

.. SAM ELY ..

MAINE LAND ADVOCATE

Dec. 1, 1972

MAINE LAND REFORM THROUGH COOPERATIVE ACTION

Vol. 1, No. 2

"We Got Borneed"

"We got borneed!" exulted a member of the planning committee late Saturday afternoon on the day Sam Ely Community Land Trust was founded on November 4, in East Vassalboro.

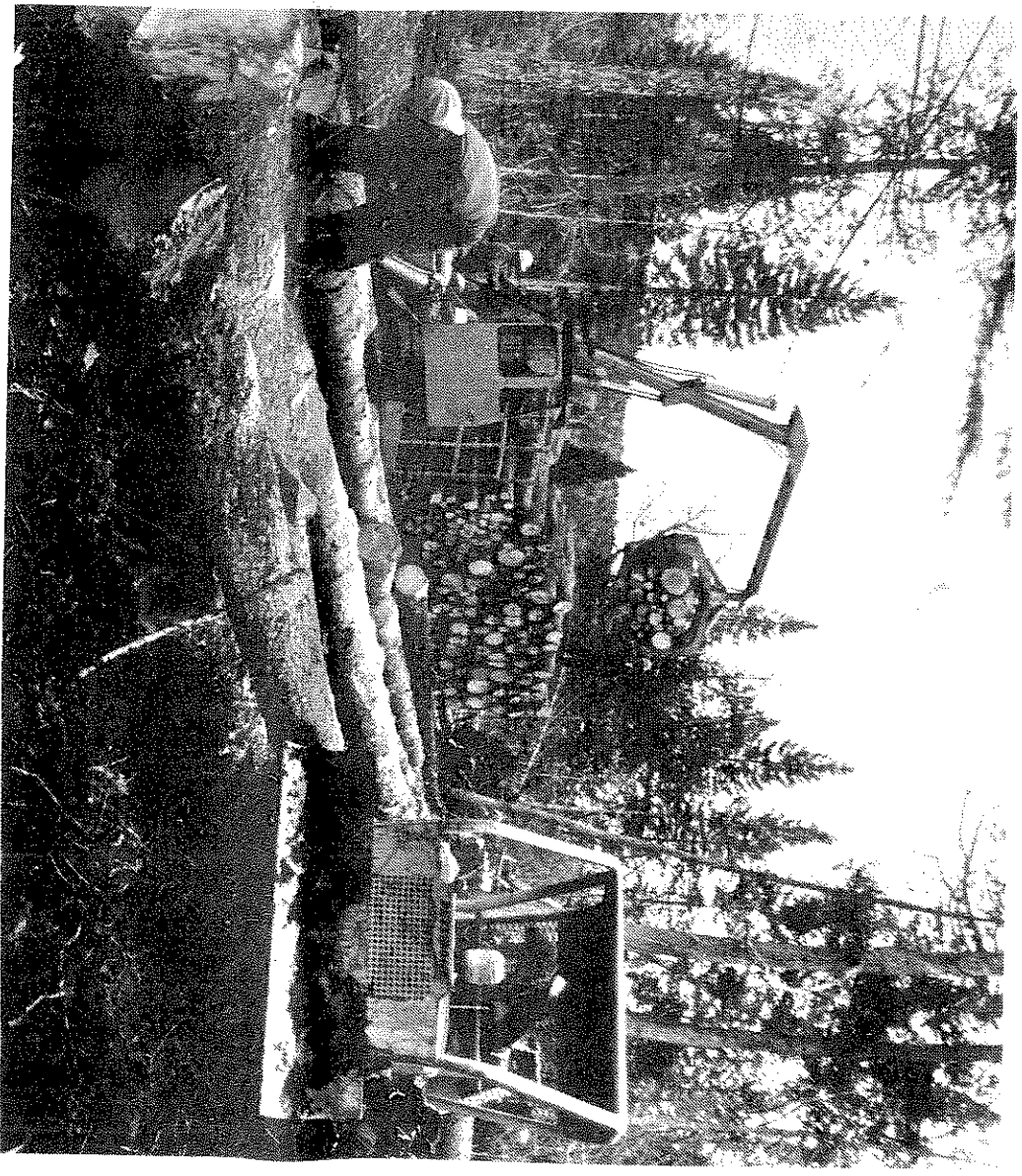
There had been plenty of anxieties earlier in the day. "Suppose nobody shows up?" or "What if we get bogged down in the usual tangents?" or "What if the election process won't really work?" or "What if the leadership group can't or won't get expanded?" or "What if things get sticky and leave a bad taste?" or "Supposing we don't really jell as a new organization?"

Things began slowly and some people left. But gradually numbers increased to about 125 by mid-afternoon - and so did the momentum. Bob Swann's keynote stressed the importance of viewing the Land Trust not as a catch all and cure all for everybody's problems, but as one effective vehicle to achieve a limited but fundamental design. That design is the transformation of land from property to trustery..

Ecological and economic abuses of land are thereby curtailed if not altogether eliminated. Beyond that, the trust does not demand the pursuit of certain styles of life over that of others. Nor, in Swann's views, does it demand, for example, the absolute non-use of pesticides or restriction on family size.

People had a lot to say - there were many questions and many points of view. A debate arose over the kind of workshops we should have. A workshop on low income perspectives was agreed to early. So was one on money and assorted practical questions of Land Trust operations, after Lee Young, Bowdoin economics professor and management consultant, had chided the meeting on being blasé on such crucial matters. But a hassle grew up over the planning committee's recommendation to have separate workshops on New Towns and homesteading. Were there any vital differences? Some wondered. Others were sure there were and that they deserved separate panels. Lunch intervened. Afterwards a large group did divide in

(continued on p. 7)



BAXTER: A PUBLIC TRUST?

Baxter State Park, that magnificent 200,000 acre chunk of wildland that is to be held in trust for all generations in a "forever wild" state is about to be ravaged by the corporate greed of Great Northern Paper Co. through the cooperation of the Park Authority (Made up of the Attorney General, the Fish & Game Commissioner, and the Forestry Commissioner.)

The wildest, most remote section of the park has been opened to the power saws of Great Northern Paper Co. in a give-away in which the park authority "swapped" cutting rights in the southern section of the park near Mt. Katahdin and the park's entrance for cutting rights in the remote northernmost reaches of the park.

We believe:

1. There should be no cutting in the park at all.
2. It would do less harm for Great Northern to continue to

cut in the southern section, than to allow them to cut in the near virgin northern section. Moreover, Great Northern had finished all the cutting it was going to do in the southern section, even though they had threatened to cut more.

3. The deal to allow Great Northern to cut in the northern section is the give-away of a public resource worth millions of dollars to the People of Maine.

Why should there be no cutting in the Park at all?

Back in the 1920's Percival Baxter, then governor of Maine, tried to get the state to acquire what is now Baxter State Park.

Not being successful, he set out to buy the land and put it in public trust himself. Over 30 years time he acquired various parcels of wilderness and deeded them to the state.

In 1955 upon conveying another parcel to the state Governor

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BAXTER cont.

Baxter said, "In the years to come when the forests of our state have been cut off and disappeared, when civilization has encroached upon the land we now refer to as 'wildland' this park will give the people of succeeding generations a living example of what the State of Maine was 'in the good old days' before the song of the woodsman's axe and the whine of the power saw was heard in the land."

He further expressed a hope "that the people of Maine as time passes will appreciate this park and that the state will never break these trusts."

Now the wildest, most remote section of the park is open to "the whine of the power saw" of Great Northern Paper Company. A fact that horrifies us and would have horrified Governor Baxter in his lifetime.

Years ago, when Baxter bought the land in the southern section of 16,000 acres from Great Northern, the company kept the cutting rights until December 1, 1973. Great Northern had been cutting in this area from 1964 until 1970, when they stopped and pulled their crews out of the park. This is the strongest evidence that GN was not going to cut anymore in the park. Also, earlier this year the company announced it would abandon the road leading to that part of the park. It gave the road to the state since the company no longer had any use for it nor did it want to pay for the roads' maintenance.

However, a few weeks ago, Great Northern threatened to undertake a massive cutting operation of 160,000 cords in this southern section to meet the Dec. 1, 1973 deadline. This operation would have to have been 3 times the size of a typical operation.

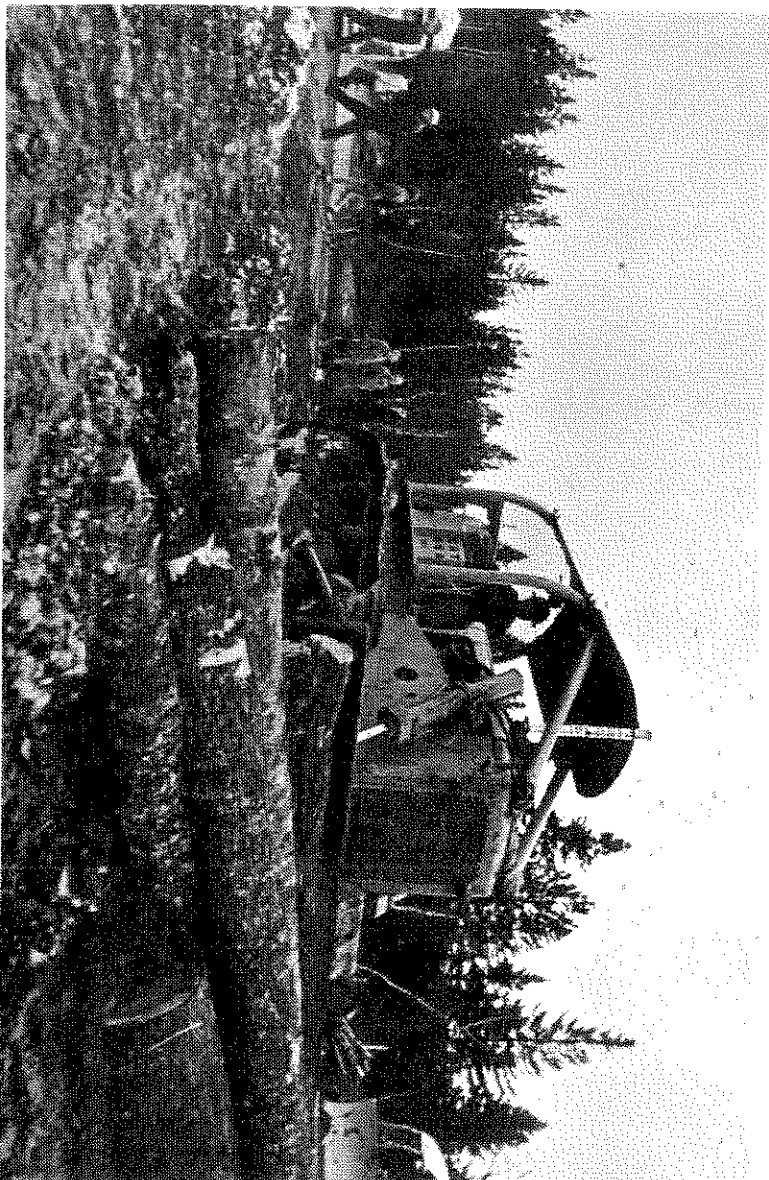
Supposedly, in an effort to save the most used southern section from the proposed massive cutting operation, the park authority offered to swap the cutting rights in the south for those in the north—the practically unused section of the park. Controversary surrounded the situation when the authority kept secret a land survey of the timber resources of the two sections. Of the park involved. Only when a public "Right-to-Know law" suit was threatened by Nader lawyer Willie Osborne did the authority release the survey. It showed, among other things, that the northern region is far richer in the timber the company prizes most.

Many people, including former Park Supervisor Harry Kearney, have charged this whole deal is just a way to open the northern 44,000 acres—22% of the park—to timber harvesting.

Clearly Great Northern has already cut all the wood it could economically in the south. Lyle Chamberlain of Lincoln, a forester, who used to work for GN says, "It is not remotely possible to harvest this amount of wood in the southern end of the park. The wood is too small and the terrain is too tough."

The once secret land survey of both sections done by the James W. Sewall Co. of Old Town shows about 160,000 cords of spruce, fir, and mixed hardwoods in the southern section. Most of it is small in size, only suitable for pulpwood at \$6 a cord.

