

--Sam Ely--

MAINE LAND ADVOCATE

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MAINE LAND REFORM THROUGH COOPERATIVE ACTION

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CONCEPT OF LAND USE

It was with the arrival of the white European that the concept of land "ownership" was first presented to the Penobscot.

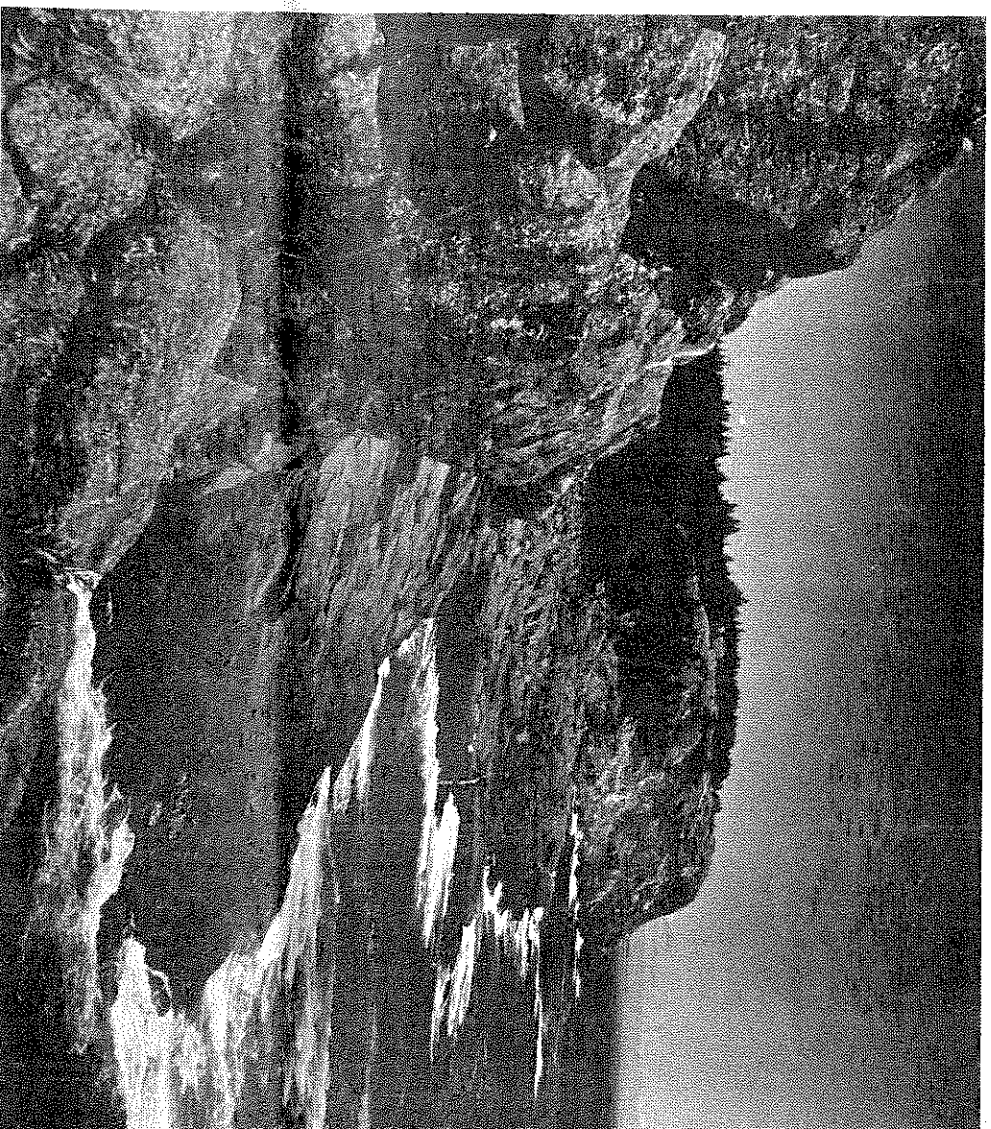
Prior to this arrival the land was believed put here by the Creator to sustain life both for the Penobscot and for the non-Penobscot. It was not at all uncommon, and in fact was the usual practice to travel and hunt for food beyond the various river systems inhabited by other "tribes." (It should also be remembered that many of these other "tribes" were in fact part of the same family of people as the Penobscot. It was the white man and not the Indian who distinguished between one "tribe" and another "tribe" according to what river the "tribe" in question resided on or near.)

Food, no matter in how short a supply, was always shared with visitors from away. Occasionally there were problems between the various tribes but it was after the arrival of the white European that one tribe was actively set against another, all to the benefit of the French, English, etc. The dispute would sometimes be over land, but if this were the case, it was usually, if not always, initiated by either the French or English.

It was because of this open concept of land use, that the Penobscot and other tribes welcomed the white European and kept him alive for the first several years. Finally, after the whites kept pushing and were able to convince the Penobscot that their concepts of land use controls differed, the Penobscot sat at the treaty table and gave up certain lands for the guarantee that what was retained would remain with the Penobscot for as long as the rivers flow and for as long as the grass shall grow.

Apparently all the rivers in what is now Maine stopped flowing on occasion and the grass stopped growing at intermittent intervals because conference after conference was held and treaty after treaty was signed always to the detriment of Penobscot land holdings. (by this time the Amnashagunticook, living along the Androscoggin River gave up, abandoned thier lands, and made a permanent move to Canada, only making a yearly summer visit back to their ancient lands for several years.)

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THIS LAND IS YOUR LAND, THIS LAND IS MY LAND ???

FROM PROPERTY TO TRUSTERY

A community land trust will come into being in Maine on November 4-- if all goes well. Principles and purposes will be discussed and adopted at a convention in the Grange Hall at East Vassalboro. A 24-person board-- responsible for managements, finance and policy making--will be selected partly by lot and partly by election. Basic guidelines for the use of Trust Land will be agreed upon and formally adopted.

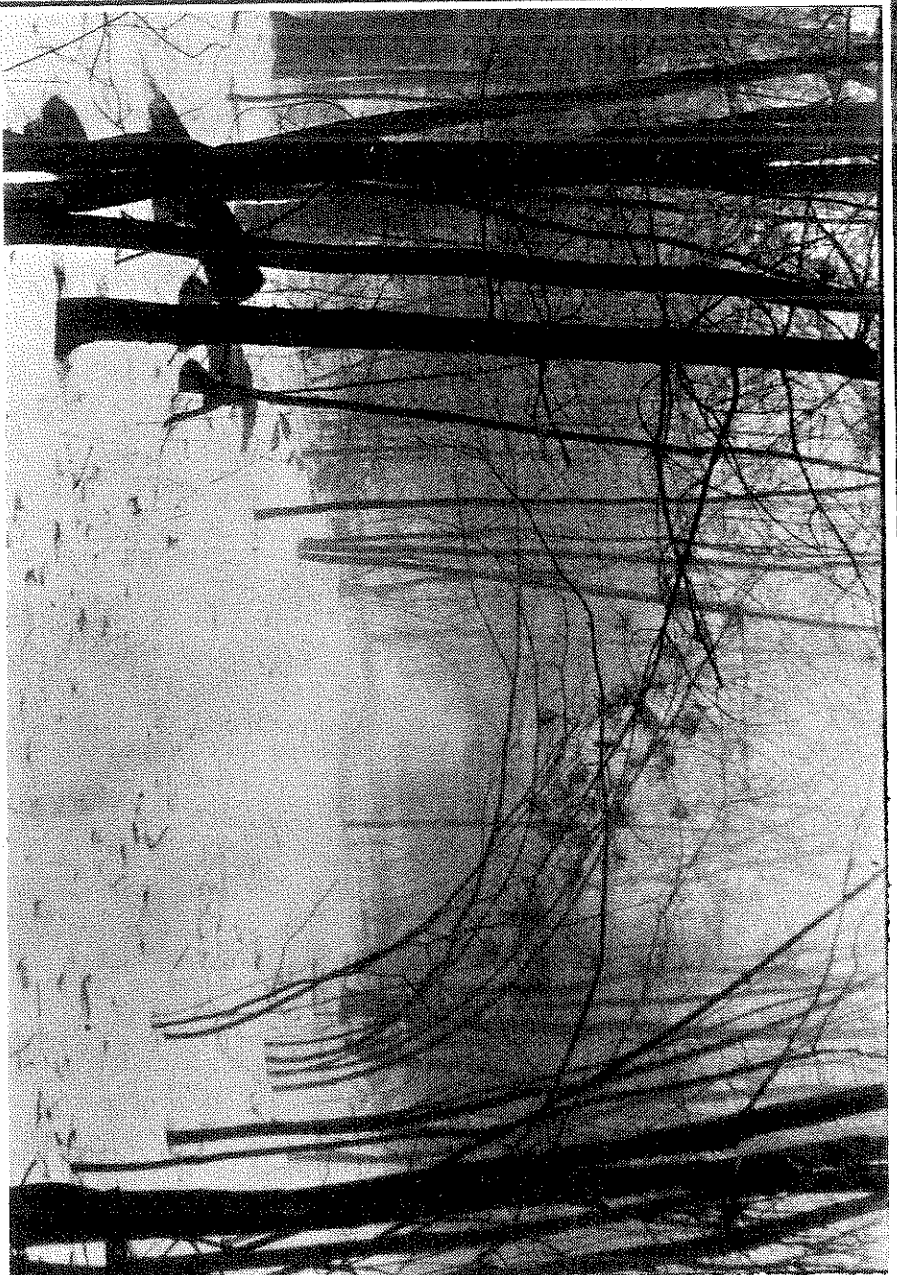
This event, which is the culmination of seven months of exploring and planning, may be seen as part and parcel of practical search nation wide for effective ways of assuring that land be put to good use--that land be preserved from exploitation, speculation, destruction, and absentee ownership.

