

"Economics in Four Worlds" will be published in Peace News of London, followed by a series of articles on economics.

Chuck Hamilton has edited Mildred's Decentralism, for republication in 1982 by Universe Press, N.Y.

Marks' Friendly Shared Powers

Clear thinking and long preparation combine in Clear Marks to produce a much more humane culture than the famed Karl Marx. In 25 years, Clear has put together a remarkable manual, Friendly Shared Powers, for self, community and global re-education.

The book has to be used to be believed. Summer 1981 groups which have welcomed it include: June Rainbow Gathering in Seattle; July Fourth World Conference in London; August Sol Conference at Rabbity Hill Farm, Pa.; Sept. at the University of The Planet, Petersborough, N.H.

In the new-age "leaderless" pattern, the book helps self-guided and self-motivated activists. Each of its 100 pages is a step in the process. It's packed with over 200, well-defined challenging concepts of action. It distills the wisdom of more than 50 books on psychology, human learning and social change. After study of it, a teacher said, "Had I known this book had so much wisdom, I surely would have joined the workshop."

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DECENTRALISM AND WORLD PEACE

Many decentralists believe

- *that decentralism rests on root reforms in land tenure, money-issue, and local government;
- *that School of Living persons do well to increasingly understand and practice these things.

You are urged to attend

A DECENTRALIST CONFERENCE IN FLORIDA ON

December 20, 1981

This is Ralph Borsodi's birthdate--School of Living's founder, decentralist voice and author in 1943 of the Global Peace Plan to replace national rivalry by world-use of the economic rent of mineral, fuel and oil deposits.

Plan now for a winter vacation; join in further preparation to make this contribution to world peace.

Identify Borsodi's birthdate with global peace.

Add this appropriate note to the Christmas holidays: Peace on Earth - Free Land to Men and Women.

Note from Carter Henderson:
"I like the idea of a School of Living get-together down here in the Sunshine State during the winter, and will do all I can to help. I'm excited about it and I'll pitch in."--
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HOW SOLVE? THE POSSESSIONAL PROBLEM?

"In order that each person develop to full potential, who or what should own land, money and goods?"

-- Ralph Borsodi

GREEN REVOLUTION

World Sages Reply:

- Moses 1400 B.C.: "The land shall not be sold forever".
- Jefferson 1826: "The earth is given as a common stock for men to labor and live on."
- Henry George 1897: In allowing one man to own land on which other men must live, we turn the blessings of material progress into a curse."
- A. Lincoln 1865: "All land should be free for families to make their homesteads on, so long as they are so occupied."
- Tolstoy 1905: "It is as immoral to hold land as private property as to own slaves."
- Ralph Borsodi 1968: "Solving the land problem is the beginning of solving all social problems."

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needed and expected.

HOMESTEADERS' FESTIVALS

Summer 1981 was full of them! Wherever
you live, from Maine to California, you were
near a gathering of do-it-yourselfers and
on-to-the-landers.

Almost every mail brought a program and
an invitation: one to the Homesteaders"
Festival in Addison, N.Y.; to the Gathering
in St. Peter, Minn.; to the Rainbow Move-
ment in Washington; to the Movement for New
Society in Colorado; to the Sierra groups
in California, etc etc.

It made us feel like grabbing a knapsack
and setting off for each one. I'd like to
know those people, share their plans. It's
music to my soul. But time and work al-
lowed for attending only one a month.

It's good to relax and enjoy their re-
ports, and the satisfaction that now hund-
reds and thousands of people are doing
what has been part of my chosen task for
the 1st--believe it or not--fifty years!
--M.J.L.

Some 1981 Groups Participated in by MJL

March 21, 1981 - At joint School of Living-
Henry Geroge School Conf., NYC.
Group facilitator and short talk on
Decentralists Want a Decent Life.

April 25 - Ball State Teachers College, Mun-
cie, Ind.-Discussion: Decentralism,
A Wholistic Way Out.

Apr. 26-30-Cedar-edge-Paonia, Colo. sharing
with relatives; MJL's Community Ob-
servations in Paonia News

May 5-6 - Community Workshop, Movement for
New Society, Philadelphia

June 14-16-Workshop with J. C. Pearce, Bal-
timore on Magical Child and radical
new education.

July 4-6- Annual conf. Henry George Organ-
izations, Pierce College, Rindge, N.H.

Aug. 1-5- With 400 at Fourth World (Small
Nations) Conf. in London. MJL paper
on Economics in Four Worlds; to be
published in Peace News; facilita-
to in Forum, Agriculture and Land
Reform

Aug. 14-16-Workshop at Rabbit Hill Farm,
with True and Clear Marks on Self,
Group and Global Action.

LET'S ACT!

NOT BEG OTHERS FOR SOCIAL CHANGE

Clear Marks

In a sick world society, nations and
corporations rape environments, oppress
people and engage in wars. Any such in-
stitutional harm symptomizes a sick re-
lationship. Prevention requires devel-
ing a healthy world society.

Prevention is up to us lovers of life.

It's not up to big corporations and
big governments which attract leaders who
love wealth and political victories, lead-
ers who readily choose hostile policies.
When we beg these leaders to do our peace-
making, we remain weak while the leaders
and their harmful establishments remain
strong.

Prevention is up to us amateurs who
will learn the arts of friendly power for
a whole world community. By training in
conferencing for creative consensus, small
community-centered groups can create more
powerful strategies for a friendly society
than any member alone could think of. I
call this process "group genius."

Local and regional gatherings can pro-
mote training for actions so we can master
the skills and art-forms of friendly commun-
ity. Then we can link groups into communi-
cation networks so that any one group could
call on other groups for help when its pro-
ject comes to harvest. A healthy world
society will be composed of responsive re-
gional communities and friendly local com-
munities.

By engaging in friendly or gentle
direct actions, we become stronger. (It's
indirect when we beg others to do the chang-
ing.) We can learn and become wiser by
each following action -- insofar as we cul-
tivate group genius which I see as the
greatest untapped resource of a healthy
world society. -- 2219 Grant, Berkeley, Ca.

Clear Marks wrote and published Friend-
Shared Powers for Life on Earth: Practising
Wise Habits & Group Genius in Society-Heal-
ing Actions.

FROM THE EDITORS

After a much regretted lapse in
publishing schedule, we resume with this
first in a series on major, universal
problems of living. We hope we explain
why we feel The Possessional Problem is so
important. The opening query, "What Shall
We Do About Coal, Energy, Land?" comes
from the famed gentle anarchist, Jo Labadie
V. H. Blundell of London carries it furth-
er in "False and True Paths to Higher Wag-
es". Then a page description of how
these issues came to the front in the 1981
Fourth World Conference.

Ethical land and money systems are
discussed by Mildred Loomis, Eileen Egan,
Dave Stry and Robert Swann on pages 7-15.
Will you give these careful thought and
send your own reports and suggestions?

Note the plans for a decentralist
conference in Florida, Dec. 20, 1981. Why
so close to Christmas? Because that's
Ralph Borsodi's birthdate. Don't you a-
gree that his life work and contributions
give insight and meaning to world peace?
Not to mention his global peace plan for
world use of the economic land-values of
coal, oil and mineral lands. Let's cel-
ebrate his birthdate, and help get these
programs understood and used. Details
on this next month.

Book reviews lead off with Hazel
Henderson's Politics for The Solar Age.
Barbara and Ken Kern report survival wis-
dom; letters and reports help us feel at
home with School of Living people. Keep
our files full with info. from your area.

