



Wabanaki Alliance



January
1982

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First of all I'd like. . .

Stacey Gilman, a Penobscot, was among youngsters talking to Santa Claus at a recent annual Central Maine Indian Association Christmas Party. The well-attended party was highlighted by Carroll Stevens, leading Indian dancing. Stacey is the daughter of Denise Mitchell. Any resemblance between Santa and CMIA director James Sanborn is purely coincidental.

Micmac death Report due

AUGUSTA — A state report on the hit-and-run death last summer of a Micmac blueberry raker is expected to support the official story that he was killed when struck by a vehicle operated by Washington County Sheriff's Deputy Murray B. Seavey, 50, of Cherryfield.

Although the report will probably not be released to the public, Deputy Atty. Gen. James W. Brannigan told Wabanaki Alliance that he hoped his findings "will be complete enough to stop any speculation that it was done by anyone else."

Seavey has reportedly hinted that another vehicle may have been involved in the death of Joseph B. Peters, 20, of Big Cove Indian reservation in New Brunswick. Seavey allegedly claimed Peters was already dead when his own vehicle ran over the body on a foggy night, Aug. 17, 1981, in Delbois.

However, reports indicate that Seavey did not stop after his car struck Peters. Further, Seavey did not admit to the accident until some time later. His Machias lawyer plea-bargained in court, and Seavey pleaded no contest to leaving the scene of "a personal injury accident."

He was fined \$100.

A storm of protest followed the Machias District Court action, with Indians and non-Indians heaping criticism on the handling of the case. Many of the complaints were directed at District Attorney Michael Povich, who consented to re-open the case because, in his own words, "the hue and cry has been so loud." Some of Povich's critics

wondered why Povich first announced a grand jury would handle the Seavey charges in superior court. Some critics wondered why Seavey was not charged with manslaughter, and others simply felt questions were left unanswered.

Povich asked Brannigan to conduct a full-scale investigation, and Brannigan said the procedure is not unusual. "I hope to have some kind of factual finding," Brannigan told this newspaper, adding, "we've located some people who haven't been interviewed before." He declined to be more specific.

Brannigan said some evidence (presumably clothing with some traces of paint) had been sent out of state for analysis. He would not say what this evidence was.

Seavey, a Cherryfield contractor, resigned his job as part time deputy sheriff. At the time of the accident, he was working as a security guard for Wyman's, a large blueberry firm. He remains head of the small Cherryfield police force, although a petition was initiated seeking his removal — in light of the allegedly suspicious circumstances of the Peters case.

In a related action, Povich has asked the court to dismiss a suit brought by a Bangor lawyer on behalf of Irene Augustine, a Peters relative working for Central Maine Indian Association in Orono. The \$500,000 negligence suit was filed in Penobscot County superior court.

In another recent development, the Canadian consulate in Boston, has asked Brannigan to forward results of his probe to the consulate.

Tureen tells story of claims

ROCKPORT — Thomas N. Tureen, looking almost as youthful as when he spent his first summer in Maine in 1967, recently regaled Penobscots with a condensed version of the land claims struggle.

Tureen's talk punctuated a three-day tribal planning session held by Indian Island government. He began by recognizing that there have been "fundamental changes in almost every area of tribal government and Indian affairs."

"We've been so much in the thick of it I don't know if I've ever had the opportunity to tell the whole story," he said.

During the American Revolution, Massachusetts was anxious "to curry favor with the Penobscots" in exchange for support, and a treaty was signed recognizing a six-mile-wide corridor from head of tide (now Bangor) up the Penobscot River to its headwaters. The Passamaquoddy were tapped to serve in the Revolutionary war effort, and did so.

By 1786, Massachusetts officials had a new deal for the Penobscots that would take away the land on either side of the river. However, the state party waited too long; one year later the Penobscots rejected the offer. This rejection was pivotal to the land claims. Tureen said. If the treaty had been ratified, it would have preceded the 1790 Trade and Nonintercourse Act, which said all treaties with tribes must be approved by Congress.

It wasn't until 1790—well after passage of the Nonintercourse Act—that Massa-

chusetts succeeded in getting a treaty ratified by Penobscots. As Tureen put it, "the claim was a history of luck in many ways. A lot of good fortune."

General Henry Knox, a George Washington aide who settled at Thomaston, wrote the Nonintercourse Act. It was widely believed to apply to the west, and was never enforced in the eastern states. But it was the cornerstone of Maine Indian claims.

The Penobscots were in many ways a forgotten people for decades. In the 1950's there were rumblings with a case Tureen referred to as the "Jim Murphy U.N." case, but it never went anywhere.

In 1964, Don Gellers, who according to Tureen had flunked out of law school but could still be admitted to the Maine bar, began work with Passamaquoddy claims. A Princeton resident named Plaisted, who owned camps abutting Indian Township reservation, decided to expand — on Indian land. It was the last straw for Passamaquoddy, who had watched many acres of their reservation become "alienated."

Gellers filed a claim in court for 6,000 acres, and two days later, in Tureen's words, "a very fortuitous event" occurred. Gellers was arrested for possession of marijuana, at the time a felony. (Shortly afterward the possession charge was reduced to a misdemeanor.) Gellers fled the country, some saying he was framed.

(Continued on page 6)



Pot luck from Pat

Upwards of 75 community members attended a recent potluck supper and get-together at Indian Island's health center. The purpose, according to program director Patricia Knox (above, serving a dish to Clarence Francis, left; Freeman Morey in background) was "to get the community and staff together," and "open lines of communication."

editorials

The moneymaker

Indian Island Bingo came out of the closet recently with a full page advertisement, and news story, in the November issue of Wabanaki Alliance.

It's high time the paper gave this worthwhile enterprise some coverage. The Sunday bingo games are certainly no secret, as they attract a largely non-Indian crowd of about 500, from miles around. Miles Francis and his stalwart committee deserve considerable credit for building Penobscot bingo into a \$1 million operation. Bingo is going business, in the face of continued carping about the tribe being involved in illicit gaming and gambling.

The nay-sayers are tiresome, and we don't buy the argument that going to the game room with its slot machines, is evil. That is akin to saying "money is evil." Certainly money can be put to evil uses, but it is an ever-present danger.

We see Indian Island bingo proceeds supporting good causes, such as children's recreation, building maintenance, and bean suppers. You can't get more wholesome than that.