Who owns and controls the land and why? This is coming to be seen more and more as the central question in struggles around the country for protection of the environment, community economic development, better housing, alternative life styles. and good food production.

The best example of a land trust is the Jewish National Fund which owns 60% of the land in Israel and leases it mostly to kibbutzim and moslavim--long term, at cost. Several American Indian tribes hold their land in trust. There is a 5,000 acre land trust in Georgia being developed as a moslav type community. Another trust in the Boston area serves the Project Place Community. Many people buying land in the country are considering buying it through a land trust. Some land owners are thinking about converting their property to trustery.

The land trust and the idea of trustery assume that all natural resources (land, atmosphere, water, natural forests, minerals of the earth) belong to us all, and that we are to use these resources carefully, with thanks, and with consideration for future generations. What comes into existence as a result of human labor is property--all else is trustery.

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"I would like the isolation of acres about me..."

Photo by Ned Smith

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to trustery

There is another basic principle: that people have the right to have direct input into the decision making process wherever their lives are affected. The policy making board of the land trust includes therefore both those who live on the land held by the trust and those from the broader community. In addition, the people on trust land have the right to run their own affairs--though of course the lease assumes their commitment to policies and practices which are ecologically sound and economically non-speculative.

The money to buy land may come from various sources. Churches and universities for example have invested in various land trusts; and they may do so in increasing volume, given the pressure they are under to take their money out of investments in war contractors and put it into socially meaningful investments. On the other hand, the New Community Trust in Boston, which serves the Project Place Community, referred to earlier, has raised all its money by selling notes to supporters (6 1/2% interest per year, payable in twenty years). People thinking about buying land in the country could pool their money. Foundations could be tapped, especially if something particularly innovative were to be done with the land. Some land would be received as gifts. A land reform movement could demand that government and other unused lands be given or sold cheaply to a land trust. State or federal government could back bonds issued by land trusts. Local governments might want to create land trusts to hold and manage land within their political boundaries.

The board of a land trust faces important policy decisions. A range of questions includes: Who does the land serve--specifically?

What land should be purchased?
In what form should people be encouraged to invest in the land trust?
Should land users be charged extra to finance expansion of

the Trust?

What relations should the trust have with community economic development (business, industry housing, farming, crafts)?

How aggressive should the trust be in the area of land reform?

What provisions are made for persons who move off trust land and how should compensations be made for improvements made on the land?

What provisions should be made for inheritance?

On these and other matters that come up, the board must report periodically to the Land Trust's membership. In Maine this will occur every six months. Any person in Maine can become a member by paying nominal dues subscribing to community land trust principles and participating in its deliberations.

As for Board membership, provision is made in the by-laws as worked out this far, for approximately equal representation of men and women. Provision is also made for the guaranteed representation of the following: young people; people who live on trust land; people who feel a particular need to defend the interests of the land above all; people with expertise relative to land trust concerns; and any group of persons with a land trust perspective who feel a need to form a caucus around a particular interest.

Finally, the meaning and being of the land trust lies with the people who come forward and develop and support it in small ways and larger ways. The formula is grass roots plus good leadership--meaning efficiency, common sense and caring.

The intention, and thus far the partial reality of the land trust, in Maine is the inclusion of a cross section and variety of people. Some emphasize conservancy and the wise recreational use of land. Others want to pursue new life styles, home-steading the land, whether in communes or in some form of cooperative neighborhood endeavor in which the basic pattern is the nuclear family;

others stress low income cooperatives; and still others want to implement the new town concept, a venture that includes agriculture and light industry, provides a variety of work for people from a variety of backgrounds in a variety of living arrangements, and which includes people who commute to jobs on the outside and in this way support the new town. All of these interests and kinds of people are welcome and are needed by the Maine Land Trust. The thrust will be the acquisition of different types of land in different areas in order to accommodate this variety.

The land trust is thus an umbrella What interest or interests receive priority at any given time partly depends on who takes initiative first and how well; and partly on the overall commitment of the entire trust to all these interests--that is a common perception of them as a unity of concerns comprising that many several expressions among the people for freedom, land, and dignity.

Questionnaires were sent during summer and early fall to about seven hundred Maine people. From the answers and comments that came back, and from the many meetings of interested people since April, there is evident a common spirit founded on some basic knowledge in common, and some basic beliefs.

People know, for example, that the great concentrations of corporate power--now more and more multinational in scope and character--are on the rampage in industry and agriculture. They know that this means the steady decline of personal freedom; the manipulation and squeezing of small producers in farming and business; the tying of the fate of the worker and his job to internationally motivated profit maximizing decisions; and the continued abuse of the land and our eco-systems. In addition, they know that as individuals they are powerless, and that governments are often too slow and tend to be under the sway of profiteers and the great economic powers. Such knowledge forges a sense of a common predicament and a common need to seek answers together.

There are also some common beliefs--belief in the dignity of each person and in the need, which is also the right, of each person to develop a sense of his or her own worth; belief in the values of neighborhood and community; belief in the decentralization and devolution of power of all kinds; belief in self-reliance and mutual trust; and belief that the quality of life is a question of far greater social importance than yearly progress in the accumulation of goods and services.

The land trust evokes and responds to such knowledge and such ancient beliefs. We shall see if the steady will is there to translate such knowledge and such beliefs into fresh and vivid practice.

JOHN RENSENBERINK

Note: It is acknowledged with thanks that parts of the above are based on materials supplied by the American Friends Service Committee in Cambridge and by Bob Swann of the International Independence Institute.

What's ITT doing in Maine woods?

DAVID GUMPERT Reprint from the Wall Street Journal

Eustis, Maine— The pain in Maine lies mainly in the mystery: Namely, why is International Telephone & Telegraph Corp. buying up the state?

Well, not exactly all of it, of course, but in the past two years an ITT resources development subsidiary, Raymond Co., has acquired large chunks of wild Maine backcountry and is seeking to buy more. True to form, ITT will say next to nothing about why it is buying the land. And Maine residents, mindful of the company's image as a memo-shredding, coup-plotting, behind-the-scenes mover and shaker, are getting downright jittery.

"I wouldn't be so concerned about it except it's so secretive," says Pat Fogarty, a community organizer in the Eustis area. Normally easy-going state officials also are edgy.

"They're so huge, and we're just a bunch of farmers," frets one of them.

ITT's land lies just north of this tiny (pop. 595) town in northwest Maine, a largely untouched area of heavily wooded mountains and sparkling streams and lakes. The nearest commercial development, the Sugarloaf ski area, is 30 miles south. Over the years, the land has been held as reserves by lumber and paper companies, who were sellers to ITT.

"If I were a developer, that land would make me drool," says James Haskell, executive director of a state agency that oversees unorganized territory. Many Maine people suspect ITT is drooling, too, which is why there is renewed vigor in the continuing debate over conservation versus economic growth.

That debate has added significance here because Maine's 10.6 million unsettled acres—nearly half the state—is probably the biggest expanse of unspoiled scenery in the Eastern U.S.

Exactly how much of it ITT controls isn't an established matter of fact.

A spokesman says the company owns "around 50,000 acres" and is leasing an additional 21,000 that it hopes to acquire eventually; that adds up to 111 square miles. However, the state's Land Use Regulation Commission, Mr. Haskell's agency, says it understands ITT owns 45,317

acres and leases 9,000. And the Maine Bureau of Taxation's records indicate ownership of 22,437 acres.

"This is what they've got and this is what they're going to be billed for in the 1972 taxes," says an official with finality.

The biggest worry, though, is what will be done with the land. ITT's chief spokesman within the state, Fred Baird, rides around the Eustis area in a telephone-equipped Jeep, but he isn't very communicative.

C.B. Cox, ITT's director of conservation, speaks of plans for "the long-term development of natural resources," and also mentions "a small wood industry" and "a timber management program". But when pressed for details, he says, "I'm really not in a position to go into it."

Fueled by this reticence, rumors and speculation fly. Among the guesses: a huge four-seasons resort; mines to extract some newly discovered mineral deposits; maybe even a self-contained "newcity" on the order of Columbia, Md. A state official tosses out possible clues by saying that ITT has informally discussed building a golf course, an airport, multi-income housing and a manufacturing project that would use every bit of a piece of timber, down to wood chips and sawdust.