However, in the northern townships there is prime quality pulpwood and saw timber suitable for lumber. This saw timber will go \$10 or more a cord, in contrast to the \$6 a cord for pulp in the southern section. The park authority is encouraging the cutting of saw timber in the north rather than pulp-



wood. It is estimated that Great Northern would gain \$1.1 million worth of saw timber if the cutting rights in the north were granted. The company also benefits from a two year extension, to the summer of 1975. Although GN is "giving up" cutting rights of 160,000 cords in the south for 111,000 cords in the north, it is gaining much more in dollar value.

Speculation about a deal is increased when we learn that last July, about the time discussions of the "swap" began with the authority, GN began negotiations for the Pinkham Lumber Co. in Ashland, just 40 miles north of the park. Pinkham is Maine's largest lumber mill. Since GN's "golden road" runs above the park allowing easy access to this northern section and since GN is presently connecting its road system to provide a direct route to its new mill, we have little doubt that GN has just pulled off one of the biggest "timber grabs" in Maine's history.

What can be done? Many of us would like to see this decision by the Park Authority reversed. Apparently, we have six months, to seek reversal of the decision, because GN must submit to the Park Authority plans for cutting and road building six months before harvesting or construction begins.

We don't have any sure ways to preserve Baxter Park, but we have suggestions of possible activities that can be discussed.

1. We need people to express their their outrage publically at this violation of the land and forests, and the rights of the People of Maine and the trust of Percival Baxter.

2. Citizens to Save Baxter State Park is a newly formed organization led by Wayne Paquette, a University Maine student from Hampden. Through this organization, perhaps, if it was built-up state-wide, we could mobilize public pressure to reverse this decision.

3. We might try to take the Baxter State Park Authority to court. Ob-

taining a restraining order to prevent Great Northern from cutting on grounds that the decision by the Authority violates the conditions of the Baxter Trust might be fruitful.

4. Overruling the Park Authority's decision by bringing the question to the People of Maine via a referendum question is another tactic. We could demand that the legislature bring the question to a referendum vote. If that doesn't work, we might obtain about 45,000 signatures to bring the question to referendum ourselves.

5. We might attempt to change the trustees of the Park, recognizing that they do not represent the interests of the Trust as outlined by the late Governor Percival Baxter.

Baxter Park has been threatened before, from snowmobiles, from defoliating herbicides, and careless visitors. This latest threat by Great Northern and the "trustees" themselves must be seen in the context of a long, and continuous struggle to SAVE THE PARK. Long Live Baxter State Park!

by John Newton

(Wayne Paquette can be reached at: 862-4021, or by sending a letter to P.O. Box 131, Hampden, Maine.)

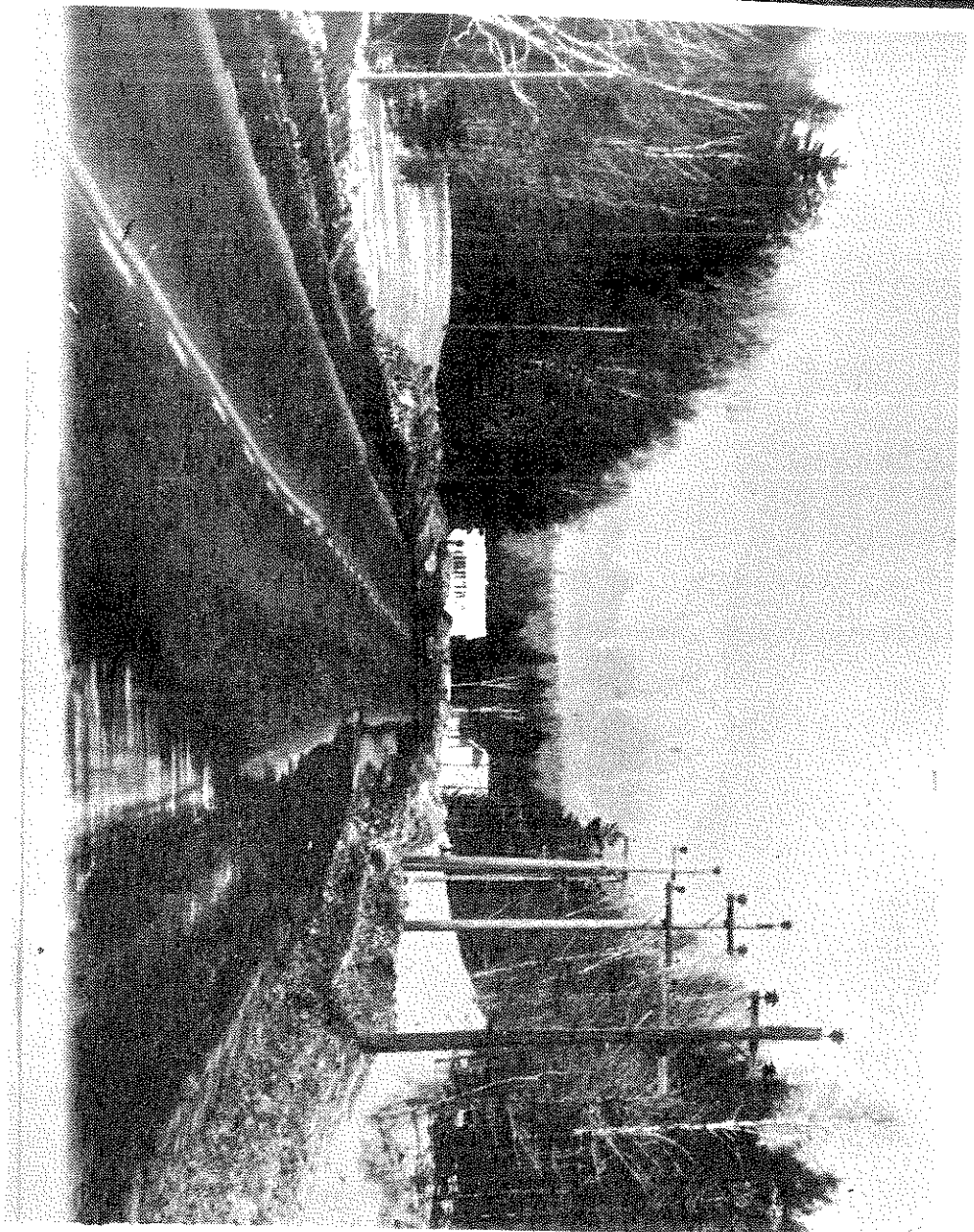


PHOTO BY TAYLOR

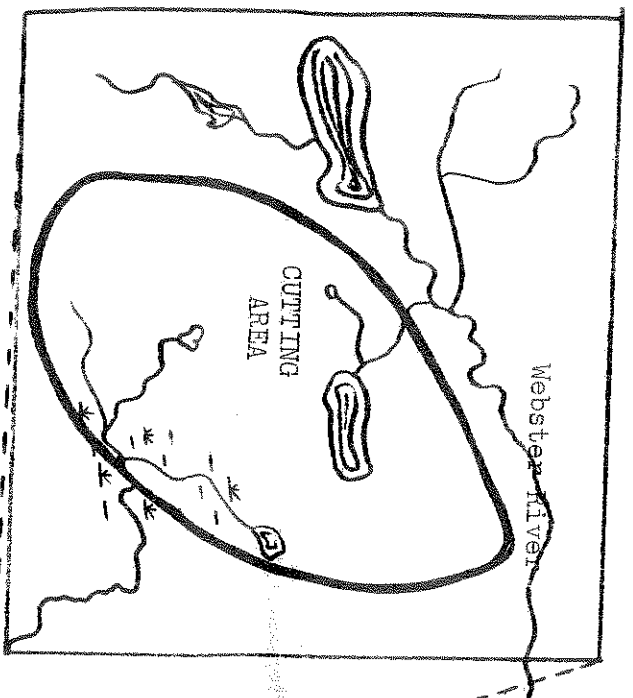
Katahdin Tale

There are several Indian stories regarding Katahdin. One of them tells of a Mountain King who lived with his beautiful and dangerous daughter Lightning; fearsome, giant warriors known as Thunders served them. An Indian brave known as Kinaldo fell in love with the Mountain King's daughter, after seeing her face on the storm clouds, and left his tribe to seek her. At last he found her in the terrible depths, and she, returning his love prevailed on her father to hold a great feast for him in his hall; during the feast she gave Kinaldo a potion that made him forget his former life. For a time they lived happily together, but one night he was awakened from his sleep by the tears of his favorite sister, Winona, who had not ceased to pray for his return. Both the king and the mountain princess tried to prevent his leaving, but he persisted. At last the king gave him permission to go, but angrily warned him that those who had tasted the wine of Katahdin could no longer live among men. Lightning bade her lover farewell, saying, 'Go, but tomorrow at sunset I come and thou wilt not forsake me.' Kinaldo made his way down over the rocks and at length reached his home village; he thought he had been away only a short time, but he found many changes had taken place and Winona was already a woman. In spite of his joy over seeing his friends and kinsfolk again, he was restless and uneasy. As evening came a storm began to gather over Katahdin and he heard the mutter of the Thunders, which did not add to his peace of mind. The Thunders came closer and a terror seized him; but suddenly he saw his loved one among the thunderheads. A blinding streak of lightning seemed to reach out and seize Kinaldo. When the storm cleared, Katahdin was bathed in glittering light and the dead warrior lay as asleep at the foot of the mountain.

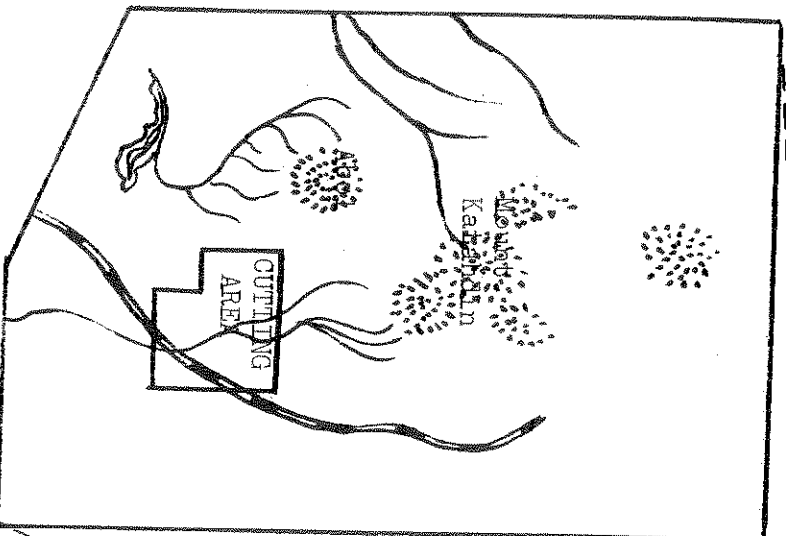
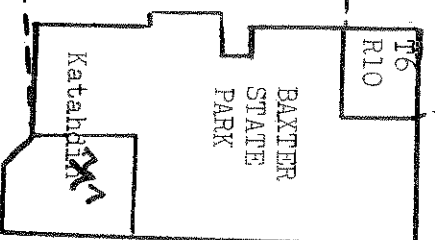
--MAINE CONSTITUTION-- DECLARATION OF RIGHTS

Sec. 1. All men are born equally free and independent, and have certain natural, inherent and unalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing and protecting property, and of pursuing and obtaining safety and happiness.

Sec. 2. All power is inherent in the people; all free governments are founded in their authority and instituted for their benefit; they have therefore an unalienable and indefeasible right to institute Government, and to alter, reform, or totally change the same, when their safety and happiness require it.



THE CUTTING IS TO TAKE PLACE IN T6 R10
CUTTING WAS FORMALLY DONE NEAR KATAHDIN



The Land Struggle

For fifty years and more, Maine has been an underdeveloped and colonialized country. We continue today in that sorry condition, but people are beginning to fight back.

Educated young people have been lured in great numbers out of the state, and this continues. Multi-national corporations exploit the economy and repatriate profits back to the high income bedroom enclaves of Greater Boston, Connecticut and New York.

