

Green Revolution

VOL. 42 No. 2

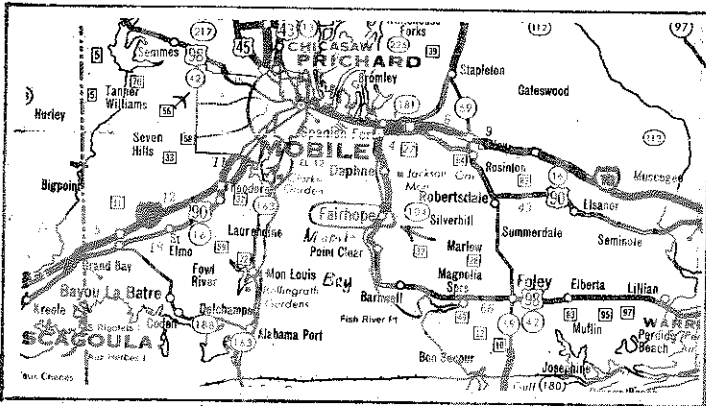
SCHOOL OF LIVING R. D. 7, York, Pa. 17402

SUMMER 1985

SINGLE TAX ORIGINS OF FAIRHOPE ✓

ON September 2 last year, marking the 144th anniversary of the birth of Henry George, whose economic philosophy of the "single tax" theory was the inspiration behind the founding of the Fairhope, Alabama Single Tax Colony in 1894. Fairhope Mayor James Nix signed a "Henry George Day" proclamation.

The town of Fairhope, across the bay from Mobile, was started in 1894 as an experiment in a land tenure system which was the equivalent of the land value tax.



Much of the land within the limits of the town was bought by the Fairhope Single Tax Corporation and then divided into lots which were rented out to lessees, the revenue therefrom being used for public governmental purposes. Following the incorporation of the Fairhope Industrial Association in Feb. 1894, 132 acres of land, including 2800 feet of bay front, were purchased in an area of the eastern shore of Mobile Bay lying between Montrose and Battles Wharf, Ala. This was the area chosen to establish a "model community" free of all forms of private monopoly. In November of 1894, 25 men, women and children journeyed to found this ideal town.

During the year 1904, the Fairhope Industrial Association was reincorporated as the Fairhope Single Tax Corporation under the Laws of the State of Alabama. By 1907 the Fairhope Single Tax Corporation had grown to 4000 acres, 125 homes and a population of 500. A school and library had been built by the Corporation and Fairhope had the only water works in Baldwin County. The commodities needed from other places were brought by bay boats to the pier which had been built by the earliest settlers. In 1908 the Town of Fairhope was incorporated and 500 acres of Fairhope Single Tax Corporation land was included in the city limits.

The basis of this prosperous and fastest growing town in Baldwin County was the Constitution established by the members of the Fairhope Industrial Association and adopted with minor change when organization was reincorporated in 1904, providing for:

1. There shall be no individual ownership of land within the jurisdiction of the Corporation, but the Corporation shall hold, as trustee for its entire membership, the title to all lands upon which its community shall be maintained.
2. Its lands shall be equitably divided and leased to members at an annually appraised rental which shall equalize the varying advantages of location and natural qualities of different tracts and convert into the treasury of the Corporation, for the common benefit of its members, all values attaching to such lands not arising from the efforts and expenditures of the lessees.

3. Land leases still convey full and absolute right to the use and control of lands so leased and to the ownership and disposition of all improvements made or products produced thereon as long as the lessee shall pay the annually appraised rentals provided in the foregoing section, and be terminated by the lessee after six months notice in writing to the Corporation and the payment of all rent due thereon.

4. Leaseholds shall be assignable but only to members of the Corporation. Such assignments must be filed for record in the office of the Secretary, and the person to whom the same is assigned thereby becomes the tenant of the Corporation.

5. The Corporation shall have a prior lien on all property held by any lessee upon lands of the Corporation for all arrearages of rent.

6. If any lessee shall exact or attempt to exact from another a greater value for the use of land, exclusive of improvements, then the rent paid by him to the Corporation, the Executive Council shall immediately, upon proof of such fact, increase the rental charge against such land to the amount so charged or sought to be charged.

7. Nothing shall be construed to invalidate the Corporation's right of eminent domain. In all leases of land the Corporation shall reserve the right to resume the possession of the same for public purposes, on payment of all damage sustained by the lessee thereby to be determined by the appraisers, one to be chosen by the board of trustees, one by the lessee and the third by these two.

The Constitution also has a provision, whereby lands not desired for use by members may be leased to non-members, and any services which the Corporation undertakes to perform for its members may be performed also for non-members, at the discretion of the Executive Council, on such terms as it may provide.