Except for this plant, the clues fit another popular theory—ITT plans to build a plush retreat for its executives. The company already has put up a hunting and fishing camp on its land. It apparently is near a lake because an amphibious plane flies executives and their guests to the camp almost every summer weekend, say airport personnel in Augusta.

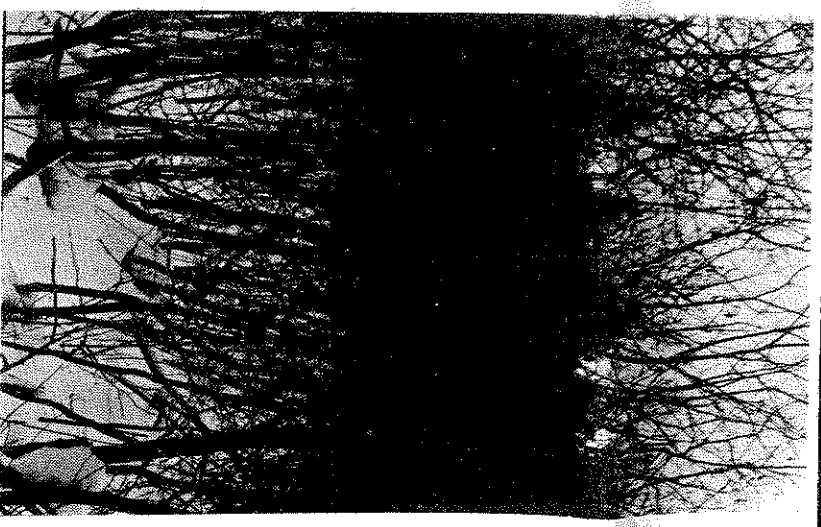
Whatever the plans, ITT has begun exercising its owner's prerogatives.

It hired a watchman and built a new log cabin for him and his family along the main dirt road leading in from the highway. A heavy chain is slung across the road at the house, and a woman comes out to tell unwanted visitors that if they proceed further it will have to be on foot. Several people with

vacation cottages on ITT land have been told their leases have been cancelled.

However legal it may be, such treatment doesn't sit well with a lot of residents. They might respond with uneighborliness of their own, hints Linwood Rolfe, owner of a sporting goods store in nearby Farmington. In late summer, he says, forest fires become more prevalent and local residents are often recruited to help fight them in the unorganized territory. ITT might find such help hard to find, he says.

The underlying fear, of course, is that ITT will buy more and more land, despite assurances from the company's Mr. Cox that the only additional land it wants is that which it has under lease. But residents here find it easier to believe such folks as Basil Powers, a farmer who owns 200 acres near ITT's holdings. He claims to have heard that big landowners nearby have been pressured to sell. He expressed the rumor-fed bitterness he shares with many of his neighbors: "This isn't going to be the state of Maine, it's going to be the state of ITT."



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Land use

Shortly after the Penobscot lost their six miles on each side of the Penobscot River from Old Town north a commission was established to create the state of Maine which was to assume all obligations from the Commonwealth of Massachusetts owing to the Indians living in what was to become Maine.

A new treaty was drawn up perhaps in violation of the United States Constitution, as was the treaty of 1818 between the Penobscots and the Commonwealth of Massachusetts, in which the Penobscots again were promised the right to forever keep their remaining tribal lands, undisturbed, for as long as they remained a nation, etc.

No sooner had Maine become a state in 1820, then the Penobscots were

pressured on all sides to give up lands to the state. On February 25, 1829

Smith Island was sold; then on February 19, 1831, the state "purchased" four townships and Pine Island. Finally on August 28, 1850, Penobscot land in Brewer was sold off.

Despite the continued erosion of a once large Penobscot land mass it is significant that the 146 islands still remaining to the Penobscots have always been held by them and have never been held by the state of Maine. The state of Maine may assume responsibility for control of the Penobscots, again in purported violation of the U.S. Constitution, but nevertheless at each treaty signing where the Penobscots were by necessity treated as equals, the Penobscots

might sign away certain land, yet the remaining land was always reserved to themselves, unlike many other tribes who would give up all of their lands, and in return would be given certain lands back by a state, commonwealth or federal government.

A question now facing both the Penobscot Nation and the state of Maine is, if there have been violations of the U.S. Constitution by the state of Maine as it is claimed how much more land should be returned to the Penobscots?

Obviously, a money settlement for damages would be easier, but there are still many Penobscots still living who look at land, Mother Earth, as more permanent and of more value than mere paper money.

Kenneth C. Thompson, Esq

COMMENTS:

"I think that the first piece or two of land should be used in a variety of ways to enable the trust to learn from experience the kinds of benefits and/or problems that might arise. Future acquisitions could then be made with specific goals in mind. I would definitely like to see a nature preserve as part of the first parcel and possibly as part of all future acquisitions.

My next choice would be the development of a community whose cycle of existence is as totally independent (self-sustaining) as possible. Help in doing this might be government grants (e.g. grants to investigate uses of compost produced methane as a fuel source) or community schools which would include state wards or local children whose parents could afford tuition."

FRANK SCHILLER
AUBURN, MAINE

"I would be interested in seeing the Maine Community Land Trust develop: 1) One tract or more of good farming land for a community of organic farmers homesteading, and crafts people; 2) another tract of mountain land, perhaps donated by paper companies, developed into a mountain hut system so that city people of all backgrounds could backpack and hike in a preserved wilderness area.

CAROL BREWSTER
MANCHESTER, MAINE

"Land is the basis of the capitalist property system. That system as it has evolved is disenfranchising people; the land trust idea is a vehicle around which people could come together to learn the skills which will allow us to create a democratic society."

ALEX TURNER
SPRINGVALE, MAINE

"I view the 'Trust' as a political statement that opposes the owning and possessing of Mother Earth."

JOE HARRIS
CUTLER, MAINE

"I oppose the private ownership system and am looking for a different way of using land."

BARBARA TOOTHICK
PEMBROKE, MAINE

"Small cooperative group ownership of a restricted acreage of land in trust might lead to better use of land from the larger community point of view than ownership by purely profit driven or firms or persons--indeed the chances are large that this would be so.

But the plan as it seems to be contemplated would still vest control in a relatively small group which might eventually not act as stewards of all the people but in accordance with their own particular philosophy or group interest.

So I would urge that the plan adopted be keyed to eventual transfer of trust holdings to the State Maine and that in the meantime the principles governing land use be developed from the point of view of citizens of Maine on the assumption, not now true, that Maine's political system would, by the time of transfer to the state, be reformed to reflect the interests of people as people rather than the interests of special groups some of which, like the rentier group, have inordinate power and influence over state government."

PAUL G. DARLING
BRUNSWICK, ME.

"A community land trust could make a large step in facilitating the redistribution of wealth (land) and population. It might be able to help people, who otherwise are bound to the cities, to leave an impossible environment and establish themselves on the land. We must avoid setting up an exclusive 'country club' that excludes the people who need it most. I definitely believe that the idea of 'Land Trust' is a good one which might be able to develop a methodology to preserve and utilize our natural resources."

KAREN GOOD
DENNISVILLE, ME.

"I would like the isolation of acres about me, with the woods and water as neighbors.

JIM QUINNAM
WISCASSET, MAINE

"It is urgent that the land in this nation be made accessible to all people- not just a few."

TOM STOTLER
PENOBSCOT, MAINE

SURVEY RESULTS

The Brunswick based Ad-Hoc Planning Committee began its work this summer by sending out a 3 page questionnaire to over 450 residents of the state of Maine. Names and addresses were taken originally from the mailing list of the Co-operative Conference held this March at the University of Maine at Orono. As such this represented to us a rather economically aware group of Maine people.

Of the 135 replying, (30% returns) men's replies outnumbered those by women 2 to 1.

- 84 (62%) were under 30 years of age.
- 111 (82%) were under 40 years of age.
- 109 (80%) were college or graduate school educated.
- 60 (43%) had moved to Maine in the past 5 years.
- 62 (45%) own some property in Maine.

In answering the first part of the survey on "why might you be interested in a Maine Community Land Trust?", over 50% of the first choices fell into two of eight categories: "I view the Community Land Trust as one of the best means to achieve the protection of our natural resources" and "I'd like to be a part of a 'real' community of sharing and the Community Land Trust can help accomplish this".

When combined with the top priorities of those wanting "to help people move on the land that need it", the percentage total for the top three preferences is almost 80%. The remaining answers being more or less evenly divided between "I

would be interested in moving onto the land" and "I am interested in part-time personal and recreational use of Trust land."

The second part of the questionnaire complements the first by asking "Assuming we established the Maine Community Land Trust and acquired about 1,000 acres for a start, in a good location, what would you see us doing with it?". 30% of those answering placed their top priority on "Creating the basis for a community that will include all kinds of people". Second with 17% was to "make it available for homesteading". Tied for 3rd were "leasing it to poor families for their use, collectively or individually, as they see fit", which received 13% of the first choices as did "Develop a small community of compatible individuals and families". Total percentages of the top four of eight categories account for 75% of the 1st choices in the 2nd part.