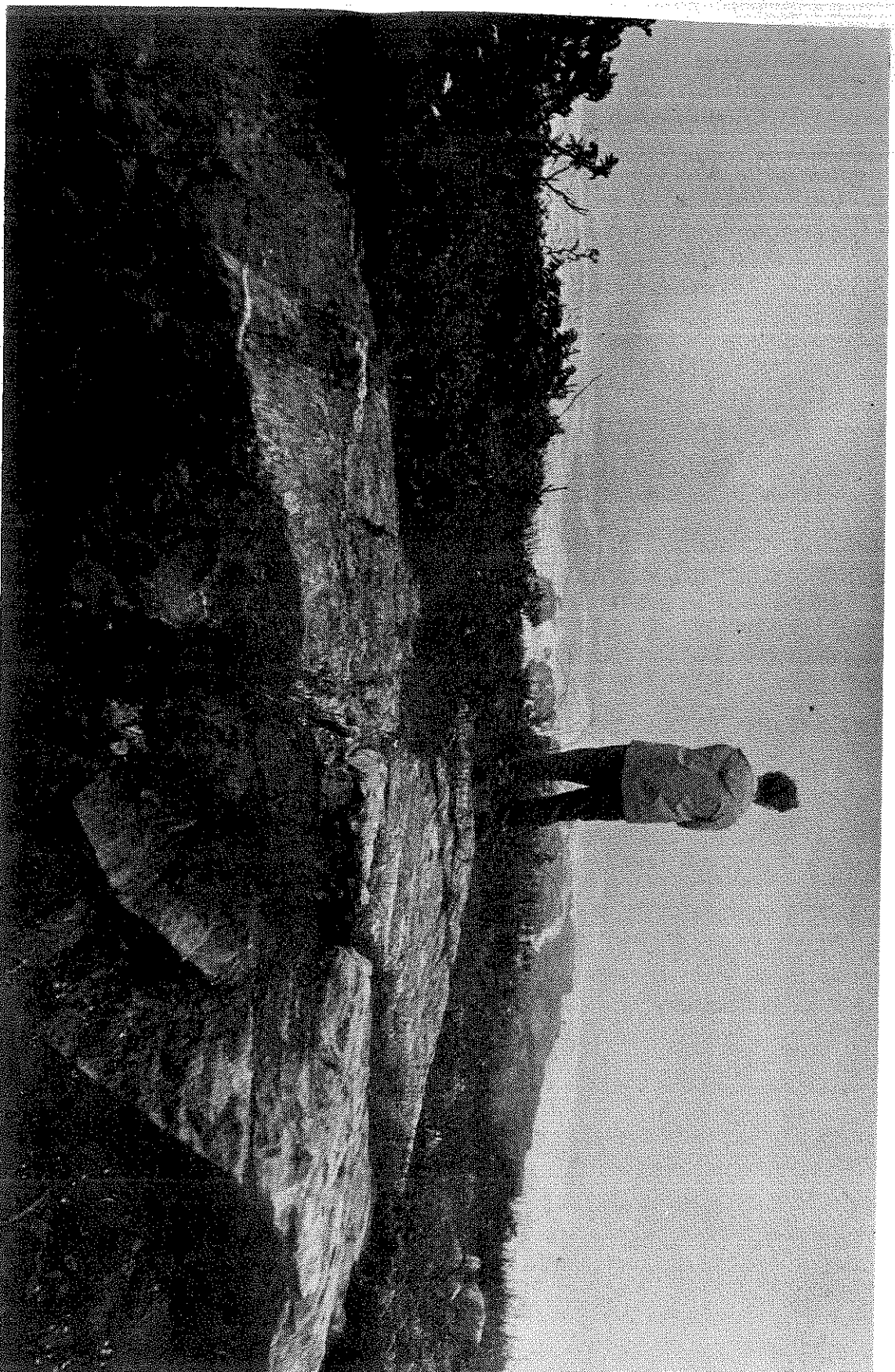
New industries coming in provide few jobs for the swelling number of unemployed Maine people. Tourism,

we have so far been spared the intensive industrialization and urbanization of the Eastern seaboard; and partly because the native Wainer has stoutly resisted change in its modern nationalist and materialist forms.

In the past several decades, the natives have been joined by a growing number of urban and suburban refugees looking for a better way to live, on the land and with others. These two, native and newcomer, don't always agree or get along. They often mistrust each other, perhaps because many newcomers have

movement for a self-reliant, decentralized and ecologically balanced economy; for neighborhood and community oriented social structures; and for the qualities of personal and inter-personal life.

Hegemony The first force has been dominant in the West since the Renaissance, the Reformation, and the rise of a new and revolutionary commercial and industrial middle class, commonly referred to as the Western bourgeoisie. Today, it is the multi-national corporations and banks, with their far-flung empires of production and exchange



highly touted by outside aid-givers in underdeveloped countries, is being pushed hard in Maine too, but is among the lowest paid industries in the nation.

Various ethnic groups, especially the Franco-Americans, have long been kept in a state of economic servility and thinly disguised second class citizenship.

The price of living is too high; the standard of living for the masses of people in town and country is too low.

Finally, the land, rivers and coast of Maine have been cruelly abused, and now more than ever stand under the threat of loss and angelization. The possibility of ecological and therefore of human disaster grows under the unremitting pressure for profits of the great corporations and the swarms of big time and small time speculators.

Native and Newcomer But Maine is also closer to older traditions--of self-reliance and neighborliness, for example--than many parts of the country. This is so, partly because

snobbish attitudes and carry citified, rationalistic and materialist values with them--or are often perceived that way.

A Gathering Storm All of this puts Maine in the forefront of a gathering storm. Two world historical forces are clashing on and over Maine's earth. Many engagements have already been fought. But the struggle will intensify.

Both forces have their roots deep in the history of the industrial revolution. The first is the several centuries old restless and hegemonial expansionism of commercial and industrial capital. Its spirit has been deeply charged by the desire for rational perfection and control over nature. Its main vehicles have been corporate concentration, centralized bureaucracy, and a passion for material progress.

The second force is an almost equally old, hitherto half-apologetic and romantic, but now increasingly robust and realistic

that carry on unabated the spirit of rationalism and material hegemony that began in Western Europe three to four hundred years ago.

A Fuzzled Spirit The second force grew up in reaction to the first. It has been a puzzled and troubled spirit, generally on the defensive, often angry in style, often righteous, often tragic and martyrlike. It is a spirit of dismay at seeing progress pursued in only quantitative and material terms. It is a spirit of distress and defiance at the seemingly wanton destruction of land and beauty and of people's lives rent asunder by enclosures and foreclosures; bulldozers and banks; ghettoed land and stinking streams.

It is a spirit that has allied itself with, or found expression in, a whole gamut of individual and social movements over the past three hundred years: landed

The Land Struggle

aristocrats, poor peasants and farmers, machine wreckers in the factories, alienated artists and intellectuals by the thousands, exploited workers, oppressed women, small merchants and tradesmen up against the wall of monopoly capital and the state, "retired" people, colonialized races, and more. The list indicates how all-over-the-place this spirit has been--now waging the reactionary struggles of landed aristocrats against the progressive power of commercial capital; now going to bat for the workers and the unemployed; now struggling for the rights of women; now galvanizing a populist crusade on behalf of small businessmen and farmers.

Nostalgia...the Noble Savage
Over the centuries, this spirit has been groping for a new way to relate to nature. This proved difficult in the face of the expansive and stridently rational utopian spirit of control over nature of the western bourgeoisie. Consequently, this spirit has taken many forms. Early on, it expressed itself in a nostalgia for a past when mankind seemed much closer to nature--a sentimentalizing of "medieval" craftsmanship and peasant life. Soon there came a direct appeal to Nature as something pure and good but made dirty by the growth of reason, the arts and sciences. The myth of the noble savage crept into western consciousness.

There then also evolved the myth of the "misunderstood" artist and intellectual--the man of sensibility pursuing his own course in tragic conflict with Society, or withdrawing to the fringes of a Society too crass and mechanistic to allow him scope for life. Concurrently, there evolved the myth of the alienated worker, facing spiritual as well as material ruin from the onward march of technology and the assembly line.

Later still there erupted a rebellion against professionalism, often on behalf of, and in glorification of, the common man and the common arts. And, more recently, the sensitivity and gestalt therapy movements push hard for a return to feeling in the face of the hyper head-games of super-rationalist man.

Heroes As further indication of the tortuous windings in the journey of this spirit over the centuries, consider the names one may associate with it. Edmund Burke, defender of the American Revolution, comes early to mind, his powerful plea for the "unbought grace of life" against what he saw as the spirit of "political geometers and rationalizers" in the French Revolution. And Jean Jacques Rousseau whose passion for nature, for sensitivity, self-reliance and direct democracy in the teeth of the commercial republic can never be forgotten. And Karl Marx, whose insight into the nature of alienation, and

analysis of the commercial republic as the inversion of use value and exchange value helped the puzzled spirit of opposition to become more scientific and realistic.

And Ralph Waldo Emerson who saw so clearly that "things were in the saddle, then ride mankind!" And Frederick Nietzsche, whose battle against the anti-septic and trivializing mediocrity of an overly rationalized society gave courage to generations of young people. And William Morris, and Rosa Luxembourg and Henry George and Walt Whitman and Yeats, Pound, Eliot, Frost, Dewey, Wilhelm Reich, Simone de Beauvoir, C.S. Lewis, Martin Luther King and so many more.



A New Relation to Nature

Slowly, through all of these twistings and turnings of an outraged spirit, there gradually is emerging a clearer sense of man's relation to nature and to himself. This relation is beginning to be seen and felt as at once active, inventive, and talking and at the same time yielding, receptive and listening. The women's liberation movement, the black liberation movement, and the ecology movement reflect this surer spirit to a great degree and are making gigantic contributions to its greater energy and realism.

We are becoming aware--maybe for the first time in the history of mankind--that nature, the earth, the land, and the cosmos itself, is a being to cooperate with and interact with. Indeed, that we are nature. That we are of land and earth and cosmos. That we are not earth-bound, but that we are earth-borne.

We see that it is possible to go well beyond pre-industrial man's relation to nature which was so deeply imbued by a sense of the power and control of nature over him. And, conversely, we see that it is necessary to reject, and go well beyond, the rationalist and utopian dream of the control and power of man over nature.

Summary Note Two things have been advanced in this article. First, that Maine (and this probably applies as much to Vermont and New Hampshire) is becoming more and more a kind of frontier battleground between two historical forces that have emerged out of the industrial revolution. Roughly

speaking they are: the unlimited growth, profit oriented gigantic corporation versus the limited growth, use oriented decentralized community.

Second, that what is close to the heart of the matter in the struggle between these two forces is a basic attitude towards land and nature: an attitude of power and control versus an attitude of interaction and cooperation.

These two contentions need to be discussed, explored and argued about. I hope people will feel that the Maine Land Advocate is a good place in which to do this. I hope to write later articles examining what has been advanced here in greater detail. And I hope to work out the implications for a strategy of social change; for the relationship between the personal and the political; and for the relationship of humankind to technology.

John Rensenbrink

Public Lots

Maine law states that corporate timber rights in Northern Maine's 400,000 acres of public and reserved lands must be terminated in the event that plantations of more than 250 people are formed from the smaller unorganized townships which comprise the only remaining wildlands under public control in the state. With legislation introduced to change existing plantation law, the process of returning cutting rights and community control over the land could easily be hastened by, for example, lowering the legal limit of people necessary.

This and other startling facts became known when the existence of a secret 100 page study made by the Interdepartmental Committee on Public Lands was revealed last month by Tom Gibbon, a University of Maine Law School student who helped to do the basic research and who edited the final draft. "There might be a reason for keeping the report secret if you work for the big landowners," said Tom, "I can think of no reason if you are working for the people of Maine!" A series of Maine Sunday Telegram articles last winter on the reserved lands stated that the lands were public lands like any other public lands and that the legislative decrees that determined their use in accordance with the needs of

the 1700's and early 1800's can be amended to meet the land needs of 1972. This was recently confirmed by Assistant Attorney General Lee M. Schepps who conducted the study this summer and who now, along with Attorney General James S. Erwin, refuses to make the report public.

These lots are scattered throughout the eight million acres of public domain that Maine inherited from Massachusetts upon Statehood in 1820; 95% of which were then sold or given away by 1890, mostly to lumber companies.

Their current real estate value, based on recent selling prices of ordinary forest lands is well over 30 million dollars, however their often choice location places their probable worth as recreational lands many times higher. Even now, companies which have been leasing timber rights on state lands for as low as, in some cases, as \$50 per thousand acres, will think nothing of then re-leasing the cut land to sportsmen at many times what they pay the state for cutting rights. Other plans also under way include one by a Mr. John Marden of Concord, Mass. to develop an entire ski resort on one side of Mt. Bigelow bordering Flagstaff Lake, even though an original plan by the State Parks

and Recreation envisioned setting aside at least 12,000 acres as a wilderness zone. This area is considered in Maine as being second only to the Mt. Katahdin region in terms of scenic beauty.