All leases of land of the Fairhope Single Tax Corporation are for 99 years. Each piece of land leased is legally described and lessees are encouraged to record the lease with the Probate Judge as the State of Alabama statutes cover only 20 years of leases not recorded. There are 1299 leaseholds, some are homesites, some are business sites and some are farms.

Rents are determined on the basis of size, use, location and natural qualities and are determined annually by the Executive Council of FSTC. A computer system supports the calculation of rents.

In consideration of the agreement of each lessee to pay the rentals, the Fairhope Single Tax Corporation pays all taxes upon the land leased and the ad valorem taxes on the improvements up to the amount of the rent. All rent monies in excess of administrative costs and taxes are spent in the area in the form of public services or benefits.

Improvements may be sold provided there is not site value involved in the selling price of the improvements. Arbitration procedures which are binding on FSTC may be imposed by lessees in case of dispute.

Today, Fairhope is a City of over 7,000 people and its residents have created and maintained a beautiful city with its waterfront parks on Mobile Bay. This park area was given to the City of Fairhope by the Fairhope Single Tax Corporation in 1931 with the understanding that the 65 acres can only be used as parks.

There is no authoritative information which sets forth the exact way to determine the economic rent of any piece of land. There are those who give the figure of 10 percent of the land value for land used for business and industrial purpose. Others have given the figure of 6 percent as the economic rent of land used for home sites. The Fairhope Single Tax Corporation rents are all well below these estimates.

GREENING FOR A RAINBOW PLANET

The experiment of the FSTC continues and while its 4300 acres of land, 500 acres of which are in the city of Fairhope, representing 20 percent of the city lands, stay fully leased, her supporters cite that land value taxation has provided a healthy economic atmosphere in the region.

— Adapted from *Incentive Taxation*, published by
Center for the Study of Economics
580 N. 6th St., Indiana, PA 15701

The State of Pennsylvania has just honored the birthplace of Henry George — the eminent 19th century economist who first formulated the economic analysis for the land value tax — at 413 South 10th Street in Philadelphia with an Historical Marker. The building, currently used as a school and museum, has been placed on the Register of Historical Places.

LAND VALUE TAX

"WE'RE really used to it. People don't even recognize that it's in place in the City of Scranton. We've increased the rate four times as of 1980, and as a result we've had a tremendous increase in the number of building permits in the city for the years 1980 and '81 with an increase of up to 22 percent in the City of Scranton, while in our neighboring city of Wilkes-Barre, which is 14 miles down the Susquehanna Valley, there has been a drop of 44 percent over the last three years. I believe that one of the main reasons for that is that the builder is no longer penalized in the City of Scranton."

— James Barrett McNulty
Mayor of Scranton, PA.

NEW HOPE COMMUNITY

SUPPORTERS PURCHASE TRACTOR

NEW HOPE "Core Group" of 12 members in Berea, Kentucky and the many contributors across the country may now add the latest contribution of \$5,000.00 from long-time SoL members Juanita and Wilton Taylor of McKittrick, CA., given in addition to their \$10,000 trust loan, thanks to which the tractor is now paid for and farming can begin in earnest.

Now the need is for more Retirees' loans for paying committed worker members to build apartments.

Before a worker arrives in Berea s/he should have read the \$3.00 manual to get acquainted with current plans for the community, and send in an application if s/he decides to be a worker-member, supporting New Hope aims through the years.

Jim Wyker, founder and organizer, is receiving applications which the core group appraise to determine whether applicants' views coincide with New Hope purposes and goals.

School of Living members plan to augment New Hope in carrying out the concepts and practices of Dr. Ralph Borsodi who went to the roots of economics and life's problems.

The town and College of Berea has extended a warm welcome to New Hope participants and the core group offers a lively and loving fellowship.

Prospective Retirees and worker-members are welcome to New Hope Farm.

— True Marks Ritchie

INVEST YOUR SKILL AND DEDICATE YOUR SPIRIT

In New Hope you have lifetime creative enterprise and security in a "soul fraternity." Character counts!

We paid cash for \$75,000 farm. Ten year development, "womb to tomb." 34 innovations, including 0 percent interest, organic foods, health nurse, nuclear families in daily communal lifestyle.

—Jim Wyker

111 Bobolink, Berea, KY 40403

DECENTRALIZE CONTROL OF CREDIT

A GREAT—I believe the greatest—obstacle to decentralization is the centralized control of credit (credit being commonly mis-called "money"). One who needs food, clothing and shelter is ordinarily denied these things unless he has the "money" to pay for them. When consumers generally lack "money" to purchase the things they need and want, then those who produce food, clothing, shelter, etc. become unemployed and suffer the lack of "money" along with other consumers. This gives rise to what has been called "poverty amidst plenty" where consumers are not allowed to consume and producers are not allowed to produce the things people want to consume, for no physical reason at all, but entirely because of a lack of "money." The cause of poverty amidst plenty is centralized control of credit, independently of those who produce the goods and services that validate (make good) the credit.