From these results, the Planning Committee tentatively has drawn up several proposals relating to the preferences listed by people's questionnaires and will present them to the state-wide Convention on November 4th. We will keep sending out these questionnaires as we hear of additional people interested in the Land Trust.

We hope that as the Trust gains credibility as an advocate for Maine land we will be able to drastically broaden our social base and serve as a flexible vehicle that will meet the real needs of Maine's people and of her Land.

SAM ELY: THEN AND NOW

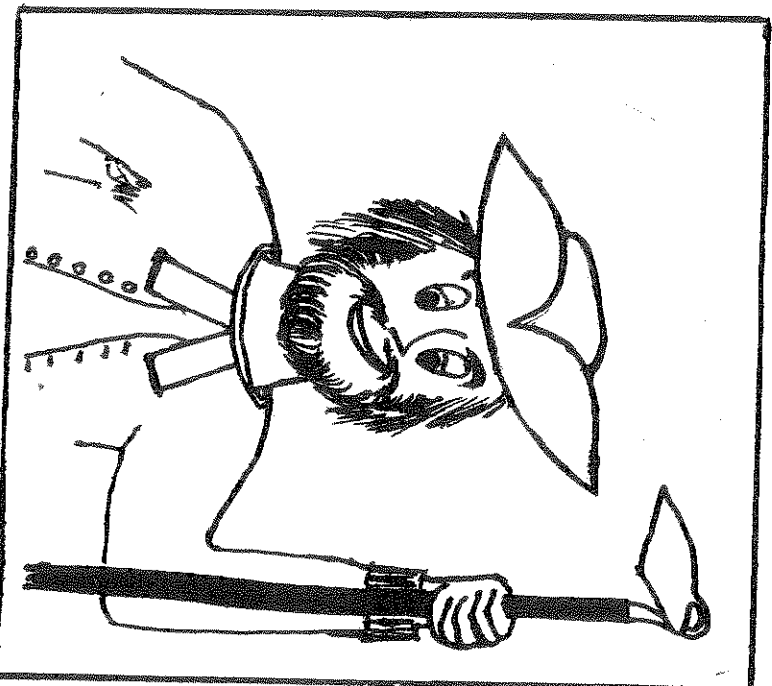
The problems of the average home owner, the small land owner, the small farmer, the woodcutter, and the person without a piece of land to use for himself and his family have not changed that much since the days of the American Revolution in the 1770's. Then as now people in Maine and New England are being forced off the land because of rising land prices, mortgaged homes, personal debt, their inability to pay higher & higher taxes, and a tough money policy imposed by a federal government against them. Today, the small farmer is getting lower prices for his produce; woodcutters, also getting lower prices, have to sell to the monopoly land and timber barons to market their wood. In Ely's day their situation was the same. In 1793 small land holders and woodcutters had to organize in Maine against the policies of the large proprietors to be able to maintain their right to use the land for themselves. That same kind of organization is needed today.

Sam Ely was a rebel who fought in three New England states, not only against the British government, but against the injustices of the social system in which he lived. He helped organize farmers in Western Massachusetts, property tax payers in Vermont, and poor settlers in Maine. Although he was born in Connecticut in 1740, by the time he was 50 he was known to the people of all three states.

In 1782 Ely helped organize the farmers of Hampshire County in Western Massachusetts who were hard hit by the more structured economic system brought in with the repeal of the Toler Act. Farmers could no longer live in a barter economy but were being forced into using hard money. With the rise of the powerful commercial interests back east in Boston and the re-appearance of hard money, the prices farmers received for their produce dropped. Unable to pay their debts in cattle and produce, they could not meet the demands of their creditors or pay their taxes even after they had sold their cattle and mortgaged their farms.

The courts became filled with debt cases. The laws, the courts and the lawyers became popular grievances. The people took to holding 'extra-legal' conventions across the County hoping to find ways to better their condition. So, too, we hold our land trust-land reform conventions today. The problems are much the same.

At a series of conventions in 1782 the farmers called for the breaking up of the county courts and preventing them from sitting. This was their response to the system that was taking their land and source of livelihood. Ely called for the overthrow of the State Constitution, the Supreme



Court, and the Massachusetts General Court. After one such convention he was arrested and charged with 'treasonable practices.' After being sent to prison, about 130 of his friends marched to Springfield and broke him out of the jail.

One month later he showed up in Vermont organizing against the State property tax. It is charged that he said "the State of Vermont is a damned State, and this act for the purpose of raising ten shillings upon every hundred acres of land is a cursed act...they that make it are a cursed body of men... the general or supreme court are a pack of villains and if no other person would undertake to overturn or destroy the government of Vermont, Sam Ely would do it."

A couple of months later, still in Vermont, he was organizing around the issue of out-of-state land claims. Vermont at that time was trying to get into the Confederation and to outlaw the land claims arising from the grants of New Hampshire and New York.

Arrested for endangering "the peace and common tranquillity of the State of Vermont," Ely was taken back to Massachusetts and put in prison. Sam's brother signed a bond for his release on the condition that he not give aid to enemies of the U.S. and he not speak against the State Constitution. He managed to hide his whereabouts for several years. The next record of Ely is in Maine.

SAM ELY IN MAINE

There had been little white settlement up until the Revolution in Maine. Perhaps the Indians had managed to keep the white man from permanently settling. From the time of the first white settlement, the coastal fringe of Maine to a depth of 20 to 30 miles had been granted and regranted to companies and individuals. People in Southern New England during the Revolution were led to believe that the war would put an end to the old land claims and give rights to squatters. This led to a great migration to Maine. However, most of the new

settlers had no titles to the land they moved onto.

One of the biggest land speculators at the time was General Henry Knox. He was George Washington's chief of artillery, and later became Secretary of War. He gained title to the huge Waldo Patent by marrying Lucy Flucker, daughter of Thomas Flucker, Secretary of the Province of Massachusetts Bay, and one of Waldo's descendants. Knox bought out the claims of the other heirs.

The tide of emigration "Down East" continued on lands owned by Secretary Knox and his friend Senator William Bingham of Philadelphia. By 1795, however, these land owners were beginning to fear that their lands would soon be overrun. They estimated that there were double the number of settlers without permits on the land than there were with permits.

With the price of necessities so high, it was next to impossible for a man to support himself and his family without cutting logs. The proprietors wanted to prevent timber stripping in order to save the lumber for themselves. But with huge amounts of standing timber all around, most settlers persisted in lumbering. The proprietors tried to get control of the mill seats so unlicensed cutters wouldn't be able to get their logs sawed without paying a portion of the boards. Although some mill seats were controlled by squatters, usually legal action resulted in control by the proprietors, although not without delay and often some violence. Clearly, the proprietors were monopolizing the control of the millseats for their own advantages, 'disregarding the occupants of the land.'

Most settlers, who had been promised legal title to the plot of land on which they were living, could not get their deeds or only after long delay. Proprietors had contracted for land expecting to pay for it through sales. However, with the contraction of the currency and the over-expansion of the 1790's, speculation declined, and the proprietors found it impossible to fulfill their obligations to the settlers.

Sam Ely had joined the rush of Settlers to Maine. First word of Ely in Maine was that he had challenged George Ulmer, Knox's agent to a duel. He began taking an active interest in the claims of the settlers, thinking that they ought to be getting better treatment than they were receiving from the proprietors and the government. Ely became the champion and organizer of the "squatters" of the Waldo Patent.

On one occasion, at least, Ely and his followers prevented a surveying crew of General Knox from surveying the sea shore near what is now Lincolnville, Maine.

He tried to get the General Court of Massachusetts to intervene in behalf of the settlers to improve their conditions.

BEGINNINGS

Putting together the Maine Cooperative Conference last spring was something like baking bread. The Organizers prepared the ingredients, hoping that there would be the proper amount of yeast to make it raise. One of the efforts which grew from that Conference has been yeasting since that time: that of land reform and of the land trust concern.

Bob Swann of the International Independence Institute was a keynote speaker before a crowd of some three-hundred people and he then led a very popular workshop on the land trust idea. People even came together over their lunches to continue the discussion. The result was a resolve to continue meeting as an ad-hoc committee in an effort to form a Maine Community Land Trust. Ralph Green of Bangor was chosen as clerk-secretary of the meetings. From this beginning we met at the Unitarian Parish House in Bangor, Dave Davis's home in Orland and Kip Shaw's home in Troy for the monthly meetings. The first sessions were spent in educating ourselves about land trusts, in discovering each other, and in looking into the need to

create a "land advocacy" effort across the State. The long Sunday afternoons were fruitful as the group centered down on the issues. Five purposes were decided on: 1. to acquire and liberate Maine land from the traditional conceptions of private property; 2. to hold such land in perpetuity not a public or private property but in trusteeship; 3. to encourage that the land be used with practices consistent with environment and ecological principles and whenever possible to help provide resources necessary in the care and usage of the land; and, 4. to support efforts for land reform everywhere. It is important to note that decisions in these sessions were made by consensus; no small feat with such a diverse, and well educated group.

