks the ten myths. She says the myths include the notion that there are too many people for the land to support, that technology cannot keep up with burgeoning populations, and warning of food wars in the future. **Food First** challenges those myths.

Through her new organization, Institute for Food and Development Policy, 2588 Mission St., San Francisco, 94110, Frances Lappe' has assembled a staggering amount of material which contradicts current assumptions about the world food situation. What they have discovered is that every country [even Bangladesh] has the capacity to feed itself. Rather than with numbers of people and acres of land, the problem rests with who controls the land and for what the land is used.

She openly challenges the control of the land by a

few, of using the land for agri-business, and says that much of U.S. foreign aid (to help the hungry) goes to help multi-national agribusiness firms.

She says our task is clear and suggests five steps we should take:

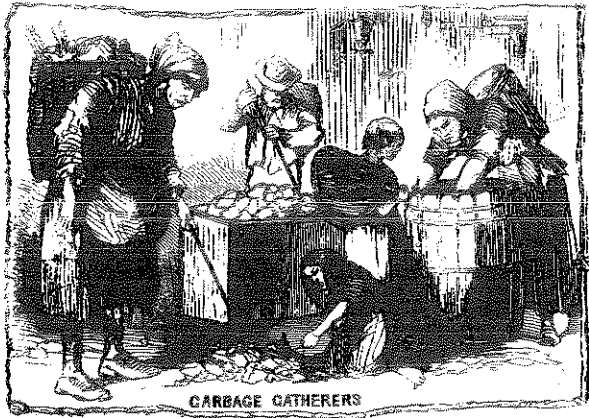
- a. Stop any economic aid (government or voluntary) that reinforces the use of land for export crops or that helps establish a new privileged class of farm entrepreneurs.
- b. Stop U.S. military assistance to under-developed countries; it is used to oppose changes necessary to food self-reliance.
- c. Promote foreign assistance only to countries where steps are being made to democratize control over agricultural resources.
- d. Work to build a democratically controlled and food self-reliant economy in America. Urge land re-distribution at home.
- e. Show the connections between the way the U.S. government and agri-business oligopolies work against the hungry abroad.

BASIC AND UNDERLYING REFORM?

Such facts are good as far as they go. But do they show actual steps to take to eliminate exploitive control of land and government interference in food distribution? Why not turn to the Georgists? Let George do it.

The Georgists have a basic answer. For each community to take all taxes off of improvements and to shift them to land values, would reduce and eliminate the cost of land. It would destroy the monopoly of land, and give people access to land. Both land and its natural resources would be available to people who needed it; then people could feed themselves or provide employment for those needing to be employed.

The Henry George School of San Francisco is at 833 Market St., but a short distance from Frances Lappe's Institute. Their cooperation could be strategic for the solution of world hunger.



POVERTY

Are You Part of the Problem or Part of the Solution ?

—JUBAL

We live in a society where in spite of continued inflation we are experiencing high rates of unemployment and great deprivation and poverty among millions of citizens of the "richest nation on earth." This seems to be contrary to the conventional wisdom of economics which has long held that all you need to have is a steady or increasing growth rate and full employment and prosperity will follow.

Two current authors have given almost the same explanation for the current phenomenon that Henry George wrote about 98 years ago. Recent studies by Francis Lappe' Moore reported elsewhere in this issue of **Green Revolution** have traced the cause of world hunger to the way in which we hold and use natural resources. Professor Arthur Becker of the University of Wisconsin has recently published a paper explaining how we have placed ourselves in the position of experiencing both inflation and recession at the same time. He attributes it to the increasing amount of our national wealth that is being spent on non-productive activities. In terms of dollar amounts the greatest waste is land speculation. Crime, war expenditures, etc., lag far behind land speculation as a drain on the economy.

In chapter 13 and 14 of the abridged edition of **Progress and Poverty**, (available from the Robert Schalkenbach, Foundation, 50 East 69th St., NY, NY 10021.) Henry George wrote about the "Causes of Industrial Depressions" and "The Persistence of Poverty Amidst Advancing Wealth." Henry George wrote that; "When we speak of labor creating wealth, we speak metaphorically. Man creates nothing. The whole human race, were they to labour for ever, could not create the tiniest mote that floats in a sunbeam... In producing wealth, labour with the aid of natural forces but works up pre-existing matter into the forms desired and must therefore have access to this matter and to these forces—that is to say land. The land is the source of all wealth... When labour cannot

satisfy its wants, may we not with certainty infer that it can be from no other cause than that labour is denied access to land?"

"If men now unemployed were given the opportunity to produce wealth from the land, they would not only be employing themselves, but would be employing all the mechanics of the city, giving custom to the storekeepers, trade to the merchants, audiences to the theatres and subscribers and advertisements to the newspapers. I do not mean to say that every unemployed man could turn farmer or build himself a house, if he had the land; but that enough could and would do so to give employment to the rest."

"The reason why, in spite of the increase of productive power, wages constantly tend to a minimum that will give but a bare living, is that, with increase in productive power, rent tends to even greater increase, thus producing a constant tendency to the forcing down of wages."

Readers should note that Henry George used rent in a special economic sense and it should not necessarily be equated with the type of rent you pay for a house. He was also identifying only the main causes and the general course of depression without dwelling on the derivative forces, actions and reactions which spread throughout the economy resulting from private land ownership, held for speculation and not for use.

Writes George, "Everywhere, in all times, among all peoples, the possession of land is the base of aristocracy, the foundation of great fortunes, the source of power." (Page 115 of **Progress and Poverty**.)



There seems to be little doubt that the root cause of many and perhaps most of the ills of society, particularly where money, wealth, poverty & hunger are concerned, are due to the system of land ownership prevalent throughout most of the world.



Many Georgists have advocated a system of taxation known as site-value taxation as a solution. Site-value taxation is a method for taxing the unearned increment (speculative profits) away from the land owner and distributing them among society. Site-value taxation almost always requires legislation; it is also necessary to overcome the powerful lobby of the speculators and contractors—even if that succeeds it requires continued determination on the part of public officials to collect the full economic rent for the land. We support these efforts and applaud the limited success that is being realized in places like Pittsburgh, Harrisburg and York, Pennsylvania and Washington, D.C..

The School of Living has long been a proponent of an alternative method of implementing the Georgist philosophy. The method which we propose requires no new laws, is not dependent upon government officials and can be implemented immediately on thousands and perhaps millions of acres of land. It requires placing land into trust so that it is neither private nor public ownership but ownership for the common good. The history of the Land Trust movement is too long to elaborate here but suffice it to say, amid many failures, there have been a few notable successes; by profiting from the errors of the past and through the use of some imaginative new legal tools we believe that Land Trusts can and will stop land speculation.

I do not believe it is an overstatement to say that, if you are still the owner of real estate or if you have sold real estate in the recent past, you are more a part of the problem than a part of the solution. Those of us who recognize the evils that result from private ownership of natural resources must try to be consistent and divest ourselves of "the gifts of God." Continued use rights can be guaranteed; about all that the present land owner sacrifices is the speculative profit that comes not from his/her own labor but from the general growth of society.

We can all do this through Community Land Trusts and **still retain full use rights to the land**. About the only thing sacrificed by the individual is the right to the unearned increment of the land.

I am convinced that we could all be much more effective in making new converts to the cause of land equality if each and every one of us, who are already convinced that Henry George and Francis Lappe' and Art Becker and hundreds more like them are right in their analysis of the causes of poverty, would act in accordance with our beliefs. It strikes me as a contradiction to be a follower of Henry George and still to live and profit from an unearned increment on land. If we don't start with ourselves in changing the system, who will—and if not now, when?

There is another facet to the problem of wealth and poverty that is largely ignored by Georgists but which has always been of concern to the School of Living. It is perhaps not as insidious as private land ownership, but all too often the problem of money contributes greatly to inequalities in income. The problem with money is that in most places and in most times money has been both a medium of exchange and a storehouse of wealth.



We have no quarrel with money as a medium of exchange, although we do think that it is possible to stabilize money to prevent it from deflating in value as the price of raw materials inflates. We do feel that money when used as a storehouse of wealth contributes to the general decline in wages and to high levels of unemployment. Those who do not accumulate land often accumulate money, or they use land as a means to accumulate money and in so doing remove it from the flow and decrease the supply of money that otherwise would be available to exchange for goods and services. If we are going to totally solve the problem of poverty in the midst of plenty we must do away with both our present system of land-ownership and accumulations of money, otherwise the inequalities that persist between communities and individuals will continue unabated. On another occasion I will have more to say about the problem of money.



Conferees bask in solar energy while learning about solar energy.

photo by Melissa Gilcrest

HEATHCOTE CENTER

—JACK ARNOLD

Is the blackboard completed? Has the kitchen been painted? UPS is here again?! What are we going to do with 50 pounds of mushrooms?

For weeks prior to the Energy Conference, we at Heathcote were engrossed in preparation. We spent much time contacting resource people, considering schedules, planning menus, and cleaning up Heathcote.

Yes, we put much energy into readying for the conference, in trying to develop a framework for good learning, but as soon as people began arriving, the conference took on an identity of its own. We think a conference deserves to be well planned, but the experience that followed could not be predetermined no matter how much time went into planning. Participants and resource people combined to create a special experience.

A weekend of workshops and demonstrations on

water, wind, wood, solar, and methane energy introduced participants to the fundamentals of alternative energy usage.

Joe Ennis kicked off the weekend talking about our rapidly diminishing supply of non-renewable energy resources and encouraging the commitment of individuals to begin the changeover to renewable sources of energy.

Chris Fried, who arrived in his 'energy van' equipped with a Wincharger and several types of solar collectors, emphasized energy conservation as the first step towards energy self-sufficiency.

Mr. Enfield, from Felton, Pennsylvania, installed one of his ram pumps in our stream, demonstrating that water can be used to pump water with a simple low-cost device.

Melissa Gilcrest told us that a greenhouse attached to a living structure is a natural relationship. The

Evan Lefever introducing solar energy to participants.



photo by Melissa Gilcrest

ENERGY CONFERENCE

greenhouse, which would greatly extend the growing season, would also provide at least a portion of our home heating needs.

Ned Green informed us that wood is a valuable, viable source of home heating and suggested a number of ideas and considerations for maximizing wood energy.

E.R. Schmidt presented slides and a discussion on the state of the art of wind energy, concluding that, while wind energy is not cost effective at this time, it is very rewarding for an enthusiast.

Evan Lefever and Joe Ennis introduced us to the wonderful world of solar energy. We came away feeling that much of the mystery had been removed and wanting to learn much more.

Dan Lefever and Al Latham capped the weekend by discussing recent developments in wood gas engines and methane digesters.

Those of us leaving at the end of the weekend went on our ways excited, inspired, wanting more information, yet also feeling an information overload.

The week following was filled with work. Outside the mill, Martin Greenberg and David Wolfe were supervising the construction of the solar hot water heating system which was later installed at Hill House. On this project people were learning the basics of soldering, solar plumbing, and collector construction. This system, which cost slightly over \$300, when owner-built, is now operating. Ned and Michele report that on a sunny day they have gotten 150 degrees at the faucet. Now, rather than having all the hot water they need all of the time, they have had to alter their habits and concentrate hot water usage to late afternoon/early evening. Several minor alterations are being considered in an attempt to lengthen the time hot water is available.

At the carriage house, Jack Arnold and a group of fledgling carpenters were busy building six solar food dryers. Several of the participants on this project had never driven a nail before, and most had not worked with power tools. Yet, by the end of the week, all had some understanding of the basics of cabinetmaking and were familiar with and to some degree comfortable with a wide assortment of hand and power tools including a radial arm saw. Two of the completed dryers remain at Heathcote; the other four were taken home by participants and have become demonstrations in their communities.

The dryers as constructed work. But several modifications increase their efficiency. These are: adding cans to the collector plate to expand the absorber area, insulating the collector with either cardboard or styrofoam, and sealing the 'chimney' or drying box.

The barn hosted much activity. Two Joe Ennis designed collectors were built. One, to add to the array at Marga's round house, and the other taken home to Washington, D.C. In one corner of the barn was a flurry of activity where John Senechal, a highly skilled participant, designed and produced a parabolic collector. After completing this, and realizing that the conference was not yet over, he created a 'full-flow collector.' John collected cost data and reported that the 29 square foot parabolic collector cost \$96.00 or \$3.30 per square foot; the 20 square foot full flow collector cost \$62.00 or \$3.10 per square foot. A high point of the conference was observing as John mixed chemicals which bubbled into urethane foam insulation. We learned that urethane foam is considerably expensive and requires skill and practice for good results.

Fledgling carpenters busily learning their new trade while building solar food dryers.



photo by Melissa Gilcrest



Raising of solar collector on roof of Hill House.

Almost as an aside, a pile of assorted bicycle parts became a pedal powered grain mill, which remains at Heathcote.

The vegetarian meals, prepared by participants, demonstrated that a healthful diet can taste good; as a matter of fact it was just short of exotic. Salads galore with wild greens, radishes from the grow hole, and mushroom garnishes, homemade bread, mushroom soup, vegetable-bean-mushroom casseroles, stuffed mushrooms... Everyone took turns with preparation and clean-up, resulting in very relaxing meal-times.

PERSPECTIVE

From our end, the mood and energy of participants was unexpected. No longer were participants here merely to be awakened to new energy forms. Many were already philosophically committed to the notion that something has to change in regard to energy use patterns, and were ready to experiment with and build systems that utilize renewable energy sources.