Because we are so largely controlled by economic considerations, it is necessary that meaningful de-centralization must begin with decentralizing the control of credit which arises from the goods and services that people need and wish to acquire. Bartering can impart to the individual some control of the credit he generates. But the logistical difficulties of barter between individuals make it impractical for most people most of the time.

Fortunately, it is possible for a small group to organize in a way that places much of the credit generated by each group member under the personal control of the member. The essential features of a group organized in this way will include for the pioneering members:

1. Secure tenure on land capable of yielding all, or most, of the food, fiber and shelter needs of group members and some surplus (I favor tenure secured by joint ownership of land, and all other assets used by the group, by the group members)
2. Membership which includes individuals able and determined to produce to the greatest extent practicable all of the food, fibre, shelter and other goods required for consumption by the membership, and some surplus;
3. Interface with the larger economy that enables trade of surplus production for needed items which cannot be produced practicably by group members;
4. A comprehensive agreement (constitution? contract?) to govern the economic relationships between members, the



SEND A GREEN REVOLUTION SUBSCRIPTION TO YOUR FRIENDS

"GRANDMOTHER OF THE COUNTER CULTURE"

by Chester S. Dawson

THESE opinions might enlarge a remarkable lady's influence on justice and peace while recognizing that no one, in less than a book can narrate one fiftieth of MJL's endeavors and accomplishments, during these last sixty-some odd years.

The ultimate of all Mildred Loomis has said and done can be easily stated: the augmenting of the humane. This is the alpha and omega of interminable pamphlets, magazines, workshops, books and her daily living. The absence of, or a minimum of the humane still characterizes history. Plato's divine dream of the philosopher-king still awaits us. To this extent, MJL is something of a Platonist. To this end she has travelled more than most of us (and at now advanced age) sharing and discussing with generally small groups the paths that lead away from the destructive. No travel expenses are requested and hardly ever offered. Her books are rarely sold, but rather given. Indicative of her literary productivity are the periodicals she has brought forth over the years, "The Interpreter," "Balanced Living," "A Way Out," and still thriving **Green Revolution**. In 1965 came her book, *Go Ahead and Live*, and later *Economics of Peace, Decentralism and Alternative Americas*.

Her prose, however, is not always applausive. She bears less than a scorching adoration towards the international banking system, the government(s), the church, the schools (with certain exceptions) and the military. She is alert to the chicanery in the banking system which encourages and allows exorbitant interest, and that this economic nightmare is manipulated by clever men with concerns hardly humanitarian.

Government, per se, is equally unloved because this gathering of men and women are quick to use it against the citizens. This vast organization holds or assumes the right to direct others to activities certainly leading now to death and enormous destruction. MJL agrees that not people (Russian, Cuban, Chinese, Greek nor American) declare war; it is forever the lesser body called government, a tyrannical minority.

Of the church she is less offended, seeing in it perhaps one or two grains of manipulated truth. Of the schools she believes that much being taught is virtually worthless. TV emerges largely as a vehicle for advertisements rendered tolerable by the insertion of brief minutes of information. The chief emphasis in most schools is on money-making, on profits on status.

Of the world's military machine(s), she shares Einstein's attitude — "I'd rather be smitten than engage in such a thing." So government heads the list of undesirables. Questioned, MJL quickly enumerates its 'legal' crimes, an offensive one being "eminent domain," a procedure which expels land owners with such compensation as the government feels is adequate. Another offending reality most keenly seen in government, but not restricted thereto, is centralization, i.e., power consequently in the hands of the few.

Our subject is ready to cite countless historical stances against centralization vividly destroying individuality if not quite the individual. We agree that "knowledge is power," but who asked "What good is knowledge leading to power if power itself be an endangering fact?" Surely knowledge must have a purpose higher than being equated with power. Of such queries, one finds MJL speaking, re-thinking, writing, discussing.

She is indeed aware of Hegel's grand insight that freedom is the sole truth of spirit. She reminds us that in centralization, depreciation of human quality is inevitable. It's hard to find others both so willing and able to grapple with issues of such moment. She knows that a further vice lurking in centralization is the slow stain of unexamined technology — of persons gradually changing in factories and industry into automata.

Another concern for this exceptional woman is her deep respect for the land. With Henry George and Ralph Borsodi, two of her mentors, she realizes that, like the atmosphere, the earth belongs to all of us. She quotes statistics of the small percentage of people who own insufferable amounts of land. Those who own the land, in some degree, own those who live on it. He who finds the best land, (in our present 'system') holds out land for inhuman profit, and others must resort to the next-best. Finding it (also too costly) he is necessarily shunted to the still less desirable plot. For many this is also priced beyond them, and they end up in shacks on the other side of the tracks, unable to support their families. Her solution, partial or not, lies largely, if not wholly, in a more ethical land tenure — such as Community Land Trust — and in a more adequate currency, i.e., decentralized money-issue based on and redeemable in staple commodities, such as wheat, corn, oats, wood, coal, iron, etc. (Details of points made so far await more sharing with Mildred in her land-based School of Living, Rt. 7, York, Pa.)