In working through the issues, the parent committee saw three main goals for the Maine Land Trust. The first being to discover the proper relationship between people and the land through a trust. The second goal would be to develop a useful resource center around land issues for the use of Maine people. The third would be to work

together to become advocates for the land; working on local issues and on the State level to see that this precious resource is thoughtfully used.

A planning committee was formed from the parent committee; charged with the responsibility of gathering information about land use in Maine and to plan for the fall founding convention. Pat Brewster, an Augusta attorney, completed the incorporation proceedings. (It was discovered that we couldn't use the name of Maine in our incorporation so the name of Sam Ely was selected instead. Sam Ely was a land advocate in the days before Maine became a state.)

A great deal of thinking and hard work has gone into the development of the land trust idea in Maine. A number of people have made considerable sacrifice in time and money to keep the effort alive. Seeds of the land trust idea have been planted in Nova Scotia by folks who have been involved in the Maine land trust. Now, the Statewide founding Convention is being planned for November fourth at the East Vassalboro Grange Hall.

Won't you become a part of this continuing 'yeasting' process?

By Ralph "Obadiah" Greene

This issue of the Maine Land Advocate is the first edition of what we hope will be a continuing publication on land reform concerns for the State of Maine. We are sending this to you free of charge. We would like encourage you to send in articles or letters for future issues. We also ask for your help in meeting our costs. The newspaper and land trust office have been carried along by a few volunteers but with little financial help. Our expenses have been around \$950.00, our contributions have been around \$350.00 leaving outstanding debts of around \$600.00. Without your help there will be no Maine Land Trust.

Our land is an important concern for all of us. Become an active land advocate. Help with your contribution now.

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Brunswick, Maine 04011
Telephone: 725-7047

"I feel that land reform, among other things, will bring Maine people a feeling of community identity and a true love of the land that has been long lost in this affluent age."

ELIZABETH R. BROWN
PEAKS ISLAND, PORTLAND
MAINE



OUR CONVENTION

Most of you have by now received the Agenda for the Convention on Nov. 4 in East Vassalboro, and the registration form. (If you haven't already sent it in, please do so now. We need to know how many people are coming, to let the Friends know how much food to prepare. If you haven't received it, or have lost it, there is one at the bottom of the last page.) A revised agenda is included on this page in the box.

The day starts with the inevitable registration from nine to ten. Be sure to make a point Friday night of getting up early the next morning! We're going to try to start as close to ten as possible.

At ten Ralph Greene and Lulu Chamberland will spend a few minutes bringing us up to date and will introduce Bob Swann for a keynote speech.

For the next half hour, from about eleven to eleven thirty, various people will be giving brief five minute introductions to their proposals for the use of trust land. We have about four of them so far and we will all be encouraged to add others if there are any to add.

The four proposals so far are a conservancy and recreational model, new life style homesteading communities, low income co-operatives, and the New Town. These four come out of the returns to questionnaires sent out during the summer and early fall.

After the introductions are completed, workshops will be held around these proposals. Each one of us can choose to go to the one that seems to come closest to his or her own concerns.

The workshops may extend into the lunch period if people so desire. It is anticipated that each workshop will formulate a resolution(s) to be presented for adoption by the full body in plenary session later in the afternoon, and that working committees, projects, etc., will come out of these.

After lunch, at 1:30, Rich Karg of Harpswell and the Collins Brooks Free School, will convene a general meeting and explain the next set of workshops and the elections that will be part of these workshops. The workshops will be, respectively, (1) for people interested in moving on to the land when suitable land is made available by the Trust; (2) for people who are concerned about land and land issues irrespective of whether they would live on Trust land or not; and (3) for professional people who relate to land concerns. Elections will be held at the end of the workshop, and each group will choose four people to represent them on the Board of the Land Trust. Sometime between two-thirty and three these workshops will come to an end. At three o'clock we will divide into three groups, one for men, one for women, and one for people under 20 of both sexes. Each of these three groups will

elect four members to the Board.

(It was designed this way to allow for representation of various interests as well as equal representation of men, women, and young people.)

After the elections, around 3:30 a plenary session will begin presided over by one or more members of the newly elected board. At this time, resolutions formulated in the morning workshops will be adopted, policy decisions will be talked about and voted on, etc.

Supper will be served by the Friends with volunteers helping to serve, at six. The Menue is:

Baked Beans (5 kinds!)
Hot Dogs
Cole Slaw
Applesauce
Rolls
Indian Pudding
(with fresh whipped
Jersey cream!)

Cost for the supper is \$2.00, which also includes desert and coffee at lunch time (bring your box lunch).

After dinner "an entertainment" will be provided by members of Treasure Hunt, Bill and Jean Bonyun, Chouteau Chopin, et.al.!

Daycare will be provided-please let us know if you need daycare, and for how many children. Also indicate on the registrationform how many people you will be bringing and if they will want supper.

SEE YOU AT THE GRANGE IN EAST VASSALBORO!

AGENDA

(If you want anything to be included on the agenda, please send in your suggestions.

9:00--10:00	Registration
10:00--11:00	Keynote address by Bob Swann
11:00--11:30	Presentation of proposals
11:30--12:30	First set of workshops (or later)
12:30--1:30	Lunch (Be sure to bring a sandwich!)
1:30--3:30	Second set of workshops and elections of the Trustees
3:30-----	Plenary session
6:00---7:00	Supper
7:00-----	Entertainment (Treasure Hunt)



PHOTO by NED SMITH

"As he who first formed the earth out of nothing was then the true proprietor of it, so he still remains; and though he hath given it to the children of men, so that multitudes of people have had sustenance from it while they continued here, yet he hath never alienated it; but his right to give is as good as at the first, nor can any apply the increase of their possessions contrary to universal love, nor dispose of lands in a way which they know tends to exalt some by oppressing others, without being justly chargeable with usurpation."

JOHN WOOLMAN--1770

"As servants of God, what land or estate we hold, we hold under him as his gift; and in applying the profits it is our duty to act consistent with the design of our benefactor. This gift is not absolute, but conditional, for us to occupy as dutiful children and not otherwise, for he alone is the true proprietor. 'The world,' saith he, 'is mine, and the fullness thereof.'"

John Woolman 1770

The International Independence Institute, Inc., of which Bob Swann is a member, has just finished a book called "The Community LandTrust Guide". It will be available at the convention for about \$3.00. Let us know if you'd be interested in ordering one.

SUMMARY

On the basis of questionnaires sent to 700 Maine people and on the basis of Land Trust meetings around the state since April, the Planning Committee for a Maine Community Land Trust will recommend four basic models for the use of Trust land to the November 4th convention in Vassalboro.

The Planning Committee feels that each is needed, each attracts its own clientele (through there is some overlap with the clientele of the others) and that each should be approved by the Convention as part of the Land Trust's overall policy for land use.

The four are summarized here, and articles appear on Homesteading, The New Town, and Recreational uses. All four will be introduced in depth at the November 4th morning plenary and workshops.

1. Acquire a considerable tract of Maine mountain land from paper companies and other sources—that land to be held in trust for Conservation and Recreational Purposes.
2. Acquire a fairly substantial tract of Maine land, preferably including both forests and cleared land—that land to be held in Trust and leased for the purposes of Community homesteading settlement and development. The people initiating this effort would probably in the first instance be mostly younger people in their twenties and early thirties who are looking for ways to implement new life styles on the land both as individuals and as groups. Such a community or communities shall

eventually grow to include people of all ages and from all social backgrounds.

3. Acquire a tract or tracts of Maine land, forest, cleared or urban land—that land to be held in Trust and leased for the purposes of settlement and development by low income, working and unemployed people with marginal resources and their supporters. Such communities as shall be established shall grow to include eventually people from all social backgrounds, though the primary emphasis shall remain on low income and unemployed people with marginal resources.

4. The New Town model. This has overlaps with the second and third, in respect to the emphasis on co-operative forms but whereas they tend to be more homogenous at least at the start in their social composition, the New Town proposal's are heterogeneous. Furthermore, the New Town concept calls for the development of agriculture, business and light industry, for the encouragement of a variety of life styles, both new and more traditional; for the participation of people who may commute elsewhere for jobs or who may commute from outside into the New Town for a job; and implies a degree of political awareness and participation by the citizens. Thus the New Town represents in one sense less of a break with contemporary life patterns, but in another sense it is more ambitious economically and more active politically than the other models.

A New Town

"Alternatives" is a big word these days, especially with young people who feel alienated from many of the established institutions of our society. Not only are they demonstrating against the war and environmental destruction, but many are now hard at work building their own alternatives.

Widespread and familiar are "free" schools and food co-ops. Here and there people are trying co-operatives and non-profit crafts or industrial shops. In most cases the emphasis is on everyone participating decision making and sharing both the burdens and rewards of "doing it together".

