

# GREEN REVOLUTION

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VOL. 40 No. 1 RD 7, York, Pa. 17402 George Yamada, Editor 1983, SPRING

## FLIGHT FROM THE CITY! THEN AND NOW

In the wake of WWII, in the early '40s, Ralph Borsodi's *Flight from The City* (1933) strengthened my critique of the prevailing socio-economic structure. Rereading it now gives that perspective fresh vitality. Here follows the introduction by Ralph Borsodi to the 1971 Harpers edition. --G. Y.

THE difference between America when this book was originally written and America today, is enormous. The generation of Americans who will read it today would find the America of that time almost unrecognizable.

At that time Americans were living in the midst of the greatest depression in the history of the country. Today we are living in the midst of the greatest prosperity in its history.

At that time one-quarter of the workers in most cities were unemployed; in some, one-third were unemployed; in a few, nearly half walked the streets looking for bread lines in which they could get something to eat.

At that time only a few of us belonged to an organization we called "*The Friends of the Land*" and considered the conservation of the earth important. Today almost everybody is worried about pollution and whether the earth can be saved.

At that time most Americans still lived close to Mother Earth either on farms or in small communities. Today most of them live on concrete deserts in crowded cities and work where pollution is a way of life.

At that time nobody seriously worried about whether life would become impossible because mankind would begin to choke in polluted air, strangle on polluted water, and bury itself in polluted garbage and industrial wastes.

At that time only a few who were considered crackpots worried about adulterated food and knew anything about natural foods. Today everybody is beginning to know about organic food and even the medical profession is beginning to wonder whether devitalized food is not responsible for the staggering increase of degenerative diseases.

At that time, with industry operating at a mere fraction of capacity, everybody wondered whether the country would ever get back to raising the standard of living. Nobody dreamed that young people would ever be able to turn their backs on work, would "cop out" on progress, and reject the American pursuit of riches.

America was in trouble then; it is in even greater trouble today. America has managed to jump out of the frying pan into the fire. Yet the way of living that my family found so fitted to conditions then, is just as relevant to the very different conditions of today. The moral of *Flight from the City* may be summed up in this way: The way of living that it describes is not merely a key to the good life for those who personally turn to it, it is the key to the solution of the problems which are tearing America to pieces today.

What are the implications of *Flight from the City* for the problems we face today? They go far beyond what it was possible for me to discuss in this book. If it is true that man cannot live fully and happily if he cuts the intimate ties with the earth which were bred into him during the hundreds of thousands of years of his evolution, then modern technology, modern industrialism, and modern urbanism stands condemned by its essential nature. In place of the anti-zoic and inorganic technology upon which modern civilization has become dependent, a pro-zoic and organic technology must be developed. Such a technology, crude as it often was in the past, was used from the moment man began to use tools, but its possibilities have never been scientifically developed. On the contrary, it has been deliberately neglected. Science, entranced by mechanical, electrical, and chemical wonders, has simply refused to explore the possibilities of a high pro-zoic technology. It has concentrated on the provision of data for engineers entranced by gigantism. If mankind is to survive, if the earth is to be saved, if a truly civilized culture is to be developed, gigantism must be abandoned, the giant cities, the giant industries, the giant nation-states—even our giant universities—must be reduced to human dimensions. All the structures and all the activities of mankind must be stopped at optimum which modern social science has failed to study.

The implications of life on the land and life in small communities for our troubled industrial world prove that such a transformation is economically—and not only romantically—vindicable. It proves that what I spelled out in detail in other books, in *This Ugly Civilization* and in *Education and Living*, would not mean a return to hardship and drudgery but to an actually better way of living.

The revolt of the young shows that profound and drastic change faces us. Whether such a change will be peaceful, whether it will be of the right kind, and whether it will

come in time, is another matter. That, depends upon a complete change of heart by those who are miseducating and misleading mankind today. But that, I am afraid, will not take place until world-wide catastrophe forces them to recognize that the present course of "development" and of industrial "growth" must be completely reversed.