Toward Life itself, Mildred's attitude parallels Darwin's: they both know that the common earth worm is among human beings' most priceless friends — an indispensable bit of moving chemistry without which the earth's productivity would diminish. Mildred Loomis tends her garden. Visitors come upon her tying up a drooping stem, digging potatoes or gathering onions. Here's one to whom the hoe symbolizes direct creative action, non-governmental, wholesome, genuine in results, a tool which more persons ought to handle, if not with skill, at least with affection. Her garden offers her added insights into her favorite vision—the interrelatedness of life. She knows she is sister to the owl; such expressions as "The web of life" delight her.

On the rural acres where she lives, she maintains a library. And such a library! — not large, possibly 2,500 selected books and periodicals. They include the major, universal problems of living, from the great thinkers of the earth, the pre-Socratic up to and beyond Santayana. These books are catalogued and shelved according to the score of queries on truth, beauty and goodness, defined and analyzed by the School of Living founder, Ralph Borsodi. Here are books on Health — yoga, sex, diet, exercises to correct virtually all ills; vast coverage of land and monetary problems, the appalling antics of government; on agricultural pursuits; on home construction by individuals, etc. One could devote years to such books. Mildred Jensen Loomis has.

With college and graduate degrees, Mildred Loomis has chosen to live on the land for half a century — 1930-1985. Why? "Because," she says, "such a life provides the environment and activities for fulfilling my human potentials—mental, physical and emotional, i.e., body, mind and feelings." Slender, energetic, MJL belies her age—Father Time nudging her towards 90—and she welcomes several titles by which people refer to her. Some people know her as "the grandmother of the counter culture;" others call her "The Lady of Lane's End" — from the Loomis homestead near Dayton, Ohio.

Neither at her residence on the School of Living site, or at the School itself, does one see status symbols—no slogans, no Lincoln Continental in the driveway—but over her desk a huge hooked wall hanging of the Tree of Life. Her days go by in the garden, in discussions with visitors; handling mail and conceiving yet another literary contribution on some aspect of humaneness.

In all that she opposes, she stands ready with some contribution — reasoned, quiet, commonly inarguable. Partially deaf, somewhat relieved with hearing aids, silence has not engulfed her. Despite her handicap she is up and away at the least suggestion of a thoughtful group. With any group of sane minds, she mingles, listens, takes notes, rejects, dissects and comments. She shuns violence, organizational interference, adhering to the pursuit of the humane.

Action is her flag, flown high, flown incessantly. She concurs with Aristotle's insight that the potential never actualized is no potential at all.

— Chester S. Dawson

IN MEMORY OF L. L.

Banks	yours to theirs.
deserve no thanx.	Banks are not
Be not easily	around for fun.
deceived. Banks	The bank stands
will gobble up	ready to estimate
your home and leave	your loss and
a widow grieved.	present to you the
Banks	cost, so heed
astute aware	these words of one
lest they grab all	who knows: When the
you share with	banker arrives stay
daughter and	on your toes and
with son.	keep a goodly space
Banks are not around	or else enroll
for fun.	in the misery of
The bankers nod and	the race, with those
sympathize with	who listened and
your affairs	believed but know
But be very sure	now what it is to
they're ready	be deceived.
to instantly	
convert what's	

— Chester S. Dawson

WHAT IS THE SCHOOL OF LIVING?

THE SCHOOL OF LIVING is a decentralized network of people devoted to the ideals of a free, whole life for the individual, the family and society.

It is a school unlike any other — there are no classrooms except the world; we are all teachers and we are all students; the School grants no credits, diplomas or degrees; there are no examinations or grades; each person takes responsibility for his/her own education and rate of progress.

School of Living members are devoted to the principles of cooperative self-reliance, conservation of the environment and scarce natural resources, non-violence and individual liberty. We believe that the best way to achieve a healthy society of happy individuals is through an emphasis on creative, organized approaches as opposed to mechanistic approaches, cooperation as opposed to competition, voluntarism as opposed to coercion, small scale as opposed to large scale, and decentralization of power and decision making as opposed to centralized control in economics, politics and social structures.

We seek to promote non-exploitative cooperative relationships between independent individuals and to foster conditions which promote the fullest possible realization of the potential of each individual.

The School of Living maintains a sizable library with a unique collection of decentralist, populist, anarchist and self-reliance books and literature. It receives literally hundreds of periodicals relating to social transformation, appropriate technology, economic alternatives, ecology and health. Our collection of materials on unorthodox approaches to economics is perhaps one of the most complete in the country.