Note the interesting manuscripts
at hand for future issues. Order your
books for Christmas giving from our lists.
And don't fail to pause at page 19 to sur-
vey beautiful Deep Run valley, and take
some steps to share developing its poten-
tial as School of Living headquarters.
Work, money, visits, apprenticeships will
help. We've enjoyed bringing this GR
to you. Help us make each one better,

Mildred Loomis, Hope Taylor, Herb
Goldstein and Marilyn Dickman.

WHAT SHALL WE DO--

ABOUT COAL, ENERGY, LAND?

What shall we do for coal?
Cry the witless multitude over the harvest
of their own folly.
They shiver like autumn leaves in the
blighting blasts
Because, forsooth, those into whose hands
they have given wrongful power use it
(As power is always used)
To the advantage of those who consciously
possess it.

Is he not the dullard indeed who loosens
monopolistic vipers
Upon his own hearthstone and hopes not to
be bitten?
Is he not foolhardy truly who loads his en-
emies' guns,
And bares his blustering breast to their
violence?
Is he not a ninny in fact who yields up his
rights to others and expects
That they shall not get gain by it?

Who shall profit by ownership if not the
owner?

Heedless of the voice of wisdom that lo!
these many years
In love of comrades
In yearning for righteousness
In sympathy with joy and justice
In hope of social rights
Has cried out warningly:
"Sell not your birthright for a mess of
pottage!"
"Make not property of things not fashioned
by human hands--
Of things not hallowed by the cunning
skill of Toil--
For they who own them, own those who must
use them!"

Heedless alas! of this loving and warnful
voice,
Careless as the winds that scatter thistle
seed o'er the neutral land,
You have squandered the patrimony which
Mother Nature in her kindly drift,
Has bestowed upon you and your breed.

By Jo Labadie, in The Detroit Free Press
October 22, 1902



By wicked laws you have conferred unto
the hand of men with faces of brass,
With wills as unyielding as iron,
With hearts of adamant rock,
With consciences like a wrecking sea,
Who reckon their fellows as food for
their voracious coffers,
The things that are needful for your
pleasure, your comfort and your life;
And then, like suppliant dogs, crawl upon
your scrawny bellies
And beg for a life-saving sufficiency.

How sorrowful the smile of those who see
The handwriting of Justice on the wall
As clearly as full-grown moon on a cloud-
less night,
When the long imprudent, with anxious
eyes and wrinkling brows,
Pleas in piteous accents: What shall we do?"

What is there to do but as penitent
prodigals
Go back to the home of our early plenty
And partake of the fullness of Nature's
bounty as each one needs?

Let no cobweb laws bar the pathway
To where mankind can see the sun
And back to the warmth of universal
righteousness,
Where all may have who stretch forth honest
hands and pluck the fruit
Which Nature bids shall be eaten in
the sweat of thine own face....

If you are to relish the sweets of well-
warmed food,
If you are to feel the luxury of tired
sleep,
If you are to have the honor and dignity
that come only from useful work,
If you are to enjoy enjoyment to the full,

The path to social peace and plenty
can be trodden only by the feet of
Freedom.
Whose even tread makes music that inspires
the laborer to give work for work in
equal measure.
And freedom cannot abide where the suffering
children of men are barred from the gen-
erous gifts of God!

FALSE AND TRUE PATHS TO HIGHER WAGES

V. H. Blundell

People everywhere need understanding
of fundamental, natural economic principles
governing the rate of wages. Those who set
themselves up as judges are often no better
informed than the wage-earners themselves.
A few sages who recognize that an economic
law determines wages (and that this should
function freely) are brushed aside as reac-
tionary defenders of laissez faire, the
source of the trouble! This is not surpris-
ing because the question is mistakenly
thought to be a battle between the capital-
ist employers and those employed. They are
unaware of how the legal privileges in land,
tariff, quotas, subsidies, grants and mon-
opolies upset the "law of wages".

Let's look at the wages-problem in a
non-inflationary context. First we must
define "profits". No matter how increases
in wages for any section of wage workers
are secured, the increased cost is passed
to the consumers in higher prices. When
more wages are given to workers in some in-
dustries, they are obtained at the expense
of fellow-workers in all other industries.
Trade unions know this but they say, "It's
not our fault if the cost of our wages is
passed on to the consumers. Wages really
should come out of profits".

Workers don't (and can't) explain how
this is to be done.

Trade unions seem concerned only
with their own problems and disregard the
general interest. The unity of workers is
a sham; the closed shop results from fear
that wages may be lowered by competition
of fellow workers, and from the frustra-
tion of knowing no way to raise the whole
wage level.

The ordinary worker regards his em-
ployer's interest as antagonistic to his own.

V. H. Blundell is publishers, and
former editor Land and Liberty, 177 Vauxhall
Bridge Rd., London, England

He fails in a longer view of the varying
factors that he telescopes into the word
"profits". To better understand the
"wages" question, we must better define
profits and capital.

Three factors --land, labor and cap-
ital--produce all wealth. Each of them
logically deserves a return of this wealth
for their part, labeled rent, wages, and
interest. These three are often lumped
in the term "profit". And in that "profit"
are often hidden privileges granted thru
laws, such as protective tariffs, quotas,
licenses, subsidies, grants and monopolies.

Capital should have a legitimate return,
namely interest. Because this is distort-
ed by, and not distinguished from the
"return on privilege", defense of inter-
est on capital is interpreted as defense
of profits of any kind-- no matter wheth-
er they originated in legal combines and
monopolies. The remedy of low wages,
therefore, is not in clobbering the legit-
imate user of capital (nor even in "profit-
taking or profit-sharing") but in removing
the source of privilege.

Other things being equal, it is clear
that wages are no higher in monopoly-busi-
nesses than where there is competition. Why?
Where productivity is greatly increased by
shops and factories on superior locations,
wages are no higher? Why is this? Due to
its location, fertility or mineral content,
the productivity capacity of land varies
enormously from place to place, yet wages
tend everywhere to a common level. Where
does the increased production from site and
fertility, go? Keep your eye there to help
explain the low level of wages.

The value resulting in land because
of its site or location comes from the
work of all the people in the community.
Higher land values result largely from the
community expenditures on or near that
land for streets, schools, markets, fire

and police protection. It doesn't come from the efforts of the individual land holders.

An important step toward a higher wage level is for the community to collect and use for its community-purposes those rises in land values. This has two effects. First, holders of high-valued land will have to pay high amounts to the community -- and will prefer to surrender land they are not using. This brings more land into production for those who need it. Second, since the community gets its "income" from land-values, then the community can remove taxation from wages, incomes, the products which wages buy, and from the capital of the hard-pressed user of genuine capital. Workers can see the sense of thus removing the factors that depress wages.

The Non-privileged Capitalist

The non-privileged capitalist can get only a competitive return on his real capital. He, unlike the land-holder, cannot benefit at the expense of the community. His advantage comes from his better product, or being first in the field. But such will be soon duplicated if the capitalist has no government-granted-privilege, such as a special license, subsidy, quota, tariff, patent, etc. It's his work, skill, enterprise and knowledge (all labor) which bring him rewards -- but not at the expense of others. They will rightly be his wages, operating as a capitalist--i.e. user of capital.

What can such an employer do when his workers face him with a higher wage bill? He could meet it from his own wage. Should he work for less than his employers? He could accept a lower interest on his capital. But competition already forces it to a low rate. In both these cases, the employer is therefore obliged to pass on any asked-for increase in wages to the consumer in higher prices, or go out of business.

But a producer privileged with a monopoly or favored land-site is not under the same pressure. Wage increases for his workers could come out of the special land-privilege which he enjoys. Nevertheless, today he does pass them on. His privileged "profits" are protected by the laws under which a mistaken capitalist system works.