There is still unfortunately, some question as to whether these lots must be held in trust and protected for use by inhabitants of the unorganized territories, subject now, of course, to the guidelines of the recently created Land Use Regulation Commission. The constitutional provision saying as much has never been literally interpreted, which explains in part why Erwin wants the entire question settled privately by the Supreme Judicial Court.

The issues are important public ones however, and concern everyone. Much more widespread debate over the many unanswered questions and an intensive examination of possible solutions to the complex problems of land ownership and community control over the allocation of resources is absolutely necessary beginning now.

States Gibbon, "The key conclusions (of the public lots survey) are not enough to be helpful to any legislator who wants to do a job with it. The whole report must come out."

RKC



PHOTO BY STEPHEN NICHOLS

CONVENTION

BORNED cont

two along the lines of "homesteaders" and "New Towns". A workshops on conservancy failed to materialize.

Sipsis Ganesahoway created a deep and quiet mood in her brief remarks on the meaning of the land in Indian tradition.

Rick Karg then chaired a brief session explaining the workings of the electoral process. Thereafter, three caucuses formed, one of technical people, one of people intending to live on Trust land, and one of lay defenders of the land. Each caucus chose four delegates and two alternates, the technical caucus electing its representatives, and the other caucuses selecting half by lot and half by election. Each caucus also chose women and men in equal numbers. This took about half an hour. The people then divided into three groups- those under twenty (and over ten), men over 20, and women over 20. Each group selected four delegates and two alternates, one half by election, and one half by lot. This took about 20 minutes.

The new board of 24 members and 12 delegates met briefly. They chose a convener, Ms. Judy Rosen of Caribou, for the final plenary of the day and for the first meeting of the board. December 2 in Bangor was set as the time and place of the first board meeting.

The final plenary-chaired by Ms. Rosen- heard reports from several workshops and caucuses and confirmed the establishment of two committees.

The workshop on the pragmatic aspects of keeping the trust alive reported that Sam Ely ought to expect to spend at least \$25,000 for the next year. "The worst thing that can happen to you," said Lee Young, "is to plan a small, unrealistic budget". The workshop concluded that the best way to raise the money would be to seek many small donations; though the "fat cats" should not be ignored.

The plenary debated the method of representation for groups such as United Low Income, and decided that for the present there should be immediate efforts at establishing liaison between the ULI and Sam Ely.

The caucus of technical people had earlier formed a panel to act in an advisory capacity to the Trust. Eighteen people had agreed to join under the general leadership of Lee Young. This development was endorsed by the plenary. So too was a general resource committee that had been formed by the earlier workshop on New Towns. Members of the "homesteaders" workshop expressed an interest in joining this committee. Others were also encouraged to join. The first meeting of this new Resources Committee was announced for Saturday, November 18, in Rockport, to be convened by Ms. Janet Ciano.

Dinner happened in the middle of the plenary, put on by the Vassalboro Friends. The dinner received the loudest applause of the day; someone remarked that it was a great

experience, and too bad someone hadn't remembered to start up some singing.

The reactions of planning committee members (challenged earlier in the day to stand up and make themselves known) ranged from jubilation to a more restrained attitude-but they all seemed to agree that the day had been a success.

Some planning committee members were especially pleased that the electoral process had apparently "caught on", and had really brought people together, and in different ways. Others expressed delight that the "leadership group" had changed, some were not on the new board and

there were many new faces; one claimed that a real transference of leadership had taken place, providing the Trust with new blood and a wider legitimacy. A visitor cautioned that the new board is too big and too scattered across a very large state to make an efficient Trust possible.

Others observed that an educational process is going on; that more people are steadily getting involved, that this means it will take more time but could mean a bigger pay off in the end.

The founding convention of the Sam Ely Community Land Trust adjourned at 7:45 p.m.

The members of the board of trustees, the caucuses they were elected from and their addresses are listed below:

Land Advocates:

Abby Page
Sipsis Thompson
Rick Karg
Bill Carlisle
Cindy Hathaway (alt.)
Bo Yerxa (alt.)

Box 553, Old Town, Maine
Box 86, Orr's Island, Maine
66½ 7th Street, Bangor
20 Boynton Street, Bangor
Clearlight Farm, East Machias

Land Livers:

Betty Delyra
Janet Ciano
Bob Chase
Joe Perrels
Diane McDermott (alt.)
Gretchen McPhaden(alt.)
Jim Green (alt.)
Terry Bladen (alt.)

Box 334, Brunswick,
Box 283, Rockport
Pleasant River
RFD Oxford, Me.
Box 62A, Throndike
Rt. 2, Box 62A, Throndike
66½ 7th Street, Bangor

Land Technicians:

Cynthia Schacht
Karen Van Felt
Jim Connors
John Rensenbrink
Sue Burns (alt.)
Russ Christensen (alt.)

10 Glissden Street, Waterville
Ellsworth,
IURC, Augusta
Topsam
RFD #1, Readfield,
Pine Tree Legal, 154 State St.,
Presque Isle

Women:

Kay Lucas
Rae Harrington
Janet Tackett
Marty Sargeant
Judy Rosen (alt.)
Marion Steinberg (alt.)

418 Hammond Street, Bangor
87 N. Maine Street, Orono
RFD Box163, Bar Harbor
RFD, East Lebanon
12 Russ St., Caribou
57 Quint Ave., Allston, Mass.

Men:

Dave Davis
Gary Atten
Gary Borders
Frank Sawyers
Phil Sargeant (alt.)
John Newton (alt.)

Orland,
Box 553, Old Town
3 Union Street, Apt. 2, Brunswick
Lisbon Falls
RFD, East Lebanon
Lisbon

Under 21:

Bruce Carisle
Jeff Goodman
Penny Anderson
Lee Chase
Rick Patterson(alt.)
Jane Gallup (alt.)

66 7th Street, Bangor
North Bath Road, Bath
89 1st Street, Bangor
Pleasant River
40Fern Street, Bangor
87 North Main Street, Orono

OUR CONVENTION

New Town

LOW INCOME

The workshop decided to set up, and recommend to the plenary session, the establishment of a General Resource Committee, which would work with the Board. Duties would include:

- meet together periodically
- gather ideas and data on land and land use
- develop guidelines for site selection
- develop a set of priorities:

a) on what concepts should most be taken into account, and b) what groups, or types of groups should be given first chance at Trust land.

The Resource Committee, which evolved from the San Ely Land Trust Convention, met Saturday, November 18, in Rockport at the home of John and Janet Ciano. Those attending this meeting were John and Janet, Doug and Anne Armstrong, Jay and Lucy Robinson, Janet Tackett, Linda Haggard, Peter Fisher, Betty Delyra, Gary McCormick and Jeff Bruce.

This Resource Committee is mainly interested in finding out what land is available, whether or not it is suitable for farming if it is available and what price can we and/or the Land Trust afford. One way -that we could possibly find out what land is available would be to sound out real estate agents in our own areas for a favorable concerning the land trust. It was agreed that some real estate agents would be in favor of us "Mainers" owning the land in a Land Trust and putting it into a self-sufficient use rather than selling to out-of-staters, summer residents, or developers. Another way of checking out land for sale is to talk to the neighbors of a tract of land. they often know if the land is for sale before real estate agents.

Jay Robinson informed us that settler families of 5 to 10 people require about 40 acres of both wood and field lots, the wood being used for house building, furnishings, tools, and heating. In today's world with most of the uses of wood nonexistent or substitutes used, and with more efficient farming, probable acreage needed is approximately 10 to 20 for self-sufficient living, and with soil maps obtained from the county extension services, more can be learned about what can be grown on the different types of soil that would encompass most farms. "Buying County Property" by H.R. Moral says a communal commercial farm size would be 150 acres. A good book to read.

Some of the major points of discussion were that a pamphlet explaining the benefits of placing one's land in the Land Trust for those interested should be created. This would include an introduction to the Land Trust as well. Some of these benefits would be direct monetary benefits, lower costs through lower taxes. The long range

-talk about and develop where possible conditions or standards of use of Trust land.

- communicate with, and other wise relate to, various existing or potential groups who are living or are proposing to live on Trust-type land, or are pursuing cooperative ventures, or both.

Seven people volunteered to be members of this committee. They were charged to add others from the general membership. Janet Ciano was named convener of the first meeting of the new Committee.

benefits would consist of a strong political voice in what happens to MAINE LAND. As Doug Armstrong reiterated "we must consider the overall use of land versus industry, farming, recreation, power sources, ecological use, etc."

We must also look to the land for other uses as well as farming or small gardening uses. We could dig, process, package and sell clay to potters. A small printing office could be set up and the craftsmen would have their own catalog, a newspaper or newsletter could be printed and exchanged with other Land Trusts informing other people about pending laws, legislative activities and just a general exchange of ideas. As is already being done by Janet and Linda. Sheep and goats can be raised for wool to be spun and used in weaving and knitting clothes. The goats are also useful in giving milk and in old age their hides can be used for leather. A modern blacksmith (mechanic) will be utilized for machinery repair of all kinds from household tools to farm equipment.

An excellent idea from Jay Robinson was that people could help on farms in an apprenticeship form to learn and eventually persuade the owner to join the Land Trust or even buy the farm. But we also have many other questions that must be answered such as how do groups (co-owners) purchase land? How do we go about paying for the land? Is it possible to mortgage land without buildings in Maine? How do you safeguard mortgaged land; is there such a thing as an insurance policy?

We ended our afternoon thinking that among people (parents, friends, farmers, etc.) there is a wealth of practical knowledge for coping and getting the best out of life and the world with the fewest problems if one goes about asking the right questions. For example, how do you...? Soon all people will realize (we hope not too late) that they must cooperate with each other and nature. This will require sacrifice and extensive self-discipline in order to live without excessive consumption of irreplaceable natural resources. The reward: A SAFER WORLD THROUGH IMPROVED RELATIONS WITH FRIENDS AND NEIGHBORS, AND A LONGER LIVED ECOLOGY.

At the Community Land Trust Conference fifteen people met in a workshop to seek out ways which the Land Trust could be of help to the low income people of Maine.

The first part of the discussion centered around the concept of what we defined as 'low income'. There was a feeling, mostly correct, that a large percentage of the people attending the Conference were low income. Yet, the difference seemed to be that many of these were low income by choice; people who had good educations and who were trying to make it by subsistence farming. The concern of the workshop, however, was with those who were low income because of the lack of opportunity; those caught in the cycle of poverty, unemployment, and exploitation. It was felt that a very significant portion of the people in Maine are in this class. Therefore, if the Land Trust is to speak to the needs of the people of Maine it has to hear what the people are saying.

The discussion centered around the needs of low income people. Several needs were identified in which the Land Trust could become involved.

First there is a need for land. The land in Maine is mostly controlled by out of State interests (estimated at about 83%) the rest is mostly in the hands of those who are too willing to speculate on the land or exploit the land for a meager profit. This type of exploitation is not in the interests of low income people.

The second need is housing. The housing situation in Maine is appalling. There are few public housing schemes, fewer rehabilitative housing schemes which benefit the low income community.

It was then suggested that the Land Trust look into obtaining small parcels of land in the cities or in the countryside which would then be given to low income families in perpetual leasehold. Then the Trust could help create a community development corporation which would tap private and government resources in helping to build homes on the land. There was a strong feeling that one of the problems of many public housing schemes is that they create low income ghettos and that by acquiring small pieces of property in an area would prevent this.

Finally, there was the hope that the Trust might be instrumental in creating a low income action center in a particular target area. It could be that this action center would be in a house and land owned by the Trust. The activities in the house could speak to the issues of housing, tenants rights, food, and in keeping the low income community involved in land reform issues.

Obadiah

CONVENTION

FINANCE

Homesteading

The Homesteading caucus split from the New Town caucus to discuss what we feel is the primary function of the Sam Ely Land Trust-getting people back on the land who will work to "heal" former abuses and make a single living without causing further damage to ecological systems.

We feel that communications is an important problem to consider. Among us, for instance, there were those already actively involved in homesteading and others who were interested in homesteading. Could not the land trust serve as a clearing house for such folks to get together? This might lead to future donations of land to the Trust. Further, folks living on the land, being in touch with local land trading, could serve as sort of "agents" for the Trust in the land purchase department. It might be possible to acquire much land (even if in small tracts) for little cash outlay. This might be tax land, auction land, woodlots, (probably cutover), and old farms that the owners are being squeezed off, especially older folks. In these cases, the Trust might be able to acquire the land and work out an agreement so the former owner could remain. The best bets

in purchasing land would be large relatively inaccessible and undesirable tracts. These will be the lands available at lowest cost per acre. It may take more effort to homestead them, but isn't that what we're about?