We do believe in strict supervision of the game room. It is sad to see someone "pump their paycheck" through a slot machine, but that is an individual decision, and certainly there are worse things to support. At least, the money stays on the island and probably goes to the aforementioned good causes.

With so much money rolling in, the committee is under duress to provide full accountability, financially and otherwise. We hope the books are examined periodically. While we do not challenge the integrity of committee members, we all have heard of "deep pockets" in connection with one program or another, at various times in the tribe's history.

Who remembers Penobscot Indian Enterprises (PIE), or Wilder's Waterways? Although still listed in the phone book, these tribal sinners bit the dust. Bingo, on the other hand, has been making money ever since it began five years ago.

There are few tribal projects that boast an income. We are optimistic that with federal recognition and the land claims settlement, new and different money-making ventures will be tried. With grants and loans ever harder to get, it's gratifying to see a tribal business solidly in the black.

Quotable

No Indian tribe in exercising powers of self-government shall make or enforce any law prohibiting the free exercise of the press.

— Indian Civil Rights Act, 1968.

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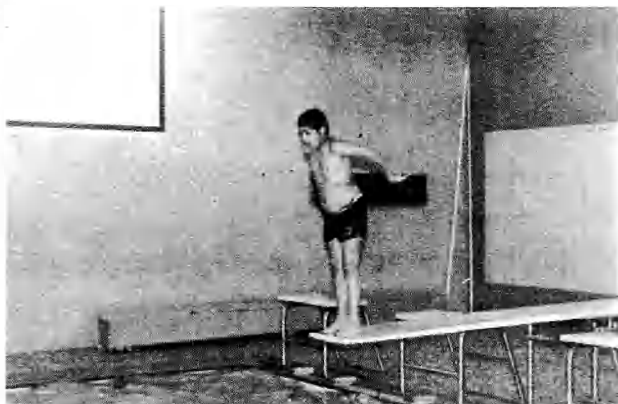
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Indian Township youngster at Bangor YWCA pool.

Commentary

Nobody's indispensable

By Dean Chavers

I first met Anthony (not his real name) about ten years ago, at a national meeting which he had helped plan and coordinate. He was just starting on his way up.

Three years before that, he had been in the business world, and his regular attire had been a three-piece suit. When I met him, he was wearing engineer's boots, jeans, and a leather jacket.

Something had snapped in him three years before I met him. He had made a visit to Alcatraz Island during the second month it was occupied by the Indians of All Tribes. The visit had changed him from a businessman into a militant spokesman.

He gave up his business, and formed a coalition in one of the largest cities in the nation, where he was living. Within a few months of the formation of the coalition, the group had established an urban Indian Center.

Eventually this center became an umbrella organization for a variety of social and economic programs — alcoholism recovery counseling, job training, adult education, pre-school education, tutoring programs for school age youngsters. Almost all their funds came from the Federal government.

When we first met, Anthony told me about his experiences being "relocated" from his reservation to Los Angeles, where he learned his trade. He also told me about what motivated him in the early 1970's — the urban reservations full of frustrated people, the hopelessness, the unemployment, the alcoholism, the despair, the lack of education, the constant arrests, the squalid living conditions.

Anthony himself has only a high school education. But he believes in the value of education, and was the first member of the local university. In that role, he had for years a guiding hand in the minority group politics on the campus. Indian people on the campus told me later that he struck fear in the hearts of vice presidents, deans, and department heads when he strode down the hall with his motorcycle jacket and boots.

Eventually, the Center became too successful for Anthony to oversee it all. His Board of Directors recommended, when they were awarded a large contract to operate a jobs center, that they form another corporation for that center. Apparently the Federal officials also wanted a separate corporation.

The corporation was duly formed, and many of the members of the Indian Center

Board, and Anthony himself, were members of the jobs center Board. Anthony had a lot to say about choosing Mike (not his real name either) as the Executive Director.

Anthony and Mike got along very well at first, even though they were very different. Mike had a Master's degree, and was enrolled in a doctoral program when he took the executive position. He put his studies on the shelf for awhile, to gain some practical work experience.

Mike had been in school for about 20 of his 27 years, and had spent three years in the Army. He was from an eastern tribe, while Anthony was from the West. The glue that held them together was their idealism, and their dedication to better opportunity for the urban Indian.

One evening, at a board meeting, Anthony and Mike had a big fight. It was all verbal, but after the meeting Mike called Anthony down outside, accusing him of using scare tactics to try to have his way. He called some of Anthony's followers, many of whom were reformed down-and-outers, of being the "Indian Mafia."

Anthony couldn't take this threat to his position, the hard work he had put in for over a decade to win the things he had won. At the next election of Mike's board, Anthony packed it with his own followers. Shortly afterward, the Board fired Mike.

Instead of going back to his doctoral program, as Mike had said he would do after a few years, he got another job in the city, and spent the better part of a year getting control of Anthony's board. He was still a member himself, and succeeded in winning enough support at the next election to control it. The board promptly fired Anthony.

By this time, there were a few dozen Indian organizations in the city. Because of the organizing Anthony had done, other Indian people had formed welfare leagues, social service agencies, education programs, and other types of community groups. Anthony tried for awhile to get hired by one of these organizations, but could not convince them that he was indispensable, as he once was.

The groups had developed their own leadership, and many of the new Indian leaders were college educated. Most of the job descriptions for executive positions called for a college degree, or a master's.

After a few months of frustration trying to find another home base, Anthony gave up and went back to his old trade. The movement that he had helped to create had bypassed him.

letters

Reader in Kenya

Mombasa, Kenya

To the editor:
Greetings and peace from Kenya.
Would you renew my subscription for the coming year. I'm sending you a check. It is good to read about the news from the Maine Indians. I liked "A talk with Tom Tureen," in the August issue. Wabanaki Alliance gets here three or four months late.

Keep well... success on your work with the paper.

Fr. James Roy, Maryknoll

Ethnic heritage

Boston

To the editor:
I am currently working on the Wabanaki Curriculum Development Project funded for one year under the Ethnic Heritage grant of Title IX. I feel that your newspaper is a valuable resource and am interested in obtaining all the back issues as well as beginning a subscription for the future issues.

Please let me know what it will cost me to have the back issues. I have made the subscription notice out in my name and to my personal address as your newspaper is a popular one at the center and issues tend to disappear as soon as they arrive. I remember this from my days as the Circle editor and it still seems to hold true.