What must be done? Certainly first is to abolish legal privileges. Only then a person cannot benefit oneself at the expense of another. When location-value of land flows to the community, there will be no claims upon production except those of labor and capital. Then the path, --the foundation of--permanently high real wages will have been well laid.

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FOUR WORLDS IN ECONOMICS

Mildred J. Loomis

a paper at Fourth World Conference, London, Augst 2, 1981

Many people commonly identify nations by their geographical location, along with their degree of industrial development. In this naming, the Western "advanced" industrial nations (U.S. Canada and Europe) are the first world; Russia and her satellites are the second world; and the third world includes the relatively undeveloped countries in Asia, Africa and South America. Organizers of the Fourth World conference refer to nations small in size or which hopefully can be made small, if they are now large. In this paper I use another method for numbering worlds 1, 2, 3 or 4.

I propose a nation be identified by the essence and nature of the economic structure under which differing peoples live. Economics is the science of survival--SOS an old distress signal. Economics almost everywhere today is in distress, facing sink or swim; life or death. A more explicit definition is "Economics is the science of the production and distribution of wealth"; it deals with land, the surface of the earth; with labor, i.e., the physical-mental energy which produces and distributes goods; and with capital, or the tools and equipment which assist that production and distribution. From my life-long studying, observing and experimenting in economic practices, it's clear that there are at least four distinguishable ways of dealing with land, labor and capital. One of them is capitalism.

Capitalism

Much of the world is influenced by the Western world's capitalism. They welcome the remarkable technology and affluence it has produced. Many nations in the rest of the world envy it, and want to copy it. Other people criticize and deplore it.

Any serious student of economic affairs knows that freely choosing one's life is

needed, and should result from economic arrangements. Any serious student of Western capitalism recognizes that (while independence and liberty are said to attend Capitalism) fundamental freedom is in shambles. Most of the Western world--assuredly the United States -- has become increasingly governmental. More laws, more regulations, more bureaus, more federal control coming from Washington DC at the loss of local and direct-community action. Why?

Why did this trend appear (circa 1800s) and why has it proliferated since the 1900s and 1930s? Largely because the capital-individual approach to economics and survival did not extend its comfort and affluence to everyone. Involuntary unemployment appeared; bank failures, economic depressions and failure to find jobs were part of every decade. Too many families were without a pay check or lived in fear of being without a paycheck.

What can a person do who is unemployed; --who has no regular source of work or survival? Most people prefer to work and earn --but when this is not available in an "economic collapse", what then? Such victims have three options--1) turn to stealing and crime, personal violence; 2) he can be assisted by charity; 3) but if charity-benevolence is not adequate, then government support is turned to. This, a perceptive reader will point out, is legal violence. A legal agency, government, taxes and takes by force from those who have, and turns it over to those who haven't a means of survival.

Some people approve this third system, noting that recipients of charity or government pensions and social security welcome it. Is this true? Many --most-- Americans resisted early social security. Their pride and integrity were threatened. Dependence was an insult; they wanted survival of course, but they wanted it

by their own efforts.

But necessity made it a habit. Necessity and repetition can even change self-confidence. So in America, Government-help has to a notable degree, become the accepted, even the desired, the sought-after, along with its drop in integrity. A whole school of thought now supports the governmental answer. In many parts of the world, people think it is a good and proper answer to "How shall people survive?" They say, "In a complex world, government help is necessary. Justice can and should be attained by laws, regulating the distribution of wealth."

Some countries have moved full-scale into that pattern. The Russians did it by fiat, government edict and violence. They call it Communism. In my list, I name it the "second world in economics". Most of Russia's people accept, praise, promote and presumably enjoy it. They feel that its resulting guaranteed livelihood is better than the enforced poverty and riches under the Czars. Books and journals the world around explain, extol and criticize it. Enforced, collective ownership of land and capital, i.e. Communism, is a second answer to the universal problem of "How shall a human being survive?"

A Third Economic World

Another alternative moves in a similar direction. It would do this by vote of the electorate and first teaching the people the means and methods of public ownership of survival goods and services. They avoid armies, violence and government edict. This more gradual and temperate approach to the governmental answer to survival, many call Socialism. A dozen kinds of third-world Socialism exist: Domestic Socialism, Workers' Socialism, Peoples' Socialism, etc. Many countries have organized their economic and political systems socialistically --in Europe, Asia, Africa, South America and some in the Western continent, including some provinces in Canada.

Let's return to the first world, Capitalism. From its beginning Western capitalism was geared to avoid governmental action. America's founders fled the tyranny of a monarchical system where rulers and parlia-

ments controlled and owned the land and goods. Western capitalism stressed individualism, attained through private property, i.e., one's own title to land and earnings; to business and factories; title to capital and wages. They had come to the land of the free; they wanted both independence and security; and essentially they had it until about 1800.

What went wrong? Why the bank panics and economic depressions? Why the Great Depression of the Thirties, followed by whole sale turning to government to bail out banks, businesses, farms and home-owners from debt? Why the failure of the American Dream? Why has capitalism changed to a predominantly government-oriented "socialistic" system? Why the welcome to this system by so many people? Why is a strong opposition developing to it? What are ethical alternatives?

Analysis of Ethical Alternatives

A fourth way is available, long espoused and championed by a few great American economists and philosophers. Let's carefully note the root aspects of the economy by underlying a fourth and more ethical handling of land, labor and capital. For this let's agree on definitions of these terms.

Every person in the world is affected by the way his society handles land, labor and capital. Most people see but two ways --to treat everything individually (including cooperative), or to treat everything governmentally.

Factor No. 1 Land, of course, is the natural world--the earth, water, air; plains, valleys, seashores, mountains from which all food and shelter are attained by labor. Labor is No. 2--the mental and physical energy people use with No. 3, the tools or capital, on the land. Who should own (have title to) these things?

We can quickly agree that humans own our own Life, our energy. It belongs to us; we say we have 'rights' (title) to our own energy--that is, to our own labor. Then it follows that what we produce from and by our own labor is also ours. Do not the products of labor belong, by eth-

ical right, to those who produce them? Would it therefore be wrong--unethical--for one person to claim what another produced?

O.K. Labor (human energy) and capital (tools) belong to the individual. No wonder American forebearers had such strong devotion to private property. It was their base for getting out from under tyrants, rulers and government to their own independence and security.

Rights to Land?

But what about land? What about rights and title to natural resources? Did any humans produce them? Think carefully here. Sure, people produce from and on the land, in both urban and rural settings. But the land itself? Who has natural title to that?

Here's where promoters of a fourth alternative economic system make obvious and ethical conclusions. They emphasize that all natural resources are Nature- (or God-) created. By their differing fertilities, natural resources yield differing amounts to the same labor on differing sites. Non-man-made fertility makes a difference.... Land and its value responds, too, to community factors. The value and yield of land goes up when it is near good streets, sewers, schools, fire and police protection. Did the holder-owner create this value in his land? Obviously, no. Should he then pocket this value in sale or rent of that land? Watch your answer. For centuries the Old World said "Yes".

The Old World, especially Merrie England, has been the historic scene for struggle around this problem. Before the Roman conquest, in the early days, English land was free. Sheep could graze anywhere. But lords and nobles changed that. Especially after the invention of the spinning wheel and loom, were their changes crucial. They passed the Enclosure Acts, giving possession and title to any person of all land which he could claim, fence or "enclose" with boundaries. Then a sheep-owner must pay rent for its use to a land-lord. Many of them were forced to move into cities to become weavers and wage-workers in factories. Rack rents increased; wages fell. After payment for access to the land, how much

production is left to pay for labor and capital? It was this economic oppression, not primarily religious domination, that early dissidents were fleeing in coming to America.