The participants demonstrated that relatively inexperienced people can come together, and in a spirit of cooperation, learn the skills necessary for the design and construction of functional, inexpensive devices that help move us towards reliance on renewable energy resources and on ourselves. Albeit, this was a conference, not 'real life,' but perhaps, like the food dryers and solar collectors, the spirit of cooperation and the creative energy can be taken home.

Incidentally, 50 pounds of mushrooms **almost** wasn't enough!

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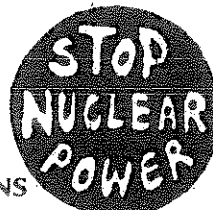
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Social Action to End Unemployment

—MILDRED J. LOOMIS

"The association of poverty with progress in the great enigma of our times—it is the riddle which the Sphinx of fate puts to our civilization, and which, not to answer is to be destroyed." —

—Henry George, "Progress and Poverty"

"Whenever there is in any country uncultivated lands and unemployed poor, it is clear that the laws of property have been so far extended as to violate natural right."

—Thomas Jefferson, in "Writings of Jefferson"

Why does poverty accompany progress and increasing want come with advancing wealth? An earlier article, "The Effect of Land Speculation on Wages and Employment," showed an answer: because, not only does the private appropriation of rent tend to absorb the increased product resulting from material progress, but, at the same time, the privilege of privately appropriating the rent, by inducing speculation in land, and holding valuable opportunities out of use, operates to make this increased production far less than it would otherwise be.

How to remedy this?

Many remedies have been proposed and tried—tariffs, labor unions, Socialism, Communism, The New Deal, Fascism, Naziism, etc. Even if some of them could solve our economic problems, each includes as part of its program something which is worse than poverty—a curtailment of liberty of the individual. For this reason we must reject them, and seek further.

An economic system is possible that would not curtail liberty of the individual, but would increase liberty far beyond anything s-he now has or has known

since very primitive times. At the same time it would make undeserved poverty, low wages and unemployment impossible.

What can be done about poverty today? The only remedy for any evil is to remove the specific cause of it. To spend time trying to relieve symptoms only obscures the issue, wastes our efforts and does no permanent good. If we wish to end undeserved low wages, unemployment and poverty we must eliminate private collection of the rent of land. This is essential. Until this be done, the greater part of any pecuniary benefits of every improvement made in society will go to land-owners.

In both English and American law, it is recognized that property in land differs from property in labor products, and that land—and the rent of land—belongs to the people as a whole.

The Constitution of the State of New York says:

"The people of this State are deemed to possess the original and ultimate property in and to all lands within the jurisdiction of this State; the title of which shall fail from defect of heirs shall revert and escheat to the people." Art. 1, Sec. 1.

We have laws of eminent domain, by which, if it be decided the community needs land held by any individual, they must give it up to the community whether they wish to do so or not. Blackstone, the father of English law, wrote:

"Accurately and strictly speaking, there is no foundation in Nature or in natural law, why a set of words upon paper, should convey dominion to land." Commentaries, Book 2, Chap. 1.

All land titles trace back to force and fraud. The first person to sell land was selling something to which he had no valid title—no moral claim. Subsequent owners may have bought in good faith, but no one can buy a better title than the seller has to sell.

Private ownership of land is not necessary, nor is it so solidly built into our system, that it could not be terminated. But private possession of land is necessary to a good system and good usage. A user of land can be given secure tenure without private ownership. Speculators need private ownership if they are to gain the profit from sale; those who use it do not need to own it, if they are given secure tenure.

Nor would it be a hardship to present owners to do away with private ownership of land. On the contrary it would be a great benefit to them. Much good land, now idle, would be put on the market, and since the margin of least-productive land would move up, land-users would have higher incomes and produce much more than formerly.

Would ending private ownership in land, with secure tenure assured, be an injustice to land-owners? This question involves the source and justification of title to

land. What is it that land-owners claim as basis for their title?

Our constitution assumes and the great majority of our people believe that an individual belongs to him or herself. The energy and all the powers of the individual belong to that individual and only to that individual, just as truly as do hands and feet belong to an individual because they are attached to him or her. In order to live our energies must be exerted on land.

BASIS FOR CLAIM TO OWNERSHIP

When John Smith has taken something from the land and worked it up into something to satisfy human desire, that thing which he has made is no longer just land. It is land to which John Smith's energy has been applied. He has put into the making of that object a part of himself, and this differentiates that object from every thing else in the world— this makes it rightfully the property of John Smith and no one else. If John Smith belongs to himself, then things into which John Smith has put some energy must also belong to him.

This expenditure of energy in producing an object, is the only just claim to the ownership of that object. In order to have a valid title to anything one must have produced it, or must have gotten it in exchange for something else which one did produce, or in exchange for service rendered. "To the producer belongs the product."

Who is there, or what is there, that can give a just claim to title to land? Man never produced land, nor could he. Land exists regardless of what we do individually or collectively and would continue to exist even if the entire human race were destroyed.

No one individual creates land value. Land values come as a result of the formation of communities, and it arises automatically, without anyone giving thought to it. Land-value is a by-product of social life, and its amount will be fixed by the relation between the productivity of the land and density and character of the population constituting the community.

If land is not produced by any person, if land values arise solely because of the presence and activities of the community as a whole, and if ownership can attach only to what one has produced, then neither land nor land-value can rightfully belong to [be owned by] an individual nor to any group of individuals.

Every person comes into this world willy-nilly and brings with him or her just one thing, the ability to labor. Each person finds here a world upon which s-he can and must work to satisfy his or her desires. It inevitably follows that every person has a just claim, and an equal claim, with every other person to use as much of this world as may be necessary for his or her use to make a living.

One often hears, "the world owes every person a living." This is not true, but a near statement is. 21

Correctly stated, the phrase would be, "the world owes everyone an opportunity to work for his living; and no one, is entitled to have a better opportunity to earn a living than the next person."

Equality of opportunity to earn a living is impossible so long as private property in land is maintained; because if we can justly own land in the same way that we can own labor products, we can justly demand from another payment for permission to use land. This would mean that the land-owner could get wealth without producing it, and that consequently the other would produce without receiving anything in return, and certainly this would not be compatible with equal opportunity.

The equal right of all persons to the use of the earth is as clear as is their right to use the air; for we cannot suppose that some individuals have the right to be in this world while the remainder have no such right.

For each of us to live, wealth must be produced; to produce wealth, we must use land; therefore if we admit that all persons have right to live, and if we are logical, we must admit also that all persons have the right to use as much land as may be necessary for them to make a living.

WITHIN VIEW OF THE PACIFIC OCEAN
THERE IS ENOUGH ROOM TO HOUSE THE
ENTIRE POPULATION OF THE UNITED
STATES WITH A DENSITY OF ONLY 12 TO
THE ACRE! THE AREA ACTUALLY OCCU-
PIED BY ALL THE CITIES AND VILLAGES OF
THE UNITED STATES COVERS ONLY 1/4 OF
1% OF THE SURFACE OF THE COUNTRY.

According to the United Nations Urban
Land Problems and Policies Bulletin No. 7

APPLYING THE REMEDY

The next step is how to apply the remedy? Is eliminating the private collection of sale and rent of land, practical? Basically, there are two methods— one quick, one slow. A quick method would be by government edict as in freeing chattel slaves, changing over night from private ownership of land to common ownership, with individuals leasing land from the government. Of course such a change could not be made and be lasting until enough people wanted it and demanded it. When it is understood by enough of our people that private property in land— and the private collection of rent and sale price, is the cause of low wages, unemployment, and the growing struggle of the average man to make a living, it is not improbable that the change will come fairly quickly, whether or not we plan to have it so. [Indeed it has partially come in

America already.]

Many however, believe a more gradual program should be instituted. There can be no objection to this slower method, provided that always the basic principle— that no one be permitted to profit in any way by the mere ownership of land, is kept uppermost.

If the slower method is to be followed, the means are already at hand. If a policy of taxation were adopted to make it impossible for any land-owner to make a profit, purely as a land-owner, then speculation in land would die a natural death.



JOHN STUART MILL (1806-1873): Landlords grow richer in their sleep without working, risking, or economizing. The increase in the value of land, arising as it does from the efforts of an entire community, should belong to the community and not to the individual who might hold title.

This could be done by reducing or abolishing, one after another of the many taxes we now have on labor products [sales, income and property tax, particularly]. Instead of these for government purposes, a correspondingly increased portion of the rental value of all land, privately held, whether used or not, could be utilized. This process has begun in Pittsburg, Scranton, Pa., in Alberta, in many cities in Australia and New Zealand, and in Denmark. They all separate land from property value, and take an increasingly larger value from land than from property [i.e. labor products.]

This process should be continued until there were no taxes of any kind whatsoever, excepting a tax on the fund realized by collecting the full rental value of all land privately held, which fund would rightly belong to all the citizens. If this method were followed, land titles could still be held by individual users, but the final result would be the same as though the titles were held by the State. No ground rent would be left to any land-owner, nor could s-he profit in any way by the mere owning of land.

Since the selling value of land equals the capitalization of whatever portion of the rental value the owner is permitted to keep for him or herself, each succeeding step in the increasing of the tax must cause the selling value of land to decline correspondingly. When all ground rents are taken by the government [local government preferably], passing on necessary revenue to the Federal government, this land reform is completed.

If rent of any given land is:	100	100	100	100	100
and the tax on it is:	0	25	50	75	100
Net return to the owner will be:	100	75	50	25	0

The prevailing rate of interest is the chief factor in

fixing selling values. If this rate is 5%, the investor will pay for any given land, 20 times its net annual interest income: Selling price of the land above will be 2,000, 1,500, 1,000, 500 and 0 respectively.

Thus it is seen that if all ground rents were collected for the community, so that land has no selling value, there could be no profit by anyone simply as a land-owner, and all incentive would be gone for the holding of more land than one could put to use.

This taxing of ground rents by the community is frequently referred to as a tax. Actually however, it would not be a tax at all, it would be the payment of the rent of land to the community instead of to individuals.

If it were natural for everyone to keep as far away from other persons as possible, we would have no society; probably we would have no land values, and little or no need for a government. But human beings find it to their advantage to associate and to work together, therefore communities are formed and the need for a government arises. As the community grows, land values rise, the collection of which by the community, would provide a natural fund with which to pay the cost of government which the association necessitates. These values which attach to land, unlike the values of labor products, cannot belong properly to any individual or group of individuals [for no individual produces land] but instead must be treated as belonging to the community as a whole.

The goal is economic freedom— unbounded opportunity of employment for labor and of capital by labor, and security in the possession of all one may produce.

When one realizes that the only thing which stands in the way of making this ideal a reality is the failure of the community to collect ground or land-rents instead of allowing them to be privately collected, then the importance of making the change stands out in its full significance. We must free the earth before we can be free.

WHAT YOU CAN DO ABOUT THE WEATHER

Are you frightened by the violent and erratic weather patterns in the last year? There are some things you can do about it. The most efficient weather stabilizer on earth is a **Green Tree**. It can process 40 gallons of water out of the atmosphere daily. Trees protect the natural water table, prevent erosions, dehumidify the air, remove carcinogens from the air and account for a **twenty degree difference in temperature** (comparison based on mid city vs. treed suburb).

CORN

Once when you tugged
the tassel and husk
a worm would drop out
plump from his meal—
where's the beast now?

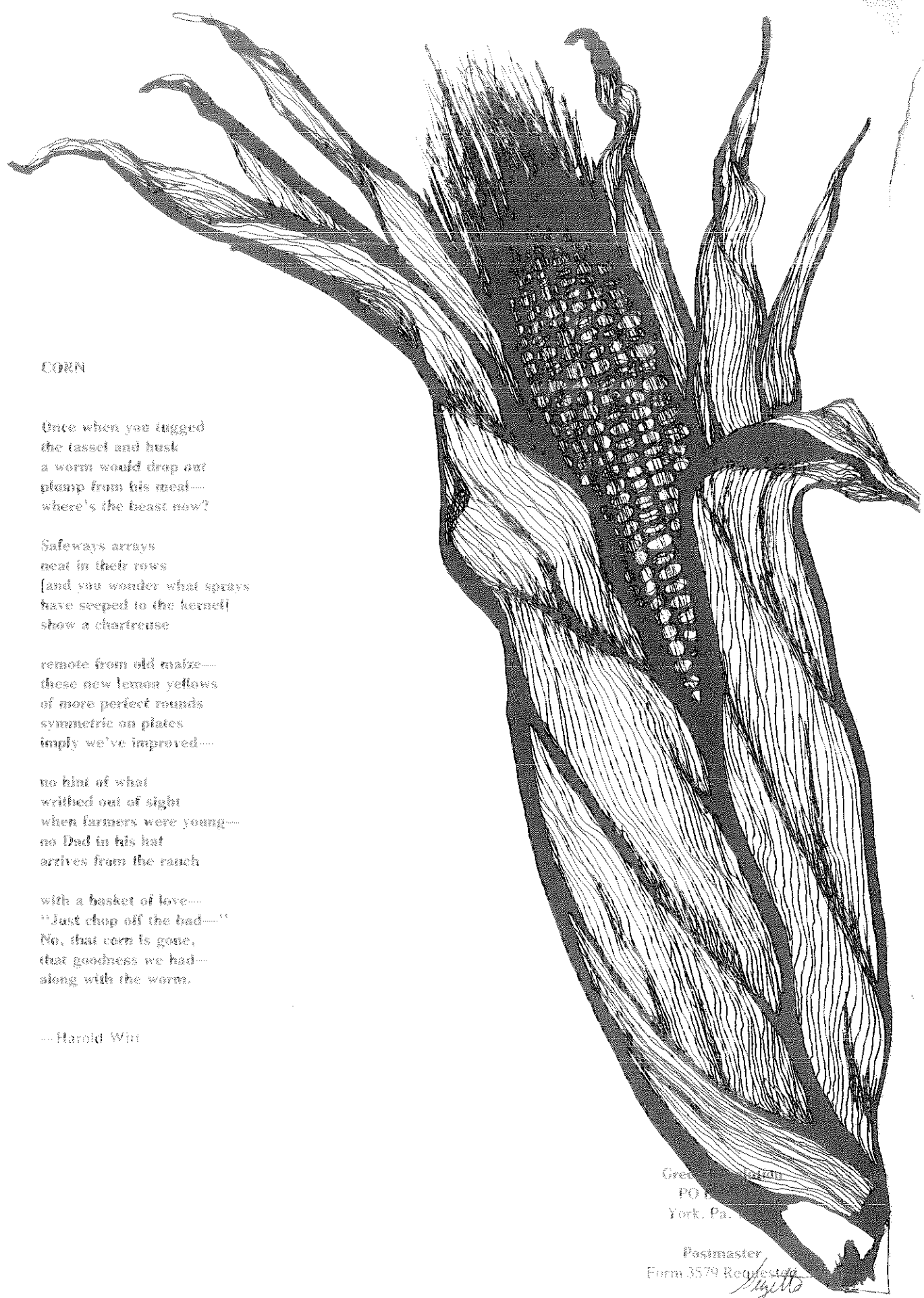
Safeways arrays
neat in their rows
(and you wonder what sprays
have seeped to the kernel)
show a chartrouse

remote from old maize—
these new lemon yellows
of more perfect rounds
symmetric on plates
imply we've improved—

no hint of what
writhed out of sight
when farmers were young—
no Dad in his hat
arrives from the ranch

with a basket of love—
"Just chop off the bad—"
No, that corn is gone,
that goodness we had—
along with the worm.