Jaquelyn M. Dean
Project Coordinator

Kind of neat

Petersburg, Va.

To the editor:
I recently read a copy of your newspaper here at the library. It was the June issue and I was wondering if you might possibly send me a copy.

I am in prison and have no funds to take a subscription at this time. I found it well written and very informative. Being from Maine — well, it is just interesting. 'Kinda' nice to keep in touch with events in the area. 'Kinda' neat!

Thanking you in advance for time and consideration.

Raymond L. Currier

Please renew

Center Ossipee, N.H.

To the editor:
Please renew my subscription to Wabanaki Alliance.
We certainly are enjoying your paper. Enclosed is a \$5 check.
Thank you.

Rodney A. White

Left Island at 10

Somerville, Mass.

To the editor:
Will you please let me know how much your paper is for one year?
(I was born on Indian Island, left there when I was 10 — I am now 77.)

Emerson H. Lewis

Growing crisis

New York City

To the editor:
The use of behaviour control and human experimentation techniques is on the rise in the U.S. The most ominous of these programs is the Long-term Control Unit at the Marion, Illinois, Federal Prison. Many men have been driven insane in this unit. In recent years, nine have committed suicide.

Because of this growing crisis, the prisoners in the control unit, "the Marion Brothers," brought a precedent-setting class action suit against the U.S. Bureau of Prisons, Bono vs. Saxbe, which seeks to close the control unit permanently. It was first tried in 1975 in the federal courts. In 1978, the court ruled in favor of the Bureau of Prisons.

The decision is now being appealed. It is important that the Marion Brothers win. If the prison system wins, other control units like Marion's could be built. And even political activists who are imprisoned because of their work, could become candidates for these units.

For those who want more information, and, hopefully, want to help, write: Marion Brothers News Report, 4556a Oakland St., St. Louis, Mo. 63110, or call 314-533-2234.

Charles Colcord



Cuddled up

One-year-old Myriah Dana, daughter of Carol Dana and Stanley Neptune of Indian Island, knows what's best in wintertime... bundle up, and it'll put a smile on your face.

Island council debates hunting

INDIAN ISLAND — The tribal council wrangled for hours recently with hunting on newly acquired lands, and passed a motion to reconsider closing territory to non-members.

On hand was tribal biologist Timothy Lukas, who raised the question of sustenance versus sport hunting.

Councilor Watie Akins said establishing hunting regulations gives the Penobscots "an opportunity to go for some of that sovereignty" spelled out in the land claims settlement.

Councilor Gilbert Francis got a few laughs when he proposed "food for the needy, not just the greedy."

Finally, a motion by Irving Ranco was passed that excludes non-members from participating in hunting on Indian territory. Tribal members hunting with non-Indians will lose their licenses.

Fee lands (those not tax-exempt to the tribe) include Lakeville, 39,000 acres; Prentiss, 1,000; Springfield, 5,000; Lee, 3,000; Carroll, 4,000; Carabasset, 23,000; Williamsburg, 5,000.

Trust lands, similar to the reservation land, includes Matagamon, 6,000 acres; Matamiscontis, 15,000; Alder Stream, 22,000 acres.

The council agreed that regulations for the 1982 hunting season should be resolved well before the season opens.

In other business, the council voted 6-1 to approve a \$16,350 contract with Wabanaki Alliance newspaper, providing partial support of operations. The Penobscot Nation, by terms of the contract, allows Diocesan Human Relations Services, Inc., to administer the newspaper. The contract is valid to July 1, 1982.

Voting in favor were Donald Nelson, Beth Sockbeson, Nicholas Dow, Francis Ranco, Kenneth Paul and Gilbert Francis. Opposed was Watie Akins.

ARTIST NEEDED

FOR
COVER DESIGN FOR
WABANAKI BIBLIOGRAPHY
being prepared by Eunice Baumann-Nelson, under the auspices of Maine Indian Committee, American Friends Service Committee.

Interested persons are invited to submit black and white sketch using either original or traditional Native American motifs.

The artist whose sketch is selected will be asked to prepare finished design and will receive:

Honorarium of \$50

For further information, contact:
Eunice Baumann-Nelson, P.O. Box 49, Old Town 04468 — 327-2121

or
Mary Griffith, R.R. 1, Box 177A, Freeport 04032 — 865-6549

or
Nancy St. John, 329 Front Street, Bath 04530 — 442-8656

PROJECT CHILD FIND

A PUBLIC MEETING TO DISCUSS
PROJECT CHILD FIND will be held at the Indian Township School on Thursday, January 7, 1982, at 3:00 p.m.

Do you know of, or have a child with special needs in walking or running, in speaking or listening, in eating or dressing, in following directions, in getting along with others, in being afraid of things or others?

If this child is under 21 years of age, not in school, and is a resident of the Passamaquoddy Indian Township, please contact the CHILD FIND PROGRAM at Indian Township School, Resource Room. The telephone number is — 796-2362.

HOUSE FOR SALE

73 West Street
Indian Island
Seven rooms, large bath, oil furnace, new siding. Very well built. Large double lot, from Center Street to Penobscot River frontage.

\$12,000 firm
Call or write to:
Jean A. Moore
1111 West Northfield Blvd.
Murfreesboro, Tenn. 37130
615-896-2992



Their best

Proud students, David Tomah, left, and Ron Sockabasin, with proud teacher, Sister Shirley, at Indian Township Elementary School.

The old days: 'Don't bring white boys home'

INDIAN ISLAND — A great many changes have taken place here in physical, material ways. But drastic changes in attitude have also occurred.

Just ask Dorothy Ranco Beatty, who at 79 can recall "the old ways" of the Penobscot . . . with a gleam of mischief and humor in her eye that time has not dulled.

Now a resident of Raymond, Beatty enjoys an occasional visit to the Island, and recently made the trip so that she could cast her ballot for lieutenant governor of the tribe. On Oct. 24, she celebrated her 25th wedding anniversary with Monty Beatty, a Patute native of Nevada. (The couple met while in a traveling circus dance company.)

For one thing, non-Indians were not always welcome. "My father told me, 'don't ever bring any white boys into the house.'" But one afternoon, Beatty brought home her date; he played the piano and sang well, but father threw him out bodily. "I was so embarrassed to go to school the next day," she recalls.

