

Green Revolution

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George Yamada, Editor

SUMMER 1983

A Vision of Bioregional Self-Sufficiency

A WORLD OF SMALLNESS AND DIVERSITY

by Kirkpatrick Sale

RALPH BORSODI spent many years of his life trying to present — in fact, to live — an alternate economic life, one devoted to the principles of homesteading, self-sufficiency, right livelihood, ecological benignity, and stewardship of the earth and its resources. From *Flight From the City to Seventeen Problems in Free America and Green Revolution*, he was ever aware of the need to know the earth and its capabilities and to derive from them the fullest, most textured life.

And it is in that spirit that I would like to offer to his followers and friends a vision which I have spent some time trying to refine and formulate. It is the vision of an economy built on the human scale, controllable by people, organic rather than plastic, whose guiding words are "simpler," "smaller," "cheaper," "safer," not "More, More, More," rooted ultimately in the natural world, with a view of the human economy as being part of — rather than ruler over — Nature: a system that goes from the Greek root *oikos*, meaning house or household, not to the Latin economy but to ecology.

The human scale vision is, in short, based on the idea of *bioregional self-sufficiency* — a North America, a world, made up of autonomous and empowered regions, whose boundaries, and activities, are determined not arbitrarily by governments but organically by Nature. Bioregional self-sufficiency. In other words, the break-up of the American system — to cure the break-down of the American system.

Let me, briefly, examine the two parts of that phrase, and suggest in some very preliminary ways what they might entail.

A bioregional economy takes its guiding principles from ecodynamics and its form from nature. The first law of ecodynamics is that conservation, preservation, sustenance, is the central goal of the natural world, hence its resistance to large-scale structural change (such as the industrial world has been trying to foist upon it for a century). The second law is that, far from being entropic — as is fashionable for many of the ignorant to claim — nature is inherently stable and works always toward what ecologists call a *climax*, that is to say, a balanced, communal, integrative state of maturity.

Now you will note that these two natural laws do not sit well with the imperatives of capitalism — but it is not hard to imagine an economy based upon them, as many economists from John Stuart Mill on down have done. It would be one in which one sought to maintain rather than exploit the natural world, to en-

courage rather than resist the processes of Nature, to try to understand and accomodate to the character of the environment rather than to run blindly and stupidly up against it.

An environmentally-conscious bioregional economy would be what is now fashionable to call a steady-state economy — in other words, like nature, one which would seek a climax, a balance, a stability, not seeking growth and change and "Progress;" one which would minimize resource use, emphasize conservation and recycling, avoid pollution and waste; one which would adapt its systems to the natural *givens* — energy based on wind, for example, where nature called for that, or wood where that was appropriate; one which, like Nature, would seek to bring each individual, each community, to its healthiest and richest — knowing that the maximum health of the system derives from the maximum health of each part.

As to the form, the setting of such an economy, that, too, is determined by nature. A bioregion is part of the earth's surface where there is a more-or-less distinct geographical, biological, horticultural, and climatic identity, from which the human inhabitants have developed a more-or-less distinct economic, social, and cultural identity. A watershed, or river basin, is perhaps the most obvious type of bioregion, though there can be many others — a valley, say, or a desert, or a plateau. The borders between them are usually not rigid — and that is another rather lovely feature of the bioregion as a political concept — but the regions themselves are not hard to identify, when once we pay attention to nature's patterns rather than those of some government.

I have spent considerable time in recent months trying to determine just what the map of North America might look like if based on a bioregional concept, weighing such things as geological substrata, soil patterns, rainfall contours, biotic spreads and a great deal more. And the remarkable thing is that not only do the bioregions begin to take a rough shape, but a surprising number of them conform to the pattern of Native Indian settlements as near as we know it to have been. Well, maybe that is not so surprising because the Indians understood the concept of the bioregion, almost viscerally as it were, long before we came and imposed our own concepts upon them; like most preliterate people, they specialized in understanding what Nature was like, what she had to teach, what she could tolerate, what she demanded, and so it was only natural that they would settle themselves — and in general with great success — in bioregional patterns.