In America, for the most part in the early days, they found a new freedom. Why? They had all the land they could use and more. Some tried to practice "common land" --witness Boston Commons. But the old habit of profit and property in land asserted itself. Individuals "bought up" land (more than they needed) to hold and sell to newcomers. Private property in, and sale of, land became an American ideology.

As land values soared in Eastern cities, people could "escape" to cheap or free land farther west. Cheap and free land were the root of liberty. For how long? For so long as any free land remained. But land is a limited resource. More people need and demand it than the supply can meet. That time is now. All American land is held -- much of it, sad to say--held idle, awaiting a higher price.

The sorry land holding statistics in America show, to the informed, an exploitative situation. Here in the U.S. a handful of corporations own a land area larger than Spain and Japan. About 5% of the population own 55% of all American land. The top 1% owns more land than the rest of the population together. During the past 50 years, 40% of the farm population has been squeezed out of their livelihood by land prices, mortgages, taxes and insurance. Today small and medium-sized farmers are leaving their land at the rate of 2,000 per week. 25 landowners hold over 16% of California's private land. All this because land is considered property, subject to private title, buying and selling.

A Fourth, Property-Trusterty System

Perceiving the crucial difference between land and products of labor, promoters of a fourth solution to economic survival arrange treating land as a common heritage. They separate land and land-value from the value in the products from the land. These

persons suggest that the unearned value from natural fertility and the land value due to the community-services available to the land, be turned to the use of the community. Leave the value of the products of labor--crops, trade, wages, etc.-- to the producers and workers. The community-land-value would then pay for the community's common needs -- the streets, schools, protection, sewers, etc. The value of the buildings, equipment, wages, income--would be private, subject not even to taking by taxation.

With good results, citizens and voters in many places have implemented this system --in Alberta, Canada; in New Zealand, Australian cities, partially in Denmark, in Scranton, Pittsburg and other Pennsylvanian cities. Their salubrious effects are widely discussed; articulate promoters urge its wider use.

Observers note that a confirmed American pattern of separating land from improvement in assessment and taxation is in this fourth dimension. Agreed; this partial approach accounts for much of the existing democracy and independence in American history. Its extension and increase would be a welcome, ethical and crucial step.

The Community Land Trust

A group of American decentralists implement the common heritage of land in another fourth-approach via the Community Land Trust. The Community Land Trust is a cooperative association of persons who are convinced that the land should be held as a trust for future, as well as present, generations; free of buying and selling. They join in a non-profit corporation, procure an urban or rural land-site, and in charter and by-laws, dedicate it to trust-use. Contracting parties use the land for an agreed-on annual rental (to the trust) rather than a sale price.

Ralph Borsodi, founder of the School of Living, in a life-time (1886-1977) of work initiated the community land trust as early as 1932; repeated it in 1935-45 at the Suffern, N.Y. School of Living and several intentional communities. In 1968, the concept was internationalized and registered at Luxembourg. Borsodi recognized

the validity of private property in labor products; similarly he recognized the trust-nature of land. He named trust-holding of land, "trusterty". The fourth economic-political system of property-trusterty is welcome, and is being implemented. Hundreds of groups are studying and working toward it; some thirty community land trusts are guided by The Institute of Community Economics, 120 Boylston St., Boston, Mass.

Books and Literature, from School of Living, RD 7, York, Pa. 17402

Who Owns The Earth? Robert Scrofani \$1.00
A study of Appalachia
The Community Land Trust \$5.00
By Borsodi and Swann-definition, models, legal forms
Progress and Poverty, Henry George \$5.00
A seminal book, condensed
Henry George, World Citizen, 25 pg. \$1.00
summary by M. J. Loomis
Effective Wider Social Action \$1.00
Book lists - M. J. Loomis

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By

Joseph Chilton Pearce

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RD 7, York, Pa. 17402

FIRST ASSEMBLY OF THE FOURTH WORLD

For Small Nations, Small Communities and A Human Scale

London, England, July 30-August 3, 1981

A big change is in progress. The world of human scale is struggling into life in many ways. Four hundred persons gathered from many parts of the world for a first planning assembly at the University of London campus, from July 30 through August 2, 1981. Since early in January, John Papworth and his able assistant, Nicholas Albery, 24 Abercorn Pl., London NW 1, arranged and organized for a decentralist-action conference.

Said John Papworth: "Human survival now depends on the swiftness with which our political, social and economic institutions can be made small enough for them to be manageable and more adequately responsive to human control."

People responded from peace-activists, intermediate technologists, the women's movement, deschooling, ethnic groups, the religious ferment, workers' control, self-sufficiency, anti-nuke, health-foods, co-ops, simpler life-stylers, communes, organic farming, village renewal and many other grass-roots initiatives. It was an attempt at the personal level to combat the feelings of apathy and powerlessness which often grip people when confronted by the enormous problems which our world-out-of-control presents.

Plenary sessions allowed for reading and amending the Fourth World Declaration, and for addresses from a few leaders. Tall, spare Ivan Illich from Mexico pushed aside the microphone, gathered the audience close so as not to violate his practice of "no group beyond the reach of a human voice." As a convivial person he calls for a world of conviviality. Leopold Kohr shared his long-held reasons for The Breakdown of Nations. Gwynfor Evans shared the danger of over-large power structures. From his "Bible of decentralism", Kirk Sale developed the need and methods for achieving "human scale." Mildred Loomis outlined

the stress toward bigness in the basic economies of Four Worlds (elsewhere in this issue.)

Audience members took microphones for papers, reports and proposals. Sturdy articulate Shirley-Anne Hardy from Scotland showed how an unsolved land problem contributed to unemployment and powerlessness. Her well written pamphlet is available from School of Living. A main thrust of the conference was in thirty discussion forums. The forum on Agriculture and Land Reform stressed that land reform pertained to all land, not just agricultueal, farming land. The group called for more research on the inter-relationship of problems and solutions.

Fifty forum delegates remained an extra day for a planning session at the Papworth home. They agreed to support the American Hopis' claim to their land--some urging that the Hopis universalize their plea to "express the common heritage in land for all people, the world over". Study and support of liberty in Poland was arranged for. Members expressed ways to spread Fourth World plans in many groups and journals; they pledged themselves to continuous communication with one another; they look forward to regional Fourth World Assemblies, as well as to another global conference in 1982 or 1983.

True and Clear Marks, 2219 Grant, Berkeley, Ca. added a welcome emphasis in their training methods for empowering members in small groups. "Because individuals can't do much alone on a global scale, small groups can do miracles when they train in communication and group action." The book, Friendly Shared Powers, is available for \$5.75 Arrangements can be made for group guidance.

Thousands of groups and millions of persons now hope and work for a fourth decentralized, human world.

By Eileen Egan

Excerpted from May 1981 Catholic Worker

The whole American way of life assumes that the stimulus for investment is the return on invested money. It assumes that investments make possible the issuing of capital for industries, whether they produce useful cars or warheads. It assumes that investors who have saved their money in order to invest it have the right to "breed" money whether it earns it in a bank or a mortgage on a profitable enterprise.

But from the teachings of the Prophets of Israel and the Fathers of the Church, Peter Maurin introduced to the Catholic Worker movement that interest was usury which money should not breed. Money could not be fruitful of increase. He quoted John Maynard Keynes in condemning money-lending at interest, and R. H. Tawney that "at the base of today's acquisitive society is legalized usury, or lending money at interest."

Throughout the Medieval period, the Church maintained its ban on usury. What happened to make money-lending at interest today's acceptable practice?

Many trace the change to Protestantism. Eleven years after the 1534 Act of Supremacy which separated the Church of England from the Pope, the ban on money-lending at interest was rescinded. As Calvinist doctrines spread, the increase of wealth was a mark of the elect. Acquisitiveness was no longer a vice; worldly goods were a sign of divine favor. The "work ethic" or actually the "money ethic" came into its own.

St. Francis wrote that everything is defiled by usurious contracts. He urged restitution before the penitent could be reconciled but the Church had a hard time enforcing the moral ban on interest.

As the economy became more complex, more ways were found to circumvent the ban on interest. Financiers of speculative voyages to the New World were allowed interest. High interest rates were acceptable.

Catholic Worker, 36 E. 1st St., NYC.

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Easy Essay

Peter Maurin

Because John Calvin legalized money-lending at interest,
The State has legalized money-lending at interest.
Because the State has legalized money-lending at interest,
Homeowners have mortgaged their homes.

Because the State has legalized money-lending at interest,
Farmers have mortgaged their farms.
Because the State has legalized money-lending at interest,
Institutions have mortgaged buildings.

Because the State has legalized money-lending at interest,
Congregations have mortgaged churches.
Because the State has legalized money-lending at interest
Cities, counties, states and the federal government
Have mortgaged their budgets.

In 1960, Dorothy Day received a check from the City of New York for the Chrystie St. House which the city had condemned. This check represented \$3,579.30 delayed interest which the payment would have earned if deposited in a bank. Dorothy Day returned the interest check. The Catholic Worker lived by the church's prohibition on interest.

May 4 Time magazine in "The Money Chase" illustrates the void in the education of thousands of students seeking Masters Degrees in Business Administration. They become executives in multi-national corporations. Harvard Univ. president says, "Most classroom discussions proceed on the unexamined assumption that growth and profits are the only concerns of the corporate manager. By remaining silent on ethics, business schools not only fail to awaken their students to the larger sense of their calling, but they neglect their responsibility to their profession."

SEEKING —

SOUND MONEY ?

The International Monetary Fund and the OPEC nations are seeking to replace the US dollar as the standard of value in international commerce. Why? because the U.S. dollar supply is being "watered" with printing press paper to cover excessive government spending.

They seek a replacement currency based upon a basket of currencies. This won't work either because nearly all national currencies are being "watered" also.

Economist Ralph Borsodi came up with the idea of a new international currency based upon a wide basket of basic commodities, rather than a basket of national currencies, claiming that his constant currency was inflation-proof.

Isn't this worth investigating? Readers of my letter should write to Borsodi School of Living, RD 7, York, Pa. 17402-- David Stry, Curenovac, Mexico.

Natural Law of Interest

Nature herself, without human labor, adds to the store of wealth. Planted seeds multiply; animals reproduce young. Henry George saw in this a modest (5%?) increase that could be called interest--i.e. a base for a small charge on money loaned to another, rather than putting it directly into a natural production cycle. But usurious 15-20% on money is a far cry from "natural" interest.--Ed.

Modern dissent to Authoritarianism has produced a group of outright non-governmentalists. They are the Libertarians, some of the shrewdest thinkers on the horizon. They draw adherents from the middle class tax-payers in revolt, from the poor trying to make ends meet, and those oppressed by bureaucrats and special interests.

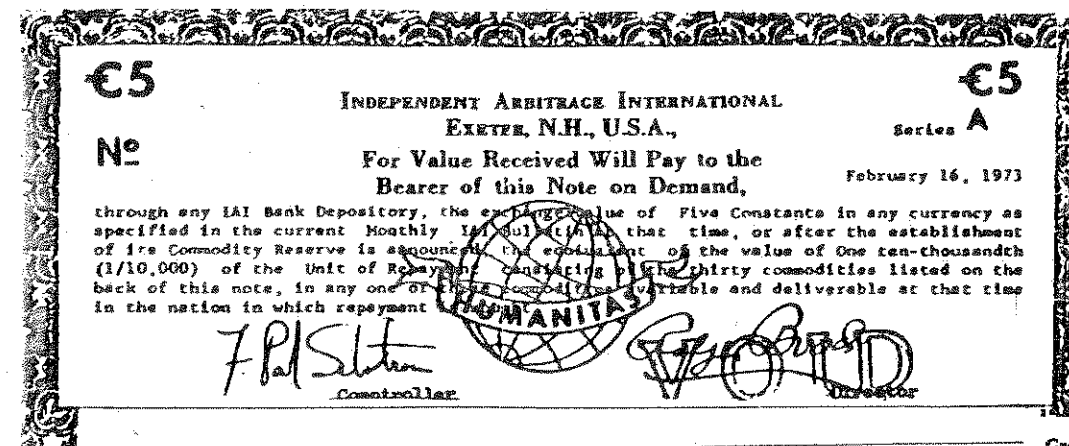
Murray Rothbard, university professor and author of provocative books, is the dean of this grassroots movement. In his For A New Liberty, he produces a libertarian manifesto, applying voluntary association to every aspect of life.

He shows how the Federal Reserve system creates inflation. He insists that government keep absolute hands-off the economy, stop its own inflation, and to cut its own budget constantly. This would involve "returning to a commodity- gold or silver money, so that money would be a marketable commodity rather than the name of a piece of paper printed by the State's counterfeiting apparatus."

Rothbard is aware of Ralph Borsodi and Benjamin Tucker, but he doesn't mention them. It seems out-of-fashion to link up with "the past" in these counter culture days.--David Stry.

Below:

Borsodi's Constant Currency had a base of a wide variety of commodities, (wheat, corn, oats, peanuts, coal, oil, etc.) including gold and silver. Borsodi's last book, Let's Stop Inflation, awaits publication.



Green Revolution 13

TOWARDS AN ECONOMY OF PERMANENCE

The Place of A Local Currency

Robert Swann

A large part of our lives is controlled by a system which we do not understand. We have accepted, largely unconsciously, a centralized system of money and banking. But we are becoming more aware of it, and that we must create a new money system to replace the old.

We must be very clear, as President Carter demonstrated, that the present centralized system is failing. We must understand that it cannot be made to work by any centralized government for the same reason it is failing now. Governments will continue to issue new currencies, but as we go into increasing economic crisis, national currencies will go down in value. For survival we will be creating alternative methods (local exchange, barter and labor exchange). From them, some new forms of money will develop.

Money Is A Claim

Legally, money is a claim on goods. From a technical point of view, money is a tool for the exchange of goods. Just as we are now developing small-scale hardware for small-scale needs, so we must create an appropriate tool for exchange. Our present tool for that, money, is inappropriately designed. It's aimed at "macro" large-scale solutions. Disaster--inflation and deflation--have resulted. Economists are not interested in a small-scale approach to the problem. It is up to us decentralists--advocates of small-scale economy--to invent and produce appropriate money and banking.

Robert Swann assisted Ralph Borsodi in 1968 to form International Institute of Independence, to implement the community land trust and non-inflationary currency, The Constant. Swann is now developing a forest land-trust near Great Barrington, Mass. We excerpt from his talk at two conferences: Community for Survival, April 25; and Henry George Conference, July 4, 1981.

When the dollar falls through, we may survive through barter and labor exchange. But for the long range, we must create a new money system based on cooperation, self-reliance and community. It must become the growing, dominant part of the entire culture. I have no illusions about the size and difficulty of this task. But when we realize that the ultimate survival of our values depends on it, it won't seem so formidable.

Some of the specifications or characteristics which such a microapproach to money would have to meet include:

1-It must be simple to understand and consistent with our experience of the present money system. It would have to consist of both cash (paper currency) as well as a checking system -- or some computer form of bookkeeping to simplify accounting.

2-Unlike our present money system, it would have to be redeemable (i.e. exchangeable) in some form of real goods-- not necessarily gold or silver, but real commodities which are used every day. Without a redemption system, it will be difficult to convince people of its value. After all, isn't that why the dollar is so devalued, because it can't be redeemed in goods by the primary issuer, the U.S. government?

3-Most importantly, we would need to establish a measurement of value which would be as universal as possible and not subject to swings in value up or down as our present money system is. In other words, it would have to remain as constant in value as possible in order to establish a sense of permanency and security, as well as make it more practical for exchange to take place. Such measurement would be the most revolutionary element, and would be the key factor in making it possible for a universal system of money and banking.

Once this standard of value has been arrived at, it could be monitored by the State or Federal government just as the Bureau of Standards maintains and monitors other standards of measurement such as weights and measure. But it would not require state intervention into the economic sphere as is now the case.

4-It would have to be organized on the local level and controlled by the community as a whole. Each community would elect members of the board of the bank which would be preferably a non-profit institution. Under such a structure as I am suggesting, banking would become more truly a profession and bankers would be paid for their services but the community would decide how and where it wants its savings to be invested. To reiterate; local currency should:

A-Be consistent with customary practices;

B-Be redeemable in real goods of every day value;

C-Though based on local production, be a universal measure of value;

D-Be controlled by the community, perhaps through a nonprofit bank.

How Issue Local Currency?

We have some historical examples. In the 1930 Depression a number of local currencies were issued by towns in Europe and by cooperating merchants in the U.S. Today in Switzerland the WIR system remains, created by merchants using a checking system by which members can purchase and sell goods in exchange for their currency, WIRs. In Los Angeles a similar system has been computerized, and makes exchanges possible between merchants without U.S. dollars. These new currencies or script are measured in the national currency and use national currencies for a reserve system. (Whenever suppliers do not accept the local currency, national currency on reserve was available for exchange.)

These systems have worked because they simply expand the volume of business possible for each market. In times of runaway inflation such systems would be less likely to work since the reserve national currency would not have any value. We must therefore look to some commodity of universal value to use for our reserve currency.

We might begin with something as simple as cord wood. Yes, the energy component of cord wood is variable, but if we compare a cord of wood with the U.S. dollar the cord comes out ahead. I suggest this to begin with. We can perfect it as we go along. Wood is a world-wide source of energy but also for lumber for building, for fruit-nuts food, and by chemical additions into plastic substitutes for metal.

How to start? A group of organizations such as cooperatives, community development corporations, community land trusts, local merchants, small businesses, could form a structure which, while not actually forming a bank, could operate through a local bank by establishing a joint account in the bank with each of the member depositors. Bank deposits could be in terms of U.S. dollars initially and would be used to make loans for the purposes determined by the organization--essentially for increasing local self-reliance in the basic necessities such as food, energy and housing. We have begun such a system in the Southern Berkshire region.

Once sufficient capital were in the bank, the surplus (with agreement from depositors) could be invested directly in a commodity (s) of intrinsic value. This could be gold or silver, but I think it would be better and more productive to invest in energy--and the best source available almost anywhere is trees. Therefore the surplus would be invested in forests or trees (or directly in cords of wood), and set up under a community land trust to manage and control. As sufficient supply of cord wood became available, each depositor would then be issued a certificate or note measuring the value of his/her deposit in energy or cordwood. He could redeem it in wood if he chose.

With a supply of cordwood the trust would then be in a position to "issue" or provide credit for productive projects, no longer dependent upon U.S. dollars. Each community could increase its forest holdings. We need a task force to study and then begin such an appropriate money and banking system.

Ed. Wood is difficult to transport and has some ecological limitations, but think what would happen decentralist wise, if many villages backed currency with their own forests!

SURVIVAL WISDOM

Certain perceptive political economists warn that hard times lie ahead for those living in the '80s. Inflation and unemployment ratchet upward, and all efforts to halt the climbs fail. Daily the spectre of worldwide food and energy shortages looms greater and more menacing to peace in the human community. Fewer and fewer people can now afford minimal food, health care, shelter. The high cost of money curtails a nourishing diet for the poor, meaningful programs for health care, and drastically-needed building starts.

As a hedge against these rapidly-approaching events, a new wave of individualist emigrants to the countryside is predictable. Organizations like the School of Living should prepare to assist these would-be homesteaders with their pursuit of a new life on the land so that their endeavor may culminate in a modest success. Such achievement is predicated on the human need to know both an independence of individual spirit and the interdependence of mutually-caring people. That era which allowed some of us the dubious luxury of singular, self-absorbed private consultations with various professionals is fading.

Survival in these times will depend more on social interaction and systems of exchange and barter than, as previously, on the impersonal flow of cash and that grandiose illusion called "growth and progress".

In every human community across the land, a place — or center — similar to the original School of Living is now needed where people and families can begin to learn once again to take charge of their own lives, a facility where people may share amongst themselves those

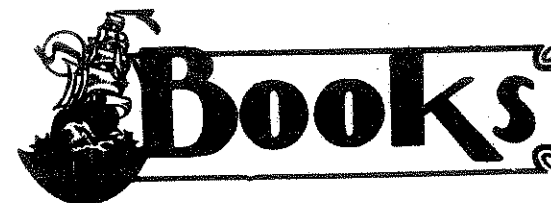
experiences and that knowledge which leads to both self-reliance and mutual responsibility. Eventually, every rural community in the land should have such a self-care center.

Individual services might include medical self-care, legal assistance, self-help homebuilding and land development — in short, guidance to some of the tools and information which would enable people to create and maintain the manner of living they would choose for themselves. All services of this center would be individually personalized, helping people to freely, prudently select those living alternatives most appropriate to their own self-development. Trained professionals would be as guides, themselves benefitting from the mutual exchange forthcoming. A spacious, downstairs area could be a gathering place where members of the center could share ideas and resources, opportunities and labor exchange, negotiations for discount purchases of food stuffs, health supplies, books, seeds and plants, tools, building materials, etc.

Such a center for creative, independent sharing could be owned and operated jointly by several sponsors with membership rights freely extended to everybody in the community. People from other parts of the country could receive some access to this care by mail-order or short-term participation, but emphasis should remain on the mutual interaction of participating members of the community, and not get lost in a self-aggrandizing profit motive or business-as-usual.

Real, workable, alternatives for living a better life must be carefully sought for the common good of all. Betrayal cannot commandeer the sources of personal power of people motivated by a sense of true responsibility for their own lives and livelihood.

— Barbara and Ken Kern



THINKING GLOBALLY — ACTING LOCALLY

Ethics for The Solar Age

Of the persons who think of the New Age demonstrating these challenging extremes, Hazel Henderson is a special champion. In her 1978 Creating Alternative Futures, and in her many interviews, speeches and published articles she stresses this theme. In her 1981 Politics of The Solar Age, she does it with professional skill. She convinces readers that we are entering a solar age of renewable resources and social (rather than individual) wealth. She does this in a torrent of well chosen but many-syllabled words, making it hard to believe that she quit school at 16, and that without "degrees" she counsels experts on thermodynamics, biology, general systems theory and ecology.