"We didn't marry white men in those days, that's a thing more lately here," Beatty said.

Welfare was unheard of in early times. "The only people who got something for free were the widows. They got what we called the 'weekly.'" Today, Beatty says, "the Indians don't appreciate" the advantages they have. "It's awful," she said.

Her father owned a cow, and people used horses to get around. And "everybody," children, women, would wash in the brook: "sort of a holy water — you'd just splash your face a little."

Discipline was everywhere. The Catholic nuns who taught school could slap you up to 20 times on the palm of your hand with a ruler. "We never sassed our family," Beatty said, adding that she helped with family chores.

Beatty claims her father, Joseph Ranco, was the "real" founder of the Old Town Canoe Company, and that he "had a patent on it." She said the Gray boys, who attended Harvard and smoked pipes, stole the plans from her father, who built bark as well as wood-and-canvas canoes. He used to take little Dorothy and her brother to sportsmen's shows.

Later, as an adult, Beatty had "an Indian show. We travelled all over the country. (We had) an exhibit of Indian arts and crafts made here. We didn't have anything Indians didn't make."

However, Beatty remembers once beating the competition by carefully peeling off the "made in Japan" labels from crafts sold as "Indian."

Asked if she missed the Island life, Beatty said she had considered returning to the reservation, but if she did, she said, "I'd get up and blow my top."



Dorothy Ranco Beatty, age 79.

Love protests cuts

INDIAN ISLAND — Penobscot Nation Gov. Timothy Love has sent a telegram to the Maine Congressional Delegation requesting immediate intervention to forestall massive cuts in federal support to the tribe.

The proposed fiscal 1982 Penobscot Nation budget is close to \$10 million. But Love said this is only a "wish list," and the actual budget will be under \$3 million.

Love's telegram — which says the land claims act provisions have been "disregarded, rejected and suppressed" by the federal government — came on the heels of a telegram to the tribe from the U.S. Bureau of Indian Affairs' Eastern Area Office, directed by Harry A. Rainbolt, a veteran BIA official.

Rainbolt's telegram said, "We are faced with further program reductions on top of the \$168,000 we took on June 25, 1981, for fiscal year 1982." Rainbolt warned that in addition to reductions in many programs, the following programs would be eliminated: agricultural extension, comprehensive planning, "youth work learn program," commercial and enterprise development, adult education and direct employment." He went on to say that "phasedown actions should be developed immediately."

Wabanaki Alliance spoke by telephone with Rainbolt, who said "everything is tied to the continuing resolution" of Congress, that carries programs at last year's budget levels. Congress had not passed a final budget at press time, and Rainbolt said he had no idea what to expect in a new BIA budget.

Vincent J. Lovett, public information officer with BIA, said he expected a 12 percent across the board budget cut, resulting in some \$20 million being trimmed from the total BIA budget.

Love said in his telegram that "the

Penobscot Indians have never received full services" due them under federal recognition, which was accorded the tribe several years ago in the process of establishing the land claims case.

The telegram was sent to Senators George J. Mitchell and William S. Cohen, and Congressmen David F. Emery and Olympia J. Snowe.

Love and other tribal leaders flew to Washington to lobby for funds they believe the federal government owes the Penobscot Nation.

Clinic halts joint tribal contract

INDIAN ISLAND — By resolution of the tribal council, the Penobscot health department has ended all cooperative contracts for direct medical care with Passamaquoddy.

Patricia E. Knox, health program director for the Penobscot Nation, said the termination of agreements applies only to contract care, and direct or emergency services will not be affected.

Previously, contracts were worked out with Passamaquoddy health centers at Indian Township and Pleasant Point reservations. Non-Penobscot Indians who receive care from the Indian Island clinic should contact Knox. A letter will be sent to these persons explaining changes in the cooperative agreements, first set up in 1979.

JOB ANNOUNCEMENT

POSITION: Director, Employment and Training Program.

DUTIES: Director will oversee the operations of a bilingual vocational assembly project, a vocational education counselling project, a training and technical assembly project, a Job Corps contract, and a CETA program.

QUALIFICATIONS: Applicants should have an administrative background and preferably had experience working in a manpower or training program.

SEND RESUME TO:

Ms. Deborah Ginnish
Boston Indian Council, Inc.
105 South Huntington Avenue
Jamaica Plain,
Massachusetts 02130
Tele. 617/232-0343

Three grants awarded to Point

WASHINGTON — The Maine Congressional delegation announced a \$79,250 federal grant has been approved for Maine Indian Education. Pleasant Point school, to develop and carry out elementary and secondary school programs.

The Department of Housing and Urban Development awarded two grants to the Pleasant Point Passamaquoddy Reservation Housing Authority. One, for \$142,840, is to renovate ducts, replace ventilation and repair buildings. The other, a sum of \$120,000, will pay to alter chimneys,

perform roof repairs and renovate heating systems.

Paiute tribe picks out land

WASHINGTON — The recently restored Paiute Tribe of Utah has selected 13 sites in five counties for re-establishment of a 15,000 acre reservation, tribal authorities said.

The tribe was terminated in 1954 and restored April 3, 1980.



X-ing guards

Maxwell (Chick) Barnes, in charge of environmental health at Pleasant Point, checks on new volunteer school crossing guards at Rt. 190, the highway that bisects the reservation. Barnes recently initiated the first such program in Passamaquoddy history. Additionally, blinking lights will be installed at the two locations in the near future, he said.

NEED EXTRA MONEY?

Dig out those old postcards and turn them into cash. I buy old postcards of all kinds — Santa, Halloween, patriotic, real photo types, etc. Also very interested in postcards about the Indians in the Northeast. For more information, write to:

Betty Bridges
Box 234
17 Young Lane
York Harbor, Maine 03911
or call: 363-2867

Indians keep their culture, teachers told

PORTLAND — "The things that matter to us as Indians have been kept invisible," said Wayne Newell, director of Passamaquoddy Health Services, in opening a recent teachers' conference. "There has been a presumption that we could be 'turned into something,' that we could be educated to become like the majority," said Newell, "but there is a lot left in our own value system."

Sixty teachers attended the day-long workshop on Learning and Teaching about Indians in Maine, sponsored by the American Friends Service Committee. Resource leaders for the conference were Carol Dana, Penobscot; Gary Ennis, Maliseet, director of Aroostook Indian education; Dr. Eunice Baumann, Penobscot; Deanna Francis, Passamaquoddy, an organizer of Sebajik Nation House and a student of traditional medicine; and Dr. Peter Paul, folklorist and expert on Maliseet culture and language.