Concerning standards of land use, it was concluded by the caucus that ecological considerations should be primary in working out lease agreements. Organic farming techniques should be encouraged to the point of giving first options on land to those who would follow such practices. Harvesting of wood for pulp and other such use of resources that would drain the economic system of the Community and State as well as causing severe pollution damage should be discouraged.

Individuals or communities of people, should be given a maximum of freedom in the use of the land and in the running of their own lives. The Trust should simply make the opportunity available to them. This would then encompass the New Town idea as well as the various homesteading communities. Schools, co-ops, etc. would probably come as off shoots of these.

by Arthur Adoff

Attended by twenty seven persons the Economics and Finance workshop had as its major objective an educational task, i.e., general familiarization or participants to funding, budget needs, long term vs. short term financing, bonds and mortgages, etc. Since the land trust is not ready for certain kinds of financing or mortgage money arrangements. The workshop dealt lightly with all such items concentrating instead on the question of how best to acquire operating funds for the next yearly period ending thirty first of December 1973.

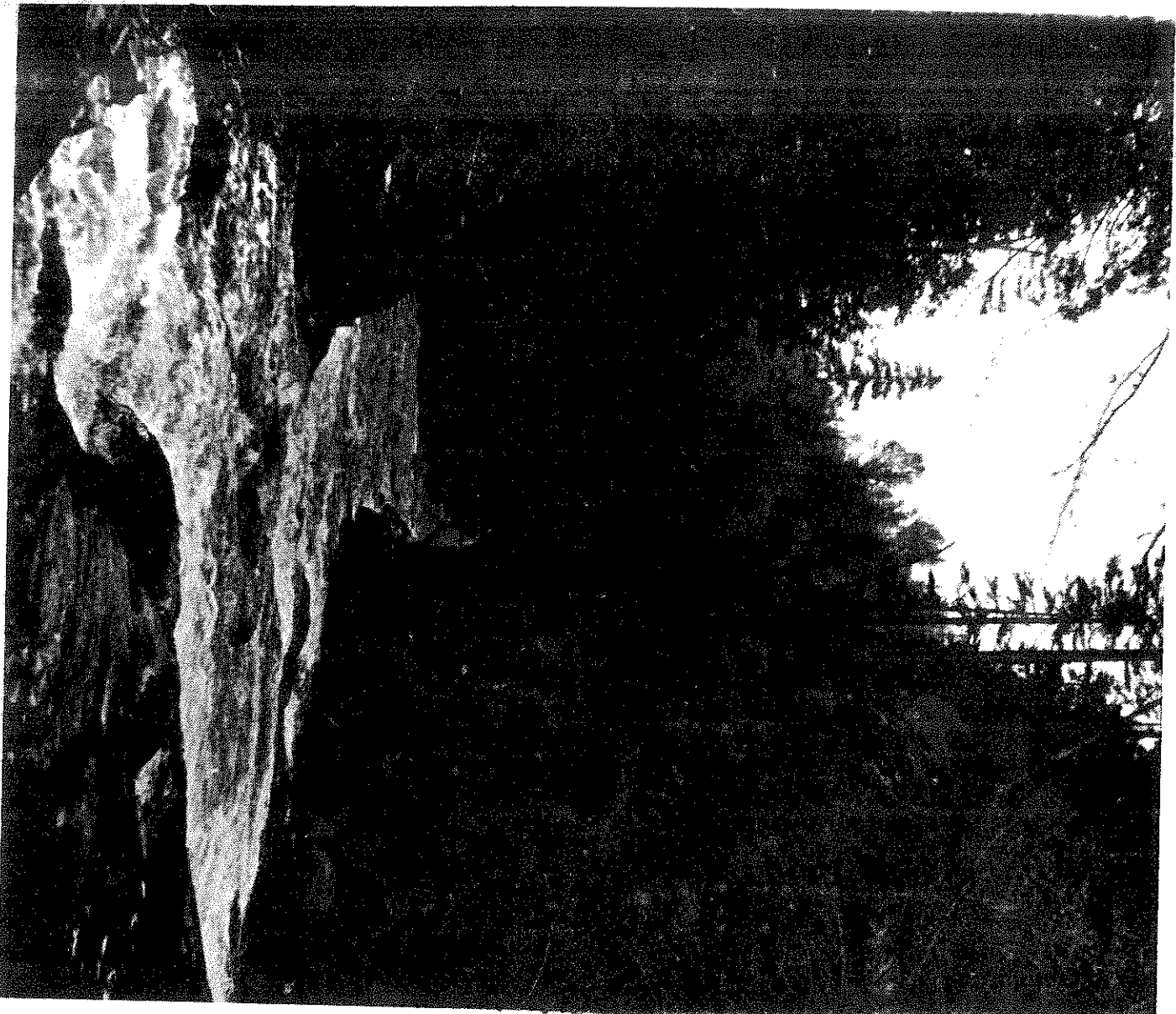
Lee Young, the workshop's moderator, suggested that his experience in budgetary and financial matters indicated the land trust would require a \$25,000 operating budget for the period under consideration. He further clarified "operating budget" to mean those funds necessary for day-to-day expenses such as rent, electricity, salaries, postage and mailing, printing and copying costs, travel, general office and equipment rental.

Each person attending the workshop was asked, "What avenue or approach did they think should be used to raise \$25,000 to support the land trust office for the next fiscal year?" Replies ranged from "sponsoring public affairs" to "solicit the amounts from the 'fat cats' (those who have a great deal of money)". Young emphasized that possibly that amount could be fairly easily obtained from wealthy persons or businesses but indicated that in his view the land trust idea would be subverted or destroyed as a 'grass roots movement'.

He stated that those involved in the entire concept of trustery and democracy within the operating organization would have to prove the intent of their beliefs. "Those beliefs" he said, "mean that you cannot in conscience go to the wealthy for funds--that if your organization is going to remain creditable, people inside who support the concept are going to have to raise the funds required themselves."

Offering a suggestion that was adopted as the feeling of the workshop, Young said that heavy consideration should be given to the "certificate" approach to raising funds, i.e., establish the 1,000 member club at \$25 each where each donor who gives \$25 or more receives a framed certificate noting his or her generosity to the land trust. He added, "Fund raising is a 365 day a year job--that non-profit organizations unless subsidized by foundations, etc., must face up to the fact that their operating monies for the most part are their responsibility."

Lee Young, among his other hundred odd tasks is currently writing the program and designing the fund raising package for presentation to the Board of Trustees in late December or early January in preparation for a massive fund drive kick-off on February 1, 1973.



Perhaps A Proposal

The New Royal River Cooperative Society

New, because society hereabouts used to be pretty cooperative.

People who lived on the land used to live off the land. They needed help from time to time and enjoyed comradeship, the joint enterprise.

Mending stone walls (literally and figuratively), getting in the hay and firewood, getting everything ready for winter, and then surviving it, were all efforts conducted on a formal or informal cooperative basis.

But nowadays, most of us commute to a city. We live on the land but live off the city. Many of us make primitive effort to get some sustenance from the land, but we barely scratch the surface. And generally we go at it individually, in isolation. We have goals and interests in common but we do almost nothing to pursue them collectively.

Anthropologists or psychologists would probably have some doubts about the healthfulness of our way of life. To a large extent the way we live is quite new. The auto is only a few generations old, and it changed everything. If war, mental illness, crime, hippie-commie-dropouts, or the free enterprise system prove anything, it's that the current age doesn't reflect a lot of healthfulness.

Obviously, we can't go back. But we may be able to salvage some of the useful ingredients of the past. We may be able to make use of them, actually or by analogy. There may be good and happy ways to reduce our fragmentation and isolation, to temper our individualism, and to foster our commonality of interest. Perhaps this can be done, or begun, by the joint creation of a cooperative society. That would be new, for us, at least.

Royal River because that is our link to the sea. It drains our basin. After years in the diaspora of American it is all we can be certain of having in common. Not that we ever pay any attention to it. We cross its bridges; that's about all. But it is our region, and if we are to actively participate in the creation of any new society now, we must start here. There are serious difficulties to doing it here but brothers and sisters everywhere will be able to find ways, if it's important. And indeed, it may be a matter of survival.

Cooperative, because not communal, not anarchistic, not socialistic, certainly not capitalistic; but mainly because cooperative to the greatest extent practical.

Society connote social, companionship, force, siblinghood, common ends, friendly intercourse, interaction, traditions, learning, children and old folks, tools, raw materials, and produce can all be shared in a society. None of the above are meant to be excluded from the notion of the New Royal River Cooperative Society.

A Moderate Proposal

The idea of a cooperative is not in the least radical. It is exceedingly moderate. It does not require

the giving up of anything to which a person remains attached. It only involves the fair exchange of one thing for another: friendship for help, carrots for onions, labor for labor, comradeship for comradeship. In a good cooperative, there would often be sufficient joy in the giving alone, without any expectation of return. But for the most part, there is a return in a cooperative.

rented, leased purchased, built or borrowed.

Second, there must be a good enough reason for virtually every cooperative to comeat least weekly to the structure. This means that the structure must be conveniently located and that there is enough to attract people to it.

There are of course many other details to be worked out, but all of

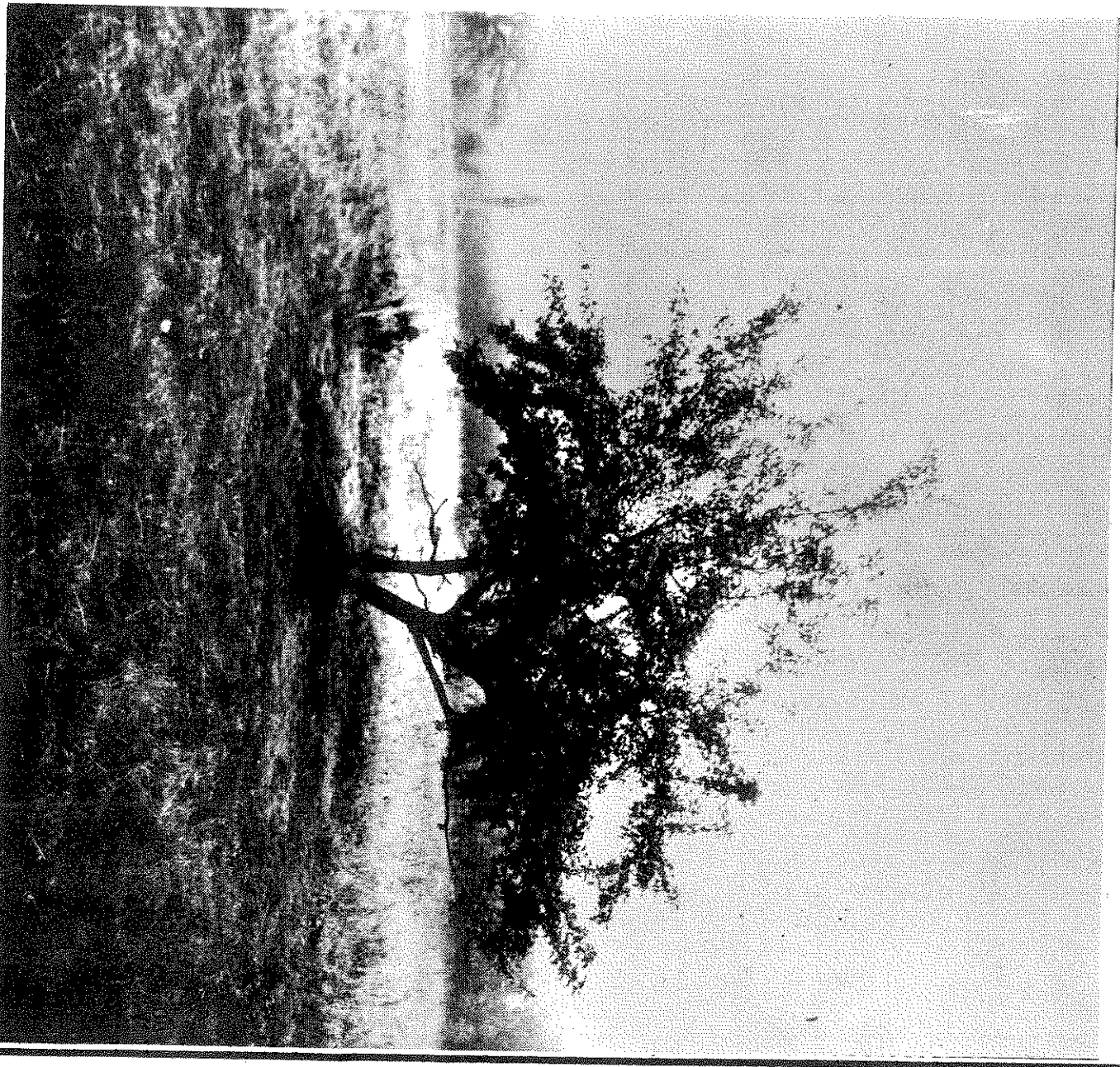


PHOTO BY STEPHEN NICHOLS

A cooperative justifies its existence by providing a mutually beneficial means of making exchange; but its success must be measured by changes in the quality of a cooperativists' life. The first is a matter of economics, of organization, a quasi-bookkeeping function. The latter includes all aspects of human life: cerebral, emotional, psychological, spiritual, the aesthetic; the marshalling of energies, the sharing of fun, joy or sadness; an increase of openness, and support of one another; etc.