The School of Living publishes a quarterly journal called *Green Revolution* along with books and pamphlets by its founder Ralph Borsodi (the father of American decentralism), Mildred Loomis and others. The School conducts conferences, workshops and seminars at the various School of Living Centers and other locations. It provides research assistance and consultation and accepts a limited number of resident interns.

Long-time member of the School of Living, **CHESTER DAWSON** lives in Belo Horizonte, Mato Grosso, Brazil, where he teaches English Literature at Federal University.

IF THE PEOPLE LEAD, THE LEADERS WILL FOLLOW!

terms of which are equitable and just to all, and which specify the processes members will use in reaching group decisions and in settling disputes.

It seems to me that the necessary first step in organizing such a group consists of formulation of the terms of agreement and signing on to that agreement of several members. The second step then will be the selection and acquisition of land and other essential assets, according to the agreed to processes for reaching group decisions, and in light of the options available.

I've put together a proposal to serve as the agenda for negotiating an agreement of the kind described. If you have the interest and dedication to help shape the actual agreement—i.e., to study the proposal and either concur with, or propose changes in, or alternatives to, each provision thereof—then you can obtain a copy of the proposal from:

The School of Living
RD7, Box 388,
York, Pa. 17402

If you wish to receive a copy and help in this effort, please send \$5 to cover the cost of copying and mailing.

— Warren Kearse
2736 Bock St.
Alexandra, VA 22306

Policy Statement of the

FRIENDS OF THE EARTH SCOTLAND

FRIENDS of the Earth, Scotland, recognizes that economic forces, propelled by human greed and envy, are at the root of environmental problems, and that it should therefore adopt an attitude towards national economic policy based on justice.

Friends of the Earth, Scotland, recognizes the ideas of Henry George as providing the basis for a more environmentally beneficial economic system, and therefore favors the full collection of land rents for government revenue in place of all taxation.

As land is the source of all life and wealth, it is both irreverent and imprudent to buy and sell it as if it were merely a commodity. Nor can anyone rightfully claim outright property in gifts of nature.

Land rent collection would break down the multinationals, whose monopoly of capital is based on land monopoly, and so would help to establish the "small is beautiful" society.

Land speculation is the primary cause of business slumps, which are often the cause of war, the greatest environmental threat of all. As there is a natural limit to ground rent revenue, unlike taxation, the State would have less money to blow on armaments and the waging of wars such as Vietnam and the Falkland-Malvinas, where genuine national security is not at risk.

It is unlikely that environmental degradation will cease until the exploitation of man does. Georgism would restore economic justice in that land rent collection would give everyone equality of access to the gifts of nature, while the abolition of taxation would restore the right to the full product of one's labor and capital. Involuntary unemployment would be ended, since the right to use land is the essential prerequisite to the right to work.

Acknowledgements to Alanna Hartzok, Henry George School of Social Science, 3410 19th St., San Francisco, CA 94110, who prepared the foregoing (partial) summary for *Economics for A Peaceful Planet*; and George Morton, Secretary, Friends of the Earth, Scotland, Inc., 53 George IV Bridge, Edinburgh, Scotland EH1 1EJ

ALTERNATIVE APPROACHES TO THE "ESTABLISHMENT"

ALTERNATIVE AMERICAS by Mildred J. Loomis, Universe Press, is not only a fifty-year history of decentralism in America, it's a devastating critique of the dominant socio-political trend that began with anti-democratic Alexander Hamilton. It is an encyclopedia of alternative approaches to living that correspond with human nature far better than the established system. While the writing style is pleasantly simple, the intellectual and emotional context is profound.

Alternative Americas is an exposition of a quiet "green revolution" that has been in progress for at least a half century. In every age and clime there have been two possible trends: the centralization of control of human and non-human resources into ever fewer hands; or the decentralization of such control in the hands of ever more individuals.

Both trends express aspects of human nature, but centralism fulfills the nature of some individuals and denies the nature of others; while decentralism fulfills the nature of all individuals. Here's our perennial option: to organize life for the benefit of some, or of all.

Three readings of this book are recommended. The first reading will be enjoyable; its novelty and sweep will excite the mind like a tour in a strange land. The second reading will inform; the multifarious facts will begin to be assimilated and analyzed. The third will integrate; the deep meanings and ramified connections will come together and become explicit. And then, unless one is pathologically afraid of change, he will experience a Copernican revolution of the mind, and be impelled to join others to actualize the decentralist revolution into universal human community.

Decentralization is the solution for the centralization of power, wealth, education, population and communication. The School of Living and its founder, Ralph Borsodi, have been persistent leaders. Mildred Loomis has persistently encouraged individuals to respond. Her curiosity and abundant energy have brought together a vast array of groups and individuals, from natural foods and natural childbirth to social philosophy and money-land reform. Her book includes it all.