Citing an incident he had run into a day earlier, Newell quoted a restaurant waitress who told a co-worker: "Old people always want something right away fast. They're afraid things will run out." There was no real evidence for such a generalization about old people, Newell pointed out. "Aboriginal people have been victims of the same kind of blanket judgment. It continues to happen in our school systems. We perpetuate the belief that somebody not like us is inferior. We assume a 'norm' and decide that some one different from the norm is not quite up to par."

Newell wondered how many in the audience had had the experience of

learning more than one language as a child. "When I first went to school, I didn't understand English," said Newell, "but I learned. That is a regular accomplishment for our Passamaquoddy children. It doesn't necessarily help them to score well on the standard achievement tests. People then pay too much attention to the test score instead of asking, 'What is this child's potential?'"

In reference to the 1980 land claims settlement, Newell commented that neither side had won. "We had to give up something and the other side had to give up something. It is done. History will show whether we were right. We are a little bit wealthier now. The Passamaquoddy are now the second largest blueberry grower in the state. We have a little more land. But we Indians and non-Indians still have the task of understanding each other. I don't think we have made much progress on that."

Teachers were asked about their use of the social studies text "Maine: Dirigo," and its chapters written by Wabanaki Indians. The comments were warmly favorable. "I wanted to teach from the point of view of an Indian. I'm really grateful for the book," "The resource book is particularly good." One teacher reported that it was good to get in touch with Indians in her community. "It was hard to build contacts with Indians in the community and get their confidence," she said, "but we learned from Indians things we couldn't anticipate in lesson plans."

Wabanaki Alliance assisted in preparing the textbook.

Namias quits Indian task force

BOSTON — Barbara Namias, a Mohawk, has resigned as coordinator of the Federal Regional Council's Indian Task Force. She cited a "frustrating year" with no continued funding as reasons for the resignation.

Namias, a former staffer with the Quaker American Friends Service Committee, has accepted a job as health and community services director for Boston Indian Council, serving Miwoks and other area Indians.

"The Federal Regional Council hasn't functioned this year," Namias told Wabanaki Alliance. She said the transition to the Reagan administration and its policies left the council's future existence clouded. There is currently no funding proposal for the agency in Washington.

"We've been on hold," she said.

The task force has for a number of years served Maine and New England Indian

groups, soliciting and allocating Administration for Native Americans (ANA) and other funds. Penobscots, Passamaquoddy, the Association of Aroostook Indians and Central Maine Indian Association have all benefited from the task force's work.

Namias' predecessor, Gregory Beusing, was a well known figure to Indian people in Maine, and had also been involved with the Quakers.

When a reporter called Namias, she was discouraged because Marguerite Smith, a Shinnecock Indian working for Union Carbide, Inc., had not showed up for a December task force meeting. She was to discuss corporate fundraising.

"We have no money and no commitment for money. This has been a frustrating year," Namias said. She has held her task force job 14 months.



ORSON ISLAND home built from scratch by Penobscot, Neil Phillips on old RR bridge.

A Twain's-eye view of Noble Savage

By Paul A. Francis, Jr.

It is always interesting, and often wistfully rewarding, to read American literature of the 18th and 19th centuries. In it one may discover, amongst its manifold aspects pertaining to early American life, the white man's initial impressions of the American Indian. For the most part, the Indian fares tolerably well in this nascent literature, and perhaps too well. These early writers tended to view the Indian with a romantic eye, consequently creating the so-called "Noble Savage" myth. This myth, in itself, is not to be deplored, for there was much in the Indian lifestyle that was romantic. Perhaps it is only the terminology that must be condemned, for how can a savage aspire to nobleness when he, figuratively speaking, possesses no more laudable mannerisms than a marauding barbarian?

The very earliest American authors, such as James Fenimore Cooper, (1789-1851) contributed greatly to the mythification of the American Indian. His *Leatherstocking Tales* can be read with a winsome, even though incredulous, eye. Yet, even he often referred to intractable Indians (those, generally speaking, who truculently opposed British hegemony) as "reptiles." This epithet is not too bad — I've been called much worse. But later authors, such as Mark Twain, saw the "Noble Savage" myth as so much bull, and he, being the satirist that he was, undertook to destroy the myth with a pen much mightier than the sword. The following excerpt from Twain's *Roughing It* is, even by today's wanton standards, bigoted. One may read it and become enraged, or one may read it and laugh the pitying laugh of forbearance. The unfortunate thing, in any event, is that the passage may very well voice the true convictions held by most Americans, then and now, regarding to the American Indian.

"We," began Twain, "came across the wretchedest type of mankind I have ever seen. I refer to the Goshute Indians. Such of the Goshutes as we saw, along the road and hanging about the station, were small, lean, 'scrappy' creatures; in com-

plexion a dull black like the ordinary American Negro; their faces and hands bearing dirt which they had been hoarding and accumulating for months, years, and even generations, according to the age of the proprietor; a silent, sneaking, treacherous-looking race . . . indolent, everlastingly patient and tireless, like all other Indians (hold mine); prideless beggars — for if the beggar instinct were left out of an Indian he would not "go," any more than a clock without a pendulum, hungry, always hungry, and yet never refusing anything that a hog would eat, though often eating what a hog would decline; hunters, but having no higher ambition than to kill and eat jackass rabbits, crickets, and grasshoppers, and embezzle carrion from the buzzards and coyotes; savages who, when asked if they have the common Indian belief in a Great Spirit, show something which almost amounts to emotion, thinking whiskey is referred to. . . .

"The . . . Goshutes are manifestly descended from the . . . gorilla, or kangaroo, or Norway rat, whichever animal — Adam the Darwinians trace them to.

"One would as soon expect the rabbits to fight as the Goshutes and yet they used to live off the offal and refuse of the stations a few months and then come some dark night when no mischief was expected, and burn down the buildings and kill the men from ambush as they rushed out.

"It was curious to see how quickly the paint and tinsel fell away from [the Indian] and left him treacherous, filthy, and repulsive — and how quickly the evidence accumulated that wherever one finds an Indian tribe he has only found Goshutes more or less modified by circumstances and surroundings — but Goshutes, after all. They deserve pity, poor creatures; and they can have mine — at a distance. Nearer by, they never get anybody's."