The bioregions, then, are Nature's givens, the ecological truths of our earth. It would behoove us to pay attention to them, and soon.

As to how we pay attention, that takes us to the second part of my phrase, to "self-sufficiency." A bioregion with a self-sufficient economy would find ways of providing for all its essentials within that region, within what Nature has provided — not a difficult task at all, when you come down to it, and again it was essentially how the Indians lived. There is not a single bioregion in this country that would not, if it looked to all its resources, be able to provide its own abundant food, its own energy, its own shelter and clothing, its own health and medical care, its own arts and manufactures and industries. Most parts of this country are singularly fitted to depend on their own natural endowments — and where this or that material or resource may be missing, it is not long before human ingenuity is able to contrive a substitute — as, for example, this country learned to get rubber from the guayule plant during World War II when rubber supplies from abroad were threatened. If necessity is the mother of invention, I've long insisted, then self-sufficiency is the grandmother.

Does it make sense, I ask you, for New York City to import 29,000 tons of broccoli a year from California when it could just easily get that amount of broccoli from its own bioregion provided it were developed sensibly? Does it make sense for my Manhattan to be totally dependent on the Sacramento and San Joaquin valleys for almost all its vegetables and much of its fruit? Among the consequences: it means higher prices, obviously, for transportation, storage and distribution; it means the expenditure of immense amounts of fossil fuels — all the stuff comes by truck — and a heavy toll on the already crumbling highways; it means increased pollution right straight across the country, but particularly in New York, and increased congestion too; it means a decline in nutritional quality, inevitably, and oftentimes the addition of chemicals put in just so that the stuff can travel so far so long; it means that farmers in New York and New Jersey are squeezed out of business, their lands sold and turned into shopping malls and condominiums, and more people moving into the already crowded metropolitan areas, with the concomitant impoverishment of vast rural areas; and in California it means ripping up the countryside for the demands of agribusiness, the death of the family farmer, the depletion of topsoil and water resources, the over-use of pesticides and fertilizers, with a great risk to both grower and consumer, and the creation of fragile monocultures and risk to pest and disease attack. Does that — by any measure — make sense?

There may be certain difficulties with this idea of self-sufficiency — it does usually demand some extra work (though obviously that is just what is needed in a land of such high unemployment); it may require some change in eating habits (though only in the direction of fresher, more nutritional, more healthful foods); it does mean giving up certain imports (though almost any that are truly valuable can be produced locally or substituted for in one way or another).

Some difficulties perhaps but the fact is that haphazard trade, and the kind of *dependent* trade that we have developed — New York is dependent on California fruit, New England is dependent on southern natural gas, the United States is dependent on foreign oil (and uranium, manganese, cobalt, chromium, copper — and almost everything else except wheat) — has many more difficulties. There is no way to escape from the *vulnerability* of dependence, as we discovered during the oil crisis; nor from the enslavement of one part of the earth in service to another, as the cocoa growers of Ghana or the rubber workers in Malaysia could testify; nor from the employment of some significant part of the local economy, not for any useful goods or services but solely to create the money to pay for imports.

A self-sufficient bioregion is, in short, healthier than a dependent one. It is more stable, it has more control over its economy, it is not at the mercy of boom-and-bust cycles and distant political crises. It is not in economic vassalage to distant and uncontrollable political forces. It is able to plan, to allocate its resources, to develop what it wants to develop at the safest pace, in the most ecological manner. It does not ship its money off to distant and uncontrollable transnational corporations. And it is of necessity a more cohesive, more self-regarding, self-concerned region, with a sense of place, of comradeship, of community, with the kind of character that comes from stability, pride, competence, control and independence.