Older citizens, also, are concerned, even angry, with the institutions they are a part of. Many find it difficult to identify intrinsic value in their jobs and some can't get decent work at all. Town services seem to be doing less and costing more. Crime rises as old values of honesty and community service are looked upon cynically. People who have worked years for a happy and secure home and community feel robbed of their dreams. Senior citizens who want a supportive community to grow old in are shuttled off to impersonal institutions which all too often hasten the trip to the grave.

Combining alternative insti-

Page 8

Recreation

A proposal for the Ad Hoc Committee of the Maine Land Trust to consider:

If it is possible to acquire a considerable tract of Maine Mountain land from the paper companies, that land to be held in trust through the Maine Land Trust for conservation and recreational uses.

CONSERVATION—Use guidelines established by existing Maine organizations (i.e.: Natural Resources Council); refer also to notes of the first Maine Mountain Conference held at UNA, Spring 1972).

RECREATION—Acquire information concerning Long Trail Hut system in Vermont, AMC hut system as it has developed in the Presidential Mountains in New Hampshire, and European alpine hut systems, bearing in mind Maine's own traditions, to develop a hut system and trails to be used for backpacking and wilderness camping. These might be used in winter for ski touring as well as in the spring, summer and fall for hiking.

A. Develop guidelines for use such as:

- 1) trail bikes or snow mobiles prohibited.
- 2) garbage and cans backpacked out
- 3) no unauthorized cutting of brush trees, etc.

B. Make decisions about hut systems, i.e. The building of it could utilize federal funds and a CCC type work project.

NOTE: The Long Trail hut system in Vermont has shelters one day's hike apart (approximately 10 miles between shelters) and shelters are simple affairs for self-use (either three-sided, or in other cases, four-sided).

The AMC huts in the Presidential Range in New Hampshire are larger with bunk-rooms, kitchens, dining areas and are manned through-out the summer by a young staff who pack in the food, cook and serve it—charging a daily rate for food and overnight bunk.

Low income urban young people might like the opportunity to work in a hut system as in New Hampshire and/or help build it (a simple one for self-use or larger type as in New Hampshire, along with Maine participants).

Paper companies could be investigated to see if they have abandoned lumber camps in appropriate locations, which might lend themselves as a base for backpacking, cross-country skiing, bicycling or canoe trips, in addition to checking out available Maine Mountain land.

PURPOSE behind this proposal: to hold the land in trust, to avoid commercial speculation and misuse, and to develop a careful use of wilderness land, using the guidelines of self-propulsion. Maine is the largest state in New England and is looked to by the entire eastern seaboard for recreational purposes. To hold the land in trust for recreation in a pure sense seems particularly appropriate.

By Carol W. Brewster

"Present patterns of land use are central to the flaws in our economic picture. Only through basic changes in these patterns can we hope to create an economy which serves man.---"

FRIENDS SERVICE COMMITTEE
REPORT, 1970

continued onpage 10

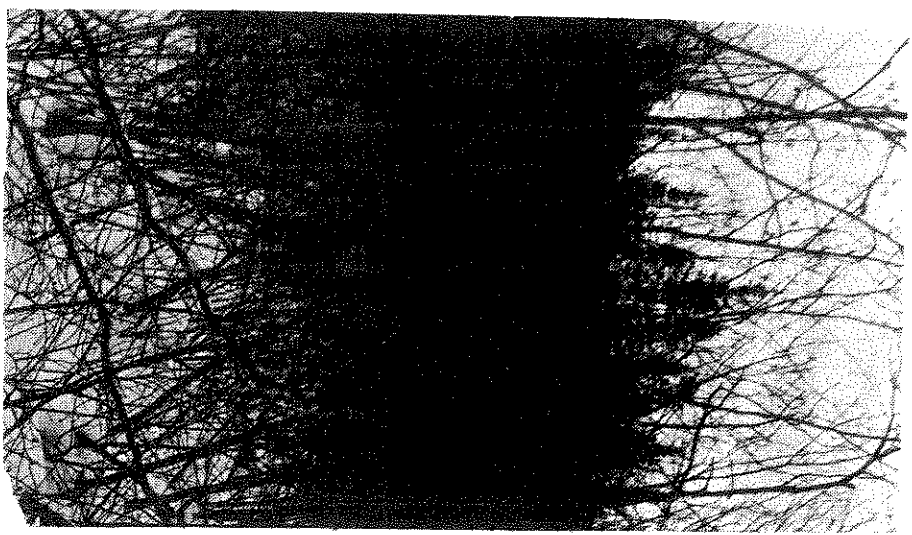
A Homesteading Proposal

PHILOSOPHY/FORM

The land is basic to everything. As all things come from the land, every society, large or small must devise ways to share the land. The effect of the phenomenon of the mushrooming back-to-the-land movement that we have seen developing in the past six or eight years is being felt now in Maine. The increase in demand for land by those who have chosen to return to the rural life that once characterized our nation, has been a boon for land speculation, and the price of land has reached such exorbitant levels in many areas of the State, that all but the very affluent are effectively barred from obtaining it. The Community Land Trust can provide a vehicle that will bring together in a common effort Maine people who want to homestead and who believe, and want to put into practice their belief, that a co-operative relationship between man and man, and man and nature, is the only viable alternative to exploitative practices so prevalent in our society today. The Trust is an equitable way in which these people can obtain access to land without necessitating a large personal financial stake. In talking with some of the "new life" people who are interested in a co-operative homesteading venture such as the Community Land Trust certain Farms/concepts emerge as dominant themes in their vision of the future. Many see need to remove land from the control of private, speculative hands into the realm of trusteeship for the common good and the good of posterity. They see the leasehold system of landholding through the trust as offering the homesteader and his family more security by eliminating speculation, the threat of land being attached by creditors and systems of tenancy where both the user of the land and the land itself are exploited.

Many are organic farmers who desire to produce a high percentage of their own food, who are opposed to utilizing man-made chemicals on the land and who have a profound respect for nature's ways. Indeed, they seek a level and type of technology that works in harmony with nature, not against her, such as generating their own electricity from non-polluting ~~sources~~, such as the wind, constructing their homes like a crystal (geodesic domes), and recycling all wastes. This is in keeping with their intensive desire to achieve maximum economic and social self-sufficiency. This drive to be free and independent is in the tradition of the lofty principles our nation was founded upon, and many rural Mainers have carried that spirit into the present century.

One function of the Community Land Trust would be to encourage the decentralization and community self-government which will permit the expression of the life styles which are independent of those imposed from without, or above. As the Trust acquires various parcels of land about the State, people with a strong desire to live alternative lifestyles



by homesteading and/or establishing intentional communities would have flexibility to experiment with various economic and social forms, as long as they do not violate the ecologically-oriented provisions of their lease.

Although the back-to-the-land folks share many attitudes and beliefs in common, there are also certain differences which must be recognized and dealt with for the sake of a stable and purposeful community and trust. Most of these differences revolve around the extent to which the prospective settlers desire to live, work, and co-operate with others. I believe most peoples visions and needs can be accommodated by one of these three basic leasehold patterns:

(1) The Commune or Kibbutz

This is a traditional American alternative, for at various times in our history groups such as the Shakers, the Harmonists, the Perfectionists of Oneida and Walling Ford and the Aurore and Bethel Communes have utilized this form of land/property ownership. In 1874, over 5,000 people lived collectively on nearly 200,000 acres of land in 13 states. Most of this land has passed into private hands due to the lack of adequate trust mechanism. In Israel, the Kibbutz is one of the more popular of living/working arrangements. The entire community "owns" the land, buildings, equipment, stock, etc. and the residents live and work collectively. The entire community is one large co-operative where no person is able to profit at another's expense. The advantages of such an arrangement are those obviously resulting from the pooling of resources and energy ~~of~~ large group of people, with resulting lower per capita living costs as well as the real but intangible satisfaction and joy of being part

of a community which is purposefully exploring different ways of relating to each other and to the "external" world.

(2) The Individual Homestead Model This type of settlement deviates least inform from more commonly accepted land holding practices. The Trust could lease directly to individuals or to a "community development corporation," which would sub lease plots to individual homesteaders. These people would have their own homes, barns, fields equipment, etc. This arrangement would be more satisfactory to individuals who feel a strong need for physical/psychological isolation and/or a desire to "do their own thing."

(3) The Moshav Shitufi

This appears to be the most pleasant and practical "middle way" between the above concepts. The Grange Motto of "in essentials unity, in non-essentials liberty" would apply here. This is an extremely flexible model that will probably develop somewhat differently in response to the differing needs of each community. Families could lease homesteads and their individual homes would assure them of a certain amount of privacy. But there would be a maximization of cooperation in those areas in which the residents of the community deem it desirable to do so. The Sunrise Land Trust, for example, expects to have individual vegetable gardens, but to plant a community orchard and to harvest and market blueberries as a co-op. An individual might build his own shop for pottery, but join with others in a co-operative wood or metal working shop. He might choose to sell his pots through the Community Crafts Co-op or not. He might buy his food with the co-op or not. Other co-operative projects might include the construction of a community bath/sauna, meeting house, garage or school; and the establishment of a community development corporation credit union, or anything else that the community deems necessary and desirable.