Following are discussed possible ways of making exchanges and improving the quality of a cooperativist's life.

Exchanges

First, the availability to the cooperative of a usable structure must be supposed. What it will need to look like will depend on the functions it is to serve. It might be

what is discussed below is thought to be reasonably possible given the two prerequisites above. Of course, and most importantly, a latent (at least) desire to cooperative with each other more, a desire to communicate more, a willingness to set aside a few routines, and at least a small sense of despair with the present organization of society must all be presupposed.

With these forewarnings, let the following ideas for bringing specific subjects or objects of exchange into the NRRCS are set out:

Materials

1. Virtually all foods can be purchased on a weekly basis, at substantial saving, and in probability, delivered.

2. Very substantial saving can be made by buying large quantities of goods kept in supply by most of us: wine, potatoes, drugstore items, mosquito spray, etc.

3. An enormous variety of tools can be shared: jeeps, chain saws, paint

Proposal (CONT)

strippers, rifles, pipe wrenches, etc.

4. Most magazine subscriptions, enormous libraries, and records can be loaned or cooperativized.
5. Free or cheap items can be made available: sawdust, firewood, apples, blueberries, sand, rhubarb, mushrooms, etc.
6. A gas pump would save all of us enough money to pay the cost of getting to the cooperative and would serve as a substantial incentive.
7. Items which many of us need only infrequently could be procured in cooperative ownership: house jacks, block and tackle, darkroom, etc.

"set aside for some to spend some time together: puttering, playing with kids, reading the paper, etc.

3. Perhaps one evening per week a cooperative could expect a few others to be at the cooperative: listening to music, watching color television, reading magazines, drinking coffee or wine, playing chess, whittling, knitting, etc.
4. Times should be reserved for celebrations (NRCS day, Thanksgiving, Midsummer, etc.) and frolics (in nature or elsewhere).

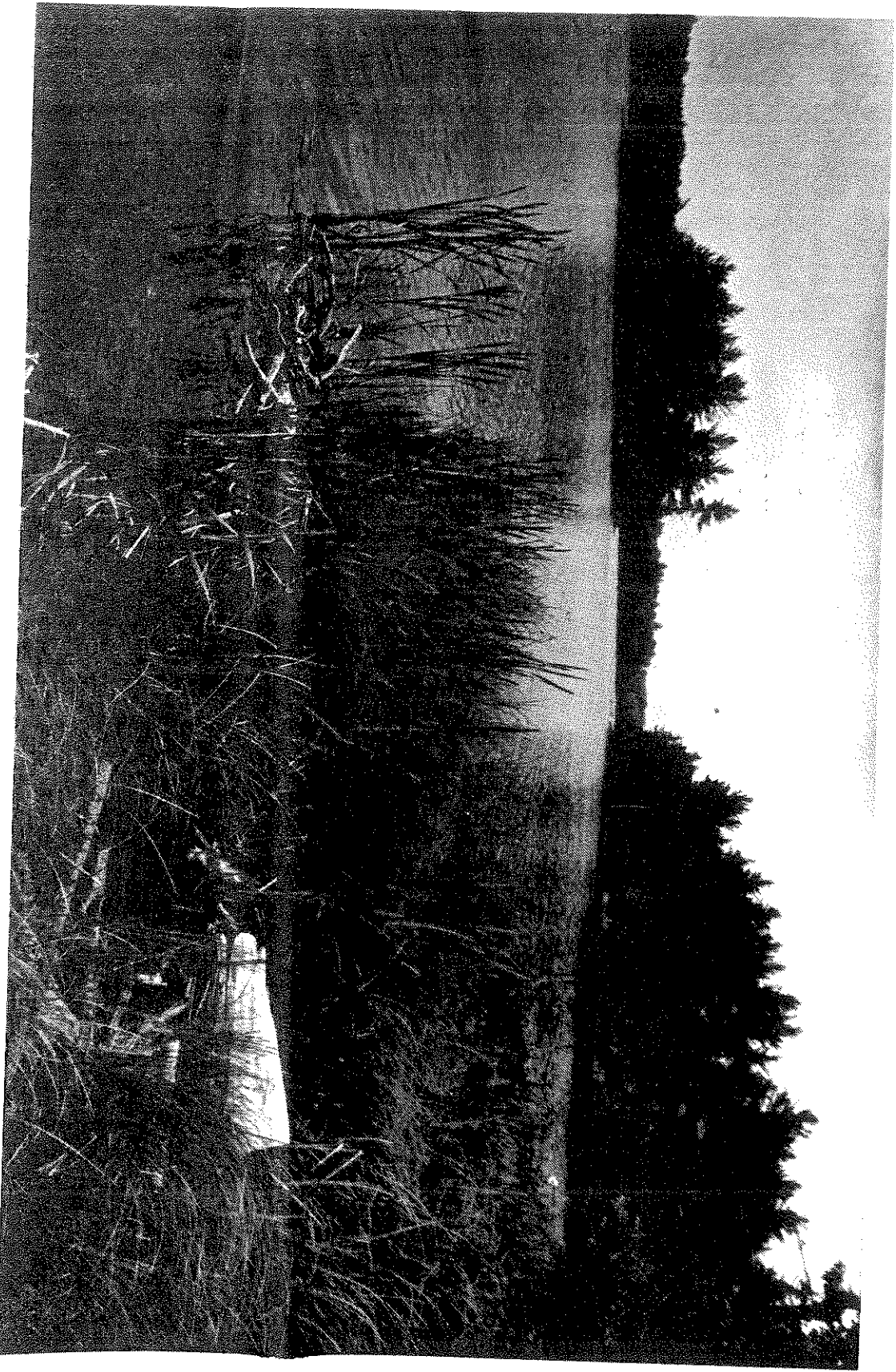
Further Possibilities

or Nixon era can be brought back to life.

9. A store, a retreat for city friends, the publication of a small journal all seem somewhat possible.
10. Perhaps we all need a surrogate religion or group therapy. We could discuss it.
11. And so on, for several sheets of paper, in all likelihood.

Beginning

In purely economic terms, the NRCS can be a success. The costs of the undertaking can be somewhat more that offset by tangible, reasonably



Labor

1. Cooperativists can exchange labor with one another: manual, skilled, child-care, artistic, professional, etc.
 2. Cooperativists can exchange goods for goods or for services.
 3. Cooperativists can labor cooperatively for a share in the result: digging a pond, starting beehives, sugaring, making cider, making preserves, etc.
 4. Cooperativists can labor for the cooperative, for the pleasure of all cooperativists with the reasonable expectation that others will do likewise.
- Pleasures, etc.
1. At least one meal weekly should be enjoyed more or less together.
 2. One day of the weekend could be

All of the above seem at least nearly capable of being brought about. Following are less refined ideas which have varying possibilities of being developed.

1. A cooperative garage and/or wood working shop can be established.
2. Kids or animals can be loaned or borrowed.
3. Community, political or environmental activities might be organized.
4. Crafts, dance, yoga, and many other group or individual activities will undoubtedly find greater opportunity for expression.
5. Transportation can be greatly reduced by cooperativizing "errands".
6. Films and interesting people can be shared by the cooperativists and others.
7. A cooperative farm could be begun.
8. Perhaps a consciousness in us which was killed in the Hoover, Eisenhower,

measurable savings. Were this the only reason for creating the cooperative, our effort would probably be only marginally worth it.

But the personal, emotional, psychological and intellectual factors are naturally more important. And it is these that should be given primary consideration in pondering the benefits of beginning a cooperative.

Note

All of the above necessarily reflect the writer's views and attitudes about things. But no dogma is meant to be set forth. All alternatives are still open. The only question is whether or not we want to give an idea something like that set out here further, more serious consideration.

By Neville Woodruff

ANNOUNCING: A MEETING TO FORM A WORK SUPPORT COMMITTEE FOR THE COMMUNITY OWNERSHIP AND CONTROL PROJECT
AT NEW ENGLAND A.F.S.C. (Contact: Karl Davies, A.F.S.C., 48 Inman St., Cambridge, Mass.)

WHEN: Saturday December 16, 11:00-4:00 Where: Collegiate Religious Center, 19 Schussler Rd., Worcester, Mass.

COMMUNITIES:

COMMUNITIES as we conceive it is a unique magazine-describing and discussing communes, co-ops, collectives and the concepts, ideologies and theories dealing with our efforts to build a better world - a peaceful one in which all people will be able to live happy, productive lives without exploiting others. Throughout the nation, people concerned with radically changing their lives are shifting their emphasis from communes to community. It will be our intent to encourage this movement, helping community become a solution to the problems of society. COMMUNITIES will be a forum for the exchange of experiences, feelings and ideas between people and groups interested in community. This should provide a vehicle for the communication necessary to strengthen the movement.

COMMUNITIES represents a giant step towards the formation of an intercommunal communication network. Some exciting things happened at the Twin Oaks conference on communities last July. Among them was the joining of forces by several of the North American collectives involved with publishing information about communalism. Representatives from these groups met and decided to form a cooperative which would publish a single bi-monthly magazine reporting on the movement from inside that movement. Three of these groups which were then publishing on their own have ceased working singly to produce this magazine. Those of you who have been trying to keep abreast of the news by reading Alternatives.

Communitarian, and/or Communitas will be better informed of developments by obtaining COMMUNITIES.

How did it come about? When we gathered to discuss our mutual predicaments with competitive efforts, we knew that cooperation was necessary. It was a matter of deciding how extensively we could work together and support one another. As the discussion progressed many individual concerns were reconciled and the path for merging opened. The more we talked, the more we were able to resolve matters, and eventually we agreed on this project for total cooperation amongst us. It was a happy moment. Those of us attempting to build alternatives from a basis of cooperation were coming together and creating an organization that was truly representative of our values.

The various collectives will be contributing to the magazine in whatever way they can. Specific tasks were decided upon for each of us with all being involved in various facets of production and administration. By sheer weight of numbers, we have great advantages of energy. We are seven collectives form around the country and are eager to expand our numbers. As of this printing we represent collectives from the Alternatives Foundation, Communitas, Community Market (a branch of the North American Student Cooperative Organization),

Twin Oaks and Walden Three. Our business offices will be operating from Twin Oaks in Virginia; our distribution from Yellow Springs, Ohio; our printing will be handled from East Lansing, Michigan; and the editorial offices will be northern California and Yellow Springs. When we tell our friends about these developments, they are astonished at the complexity of such an organization. We see it as a positive attempt to decentralize the publishing effort to allow us to provide the maximum number of people with the most timely coverage.

With COMMUNITIES then, we hope to effectively combine not only the resources but also the energies of all involved. Alternatives, Communitas, and the Communitarian have ceased publication. In their place is a more comprehensive, up-to-date journal that will bring the best of the old, blended in a format that will be both highly informative and entertaining.

The Community Publications Cooperative is sending out 25,000 brochures describing the birth of COMMUNITIES and our goals, which are:

- 1) Publication of COMMUNITIES, a bi-monthly magazine devoted to the communal-community movement, new and old.
- 2) Creation of an alternative distribution network for books and magazines.
- 3) Creation of a publishing house to enable writers within the new community movement to disseminate their ideas to interested people.
- 4) Creation of Community Bookshelf, a mail order service offering for sale every book in print about community.
- 5) Continuation of the Community Loan Fund for appropriate groups to borrow from at low or no cost to borrow from at low or no interest.
- 6) Promotion of local and regional land trusts to assure that land remain within the community movement.
- 7) Encouraging the formation of regional groups (like New Community Projects in Boston) to promote alternative living patterns.