—Harold Wirt



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Dear GR,

I like the magazine. I like the exuberance, the sobering insights, the flashes of communal "truth" and glimpses of recognition of a common bond, and I am picky. I consider myself "political" and I learned my definition of "politics" from within the Feminist Movement...anyway, thru trial and error, living in the hills of New Mexico, living in a "natural" communal life, and living within a political collective of all women, I have learned that disillusionment is rampant. All too common if you ask me... Yet, I must say, that my vision of community still holds me in its grip. Why is it people find it so difficult to "let go" of all that negative conditioning and bullshit?

...I like what Joe Ennis wrote in the April issue (Letters). I liked the editorial of April also...I do feel that there are other major points of contention that need to be explored—even as hypothetical questions. Besides the standard of living what about quality of living, relationship to the group plus individual??? and in here comes our cultural conditioning. Privacy, individual creativity, worker and community control mean next to nothing if we do not analyze the structures force-fed us since before birth. It means nothing unless we first understand the heavy relationship between the mind-controlling chemicals they put in our food (makes it easier to control us, see), the relationship between that and allopathic vs homeopathic medicine, the relationship between racism, sexism, classism, ageism, etc., with the all that we have become among other things...The problem remains—how do we siphon out the crap, sift the trash, the resistances, the negativities and reach a clear space to greet each other? I believe in communities. And most important, where are the people who wish to examine these issues within a community setting? I read of the Storefront collective and was blown out. Much of what they say is interesting...but when I am told that touching people is icky and to be avoided and that oral sex is nasty and heterosexual intercourse (tantric, naturally) is the "ultimate", my lascivious, blatantly erotic Self rebels, and so does my woman's heart. Yet, they too are a "community"...why aren't we examining our attitudes constantly??? For me, this growth process is continuous, it is painful, I am often weary, but it is a necessity in order for me to bring to that future community a strong-and-willing-heart/body/person.

Once a long time ago, I received a letter of sorts from a Jubal living at the U & I Ranch. What they were doing in terms of looking at this "quality of life" as well as "standard of living" really warmed my heart...They tried to discuss not only solar heating (for example) but also bisexuality, racism, ageism, children's rights, etc. To me, these are what groups of people sharing space need to examine, which isn't easy.

So, I like the magazine because it isn't euphoric; you don't "bliss-out" with articles on the "Joys of Communal Life" as told by Kool Kat and Suzy Sunshine. To me, I see your magazine as a positive step in the direction of self-responsibility and group responsibility, with the idea being one of further creating self-sufficiency—taking control creatively, all within a Balance... I've learned much that spurs me on, gives me hope, gives me food for thought, and warms my radical, off-and-on-lesbian-witch-matriarchal-feminist heart. Keep the ideas flowing... we're all in this together, you know.

—Nancy Black

Dear Jubal and Friends,

Hi! How are you all doing at GR? I must apologise profusely for not writing sooner. I've just recently got back on my feet after a long convalescence over my back injury. Now that I'm able to get around again I'd like to re-subscribe to GR and distribute some copies for you all up here.

Enclosed is \$20.00 for my subscription and any advance copies you can send. I'll distribute them to all the health stores here and see if I can get some orders.

—Sharon Earp

Dear GR,

...While I have great respect for the excellent research work done by the Henry George people on the inequities of private property in land, I am not at all in favor of the single tax idea.

If "property" causes inequality, then lets abolish it. The single tax idea seems to me to be strong medicine for the symptom but nothing for the cause—the power to distribute un-equally.

Any power that distributes un-equally to start with should not be trusted to correct the problem it caused. I would rather eliminate power—the power to distribute and the power to tax, than to hope that the agent who distributed badly could somehow tax correctly.

Besides, as Tolstoy showed, power is only power if it can be enforced in the last resort by violence. That says it all.

—Paul Hyatt

Dear GR,

.... I'm happy to see a recognition of spiritual aspects creep in here and there. Such as the very perceptive paragraph in the article, "End of an Era"... "The Word had to become flesh and dwell among us", etc. If we could understand that all of the Word is written in symbolic language, we could see that the second coming is not to be taken literally, that beneath those 'clouds' of the external words is a message to the spiritual man within us and that the second coming is now taking place as we heed its message and grow in love and wisdom. Love, without its understanding mate is groping in the dark. This, I believe to be the core of the growth of Spirituality everywhere. But perhaps especially among those contending for equality or against the rape of an unpolluted, God-given environment. Such is the hall-mark of the 'New Age' Christianity!

—Eleanor Allen

UNCLASSIFIED

TWO FILMS ON COMMUNAL LIFE: GRASS ROOTS [60 MIN., color, 16mm]— a searching study of Twin Oaks Community, Heathcote Center, communes of Mendocino County, California, and the Lama Foundation in 1972. Rental \$70. **SAN FRANCISCO & CO** (60 min., B&W, 16mm)—inside the Warehouse Movement in which communal groups take over abandoned warehouses and turn them into thriving centers of small business, social change activities and urban community, focusing on Project One in San Francisco in 1972. Rental: \$50. Available for rental from the School of Living. Both films are by Luciano Martinengo (Italian) and Thomas Wahlberg (Swedish), who lived in Canada for 12 years and became intimately acquainted with many communes in Canada and the United States. Order from the School of Living, PO Box 3233, York, Pa. 17402.

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We are a rural, family-oriented intentional community in Southern Maryland. In 1975, several households pooled resources and acquired a fantastic 200 acre Amish farm. "The Good Life" includes separate housing, common kitchen, sharing dreams, mortgage making, childrearing, hard work, personal growth, privacy... Inquire: Woodburn Hill Farm, Box 48, Charlotte Hall Farm, Box 48, Charlotte Hall, MD 20622.

WALTER P. CHASE: REMEMBER THE TWO BOOKS YOU borrowed from me last September? I've appealed to you seven times now to please send them back. Please send them back immediately or I will be forced to track you down and make a bar of soap out of you. Respectfully, John McCleaghry.

COMPUTER MAILING SERVICES OFFERED BY COMMUNE cottage industry. List maintenance, label printing, bundling, bulk mailing services. Inquire Point Omega Computer Services, Box 376, New Lebanon, NY 12125, (518) 794-8008, 794-8090.

LOOKING FOR BI-SEXUAL/AMBI-SEXUAL PARTNERS TO join a small, consensus-style community. If you can earn/contribute \$125-\$250/month, we can live & work together in almost-luxury (while I.R.S. considers us "poverty-level"). Located in eastern U.S. less than 10 miles from a city. Write to P.I. c/o Green Revolution, PO Box 3233, York, PA 17402.

TO PARENTS OF CHILDREN WHO ARE FAILING IN reading: Come to my home at Deep Run Farm near York, PA for a one-day crash course in How-To-Teach-Reading-Yourself. Pay me \$50 after your child's school grades improve. Phone: (717) 755-1561 and ask for Piper Martin.

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HOUSE NEEDS VEGETARIAN FEMALE. \$70/MONTH. Room plus use of house facilities. Utilities included in rent. Write Jeff Hart, Box 909, Southampton, PA 18966.

MALE, 52, 175 LBS, 6 FT., IN GOOD HEALTH WANTS TO share love and care with an open-minded intelligent female who knows how to relax and enjoy herself and still get things done. Have Masters degree in agriculture and steady work. Believe in wholesome food and lifestyle. No drugs, smoking, drinking, or heavy religion. Enjoy nature, children (have 10 year old daughter) animals, gardening, flowers, wild edibles, warm climate, sex, e.s.p., books, intimate friends, and many other interesting things as time will allow. Together let's creatively adapt to life's beauty. Mac Sloan, PO Box 212, Franklin, NC 28734.

HELP!! OUR LAND TRUST AND COMMUNITY HAS BEEN FORCED TO OFFER FOR SALE A BEAUTIFUL 7 ACRE PIECE of land to pay off a major mortgage debt. We have built a modern 3 BR log house on this property. More land could be added if necessary. Our goal is to raise at least \$25,000 by this sale. We want to sell to someone supportive of the community movement and could help with financing and development. Ideally, we would like to find someone interested in joining our community who could invest in the community and hold this property as security against this investment. Call or write soon! Rich Bishop, Hidden Springs Community, South Acworth, NH 03607, 603-835-6962.

WE ARE A SMALL COOPERATIVE COMMUNITY OF SIX families on 100 rolling acres in southeast Ohio, near Ohio University. Each family has its own 5 acres and we share 45 more acres and buildings. Among our projects, which include small-scale agriculture and crafts production, is a basic skills—intermediate technology learning center to help others make changes in their lifestyle. We seek several more people with skills in agriculture, construction, or alternate energy, who want an alternative that affords privacy, community, and many creative opportunities. For information contact Bruce Sabel, Rt. 1, Box 90, Amesville, OH 45711, Phone (614) 448-2118.

MAN AND WOMAN PREPARING TO HOMESTEAD [TWO years at Heathcote Center] now seeking 8-12 acres, 2-3 open with southern exposure, 6-9 hardwoods. Assets limited. Want to avoid debt. Plan to build solar house. Call Michelle or Ned at (301) 329-6042 or write, Rt. 1, Box 129, Freeland, MD 21053.

EMPTY "00" CAPSULES, \$8.50/1000 POSTPAID. GINSENG, herb catalog free with order, \$2.20 without. Wholesale inquiries invited. Pure Planet, Box 675-6, Tempe, AZ 85281.

LOOKING FOR A TEMPORARY PLACE TO STAY? WANNA BE in the woods? Want great water & good clean air? Wanna be alone some & together some? Want hills & hollers, streams & rocks, mushrooms & wildflowers? Do you like kids? Have a 5 room rustic cabin with electric, well, & wood burning stove for rent. Plenty of wood to cut for winter. Would like to rent to family with kids, people with sense of humor, sense of community, & self-supporting. (Jobs scarce.) 20 miles to town; 40 to university/large city. We're into loving, sharing & togetherness. Also have a 2 room house for rent with electricity. Temporary arrangement 'cause farm is for sale & until that happens, we'll just hang out here with you—others??? Verda, Welcome Home, Box 525, Dunlow, W. Va. 25511, (304) 385-4136.

of the University of Wisconsin. Our good friend Rev. Wylie Young led the Sunday morning worship service on appreciation for mankind's heritage of natural resources, and called for an Eleventh Commandment, 'Thou shalt not take unto thyself the unearned increment in land.'

I talked about the School of Living's global (land-site) peace plan, and Jubal presented the land trusts.

A FORTY-YEAR TRIUMVIRATE MEETS

But the high point of the 1977 Independence Weekend was being with Morgan Harris of Los Angeles and Bill Newcomb and wife, Helen, from Melbourne, Florida, for a few days. Similar social concerns brought Morgan, Bill and I together at the Suffern, N.Y. School of Living, in 1939, and has kept our friendship growing through the past forty years.

In 1939-40, the year I assisted Ralph Borsodi at the Suffern, School of Living, we featured forums on major problems of living. At the January 1940 seminar on Education, Morgan Harris and Bill Newcomb were among a particularly thoughtful group, ready to probe deeply. We each shared our 'solution' for a better world.

After sculptor Graham Carey had outlined the contribution of art to daily work and character building, Dr. Stringfellow Barr had described the Great Books program, and a teacher had championed disciplined freedom in child care, as 'ways out,' distinctly I remember Bill Newcomb and Morgan Harris.

Bill said, "The land problem is the first needing solution." He outlined Henry George's thesis, and approved the 'on-to-the-land' move of homesteaders, and said, "But homesteaders are blocked by the high price of land. And nations go to war for the profit in land and minerals. Land monopoly causes depressions and unemployment. Freedom and security for homestead families, as well as world peace depend on easy access to land. We've got to solve the land problem first."

Morgan Harris, a director of a Cooperative at the time, said, "I maintain that cooperation is the first need for a better world. Competition is our ruination; cooperation an alternative." He showed how Consumers Cooperatives eliminated middlemen and declared that only a cooperative economics could solve the world's problems.