Mildred, often known as the "grandmother of the counter culture" has been immersed in the decentralist movement for forty years. Her efforts, largely from the Loomis Lane's End Homestead in Ohio has kept it going until manifest decay of the centralist 'order' ripened the times for an active reception.

With her expanding and integrative mind, Mildred is a living testimony that women are not inferior to men. That is why this book could not have been written by anyone else; it is about decentralism; it is Mildred Loomis. The unhappy and confused people of this country — yes, of the world — deserve to read *Alternative Americas*.

— Don Werkheiser
former Editor, *Journal of Human Relations*

IF YOU ARE FRUSTRATED BY MEDIA BIAS, why not subscribe to **ALTERNATIVE PRESS INDEX**? The Alternative Press Index is the only complete index to periodicals that chronicle social change in the U.S. and around the world. Published quarterly, API is a comprehensive guide to over 150 alternative and radical newspapers, magazines, and journals. Cost: \$25 to individuals and movement groups. For a list of alternative and radical publications, send \$2.00 to:

Alternative Press Center
PO Box 33109
Baltimore, MD 21218

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Conventional economics is a form of brain damage.

— Hazel Henderson

Green Revolution

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THE REVOLUTION IS HERE!

BECAUSE there are no riots and nothing is burning; because no guns or bombs are heard; because there are no refugees from the fighting and no lists of killed, wounded and missing in the newspapers — few people know that a revolution is taking place.

Very appropriately, *Yankee* magazine, in an article in its May 1973 issue, calls what is taking place "Dr. Borsodi's Quiet Revolution."

What is this quiet revolution? It is a revolution against Wall Street's use of peoples' money to finance special privileges, monopolies and oligopolies, conglomerates; to promote big business and big government, to starve out small business and family farming, and to centralize, industrialize and urbanize every last vestige of free and independent America.

Here are the facts:

Loans to assist accredited, small decentralist organizations are now available! The International Foundation for Independence, Inc., Exeter, H.H. was successor in June 1973 to the year-old International Arbitrage Institute. It has deposits sufficient to announce that it can loan substantial amounts to farmers and other small-scale, productive and decentralist groups.

All this has grown from an idea conceived by Dr. Ralph Borsodi in January 1972. A few months later he began in Exeter, H.H. an experiment in cooperative banking which issued a non-inflationary currency called Constants. Organized as the Independent Arbitrage International, fourteen steps were outlined and carried out during the following year. With controlled and careful publicity, the experiment elicited a surprisingly active response. Deposits began; depositors increased, doubled and tripled. The biographical sketch of Dr. Borsodi, including explanation of the Constants and IAI in May 1972 *Yankee* magazine, brought in a multitude of deposits in two months. By June 1973, a year later, records, correspondence and administration were being handled by a growing staff.

The Independent Arbitrage International was merged into the International Foundation for Independence, Inc., and headquartered in Luxembourg because of its facilities as an international monetary center. Constants will continue to circulate in the United States free of control and harassment of any government. Branches and depositories for IFI and Constant currency are now available not only in the United States but also in England. An International Conference on Constant Currency was scheduled in Luxembourg.

The first borrowers from the IFI are gratified at this new opportunity. Loans from regular banking and government institutions are usually granted to large businesses and corporations. IFI is directing its new and stable currency toward the health of the whole economy, but is especially interested in assisting smaller, productive enterprises — small communities, land-trust organizers, and sound cooperative and industrial projects.

Further information available from The School of Living PRESS, RD 7, Box 388, York, Pa. 17402

— Mildred Loomis 1973

There's a

REVOLUTION GOING ON

There's a revolution going on
It's an American Revolution
It's a world-wide revolution
It's a quiet revolution

It doesn't make the papers
'Least not so you could tell
It doesn't make the headlines
'Cause it isn't bombs and guns

There's a revolution going on
It's a revolution in thinking
It's a revolution of values
It's a Green Revolution

It doesn't make a big splash
You can hardly see it
Small is beautiful
The Earth is our mother

There's a revolution going on
The dinosaurs are dying
Murray says it's the ants that keep things working
Mildred says, "get back to the land"
"Power to the village" is John's rallying cry
Who "owns" the earth, water and sky?