Note: The proper spelling of Twain's "Goshutes" is Goshutes. He may have been satirizing the tribe's name itself by beginning it with Gosh- Gosh-utes!

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Would like to announce the opening of fiscal officer. Fiscal officer's duties include: administration of personal functions of budget department, such as training, work scheduling, promotions, transfer and performance ratings, and may include the following: direct financial planning, and procurement, delegates authority for receipt disbursement, banking, protection and custody of funds, securities and financial instruments. Analyzes financial records to forecast future financial position and budget requirements. Prepares financial for AAI Office of Administration and the Board of Directors. Resume and letter of application should be sent to: Clair Sabattis, President, Association of Aroostook Indians Corp. P.O. Box 223, Houlton, Me. Requests for applications may be made by phone to either Clair Sabattis or Michael Carlos, 532-7317. EOE.



LISTEN UP — Vicki Daigle coaches Penobscot kids in gymnastics.

The land claims tale recounted



Thomas N. Tureen at Rockport.

(Continued from page 1)

by police, others that he was "set up" by Passamaquoddy unhappy with his social involvement with the tribe.

Tureen called the arrest fortuitous because Gellers based his argument on the concept that the early treaty was valid, despite the Nonintercourse Act. Tureen took over the case in 1969, and turned it around. Tureen had clerked for Gellers as a summer intern in 1967, and had worked one summer on a western Indian reservation. He wrote a paper called "Our Brother's Keeper," exploring the relationship of U.S. Bureau of Indian Affairs to Indians.

The major issue emerged as whether or not the Nonintercourse Act applied in Maine. "People thought it didn't for 180 years," Tureen said.

One of the early land claims meetings brought the Penobscots into the case in a joint venture with Passamaquoddy. At the meeting were the late Ken Thompson (a lawyer), his Penobscot wife, Sipsis, and Penobscot James Sappier.

Things were rolling by 1971, when Tureen discovered by chance that a federal statute of limitations on filing Indian lawsuits expired July 1972. "The clock was ticking," Tureen said.

Tureen wanted the courts to force the Department of the Interior to fulfill its obligations to Penobscots and Passamaquoddy. A memo sent to the Interior Department had "disappeared." But encouragement came from Bureau of Indian Affairs official Louis Bruce, who said, "Sure, let's do it."

Tureen recalled, "we were all very young... I had put together a team of lawyers, in part just so I wouldn't get picked off as easily as Don Gellers."

Maine's political delegation pitched in, with right-wing Senator Margaret Chase Smith calling up President Nixon, telling him to "get going." Gov. Kenneth Curtis said give the Indians their day in court. Senator Edmund S. Muskie and Congressman William Hathaway and Peter Kyros lent liberal support.

Things grew more tense as the statute of limitations deadline drew near. Tureen said that at the time he "thought the tribes could come away with something significant," such as \$10 million for each tribe, and 200,000 acres.

On July 17, 1972, the claim was filed.

On July 18, Congress extended the statute of limitations — and it has since been extended again, until next year.

In 1975, the court held that a trust responsibility existed, and that the Nonintercourse Act applied, even to tribes not federally recognized.

By the next year, the court's ruling became final, and nobody had appealed it. Why didn't then Maine Atty. Gen. Joseph E. Brennan appeal? Tureen suggested that Brennan was a "liberal" at the time, or simply did not pay close attention to the case.

Tureen said he explained the land claims case to Gov. James B. Longley at a dedication ceremony at Pleasant Point, but the Governor apparently was dozing off.

When the impact of the claims began to hit home — Indians sought two thirds of the state plus back rent — the Maine Congressional delegation asked for extinguishment of the claims, and legislation would have limited Indians to far smaller monetary claims through the Indian Claims Commission.

"It was a very scary period," Tureen said.

Tureen blamed Longley for anti-Indian propaganda, "the demagogic power that he had... to use the media." Portraying the late Governor as a sort of Hitler. Tureen said he "could have been elected Emperor of Maine for life."

Tureen held quite a different opinion of widely-known Harvard Law School lawyer Archibald Cox, who had been fired by Nixon in the "Saturday Night Massacre."

Tureen placed a call to Cox, and the esteemed senior lawyer said, "I'm just terribly busy... but if you want to come down and talk to me, that's O.K." Cox decided to assist with the case, on condition (he said jokingly) that the claims exclude his wife's coastal property in Maine. Tureen agreed, saying he too owned land in Maine (in Perry).

The prominent law firm of Hogan and Hartson donated time to the case.

Meanwhile Longley hired the "owner of the Washington Redskins" lawyer Edward Bennett Williams, to represent the state's interest. Williams dropped out of the picture after he allegedly told Longley the state wasn't likely to win in a court battle with Indians. (Later the state hired former Nixon lawyer James D. St. Clair to

represent Maine in dealing with the tribes.)

Still, the times were uncertain: "Congress might well have wiped us out but for Jimmy Carter coming into office," Tureen remarked. Also deserving credit was Secretary of the Interior Cecil Andrus, he said.

In July 1977, retired Judge William B. Guntel, at Carter's request, suggested a take-it-or-leave-it offer of 100,000 acres.

A telegram was sent to Carter bearing 87 names as diverse as Dick Gregory and the president of the Maine Bar Association, opposing the Guntel solution.

By the fall of 1977, a White House task force had produced a joint memorandum of understanding. (Large landholders were outraged at the \$5 per acre in Guntel's plan — a figure based on tax valuation.) "There was a howl of protest," Tureen said.

A significant question came from a surprise corner, when Francis C. Sapiel of Indian Island, attending the President's "town meeting" in Bangor, asked Carter if he would uphold the Indians' right to bring their claim by vetoing legislation to end the claims. The President said yes, he would veto any such legislation.

Winston quits money firm

PORTLAND — Abigail O. Winston, account executive, has quit her financial management post with the prestigious firm of Merrill Lynch, in a flap about providing training sessions for Penobscots.

Winston has worked for some time with Penobscot Nation leaders, assisting and advising in the handling of land claims funds. When she sought training for tribal officials through her firm, they reportedly rejected the request.

So Winston, taking Penobscot accounts with her, switched to another widely known investment firm, that of Kidder Peabody.