A few of the most serious problems we have today, the solution of which is impossible without such a transformation, must be mentioned. There is first of all the problem of our cities. The crime here is that of their mere existence. The bigger they become, the taller the buildings in them, the "better" we make them, the more crowded they become. The city itself is the problem; they should not be saved for two reasons among many: trying to save them means taxing to death the small communities of the country, and saving them—if they can be saved—means perpetuating the problems their mere existence creates. You cannot eat your cake and save it too. No community should be built with a density of population beyond the optimum for human aggregation. The city is a contradiction in humane terms.

Take the problem of health—emotional health even more than physical health. The modern way of life—urbanism, work under stress and strain, devitalized food, noise, tranquilizers and stimulants, drink, and drugs—is not merely a crime against physiology but a crime against psychology. It debilitates the body, it debilitates the soul. Life in the "madding crowd" instead of far from it is destroying the humane spirit. "Ill fares the land where wealth accumulates and men decay."

There is the problem of violence. Violence itself is a sickness. Modern crime, modern rioting, and modern war are sicknesses which crowding either causes or to which it contributes. Violence increases geometrically with increases in the density of the population. Increasing the police force deals only with the symptoms of what is wrong; it does not go to the roots of the problem. The small community is not perfect, but it is certainly more peaceful.

There is the problem of human parasitism, of the ever increasing numbers of misfits and unfits now supported by those who work. There are two kinds of parasites in America as it is presently organized: the parasitic rich and the parasitic poor. The hosts upon whom both prey are those men and women who not only work to support themselves but to produce the surplus upon which our parasites prey. Corporate and other legal privileges create the idle and parasitic rich; welfare creates the idle and parasitic poor. We are literally subsidizing the unfit and the misfit; we are subsidizing multiplication instead of the elimination of those unfit to produce future generations of mankind.

The problem of pollution has become a threat to the survival of mankind only since the "flowering" of modern technical, industrial, and urban society. Again, here we are trying to eat our cake and save it too. We refuse to face the fact that the only way to avoid choking on polluted air, strangling on polluted water, and burying ourselves in our polluted garbage is by going back to the land where composting and recycling waste becomes possible. But this of

course calls for the development of a pro-zoic agriculture and the abandonment of the anti-zoic technology which now prevails.

Finally let me mention the problem of freedom—the threat to human freedom that cannot be escaped in the present program of adjusting man to the regimentation of technological, industrial, and urban civilization. Long before Marx, Jefferson called attention to the fact that it was agrarian America which alone among the nations of the world provided the conditions essential to a free society. Marx was opposed to the independence which family farming nurtured because it made communism impossible.

What we are proving as we substitute giant farming and factory methods of farming for family farming is that we are going to have to choose between Marx with Communism and Jefferson with freedom.

The implications of *Flight from the City* are not restricted to the fact that it outlines a way to the solution of these problems but that it calls for a world-wide cultural renaissance, a call not for the bloody revolutions which those full of hate for capitalism advocate; it calls for a peaceful, moral, intellectual, and spiritual revolt against a killing technology which calls itself progress. The experiment the book describes calls not for red revolutions, not for miscalled wars of "liberation," but for what so many years ago I began to call a green revolution.

This would be a revolt against not only the military-industrial complex but also the chemical-agricultural complex which is contributing to the destruction of everything worthwhile on the spaceship Earth.

It would be a revolt against the false messiah of our time: the intellectual, the technical; and the bureaucratic establishment, both corporate and political, which calls what it is doing "progress."

It would be a revolt against the corporate and government planners whose plans all put technology first and mankind second and against the establishment's educators who train the robots for their roles in present-day industrial and urban society. And, finally, against the establishment's advertising, selling, and public relations bamboozlers whose work it is to create the demand for what the establishment plans and to make consumers value the meretricious way of living this provides.

Perhaps the human animal will wake up before it is too late. Perhaps the fact that so large a number of young people are repudiating what the establishment is offering them is a hopeful sign of the times. Perhaps they will discover that a way of life which puts man first and transforms technology from an end into a means is the way not merely for ending urban decadence but for launching a social and cultural renaissance.