The above leasehold arrangements ought to be flexible enough to stimulate innovative and diverse approaches to living on the land. The residents of the land trust community enjoy all the rights of ownership but two: They may not dispose of their holdings without community approval, and they may not abuse their holding in a manner detrimental to the long-term interest of the land or the community. Otherwise the right of the users of trust land to shape their community and to control their lives must not be compromised.

The land trust is designed to promote both an ecologically and economically sane approach to landholding, and to foster a maximum sense of freedom and independence in its members. Freedom in a world of limited resources (space-ship earth) can only come through co-operation with one's neighbors. And a citizenry of free and independent men and women are essential for the continuance of our democratic form of life.

SAM ELY CONT

The Legislature, in its act of July 4, 1785, had confirmed the Waldo Patent to belong to General Knox and his Associates, and made no provision for the settlers who had come on the land since April 19, 1775. The petition stated that the land should belong to the settlers who now occupy the land and not to General Knox and his associates. The petition further stated that two-thirds of the settlers were so poor that it was beyond their ability to ever be able to purchase the land upon which they were presently living. He asked the Legislature to reverse its mistake of granting patents to single individuals making "the grantees unjustly rich at the expense of the poor". The petition was signed by 151 persons from New Canaan, Islesboro, and Waldoboro. Needless to say, the petition was not granted.

Ely did not take note of the fact that the Penobscot Indians also occupied this land in Maine. He mistakenly said that the white settlers "are now as they have been for a number of years the first and sole occupiers of the whole land on the said Penobscot River."

The opposition to Knox and the other proprietors did not cease. Early in 1796, a Mr. Jones, a proprietor of land near the Waldo Patent, was prevented by squatters from running his lines. In order to intimidate him, a group of back-country people burned two barns full of hay. This act encouraged folk to pay General Knox a "Jones visit," as they put it, in order to

destroy his property and to prevent his surveyors from continuing their work. At a meeting in Ducktrap (now Lincolnville), two or three hundred people signed a paper agreeing to kick Knox and his agents out of the "Down East" country. Ely was supposed to be the chief instigator and draughtsman of this paper.

General Knox was not to be intimidated. He wrote Governor Adams about Ely. The governor sent out the Treasurer of the Commonwealth to deliver Ely's bond of 1783 that Sam had signed to release himself from jail. Moreover, the General Court passed a resolve "authorizing the Governor to use the civil and other measures mentioned in the Act passed in 1787 at the time of Shays' rebellion" to put down the "insurrection" in Maine. But Ely continued his activity. He addressed plantation meetings, helping to organize to prevent surveyors from going on property, and saying that Knox had no claim to the land.

From settlement to settlement Ely went condemning the General Court for not invalidating the titles to these huge grants of land, especially the Waldo Patent, at the end of the Revolution. "We fought for liberty but despots took it, whose little finger is thicker than George's loins; the cry of violence and wrong; O that George held the claim still! for, before the war, it was better with us than now," he said. This sentence best describes Ely's feelings. To him federalist dominance was worse than the Tory taxes of the

pre-Revolutionary days. He felt that he had been deluded by Whig promises. Now tyranny exercised from Boston bore more heavily upon the people than had ever acts of distant England's King George.

In March, 1796, the writ authorized by the General Court was served upon Ely by the deputy-sheriff. Apparently Ely went to Boston to throw himself upon the mercy of the General Court. In January, 1797, his "Last Petition of an Innocent Man..." was read in the House of Representatives. He asked, "What have I done?" and answered his own questions. Needless to say, the petition was instantly dismissed. But, no further record of action by the General Court can be found. Indeed, not even the slightest trace of Ely can be found after the date of this petition. Even the town records of Lincolnville, Maine where he lived, show no reference of his death.

Sam Ely did a lot for the early settlers of Maine. In his own words: "I believe it can abundantly be proved that Knox and his agents have said repeatedly that if it were not for my pen and damn tongue, he could make all the settlers pay for their lands at his own price meaning in other words he could cheat them as he pleased."

LONG LIVE THE SPIRIT OF SAM ELY!

Edited by John Newton and Linda Capone from the article written by Robert E. Moody entitled, "Samuel Ely: Forerunner of Shays" and published in the New England Quarterly, Volume V, Number 1, 1932.

NEW TOWN CONT

getting a living but a basic part of the community alternative. Products to be manufactured will be such that they meet a genuine need or interest at a reasonable price and do minimal harm to environment or to the mental and physical health of workers. All people living in the community will jointly own the productive and service facilities with the workers in each shop, office or field sharing decision making power with delegates from the community at large.

Most transportation vehicles and housing will also be community owned, but under the primary control of smaller neighborhood groups. Land would be held in a land trust arrangement, perhaps part of a regional land trust association.

Recent studies show that a total non-profit new town could accommodate income levels of \$6000 or less.

Residents of the New Town will be instrumental in planning their own living environment. At the same time community wide discussion will decide on a fairly comprehensive physical design. The initial New Town group favors the following characteristics:

medium density clustered housing so as to leave much open space; an efficient transportation system with the goal of doing away with all private cars; an innovative ecological waste and sewage removal and recycling system; a power co-op with the goal of producing and distributing efficient and ecologically minimally harmful energy; people oriented service, commercial, recreational, festive and civic centers; and farming areas not regulated to the outskirts but located between and among more developed areas.

Fundamental to the New Town idea is institutional democracy. In other words decision making power will be shared by everyone. The desire is to create a social environment which encourages broad participation, an atmosphere of interpersonal co-operation, trust and intimacy, and a deep sense of commitment to the values and success of the community. In particular, initiative and responsibility should flow easily from small groups of people who join together to carry out projects which interest them and also benefit the whole community.

Education in the New Town is seen as an all-pervasive process, growing out of and enriching life and all its activities, involving all ages and allowing people to switch easily in and out of roles of teacher and learner. Education will be highly decentralized, occurring throughout the community. Many residents will participate as educators, while having other jobs as well. As in most New Town activities, small groups will be central to education. Apprenticeships, combined with peer-group meetings, will be prominent. Finally the people of the New Town Project don't think of themselves as creating the "utopian community". They are interested in serving the interests of real people and they recognize that human needs are as much a product of past experience as visions for the future. The important process is combining the two in order to effectively advance our society.

An exciting possibility of this kind of project is that many people in different communities in Maine and elsewhere will find some aspect of the New Town idea useful and will join in building their alternative in their own place, and their own way.

THE EARTH IS MY MOTHER

Sipsis Ganesahoway
(Eugenia Thompson)

Land, Land, LAND...

Who owns the land?

Who owns the air?

Who owns the sea?

Who owns the ocean?

Who owns you?

Who owns me?

The ownership of land applies not to man, for we just happen to walk on the land as do the bears, the deer the elk, and the moose.

The ownership of the ocean applies not to man, for we just happen to swim in the waters, as do the whales the porpoise, the sharks and the clams.

The ownership of the air applies not to man, for we just happen to breathe the air, as do the birds, the flowers, the trees, and other living things.

The ownership of land does not belong to the kings, or to the queens, to the presidents, to the governors, or to the shieks. It would be an impossible task for each of them to make use of the total area of their claim. Each would have to be a giant and giants they are not, they and each of us are simply human beings. We are simple human beings living on a portion of Mother Earth,

The best we can do as non-giants non-kings, non-queens, non-presidents non-governors, non-shieks, as human beings is to take a lesson from a little bird. The lesson becomes for us to stretch our wings, search out our territory, settle upon it start making a nest, and scare any disturbance to our way of life away.

Now then, for those who will have difficulty in learning to be a little bird, perhaps it is not intended

for the to be a little bird, because there is a lot of danger and hard work. One might find comfort in being the nest, or the tree, or the worm, because in all these things, this is part of the life of a little bird. All things are necessary on Mother Earth.

My first name, Sipsis, means "little bird." My next name, Ganesahoway, means, "she carries a big rock." I came from, was created, on that big rock called Mother Earth. My people still live by the white rocks in the river. We call ourselves by that name, Penobscot. My people lived for thousands of years in this sacred place.

We were also called Red Paint People before that. The red meats of the salmon and the lobster were our chosen sustenance along with the red strawberries. We covered ourselves with red paint, dancing in happiness and peace. In death, the red fire consumed our bodies and our ashes were mixed with red clay.

When my time of birth came, the strawberries also came and left a mark on my right arm. Strawberries are the fruit of peace. I am not a giant, I am only a little bird. I carry a big rock peacefully. Sometimes I feel like throwing rocks, but I would be afraid that I would lose my name and lose my territory and damage my Mother.

Now, as I am concerned for the remaining land, and anxious for a return of respect of nature, and worried for the disturbance and damage might be too great and too late, I present myself to that collective cause for the protection of the land, the Maine Community Land Trust Planning Committee.