Borsodi said we needed them all, integrated into a workable synthesis, via a curriculum of major, universal problems of men and society.

The Harris, Newcomb, Loomis triumvirate continued. Each is a wholist, each has his specialty. Morgan became professor of economics at Chapman College, and now in Los Angeles teaches Creative Writing and counsels writers. In 1977 he published *How to Influence People and Create News*, and formed

the Guild of Ariadne, to submit Georgist literature to leading authors, journalists, and editors.

Bill Newcomb became a Georgist editor, moved to the Borsodi-inspired homestead village near Melbourne, Florida, brokered real estate (and gave the profits to the Georgist movement). In 1977, his published *Conspiracy Against Home Owner and Tenants* condenses the Georgist thesis to 32, illustrated pages.

I homesteaded with John Loomis at Lane's End, Brookville, Ohio for thirty years until John's death; edited the School of Living journals and wrote *Clarifying The Economics of Peace*. Now I am including wide Georgist impact and influence in a biography of Ralph Borsodi, as well as in a history of the Decentralist revolution.

For years our letters, discussing mutual concerns, have flown across the country, interrupted by an occasional meeting. The July 1977 conference was the first time we **three** had been together since 1939--and that seemed only yesterday. Thus does concern for the economics of liberty and justice erase time. The welcome participation of Helen Newcomb and the many other friends added to the conference's significance.

The 1978 Georgist conference will be held in the East, and all Green Revolutionaries will find it of value to attend.

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Name.....

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The Georgists Meet at Annual Conference 1977

—MILDRED LOOMIS

In early July, Jubal and I drove the 1600 miles from Spring Grove, Pa. to Lake Geneva, Wisconsin, to join 150 Georgists from all parts of the country. For several days (July 1-5) we heard Georgist principles defined, reports of important work from individual Georgists and organizations, along with challenging plans for the future.

Memories of other years flooded in. Here at Conference Point owned by the National Council of Churches, I had attended conferences on religious education fifty years ago, before I knew anything about Henry George's approach to economics. The same glistening waters, the same wooded paths, and even the same white chapel on the hill.

Meeting and exchanging with friends of many years was a peak experience for me. At least half the group were good friends whose work and purpose I share. Sponsoring the Conference were the George Schools, headquartered in New York City, with branches in many other cities; the Henry George Foundation of Pittsburg; the Schalkenbach Foundation, with funds to keep Henry George's books in print; the Henry George Institute; and Land Equality and Freedom (LEAF) from California.

We heard of his classes and Georgist Journal from Robert Clancy, now head of the Georgist Institute, who for so many years directed the Henry George School and wrote a monthly contribution to our **Green Revolution**. We heard from Vi Peterson Graham, still lithe and youthful, whom I knew 43 years ago, when she started her work with Schalkenbach Foundation, and Perry Prentice, the president of Schalkenbach, who was earlier an editor of **Fortune**, and **House and Home**, whose cheery manner and enthusiasm for land-site taxation, puts him in every Georgist conference. Noah Alper, who spoke at our Omaha School of Living conference in 1973, reported the work of the St. Louis Georgists; long-time **Green Revolution** readers Len and Genevieve Huckabone reported from Detroit; and farmer Woodrow Wilson (Lima, Ohio) who often attended our Brookville, Ohio School of Living. It was good to meet Leonard Nitz from Sacramento, also a Green Revolutionary for years, who personally shared his successful bout with cancer, recovering via Laetrile and the help of Dr. William Kelley, author of **One Answer to Cancer**.

Georgists are mostly concerned with exploitation in cities where land-values reach such staggering heights. 40



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Jim Burns

"I was gonna fix the place up, but if I did the city would just raise my taxes!"

Long-time friends Mr. and Mrs. Mike Lurio in Boston, Mina Olsen in Chicago, and Jack Tetley in Newark reported their work. John Weaver, who has been a 'Borsodi decentralist' for years, told of the success of the Henry George Foundation in moving Pennsylvania cities toward land-value taxation. Steven Cord, professor of history at Indiana University, Indiana, Pa. (and for some years a trustee of The School of Living) is also active in that, and editor of **Incentive Taxation**.

Walter Rybek, a friend and School of Living associate is now head of an Urban League, working for site-value taxation in Washington, D.C. He told of Congress passing enabling legislation, and the steady progress for the votes of the Capitol's residents to make this possible.

Two California friends brought definite contributions. Conference chairman, Floyd Morrow of San Diego spearheaded the reports of LEAF, working at the political level to extend land-site taxation in California. For a whole morning, we worked at genial Harry Pollard's (Los Angeles) mini-courses, with which he has had singular success in California high schools.

We heard two professors outline the principles and meaning of Henry George's ideas: Dr. Lowell Harris of Columbia University, New York, and Dr. Arthur Becker

figure 3

200 USED	160 USED	120 USED	80 USED	40 USED
200	160	120	80	40
H	E	L	D	I
200	160	120	80	40

$$\text{total rent} = 160 + 120 + 80 + 40 + 0 = 400$$

$$\text{total wages} = 40 + 40 + 40 + 40 + 40 = 200 \text{ (identical)}$$

or

$$\text{total wages} = 200 + 160 + 120 + 80 + 40 - 400 \text{ 'rent'} = 200$$

This will be found to be true of practically every improvement made in society. If a new road is built, interest on capital does not increase, but land values do. New schools or parks do not raise the interest rate; they increase the land values. If a town improves its lighting, or police, or fire department; it installs water, gas, sewers, or any other improvement, it is land values which rise and not interest rates. If a new factory moves to town or if a factory now there, enlarges its plant, or by improved methods increases production, it is not the interest rate in the locality which rises, but the rents. If oil is discovered, or any other natural resource is made available, land values but not the return on capital. Thus we see that it is not the capitalist who gets the benefit of material progress—these go to those who own land.

So long as the distinction between capital and land is not clearly recognized, it will not, cannot, be seen that the power given by the ownership of capital is very slight, while the power given by the ownership of land is exceedingly great. It is true that the same individual or corporation may be, and often is, both capitalist and land-owner; which fact is largely responsible for the confusion. Often when this economically dual individual or corporation, is charged with exploiting labor, s-he or it, is denounced in the minds of the public, and in the press, as a greedy capitalist; but the power to exploit labor resides in the ownership of the land, not in the ownership of capital.

OUR LAND SYSTEM, NOT INDIVIDUAL OWNERS TO BLAME

Though all the above is true, it is not proper to condemn the individual land-owners themselves who speculate in land. Land is held out of use for the purpose of making a profit. Few land-owners themselves realize that the system which permits them to profit from holding land is harmful. They were born into and brought up in the system, and it occurs to few of them that the system is anything but quite proper or that a better one is possible.

The blame rests on society itself, because it is our laws and institutions which permit and condone the system, and which even compel ownership of the land. So long as the system itself is continued, society will not be benefitted if present land-owners were to abandon or turn over to others all the land they, themselves, are not using. **This would simply mean that a new set of land-owners would take the place of the old.** Thus there would be a change but no relief.

When we realize that so much of the increased production which material progress makes possible

does not go to the working person as wages, nor to the capitalist as interest, but is taken as rent for land; when we realize that the high prices charged for better grades of land either prevent producers from using these lands, or takes from them in rent much of what they produce; then we will realize that the real antagonism in our present economic system is not between the capitalist on the one hand and the working person on the other, but instead is between the capitalist and the laborer on the one side, and on the other a system which permits one individual to charge another for the use of the earth.

**"LAND WAS GIVEN BY THE
CREATOR TO MAN FOR IMPROVEMENT
AND CULTIVATION BY THE POSSESSOR IN
GOOD FAITH, NOT FOR SPECULATION.....
SPECULATION IN LAND SHOULD RECEIVE
NO ENCOURAGEMENT FROM LEGISLA-
TION OR COURTS OF JUSTICE "**

—Louisiana Supreme Court Decision, 1851,
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— Abraham Lincoln

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And, yes, alas, as more and more are burned out in society and discover the reservoirs of pluralistic culture, they buy up land, sending values skyrocketing, tempting locals to sell out, make "improvements" for their own convenience or to attract more business, and the pluralistic rural culture is absorbed by the monolithic urban one. It is a disease that the barbed wire of legislation cannot restrain. In the Virgin Islands, where I lived for several years, Adam and Eve were blind to the Paradise around them, itching to get out, or to bring developers in who would pave and plasticize and promote. Jerry, through a political newsletter, is attempting to organize local efforts and heighten awareness of what is happening, helping people achieve a sense of power and control over their own destiny, but so long as the political process itself is dominated by those who have more to gain than to lose by "economic development," and, especially, so long as the values of the local population reinforce those of the larger society, not much can be done by political action.

ENVIRONMENTS OF CHANGE

There is no one "right" way: pluralism is as important in methods as in goals. But in addition to persuasion, confrontation, political action, a possible strategy of change is withdrawal (while time and space remain) to build environments of change, force and reinforcement, structures in which processes and then attitudes can change. Like an architect, to build impersonal walls which subtly influence behavior without offense.... Like a farmer, to clear a patch of earth and selectively foster natural process.... These, too, are tactics of revolution.

In recent years I have invested myself mainly in a country commune as such an environment. It is a kind of implant into Appalachian culture, compatible enough not to be rejected by the host, yet radical in its way of seeking the same goods all of us seek. At times we are tempted to think of ourselves as building a model: if all the world lived as we lived, there would be no problem. But it is impossible to inhabit a model, day-by-day. It is too self-conscious. It is play-acting.

And, as a practicing Druid, Lollie McMahon of Cal. warns me, in some respects "it is an unhealthy game." She speaks in the voice of those who feel enroached upon by the "new people", such as ourselves who are staking out their alternative preserves on ancient turf. "We laugh sometimes at your mistakes, thinking how foolish you look, but sometimes we would like to help. We often get nothing but a superior sneer for our offers, and then never again would we piss on you if we were on fire... Yes, we are upset by loose morals.... That doesn't mean we don't know what is going on, or that some of us don't do it. Our conformity is a surface thing... We don't trust easy because we've much to lose. We mightn't appreciate your friendly smile because we've seen the insincerity in it. What the hell good is a handshake when the barn's on fire? Poking and prying won't do, you've got to sniff and go slow, you are the new dog, and we need to know what your intentions are. What you do on your place is your own damn business, but, if you're coming into town would you please try not to upset the

busy-bodies?... Especially if there's more than one family living on the place. Might be wise to be 'cousins' or kin or something, that we can understand.... Giving is charity, sharing is different, trading is best, and the letting of people come out to help also lets them go back and tell the rest that you're OK, just not very strong in the horsensense department. Please don't tell us you're planning on having those babies at home; our graveyards are full of women who died that way. You do it if you want to, but don't make an issue of it. Don't make an issue of anything, we don't want the responsibility of worrying about yours. And, please God, don't get into talking politics, religion, or farming practices until we know you well enough and you know what's going on around the area.... Most of all be patient, it might take years for your acceptance. If you're in a hurry, you don't belong on the land. We'll know if you love it, it'll show by what you do with the ground you have, and your attitude to us, your fellow humans who live here because it suits us.... If you think the local school can be improved, speak quietly. We're not going to go for any fancy-free-for-all-bug-dancing, but we want our children to have what they need to live in the future.... We don't want to be told we are idiots. We're not, and we can smell the rain coming.. We sense when someone's not right in his feelings about himself, and more often than not, you folks from the city have that vibration about you. If you want to wash in a kettle and bake your own bread, fine and dandy. Grandma did it and it's hard work, we wish you well for trying. We think maybe it's foolish to go so far back because there's enough to be done to make ends meet without trying to prove a point about pioneering. Most of all, you are going to have to explain clearly, simply and gently if you are going to have freedom to do as you please. A mild answer turneth away wrath. If you are going to wear outlandish (and there is a reason for that word) gear, have strange rituals in the sight of us, and generally raise our suspicions, you will have to talk about it or be put out of the local society. Talk straight across, not down, not up, just plain speech will do. You'll find that we can understand, most of us, and about the ones who don't or who make a fuss, don't you worry, we've known about them for years. If you can tell us the Why of what you are doing, in terms that we can relate to others, we will stand up for you. The same as we stand up for our home-grown strange ones. They do no harm, we let them be.... One more reason for going slow and seeing where the levels lie. If you associate with the wrong people who're always looking for an untried horse of ruin, you will be thought to be one of them. Until you can figure out just who is what to whom, you should refrain from being too strong on any one side or sort."

Live and let live is the local wisdom, and perhaps it is not a changed society but the possibility of localities we need, the conditions of comfortable striation, pockets of difference. None of us has the wisdom to remake the ecosystem or the society, and, as in an ecosystem, even predators contribute to the strength of their prey. Live lightly, members, and circulate these rumors among friends, correcting, as you have been, this scribe who is often deafened by the thunder of ego between his ears.

we were seeking. But it was conspiracy. We were seeking in our clandestine fashion a sense of belonging, a setting in which we could let our humanity all hang out.

STRUCTURE / PROCESS / ATTITUDE

The late Goodwin Watson, social psychologist, taught me more in those years than I then recognized. In the fall of 1968 he and I were at a conference on Human Ecology for a couple of dozen specialists in various fields (even poetry, they exulted, accounting for my presence). The conference closed a day early, so filled was it with confrontation and encounter that no useful discussion was possible. But peacefully, around the edges, new forms were emerging. I doubt that many educators realize this, but it was there near Litchfield, Connecticut, chiefly under the influence of Goodwin Watson, that the concept of a University Without Walls was gestated—and, indirectly, the multifarious forms of experiential education, accreditation of life experience, and non-residential graduate studies which have proliferated in recent years.