COMMUNITIES is coming up with...

#Commune Directory: a comprehensive, up-to-date list of communes and communities throughout the U.S.

#The Community Land Trust: a comprehensive review and essay based on a just published guide to land trusts.

#Camp Hill Community: a pioneer therapeutic community and its innovative work with retarded children.

COMMUNITIES needs first hand, in depth reports from the members of existing communities. Please send articles and subscriptions to: COMMUNITIES P.O. Drawer 426
Louisia, Virginia 23093

BY THE PEOPLE WHO LIVE IT!

Absentee Ownership

of Maine Industry Growing

The proportion of Maine's manufacturing industry owned by firms headquartered outside the state grew dramatically during the 1960's according to a study by the Center for Community Economic Development, a non profit research institute in Cambridge, Mass. In 1958, 53 percent (19 out of 36) of the firms in the state employing more than 500 workers were owned by outside corporations. In 1969, 74 percent (32 of 43) of such firms were absentee owned.

Among firms that employed more than 250 workers in 1969, all 14 firms in the pulp and paper industry and all four firms in the rubber and plastic industry were owned by outside corporations. Outside companies owned 6 out of 7 firms in the ordnance and electrical machinery industry and 2 out of 3 firms in the fabricated metals industry. Even in the older Maine businesses such as textiles and leather, absentee owned firms predominate. Only in the food and woodworking industries does local ownership prevail.

The report also examined the relationship between jobs and absentee ownership. It found that among establishments with 500 or more workers employment in absentee owned firms rose only 8 percent between 1958 and 1969, while among locally owned firms employment rose 82 percent. In the shoe industry, employment dropped 12 percent among absentee firms and rose 110 percent among locally owned firms.

Economist Michael Booth, author of the report, notes that "it is not unreasonable to suggest that an absentee firm has a greater tendency to draw money, talent, and other resources out of a local community as a perpetual return on its original investment than to put such resources into it." He cites other research studies showing that outside owned firms are more likely to purchase their materials, do their banking, and hire their managers from outside the local community than are locally owned firms.

Thus, public policies aimed at subsidizing outside industry into the State may not be wise. Booth also points out that subsidization of local businessmen has limitations since the major benefits go to only a small number of individuals.

The report concludes that it may be better to encourage the growth of community owned enterprises such as cooperatives, community development corporations, and land trusts, than "either highly mobile, absentee controlled firms or local individually owned and controlled enterprise."

Copies of "Ownership of Industry, The Maine Case" are available from the Land Trust Office.

Next issue of the ADVOCATE will feature an article on viewing New England as a colony, written by Geoff Faux of the Center for Community Economic Development, Cambridge, Mass.

Henry Thoreau

on Katahdin

1846

According to Jackson, who in his capacity of geological surveyor of the State, Ktaadn "is then evidently the highest point in the State of Maine, and is the most abrupt granite mountain in New England." The peculiarities of that spacious table land on which I was standing, as well as the remarkable semi-circular precipice or basin on the eastern side, were all concealed by mist. Occasionally...the wind would blow me a vista open, through which I could see the country eastward, boundless forests, and lakes, and streams gleaming in the sun, also new mountains in sight in that direction.

The tops of mountains are among the unfinished parts of the globe, whither it is a slight insult to the gods to climb and pry into their secrets, and try their effect on our humanity. Only daring and insolent men, perchance go there... their tops are sacred and mysterious tracts... Pamola is always angry with those who climb to the summit of Ktaadn.

The mountain seemed a vast aggregation of loose rocks, as if some time it had rained rocks, and they lay as they fell on the mountain sides, nowhere fairly at rest, but leaning on each other, all rocking-stones, with cavities between, but scarcely any soil or smoother shelf. They were the raw materials of a planet dropped from an unseen quarry, which the vast chemistry of nature would anon work up, or work down, into the smiling and verdant plains and valleys of earth.

At length I entered within the skirts of the cloud which seemed forever drifting over the summit, and yet would never be gone, but was generated out of that pure air as fast as it flowed away; and when, a quarter of a mile farther, I reached the summit of the ridge, which those who have seen in clearer weather say is about five miles long, and contains a thousand acres of tableland, I was deep within the hostile ranks of clouds, and all objects were obscured by them. Now the wind would blow me out a yard of clear sunlight, wherein I stood; then a gray, dawning light was all it could accomplish, the cloudline ever rising and falling with the wind's intensity. Sometimes it seemed as if the summit would be cleared in a few moments, and smile in sunshine.

Abenaki

Tale

A young Abnaki girl loved Katahdin, imagining that it was a strong, handsome young man and praying that he would some day come to her. One day she went blueberry picking alone and failed to return; three years later she came into camp with a beautiful baby boy in her arms, who was marked by eyebrows of stone. Despite the gossip of the village, she gave no explanation of her absence and would not name the father of her child. The boy grew in beauty and stature and gradually the village people discovered that he had miraculous power; if he pointed his finger at bird, fish, or animal, it died. He rarely exercised this power, however, until one terrible winter when there was little game and what there was fleet and hard to kill. The mirrors of hunting accomplished by the small boy set the tongues wagging afresh; night and day the women, old and young, teased the mother, and such was their curiosity about the boy that they forgot how much they owed to his prowess and made insinuations about his paterinity. Tired and angered by their cruelty and ingratitude, the mother at last burst forth: 'Fools, your folly kills you! You must have known from his eyebrows that this was Katahdin's son, sent to save you.' And she took her god-child and departed forever; from that time on the Abnakis were a doomed race, the white men stealing their hunting grounds and in time exterminating them.

In The

MARITIMES....

The Nova Scotia Community Land Trust is continuing in its search to become a reality. Paul Armstrong of Halifax has been working on the Trust as a job for a six week period. Recently we received word from Nova Scotia friends as to their progress.

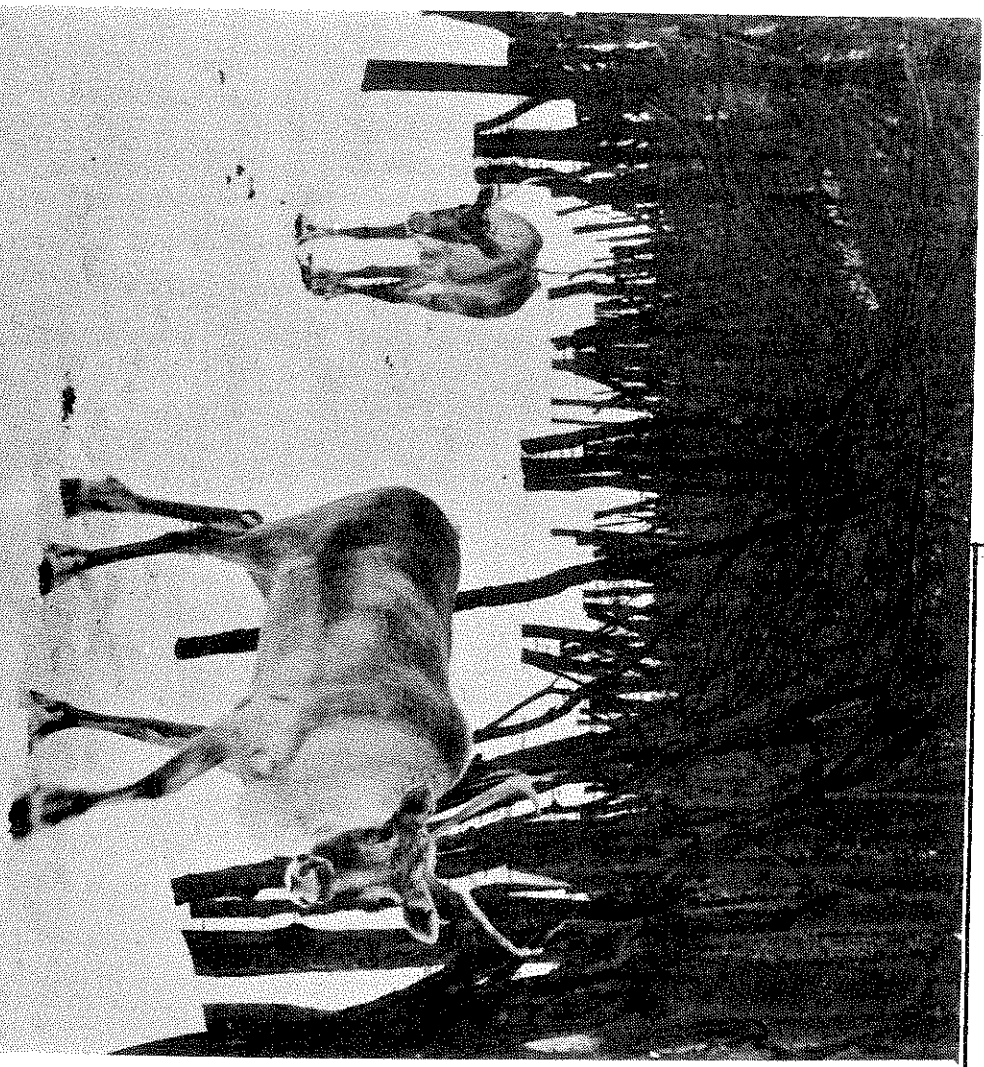
"We have seen that many of the concepts and the approach of the "Land Trust", have sprung from the American environment and problems, and we have been trying to adapt these ideas to our uniquely Nova Scotian culture and situation.

"We saw several broad goals to be accomplished over the winter and spring:

1. Information gathering
 - attaining a broad understanding of the natural and human resources in Nova Scotia
 - to explore the organizational and legal structures open to us
 - to educate ourselves and lay the groundwork for the goal of becoming a corporation
2. Broadening our support base
 - to develop a coherence as a nucleus for a future Land Trust
 - in Nova Scotia as a whole, aiding the development of a regional consciousness
 - publicizing our policies, concepts and activities to enlarge the people base
 - to develop financial, legal and technical contacts which are essential to the Land Trust process
3. Develop a solid financial base"

The next meeting of the Land Trust will be 12-14-1972. Paul Armstrong of 2415 Connaught Ave., Halifax is a good contact person.

Obadiah



LETTERS & COMMENTS

Dear Staff,

Thank you for sending Bob Swann's book and the other material. I have been extremely interested in the land trust concept for the last couple of years. However before getting too involved in an organization such as the Sam Ely Trust, I would like to know more about the members and goals. Frankly the newspaper was useful to me only in identifying Sam Ely. Probably because of my legal training, I am more interested in the practical aspects such as where the trust is considering to obtain land. But, let me offer some of my thoughts as to why I would advocate land trusts.

First the negative: I am in sympathy with a "Maine for Mainers Only" campaign such as proposed by KPOOM, but would not advocate it, and believe it entirely illegal. I would not organize a land trust for the purpose of promoting world peace as did the founders of the Voluntown Peace Trust because I consider that provision meaningless. At present we hardly need a model nature preserve with the paper companies holding 50% of Maine. Finally I am concerned that many land trusts are established solely to give the organizers the wherewithal to obtain communal land for their own purposes.

I support the concept of private ownership. The U.S. government holds millions of acres of land in trust but has consistently violated its fiduciary obligations by its leasing arrangements to oil and mining interests. I look to a citizen-founded land trust as a means to curb governmental and private abuse of land. I am concerned that so many native mainers are being squeezed off their lands by high taxes; that so much Maine land has become the private preserve of wealthy out-of-staters; and that so many unsophisticated small towns and land developers. The purpose of a landtrust should be 1) to tell people how they can keep private ownership of their land and raise the needed tax monies by leasing to out-of-staters and to provide the legal expertise which they otherwise would be unable to obtain; 2) to acquire land in trust for those people that otherwise would be forced to sell and move; 3) and most important, to lobby for com-

prehensive zoning programs and public acquisition of property.