Two Indian papers set rates

Two Indian newspapers, The Native Nevadan, and Rawhide Press, announced in November issues the loss of federal subsidy funds and the start of paid subscriptions.

The Native Nevadan, published by the state's inter-tribal council, will charge \$10 per year "effective immediately." Editor Arline Fisher said, "If a sufficient number of paying subscribers — probably close to 5,000 — are not committed by Feb. 1, the paper will fail." Established in 1964, the paper has a current circulation of about 6,000. Fisher described the paper as "the only source for comprehensive Indian news in the state." Rawhide Press, published by the Spokane Tribe of Washington, announced a new editor as well as a new subscription policy. Barbara Reutlinger, who started at the paper in 1972, quit her job Nov. 20.

She has been replaced by Mary Wynne, a Pawnee who joined the staff last spring.

In a farewell editorial, Reutlinger commented on the growth of the Indian press. "Ten years ago there was just a sprinkling of Indian publications, mostly newsletters. Many of them stooped to yellow journalism; biased articles that carried only one point of view and stretched the facts. Most of them died. Today there are hundreds of professional Indian publications, plus radio and television stations broadcasting Indian news on a regular basis."

Another turning point, fraught with fear, involved State vs. Dana, in which Allen J. Sockabasin and Albert C. Dana of Indian Township challenged the state's right to prosecute them for arson. They claimed they resided in Indian territory, and therefore were not subject to state law.

"I was scared to death of it," Tureen said about the case. But the Maine Supreme Judicial Court ruled that Sockabasin and Dana were indeed on Indian territory, and subject to federal, not state criminal law.

If the decision had gone the other way, the claims could have been a lost cause. As it was, the Dana decision was "a tremendous blow to the State of Maine," Tureen said.

Only four days prior to the state supreme court ruling, the U.S. Supreme Court said in an opinion on the Blackbird Bend case involving western Indians, that the Nonintercourse Act applied to the 1834 Indian Act... in other words to western states. "These two decisions created a tension," Tureen said.

"What this did was lead to serious negotiations," he added. Negotiations occur when the stakes are high, and when neither side is sure of the outcome," he said.

As the U.S. Supreme Court got ready to sit down, a story was leaked to the Washington Post about an out-of-court settlement being reached with Maine Indians — thus putting the justices off the scent of the Maine case.

The negotiated \$81.5 million joint tribal settlement was hustled through referendum votes on the three reservations, votes in both chambers of the state legislature, and finally to the halls of Congress, where the House and Senate approved the package, and President Carter signed it into law Oct. 10, 1980. The next month he was voted out of office, and a conservative President was elected who might never have agreed to a federal settlement with 2,000 Indians in Maine: one that provided for purchase of 300,000 acres of land at fair market value. It is the largest single Indian settlement in the history of the United States.

"We were awfully lucky," Tureen said.

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Holistic concepts promote Indian health

INDIAN ISLAND — "We believe at the health center that the holistic approach is the way to go, and that the preventive approach is the way to go."

That's the philosophy of John Jeffers, medical social worker at the Penobscot Department of Health and Human Services.

Jeffers, a Virginia native, has been on the job one year, and is excited about it. "We're all working as a team here," he said, and with weekly meetings to discuss problems and plans, "it's getting better all the time."

An individual can remain in far better health by taking care of himself or herself to start with, rather than treating illnesses after they set in. Jeffers would like to see tribal members make physical and mental health top priority. He points out that a person's well-being and effectiveness in work and life depend on good health.

Jeffers hesitates to state how many patients he sees regularly, stating that quantity is only one measure of his work. He said he averages six persons per week. He will treat anybody within the tribe regardless of age, but his preference is to work with an entire family. It's all part of the holistic approach.

"Holism" is defined by the dictionary as meaning a philosophy in which the "whole" has an importance greater than the "sum of the parts."

Jeffers said he holds "such a full range of responsibilities that unlike other social workers in other agencies, I never feel pigeon-holed."

The job, he said, "gives me a chance to use my skills as a community organizer, a group worker and a counselor."

"It gives us a chance to deal with the people who came into the clinic in a holistic way," Jeffers said he tries to

consider clients from a medical, mental health, spiritual and nutritional point of view.

Jeffers is a graduate of Virginia Commonwealth University, with a BS in psychology and an MS in rehabilitation counseling. He is currently studying for his masters in social work, at University of Connecticut. He has spent more than five years as a psychiatric social worker and assistant clinic supervisor at a Virginia community mental health center.

He is married to the former Nancy Mathieson of Rockland, and the couple has a seven-month-old boy, Matthew Dagan.

Jeffers says, "I love the people here. I know what Sister Helen (McKough, principal of the Island school) means when she says she loves the people here."

Rights respected

NEW YORK — New York State gave 795 acres of land to the Seneca Indian Nation in exchange for 795 acres of reservation land needed by the state to complete the last segment of the Southern Tier Expressway.

For the Senecas, the trade was sweetened by a cash settlement of approximately \$500,000. In addition, for the first time since the early 1800s, the two parties negotiated as equal sovereigns — after a Federal judge ruled in 1976 that the state could not condemn reservation land for highway purposes.

Following this court ruling the Senecas told the state that they would not negotiate with the state for the needed right of way until there was a commitment not to reduce the size of the Indian land areas.



NET WORK — Dennis Pehrson attaches a new net to the hoop at Indian Island Community Building, while Recreation Director Red Bartlett looks on . . . and looks forward to a good season.

'Bury My Heart' to be TV series

SEATTLE — Production of the television mini-series "Bury My Heart At Wounded Knee" is one major step closer to reality.

Evergreen Foundation Films, Inc., (EFFI), of Seattle, Washington, has won a favorable court ruling, upholding the company's claim to the TV rights to the literary work, "Bury My Heart At Wounded Knee," written by Dee Brown. The book, which the author describes as a "history of the American West from the viewpoint of the American Indian," was a best seller in 1971.

EFFI's claim had been challenged by the original owner of those rights. However, EFFI contended those rights legally reverted back to Brown at the end of five years, and that Brown's subsequent sale of television rights to EFFI in 1979 was legal and proper. The court ruled in favor of EFFI.

Recently U.S. District Court Judge Stanley Weigel, presiding in San Francisco, ruled: "Evergreen Foundation Films, Inc., owns and enjoys quiet title to

all television rights in and to the literary work "Bury My Heart At Wounded Knee."

Those rights, said Weigel, include the right to produce, distribute and broadcast a television mini-series based on that literary work.

That's what EFFI will do, beginning in the next few weeks. The first order of business will be a treatment or "bible," according to Jim Thebaut, president of EFFI and project producer, who said he is relieved the year-long delay on the project is over. Thebaut said he is looking forward to "lots of hard work that will ultimately result in a truly rewarding mini-series for television viewers around the world," a press release said.

"For the first time, the true history of the American West will be presented in a very honest, comprehensive manner," Thebaut said. "I think one of the most significant reasons that this project can do so much good is that until a country deals with its past, it can't really come to grips with its future."

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Flashback



On the march

Penobscots in ceremonial dress march down North Main Street, Old Town, in early times, as depicted in this post card lent by Rose Cronk of Indian Island.

Dr. Welch broke IHS rules

INDIAN ISLAND — Dr. Fenn H. Welch, who recently resigned as tribal dentist here, apparently violated federal guidelines by doing outside work.

Wabanaki Alliance learned of the alleged violations through conversations with several sources who were close to the former Indian Health Service (IHS) dentist, who quit his job to take a post at

Oral Roberts University, an evangelical school in Oklahoma.

Welch, 30, arrived at the Penobscot health department in August 1980, succeeding Dr. Stuart Corso, the first Indian Island dentist who left for a job in Connecticut. Corso has returned to Indian Island and his former job, but is no longer with the Indian Health Service.

Welch reportedly intended to "moonlight" on his IHS federal contract by treating patients outside of the Indian community he was hired to serve. In fact, Welch treated only a few patients not authorized by the Indian clinic, sources said.

No action was taken regarding Welch's alleged violation of IHS regulations.

Welch came to Indian Island from an IHS position with Indians in Afton, Oklahoma, where he said he initiated a fluoride program. He earned a degree in dentistry from University of Detroit, Michigan, in 1979.

Obituaries

VIRGIE M. S. JOHNSON

ROBBINSON — Virgie M. S. Johnson, 66, died Nov. 18, 1981 as the result of an automobile accident. She was born in Robinson, Jan. 8, 1915, the daughter of John and Minnie Dillin Stanhope.

She was a graduate of Calais Academy, class of 1934.

She was a member of the American Legion Auxiliary in Calais. She was employed for 35 years by the Maine Department of Indian Affairs in Calais and was a member of the Maine State Employees Association.

Survivors include one daughter, Mrs. Ronald (Audrey) Geagan of Bangor; one brother, Royden Stanhope of Robinson; one sister, Mrs. Clara Johnson of Robinson; two grandchildren, Todd and Sean Geagan, both of Bangor; two dear friends, William Jenkins of Robinson and Marie Brexovsky of Calais.

Funeral services were held at the Scott-Wilson Funeral Home, with the Rev. Roland Chaffey officiating. Interment was in the Robinson Cemetery.

EDWIN M. MITCHELL

OLD TOWN — Edwin Matthew Mitchell, of Indian Island, Old Town, died suddenly at his home on Nov. 23, 1981. He was the descendant of the late Henry Daylight Mitchell and the late Edith (Ranco) Mitchell of Indian Island; beloved husband of Sadie (Ranco) Mitchell; father of Harvey Jon Mitchell of Waterville, Christopher Brian Mitchell of Indian Island and Kimball Matthew Mitchell of Bangor; grandfather of Kipping Jan and Kelly Jo Mitchell of Waterville; brother of Helen (Mitchell) Goslin of Indian Island; nephew of Leslie Ranco of Wells and Dorothy (Ranco) Beatty of Raymond. Edwin is also survived by several nieces and nephews.

Donations in Edwin's memory can be made to American Heart Association; Maine Affiliate Inc., P.O. Box 346, Augusta, Maine 04330.

news notes

Loring hired as paralegal

INDIAN ISLAND — Donna Loring, former executive director of Central Maine Indian Association, has been hired as a paralegal with Penobscot Nation tribal court.

A Penobscot tribal member and Vietnam veteran, Loring will work with Mary LaChance, also a paralegal, under supervision of Dorothy Foster, court clerk. Loring was hired by tribal Judge Andrew Mead, a Bangor lawyer.

She is a resident of Old Town.

Arcade opens

INDIAN ISLAND — The Arcade, a coin-operated game room for the younger set, has opened here for business on River Road.

Ernest Goslin installed equipment for the Arcade in his former moccasin shop. Light refreshments are available to customers.

Goslin was previously employed in maintenance at the Community Building, and worked with the Indian Island Bingo Committee.

New citizen makes debut

INDIAN ISLAND — Erin Lee Baker is the name of a healthy daughter born to Nancy and Dan Baker of Indian Island, Nov. 18. She weighed nine pounds, 11 ounces, at birth in a Bangor hospital. Erin has a sister, Heather Marie.

Runner's widow lives in shack

CHARLESTOWN, R.I. — The widow of Ellison "Terzan" Brown, a Narragansett Indian who twice won the Boston marathon, lives in a small house with no conveniences.

Ethel Mae Brown, 52, built the house with her husband in 1947. He died in 1975, at age 61, leaving no money to her. So area residents are now making plans to build Ethel Mae a new house.

"Terzan to us was like Babe Ruth to white people," commented Harry Mars, a Narragansett building contractor. Mars is involved in the housebuilding project which is at the fundraising stage.

The late runner got his nickname because of his Johnny Weismuller ape men call imitation.

Howland rooms with Na'swahegan

OLD TOWN — Howland Printing, operated by Reginald Howland of Bradley and formerly doing business in that town, has moved into the offices of Na'swahegan copy center here.

Howland will share space with the Penobscot family-owned business headed up by Joseph Polchies, a Penobscot. Howland has set up shop in the rear of the rented Main Street building.

Hyde students visit Island

INDIAN ISLAND — A group of students from the Hyde School, a preparatory institution in Bath, visited the Penobscot Nation recently. The group toured the Island and presumably found the experience educational. Hyde is an expensive private school with a radical philosophy that involves group psychological confrontations and strict discipline. The school accepts students who have had difficulty coping with their families or more traditional schools.

Correction

ORONO — Theodore N. Mitchell should have been correctly identified in a story in last month's Wabanaki Alliance as assistant dean of student affairs for Indian programs and services. The story described the activities of the Indian student club at University of Maine at Orono.

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