The confrontation was between conservationists (from whom the discipline of ecology came) and activist social scientists. One of the former said, for instance, "Rats in cities serve serve an ecological function by destroying inferior people." That kind of sentiment did not go down well with those who were attempting to improve the lot of the poor. The problem was to invent a new ecology which could take account of the inclination of human beings to alter the environment on a massive scale. So far as I know, no such science has yet been invented—one which systematically relates human intervention in natural process to the implicit balances which function when human beings are not involved.

Meanwhile Goodwin sat with those interested, addressing attention to altering the educational environment in ways compatible with other social forces, ways of using the ongoing world as an educational resource in order to extend the franchise to those conventionally excluded from college (because of age, sex, race, status or other factors).

He was working according to the formula he had invented many years before: "Structure / Process / Attitude." You don't change attitudes by head-on confrontation. Change structure, then the processes, and subsequently the attitudes would change. Integrate the schools by law, for instance, and by a process of association and acquaintance people will eventually overcome racial prejudice—far more effectively than they would as a result of arguments about innate equality or social justice. If you could get a group of highly respected colleges to endorse—and the U.S. Office of Education and various foundations to fund—a college-equivalent program without residential requirements, a program with greatly reduced classroom requirements, the processes and attitudes about college would change in time. That endorsement and funding were secured, and the processes and attitudes are changing—perhaps the most lasting result of the educational reform movement of the 60's.

MONISM / DUALISM / PLURALISM

In the thirties I read comic strips about Buck Rogers 35

and Flash Gordon and imagined the future roughly along the lines that Startrek and the World Future Society have more recently projected. Those visions seem archaic now. The monolithic, homogenized, mechanized, centralized one-world vision of human progress has given way to one of diversity and fermenting enclaves of change.

Fallen also is the dualistic view of good and evil, of the saved and the damned. Judith DeGroote warns me, from Indiana, of that attitude pervading the first of the Rumors, and, indeed, I speak here of we and they, the bright and grey. It is risky terminology of convenience, based not on absolutes, but, as we said in the 60's, where you're at. Certainly we want change—and that means we want others to believe differently, behave differently, live differently. Mostly what we want is that they not oppress us or oppress others in their own pursuit of the good—for I think by now we recognize that we cannot objectify them, that we must recognize that conflict is only the intersection of alternative paths to the same or compatible ends—or else we have to postulate some demonic spirit in the universe which perversely seeks evil. Conflict can better be understood as complex traffic in which each is continually leaving one place to arrive another for reasons which always seem overwhelmingly important and right to each—rather than a contest of good and evil.

A better world, then, would not be some grandiose Holiday Inn for Buck Rogers and Flash Gordon, but a vast cooperative endeavor fostering diversity—enabling each to flow toward gratification without oppressing others in the process, or not grievously, or not for long (we all recognize the justice of the traffic light). From Arkansas, responding to the first Rumors, Jerry Friedberg writes: "Just now my thoughts have to do with how population growth (density) erodes culture, and what might be done to stop that. There's a gentle, rural culture here in this Ozarks area that I value enormously. People have a strong sense of place, of knowing these hills and their neighbors, and with that goes a sense of trust and good-humored ease. Homes and hearts are more open here than I've ever known anywhere else, and in good part that's because the roads aren't paved out where I live. What concerns me isn't simple environmental protection as it's usually thought of—but cultural protection as well. Call it, perhaps, the quality of life. How to deal with that head-on?" Can one, Jerry, ever deal with anything head-on? "There are indirect approaches involving requirements for environmental impact statements, strict pollution standards, etc.—all of which do limit growth of industry and tourism and subdivision speculation" (and, Jerry, promote the growth of government, create legions of bureaucrats who will have entrenched lifestyles to maintain, create layers upon layers of taxes which paralyze, suffocate—and are costs which inevitably will be passed on in one form or another from the powerful to the powerless)... "but all of which are peripheral to, and of limited effectiveness in dealing with the core problem of population density. We ourselves are the problem, in part. The more of us who come, and ask for good roads, for example, the sooner the country store will give way to the supermarket. It's already happening, and much is being lost."

there is disequilibrium, like that of water behind a dam—a leveling power awaiting the least fissure to overwhelm. When difference in privilege coincides with racial difference, the situation is especially volatile. Riot is the most frightening form of social change because it erupts indiscriminately, volcanically, cracking and searing the mantle of social order without regard for justice to individuals. There is not direction, no idealism, no program for a better world—but simply the sheer, blind opportunism of the oppressed, released in ecstasy of spontaneous revolt. So long as the pockets of oppression are relatively small and scattered and there is no communication between groups, such riots strengthen the system. Riots sell locks and arms to the prosperous. Breakdown in the system of law is repaired much like breakdown in the electrical system. Safeguards are taken. It will not so easily occur again.

Trying to change the system by reason and persuasion is like trying to talk a bank out of its money; trying to change it by confrontation is risky and foolish as robbing it. (That jerky film of Patty Hearst with her machine-gun sidling past the guards is like the culminating nightmare of 60's militancy.) I helped make a documentary film called **Confrontation** recording one of the numerous campus clashes of that era. Protesting faculty and students had chained the door of a laboratory where a relatively innocuous study was being conducted under contract from the Department of Defense. A half-hour film anthologized the tireless and tiresome rhetoric, the gestures and postures of play-acting revolutionaries and equally stereotyped bulldog faces of reaction. It was vain as it was exciting.

WE SHALL OVERCOME

It is argued that the protest movement brought an end to the Vietnam War, specifically that it persuaded Johnson to withdraw from the presidential race in 1968. (I have not heard radicals take credit for electing Nixon.) I believe that when that war finally ended, not with a bang but a whimper, it simply no longer served the interests of the power elite. Persuasion may have helped. Confrontation may have helped. Guerrilla theater, encounter groups, consciousness raising may have helped. But I think that the war finally ended because it wasn't paying off. I think that is why nuclear energy will be abandoned—and the protest movement will be blamed for the change by the power elite so that stupidity and waste will not have to be publicly acknowledged.

They, the grey, change for the same reasons we do—when they see that clear and immediate self-interest calls for change, when change pays off and the rewards are evident. Attacked, either by reason or force, they, like we, summon up reserves of strength and courage and commitment to what they are doing, grow rigid in the face of challenge, are less capable of weighing evidence and evaluating rational argument than at any other time. And that celebrated silent majority will always support the system because the system rigs the pay-offs: it controls the jobs, the benefits, the patterns of social approval reinforced by everything in the culture from laws to advertising.

We who hope to overcome someday must, I think, start with this recognition of **common humanity**. We're in this for the fellowship, the sensual gratifications, the pay-offs in environmental health and beauty, in a satisfying life-style, in a sense of **personal dignity and engagement**. If we want to bring them round, our job is to demonstrate that our pay-offs are even more rewarding than the pay-offs they are now seeking. I suspect more government officials and businessmen changed their minds about Vietnam because their families were falling apart or they were getting ulcers than for any of the economic or political reasons being proclaimed. They had to make peace with themselves and their loved ones—and incidentally with the Vietnamese.

CONSPIRACY

Harry Steinhauser writes me from California, in response to the first of these Rumors: "It saddens me to find that you still speak with respect for the 'revolution of '68.' By their fruits you shall know them, says Scripture. I would add: by their leaders too. Abbie Hoffman has become a dope peddler; Rennie Davis (the Chuck Colson of the Movement) first became a follower of the fat boy-God Mahara-ji and now is selling insurance (serves him right!), Mario Savio is tending bar somewhere, Mark Rudd has vanished, and worst of all Jerry Rubin, who in '68 toured campuses shouting obscenities, was an unsuccessful candidate for the Democratic ticket in 1976!"

Ah, Harry thanks, for you show me I was not clear enough. Specifically what was learned in '68 was how we had been misled by the rebels of '65—though I think we owe them gratitude for throwing themselves on the line and spurring us to find alternatives. Those "Leaders" you mention were imitating their elders, engaging in a power struggle, machodom, flamboyance and hatred. Their goals (never very clear) were compromised by their methods. We learned that there was only one way to achieve a better world—to recognize that it already exists. We decided to move in, to live it now.

Thanks, too, Judge Hoffman in Chicago for giving what we sought a name: conspiracy. Another name for that is fellowship. One after another the witnesses trooped to the stand and denied conspiracy as they demonstrated fellowship. We may have been wrong, but we were all together. We understood. Did not catch those locking eyes from man to man, to you right through the screen?

Membership. You, Harry, are a member, for our love, as in a family, engulfs our differences. That was what the drug scene was essentially about: membership—the dealing; the trust, the passing of the word as to who was cool. Membership held marchers together at Selma and revelers at Woodstock. At encounter group meetings we set aside the weekend to be together, as closely together as our inhibitions would allow. Our culture is work-oriented, goal-oriented, so we called those sessions therapy. But the secret point was membership. We endured the anguish, the yelling, the tears, for the hugs that followed. It was all very superficial, for we were not clear ourselves about what

RUMORS OF CHANGE RUMORS OF CHANGE CHANGE RUMORS OF CHANGE RUMORS OF CHANGE RUMORS OF CHANGE RUMORS

THEY WILL NOT BE PERSUADED
EVERY WORD
HAS EQUAL AND OPPOSITE REACTION (NO
WORDS EXCEPT THESE WHISPERED AMONG MEMBERS)
THEY HAVE SMALL MEANS FOR RESPONDING TO SEDUCTION
CHANGE IS NOT SOMETHING WE CAN DO TO THEM,
IMPERATIVES FUTILE, AS
CHANGE! OR
LEARN! OR
LOVE!
AGENTS ARE SECRET ARCHITECTS OR FARMERS
GODLY WE PARCEL THE VOID WITH IMPERSONAL WALLS
CLEARING THE GARDENS WHERE NATURE CAN OCCUR.
"STRUCTURE/PROCESS/ATTITUDE"
[GOODWIN WATSON]
CHANGE, STRUCTURE, AND THE ATTITUDES WILL CHANGE
CREATE ENVIRONMENTS, PROPITIOUS FORMS
AND SET A GOOD EXAMPLE?
BUILD NEW FORMS—
AND MAY WE NOT WALK THERE NAKED YOU AND I
IN OUR ELECTRIC MIST OF SQUIRMING LIGHT?
[AH HOW THEIR SHOULDERS WOULD UNSLOPE, THEIR MOUTHS
UNTWIST, VOICES UNWHINE, THEIR EYES GROW SOFT
AND STEADY,
SEEING HOW WE MUST FEEL BEING US]
RATHER, EXPECT THE ASSASSIN'S CROSSHAIR AIM
I HEARD ONE MUTTER IN SOLILOQUY
"HE HATH A DAYLY BEAUTY IN HIS LIFE,
THAT MAKES ME UGLY."
[IAGO]
BACKLASH IS
A PHYSICAL PHENOMENON AND OUR
REALM IS THE REAL
LET US NOT WALK THERE GLOWING
BUT TAKE OUR SKIN HOT FROM THE DAY'S LABOR
HOME TO A SOUND SLEEP
AND HARVEST EVENINGS
LEAN ON THE FENCE BY THE FULL FIELD SILHOUETTED
IN THE BULGING SUN
SUCKING A SPEAR OF WHEAT

—JUDSON JEROME

Our children used to watch the faith-healing Oral Roberts on television. Once at the dinner table I mentioned the Oral Roberts University. My eldest daughter, then 12, expressed astonishment. "He has a university?" she asked, and I assured her that he did, in Tulsa. She got up from her place and walked around to where I sat, soberly took my cheeks between her palms, looked me steadily in the eyes, and commanded, "Learn!"

As a strategy for change that may seem ludicrous, though sometimes I think that the educational excercises I engaged in as a professor were hardly more effective. On the left is the third of the **Rumors of Change** poems, written in 1968, a kind of meditation on tactics for changing the world. (If you missed the first two, printed in **Green Revolution**, Vol. 34, #'s 5 & 6, write me for a copy.) These essays accompanying the poems are expansions on the themes—fed by the rumors sent me by members (you are a member). By now the first has stimulated many responses, some of which are relevant to the question of strategies of change. The web which includes you shudders with each drop of information. I share here your news.

John Holt, in the first issue of his newsletter (just out), **Going Without Schools** (or GWS) strikes the vein of that poem: "In starting this newsletter, we are putting into practice a nickel-and-dime theory about social change, which is that important and lasting social change always comes slowly, and only when people change their lives, not just their political beliefs or parties.... At one moment.... 99% of a society think and act in one way; 1% think and act very differently. Some time later, that 1% think and act very differently. Some

time later, that 1% minority becomes 2%, then 5%, then 10, 20, 30, until someday it becomes the dominant majority, and the social change has taken place.... In almost everything I believe and care about I am a member of a minority in my own country, in most cases a very small minority. This is certainly true of all my ideas about children and education. We who do not believe in compulsory schooling, who believe that children want to learn about the world, are good at it, and can be trusted to do it without much adult coercion or interference, are surely not more than 1% of the population... This doesn't trouble me any more, as long as those minorities of which I am a member go on growing. My work is to help them grow.... What I want to do is to find ways to help people who want to move in direction Y to move in that direction, rather than run after the great X-bound army shouting at them, "Hey you guys, stop, turn around, you ought to be heading in direction Y!" In areas they feel are important, people don't change their ideas, much less their lives, because someone comes along with a bunch of arguments to show they are mistaken, and even wicked, to think or do as they do. Once in a while we may have to argue with the X-bound majority, to try to stop them from doing a great and immediate wrong, but most of the time, as a way of making real and deep changes in society, this kind of shouting and arguing seems to me a waste of time."