You are faced with many practical problems. Debentures would only sell to philanthropists unless they were issued as 1st mortgage bonds- ones that would allow the trust land to be sold for the benefit of the bondholders should the venture not have the resources to redeem the bonds when due. Such financing would be a sword of Damocles suspended by a hair of the bondholder's goodwill. The most important function of private ownership for the people apt to be trust tenants is its availability as collateral. Trust ownership would protect the land from the tenant's creditors, but would also deprive him of the means of securing loans to build on the land or to improve it. The trust probably won't have the assets to make the desired loans, and should it seek monies from financial institutions for the tenant it will be opening the property up for potential foreclosures or liens. How does a small landowner, who donates the land on which he lives to the trust benefit? The trust will pay the property taxes and credit the same amount against the value of the land he donated, but what happens if the trust has no liquidity and the tenant wants to move to another part of the state? There is an additional problem of land use. Suppose a trust member abhors snowmobiles and another member owns several. What about use of the land by non-member hunters? Exclusion of would amount to essentially the same practice shown by the importation of "No Trespassing" signs by out-of-staters. Ad Infinitum.

I hope that I haven't been too negative. I hold great faith and hope in the land trust concept, and hope to be able to contribute my legal talents to such a cause and especially to the promulgation of local zoning ordinances. But I would like to know more about how you people have (or intend to) attack the myriad of practical obstacles. As I mentioned above my interest is not so much in the social justification and philosophy as it is in the practical benefits to Mainers and its implementation.

Sincerely yours,

Jim Patterson, Lexington Va.

QUESTIONS TO THINK ABOUT

1. Acquiring land
How do we find out what land is available? Should we concentrate on acquiring one large tract of land, or are small separate pieces of land acceptable?
The Community Land Trust lists the following sources of land:
 1. Underused or misused federal land.
 2. Government subsidized private land.
 3. Ecologically concerned private owners.
 4. Tax sale land.
 5. Legislative action
 6. Straight purchase
 Should the resource committee organize regional fund raising? If you have a copy of the The Community Land Trust, you can refer to chapter 6 for a discussion of the 6 possibilities.
 11. Standards of Land Use.
 - a. Ecological considerations such as control of pollution and restrictions on thuse (depletion) of natural resources.
 - b. Social Planning
Schools, medical care, recreation, co-ops, community development.
 Chapter 8 of The Community Land Trust deals with land use.

We need to make distinctions between things we should be doing now, and projects that are long term. We also need to think of specific functions of the resource committee and specific projects for individual members of the committee. In the beginning our discussions are bound to overlap and repeat the same things that are discussed in the board meetings. As we get to know each other, and find out the different areas of particular interest and expertise of individual members we can organize ourselves so that the board can draw on our research and ideas we come up with in our discussions.

Janet Ciano
Rockport, Maine

I see the Land Trust Community as the only way to develop a new American economy, politics and culture.

This is not to say that every one in the country will someday live in community, but it is only in community that pioneers will find the economic and political power to work out their ideas.

It will be possible for Land Trust Communities to pioneer in alternative energy production, organic farming, alternative transportation through community bus service and motor pools, alternative medicine through community clinics and hospitals, alternative marketing and manufacturing, alternative insurance and alternative education.

These things can only be worked out in strong, land-based communities, and they will be of vital importance to the rest of the population outside.

Peter Tripp
Stonington, Connecticut

Participation

What can a member do who wants to advance the Trust--now that a Trust Board has been established, and now that there won't be another general membership meeting of the Sam Ely Community Land Trust for a year. There are several possibilities.

1. He or she can join one or both of two committees of the general membership that were organized in workshops at the November 4 founding convention in Vassalboro. These committees are a General Resource Committee and a Technical Advisory Panel.

The General Resource Committee is charged with exploring facts and feelings about land use; and with developing possible guidelines for the Board's use in selecting land and in choosing among various groups who may wish to move on the Trust land.

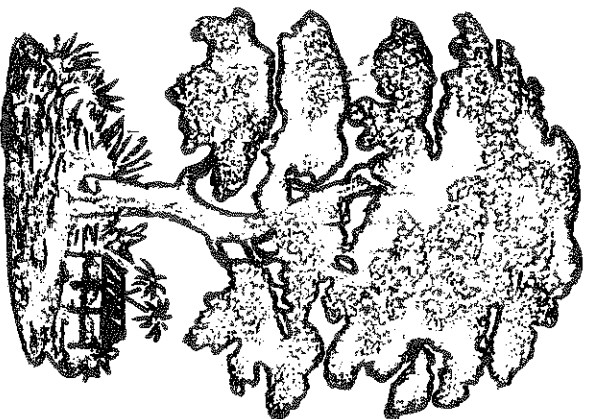
A note to Ms. Janet Giano or the Brunswick office will yield more information. Janet's address is: Mechanic Street, Rockport, Maine.

The Technical Advisory Panel was formed by about twenty people at the Vassalboro conference. They represent all together a large variety of special skills relevant to Land Trust concerns; skills in forestry, law, medicine, organization, finance to name a few. Those with special skills are urged to contact Professor Lee Young at Bowdoin College, in Brunswick, or the Brunswick office.

2. Writing and leg work and skills associated with turning out a newspaper are needed for the Maine Land Advocate. People interested are urged to contact Bruce Carlisle at 418 Hammond Street, Bangor, Maine, or the Brunswick office.

3. The Trust needs people in as many towns and counties as possible who will take charge of raising money in their locality for the Trust. More on this after the Board meeting on December 2 in Bangor.

4. Members can/should familiarize themselves with the office in Brunswick and the office staff. (we're in the process of establishing a resource center on land and land issues). A visit while you're in town is a helpful thing in itself, and can lead to interesting things to do. If you are coming from far away, drop a note first, chances are an overnight could be arranged.



MAINE LAND ADVOCATE STAFF

Bruce Carlisle	John Rensenbrink
Lulu Chamberland	John Newton
Randy Curtis	Wes Nickerson
Ralph Greene	

With Thanks to Maine Times

"People struggle for a new society when there is vision, and the visions are developing now...and communities are developing now. People work hard for change when they see disaster in the present course, and scientists are painting that picture now."

"A mass movement for fundamental change is possible. We can join that revolution for life, and at the same time live the revolution."

GEORGE LAKEY, 1971

"We are ancestors of our children's children... Will and patience our ancestors have... We are what we do... We are children... Today we look at work we must do... Yesterday we saw the work that still needs doing... Feeling oppressed of the ill-regulated power... But tomorrow we are the world. Controlling and tuning... Meeting balance, feeling the touch of truth... Our strength belongs with Mother Earth Who knows the spirit world..."

Deanna Francis
Passamaquoddy

Friends: We are trying to put together a good working office and research center for land concerns. We've gone a long way in getting used tables, chairs, recycled chairs, etc. We do need some help in getting some things together to help us along. Perhaps you might help. Write to us if you could help with any of the following. If it needs to be picked up we'll see if we can arrange it.

1. Filing cabinet
2. Book cases
3. Newspaper subscriptions from across the from local and regional areas to build a clipping file
4. Book by David Smith entitled Lumbering in Maine and published by the University of Maine, Orono. Cost--\$9.00

"In Maine 12 corporations own 52% of the land; and 83% of Maine land is owned by out-of-staters." That means that Maine people own only 17% of the land in Maine.

The Adventures of
SAM ELY
&
FRIENDS
HAMPSHIRE COUNTY, MASS
1782, where folks were
having a hard time
making ends meet

ENTER SAM ELY
LET US OVERTHROW
THE POWERS THAT OPPRESS
US SO !!
TREASON

BE GOOD
ADMONISH
whereupon he was
imprisoned for
TREASONABLE PRACTICES

SAM ESCAPE FROM
BEHIND THOSE COLD,
CLAMMY BARS?
THE POOR FOLK OF
HAMPSHIRE COUNTY
SURVIVE ?!!
THE LAND TRUST MEET
THE NEEDS OF MAINE?
THOU WAIT TILL NEXT
MONTH TO FIND OUT?
WELL BE

COALITION FORMED

A coalition for land reform has been formed in Maine involving many different organizations and concerned individuals throughout the state.

Following are the minutes of the first meeting of the Coalition. The second meeting is on Friday Dec. 1, in Skowhegan. The Land Advocate will report meetings and activities of the Land Reform Coalition.

Following the minutes are the Statement of Aims of the National Coalition for Land Reform of which Geoff Faux is also a part.

MINUTES - OCT. 27, 1972

First meeting of the Maine Land Reform Coalition in Augusta.

The Land Reform movement in Maine took a step forward on October 27, 1972, with an important meeting in Augusta to begin the formation of an organization that may come to be known as the Maine Land Reform Coalition. Twenty-four people from around the state (and a couple of welcomed out-of-staters) representing several different organizations and agencies met to begin to define what it might mean to advocate Land Reform in Maine.

Seven people came from the planning committee of the Maine Community Land Trust (Sam Ely). They included John Rensenbrink, Randy Curtis, Do & Lissa Yerxa, Lulu Chamberland, John Newton, and Ralph Greene.

Pine Tree Legal Assistance had representatives from five of their six area offices around the state. George Johnson from Skowhegan, Neville Woodruff from Portland, Pete Thaxter from Lewiston, Bruce Carlisle and Jim Skillings from Bangor, and Russ Christensen and Chalmers Hardenbergh from Presque Isle. The only Pine Tree office not represented was Calais.

Ron Poltras came from the State Planning Agency, James Connors from the Land Use Regulation Commission, and Bill Reed from a Coastal Planning group.

Several Poverty Program (OEO) workers were there: Robert Lawrence from Coastal Economic Development, Inc. in Bath, and Dick Simcock & Roger Sinskie from Franklin County Economic Development Community Action. JanesPlatts from

Rockland represented a fisherman's coop, Linda Capone, from Lisbon, was most interested in the political aspects of Land Reform. Rinker Buck was writing a story for the Bowdoin Orient.

Geoffrey Faux, a member of the National Coalition for Land Reform came up from Cambridge, Mass. Also making the journey north was Bob Swann from Ashby, Mass., and author of the Community Land Trust A Guide to a New Model for Land Tenure in America.

We discussed many important issues:

1. Property Tax

Several people expressed an interest in property taxation. Property tax reform will be an important issue in the coming legislative session.

The Governor has a study committee preparing legislation. The paper companies (and owners of the wildlands) are under assessed. We want a "fair" tax system.

2. Housing

Housing, especially rural housing, is an important part of land reform. Many people can't get land and financing. Others with a home and land have difficulty holding on to it.

How can we speak to this? Tax reform can help people to afford the tax burden on their home and land. What kind of legislation can be passed to deal with the speculator?

3. Coastal Ownership Patterns

The issue of ownership of the Maine Coast was raised. Bill Reed, who is completing a federally funded study of the ownership of the Maine Coast told us that of the 4,058 miles of Maine Coastline (the Maine Coast is 210 miles long as the crow flies) only 34 miles is publicly owned (two thirds of that is in Acadia National Park). Maine has only 3 miles of public beach on the coast.

4. LURC

If the Land Use Regulation Commission is to be more effective it needs our help. LURC doesn't have the resources it needs to do its job.

5. Baxter

We also talked about the deal Great Northern was about to make with the Baxter Park authority to cut pulp in the Park. This is a currently hot political issue that we ought to move on.

6. Public Lots

The Attorney General's office is

still sitting on a study of the public lots. They say its a "working paper" and not for public use. The conclusions have been released by Tom Gibbon, a Portland law student who worked on the study. We ought to get the whole report released under the state Right-to-Know Law.

Bob Lawrence talked about land ownership patterns and forestry management in the State. (Bob will have an article in the Advocate's next issue on this.)

Next meeting date is Dec. 1.

submitted by John Newton

STATEMENT OF AIMS

The National Coalition for Land Reform brings together citizens and organizations from all sections of the country who recognize the need for a more equitable distribution of land in rural America.

Coalition members believe that ownership of land by those who work and live on it is the key to alleviating rural poverty, easing urban overcrowding, reducing welfare costs and unemployment, protecting the rural environment, and building a stronger democracy.

Through educational, legal and political action, the NCLR seeks to:

- assure existing small farmers a fair return, and increase the number of self-employed farmers
- encourage agricultural cooperatives
- combat corporate feudalism
- make government and financial institutions more responsive to working farmers and the rural poor.
- promote small-town businesses and rural economic development under local control
- preserve open spaces and diminish use of toxic chemicals
- In particular, the NCLR seeks
- enforcement of acreage limitations
- application of antitrust laws to agriculture
- re-structuring of tax laws and subsidies to favor working farmers rather than large land owners and speculators
- new laws enabling rural Americans to acquire a proprietary interest in their local economies

Maine Community
Land Trust Planning Committee
Sam Ely Community Land Trust

P.O. Box 116
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