RALPH BORSODI

Exeter, New Hampshire  
July 1971

Mildred Loomis comments in her 1982 book, *Alternative Americas*, on the term, green revolution. Next page -G, Y

The School of Living had used the term Green Revolution for nearly thirty years. We were glad for the response, and thrilled at the meaning added to it by intelligent homesteaders, editors, and journalists. We were pleased with the spread of the concepts and practices of an organic green revolution. Pleased—but not entirely satisfied. Who can be satisfied with slow-motion of what is felt to be vital for human welfare as a decentralist revolution amid wholesale centralization? We continued working for, and welcoming, any evidence of change in the decentralist direction.

In the spring of 1968, our treasured term leaped out from headlines in the daily paper: "Green Revolution to Feed Starving Millions." Biologist Norman Borlaug of Indiana University was in Mexico, experimenting with improved yields of wheat. He had developed wheat with yields ten times greater than ordinary wheat. This, said the newspaper account, was a "green revolution."

"Good!" I thought, and read on. Borlaug and the persons heading this "green revolution" were hardly decentralists. The new wheat and rice would be grown in thousand-acre fields; they required lots of water from irrigation. With these new grains were exported huge harvesting machines, tons of chemical fertilizers and sprays to fend off fungi and insects. This was a "green revolution"?

"Plagiarism, travesty, misuse of our thirty-year-old term," I protested. Such practices would not really help. They were what *our* green revolution had rejected three decades ago!

Not more than a year later, a different tone appeared in public reports of this "new" green revolution. In April 1969, scientist C. R. Wharton titled his article in *Foreign Affairs*, "Is the Green Revolution Cornucopia or Pandora's Box?"

"The green revolution," he said, "is straining investment capital to buy large tracts of land needed for the new program and its big machines. Native skill was not available to handle the machines, nor were there mechanics for repairing their breakdowns. Consequently, harvesters are left to rust in the fields."

And then in August 1974, I noted a color-jumbled headline: "Green Revolution Future is Black." This article reported that Borlaug and his green revolution advocates had made a mistake. Monocultured, chemically fertilized, and sprayed grains were subject to disease.

"The spread of disease by this large-scale mono-crop agriculture could bring about serious worldwide starvation. A whole season's production could be wiped out. The 'green revolution' was a mistake!" Who released this report? None other than the United States Department of Agriculture.

Decentralists and organic farmers could nod our heads. As Ralph Borsodi wrote to me,

The past thirty years have laid a foundation for rethinking our country's wealth and power, and its agriculture along with it. There's ample proof now that only one revolution is green—the one that enriches the soil, that gives people both security and freedom, the one that enhances, not threatens, life. I believe we are on the verge of a real, green, postindustrial and decentralist revolution.

Many events and activities in addition to the ones chronicled in this book confirm that a valid movement was christened in 1940. Its name has withstood abuse. As we have moved into the 1980s, the cheer rings firmer and stronger, "Long live the Green Revolution!"

For years, the School of Living has been known as a voice for decentralism. For years, a lonely voice. Now happily, many voices are heard. The School's voice has its particular timbre -- it aids the school's role as a nexus in preserving information and connecting people.

Since our founder, Ralph Borsodi, was an economist, the School evolved a major focus on economic reform. As the centralist structures continue to crumble and the world "groans in travail" we look and work for a more just society. Several Decentralist symposiums are planned for interaction of various groups.

You are invited to Sweet Gum Park, off Rt. 95, Greenbelt, Md on May 21, 10 A M - 10 P M. Potluck picnic, -- hear Jeremy Rifkin, join discussion and plan for next steps. Your letters, contributions and attendance are important; \$10, for the day -- Tom Greco, 72 Somershire Dr., Rochester, N.Y.