"The need for a new world order is not only wished for; it's scientifically demonstrated," she says. The rest of the century will be chaos, terrifying to those who hang on to the older order but exhilarating to those who see new possibilities. Basic principles for the new world order by-pass wealth, bigness and materialism to include:

- *the absolute value of all humans;
- *right to satisfaction of basic human needs;
- *equal opportunity for self-development of each person;
- *ecological tolerance of lands, seas, air, forest, biosphere;
- *applying these principles to future generations and the whole Earth.

Shifting to sun, wind and water resources, nations will see that today's militarism leads to national bankruptcy. Citizens will want simpler living, more rewarding leisure, more cultural activities. All forms of oppression are coming into question. A new planetary coalition will politically undergird the new world. Living in harmony with

each other and with nature is not merely a moral imperative — it is now the only practical course of action. Hazel not only defines and philosophizes, she takes the concepts back to their Jeffersonian forebearers, on to today's Huber, Borsodi, Robertson, Burns, Lovins, Schumacher, Kohr etc; she gives examples and guides for action.

What Kind of Economics Is Dead?

At one point, I think she clouds her case a bit — in repeating that "economics is dead." This needs clarification. To us "students" of economics who define economics as "the science of the production and consumption of wealth" (i.e. the science of survival) it could never die. So long as people exist, they will produce and consume; so long as they think about its principles, the word "economics" has a place. Hazel rightly objects to a value-less economics of statistics and "profit figures at the bottom line".

The need, of course, is to join economics with values, with ethics. Being one kind of human behavior, economics like any behavior cannot be divorced from ethics. The trouble is, economists generally think it can.

Hazel's thesis develops these points. And she rightly pronounces death rites over the economics of statistics and expansion. She is interested in ridding the world of oppression. Can real oppression be eliminated when some people have access to the earth, and others don't?

Whatever terms one uses — new-age, old-age or in-between — age-old problems of the haves and the have-nots (of involuntary poverty and undeserved-uneared riches) remain. These are economic-value problems. That many of the authors pondering them are, like Hazel Henderson, decentralists, adds strength to our movement. — M.J.L.



Establishment Leaders Provide
New-Age Guidance

High level leaders in AT&T and Hertz Drive-Away Co. are obviously not new-age youngsters, yet each has published cogent pamphlets for the re-education and turn-around of the industrial centralization in which they rose to high office.

Rodney Peterson initiated the Hertz Rent-A-Car system. He formed and guided the business from the beginning. He trained its personnel; he saw its business grow steadily. Eventually the business was handling multi-millions of dollars, and Rodney Peterson was its president. At age 60 Mr. Peterson was invited to become the president of Columbia Broadcasting System. He didn't want it. His friends and co-workers couldn't understand his quiet refusal. They thought he was joking when he said, "I'm going to retire to a farm in Arkansas and write a book."

This he did. His book is titled The Philosophy of A Peasant-- a well-written book on small-scale action and suggestions for almost every aspect of life and work. His letters support his convictions, stemming when last heard from, from Interaction Books, Heber, Ark. 72543.

*** *** ***

Robert K. Greenleaf was employed out of college in the American Telephone and Telegraph Co. There he observed, and reflected all through the 1920s, 30s and into the 60s. In his last years he was Director of Management and Research, with a staff with over a million employees.

His concern was not only with money and profit, but with values and integrity in human relationships. After 38 years with AT&T and his retirement in 1964, he worked closely with colleges, universities, churches in their organization and leadership problems.

He was struck by the despair and lack of hope in many young people in the 60s, and with the crumbling of many institutions. Out of it he produced the servant theme. How can individuals and institutions become more serving --to work so that the whole is more than the sum of its parts?

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His answers are in his books, Servant Leadership. He emphasizes that initiative begins with one person; that synergy is based in the idea that while small is beautiful, achieving community --small groups within the large--is the secret of synergy in large institutions.

Dr. Greenleaf's two pamphlets (35 pages each) came to us from Windy Row, Box 43 Grove St., Petersborough, N.H., 03458, but late word is that he now lives in Pennsylvania.

COMING IN FUTURE GREEN REVOLUTIONS

We welcome your articles and suggestions to these and other issues:

Community

Reports on basic community action
Don Newey, Santa Cruz, Ca.
Berkeley Springs, W. Va.
Paonia-Delta Cedaredge, Colo.

Health

How Deadly is DDT? - Harry Pollard
Coffee and Breast Lumps
Human Life via Laboratory?
Bio-dynamic Farming
Ecological Guidelines - Hope Taylor

Education

Learning to Learn Again from Our
Children - Magical Child
Putting Culture into Agriculture
Adults Educate Themselves
Free University Movement

Possession

Society of Dynamic Equilibrium
Regional and Global Land Allotment
- R. Borsodi
Henry George and Henry Thoreau-
Jack Schwartzman

Yes, we hear you about the typos in these pages. We have an expensive composition machine but no operator. To prevent more time lapse, we decided to type this issue. It's slow and we're not perfect, but think how many letters are in their right places.--M.J.I

CURRENT S. o L. SITUATION

WHO WANTS TO HELP?

Hardly a visitor comes to School of Living at Deep Run Farm who doesn't smile and say, "You have a nice place here!" We smile too, knowing that this is ready but mild praise for a beautiful setting -- 20 cleared acres among 20 more pine-oak woods between two high hills.

To those who live here, Deep Run Farm is a proper spot for a School of Living headquarters. But we are not enough people for all the work on the land, the editorial and office jobs, the cottage industries or outside cash-jobs to cover taxes, insurance, maintenance and mortgage payments. Who wants to know more about our situation? Who wants to help?

In its earlier days, Deep Run Farm was a tobacco plantation. A central stone house (circa 1850) and its later additions has twelve rooms, closets, bathrooms and porches. At its doorstep is The Spring House, where a spring rises and trickles down to Deep Run. Above it is bedroom space.

Across the garden a frame building was once a tobacco-shed, now comfortable for six persons, with work space for crafts. Because of its paint, we call it the Green House.

By the creek is a Carriage House with tool shop and storage space on the ground floor and two sleeping rooms above. Nearby is a big barn for many animals and tons of feed and hay, now with two cows, a flock of poultry and our goats.

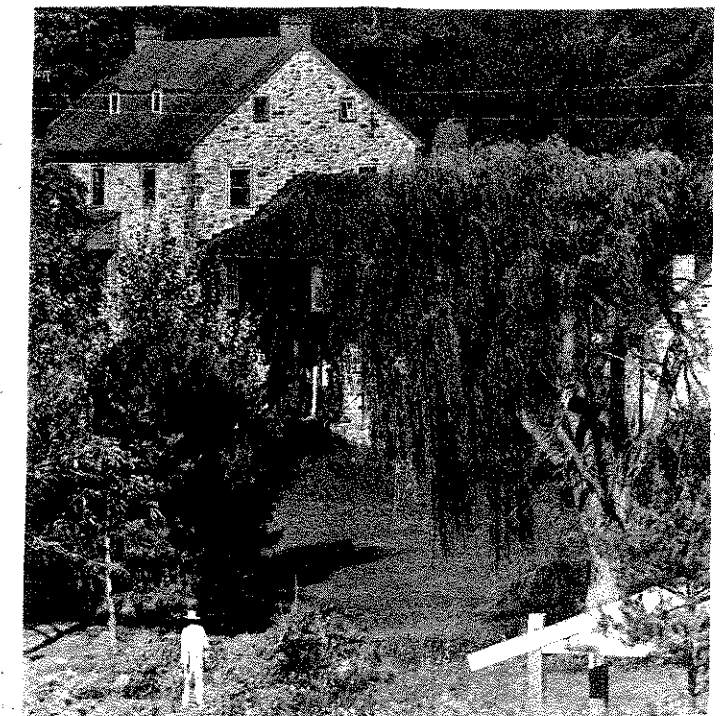
At the top of one hill is a 10-acre level field. At top of the other is a 60' x 100' building, which since 1965 has been Anne Shumway's experimental school for children. This "School Building" now houses S.o.L. office, library and conference space, with kitchen and bath.

Forty feet east of it, is Mildred Loomis' 20'x22' frame building with loft for her residence, eventually to be a Borsodi Memorial Library. Still needs finishing.

The land sloping from these two buildings is garden and pasture -- needing humus from our huge pile of decaying leaves, and more if it were to match Bill Mollison's Permaculture. But that's our vision.

We're grateful that Anne Shumway put 26 acres into S.o.L. land trust, and arranged sale for modest price of the buildings. In market terms, it is a valuable property. But for us non-propertied social changers it is expensive. Our rent to the trust, mortgage payments on buildings, plus their insurance, taxes and maintenance does not leave adequate time for other S o L work. S o L Board is now considering some arrangements to rent or sell some of our buildings to other users.

Surely there are among our members persons with time, ideas and ways to help bring School of Living headquarters to a place for its important work. We have a heritage from Ralph Borsodi and fore-runners that give us unique opportunities and responsibilities. We have members of intelligence and devotion. How can we put them all together to adequately function at Deep Run?



Main House at S. o L. Deep Run Farm

On Our Guatamalan Issue

Dear School of Living:

I was deeply moved by your issue on Guatamala, where I recently traveled. Thanks for your comprehensive job. Send me 20 extra copies.--J. G., W. Lafayette, Ind.

Thank you for your issue on human rights in Guatamala. It's a much needed work and resource. I encourage you to make it available to other Congressional offices, especially the Foreign Affairs Committee. I have sponsored a resolution on human-rights abuses in Guatamala. Thank you for your excellent work.--Tom Harkin, U.S. Congressman from Iowa.

Congratulations on a painful, courageous job of getting out the story on Guatamala. Anyone with the power of speech must protest at once.--Norm Lee, Homesteaders News, Addison, N.Y.

I congratulate you on your excellent issue on Guatamala. Could you do a similar one on the Philippines? Carl Rowans recent column shows he expects the Philippines to become another Iran. NY Times showed how killing 100,000 Kalinga tribesmen to build a dam to provide electricity for American bases...I have a file of material and would be glad to assist you in any way.--Parker Rossman, Box 382, Niantic, Conn.

May We Help?

Dear Editor:

John Seymour's article (Vol.37 No.2) on the Hey-jolly-jolly Boys, and Borsodi talking about decentralists with city addresses who voluntarily stay there, interest me. Could our farm be a School of Living?--P.V., Barre, Mass.

I so much enjoy your publication that it would be a pleasure to help with Green Revolution's circulation.--Dave Nadeau, 109 Cedar, Chester, Ct.

Letters

SELF-SUFFICIENCY ENERGY SHOW

Let's develop a cross-country energy show to out-do the 1976 Freedom Train. Feature heroes of today -- people growing their own food, weatherizing their homes, small-scale solar technology.

We the people can be our own best defense against the political-military scramble.

Don't allow Congressional paternalism to stand in the way of creative solutions!

A national celebration for the earth may lessen our grandchildren's indebtedness. Time Design Inc. Box 1989 Sedona, Az. 8633

Solution to World's Problems

I most definitely see Decentralization and what School of Living and Ralph Borsodi's ideas have to offer, as one of the world's greatest hopes! In fact I can't help but see them as probably the only solutions that bring human values to answering the grave problems this world now faces. To my reasoning, they are replete with beautiful potential!

I would like to be part of an educational team to re-educate and reshape this country into a human and decentralist culture. We as active and revolutionary decentralists, could move to enshrine what is "good and true and beautiful". We could work toward a true Religion of Life (instead of death) and thereby free ourselves for the real business for which we are here --to learn how to live, not merely exist.... I am most grateful for the important books your reading list has provided.--Michael Delez, 2016 Eckhart, Ft. Wayne, Ind.

Forty years ago I was secretary to Ralph Borsodi. Mildred Jensen had just departed for her Ohio marriage and homestead. The Borsodis sparked in me interests that have remained. Their thread is entwined in most of today's back-to-the-land-movement.--R. J. Conover, Amsterdam, N.Y. 12010

Borsodi on The Role of Women

Dear Editor:

Virtually all reformers and revolutionaries have accepted the suppression and exploitation of the female sex. Didn't Ralph Borsodi seem convinced of the inferiority of the female, and confine her to domesticity and rearing of children?--Henry O'Brien, Moline, Ill.

Ed. Note: Often, as may be the case here, a reader responds with an either-or or a for-and-against position. Borsodi researched and looks for facts in the male-female relationship. He saw them as different, but not therefore unequal in value. He enumerated both physical and psychological differences between them, which affect their roles and functions in a good life. Always his goal was a good life for everyone--and a good society.

Borsodi saw that a normal (well functioning) home and family would perform eleven important functions for individuals, as both the ends and means of a good culture. The nurturing ability of parents is a sine qua non for children --particularly natural childbirth, breast feeding, and body-care as an essential role of the mother.

All this led Borsodi to uphold the role, dignity and intelligence of the woman. He never thought of the female as inferior. He recommended her full and devoted attention to her home and children during her child-birth years--18-36. After that, if she chose, an out-of-home career could be developed. For him the home was not a dull, routine affair--he envisioned the stimulating, 3-generation family on the land. Here women could live their lives fully and influence others in deep and life-fulfilling ways. This role and space was not "belittling and confining."

Borsodi saw men and women not as rivals but as complementaries in a human and ennobling task--the building of homes equal to the task in which nature made them partners. Do feminists, masculinists and Women's Libbers see it that way? --M.J.L.

Dear Editor:

I recently attended a conference sponsored by a Co-op bank on worker-owned businesses. It was mostly about legal structures and accounting systems --all lectures --which I regret. I have much to learn in these economic areas...I did meet a very appealing young woman who at lunch time told about getting a degree at San Francisco State. She's determined to do her part in making worker-owned businesses successful. But she says there isn't a single professor who shares her interests.--F. Herron, Berkeley, Ca.

Shall Decentralism Come via Government?

Dear Editor:

I note your advisory board member, John McCloughry is an advisor to President Reagan. Isn't an adviser to Reagan about as decentralist as nuclear power? Reagan cuts conservation and solar money only to increase state support of the nuclear industry.

In Green Revolution Vol. 37, No. 3 John McCloughry decried public control of energy as "State Socialism"; saying "the energy industry is about as controlled by the public as an industry can get." Doesn't this fly in the face of over a trillion dollars subsidizing these corporations since the 1920?

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| oil subsidy | 77.2 billions |
| Commercial nukes | 24.4 billions |
| price sub. for electric. | 20 billions 1978 |
| for oil | 14 billion 1978 |

Add nukes for 4 years and electricity and oil for 3 years, and I fail to see why John McCloughry, an alleged decentralist, supports the same policy of socialism for the rich and capitalism for the poor. Where does School of Living stand on this?--Larry Shultz, Box 85, Bradford, N.H.

Ed. Note--Readers surely know that S o L emphasizes an economics which removes the basic causes of both monopoly and government. We work to eliminate the mistaken land and money policies behind both nuclear power and government subsidies (control). We stress (see items elsewhere) the community-use of community-created land values, and a people's cooperatively issued currency backed by commodities.) Also copy of letter from another reader to John McCloughry.