Lastly — and I find this of special interest — that self-sufficient region has a greater *diversity* than the dependent one, largely because it is thrown on its own resources; and just as the self-reliant individual had best be able to cook and sew and harvest and chop wood and build and repair and play a little music at night, so the self-sufficient region would have to develop in highly diverse ways; it would have to complexify rather than simplify. The dangers of the world around us today are those of simplicity, of monolithicity, of mono-poly, of monotony, of monochromality: whole nations given over to a single crop, cities to a single industry, farms to a single culture, factories to a single product, people to a single job, jobs to a single motion, motions to a single purpose. Diversity is the rule of human life, not simplicity: the human animal has succeeded precisely because it has been able to diversify, not specialize: to climb *and* swim, hunt *and* nurture, work alone *and* in packs. The same is true of human organizations: they are healthy and they survive when they are diverse and differentiated, capable of many responses; they become brittle and unadaptable and prey to any changing conditions when they are uniform and specialized. It is when an individual is able to take on many jobs, learn many skills, live many roles, that growth and fullness of character inhabit the soul; it is when a region complexifies and mixes, when it develops the multiplicity of ways of caring for itself that it becomes textured and enriched.

What I am suggesting, then, what I leave with you as a *vision* of a sensible economic alternative, is the human-scale economy built around the principles of

bioregionalism and self-sufficiency, both of which go together, are in fact independent on one another. Now I do not want to claim that this idea, which may still be somewhat new to you, is both divine and eternal, but I would like to share with you a story about the great English biologist, J.B.S. Haldane.

It seems that once, at the end of his long and distinguished career, he was invited to a luncheon of renowned theologians at Cambridge, at the end of which he was asked, on the basis of his immense knowledge about the nature of the universe, what he would say was the chief characteristic of the Supreme Being who created it all. The old man thought for a moment, bent forward and replied: "An inordinate fondness for beetles."

That's right, beetles. And, upon reflection, that seems very nearly to be the case. For, of the million or so animals species that have been identified, some 75 per cent are insects, of which about 60 per cent are . . . beetles.

Now I know very little about God and I will not presume to guarantee what His plan really is. But I do know a little about nature, and I think it is safe to say that in the beetle we behold two essential truths about the natural world:

The first is smallness, for almost all beetles are quite small, most not as big as a finger joint, and small species out-number large species by about 10 to 1;

The second is diversity, for it is a fact that there are something like 400,000 different kinds of beetles, more different kinds than of any other animal species by far.

And so I would suggest that nature has a lesson for us, and it is simple: that she looks with special favor upon a world of smallness and diversity. A world, in other words, of bioregional self-sufficiency.

— Kirkpatrick Sale

Kirkpatrick Sale is author of Human Scale, 1980, Coward Publishers, \$15.95, 540 pages.

Kirkpatrick resides in New York City.

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How increase the number of opposing nuclear war? Likely by only one way; by increasing the means of independence from centralizing power and authority.... People who grow used to making their own decisions learn to stick by principles and accept responsibilities. They become, in short, free, or freer than they were. Who else could you expect to speak out?—Manas, Apr. 20, '83

SCHOOL OF LIVING BOOKS

This Ugly Civilization • Ralph Borsodi's "timely and timeless" critique, presenting the modern homestead as a viable lifestyle. 1972 edition \$19.50—reduced to \$15 for GR readers.

A Decentralist Manifesto • Ralph Borsodi summarizes needed changes for a humanized world—in education, in economics and politics. 24 pages—\$1.00



Alternative Americas, by Mildred Loomis, 1982 • a brief description of nine groups currently active in the U.S., whose work can help stabilize the economy and thus extend freedom and security for all. \$7.95

The Community Land Trust, by Robert Swann and Ralph Borsodi • a manual, with philosophy, history, by-laws, and bibliography for extending land-trust communities. \$7.00

What to Do About Inflation • Dec. '78 Green Revolution, M. J. Loomis, Ed summarizes economic survival action by Ralph Borsodi and Don Newey. \$1.00

Introduction to Major Universal Problems of Living, by M. J. Loomis. An 80-page introduction to Borsodi's 700 p. magnum opus, Seventeen Universal Problems. This is an assist to your study of Ralph Borsodi; it is an introduction to him for your friends; it is our 'come on' to develop a fund for republishing Seventeen Problems. Please help us distribute it widely. Only \$5.00 plus any additional contribution you care to make.

Progress and Poverty by Henry George. John Dewey said, "Any who dare speak above a whisper on economics should have read Henry George." \$5.00.

Order from this list,
School of Living, RD 7, York Pa 17402

LET THE REAL ECONOMY PLEASE STAND UP

With the doubtful help of a 1930 college degree in economics and 40 years of practising alternative lifestyles, Mildred Loomis attempts a road map through the current economic maze by reporting Hazel Henderson's item in May 5, 1983 Christian Science Monitor.

Popular decentralist author and journalist, Hazel Henderson presents two basic types of economics which sub-divide into four.

1. There's productive economics which produces needed goods and services, and gets measured by GNP and reported in the media.

2. But the above doesn't visibly include the other 50% of productive economics which is non-monetized--which isn't recorded and measured--all the household and community production for use (not sale)--the do-it-yourself, sweat equity, home-steading, house-sharing, bartering and mutual aid.

3. A cash-based, underground economy is a concealed 15% under-side of the GNP measured half of the economy.

4. A non-productive economy that (rather than producing goods and services) exists on privilege and exploitation (unearned) such as rent from land; interest on money loans; subsidies from government; tariff charges. H.H. does not elaborate this group, and while it looms large to me, I may be misreading her at this point.

What Hazel Henderson stresses, in cheerful clarity, is the non-monetized economics (in which so many GR readers and decentralists perform). These include the family farms, rural and subsistence agriculture, non-profit community health education, public volunteer projects, parenting of and caring for children. These, she says, com-

prise over 50% of all the world's economic activity, even in industrial societies. It is out of these from which all the other newer-monetized GNP-measured sectors grow. Monetized sectors rest upon them, and not the reverse, as many economists currently believe.



Hazel Henderson, author of "Creating Alternative Futures" and "The Politics of the Solar Age: Alternatives to Economics," is a self-employed futurist in Gainesville, Florida.

This Counter-Economy, still invisible to most economists and policymakers, fosters self-reliance, mutual aid, individual responsibility, small-scale enterprise, renewable-resource technologies. It involves the decentralization of economic and political power.

This non-monetized economy has different labels. (Ralph Borsodi called attention to it in 1928, This Ugly Civilization, suggesting the domestication of technology; the modern homestead, family farms, the small community, and decentralization of culture.) British James Robertson now calls it "the Informal Economy"; the "Shadow economy" by Ivan Illich of Mexico; the "Household Economy" by Scott Burns (US); West Germany's Joseph Huber sees it as half of the "Dual Economy"; Sweden's Lars Ingelstam and Nordal Ackerman use similar approaches in cooperative, local economics. Orio Giarini in Dialogue on Wealth and Wel-

fare (1980) documents that 80% of the world's capital and investment is not monetized.

All this highlights why economists misunderstand economics, and equate it with per-capita GNP measured 'economic growth'. Some sociologists are moving to new indicators of human welfare to assist meeting basic needs of the most deprived people, in BHN (Basic Human Needs Index), and PQLI (Physical Quality of Life Index). Henderson calls for continued clarification of this kind.

Economists must see the difference between the divorced mother with her sprout-business and the Mafia's billion-dollar gambling and loan-sharking. We must all see the difference between small-scale sharing-bartering, as opposed to multinational corporate barter deals.

Hazel Henderson concludes, "The sense that government is unfair and the tax code favors the rich (as Business Week points out) is why the cash-based Underground Economy is booming. It is also the reason, together with Reaganomics, that so many people are forced to take refuge in their local, sharing, safety net Counter Economy in order to survive."

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In the preface to Alternative Americas, Hazel Henderson says:

"Mildred Loomis' 1983 book is invaluable. It describes decentralists battling the 'times' with profound ecological and social logic, leaving their legacy to New Ager to apply in the receding backwash of the now exhausted Industrial Era."

Scott Nearing-100 Years

Scott Nearing will be 100 on August 6, 1983.

That he has lived to witness the world from a vantage perspective of one hundred years is a tribute to his tenacious dedication to a simple life style with notably sensible eating habits. He has taken only simple unadulterated food for more than half a century, since abandoning the city.

Two of his equally famous colleagues achieved equally long lives. Arthur E. Morgan and Ralph Borsodi both lived beyond their 95th year. The contribution of both to small community economic self-sufficiency was also enormous. Their notable productive longevity is attributable to singular dedication to rigid self-discipline, nurtured in small community.

Scott owes not a little of his longevity to his partner, Helen, who co-authored several of the Nearing's many books, some of which have become classics. The Nearings left the city in the early twenties to pioneer the green revolution on a farm, first in Vermont, then in Maine (where he moved truck-loads of precious composted soil!)

The Nearings implemented their commitment to non-violence to non-violence to an uncompromising degree that few would or could emulate -- with a staunch devotion and a good measure of humor. Thousands came to their home to learn.

Rereading their classic, Living The Good Life, (Harcorside, 1954) along with other equally inspiring Nearing books, gives many a reader a rewarding chuckle.

The Nearings implemented their commitment to non-violence to an uncompromising degree that few would or could emulate -- with a staunch devotion and a good measure of humor. Thousands came to their home to learn



"Our ways amused the neighbors, baffled them or annoyed them. Perhaps the most consistent disapproval was directed against our diet. We could more easily have been accepted if we had eaten in the approved way. We ate from wooden bowls, with chop sticks, not from China plates with forks and we ate raw food that, in Vermont practices should have been cooked. We cooked weeds and outlandish things that never should be eaten at all. That we ate not meat was in itself strange. But during our entire twenty years in Vermont we never baked a pie, we seldom ate cake or cookies and almost never doughnuts. In a community which serves pie, cake and doughnuts for two if not for three meals a day, conduct such as ours was not only unbelievable but reprehensible. We simply failed to live up to the Vermont pattern.

"To the credit of Vermont conservatism, it must be said that during the two decades of our stay, after innumerable discussions and long-drawn-out arguments on the subject of white bread, white sugar, white flour, pies and pastries, and the necessity for eating raw vegetables, and the revolting practice of consuming animal carcasses, no native Vermont family of our acquaintance made any noticeable change in its food habits."

Sixty years ago Scot's "One Man Revolution" had few devotees. Now they are legion. Thank you Scott Nearing -- and a happy 100th Birthday to you on August 6th! Long live the green revolution! -- G. M.

LIFE AND DEATH OF GRETCHEN OLDER COMMEMORATES THE COMMUNITY LAND TRUST

Like many a young person, Gretchen Older, 32, sought for a better world. After a major in economics at Barnard College, she lived in an intentional community north of New York City. Employed in the City, she did post-graduate work on the negative income tax, and was dismayed at the gap between rich and poor.

Even when her health-difficulty was diagnosed as cancer of the foot, Gretchen continued studying and working. She hobbled on crutches to accept MA honors.

In 1974, Gretchen discovered the Community Land Trust (initiated by Ralph Borsodi and developed by Robert Swann). It added purpose to her life; she discussed it and wrote about it. She died in 1977.

In 1983, friends are memorializing Gretchen by publishing her essays and letters in a 72-page booklet titled, "The Community Land Trust, A Guide for a New Land Tenure in the United States."...Mildred Loomis' cherished part was in editing and organizing the booklet.

Dedication

"To Gretchen: our sorrow at the shortness of your life turns to love -- and to hope that your work will stimulate and encourage other young people to join in reducing exploitation by advancing the Community Land Trust."

..A GIFT AND CHALLENGE..

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DECENTRALIST COALITION PREPARES FOR 1984

Mildred J. Loomis

Fifty persons planning "Next Steps for Freedom and Security" on rainy May 21 at Greenbelt Park, Md. affirms the reality of a dedicated group of decentralists. Duncan Murphy of School of Living's Education Committee, resident of Rockville, Md., did most of the work and chaired the sessions. We became a close, sheltered group under three impromptu tents which Duncan and two assistants engineered for our comfort.

Mildred Loomis reminded us that society can and does move in either of two directions -- toward the center under the control of a few people, or away from the center where decisions are made by all the people affected by them. Present company preferred the latter. Introductions revealed that most of the groups described in Mildred's 1982 book, Alternative Americas, were represented.

Fourteen Groups Represented

These included John and the Eagle Bear family of Indian Americans with whom we snared a secluded smoke ritual under tall trees. Anarchist and libertarian voluntarism (a minimum or no legal compulsion) was voiced by Dean Ahmed of the Libertarian Party. Andrew Teter, director of a food coop. explained how Rochdale Cooperatives save consumers on marketing costs.

Walter Rybeck, formerly of DC's Land-Value Tax League and member of the Henry George School, linked the Community-use of community-created land values, to justice and freedom. Warren Kearse championed elimination of interest on borrowed money via people issuing and printing their own acceptable money.

Several people, including Anne Gorgy of Critical Mass, stressed

psychological transformation (replacing greed and dominance by kindness and love) through meditation, study and practice of "friendly shared powers" and other types of group training. John Steinbeck and Loraine of Sheltering Light, extended this by an emphasis on global action for peace.

Wholeness Emphasized

The wholist approach was stressed by several. Byron Kennard, Wash. D. C. author, opened the program with a paper on "All Things Are Possible." He showed the historical failure of large groups, and the success of small ones. In today's increased social complexity, small groups are more essential than ever for social health.

Bob Oliver, director of New World Alliance, headquartered in D.C. described their effort to link decentralist groups in the nation, in order to "influence" educators and politicians to respect and support "local" community action. Allen Michael of One World Family emphasized the need for sharing of natural resources.

Don Newey described a functioning cooperative community, Devcor (Development Corporation) under his guidance, 1050 Happy Valley Rd., Santa Cruz, California. Hundreds of co-workers, producers, consumers, small business men and investors, are members of Devcor who democratically form its policies.

They operate a 240-acre fruit farm; they hold the land in common via a community-land trust. They organically raise fruit and sell it at discount prices; they invest their savings in a Community Development Fund to be loaned to neighbors at no interest, except 1% bookkeeping charge. They initiate similar economic agencies in their area. A

A credit union begun by Devcor now in the \$3,000,000 bracket. Coalition attendants applauded Noy for getting decentralist economics into action. Some expressed desire to visit him toward duplicating his patterns.

Briefly Mildred Loomis explained the adult education toward wholism of the School of Living and its founder, Ralph Borsodi (1883-1977). For almost a century Borsodi's projects have opened doors for wholistic living -- in which humans can attain their full potential). An accompanying chart and bibliographies were distributed.

Mrs. Loomis expressed her gratitude for the lively participation; for skill in handling concepts and principles. She invited them to join (as faculty members) in the School of Living continuing adult education toward freedom and security. She pointed to several tasks at hand:

Let each attendant report the Decentralist Coalition in their own journals and outlets. One volunteered to work on the regular media.

Respond to efforts already under way for a 1984 country-wide nonOrwellian Decentralist Conference. David Haenke, RFD, Caulfield Mo., is coordinator.

Attend a continuing workshop at School of Living Center, RFD 7, York, Pa. on July 9, 1983 with Walter Rybeck and Byron Kennard, resource persons.

Mildred Loomis' book, Alternative Americas, is available to coalition attendants at reduced price, \$7.00 for one copy; 40% off for six or more.

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"Toward a world where rationality is used and considered the highest virtue..." C.B., Elegesi

A LETTER FROM DON NEWEY

Don Newey is small but mighty. Five feet tall, past sixty, he has the energy and stature of a teenager. After years of successful organizing consumer-producer cooperatives in Chicago, Boston and Chicago, he wanted to build a "new community." As a School of Living trustee, and with some assistance from them, he bought a 240 acre farm near Santa Cruz, Cal. Via organic methods, he has expanded its fruit orchards. With as many as 100 tons of compost a year, his high quality products have a steady market.

Newey's economics are equally superior. Hundreds of members of his Devcor (Development Corporation) co-workers, producers consumers, area-business men--decide policy democratically. The land is in community trust; their money is locally issued and backed by commodities. Buyers have a purchase-discount; they put savings into the community fund. This is loaned to borrowers at no interest, except a 1% bookkeeping charge. Such sharing of power is spreading. A credit union started by Devcor is now in the \$3,000,000 bracket.

Don Newey writes well. In 1972 GR published his What Price Miracle? (to save the economy) as its Dec. issue, and repeated it in 1978. He recently achieved his MA degree; his thesis and other essays will appear in future GRs. You'll find them an education in ethical economics.

Dear Friends and Members
of The School of Living;

I enjoyed participation in the May 21 Decentralist Coalition and my visit at School of Living Center near York. I'm an active SOL member and share some ideas about the School's future.

The function of the School has been and still is to educate on major problems of living and to enrich human life-styles by demonstrating homesteading, decentralism, health and nutrition, appropriate technology, by way of example, workshops, conferences, books and literature.

Ralph Clark: "a rebel with a modern economic cause"

The above heads an item in May Acres U.S.A. about an Iowa farmer. Iowa farming takes money. To buy a farm with necessary buildings and machines today calls for at least a million dollars. Many midwest farmers mortgage their farms and borrow money from the federal Farmers Home Administration (FHA).

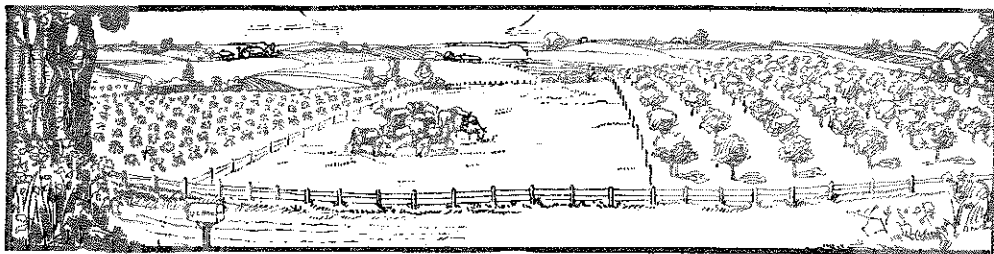
FHA has rules and regulations. scores of bureaus and hundreds of officials who aren't always in agreement of what those rules and regulations are. This causes trouble for Iowas farmers, including Ralph Clark.

Ralph has been an organic farmer for the last 15 years. He has a wild-life reservation on his farm. He also raises 12,00 sheep. He has sheared sheep since he was 15; he invented the first shearing plant on wheels, and didn't patent it, leaving it available to anyone. Ralph is from a long line of farmers. His grandfather lost a leg in the Civil War and homesteaded in Montana.

Ralph borrowed from FHA; he followed the rules and was paid up, when an eviction notice came from FHA. Yet an FHA officer arrived to supervise the sale of the farm. "Don't feel bad", he said. "Fifteen other neighbors are worse off than you."

But Clark went into action. He hired an attorney, contacted other farm leaders, took the case to court--and won. Part of the verdict required FHA to live with their own regulations. Fifteen other foreclosures were also put in limbo. Ralph says, "I spent all summer going around 'putting out the fires'."

Acres' editor, Walters, concludes "The Iowa Ranchers League reasons that a hard stand and a court case in every agricultural county in America would bring the FHA attempt to sovietize American agriculture to a complete halt."



Ralph Borsodi and Mildred Loomis have been central figures in these activities. RB's death in 1977 leaves the role to Mildred, who at 84 seeks replacement. Can we members assist this? I see progress and great potential at the three-acre S. o L. headquarters homestead where Mildred lives. I believe the School's members and its Board of Trustees should channel all efforts toward helping this center to be a model, while relieving Mildred of the burden of administration. Let's save her time for writing.

The School building and most of the acreage could be leased to a couple or group who are capable of creating a model homestead.

Another alternative would be to authorize Mildred to hire someone

to do the job, living expenses included as income. To finance either plan, I believe all income from the sale of property, or from lease of SOL trust-land should, after taxes and insurance are paid, go to the School's educational work. This could be supplemented by member donations

Mildred is about the only one, at this point, capable of popularizing the challenge of Ralph Borsodi. She is eager to train and work with others for this task. For her untiring effort all these years let's make the School of Living headquarters-homestead a shining example of all that she and the School stand for. We members can volunteer to help on School committees, and share added financial assistance.--Don Newey, 1050 Happy Valley, Santa Cruz, Ca. 5/83--

GREEN REVOLUTION

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Mildred Loomis
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COMING IN GR

1-Ken Kern begins his new

OWNER-BUILT HOME REVISITED

In the Sixties, GR serialized Ken Kern's first book, The Owner-Built Home. A quarter of a million copies have been sold, and Kern now guides a nation-wide response. (Scribners have asked for seven books reporting his work.) GR proudly welcomes Kern back to our pages -- he's tops not only in how to build, but why.

2-A beginning of a series of items from Don Newey and Devcor, his functioning new-age community in California. See accompanying letter.

Don't miss Kern and Newey -- two long-range, successful homesteaders, community-builders, and active new-agers.

A year's membership in School of Living with vote for trustees, voice in policy-making, and a year's subscription to GR is \$12.00
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We invite all recipients of sample copy GRs to subscribe; all circulated in red, please renew. Concerned readers, please share copies with prospective subscribers.

Super-Problem of Living

Factory smoke and car exhaust produce enough CO₂ to cause the stratosphere to shut out sunlight that ice could cover the earth in this century. Don Weaver, co-author of Survival of Civilization comments in Dec. '83 GR.

May 1983 Acres USA explains this process in 6 of its large 48 pages. Photo-synthesis in green leaves absorbs and reduces CO₂. Help save the earth by increased gardening and tree planting everywhere. Acres USA is worth \$2 a copy. Raytown, Mo. 64133.

SCHOOL OF LIVING CENTER NEWS

AND CELEBRATION

This year, 1983, the 100th year since the birth of Ralph Borsodi, is School of Living Anniversary Year...Visitors, workshops, expanded gardens, much rain, tons of compost, anticipated surplus harvest, assist our celebrating. We encourage readers to visit and work with us. Arrange to share the schedule of workshops:

June 11-12 • Solar Hot-Water Heaters. Resource • Mark Whitmoyer. \$20.00

June 12 • Nuclear Freeze • World Peace or Annihilation. \$10.00

July 9 • Liberty and Security via Economic Justice • Walter Rybeck and Byron Kennard

August 6-7 • Massage for Health • Relaxation • Mike Lewis \$20.00

August 13-14 • Cottage Industry: Grace Lefever • Health Foods Mildred Loomis • Posture Chair S. Stegemerton • Photography and framing.

August 20 • Wellness • Dr. Tom Abel, Montgomery, Ala. Hospital Education Director

Sept. 17 • Harvesting, Storage and Root Cellars

Dec. 20 • R. Borsodi Birthday Festivity in S.o.L. members' homes. Book displays.

Other Opportunities at School of Living Center:

- 1-A unique library of 2,500 volumes on major, universal problems of living.
- 2-Delicious organic tomatoes, peppers, sweet corn, greens, and home-baked bread.
- 3-A scenic rock garden, and a Wheel of Life garden
- 4-Wooded hills for hiking; grassy slopes for dancing
- 5-Work in kitchen, building, painting, editing, writing.

July 17-21 • MJL will share Henry George Conference in Goleta, Calif. California S. o L. members will meet for planning and fellowship.

Healing Society Is Up To Us

We can create a healthy society of self-governing communities, federated into regional or national communities.

Exercises and training for improved small group action in Friendly Shared Powers, by Clear Marks; \$7 from School of Living, RD 7, York Pa. 17402

RALPH BORSODI'S BIOGRAPHY IN 1983

Ralph Borsodi, America's voice for decentralism, lived from 1883 to 1977. Memories of 40 years' work with him are now in Mildred Loomis' biography, a cogent and readable contribution to counter culture history.

Its exceptional flow and style, its faultless writing indicate hours of work, and its polish produces a moving narrative. Every friend of Ralph Borsodi, of the School of Living and the whole decentralist movement will want to help build a fund to publish this book for modern seekers.

Let's add it as another achievement of School of Living Anniversary Year. --George Yamada, Editor, Little Current, Ont.

Build A Publishing Fund

Date _____

To School of Living Press,
RD 7, Bx 388, York, Pa 17402

Yes, let me share in a publishing fund (\$2,500) needed for Ralph Borsodi's biography. Put me down for _____ copies at (estimated cost) \$20.00 a copy; and a contribution of _____

Name _____

Address _____

City _____ State _____ Zip _____

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York, PA 17402 requested.