There's a revolution going on
Some say "things are as they always were"
Perhaps they are
But look here, aren't some things different
I know I am
I look the same, you say
Yes, but I don't feel the same

There's a revolution going on
Sometimes I can't see it either
It comes and goes like dreams in sleep
That when I wake I can't remember
But I know I had them
And I know they're real
They'll come back again

There's a revolution going on
The spirit is strong
Like the clouds before the rain.
The ground is still dry
But you can feel it in the air

And if you look up, you can see it too
Time will bring its fullness

There's a revolution going on
It's all about life
And freedom
It's the Truth
The Truth that makes us free
The law of Nature and the universe
Which keeps all things in balance

There's a revolution going on
Time will bring its fullness

— Thomas Greco
Rochester, New York



Editor's Note:

THE EDITOR ASSUMES FULL RESPONSIBILITY FOR THE AGGRAVATING DELAY IN THE BIRTH OF THIS SUMMER ISSUE, DUE TO TOTAL PREOCCUPATION WITH THE DEMANDS OF BUILDING AND MOVING INTO NEW PRINTING/PUBLISHING QUARTERS.

The fall issue will immediately follow, bringing *Green Revolution* up to date. The Editor is grateful for reader response and contributions. Send your comments to the new GR Editorial address:

RR1, LITTLE CURRENT, ONT. P0P 1K0 CANADA

LETTERS....

MANY of us foresee that new, viable community paradises may soon appear in e.g., Scotland, New England and Norway. I believe computerized skills- and work exchanges may absorb unemployment. I trust that *locally based* currencies (issued by credit unions, producers and consumers cooperatives, local savings banks or parishes, or organized by honest business altruists and backed by reliable trustees, can save communities everywhere from the insidiously ruinous efforts of our collapse-menacing international monetary system. I predict that computers will permit us to program so sophisticated ways of exchange that we can relate personal and business economy to what is *truly* economic in social sense and environmental, ecological terms. It will permit us to turn waste into our biggest resource, to erect beautiful clusters of white, slowly revolving windmills, to put transportation back on the rails at a profit. It will allow us to rise to our religions, permit christians to act as christians, buddhists as buddhists, sufis as sufis, socialists as socialists, humanists as humanists and so on. It will disburden our police forces, lawyers and legal systems; justice, righteousness and beauty, public health and nature care will be on the increase all around us.

Being a Norwegian, I'm equally proud and fond of Mildred Loomis' record of effort. Were Mildred's parents from Valdres where Thorstein Veblen came from? She belongs to the World Elite of my choice. Thanks a lot for her indefatigable social efforts, for her monumental investment of effort! Personally I'm as run down as Mildred probably was many years ago. I've kept punching for over 45 years — I too. I enclose a copy of a letter to me from Mildred in the early sixties, or possibly mid-fifties? Perhaps Mildred — like myself now for 25 years — has felt emotionally depressed just the way she described that Ralph Borsodi did: "I think it is for lack of response, lack of an audience of acceptance He has worked ceaselessly for 50 years There is a desire for accomplishment, progress in one's own lifetime. He has no one to communicate with except me He does need an accomplice" Well, that's my problem too. And I have no Mildred Loomis. Mildred was very much looking forward to our cooperation.

A big thank you for inspiring literature and personal encouragement all the way from Pennsylvania. I'm happy to realize that you are still actively engaged and able to respond. Lots of thanks for your stimulating, quick, helpful and generous response!

— Ulf Christensen

Bygdinn House, B.A. 26, Oslo 0264 Norway

Dear Mildred:

You are an amazing person in many ways, and I look forward to your unique contributions for many years.

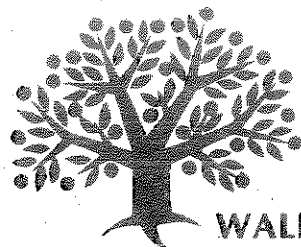
You have something most people don't have — a willingness to consider alternative approaches. That is Wm. James's definition of philosophy. You see something in everybody and since all humans are uniquely different, your eclecticism is profoundly valid.

— Don Werkheiser

3532 Meade Ave., Apt. 24
San Diego, CA 92116

THANKS, Mildred, for all the help and guidance I've received from you over the years (how many by now — almost 20!) Your example, of course, has been the greatest guidance. Thanks from the bottom of my heart.

— Paul Salstrom
Brandeis University



WALNUT ACRES

THE years have flown by so fast since that earlier time when we first met at the School of Living in Suffern. Somehow that seems to have been in another world, another age. How relatively simple and uncomplicated those days were. I had time then to read, to write, to dream great dreams. Now that the living out of the dreams has taken so many years, the perspective is so different. What would one do if one had the chance to go through life twice in succession?

In those early days I was so carried away by Ralph Borsodi and you and Ralph Templin and the whole concept which I was just beginning to absorb. Now that we have endeavored to follow the lights lit at that time and since, for so long a time, we can see that the foundation laid then was a marvelous one, sturdy and life-long-lasting. The marvel of so much of it is that the world wakes up ever so slowly, but also that it does wake up! How long it takes for truth to filter through the human mind.