### THE NEXT STEP IS TO DECENTRALIZE

Some questions in the struggle for freedom which you may not have thought to ask:

- Who were the first decentralists on the American continent?
- In what 9 ways did Europeans misguide them?
- Why didn't the War of Independence, the Civil War and the Industrial Revolution result in real democracy?
- What are 6 major centralizations in Western culture?
- What U.S. groups are persistently working for liberty and security?
- Which group developed a private postal system so efficient the U.S. government stopped it?
- What American author on progress and poverty was so loved that it took a whole day for his funeral cortege to reach the gravesite? Why isn't he in American textbooks?
- Why is Ralph Borsodi called "America's voice for decentralism?"
- What is your role in the decentralist movement?
- Will you help form a 1984 non-Orwellian Decentralist Coalition Conference?

### Answers Are In:

ALTERNATIVE AMERICAS by Mildred J. Loomis  
190 p. \$7.95 from School of Living Press,  
RD 7, York, PA 17402

by Jeremy Rifkin

A cosmology is a statement concerned with the origin and structure of the universe -- its parts, elements, laws, space, time, causality and freedom

Humans don't like gaps between the familiar and what is beyond the realm of knowledge. We develop theories of how the world originated to convince us there is no void, --no abyss which we will never know and bring under our control. A cosmology makes the world seem manageable. It always reflects what we already understand.

As early as the 4th century BC, ancients believed in alchemy -- that every metal was seeking to transform itself into gold. Humans could hasten the process by fusing several metals with fire; they could create gold, the perfect metal. Alchemy became root and branch of an industrial culture.

Industrialism, begun in England's coal fields, in 200 years has converted hundreds of millions of years' stored-sun into material products for human comfort and happiness. Industrial age is another name for transforming, exchanging and discarding non-renewable energy. Our buildings, machines, roads and vehicles are testimonies to a fire-based (pyrotechnic) cosmology. Rifkin calls it a "ghoulish testimonial to our violation of the past." Moderns are scavengers of history. The end of the fossil fuels means the end of the industrial age. Humanity's home is increasingly inhospitable to the rest of life's creations. "Today plant and animal life are dying off; 17% of all remaining plant and natural species will be extinct before the year 2000."

Humans are now at a turning point in civilization, organizing the planet in a revolutionary new ways. From altering forms existing in nature, we can now create or transform new forms that never existed before. This is bioengineering. Biologists can alter an organism's DNA molecules to produce clones, transplants, that produce new types.

Jeremy Rifkin is author of many books, including Entropy. He helped initiate the Bicentennial of 1976.

Charles Darwin's theory of evolution and Origin of Species is a cosmology, which Rifkin examines carefully in two chapters of 50 pages each. He also analyzes truth-seeking (i. e., the scientific method). He shows how inevitably scientists project what they already know into their cosmology.

Rifkin checks Darwin in detail--his personal life, his personality, his preparation and his involvement in Britain's industrial development. Darwin's cosmology inevitably reflects John S. Mill and Adam Smith. Darwin saw what they saw--nature's law was to assist human beings by improving, increasing and diversifying things. Darwin borrowed cultural metaphors, and transferred them to nature. Rifkin says, "Darwin satirized the English frame of mind as it made its way into the industrial revolution."

With the end of the Industrial revolution, we announce Darwin's sunset. Eminent critic, Dr. P. P. Grosse, says in Evolution of a Living Organism, "Darwinism is a pseudo-science because it can't be tested, observed, nor reproduced. Says Oparin, biologist-chemist, if it's proof we're after, we're never going to get it. Biology is the source of a profound revolution."

Observers-critics believe that change develops with a species, --it does not contain evolution of differing species from each other. But this very feat is now available to biologists themselves. They have altered genes and DNA e. g., they've joined part of a mouse-gene with that of a rabbit, and produced a new animal. Archeologist, S. Jay Gould, says there's no evidence of natural change from fish to amphibians or birds to horses. Today we are facing new answers to the origin and meaning of life.

Rifkin counsels caution, "Watch it!" he says. "Don't claim final truth -- even today startling discoveries are still part of the truth."

Rifkin's Algeny will be published by Viking in April 1983.

Share your concepts and plans for the green revolution with Jeremy Rifkin at the Decentralist Coalition Conference, near Greenbelt, Md. on May 21. Arrange for your green ribbon reservation ticket. See back page.



