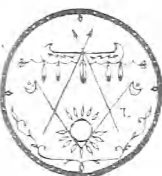




# Wabanaki Alliance

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July 1982



U.S. Olympian Sockalexis, 1912.

## Indian Day, race slated

**INDIAN ISLAND** — The classic four mile Andrew Sockalexis memorial foot-race is scheduled here, July 24, starting at 9:30 a.m.

Race organizer Michael Ranco, a Penobscot, said he expects a tremendous turnout for the popular race, as well as for the tribal Indian Day, to which the public is invited. Indian Day usually includes children's and adults' games, food, contests, exhibits and so forth. A canoe race and pie-eating contest are highlights, followed by a fireworks display in the evening. For information call 827-7778.

The Indian Island Beano Committee has sponsored these events for several years. The race is Ranco's project, and 70 percent of proceeds will be handed over to the Bangor TB & Health Association. Interestingly, the association was able to locate records of Andrew Sockalexis, a Penobscot Indian, who died from TB.

## Micmacs rally to cry of recognition

By Bunny McBride and Harald Prins  
Special to the Wabanaki Alliance

A tall man, with straight black hair slapped across his head, approached the podium with quiet confidence. "Tuladoditlickawd," he began, welcoming his people. The audio system squealed: "White man machine," teased the tell one.

He spoke to some 100 Micmac Indian children, old ladies, dark haired bequites, hoary-headed gentlemen and eager young men, who filled the room with hubbub, curiosity, excitement. Many had traveled nine hours in jam-packed run-down cars to be here. But what was a little discomfort in the birthing of a unified cause? Faces were sleepy, but anticipation shone through most of them.

The gall man was Tom Battiste, Micmac and a Program Specialist for the Administration for Native Americans (ANA). The occasion was the coming together of New England organizations representing Micmacs for the purpose of planning a joint effort to gain federal recognition for Micmacs in the United States. "We're embarking on a journey," said Battiste. "It will be a bumpy road, but together we can take those bumps. I don't know where it will lead, but hopefully when we reach the end, all Micmacs of the United States will be standing there together."

At that moment they were very much together, rubbing elbows, sitting shoulder to shoulder around four long tables in the Boston Indian Council gymnasium. Life-size Native American renderings of ani-

mals paraded brilliantly across one wall; the words SKY, SOUL, LOVE, GRASS, AIR and SUN shouted from another. Canoes hung from the ceiling. Unquestionably this was an Indian affair. It was the second Micmac Issues meeting, following on the heels of a March meeting of just two dozen Micmac representatives on Indian Island. At this second go-round, almost ten dozen Micmacs and representatives from near and far were participating: from Connecticut's American Indians for Development (AID), the Association of Anishinabe Indians (AIA), the Boston Indian Council (BIC), Central Maine Indian Association (CMA) and the Worcester Inter-tribal Indian Center (WITIC). In addition, staff from ANA, the National Indian Lutheran Board and the American Friends Service Committee, along with attorney Tom Turcotte (of Maine Indian Land Claims Settlement fame) and other concerned people, joined in the day-

long conference. Before nightfall, an ad-hoc U.S. Micmac Council and a group committee to meet next July would be established.

Despite the fact that Micmacs are one of the two largest groups of Native Americans within Maine (1,000 individuals or more), they were the only Maine Indian "tribe" not included in the Maine Indian Land Claims Settlement Act of October, 1980. As a result of that Act was the shutting down of one of their service resources — the State's Department of Indian Affairs. Consequently, Micmacs of Maine not only failed to gain through the Settlement; they were actually set back. In the Micmac Issues meeting, Turcotte, a slight, sandy-haired, bespectacled man, dressed in ubiquitous navy sportjacket and grey flannels of attorneys, commented on this issue: "A most critical aspect of any Recognition effort is

(Continued on page 8)

## Indians: 52 percent live on reservation

**WASHINGTON** — A recently updated report on the population of American Indian reservations, shows a total of 784,895 Indians living on or near reservations, including the former reservation areas of Oklahoma and 64,047 Eskimos, Indians and Aleuts in Alaska.

This is 52 percent of the 1.4 million total Indian population counted in the 1980 census. The data, compiled from information provided by the BIA field offices, also

shows an unemployment rate of 31 percent on the reservations.

The reservations with the largest populations are: Navajo, Arizona, New Mexico and Utah, 160,722; Pine Ridge, South Dakota, 13,417; Papago, Arizona, 10,619; Gila River, Arizona, 9,592; Rosebud, South Dakota, 9,484; Turtle Mountain, North Dakota, 8,656; Yakima, Washington, 8,502; Hopi, Arizona, 8,433; and Fort Apache, Arizona, 8,010.

## 'When the Lord's ready for me, I'll go' Penobscot woman packed sardines 75 years

Living in a small yellow house, on a hill overlooking the sea, is a 90-year-old Penobscot Indian woman who (threatens, good-humoredly, to outlive her eight surviving children. Her four sisters and one brother are gone.

Hattie Gordius of Bass Harbor isn't about to move to a nursing home. Not as long as she can get around a bit. In fact, she'd still be working at the sardine cannery if it weren't for glaucoma — "the pain took me," she said, "everything is like seeing in the fog. I'd still be working if it weren't for that."

Hattie spent three quarters of a century at the cannery — canning sardines, clams, shrimp or whatever William Underwood's Bass Harbor factory was packing. "I didn't retire; I was forced to retire," she said emphatically. For years, widowed and bringing up nine children, Hattie walked from her Bass Harbor job to work another shift at Addison's cannery in Southwest Harbor.

She worked until a year ago last Sep-

tember. To say that Hattie Gordius was never a well-late case is gross understatement. Looking back on life, Hattie, who needs no hearing aid or cane, observed, "I don't know if I'd do anything different. Hard work never killed anybody. Long as anyone can work, I think they ought to."

"I've had two homes burn out from under me, and I had to start over."

Hattie has always spoken her mind. Her eyes are kind, her face wrinkles in merriment as she jokes about her age. "I tell 'em I'm going to be like Melusela. I'd live that long if I could. But when the Lord gets ready for me, I'll go."

Hattie is far from lonely. Some family lives nearby, and a daughter, Frances Olsen, recently moved in with her to help out. "She tells us she'll outlive us," Frances said.

"She'll still take her axe and go out to chop kindling if I don't watch her."

"Yes, I do," Hattie added, with a touch of pride. She said her health has been good

(Continued on page 8)



Hattie Gordius, age 91, at home in Bass Harbor.

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# letters

## Indians write from clinic

West Germany

To the editor:

On May 4 of this year I had the pleasure of traveling to West Germany at the invitation of The Good Templars, in regard to alcoholism treatment where it pertained to Indian people of the State of Maine.

You may recall that Mr. Wolfgang Ritter, a second world war prisoner, came back to visit Princeton; upon learning he had a son by a Passamaquoddy lady, he immediately became interested in the problems of the Indians of Maine.

Being a recovering alcoholic, I followed the developments very close, and when I was asked if I'd be interested in joining the treatment program in West Germany, of course I said yes.

Since I've been here at the Good Templars, I have experienced the most caring people I have ever met. The German Good Templars are no doubt, (as I see it) the answer to positive treatment for the Indian people that have alcohol problems, which is the number one killer of my people today.

The program is six months long, the first eight weeks of which is solely for the purpose of detoxification, which I believe to be the right time to make the transition into serious work of this dreadful problem that faces my Indian people today.

It may be noted at this point that all expenses are being paid by the German Good Templars and Mr. Ritter; our appreciation for this cannot be put into words, we can only learn and grow and to help other Indian alcoholics when we complete our treatment in November of this year.

It is most gratifying that we four are the first to take part in this most innovative alcohol treatment program. They have a success rate of 85 percent, which speaks for itself.

So at this time we wish all the people of Maine good greetings, and thanks for letting us use this format for this most important task that the German Good Templars have taken in the interest of the problems of Indian people.

Maynard P. Stanley, Sr.  
Howard Stevens  
Eugene Francis  
Elwin Sapiel



Maine Indians at clinic.

## Unable to afford it

Waterville

To the editor:

I am very sorry, but I must ask you to discontinue sending me the Wabanaki Alliance. I have found it interesting and informative reading but I am unable financially to keep up my subscription. Continue your own fine efforts to be an effective means of communication and information for the Indian people of Maine and so many others. God bless you. Thanks for helping me to become more open.

Sister Gladys Morrell

## Sisters subscribe

Peter Dana Point

To the editor:

Enclosed you will find a check in the amount of \$5.00 for a one year subscription to the "Wabanaki Alliance."

Please send the subscription to the above address.

Thank you.

Sister Elizabeth

## A warm word from England

West Yorkshire, England

To the editor:

Many thanks indeed for your letter of thanks to Onaway for the donation to Wabanaki Alliance. I am pleased that the money reached you safely. Thank you, too, for the wonderful surprise in the shape of the lovely book "Maine Dirigo" which I note from the invoice has been sent to us from Wabanaki Alliance. It is a beautiful book with first class pictures and will make a grand addition to our reference library as well as helping us to know more of the people in your area. It was a lovely gesture and much appreciated by all of us here.

We were all further thrilled at receiving a very kind letter from Timothy R. Love, the Governor of the Penobscot Nation, expressing the personal thanks of the Nation for the help Onaway has given to Wabanaki Alliance.

Thank you for keeping a lookout for any books on Wabanaki language. Here I must insist that you bill the Trust for any such books otherwise I shall feel guilty accepting them. I know that you need all the money you can get to keep the newspaper going and the Trust has budgeted to cover the cost of books for our library.

From everyone here, all good wishes for a successful year to everyone concerned at Wabanaki Alliance.

John Morris  
Founder

## Two Penobscots use IHS scholarships

INDIAN ISLAND — Two Penobscot students are among 22 other eastern Indians receiving scholarship aid from the U.S. Indian Health Service (IHS). They are Neana Neptune, attending Eastern Maine Vocational Technical Institute, and Natalie Mitchell, attending the University of Maine at Orono. The remainder of scholarship recipients were identified as Lumbee Indians.