I remember the last meeting I had with Ralph Borsodi, which was at the earlier SoL in your area, where he spoke at a meeting at which I also spoke. At the time Betty and I thought that he seemed a bit depressed because he felt that his message had taken and was taking so long to catch on and take hold. I remember then expressing my feeling that to the contrary I felt things were moving unusually rapidly. I guess the prophet is ever, by nature, impatient. Why, he thinks, does it take so long for the rest of the world to see the truth that seems so obvious? Ah, just one more of the great mysteries of Life.

Bless you, Mildred. We love you very much. We want to hear very good reports of your progress from this point on. With all your friends who also love you so much you are in the best of hands!

— Paul & Betty Keene

Walnut Acres, Penns Creek, PA 17862

I TRUST you are doing fine and you must be settled into your new home. I think of you often and the insights and life experiences you shared with me. Now more than ever people need to consider the values of simpler lifestyles, cooperativeness and compassionate understanding as steps to a higher consciousness.

— John Rogers

New Hampshire Land Trust

YOU, Mildred Loomis, my long-time comrade-in-arms, whom I have known and loved and admired and argued with since before she was Mildred Loomis — when she was Mildred Jensen.

I remember our getting acquainted at Pendle Hill, with Gerald Heard there, the summer I met Clare who became my wife and the mother of my two boys. . . . And New York and Dogwoods, and the School of Living upstate at Suffern, with many weekend seminars that you organized. . . . My love and blessing to you, Mildred.

— Morgan Harris

3959 Shedd Terrace
Culver City, CA 90230

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LETTERS CONTINUED . . .

THE article by Thomas Greco on "Usury and Interest" in the Spring issue raised some important questions which need further examination.

In the article, there was the example of lending a tractor, where besides getting the tractor back, the lender was entitled to wear and tear, storage, insurance, etc. However, the question is, why should someone lend out a tractor if all he gets back is the tractor plus operating costs? The lender could have used the tractor productively himself meanwhile, and gotten some return from the personal use of the capital. Since the lender gives up this personal return, he would expect to get it from the loan interest, in addition to the operating costs. This return on capital is the origin of interest, and is not usury but a just expense to the borrower, since he is getting capital that the lender must give up.

The example of a field for gardening is an entirely different matter. The costs of utilities, insurance, etc., are not really interest, but a business expense which the user would naturally pay either directly or through the lender. Compensation for soil depletion is interest, since the fertility of the soil is akin to capital. But the charge for the use of the site itself is not interest, since a site is not capital. The term for this is economic rent. Greco is entirely correct in calling it usury when the one who "owns" the field gets a return simply on the title to the site. However, the economic rent is present even when the "owner" is working the field himself, since he then in effect pays the rent or usury to himself. Justice requires the economic rent to be paid to the community as trustee of the land if the "owner" expects the community to recognize and protect his "property."

The example of lending flour needs to be clarified. The lender does not avoid a loss by lending the "surplus" since he can sell the flour rather than lend it. By lending it he forgoes selling it, and so is entitled to a return for forgoing the immediate income. He is justified in asking for more than a bag back after lending one bag, to compensate him for the loss of the income. If he asks for too much, the borrower can always get the flour from someone else.

If money were demonopolized and became a community and personal resource, then there is no usury in lending money at any rate. The borrower can always reject terms which s/he feels are too high. Any contract between willing partners has no usury. When there are no monopolies, there is no usury. Usury can only exist where there is a monopoly of a good, whether it be money, capital, or land. The greatest monopoly is that of land, and its rent, since it exists in a finite amount and humans can't produce any more. When land

becomes a community resource and all restrictions on the use of labor and capital are eliminated, usury will vanish.

I recommend Henry George's book *Progress and Poverty* for the economic background on land monopoly and its solution.

— Fred E. Foldvary
1920 Cedar Street
Berkeley, CA 94709

PEOPLE who are into alternative lifestyles, or social activism (such as the Peace, Anti-Nuke, Civil Rights, Environmental, and Animal Rights movements) have a well-known tendency to run afoul of governmental laws. Sometimes it's even a fundamental part of their ideology. These folks are consequently subjected to all manner of police intrusions and harassment, and therefore have an exceptionally strong need to know their rights. *The Outlaw's Bible* is a fully referenced, layman's guide to the legal limits of police activity in the U.S., with emphasis on how to avoid getting "busted."

— E. X. Boozhie
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Scottsdale, AZ 85257

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ANARCHISM is the viewpoint that all human affairs can be handled by voluntary relationships, and that all involuntary relationships should be abolished. **INDIVIDUALIST** anarchism is presented here as one vista to be seen from this viewpoint.

EACH PERSON is by nature an individual sovereign or self-owner possessing full autonomy.

GOVERNMENT is the subjection of the non-invasive individual to an external will. It is any violation of individual sovereignty, but is most clearly embodied in **THE STATE**.

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ANARCHY is resistance to invasive authority, government or domination of any kind. It is not violence or terrorism, which are invasive. For further information, write to:

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