Ed. Note: An example of Money No. 7, Col. 3.  
is the Constant Currency of Ralph Borsodi. It is described  
in Dec. 1978 Green Revolution, for \$1.00.

## A Battle Over Monetary Policy

John McClaughry

**T**he big economic story of the past three years, viewed in retrospect, is the dramatically increased recognition among the public that the actions of the Federal Reserve System have a lot to do with good times and bad times. This fact long has been known to economists, public policy analysts and the like, but for the public at large the Fed has long been a shadowy quasi-governmental body which lent money to needy banks.

Now every cab driver and bartender in the land seems to be able to assign the blame for recession, bankruptcies and unseasonable rainfall to the Fed and its wrong-headed policies. The Fed has, quite unwillingly, vaulted to the center stage of national politics. And the major economic battleground of the 1980s is rapidly turning out to be that of monetary policy.

At the heart of the matter is the fact that Americans want sound money, and they are steadily losing confidence in money created out of nothing more than the empty promises of a government which has been unable to balance its budget for 19 of the last 20 years, by a government money monopoly whose ruling priests are no longer, with the demise of gold, subject to any recognizable economic discipline.

The public policy question is how to restore sound money. Seven schools of thought are developing in response to this question.

John McClaughry, formerly senior policy adviser at the White House, was recently a candidate for the Republican nomination for U.S. Senator from Vermont. This editorial appeared in *The Washington Times*, Dec. 2, 1982

The first school, which apparently includes the Reagan administration and banking community, says "Trust the Fed." Its argument is that the financial priesthood will be more responsible than anyone else in the game of money creation.

The second school, exemplified by left-wing Democrats in Congress, argues "Seize the Fed." It would put the Fed's money powers into the Treasury, or make the governors subject to presidential dismissal. If pow-

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*The public policy question is how to restore sound money. Seven schools of thought are developing in response to this question.*

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erful leaders in Congress wanted more money created to favor their party in the next election, they would put the screws on the president to threaten the Fed to act in their interest. The result would obviously be political money.

The third school, a cousin of the second, says "Instruct the Fed." Including such diverse individuals as Sen. Robert Byrd and Rep. Jack Kemp, this school would give the Fed marching orders, and expect it to answer to Congress if the orders were poorly carried out. All in this school accept the central bank and its money monopoly. They just want to keep a congressional threat over its head.

The fourth school, the monetarists championed by Dr. Milton Friedman,

says "Automate the Fed." Their plan is to establish a known, predictable growth rate for some variable said to approximate money. The Fed would in effect be replaced by a computer, programmed (by whom?) to pump out the right amount of money (how much?) month by month.

The fifth school, in which Kemp also appears, along with recent New York gubernatorial candidate Lewis Lehrman, wants a return to a national gold reserve as a monetary standard. The Fed would be required to buy and sell gold at a fixed price (what price?). Its discretionary control over the creation of bank reserves would be ended.

The sixth school accepts the inevitability of the central bank and its powers, but favors allowing other currencies to compete with the fiat dollar. Its spokesmen, most notable Nobel Laureate Friedrich A. Hayek, argue that if the present barriers to alternative money were swept away, people would eventually move to the soundest money, and that movement would be a signal to the Fed to mend its ways.

The seventh and most interesting school, as yet small, thinks the unthinkable: Why have a central bank at all? They view the central bank as a national planning agency with powerful control over individual economic decisions. Their alternative is the creation of currency by individual or groups of financial institutions, backed by gold, commodities, commercial paper or other real wealth in existence. With full convertibility a competitive necessity, instantaneous knowledge available to the public through computers and telecommunications, and the role of the Treasury confined to policing against misrepresentation and fraud, the free banking system would, they believe, put an end to the era of government manipulation of funny money for its own benefit.

Enrollments are now open for the seven schools of thought. How Americans sign up in this decade will have a profound effect on our economic future.

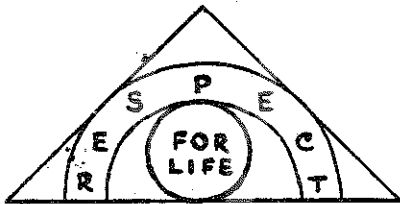
# Books

Build Community where you are. If you've tried touring the country searching for a good community, try doing it at home. Use Neighborhood Organizers Handbook, D. Warren, Uni. Notre Dame Press. \$4.95.

Comics for Children (and adults) show the true causes (including land-rent) of world hunger. --F. M. Lappe, 1885 Mission, San. Fran Ca. 94103.

What's Wrong with MX Missile, and Why We Don't Need It-- Send SSAE for copy to West Chester Co. Peace Group, 122 Greenhill Ave., 19300.

The Simple Life: Plain Living and High Thinking in American Culture--a book in preparation by Dr. David Shi. (Davidson College, N.C.) Oxford Uni. Press, includes discussion of Ralph Borsodi and School of Living.



Duncan Murphy's symbol for an enlightened humanity--each one's gain contributes to the gain of all. Each expresses the survival of Life in his own way, but each is vital to the total endeavor. D.M. Bx 5456 Rockville Md 20851

Unschooling Greats. Some of the best thinking-acting is done by persons with "no academic affiliations", i.e. they didn't go to college. Ron Gross (formerly Village Voice) publishes Independent Scholars, 17 Myrtle Drive, Great Neck, N.Y. 11021. There you'll read about Edmund Wilson, Paul Goodman, Lewis Mumford, Arthur Morgan, Ralph Borsodi, I. F. Stone, Susan Brownmiller, and other decentralists

Instructions on Home Childbirth & Breast Feeding is widely accepted. --Aquarian Research, 5620 Morton, Phila, Pa 19144.

Gods of Metal - 27 min. film shows economic and social effects of nuclear arms race. \$25 rental: Maryknoll Films, Maryknoll NY 10545

"We are sure of one moral imperative: A rejection of nuclear war."--U.S. Bishops.

"The nuclear bomb is the most useless weapon ever invented--it can be used for no useful purpose--even defense against itself. It makes it impossible to conceive of greater dangers than those that lie ahead." G. F. Kennon, Am. to Russia.

## EARTH DAY - MARCH 21

Plant a Tree



The Spring Equinox, March 21, is officially known as Earth Day. But concerned people stretch that time thru the month of April to affirm their dependence on nature, to ritualize it in planting a tree, and emphasizing it in homes, clubs, schools and churches.

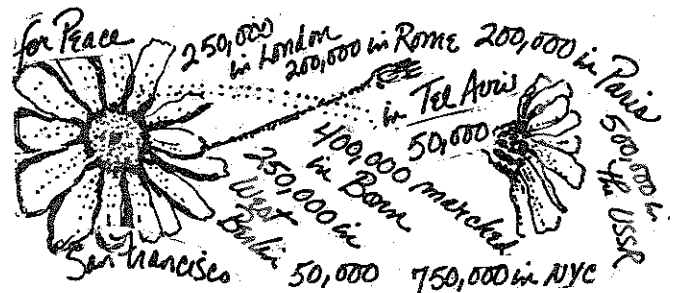
Modern scientific progress has created a suicidal blindness to our dependence on nature, soil, trees, sun, wind and rain. A thousand hundred humans could not recompense Nature for our past neglect, said St. Barbe Baker. Only a Green Front across the World can save our civilization from despair.

A most vital task for our day is reforestation and planting of trees. The future is in the hands of our children--let us train them wisely in the understanding and protection of trees.

S.O.L. Members in Annual Meeting, Deep Run Center, April 9th will plant a tree.

'Friends of The Trees, Bx 1064, Tonasket, Wa. 98855, publishes information on tree crops/permaculture; distributes trees and seeds. \$3. annual sub. Their catalogue for Abundant Life Seeds, \$1.00, Bx 772, Port Townsend, Wa. 98368.

Cheerful, persistent 40th-year logo from anarcho-pacifist, Joffre Stewart, 6238 S. Aberte Chicago 60621



Boycott of Nestle's Products is working--keep at it to stop life-threatening promotion of infant formula.--Infact, 1701 Uni. Ave., S.E., Minneapolis, MN 55414.

I think that I shall  
never see  
A poem lovely as  
a tree

A tree that looks to  
God all day  
And lifts her leafy  
arms to pray. J K

*Letters*

"I'm committed to the economics of Justice via Henry George, but I feel compelled at this time to help stop nuclear arms, and cut back on arms already produced. D. H., West Chester, Pa.

"If we fail to control the nuclear race, all other matters we debate will be without meaning. Civil rights? --there will be no one to enjoy them. Urban decay? --our cities will be gone." --J. Kenneth Galbraith.

"Moving the furniture around," --that's what so many new-age people are doing. When will we see a digging at the roots, a real changing of structure in our society--from a single-option relationships to a mutual option, where everybody involved helps make decisions?" --DW, San Diego, Cal.

"Self-supporting S o L. At its start in 1943, Green Revolution was an idea before its time. But now "it's time has come". It should be self-supporting. Others who teach but part of the School's program, like natural foods and organic gardening, are making money. Why isn't S. o L., with its more comprehensive view, cashing in on its program as it integrates it all? . . . . S. o L.'s education could be a secular religion. Atheists, theists and humanists could find a place in it. Why shouldn't all these groups be working together organizing the alternative society they talk about?

Everybody wants to belong some where. Possibly it's in the wholistic effort the School of Living has fronted for 50 years." --D.W., Cal.

"A helpful route to a decentralist future is to elect Congressmen. Find and support good candidates so they can promote the cause!" John McClaughrey, McLean, Va 22101.

"Thanks to S.o L. for auld lang syne. Scott is abed, nearly 99. Weakness comes eventually to all, even the great Scott." --Helen Nearing, 2/83.

An Anti-monopoly game is much needed. Thanks to S. o L. for the idea (Dec. GR) We're putting it into our up-coming games-file." -- Animal Town Games. Santa Barbara, Ca. 93120

"Instead of 'moving the furniture around' perhaps we need more than 'new age' ideology and cliquesness a real understanding of oneself and desire to live. A new-age category might be a protection until one is ready to enter the real and frightfully beautiful world." --R.S., Brighton, Ma.

Free-market Money. Money is a market phenomenon. No money system will succeed which treats money as the invention and domain of a political monopoly. Isn't it time to relegate to superstition the idea that government should manage money? . . . Let's get on with the task of putting money back into the market place where it belongs." --L. R., prof. ec. Northwood Inst., Midland, Mich.

(Ed. The Constant, commodity-backed money is a private-non-governmental system. Work is progressing on summary of Ralph Borsodi's concepts and experiments in money."

Bond Collier, 815 Lime R. N.W. Lake Placid, Fla., has retired from 40 years of court reporting; is promoting an "unorganized" group of volunteers who want to share and publish the wisdom of great voluntarists, including Borsodi, Bahai, Gandhi, Ron Hubbard, Henry George, Gesell, etc.

### THE CHILDREN'S CRUSADE

Two children met at an embassy party in DC.

"What does your father do?" asked one.

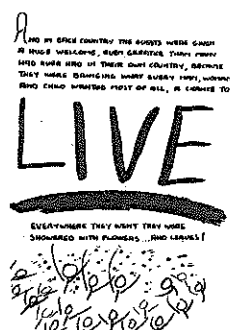
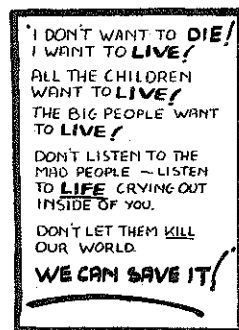
"He works at killing people."

"Mine does too. He talks of a war that will kill every body, on earth."

"But I want to live."

"I do too. All children want to live."

"We must stop the war. All children of the world must say NO!" And he walked into a TV station, straight to the front cameras and said in a bold clear voice:



Next day the newspapers reported:

Children of The World Don't Want to Die

That night, the biggest TV carried the little boy, "On this planet are 4 billion humans, and they all want to live. Yet they are in danger because science has given a few men great power. Now they, and a few men are like crazy giants threatening to wreck everything if they can't get things their own way."