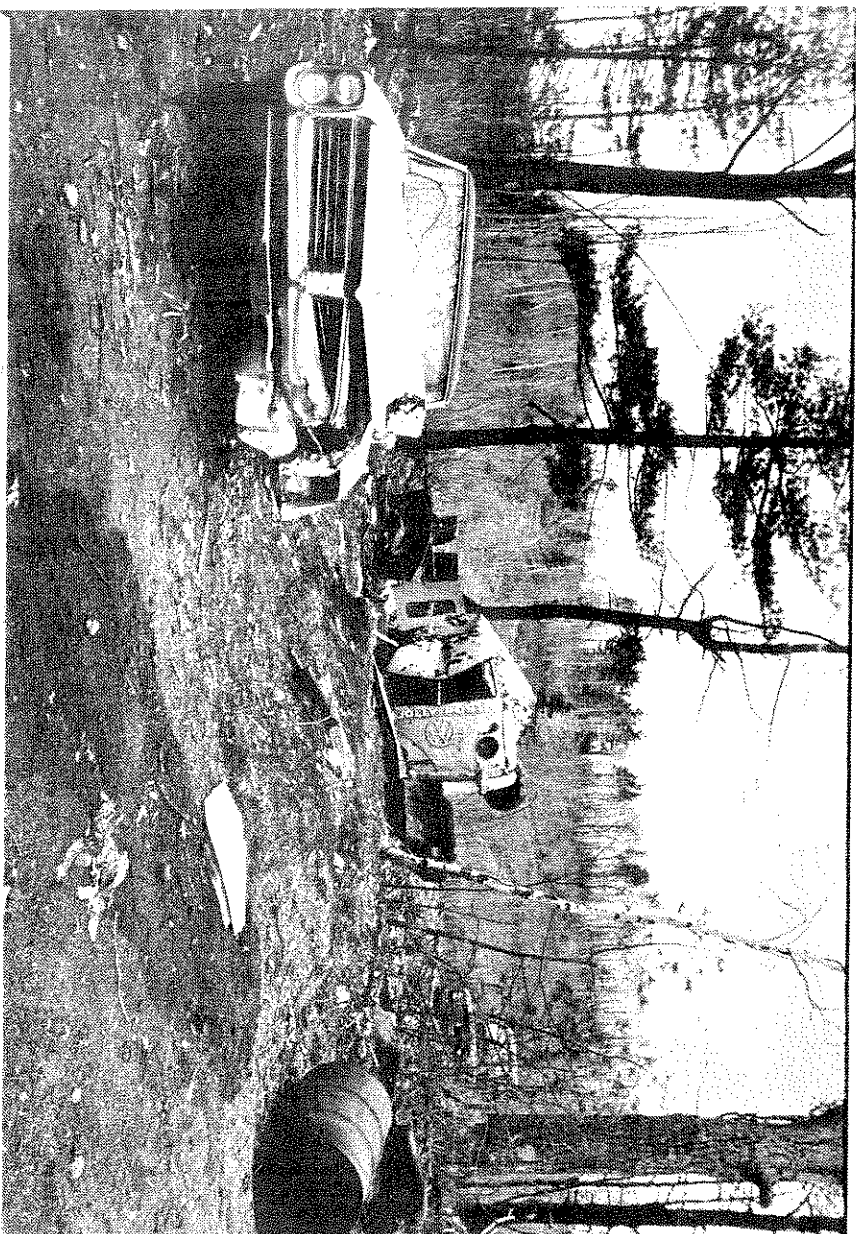


PHOTO BY SYSSIE PHEEN NICHOLS

ADVOCATE STAFF:

Bruce Carlisle, Lulu Chamberland, Randy Curtis,
John Newton, Obadiah Greene, John Rebenbrink,
Callie Boardman, Frank Sawyer, and with a lot
of help from our friends.

GENESIS: First Chapter

"God said, 'Let the earth bring forth living creatures, according to their kind.' So it was; God made wild animals, cattle, and all reptiles, each according to its kind; and he saw that it was good. Then God said, 'Let us make man in my image and likeness.....' (Genesis, chapter one)

GENESIS: Last Chapter

In the end,
There was Earth, and it was with form and beauty

And man dwelt upon the lands of the Earth, the meadows and trees, and he said:

"Let us build our dwellings in this place of beauty."

And he built cities and covered the Earth with concrete and steel.

And the meadows were gone.

And man said, "It is good."

On the second day, man looked upon the waters of the Earth.

And man said, "Let us put our wastes in the waters

that the dirt will be washed away."

And man did.

And the waters became polluted and foul in their smell

And man said, "It is good."

On the third day, man looked upon the forests of the Earth

and saw them as beautiful. And man said, "Let us cut the timber

for our homes and grind the wood for our use. And man did.

And the lands became barren and the trees were gone.

And man said, "It is good."

On the fourth day man saw that the animals were in abundance

and ran in the fields and played in the sun.

And man said, "Let us cage these animals for our amusement

and kill them for our sport."

And man did. And there were no more animals on the face of the Earth. And man said, "It is good."

On the fifth day man breathed the air of the Earth. And man said, "Let us dispose of our wastes into

the air for the winds shall blow them away." And man did. And the air became filled with the smoke

and the fumes could not be blown away.

And the air became heavy with dust and choked and burned. And man said, "It is good."

On the sixth day man saw himself; and seeing the many languages and tongues, he feared and hated.

And man said, "Let us build great machines and destroy these

lest they destroy us." And man built great machines and the Earth

was fired with the rage of great wars. And man said, "It is good."

On the seventh day man rested from his labors and the Earth was still

for man no longer dwelt upon the earth

And it was good.

(Found in Needles the Pine
Tree Legal Assistance publication.)

Maine Community
Land Trust Planning Committee
Sam Ely Community Land Trust
P.O. Box 116
BRUNSWICK, MAINE 04011

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TO:

Why Land Reform

Why do we need land reform in America? About the only thing that can be said for large landholdings is that they exist, and in the spirit of free enterprise ought to be left untouched. This is the strongest argument in favor of leaving things as they are.

Land, however, is not like other forms of wealth in our economy, which we allow to be accumulated without limit: it is a public resource, it is finite, and it is where people live and work. Free enterprise does not merely imply the right to be big. It also implies the right to start. As corporate farms become increasingly integrated with processors and distributors, as they advance toward the computer-controlled machines, the right to get a start in agriculture will be obliterated as it almost is today. Americans must decide whether they want the rich to get richer or the poor to have a chance. Agriculture is one of the few places where the poor can have a chance. If it is closed off, if the profits of the few are given precedence over the needs of the many, the consequences can only be unpleasant.

There are additional reasons why it's time to reform landholding patterns in the United States. Frederick Jackson Turner talked 70 years ago of the frontier as a "safety valve" for urban discontent. If ever the cities needed a safety valve, it is now. Urban problems are virtually insoluble city residents seen on the verge of

a mass psychic breakdown. The exodus from the countryside must not only be stopped, it must be dramatically reversed.

One approach to the problem of population dispersal is to build new communities on rural lands now owned by speculators. This will undoubtedly happen, but it's far from enough. It is much more important to revive existing rural communities, and to do so by enabling greater numbers of people to live decently off the land. There is no shortage of people who want to remain on the land, or return to it, if they could do so at higher than a subsistence level. Many Mexican-Americans, blacks and Indians would be among them. So would many whites who have become drained, physically and spiritually, by city living. The difficulty is that the frontier is long gone. That's why reform, as opposed to the giving away of unsettled land, is essential.

Land reform is also needed to increase the number of people in the United States who are free. This may sound silly in a country that presumes to be a breeder of free men. Yet ever-increasing numbers of Americans are not really free to assume responsibilities or to make major decisions affecting their lives. They work for large corporations or government bureaucracies or on assembly lines. They are not their own bosses, not proud of their work, and not motivated to exercise their full rights as citizens.

Farming has traditionally been a bastion of the independent small businessman who won't take guff from anybody and who prides himself on the quality of his work. But now farming, too, is becoming computerized and corporatized. Its executives wear silk ties and share the attitudes of other wealthy executives; its workers are powerless, dispensable hirelings. If agriculture goes the way of the auto industry, where will our independent citizens come from?

by
Peter Barnes
Excerpted from "The Case for Redistribution," The New Republic, 1971

Sell the land? Why not sell the air, the clouds and the great sea?

Land, the most basic of all resources, is in limited supply. It would seem that the limited amount of land available should be used for the common good. Yet in our society, most of the land is 'owned' by a very few people, who enrich themselves by buying, selling and raping it, and who make us pay for the 'privilege' of living on 'their' land.

Larry Casalino

REGISTRATION FORM

(Please fill this out and send it back)

NAME _____

TEL. _____

ADDRESS _____

() I am coming to the Convention (Please check)

() I will want the evening () I would buy a meal ticket for someone

() I will need transportation () I could provide transportation from my area.

() I would like daycare for my children I have _____ children

I will be bringing _____ people with me

() Check if they will want the evening meal

SUGGESTIONS, SPECIAL NEEDS, OR FOLKS WHO MIGHT BE INTERESTED:

