



# Wabanaki Alliance

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## Intertribal talks on range of issues

**INDIAN ISLAND** — A total of 97 northeastern tribes, plus the Seminoles in Florida, have been invited to attend Wabanaki Conference II, which was underway as this newspaper went to press.

James Sappier, Penobscot Nation director of real estate/demography, said he expected some 55-60 percent of those invited to attend. A similar conference took place five years ago, at the Penobscot reservation, and was said to be the first such regional meeting in many decades. In early times, northeastern Indians were united in what was called the Wabanaki Confederacy — from whence this paper derives its name.

Sappier said the intertribal meetings will focus on a range of issues including economic development, constitutional rights, health education, alcoholism, U.S./Canada border issues, federal recognition of tribes, law, police, Canada/U.S. reciprocity of benefits, federal budget cuts to Indians, land claims, and hunting, fishing and trapping.

The conference sprang from discussion by the Indian Task Force of the Federal Regional Council of New England, in Boston. Sappier, chairman of the task force, said he hopes resolutions drafted at the three-day session will "impact national, regional and local affairs," and that they will receive international attention when they are forwarded to the United Nations and an assembly of third world nations.

The Penobscot Nation has agreed to host the event, and tribal members have been invited to dinner, at a second setting, July 14-18. Organizing has been done by Sappier, with conference coordinator Eriene Paul of Indian Island. Mildred Paul of Indian Island has lent considerable clerical assistance. A \$75 fee has been charged each tribe, and Sappier said with enough of a turnout, the conference will break even on expenses.

Tribe asked to participate are located from Quebec, Labrador and Prince Edward Island, to southern New England.



Indian sculptor

Tan Nicola, 27, a Penobscot who has completed the first of two years at Institute of American Indian Arts in Santa Fe, N.M., displays his recent alabaster sculpture, "The Penobscot Man." Beside him is an earlier work, carved in cedar, called "Two Feathers." Majoring in three-dimensional studies, Nicola wants to do original work that reflects his heritage. He is currently doing an abstract symbolic work in mahogany, marble and pipestone inlay. Nicola said the Institute "is a great school." He will have a joint show this fall, in Santa Fe, with Navajo friend and fellow artist, Mary Yazzie. He is the son of Natalie Burns and Fred Nicola, Sr., both of Indian Island. His brother, Fred, Jr., 29, is an Oklahoma carpenter who plays traditional drum with Sioux Indians.

## Woman named police chief

**PLEASANT POINT** — Pamela Bassett, a recent graduate of the Maine Criminal Justice Academy at Waterville and a Passamaquoddy, has been appointed chief of police for the reservation.

Bassett said she looks forward to her new duties at Pleasant Point, where she had worked as a police officer. She said she hopes to offer consistent and reliable leadership. She announced that Karl Richer, who had been acting chief after Bruce Francis resigned the top job, has been named a sergeant with the tribal police force, and Clifford Devos has been promoted from patrolman to lieutenant.

Bassett has attended Scottsdale Community College, Arizona and Endicott

College, Massachusetts. She joined the Pleasant Point police force last October.

## \$350,000 Mitchell suit on docket

**BANGOR** — A \$350,000 lawsuit by a Penobscot man claiming he was illegally fired from an Indian alcoholism agency may be scheduled for trial this month.

The lawyer for former Wabanaki Corporation director George Mitchell of Indian Island, Eugene Coughlin of Bangor, said the civil suit, filed several years ago, may be on the docket this month or next — it's up to the judge, he said.

Meanwhile, Wabanaki Corp., which moved its offices from Orono to Bangor several months ago, will quietly go out of business, with services supposedly picked up by Indian reservations. Current director is Steve Francis, a Micmac who was hired after Mitchell was fired.

In its civil counterclaim, Wabanaki Corp., Inc. has accused Mitchell, who was its executive director from April 1977 to February 1979, of misusing and converting corporate funds.

Wabanaki's legal counsel, Robert E. Mitchell of Portland, is asking Justice Robert Browne to dismiss Mitchell's complaint, which was filed in April 1980, and also to order Mitchell to account for all money and property he allegedly converted and misused.

In November 1981 Mitchell had asked the court to dismiss the complaint against Wabanaki on the ground that all 10 defendants could be immune from liability, as Wabanaki could be considered a

charitable organization. But Justice Robert Clifford denied that motion, because the corporation receives all its funding from governmental sources.

Mitchell's lawyer, Coughlin, asked Justice Browne to dismiss Wabanaki's counterclaim.

Both parties generally agree that Mitchell was hired as executive director of the Maine Indian Alcoholism Program, administered by the Wabanaki Corp., Inc., Orono, from April 1977 to August 1979, when he resigned for approximately 12 weeks to run for Penobscot tribal governor.

He lost the election to Wilfred Pebrson in September, and was reinstated as executive director on Nov. 1, 1979, until he received a letter on Feb. 28, 1979. The letter which terminated his employment that day accused Mitchell with "excessive involvement in tribal politics" and "inefficient handling of staff employees."

Mitchell challenged the charges, and a hearing was held March 31, 1979 in which the Wabanaki board of directors voted that the charges were not strong enough to support the termination requested by the chairman of the board.

In its answer to Mitchell's court complaint, Wabanaki denies that the board then voted that the hearing was illegal, because it felt there was no evidence of political activity. Wabanaki also denies there was a second hearing on March 29 in which Mitchell's termination was upheld,

and from which Mitchell and his attorney at the time, Andrew Mead, were barred.

Wabanaki has informed the court that from Nov. 29, 1978 to Jan. 15, 1979 Mitchell was a member of the Council at Indian Island, elected by the Penobscot Tribe. Wabanaki Corp.'s by-laws prohibit a person from being both an officer of the corporation and a council member, it states. Therefore, Mitchell may not be entitled to receive compensation as executive director during that time. Wabanaki also claims Mitchell was not entitled to a hearing under the circumstances.

Mitchell is suing Wabanaki and board of directors members Albert Dana, Francis Sappier, Richard Hamilton, Ralph Dana, Terry Polchies, Ramona Stackhouse, and Allan Stackhouse individually and collectively for \$100,000 in each of two counts plus \$150,000 in compensatory and punitive damages in a third count, for his loss of income, profits, mental anguish, and humiliation. Mitchell seeks back pay since Feb. 28, 1979, reinstatement, court costs and attorney's fees.

By mutual agreement, opposing attorneys have dropped board members Russell Scooby and Melvin "Tom" Vialle as defendants originally named.

For one year, ending in March 1976, Mitchell served as commissioner of Indian Affairs in the late Gov. James Longley's cabinet. Prior to that he was Longley's bodyguard, having served 10 years in the Maine State Police.

## 'Quoddys slate 17th Indian day

**PLEASANT POINT** — The 17th annual Indian ceremonial day has been scheduled here, for Sunday, Aug. 8, on the reservation.

Joseph A. Nicholas, a Passamaquoddy tribal member who originally helped revive and lead the traditional pageant, is again organizing the event. "We're doing it to make our children more aware of their heritage," he said.

Nicholas is currently director of a Passamaquoddy bilingual project, and is former director of Project Indian Pride. He has led numerous groups of Passamaquoddy children on dance tours to schools around the state.

The Passamaquoddy Indian Day is open to the public without charge, and Indians from other tribes and locations are welcome to participate, Nicholas said.

# editorials

## Questionable

The Penobscot Indian Nation recently invited a group of its leaders — but not the press — to a western Maine ski resort for a convention. Apparently, this was a follow-up to last year's convention in Rockport.

Both undertakings cost the tribe many thousands of dollars, but we wonder about the benefit to rank and file tribal members. You, the readers of this paper, what did you get out of the weekend junker? It's OK for tribal officials to enjoy some R & R, have a few drinks and appreciate their good works. But couldn't this be done closer to home? For that matter, we've seen some fine functions put on right on Indian Island, in the Community Building or in the attractive meeting room of the health center.

An esprit-de-corps is valuable to Indian leadership, but these junkets may be an expensive means to achieve it.

## Fettered press

Even the oldest Indian newspaper in the country can't be free.

The Navajo Times has a good reputation; at least until recently, anyway. Now the Times appears to be the lackey of the oil sheik of Indian country. Navajo Tribal Chairman Peter MacDonald, MacDonald has formed his own Indian OPEC, called CERT, and seems bent on taking oil and mineral rights out from under his people. Apparently, Mother Earth is not so sacred when the fruits of exploitation appear sweet enough.

You don't step on MacDonald's moccasins, the Navajo Times editor has learned. MacDonald aides wanted Editor Duane Beyer to print an inflated attendance figure for a political rally, to wit: 4,000 people rather than the estimated 1,500 persons. In other words, MacDonald's men wanted the editor to tell a lie. When Beyer refused, he lost his job.

Beyer was suspended and demoted for trying to stick to the facts. In defending the pressure applied to Beyer, MacDonald said a hostile and irresponsible press was damaging.

We believe Wabanaki Alliance to be a free press; not hostile, not irresponsible, but free to stick to the facts. We have differing opinions, room to disagree. We criticize, and we in turn are criticized. But nobody's been fired or demoted around here, and we will continue to speak out. Put that in your pipe and smoke it, MacDonald.

### Memo to MacDonald

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

— The Indian Civil Rights Act of 1968.

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SOAKING UP SOME SUN is Indian Island resident, Jimmy Stevens, who well remembers the days before the bridge to Old Town was erected in 1950.

## Indians ask Japan for loans

WASHINGTON — Japanese industrialists have been approached by American Indians for up to \$100 million in low-interest loans, according to a recent report.

Spokesman for National Tribal Chairmen's Association (NTCA) said the move is an attempt to avoid being taken advantage of, by American corporate interests. The U.S.-Asia Institute has said it will take the Indian proposals to Japan for further discussion.

E. M. Savilla, NTCA executive director, said it was "ironic" that native Americans had to turn to outside sources for help.

"Over the past years, tribes in the United States have become cynical and wary of federal efforts toward reservation development, especially since resources such as coal and oil were ripped off by shrewd corporate types," Savilla said.

He said many Indians have been

"cheated" by energy producers leasing their land to develop coal or oil, adding "the record is clear, but I won't name these companies because we don't want any lawsuits."

Savilla said American Indians own more than 100 million acres of land from Maine to California and from Florida to Alaska. He said about 13 percent of the nation's coal reserves are owned by Indian tribes along with substantial oil and gas resources.

Federal authorities have "neglected" the Indians, Savilla said, and he blamed high unemployment on reservations on government policies. He said the average jobless rate is about 45 percent, with the figure approaching 95 percent on more depressed tribal reservations.

"American Indian tribes historically have not had a real chance to develop commercially," Savilla said.



WHAT WAS THE OCCASION? In this historical photo taken at former Maine Gov. John Reed's office, Penobscots present are from left, Arthur Neptune, Sr., tribal Gov. Albert J. Nicola, state Governor Reed with peace pipe, Bruce Poolaw [a Western Indian who lived on Indian Island], and tribal Lt. Gov. John Nelson. [Photo courtesy of Penobscot National Historical Society]

# letters

## Looking forward

Warwickshire, England

To the editor:

I believe I mentioned when I subscribed that I am pursuing a course in American Studies at Warwick University. I have been lucky enough to become involved in the organization of a conference on Native Peoples of the Americas which my department is holding this spring.

For financial and other reasons, we were unable to bring anyone over from America, but we will be having some Indian speakers from Europe. I thought you and possibly your readers might be interested in our information package, which I enclose herewith.

I am very much looking forward to receiving my first copy of Wabanaki Alliance.

Jeremy Isaac

## Setting it straight

Piscataway, N.J.

To the editor:

I read your article, "J. S. Attean Dies," in the Wabanaki Alliance of June 1982.

One correction should be made. Joseph Attean died at age 85, on March 2, 1982 not as printed "in April."

And, here are some additions: Joseph Stan Attean is the Chief of the Penobscot Nation of Maine. He left a wife, Anna Attean and four grandchildren in Piscataway, New Jersey. He also left a half sister Ruth Davis in Old Town, Maine.

Other than these corrections and additions the article is accurate.

Anna Attean

## Appreciation

Orono

To the editor:

This is a letter of thanks to the Indian people of Maine.

The Penobscot Tribal Council recently approved a contribution to the film project on Maine Indians, "We Are Still Here!" In addition, Governor Nicholas of the Pleasant Point Passamaquoddy has indicated that his council will match the Penobscot contribution.

This support will be complemented by the Maine Humanities Council. It allows us to finish this film on Maine Indian identity and pride.

But tribal support is also a great boost, for me personally. It means that not only is the project guaranteed a successful completion, but also that the film, a four-year effort, is appreciated by the Indian community.

I'm very grateful.

Jay Kent

TGI Film Project Director

## Crow tribe goes bankrupt

WASHINGTON — U.S. Interior Department official Ken Smith recently announced a major step toward solving administrative problems of the bankrupt Crow Indian Tribe of Montana. Current long-term debts are \$6 million.

According to a report issued by the Interior Department's inspector general, problems had brought the tribe to a state of "technical insolvency."

"I believe the agreement being signed today will go a long way in restoring a strong, stable tribal government to the Crow Reservation from which effective administration of tribal business affairs will emanate," Smith said.

Following the inauguration of the tribe's newly elected officers, Smith's deputy, Roy Sampsel, and the tribe signed an agreement to provide a person to serve on an intergovernmental assignment to the tribe as its manager for fiscal, personnel and property management systems.

## Township man dies in crash

INDIAN TOWNSHIP — Horace Meader, 32, died last month as a result of injuries suffered in a one-car mishap on Route 1, which crosses the Passamaquoddy reservation.

Meader was a passenger in the vehicle that struck a tree and culvert, and who was driving was not known, police said. However, the identities of the others in the car were listed as Joyce Tomah, 20, Gordon Newell, 24, and Dina Levesque, 17, all of Indian Township. Levesque was reported in fair condition with head injuries. All of them were admitted to Calais Regional Hospital.

The car was a total loss, and high speed and alcohol were involved in the accident, authorities said.

Meader was born in Pleasant Point, Sept. 6, 1930, the son of Walter and Eva (Nicholas) Meader Sr. He is survived by five brothers, Stephen, Joseph, Bernard and Donald, all of Princeton, and Frederick of Bethel; two sisters, Laura Loring and Mary Mitchell, both of Indian Island, Old Town.

A Mass of Christian burial was celebrated at St. Ann's Catholic Church, Peter Dana Point, with the Rev. Norman Carpenter celebrant. Interment was in the tribal cemetery, Peter Dana Point.

## Public broadcasting eyes Indian network

WASHINGTON — The Native American Public Broadcasting Consortium has contracted with the Public Service Satellite Consortium to assist with the planning and design of an American Indian/Alaska Native Satellite Communications Network.

PSSC will study the communications needs of American Indian tribes and Alaskan Native people.

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Lorette Ray and her horse, Stormy.

## Woman seeks to learn her heritage

To the editor:

Enclosed is \$5 for a year's subscription. Thank you for letting me know of an Indian paper in Maine. I also subscribe to the Hardin Herald in Montana; I was there last year.

I am Passamaquoddy and Micmac, and I want to learn more about my own tribes here in Maine: the art, language and culture.

I do paint, and have five works, The Indian Universe, Indian Moonlight and the Hunter Cried, Buffalo, and Mother's Love.

I also make Indian bone and brass chokers, and tile bead chokers. I am making an Indian saddle used by the Plains Indians, and I'm also learning bead work.

I am interested in horses and have owned ten. I do shows, and have won many ribbons with my quarter pony, Ace's Candy Doll (Gypsy Lee). I would like to hold rodeos and horse shows in the future.

Lorette Ray

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# Indian Pow-Wow Dance

Boston Sunday Globe  
**PICTORIAL**  
SEPTEMBER 25, 1949



Indian life as it was for the Penobscot tribe in the old days is presented in this gorgeous pageant held recently on the athletic field in Old Town, Me. The Indians, who live on the reservation at Old Town, put it on this year for the very modern purpose of raising funds for a community recreation center in the reservation. There are about 600 members of the tribe on the reservation. Although under the wardship of the Maine Welfare Department, they receive no direct support and make their living by trade work — such as making modern canoes for pole-faces, and Indian souvenirs.

**MARRIAGE DANCE** of the Penobscots. An American flag waves above the fantastically-dressed Indians. The music is dissonant to our ears. Some of the maneuvers resemble Yankee square dancing.



**CHIEF NEEDAHBEH**, known to Boston Sportsman's Show fans, acts as narrator for the pageant and tells stories from Indian folk lore.



**CENTENARIAN** Sabbatus Toma watches while Arthur Neptune, Gabriel Polchies and Margaret Ranco give a children's dance. Beside Toma, who knows how to give moose calls, are the musicians.

**MIC MAC**—Both the Penobscot and the Passaquoddy tribes belonged to the Mic Mac nations. Here's a Mic Mac dance



**OFF TO TOWN** goes a party of Indians from the Old Town Reservation. Over yonder is Old Town, itself. The reservation is on an island, and transportation is by Indian pirogues.

Photos by Richard Merrill

# Vehicle, dog cases dominate court action

**INDIAN ISLAND** — The following cases were heard at Penobscot Tribal Court, the Honorable Andrew M. Mead presiding, during the period of March 22, through June 21.

Theresa Eugenia Thompson, Thompson, Permitting a Dog to Roam at Large, February 23. Plead Not Guilty. Found Guilty. Sentence: \$60 fine (3rd offense).

Calvin Tomer, Failure to Comply With Reservation on Permit on March 15. Plead Guilty. Found Guilty. Sentence: \$20 fine and right to operate on the reservation suspended for 15 days.

John Love, Jr., Criminal Trespass on April 5. Plead Not Guilty. Upon Nation's Motion, case dismissed.

Richard Love, Criminal Trespass on April 5. Plead Not Guilty. Upon Nation's Motion, case dismissed.

Eunice N. Baumann-Nelson, Passing a Stop Sign, March 24. Plead Guilty. Sentence: \$15.

Robert C. Chase, Speeding 34/20, Radar, March 28. Plead Guilty. Sentence: \$20.

Barbara J. Francis, two counts of Permitting a Dog to Roam at Large, April 1. Plead Not Guilty. Found Guilty. Sentence: \$15.

Sentence: \$15. Defendant unable to pay fine, requested work detail in lieu of fine. Request granted, to work for the Penobscot Nation not to exceed 40 hours.

Walter Meader, Operating Under the Influence of Alcohol, May 11. Plead Guilty. Sentence: \$250.

Donald Francis, Operating after Suspension on April 29. Plead Guilty. Sentence: \$75.

Charles H. Stewart, Speeding 32/20 on May 9. Plead Guilty. Sentence: \$25.

Michael R. Paul, Speeding 35/20 on May 9. Plead Not Guilty. Sentence: \$25.

Terence J. Lohr, Permitting a Dog to

Roam at Large, May 11. Plead Guilty. Sentence: \$60. (3rd offense).

Carol Drinkwater, Keeper of Barking Dog, May 31. Plead Not Guilty. Continued for trial.

Brenda Fields, Permitting a Dog to Roam at Large, May 24. Plead Guilty. By agreement of the Nation, sentence \$25. Eugene Loring, Jr., Criminal Trespass, June 10. Upon Motion of Nation, case dismissed.

Barbara Jean Francis, Theft, May/June, Plead Not Guilty; continued for trial.

## Hearings

In Re: Francis Sapiel Glossian a/k/a Francis Charles Sapiel, Petition for a name change. Petition granted, name ordered changed to Bobcat Glossian.

In Re: Edwina Olive Sapiel, Petition for a name change. Petition granted, name ordered changed to Edwin Olive Neptune.

In Re: Mitchell William King, Petition for a name change. Petition granted, name ordered changed to Mitchell William Townsend.

Penobscot Tribal Reservation Housing Authority vs. Alice Fowler; Forcible Entry and Detainer Action. Defendant's Motions to Dismiss. Motions taken under advisement by the Judge.

Penobscot Tribal Reservation Housing Authority vs. James Sappier; Plaintiff's Motion to Dismiss Defendant's Counterclaim heard. Motion denied.

Elsie Lohr vs. John Davis, Small Claims Action; Plaintiff's Motion to rehear Disclosure Action; Defendant ordered to pay plaintiff \$10 on a bi-weekly basis until bill is paid in full.

In Re: Ronald James Bear, Petition for name change. Petition granted, name ordered changed to Ronald James Bear.

During this period of time, seven juvenile matters were handled.

## Doctor bids farewell to Island clinic

**INDIAN ISLAND** — After a three-year association with the tribal health clinic, Dr. Wayne Sinclair, 35, departed recently for a fellowship slot with the National Jewish Hospital/University of Colorado Medical Center, in Denver.

Sinclair, who is married and has two young sons, cited "personal reasons" for his leaving, after last fall moving from visiting physician to the full time staff of the federally funded health center. "I'm filled with deep sadness," said Sinclair, as he was honored by a potluck dinner and going-away party at the clinic. Mildred Akins organized Indian dancing for the affair, and Dr. Stuart Corso, tribal dentist, performed an English jig.

Dr. Christopher Ritter of Old Town will fill in, part time, in Sinclair's absence. He will be available at the clinic Mondays and Fridays, 8 a.m. to noon, and will be on call

other times, and full time for emergencies, according to health official Patricia Knox.

Sinclair helped train Ritter in pediatrics at Eastern Maine Medical Center, although Ritter is the older of the two doctors. They are close friends. Sinclair is a Washington, D.C., native who said he was a "street kid" in a ghetto, but was lucky and "got a break." He graduated from Harvard University.

"The Penobscot Indian health clinic has come an amazingly long way in the quality of care it offers, and the facility. It still has a ways to go," commented Sinclair.

His voice revealing a lot of emotion, Sinclair said, "The Penobscot people are a most loving people to work with." The doctor said he will never forget the experience, which he described as the best one of his life.

## Beating victim sues for \$1.5 million

**BANGOR** — A suit filed in U.S. District Court here asks \$1 million in damages, plus "freezing" of \$500,000 in Indian assets two years after the Indian Township beating of Allen A. Dorn, Sr., former non-Indian husband of Sonja Dorn Dana, a Passamaquoddy.

Dorn, now living in Kiel, Wisconsin, suffered severe injuries, July 4, 1980, when he was beaten with a baseball bat by two Passamaquoddy, Jason and Renard Levesque of Indian Township. The 5 a.m.

incident occurred on the reservation, after Dorn allegedly had ousted the Levesques from a house, while responding to a domestic complaint. Dorn was apparently a special tribal police officer. Dorn was hospitalized in Bangor after the beating.

Paul F. Zendzian of Bangor is Dorn's lawyer on the case. Zendzian also represents the Penobscot Indian housing authority. The suit claimed Dorn suffered permanent injury and disfigurement.

## book nook

### Useful reference on Indian literature

By Robert Conkling  
Special to the Alliance

**ORONO** — Dr. Eunice Baumann-Nelson of Indian Island is the author of a new book called, "The Wabanaki: An Annotated Bibliography." It contains descriptions of nearly three hundred books and articles that have been written during the last four hundred years on every aspect of Indian culture and society.

If used as intended, this book will change what is available to us in the state's libraries, what is taught in the schools, and what we now think of as Indian history.

The author, a Penobscot, has a Ph.D. in sociology and anthropology from New York University; she has taught at several universities in this country, as well as abroad, and has been head librarian at the Museum of the American Indian in New York City. She is currently director of the Penobscot Division of Health and Human Services on the reservation. Whether one judges by these qualifications, or by the uniformly excellent quality of the book under review, it is hard to imagine someone who would have been better qualified than Baumann-Nelson to do such a book.

The Wabanaki is intended, in the author's words, to be used as "a guide to the literature on Maine Indians which curriculum developers, teachers and librarians would find useful, and which would also be helpful to students or to the general lay public interested in learning about the aboriginal people of Maine." This book is not aimed at scholars; rather, it is aimed at people such as librarians and teachers who need access to sources on the history of Indians in Maine but, until now, have had no easy way to find them or to judge their usefulness.

This book meets a real need and is unique in several ways. It is the first listing of books and articles on Maine Indian history to be made available to the general public. It includes in one place both fiction and non-fiction. It is the only bibliography of its size — and this includes those in private circulation — to contain such well-written and detailed annotations. It indicates the reading level required for most items.

For example, "The Story of Maine for Young Readers" (first published in 1962), by Melvin C. Freeman and Estelle Perry, a text widely used in schools in the state, is cited by Baumann-Nelson for presenting "the distorted stereotypes of Indians which characterized books of a far earlier era. Not only is the book negatively biased," Baumann-Nelson writes, "but it is also inaccurate. For example, they (Indians) had no tools for cutting down the large trees and clearing the woodlands." Indian cut large trees with stone axes and fire, cutting and firing alternately until

the tree fell. Another method was girdling, which they taught the early Europeans."

The existence of bias, or ethnocentrism, is not always grounds for dismissal; however, in her Introduction, Baumann-Nelson writes: "There are works here annotated which, from today's perspective, are strongly biased, both which contain relevant and factual material. After the mid-1950's, because of the widespread acceptance of the concept, there is little excuse for ethnocentrism, and strongly biased works are judged unsuitable, thus revealing, if you will, this writer's own bias." Some widely available or used items have been included for the specific purpose of warning against them, especially if they are books for young readers.

"The Wabanaki" includes annotations of a few general works that contain sections on the Indians in this area, and it also includes some of the major works on the Indians in the Maritime Provinces of Canada. As all these tribes were similar in culture and social organization, the material on the Canadian Indians sometimes fills important gaps in the historical record for the Indians in Maine. "The Wabanaki" ranges widely in order to focus as sharply as possible on the history and way of life of Indians in Maine. It covers religion, politics, economics, ceremonial life, myths, legends, art, crafts, and games, and the works of eyewitness observers from as long ago as 1611, and of later historians and anthropologists, both Indian and non-Indian.

The author had the encouragement and support of others; in particular fellow Indians who helped with annotations on books for young readers. The American Friends Service Committee (AFSC), a Quaker-sponsored group, provided financial assistance. The AFSC Maine Indian Program staff person, Mary Griffith of Freeport, and committee member Nancy St. John of Phillipsburg (and others), set guidelines and lent organizational and editorial assistance.

The book's handsome cover was designed by two Indians, Diane Enos, a Pima, and Deanna Francis of Pleasant Point, a Passamaquoddy. Enos is a friend of Francis, and spends part of the year at the Passamaquoddy reservation.

The book is available from Orono Friends Meeting, Box 286, Orono, ME 04473. The cost is \$6.50, plus 75 cents for handling. There is a 15 percent discount for libraries and schools. Checks should be made payable to American Friends Service Committee.

**EDITOR'S NOTE:** Robert Conkling is an anthropologist who is currently an alternative housebuilder and medical family counselor. He and his wife live in the Augusta area. Conkling assisted in compiling the book he reviewed.

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**SERAVICK TRADING POST** — Matthew and Joyce Bailey have opened a new store at Pleasant Point, using part of an older shop that belonged to Billy Altwater. "All my life I've wanted a basket store," said Matthew, a former reservation policeman and currently a security guard at a Calais department store. His wife is secretary at Beatrice Rafferty School. Besides baskets, the Baileys sell Indian jewelry, carving and beadwork, some of which is made by Matthew. If a customer doesn't have cash, a swap of goods can be arranged, as the Baileys encourage this sort of trading. The couple hopes to add an "arcade" with pool table and electronic games — a place for young Passamaquoddy to go.

## Migrant program thriving

**INDIAN TOWNSHIP** — The Maine Migrant Education Program at Indian Township School is completing its fourth school year.

This program is aimed at working with children whose families have participated in some type of fishing, agricultural or forestry related harvesting, away from their home base. Many students currently involved in the program receive enrichment activities which enable them to move at a more rapid pace than they otherwise would have been able to do within the classroom setting.

Last fall, two Saturday swimming programs were conducted at the YMCA in Bangor with many of the eligible program students participating. This was a continuation of the two sessions held in April, 1981. Since many of the children were already familiar with the basics of swimming, through the recreation pro-

gram, they were able to use the diving boards, which was a first time experience for many.

In addition to school year funding, the Migrant Program this year also was able to give out free leisure reading books to children across the state. This helps education in two ways, the first being to familiarize students with extra reading materials and the second, to allow them to take books home to keep and therefore begin to build up on their own collection of books.

A five week summer school is also being planned for the upcoming summer. Details have not been completely finalized at this point, but expected plans call for both high school and elementary pupils from grades 5-12. If anyone has children interested in attending or questions involving summer school, please call Allen Doherty at Indian Township School, 796-2362.

## Money for school explained to students

**CALAIS** — Financial aid is a topic of much concern in these days of federal cut backs. It is important that students be aware of all phases of aid application and steps that can be taken to assure a complete financial aid package.

Higher education grants funded through the Maine Indian Scholarship Committee for Penobscot and Passamaquoddy students are supplemental to the financial aid package at the attending university. Therefore, it's very important that students take advantage of all assistance available to them, scholarship official Jeanne Guisinger said.

Once a student has received notice of aid from an aid officer, we examine it very carefully to make sure the budget reflects his needs, and that the student contribution can be met with his resources. If he finds problems in the package, it is

important to remember that many items are negotiable. It is equally important that he work with the reservation counselor who is trained to act as advocate in dealing with financial aid people.

Be sure that a budget reflects a student's real needs, as the committee will be addressing this need when making award considerations. This action must be started as soon as a student receives his aid notification, to avoid delay in processing the application for a higher education grant.

The following counselors are available to help:

Chris Altwater, Pleasant Point, 553-4110; Rick Kelley, Indian Township, 796-2362; Dick Hewes, Indian Island, 827-7696.

For more information, contact Guisinger, coordinator for Maine Indian Scholarship Committee, at P.O. Box 412, Calais, Maine 04619 (207-454-2127).

# news notes

## Three from Houlton attend youth meet

By Brenda Polchies

**HOULTON** — Suzanne Desiderio, Brenda Hardy and John Joseph, Jr. of Houlton were invited to participate in a four day UNITY leadership conference held at the International Hotel in Washington, D.C. April 28th to May 1st. Sponsoring the eight annual Summit Conference, the United National Indian Tribal Youth, Inc. has been in existence since 1976.

Ranging in age from 16-25, Indian participants who possessed qualities of leadership and achievement were invited from five hundred tribes and villages from across the nation.

Topics for in-depth discussion were education, health, economic development, careers, natural resources, and effective leadership.

Desiderio, Hardy, and Joseph were official youth representatives of the Houlton Band of Maliseet Indians.

## Prize offered for child's poem

**LAMOINE** — A prize of \$20 will be presented to the winner of a childrens poetry contest. The money has been contributed by Mrs. Joseph Wythe of Sandpoint, Idaho, and Mrs. Carlton Larrabee, care of Agnes Beckwith of Lamoine.

The only rules are that each entrant should submit only one poem, and the entrant should be a high school age student or younger. Entries must be mailed to Wabanaki Alliance Poetry Contest, by August 31.

The address is 95 Main St., Orono, Maine 04473.

## Indian council slates meet

**OXFORD, Mass.** — Nipmuck Indian Council of Chaubunagungamaug has scheduled its second annual powwow here, Sept. 11-12.

## Obituary

SEBASTIAN J. MOORE, SR.

**PLEASANT POINT** — Sebastian J. Moore, Sr. died May 22, 1982 at the Calais Regional Hospital. He was born in Pleasant Point, April 19, 1935, the son of Frederick and Mary (Neptunel) Moore.

A veteran of the Korean Conflict, he served in the United States Marine Corps.

He was active in the Passamaquoddy Little League, serving as co-manager. He was a eucharistic minister and member of the St. Ann's Catholic Church at Pleasant Point.

An outdoorsman, he worked for many years as a woodsman. In 1980 he graduated from WCVTI school of commercial fishing.

Survivors include his wife, Christina (Francis) Moore; two sons, Sebastian J. Jr. and Percy, all of Perry; four brothers, Andrew, Frederick, Raymond and James, all of Perry; one sister, Bertha Mitchell of Perry; several nieces and nephews.

A Mass of Christian Burial was held at the St. Ann's Catholic Church with the Rev. Louis M. St. Onge officiating.

Interment was in the tribal cemetery, Pleasant Point.

## Flashback



**ISLAND BEAUTY** — Eunice Lewey/Attean Crowley of Indian Island is pictured here, near the rapids on the Penobscot River, in a photo taken May 24, 1940. [Photo courtesy of Theresa Love Guimond of Bristol, Ct.]

## Training program pays tuition, stipend

**UNIVERSITY PARK, Pa.** — "Education for Indians by Indians" is the focus of the Native American Leadership Training Program at The Pennsylvania State University. The program is now accepting applicants for admission for the 1982 fall term.

Now in its 12th year, the program prepares Native Americans for leadership roles in schools, colleges and universities, tribal organizations and government.

Established in 1970, the program is now funded through the Office of Indian Education in the U.S. Department of Education.

Students in the program are granted tuition, a monthly stipend and additional support money for each dependent.

Persons interested in learning more about the program should contact Dr. Grayson B. Noley, director, Native American Leadership Training Program, 408 Rackley Building, University Park, Pa., 16802. Noley's telephone number is 814-865-1489.

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ARTHUR "JUNIOR" BARTLETT, left, strolls with friend, Hodgje Meservey.

## Friend of the Island copes with blindness

OLD TOWN — It started about a year ago. First there was pain, and trouble focusing. Then, intensely bright light, "like a lightbulb when it's about to go."

The pain in Arthur Bartlett's eyes became unbearable last spring. And then it was over. He lost his sight. Today, he knows if it's daylight outside, but that's the extent of his vision.

Known to his friends as Junior, he is a 32-year-old diabetic who also suffered from glaucoma. He said if it wasn't for friends, he wouldn't have made it.

After quitting school 17 years ago, Bartlett — with the onset of blindness — began studying with cassettes from the state department of education. He has maintained a B+ average, he said proudly.

A year ago, Junior Bartlett's eyes hurt so much that he was rushed to the hospital. There was really nothing to do at that stage to save his sight. There was a critical period — he grew depressed, stayed home, smoked cigarettes continuously. He still smokes a lot, but his attitude has changed.

"It's something to accept, it's something you have to get used to," he said. By June, strain as he might, his vision was gone. Now a resident of Penobscot River House, Bartlett has been volunteering as a dispatcher for Robert Meservey of Old Town, owner of North Main Street Cab Company.

It's a start for Bartlett. He's back in circulation, and he's got his sense of humor back. "I can fish from my window (over the Penobscot River)," he said. "But if a warden saw me I'd have to say I was drowning worms, since I haven't got my license yet."

Bartlett is a registered Democrat, even though "Dad was a staunch Republican." But Junior picks his man. He worked for President Gerald Ford's campaign, for instance.

Bartlett is best known around Old Town as a coach. He coached Little League baseball for 11 years, and would love to find a way to work with youngsters again, preferably in sports. He's also known as a firefighter. Junior Bartlett and Alan Stormann started the first Old Town junior fire department in 1965, while the two young men were in high school. Orono had a junior force at the time, and Bartlett liked the idea. Bartlett has been a call fireman for years, and Stormann is a regular Old Town fireman.

Along with coaching and firefighting, Bartlett loves the Penobscot tribe at Indian

Island, and by all accounts, they love him. He has worked as assistant building manager at the tribe's Community Building; he has worked as senior citizens activities coordinator at the tribal health clinic, and he has worked for the Bingo Committee during the packed-house games held each Sunday on the island.

"Those people treat me better than anyone," Bartlett said of the Indians. Bartlett said he has to credit faith in God for much of his success so far. He believes faith will keep him going. His father belonged to the Indian Island Baptist Church. Last November 20, at the second annual Indian Island Firemen's Ball, Bartlett was surprised to find he was the guest of honor at the banquet (he belonged to the Island fire department).

Bartlett was presented with a "talking" clock, that announces the time at the press of a button, in a computerized voice that Bartlett says is a "Spanish lisp." So he named the clock Pedro.

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## A tale of Old West Indians

(Continued from page 8)

The Indians were fully apprised of the scene that was to be enacted, and the result was a panorama such as is seldom witnessed. North and south of the agency are two long, gently sloping hills. On the northern hill were gathered all of the Cheyenne tribesmen, women and children — the women crouched on the ground, the men standing stolid but bright-eyed, waiting for the outcome of the tragedy. A quarter of a mile from the base of the northern hill and facing it obliquely were a hundred troopers waiting for the appearance of the challengers and for the order to fire.

The sun was just sinking over the Crazy mountains, thirty miles away, and the bright costumes of the waiting Indians were set off in a picture such as was never before seen in the American continent, while the glint of the gun barrels in the hands of the troopers told that it was not altogether a holiday gathering. Suddenly on top of the northern hill appeared two galli bedecked Indians, dressed in full war panoply, each riding a fiery horse and swinging his gun wildly around his head. For an instant they paused, then, bringing their rifles to bear, they dug the spurs into their horses and with a wild cry started down the hill. Half way down they began the death song and opened fire. The troopers stood immovable until the Indians reached the level, when the order rang out, "Ready! Fire!" When the crack of rifles was heard one of the Indians rolled off his horse to the ground. Almost at the same instant the horse of the other Indian fell, but his rider was on his feet in an instant. He had scarcely uttered one defiant cry, however, when the order was again given to fire, and he, too, dropped.

Immediately there rose from the southern hill the most discordant cries — the women of the tribe were mourning for their dead. The braves turned sullenly away and strode from the scene, filled with a desire to avenge the death of their

tribesmen, but fully aware of their inability to cope with the men in blue.

The country they occupy is a beautiful one, abounding in great stretches of rolling tablelands, interspersed with miles of woodland, and many swift-running streams. Years ago it was a game country, but now it is almost barren of wild animals and is fit only for stock. Along the streams are, many well-cultivated ranches, and some of the wealthiest men in Eastern Montana have their demesnes within touch of this last remnant of the ideal type of the uncivilized American Indian.

## Paper raises annual rates

ORONO — Subscription rates to Wabanaki Alliance have been increased, and the new schedule is effective immediately.

The new rates are \$10 per year for individuals, and \$15 annually for institutions, such as schools, libraries and businesses. Subscriptions outside the U.S. will also cost \$15 per year.

These increases are brought on by rising production costs at the newspaper, and cutbacks in charitable financial support.

## NOTICE OF DEADLINE FOR COPY, ADVERTISING

Wabanaki Alliance announces that all advertising and editorial copy should be submitted to the newspaper offices by the 15th day of the month preceding the issue in which you wish your copy to appear. For example, June 15 is the deadline for the July issue of Wabanaki Alliance. Mail all copy to Wabanaki Alliance, 95 Main St., Orono, ME 04473.

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# A flashback to the Old West

THE EXAMINER, SAN FRANCISCO: SUNDAY MORNING, JUNE 13, 1897.

## NOBLE INDIANS OUTSIDE OF FICTION, THESE ARE THEY.

HELENA (Mont.), June 10 — These are the fighting Reds of America — the Cheyennes. No ignoble tribe they, mixed of blood and degenerate after the manner of half-breeds, but straight from the parent stock, with much of the pristine virility and vitality of their savage forebears. Proud of their traditions, proud of themselves as types of the American Indian at his best, they bear with ill ease the yoke of peace. Now and again, impelled by motives that are traceable to this pride of race, to which is conjoined an equally potent scorn of the paleface, they break through the barrier of the white man's law and then there is trouble. Just now some of their young men are under the ban for the murder of a shepherd, and for a time it seemed as though the old racial hatred would devastate some of the fairest portions of Montana. Happily, this has been averted, and the brave who at the first alarm took to the hills with their rifles and cartridge belts are returning to the reservation. Unfortunately, these recurring alarms have spread the conviction in this region that there never will be peace between the whites and the Cheyennes so long as there remains out of the tribe with a rifle and strength to pull a trigger.

Of all the aboriginal clans of the Northwest to-day, not one can rank in courage, sagacity, haired of everything that makes for civilization, and after boasting of the white man, unless, indeed, he wears the army uniform, with the Cheyenne.

Unlike many other tribes of American Indians, the Cheyennes have never been drunkards or beggars. Physically, they are to-day probably as fine a body of men as could be found anywhere. Tall and built like gladiators, they are distinguished among Montana red men for the zest with which they pursue athletic sports, and the boys of the tribe are disciplined as severely to-day as they were twenty years ago to fit them for the chase or for war.

The women of the Cheyenne tribe have a reputation for chastity which is never disputed, and while the nearest neighbors of the Cheyennes, the Crows, have been decimated by disease contracted from the abandoned frontier whites they have taken into their fold, the Cheyennes are growing in number and retain to-day all the characteristics that made them more feared than ever the Sioux were by the pioneers.

An outline of the history of the tribe for twenty years will illustrate what sort of people are the Cheyennes. They are one of the numerous offshoots of the Sioux tribe. In the sixties they roamed over Southern Montana and Northern Wyoming, and were among the most feared of all the redskins on the plains. Early in 1870 a considerable portion of the tribe was captured and sent to Indian Territory. They became restless, broke away and started for the Northwest. Troops were sent after them, but the Indians fought their way back into Montana, crossing two trunk lines of railways and landing on their old stamping grounds.

General Nelson A. Miles was the officer in command of the pursuing troops, and he finally cornered them at Lame Deer. This was in the spring of 1877. The Indians were joined by the remnant of the tribe that had not been captured at the time of the transportation to Indian Territory, and all told they numbered over 2,000 fighting men, under the command of Chief Lame Deer, who had led the fight from the southern country and had met and defeated, or else eluded, the Government troops a number of times during the chase. The fight was a desperate one, and only ended in a victory for Miles after Chief Lame Deer had been killed and half

his band with him. Miles himself narrowly escaped with his life while leading his troops over the dry bed of a creek. A bullet grazed the General's head and killed his aide, who was close behind.

The remnant of the Cheyennes who survived the battle were surrounded and captured. The problem then arose what to do with them. They refused to go on the Sioux reservation, owing to the Chief of that tribe being an enemy of Lame Deer. The Crows and the Cheyennes had long been enemies, and the prisoners could not be put on the Crow reservation. For several years they were left in charge of the soldiers and rations were issued to them.

When the Indians surrendered at Lame Deer, there were twenty or thirty settlers located in the country, and while the Indians were in charge of the soldiers others came in, so that when the Indian Department made up its mind to locate the Cheyennes in the Lame Deer country, there were four or five hundred white settlers there. About 1882 the Cheyennes were told they might remain where they were, and an agent was appointed to look after their wants. The reservation, however, was not defined, and it is to-day impossible to tell what portion is strictly the property of the Indians and what the property of the whites. The latter are engaged in stock raising and their cattle roam over a thousand hills.

So long as the soldiers were with the Indians, there was no trouble, but when the civilian agent came on the scene the situation changed. Either the Government did not issue sufficient rations, or the Indians did not get all they were entitled to. To make the situation more intolerable there was no game in the country. In this combination of untoward circumstances the Indians, following the universal law of self-preservation, took action of their own and made up for short rations by killing the stockmen's cattle. For several years the whites bore the burden, but finally they grew tired of it and warned the agent that unless he kept his Indians from preying on their herds they would open war and kill all Indians caught killing stock. The Indians were told of this

warning, but the only effect was to make them more careful.

The feeling between the whites and reds grew more and more strained, until the summer of 1890. In that year a cowboy named Ferguson was killed on the range by the Cheyennes, whom he caught killing a steer, five Indians — Little Eyes, White Buffalo, Scalp Cane, Bull Sheep and Black Medicine — were arrested for the crime and taken to Miles City, 105 miles north of the agency.

After the arrests the Cheyennes became restless and threatened vengeance. The fear of strife and bloodshed, with all the horrors of Indian warfare, then caused just such an exodus of citizens as has been witnessed this year. The people became aroused and called on Governor Toole for assistance. He sent the Hon. Charles D. Curtis to the scene to collect all the facts in regard to the troubles, which were to be embodied in a report to the Federal authorities. The Governor also sent with Colonel Curtis, 1,500 rifles and sufficient ammunition, with instruction to arm and lead the settlers against the Cheyennes if he found it necessary.

It is the boast of the Cheyennes that not one of their tribe ever died on the gallows. Two of the Indians who were arrested for the murder of Ferguson, and who had confessed to the crime, knew they would be hanged if they stood trial. One of them, White Buffalo, managed to get hold of a stout piece of cord while in jail, with which he strangled himself. When he had finished his job, Scalp Cane took the cord off White Buffalo and put it around his own neck, and when the guard visited the cell he found both the Indians dead. The other three were afterwards liberated.

Major Carroll of the regular army, Colonel Curtis, Deputy Sheriff W. F. Smith and an "Independent" correspondent made the trip to Lame Deer together. After a talk with the Indians, it was found the trouble was more deep-seated than the Army or Interior Department had reason to believe.

Among the Cheyennes was an Indian named Porcupine. He was a young fellow, a perfect specimen of manhood and a fanatic of the pronounced sort. He had been away from the agency for nearly a year, and after his return the agent had noticed numerous powwows of the Indians, at all of which Porcupine was present. Early in the spring the Indians had begun dancing the ghost dance. After these weird caperings the Indians would be sullen, and defiant as well, and appeared to be possessed of the idea that it would only be a short time when they would hold undisputed possession of the country. Porcupine attended a powwow with the white men, among whom were Major Carroll, Colonel Curtis, the Indian Agent and the correspondent, Bear Ridge and Big Beaver were the other two red men of prominence at the talk. After much questioning, Porcupine said that during the previous autumn he had made a long journey with the two Indians. He could not make clear to his inquirers just where he had been, but from his description it was judged he had visited the Walker Lake Indians in Nevada. There he said he met a person he called Christ, who, he said, had recognized an earth. Porcupine declared he had found the holes in this Messiah's hands, and otherwise followed the Biblical story most conscientiously. He said the Christ had taught them the ghost dance and told them all to be good; that in the spring, if they were good, he would make them all young again, and that they would never die.

For three hours the powwow lasted at Lame Deer, and before it closed Porcupine



Wild Hog, a leader of the Cheyennes. He stands firmly for peace.

had worked not only himself, but also the Indians clustered about the tent opening, into a religious frenzy.

The great body of Indians was encamped fifteen miles from the agency, near a little hamlet called Ashland, and it was determined to go there and save the slopekeeper and the sisters of the Jesuit school, all the white people having deserted the country. To get to the valley in which the Indians were camped it was necessary to go through a deep ravine, flanked on each side by abrupt hills. After the conference at Lame Deer, it was reported that the Indians had sent runners on to Ashland. Major Carroll did not think this had any significance, though he had informed the Indians that the representative of the Governor of Montana was going to visit the Cheyennes at Ashland. It proved afterwards that the powwow with Porcupine was a fortunate thing and probably saved the lives of many people.

Arriving at Ashland it was found that the Indians had built on both the hills commanding the defile immense breastworks, while all the way through the defile were ambuscades which had held only twenty-four hours before the arrival of the party from twenty to fifty Cheyenne fanatics, each determined to kill a white man. Porcupine had been sent word that the time was not come, and that the Indians must meet and talk with the man sent by the Little Father; that the white men would see that they got enough to eat, and that they must not harm him.

After meeting the Indians at Ashland and assuring them they would receive no more rations (many of them were really in a half-starving condition), receiving in return their promise that they would molest the settlers, Colonel Curtis returned to Helena and three companies of troops were left at the reservation and were kept in camp there until 1893.

In July of the same year two young Indians who had killed two sheepherders were wanted. They eluded the troops and posers sent after them, but one day they dispatched word to the commanding officer at the reservation that at a certain hour on a specified day they would appear at a stated point, mounted and would attempt to run the gauntlet of the troops.

(Continued on page 7)



Philip Badger, who isn't very noble. Badger is one of the men concerned in the murder of Shepherd Hoover, which led to the uprising of the Cheyennes in Eastern Montana.