"It is not right that only a few people--less than 200--should decide that death is the way to go. A few should not be allowed to head for death. If 4 billion want to LIVE, they must get together and make the 200 do what they



## Program

- S. O. L. Members Meeting, April 9  
at Deep Run S. o L. Center  
10 A M - Arrival and greetings  
11 AM - Planning the day  
11:30 AM - Evaluating Facilities  
12:00 --Potluck lunch  
12:45PM-- Member- Concerns guided by  
Chris Brockman, Dyrden, Mi.  
2:00 -Next Steps for School of Living  
4:00 -Board of Trustees Meeting  
**1983 SCHOOL OF LIVING WORKSHOPS**  
**AT DEEP RUN FARM CENTER**  
York, Pa. 17402 717 755 2666
- Sat. April 2, Self-Governing Communities  
and Pro-Life Tax Funds  
\$10 or work exchange
- Sun April 10, Conflict Resolution  
Cost \$10
- May 7-8, Building Your Own Home--  
Yeatman, Loomis and Humanist, now work-  
ing at it: \$20 or work exchange
- May 14 - Organic Orchardng - A. P. Thom-  
son, master organic-orchardist, Front  
Royal, Va. special resource person.
- May 28 - Composting; No-Till and Bio-dynamic  
Gardening. \$10, or work exchange
- June 11-12, Solar Hot-water Heaters, Mark  
Whitmoyer, \$20 or work exchange.
- June 18 - At-Home Weddings - philosophy, rit-  
ual and festivity-\$10 or kitchen help
- June 25 - Nuclear Freeze --Peace on Earth  
or Universal Annihilation? \$10 or work
- July 9 - For An American Revolution - Grace  
Lee Boggs. \$10 or work exchange
- August 6-7, Massage:--for Health and Relax-  
ation - \$20 or work exchange
- August 13-14, Cottage Industry--Grace Lefever  
and Mildred Loomis \$20 or work exchange
- August 20, Wellness, Dr. Tom Abel, Montgom-  
ery Alabama. \$10 or work
- Sept. 17- Harvesting. Storage and Root Cellars  
\$10 or work exchange

## Decentralist Meetings

May 21 - Coalition of groups concerned in  
decentralist action (natives, anarchists,  
cooperatives, Georgists, libertarians,  
organic gardeners, new-money, S. o L.)  
Theme: Next Steps for Decentralists  
Main Speaker: Jeremy Rifkin on The Green  
Revolution - with discussion groups  
For your "green" ticket of admission, send  
before May 10, \$7.50 adult, \$3.50 child)--a-  
fter May 10, \$10 and \$5.) Remit to School of  
Living, RD 7, York, Pa. 17402

June 17-21 - Planetary Congress Theme -  
Alternatives to World Crisis; in Toronto  
% Bx. 1715, New Rochelle, N. Y.

July 14-17-National Georgist Conference:  
Economics for A Peaceful Planet--at  
Torres Conf. Center, Goleata, Cal, Writ  
CG.O- 5 E- 44th, N. Y. C. 10017

July 1984 -Ozarkia Bioregional Conference--  
postponed to 1984- Write Ozarkia Conf  
121 S. University, Fayetteville, Ark 7270

want--make way for peace."

The President asked to see the little boy.  
He confessed "ours is a generation of pluder-  
ers." The boy asked, "What is TLD?"

"It means," hesitated the President", "TOL-  
ERABLE LEVEL OF DESTRUCTION"--that if  
only 115 million of us are killed, we are still  
all right."

For pages you follow a concerned child and a  
respectful adult, until the President confesses.  
"You're right. The enemy is human injustice,  
inequality in sharing the fruits of the earth."

You read how a startling tour to other presi-  
dents brings a turn-around, arms and weapons  
are replaced by leaves of peace. --Peace Book  
Bernard Benson, Bantam, \$9.95

Green Revolution  
RD 7, Box 388  
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