(I hope you will want to subscribe to GWS—\$10 for 6 issues, or \$.50 for a sample copy, available from John Holt, 308 Boylston St., Boston, MA 02116. The educational establishment is bigger, more entrenched, more powerful, and uses a larger percentage of the budget than the military establishment, so this radical newsletter is a courageous undertaking against greater odds that the anti-war effort of the 60's.)

PERSUASION AND CONFRONTATION

When our constitution was written the prevailing view of human behavior was that it could be changed by persuasion, as it was governed by rationality, responsive to evidence. It was thought that freedom and justice could be guaranteed by laws in a system of due process. In the mid-sixties—at Watts, at Berkeley and elsewhere—persuasion was abandoned in favor of confrontation. It was like a kind of declaration of war of the Lilliputians against the Brobdingnagians, for the power was overwhelmingly on the side of the institutions and interests under attack. In many cases the protests took the form of civil disobedience, a tradition as honorable as the view of rational man in which it was recognized that at times individual conscience—the private person's pipeline to the absolute—took precedence over law. Often the protests were hysterical, often degenerating into riots. Some revolutionaries had riot as their deliberate aim, hoping to spark massive social disorder which they hoped would overthrow the system like a forest fire, clearing way for new growth.

The looting after the New York blackout is a case study in the ineffectiveness of riot as a tactic of social change. In any society where there is a gross and obvious disproportion in the distribution of wealth and privilege,

money necessary to purchase land. Selling bonds or stock in the corporation is another way to raise cash, or resident users could pre-pay the rent to meet purchase costs.

Exactly how Southwest Wisconsin will respond to the new land trust is difficult to predict. It's likely, however, that many back-to-the-land homesteaders in the hills of this unglaciated region, conscious of the sanctity of the land, will be drawn to the idea; that sportsmen and naturalists, sensitive to the need for careful, ecological use of the land, will contribute to the trust to protect the use rights of future generations; and that farmers who know the land as a source of life and living, will use the concept to resist the speculators and landgrabbers who threaten their way of life.

The concept of land as private property is strongly ingrained even though "ownership" is often nominal, with land mortgaged and subject to loss to creditors. Resistance to reform is lessening, however, as more people feel their alienation from land, and resentment of the private exploitation of natural resources. The land trust movement can move us closer to the goal envisioned by Aldo Leopold when he said, "We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect."

For more information on the Southwest Wisconsin Land Trust, contact Robert Miller, Box 83, Rt. 1, Blue Mounds, Wisconsin 53517.

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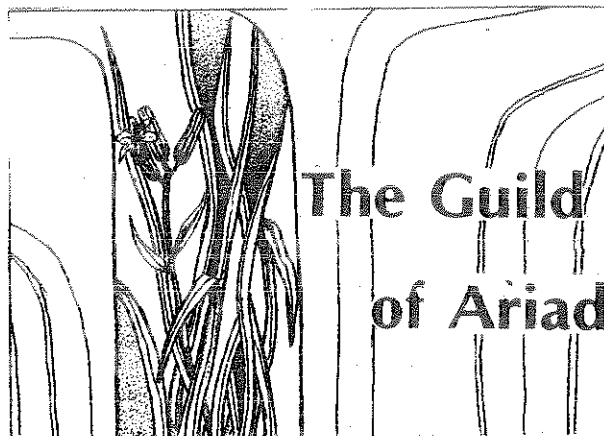
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The Guild of Ariadne

Some of us believe we need an organization to promote Georgism in this country as the Fabians did Socialism in England. They went to Roman history for the name of their organization. We have gone to Greek mythology for ours.

In Greek myth, the minotaur--half man, half bull--lived in the center of a labyrinth from which no one ever found his way out.

When Theseus entered the labyrinth, Ariadne (Ad-ree-odd-nee), gave him a ball of golden thread, keeping one end in her hand. After slaying the minotaur, Theseus was able to find his way back by rewinding the thread.

In the twentieth century myth, the minotaur lives in the center of a labyrinth of economic theories.

The Guild of Ariadne offers to contemporary men and women the modern thread of Ariadne, which enables those who follow it to find their way out of the labyrinth, and leads them to an understanding of the good society.

The Guild of Ariadne is an organization to share with millions of our fellow citizens an understanding and appreciation of the good society as expounded by Henry George.

Mailings of George's books, and those of other and current Georgists, will go to syndicated news columnists, TV and radio commentators, authors, journalists, writers, and other opinion makers whose audiences are interested in current events and social problems.

The Guild sends the following to these influential people:

Incentive Taxation by Steven Cord

The Analyst, Henry George School of San Francisco
September 1977 **Green Revolution** on Georgism

Progress and Poverty by Henry George

Politics of Land, **The Nader Report**, R.D. Fellmeth

The Conspiracy Against Homeowners and Tenants, W.W. Newcomb

The Guild of Ariadne has an open membership, with no initiation fee and no dues. Members are expected to contribute to finance the mailings to columnists, commentators, and other opinion makers.

Write for information and apply for membership to Morgan Harris, 3959, Shedd Terrace, Culver City, California 90230.

Perhaps the best example of the "land trust" concept is the Jewish National Fund, a public (though non-governmental) body of trustees who hold title to over 60% of the cultivated land in Israel. Land is leased to those whom the trustees believe will use it in keeping with the public interest.

"Land trusts" of one sort or another are rooted in United States' history, notably in our religious and utopian communities—though even the New England village commons reflect the land trust concept. From the 1930's to the present, philosopher-economist Ralph Borsodi and journalist Mildred Loomis, steeped in the economic philosophy of Henry George, have encouraged listeners to distinguish between land and private property. Both land and private property may be possessions, but land (i.e., soil, atmosphere, lakes, seas, forests and mineral resources) did not come into existence as a result of human labor and therefore cannot be "owned" in the same sense as property. It can only be held in trust for future users.

Only recently, however, has this concept taken the form of a movement. Robert Swan, profoundly influenced by Borsodi and Loomis, formed and is director of the International Independence Institute, and is now its leading spokesman. He joined with other activists in publishing *The Community Land Trust—A Guide to a New Model of Land Tenure in America*. Today, over 100 land trusts exist in the United States. More and more people, unhappy with existing land use practices, are seeking an alternative based on more ethical distribution and more rational consumption of resources, are turning to the land trust concept.

COMMUNITY LAND TRUST

A Community Land Trust, as defined in the *Guide*, is a legal entity, often a non-profit corporation chartered to hold title to land and administer it in stewardship. Its goal is to protect the stake of the future generations in the land, and equally to safeguard the legitimate use rights of present residents. When land is placed in trust it is taken off the speculative market—this land is not for sale!

There are three parties to a land trust: users, owners, and trustees. Users' rights to the land are defined in a lease; ownership is vested in the non-profit corporation (the trust); and the trustees are individuals with no economic interest in the land, who administer the lease agreements and make certain the intentions of the trust's charter are preserved. The trustee is not a landlord because the lessee, by voting, has a say in selecting the trustees, and because, unlike landlords, the trustees are a non-profit group, who cannot sell the land. Users are able to go about their business—farming, building, developing their community—without interference from trustees. They cannot, however, sell the land or change it in any way proscribed by the land trust charter. Because it is only the land which is held in trust, any human-made improvements to it, eg. houses, fences, wells,—belong to the lessee who may sell them as private property to future lessees. The lease is often a 99-year renewable

one, and can even be inherited. It should be emphasized that the purpose of the trust is solely to acquire and hold title to the land, thereby halting speculation, absentee landlordism, and the depletion of the land.

There are other kinds of land trusts—public trusts such as the Nature Conservancy and the Trust for Public Land, which acquire and administer land for public recreational use; and private trusts, usually small, single parcels where the resident users serve as trustees. The Yanara Cooperative Land Trust in Madison, Wis., is an example of a private land trust. It is the Community Land Trust, however, which attempts on a regional scale to deal with the critical problems of land allocation, continuity, and exchange. Such a regional land trust is being formed in Wisconsin, with a group calling itself the Southwest Wisconsin Land Trust having held a preliminary meeting in January 1977. Attendees named the trust, defined its borders, and appointed a committee to draft a charter of incorporation.

The prime mover behind this first Wisconsin regional land trust is Robert Miller, a lawyer turned writer-homesteader. Miller has carefully studied the land trust movement and he, like so many others, recognizes the pressing need for land reform and says land trusts are a step in the right direction. In an article in the Nov.-Dec. 1976 issue of *Ocooch Mountain News*, he summed up the thoughts of the land activists: "Land trusts are an extremely effective land reform tool. At a time when broad reforms are not yet possible land trusts are a substantial step people can take right now toward wider, more equitable distribution of land. No legislation or political action is needed. Nor is it necessary to await a change in the general climate of opinion. Land trusts can be established immediately through private initiative and action."

"LAND MONOPOLY IS NOT THE ONLY MONOPOLY, BUT IT IS BY FAR THE GREATEST OF MONOPOLIES—IT IS A PERPETUAL MONOPOLY, AND IT IS THE MOTHER OF ALL OTHER FORMS OF MONOPOLY."
—Winston Churchill

More than a dozen people gathered at Miller's Iowa County farm home to talk about the land trust. They were the landed and the landless, some coming from apartments and cooperative houses, others from farms and homesteads. It was agreed that the trust would operate within the area bounded by Interstate 90 on the north and east, the Illinois border on the South and the Mississippi River on the west. A committee was formed to draft the papers necessary to establish the trust as a non-profit Wisconsin corporation and to seek tax exempt status under federal revenue statutes.

Once organized, this community land trust will acquire and hold land within its defined region, although the acquiring of the land may be a difficult task. Many trusts begin with a gift of land or of the

Land for Tomorrow

—R. BRUCE ALLISON

The severe weather and freezing of 1977 winter, plus the continuous California and mid-west droughts, are the most graphic evidence in decades that even in industrialized America, our compact with nature is a fragile one. In other parts of the world, of course, these weather disasters are more frequent and more desperate—resulting not in temporary discomfort or higher food prices, but deprivation and death.

Yet even as the communal struggle against starvation intensifies, prime farm land in the United States continues to be paved over, subdivided, and “developed”—irreversibly removing it from agricultural use.

What land is left for farming is increasingly in the hands of agri-business types who are more and more the only ones able to foot the high property and estate taxes, and the huge investments required in capital-intensive agriculture. Their partners are the corporations and the outright speculators who drive land prices beyond the reach of would-be owner-operators. In one such inflation, a Chicago bank, the Continental Illinois National Bank and Trust Co., is engaged in a \$50 million land acquisition campaign in southern Wisconsin (*Wisconsin State Journal*, 2/15/77); the cost of farm land near Blanchardville has skyrocketed to \$1300 an acre, and it's as high as \$3000 an acre near Milwaukee (*Wisconsin State Journal*, 2/14/77).

Historically Wisconsin has been committed to the preservation of the small family farm, with even Congressman Robert Kastenmeier's constituents—many of whom are urban dwellers—now being asked to consider subsidizing the small family dairy farmer. But against the perverse triumph of our current “I can do whatever I want with whatever I have” system of land tenure, some totally new and more ethical approach is obviously necessary.

Fortunately such rethinking is already going on, and the result is a new land ethic that erases the notion that

land is a commodity to be bought and sold, that promotes the realization that land is a common irreplaceable resource of humankind that must be preserved for future generations.

This is not a new idea; it is really an ancient one belonging to early people in Asia, in Africa, and significantly for us in America. New England Indians were bewildered when Europeans shoved pens in their hands and demanded that they sign transfer of title documents.

The Aztec were astonished to see Hernando Cortez gouge the earth with his sword and declare, “I take possession of this land in the name of Spain.” And the Indian chief Tecumseh is reported to have responded with sage sarcasm to settlers' demands that he “sell” the land—“Why not sell the air, the clouds, the great seas?” This simple observation may be the best summation of the evolving new land holdership philosophy.

There are many current examples of this ancient view of land as a commonly held resource. In Mexico the ejido (“village lands”) replaces land lords with community control of the land that gives villagers use rights.

The *Gramdam* (“village gift”) in India, an extension of the Gandhian movement, allows villagers to serve as trustees of the land for the benefit of the whole community.

Julius K. Nyerere, prime minister of Tanzania, implemented a return to the traditional African landholding concept with his “familyhood in villages” in 1967 saying: “The government must go back to the traditional African custom of landholding. That is to say, a member of society will be entitled to a piece of land on the condition he uses it. Unconditional, or ‘freehold’ ownership of land (which leads to speculation and parasitism) must be abolished.”

Public Revenue Education Council, Rm. 308, 705 Olive St., St. Louis, MO 63101.

(We don't know which of the two addresses above is correct or if there are two separate offices) ???

MONTANA

*Mr. Russel Conklin, Box 1143, Great Falls, MT 59401.

NEBRASKA

*Mr. Gary Carlson, Coord., E.D.C., 6542 Bedford Ave., Omaha, NB 68102.

NEW HAMPSHIRE

*Mr. Richard Noyes, Publisher of Salem Observer, PO Box 637, Salem, NH 03079.

NEW JERSEY

*Mr. Thomas A. Kelly, Director, Mr. Scally, Economist, Div. of Economic Development, Dept. of Labor & Industry, State of New Jersey, Labor & Industry Bldg., Trenton, NJ 08625.

John Tetley, 580 Alden St., Woodbridge, NJ 07095.

NEW HAMPSHIRE

Henry George School of New Jersey, PO Box 637, Woodbridge, NH 07095.

NEW YORK

*Mr. Philip Finkelstein, Center for Local Tax Research, 50 East 69th St., N.Y., NY 10021.

*Mr. Marvin Morris, National Life Insurance Co., 17 Main St. East, Suite 401, Rochester, NY 14614.

Henry George Institute, Rm., 462 A, 55 W. 42nd St., N.Y., NY 10036

Robert Schalkenbach Foundation and Henry George School of Social Science, 50 East 69th St., N.Y., NY 10021.

NORTH CAROLINA

*Hon. David Bosley, Mayor, PO Box 531, Grifton, NC 28530.

OREGON

*Dr. Richard Lindholm, Prof. of Finance, College of Bus. Admin., Univ. of Oregon, Eugene, OR 97403.

PENNSYLVANIA

*Prof. Steven Cord, Indiana Univ., Indiana, PA 15701.

Henry George Foundation and Graded Tax League, 336 Fourth Ave., Pittsburg, PA 15222.

*Mr. Dave Landis, PO Box 17042, Philadelphia, PA 19105.

SOUTH CAROLINA

*Mr. Wayne D. Plylar, Director Budget & Evaluation, City of Spartanburg, PO Drawer 1749, Spartanburg, SC 29304.

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*Mr. Douglas Boyd, 203 E. Mable St., Odessa, TX 79763.

*Mr. Walter W. McAllister, Sr., Chairman of the Executive Comm., 103 Bushnell Pl., San Antonio, TX 78212.

UTAH

*Mr. Earl Hanson, PO Box 207, Cedar City, UT 84720.

VIRGINIA

*Mr. McCloud B. Hodges, Jr., 6819 Elm St., Suite 7, McLean, VA 22101.

WASHINGTON

*Hon. Hamlet Hilpert, Comm., 995 State Hwy. 507, Centralia, WA 98531.

WISCONSIN

Property Owners League, Mrs. Nadine Stoner, 1118 Central Ave., Beloit, WI 53511.

CANADA

Mr. Tim H.W. Fielding, The School of Economic Science, 191 Eglinton Ave., East, Suite 308, Toronto, Ontario M4P 1K1.

*Mr. Malcolm McCarthy, 860 Kensington Dr., Peterborough, Ontario K9J 6J9

ENGLAND

International Union for Land Value Taxation and Free Trade (Land & Liberty), 177 Vauxhall Bridge Rd., London, SW1V 1EU.

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Sprouts continued from previous page

GEORGIST INFORMATION

The following is a list of persons/organizations devoted to the ideas of Henry George, and either conduct classes, do research, publish literature and regular publications and/or are engaged in lobbying to gain acceptance of Georgist philosophy. We suggest you contact them for additional material on **Progress and Poverty**. *Also included are names and addresses of persons that can be contacted regarding Georgist activities in your area but who may or may not be directly involved.

ALABAMA

*Prof. Robert V. Andelson, Auburn Univ., Dept. of Philosophy, Auburn, AL 36830.

ARIZONA

The Lincoln Foundation, 55 East Thomas Rd., Phoenix, AZ 85012.

CALIFORNIA

Floyd Morrow, Councilman, City of San Diego, City Adm. Building, San Diego, CA

Guild of Ariadne, 3959 Shedd Terrace, Culver City, CA 90230.

Henry George Schools of California, Box 655, Tujunga, CA 91042

Land Equality And Freedom (LEAF) and Basic Economic Education, 454 Mission Valley Center West, San Diego, CA 92108.

National Land for People, 1759 Fulton, Rm. 11, Fresno, CA 93721.

*Mrs. Polly Roberts, 2490 Channing Way #218, Berkeley, CA 94702.

*Mr. Stanley Sapiro, 16255 Ventura Blvd., Penthouse Suite 1218, Encino, CA 91436.

COLORADO

*Prof. James L. Busey, Mr. Robert E. Chase (substituting 1976-77 during sabbatical of Prof. Busey), 2519 Mt. Vernon St., Colorado Springs, CO 80908.

CONNECTICUT

*Mr. Victor Allan, Exec. Sec., Assn. of Municipal Development Commissions, 210 Washington St., Hartford, CT 06106.

DISTRICT OF COLUMBIA

League for Urban Land Conservation, 1150 Connecticut Ave. N.W., Washington, DC 20036.

*Mr. John Rackham, Sr. Realty Tax Specialist, U.S. Postal Service, 475 L'Enfant Plaza, West, Washington, DC 20260.

FLORIDA

Free Land League, Box 908, 250 58th St. North, St. Petersburg, FL 33710.

* Mr. William W. Newcomb, Newcomb Realty, Inc., 532 Wickham Rd., West Melbourne, FL 32901.

GEORGIA

*Dr. James L. Green, Prof. of Economics, Univ. of Georgia, Dept. of Economics, Athens, GA 30602.

IDAHO

*Hon. William Onweiler, State Representative, 3710 Cabaraton Ln., Boise, ID 83704.

ILLINOIS

*Mr. Henry Tideman, Architect, Schmidt, Garden & Erikson, 104 S. Michigan Ave., Chicago, IL 60603.

INDIANA

*Hon. Richard D. Doyle, State Representative, 602 Odd Fellows Bldg., South Bend, IN 46601.

LOUISIANA

*Mr. Edward Steimel, Pres., Assn. of Business & Industry, PO Box 3988, Baton Rouge, LA 70821.

MARYLAND

*Mr. Walter Rybeck, The Urban Institute, 2100 M. Street, N.W., Washington, DC 20037.

MASSACHUSETTS

*Mr. Robert Harding Zwicker, 149 Littleton Rd., Westford, MA 01886.

Mitchell Lurio, 25 Griggs Terrace, Brookline, MA 02146.

MICHIGAN

*Hon. S. James Clarkson, Judge of the 46th District Court, 26000 Evergreen Rd., Southfield, MI 48076.

MISSOURI

*Mr. Noah Alper, Pres., Public Revenue Education Council, Rm 1103, 812 Olive St., St. Louis, MO 63101.



Sprouts:

Resource & Information

CONSPIRACY AGAINST HOMEOWNERS AND TENANTS

Any time you can get a good 150 page condensation of a 600 page classic, it's a bargain. But when that condensation is **The Conspiracy Against Homeowners and tenants**, and gives you the matchless arguments of Henry George's **Progress and Poverty**, along with its relevancy for today's social problems, it's a bargain you can't afford to miss.

William W. Newcomb, with nearly fifty years devoted service to economic freedom, has just completed this new study of rent, wages and interest. It's available for \$2.95 each; 10 copies or more \$2.00, from Expose Press, 532 Wickham Rd., Melbourne, FL 32901.

WHAT PRICE MIRACLE

For an excellent discussion of inflation, devaluation of the dollar, and a program for economic survival by community action order Volume 10 of the **Green Revolution** titled **What Price Miracle**, edited by Mildred Loomis. Only \$1.00 postpaid from the School of Living, PO Box 3233, York, PA 17402.

NEW PERIODICALS INDEX

The **New Periodicals Index**, a semi-annual subject-author index to 68 alternative and new age magazines, journals and newspapers, will begin publication in September of this year. A free descriptive brochure is now available from the Mediaworks Ltd., PO Box 4494-H, Boulder, CO 80306.

SOLAR ENERGY INFORMATION CENTER

National Solar Heating and Cooling Information Center now exists for those of you who want information but don't know where to turn. Operated by Franklin Institute Research Labs for ERDA and HUD, you may write PO Box 1607, Rockville, Maryland 20850 or call toll-free 1-800-523-2929 (in Pennsylvania the number is 1-800-462-4983). They'll supply basic information, put you on a categorized mailing list to receive current continuing information, provide a list of solar homes in your area, names of architects and builders specializing in solar designs, manufacturers of solar equipment and provide speakers and exhibits and answer questions on specific problems. (Sounds almost too good to be true, but let's give it a chance.)

—Environmental Coalition on Nuclear Power 27

NEW INTERNATIONAL ECONOMICS ORDER/NONVIOLENT ECONOMICS KIT

The purpose of this kit is to help introduce the UN's New International Economic Order (NIEO) declaration to the general American public and to help promote positive economic change within this country. The NIEO declaration has received little attention in the US. Yet the implementation of even some NIEO proposals would contribute positively to Third World development and help alleviate the world food crisis, as well as affect each of us in this country. The American Friends Service Committee feels that economic change within our society, which we can help create, can improve the quality of our lives, while at the same time contribute to a more just international economic system and conserve irreplaceable resources.

Topics include: **The New Economic Order, Corporations, World Resources, National Policy, Nonviolent Economics, and Social Change.**

The cost of the kit is \$3.00 and a slide show which expounds basically the same information and has an accompanying text, costs \$24.00.

For further information write: NIEO/NE Kit, AFSC, 2161 Mass. Ave., Cambridge, MA 02140.

FRIENDSHIP HOUSE

Friendship House seeks to enlarge individual awareness through ongoing programs of education and direct action. They organize workshops, discussion/study groups, plan demonstrations, and participate in various coalitions which promote ideas of peace, non-violence, and social justice. Friendship House has helped to parent the Amos Temporary Help Agency, an agency where the day laborer is able to achieve the voice and collective representation they justly deserve. Project RAASH is a Referral, Assistance, and Advocacy for Self-Help program for inmates and ex-offenders. It was initiated by Friendship House as a volunteer, person-to-person, multi-service effort. Community magazine, a quarterly published by Friendship House since 1942, is devoted to nonviolent philosophy and action. Subscription rate is \$4/year. For more information on the activities of Friendship House write to them at 343 Dearborn, Rm. 317, Chicago, Ill. 60604. They also have a list of films and slides available through FH and other peace/justice centers in Chicago.

Sprouts continued on next page

Recently the Consumer Party stopped gas and electric co. rate increases (temporarily) by gathering 100,000 signatures against them. They are also representing that telephone rates should be cut rather than raised because Bell is making more profit now than ever before.

To get involved with the Consumer Party and receive their newspaper, "Consumer's Voice", send your name and address (& phone no. if you wish) to CEPA at the above address together with a donation of \$ 6.50/yr.

BIORHYTHMS: RIPOFF OR REALITY ?

Biorhythm charts, which claim to predict your good or bad days from the date of your birth are supposed to be based on the idea that there are definite cycles of exactly 23, 28 & 33 days that affect all people in a similar way. Fantastic claims are made for the theory and it's been selling like pet rocks all over the country; even better in some other countries.

REPORT OF A SCIENTIFIC JOURNAL

Now a new scientific journal has been founded by the Occult Studies Foundation of Providence in cooperation with the University of Rhode Island Extension.

The first volume of this journal has been sent to us by one of our newsletter readers who is on the staff and I must say that I have only the highest praise for the work that is being done here. Finally we seem to have a scientific journal which is not afraid to delve into the paranormal in a very logical, yet open-minded way that has been lacking in most other journals of the scientific community. I wish I had time to read all the articles. Subscriptions to this quarterly all begin with the first issue and cost \$7.50/yr. (\$6. for students) or \$2.50 per single copy (96 pages.). Address subs to Marc Seifer, Box 32, Kingston, R.I., 02881.

In this first volume of the Journal there is a critical article on the Biorhythm theory in which it is shown that the claims made for biorhythms as a way to prevent industrial accidents simply do not hold up and when seen objectively, these studies show that there is no reason to believe that accidents occur on critical days at a rate any higher than the laws of probability would lead us to believe.

The author of the article, John Cronin does not put down the theory 100% and to give an idea of his study I would quote just the 3rd and 4th paragraphs of his conclusions:

"3. A rather large number of important political mistakes have occurred on critical biorhythm days, however as a predictive tool, the system is still unreliable.

"4. The study of biorhythms lends itself to a great deal of miscalculation and misinterpretation especially in the popular media. Extreme care should be used to avoid common statistical errors whenever research is undertaken. Unfortunately much of the material written on the subject is guilty of making these errors and consequently the results are of questionable validity."

John Cronin, the author of the paper has a BA in sociology from Brown U. and is a past director of Com-purhythms Research, Inc. and has been active in biorhythm processing for several years.

BIORHYTHMS AND THE BODY FIELD METER

After seeing the above article, I was fully prepared to write in our newsletter that biorhythms were indeed another hoax and that there is no reason to take them seriously. An article entitled, "Bio-baloney" had already been prepared for our newsletter, and if it hadn't mysteriously disappeared from our file it might have been presented here in place of the above.

About the beginning of August, we received a call from a Prof. Sigmund Kardas residing temporarily in Cape May, N.J. but having a permanent teaching position in the Canary Islands.

Sigmund told us that he'd spent many months researching the relationship of biorhythms to the electrical voltages in the human body. He took his measurements with an instrument very similar to our own \$45 body field meter; a high impedance electronic millivoltmeter. He took measurements every hour on the hour for months and averaged all the results on graphs in which he also calculated the biorhythm cycles. He discovered that there was a clear and definite relationship between the rise and fall of body voltages and the biorhythm cycles, although the voltage peaks did not fall at just the points that the biorhythm believer might have expected to find them.

His charts were only available here in the form of slides and I am really sorry that I was not able to copy some of the best of them for you at this time, but I do hope to have more information by the next newsletter.

As a result of the work of John Cronin and Sigmund Kardas, I have to say only that, "More research does appear to be indicated". (If people find themselves in need of electronic millivoltmeters, we hope to have a few ready to ship before the end of the month.)

NATURAL HEALING SEMINAR IN N.Y.C.

The opportunity to meet with Prof. Kardas was connected with a trip to N.Y. to attend a seminar with a Naturopathic physician who is the head of the College of Alternative Medicine and Science in Cornwall, England. The seminar covered a very wide variety of medical alternatives from birth control to acupuncture and the use of the pendulum.

I have not previously accepted the pendulum as an instrument of science, but I am beginning to realize that it does serve as an amplifier of subtle body movements triggered by subconscious perceptions. Hope to write more about that later.

The seminar was held at the home of another alternative health practitioner who worked with the Reams system of measuring the mineral balance of the urine and saliva by optical and electro-chemical methods that appear to be very scientific. When the doctor knew that I had a varicose vein, he told me that he would find higher than normal salt content in my urine which proved to be true. I'm hoping to look into this carefully and write more about it later.

IN CLOSING, I'd like to apologize for the poor quality of photos in the last issue and report that the Lifespring folks did finally make good on their refund guarantee. It's now quite late and this ms. is overdue. We'll fly it to Deep Run Farm in the morning if the weather is good enough. Joel helped with layout here. Thanks.

Peace & love, Art + Judy Rosenblum

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- All Gerber Cheeses (not related to Gerber baby foods)
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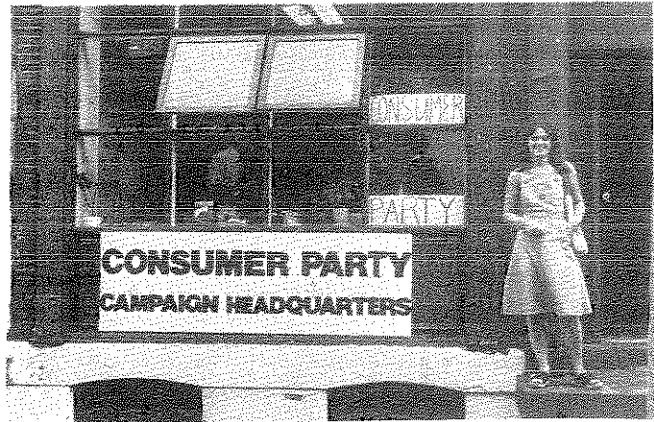
- Join the boycott of Nestle's products.
- Write a letter to your U.S. Representative and Senator in Washington and tell him or her why you are supporting the boycott.
- Send a letter to Nestle's Co., Inc., 100 Bloomingdale Road, White Plains, N.Y. 10605, and tell them how you feel.
- Interest your church or organization in showing the film "Bottle Babies." Contact the Third World Institute for details. 1701 University Ave. S.E., Minneapolis, MN 55414.

THE CONSUMER PARTY

The Consumer's Education and Protective Assn., International, Inc. (6048 Ogontz Ave., Phila Philadelphia, pa. 19144 (Tel. HA-4-1441)) has been around a long time as a voluntary non-profit organization of consumers for mutual education and protection. They also have a political party called the Consumer Party. Both of these were little known until recent times.

The Rizzo Recall Fiasco

Members of the Consumer Party, and many other people organized a campaign last year to recall Mayor Frank Rizzo of Philadelphia after he raised taxes an enormous amount. Taxes were only one issue, but the one that most of the voters could have understood. After a long and bitter struggle in the courts over whether Rizzo's officials had counted petitions honestly, it appeared that the opposition had won and the issue could

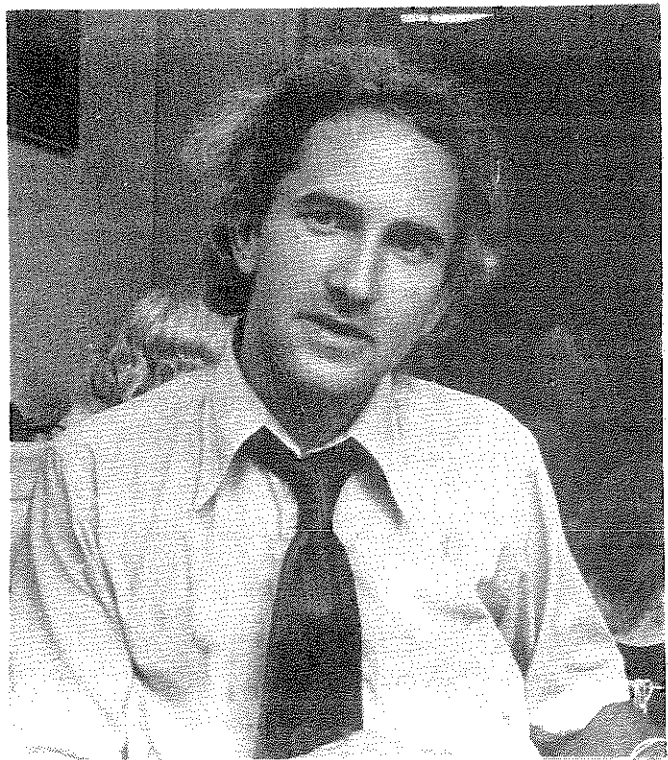


Staff worker, Susan Markus outside party headquarters.

actually be placed before the voters on the November ballot.

Then the high court struck, and declared that there was no constitutional way that a Mayor of Philadelphia could be recalled by the people. Many who had worked hard for the recall vote had no place to turn and their number began to swell the ranks of the Consumer Party. Now the party is becoming more active on behalf of consumer issues and they have recently opened a downtown headquarters to publicize their candidates.

Lee Frissell (who earns \$100/wk. when they have it, and who lives in a co-op house in Germantown) is the C.P. candidate for city controller, and Arthur Liebersohn, esq. is their candidate for district attorney.

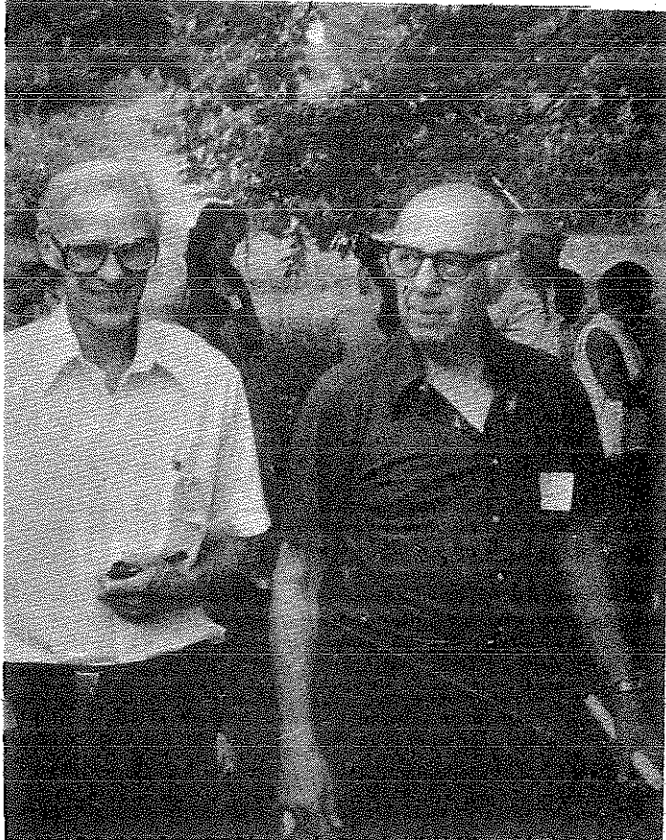


Lee Frissell of the Consumer Party in the new office.

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FELLOWSHIP FARM VISIT

The Society for Social Responsibility in Science (SSRS) is an organization of scientists who are concerned about the immoral ways in which much scientific work is being used.



Dr. Harry Blanchard (L.) & Victor Paschkiss (R.). Victor is founder of Society for Social Responsibility in Science. Judy (background) unaware of photo.



Lunch under the trees at Fellowship House Farm with Victor Paschkiss and Harry Blanchard at the left.

July 24th we went up to visit the farm and have a few hours with Victor as he shared his concern for the

changes that have to come about in the world if disasters are to be avoided. He talked about willingness to change our lifestyle and the tremendous effect that even one person can have if one is willing to go all the way and work for what one believes.

Another scientist, Dr. Harry Blanchard was also in the program as one who dropped his scientific career to head up the Kimberton Farms School. Afterwards we had a long talk with Victor about his experiences.

To find out more about the activities of Fellowship Farm, write to :

Fellowship House Farm
R.D. # 3, Pottstown, Pa. 19464

They have lots of interesting things happening.

DOES NESTLE'S KILL BABIES ?

According to "Nutrition Action" published by the Center for Science in the Public Interest (CSPI, 1757 "S" St. N.W., Wash., D.C. 20009), the Nestle Corporation is the 2nd largest multinational food corporation in the world. One of their products, "Lactogen" is an artificial replacement for mothers' breast milk.

Recently, Nestle has hired women to dress up as nurses and go into villages of underdeveloped countries where they persuade the village mothers that bottle feeding with their product is the "modern way" to raise babies. The result has often been that the health of the babies declines due to misuse of the product at some times and due to the psychological effects of depriving the infant of the natural mothering and resistance to infection which breast feeding provides.

In other words, the article says that by tricky sales techniques, the Nestle Corporation takes money from the peasants while miseducating them in such a way as to raise the infant mortality rate. Is that the same as killing babies for profit ? The issue is in the courts in Switzerland, and in the conscience of all of us. We suggest that if you feel concern about this, you can write to the Nestle Company and tell them of your intention to boycott all their products. These are :

NESTLE'S AND NESTLES SUBSIDIARY'S PRODUCTS

- All Nestle's milk flavorings, candy bars and toll house morsels
- All Crosse & Blackwell's products
- All products such as Taster's Choice, Nescafe, Decaf and Nestea
- All Stouffer's Products
- All Keiller Products
- All McVities Products
- All Maggi Products
- Boycott Deer Park Mountain Spring Water
- All James Keller & Son, Ltd. Products
Prices French Onion Dip, Fondue Swiss Knight, Cherry Hill Old Fort Cheese, Provolone Locatelli, Swiss Knight Cheese, Major Grey's Chutney, Hum,

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Aquarian Research Foundation

5620 Morton St., Phila., Pa.

19144

(215) 849-1259 or 849-3237

Newsletter

AUGUST, 1977 # 84

MOVING ALONG

Dear friends,

So much is happening these days that it isn't at all possible for Judy & me to keep up, and so if this is a less than excellent newsletter, you'll have to understand.

I've learned to land the airplane now and so I'm able to practice every morning when the weather is within the acceptable limits. I get up at about six without any alarm and if it seems decent, I get dressed and check the weather at Wings Field. If they give the O.K., I'm out there in less than half an hour, check out the plane and take off. I'm still restricted to the traffic pattern at Wings, so I practice take-offs and landings; about ten a day.

Tonight if the weather holds, I'll go out there with an instructor for dual cross-country experience and meet another pilot who will be helping me learn more.

HOSPITALITY GUIDE PUBLISHED

The big project this month was the publication of the preliminary edition of the Hospitality Guide of N. America, and we're happy to say we managed it almost on time: only five days late. We've sent it out 1st class to all the listees who are now able to use it to get to know one another and share free hospitality all over the country.

New listings continue to come in, and we've decided to send out a copy of the preliminary edition to each person who sends in a listing until we run out of the 200 that were printed.

From time to time we'll print up a list of the names & addresses of the new people and send that "update sheet" to everyone that has a Guide. To join up and get into the fun, send a stamped, addressed envelope to Aquarian for more info.

PEOPLE'S TRANSIT GETS GOING

In the last month we've had articles published about our work in the major Phila. newspapers, the Bulletin, and the Inquirer as well as the lesser known Drummer. The Bulletin article was the largest, but unfortunately only was printed in the city section and not in the suburban editions. The articles were mainly about the Hospitality Guide and Peoples' Transit.

Now to help things really get going, we're hiring Joel Green to work on it full time, and we expect that he can do it as he's already come up with some good ideas. We've also got a little letter from Jody Powell of the White House indicating that they favor the idea, and we'll be using that to help get the radio stations to tell folks about it.

If you like the idea of being able to travel by ride-sharing all over the U.S. & Canada with people that you know have been clearly identified, tell your friends

about it and join the organization yourself. To get rides or riders (including light plane sharing) once you get your membership card, you just call the toll-free number (800-547-0933) anytime and they will refer you to the folks going your way. Use the coupon below and send it in along with \$15 for your year's membership. Enclose a good xerox of two forms of I.D.

The computer center in Portland, Ore. is open from 7 a.m. to 7 p.m., Mon. thru Sat. to handle your travel referrals and if you give a weeks' notice there's a 90% chance of getting whatever you need each time. We ask people not to use the toll-free number for any unnecessary calls in order to keep the lines free the real work, but you may use it if you must ask a question before you join. Xerox the coupon for your friends.

If you have a major credit card and wish to use that to register, you can do so over the toll-free number. Otherwise, send I.D., coupon & \$15. to:

Peoples Transit, P.O. Box 40303, Portland, Ore., 97240.

registration

A-394 Today's date.

Full name.
(PLEASE PRINT)

Permanent
mail address.

City. state. Zip.

Country. Sex: M ☐ F ☐

Date of birth. age.

TYPE OF IDENTIFICATION (CHECK ONE)

Driver's license ☐ Pilot's Lic. ☐ Passport ☐
D.M.V.I.D. card. ☐ Military I.D. ☐
Student I.D. ☐ What school?

IDENTIFICATION ISSUED FROM WHAT:

City. State or country.

Number printed on I.D.

Mother's maiden name.

Ground & Aircraft referrals - \$15.
Cash ☐ Check ☐ Moneyorder ☐

How'd you hear of Peoples' Transit?

Applicant's Signature.

Aquarian Research Foundation is a tax-exempt, nonprofit scientific and educational organization. Subscriptions to this monthly newsletter cost \$8 to \$10 per year and include Green Revolution.