THE BIKER & FRIENDS — Roger Newell, 11, of Pleasant Point, sits astride his new Honda trail/dirt bike, with Elizabeth Farrell, 10, left, and Alberta Sockabasin, 15.

## Penobscot elder claims clinic ignores her needs

Scarborough

To the editor:

This letter is to voice my extreme displeasure in the way the off-reservation Indians of the Penobscot Nation are treated at the Penobscot Indian health clinic.

We received flyers in our mailboxes telling us of their services, but, please do not inconvenience them by asking for a service or take for granted that traveling all the way up there will get that service, because you will be refused, or be told there is no money available.

I am a member of the Penobscot Nation and a senior citizen. I was led to understand that senior citizens were to be given special consideration in all ways. I am in need of medications for two incurable diseases, which are too expensive for me to have filled, as I live on limited funds; I have tried for seven months to get this problem taken care of, and have been given the biggest run-around by the clinic; told to send

my prescriptions up there only to have them returned, with a sad tale of woe; no drugstore around here will accept credit on the clinic's behalf because the bills won't get paid. What is an off-reservation tribal member to do in this situation? If not our own people, who promised us so much in the beginning? Who may I ask?

I am very disappointed in our health-care facilities, and their very limited services. I do not like being told to move back to the tribal land, so I would be cared for with no problem. Since when did we come under such a dictatorship? I am just as much a Penobscot Indian off-reservation, as on. Ask those who use our census numbers to get those programs for the reservation people, which we can't have.

I still contend that off-reservation people should be given help and consideration just like the on-reservation ones. We count too.

H. M. Gray

## Retired judge to head Indian panel

AUGUSTA — Retired Maine supreme court judge Charles Pomeroy, 76, has been chosen to head the Indian tribal state commission, created to oversee fishing regulations and other matters on Indian-held lands.

The commission chairman, who serves a four-year term, must be a retired judge living in Maine.

Pomeroy, who was appointed to the state supreme court by former Gov.

Kenneth Curtis in 1969, retired in 1980. He was a Superior Court judge for 15 years, having been appointed in 1954 by former Gov. Edmund Muskie, who later became the nation's secretary of state.

The Tribal-State Commission is composed of four people appointed by the governor, two appointed by the Passamaquoddy Tribe and two by the Penobscot Nation.

Pomeroy lives in North Windham.



## Francis-Gelimas nuptials set

FAIRBANKS, Alaska — Delora Ann Francis, formerly of Mars Hill (Maine) will become the bride of Gerry Gelimas, July 30, in this city.

Delora Ann is the daughter of Irene Augustine and the late Joseph Leo Francis of Mars Hill. Irene is on the staff of Central Maine Indian Association of Orono, and plans to attend the wedding. Delora is employed in Fairbanks as a teacher's aide.

## Long walk to Hopi/Navajo lands planned

PHILADELPHIA, Pa. — A long walk, expected to take three months, was to depart this city last month, en route to "sacred lands" of the Navajo and Hopi Indians.

Spokesman Dona Peters of Trenton, N.J., said the walk will wind up at Big Mountain, Arizona, where Peters claims 8,000 Navajo and 100 Hopi are resisting forced relocation by the federal government. The government has been attempting to resolve a century of conflict between the Navajo and Hopi, but Peters claims the real motive for relocation is uranium mining.

## Summer school slated for pre-engineers

ORONO — The Dylan A. Thomas memorial preface program at Rensselaer Polytechnic Institute is offering a two week, expenses-paid program for academically talented high school minority and women students to explore engineering jobs.

The program is limited to 28 minority student in grades 10 and 11, in secondary school. Students should have successfully completed courses in mathematics and science in each of their secondary school years. Participants will be selected on the basis of academic promise. Transportation to and from Rensselaer, will be paid by the program.

If interested, please contact Rene McDougall, VISTA Indian youth worker, at Central Maine Indian Association, Orono.

## Choctaws go with greeting card firm

The Mississippi Band of Choctaw Indians recently concluded a \$2.6 million financing arrangement for a new industry to be located on the reservation.

Tribal chief Phillip Martin described the arrangement as "historic," since it was the first instance of state industrial bonds being used to finance industry on an American Indian reservation.

Martin, expressing appreciation for the cooperation of state and local officials, said the tribe utilized state industrial bonds issued by the City of Philadelphia, Mississippi, to finance the construction of a 120,000 square foot building being leased to American Greetings Corporation.

The building will be owned by the city during the life of the bond issue. Rental payments from the greeting card company will retire the bonds and the building will then revert to tribal ownership. A joint business venture between the American Greetings Corporation and a tribal business entity, Choctaw Greetings Enterprise, will form the basis for the hiring of employees and operation by the tribal enterprise under management of American Greetings.

The tribe anticipates full employment of about 350, most of them Choctaw, at the new business.

## Summer camp seeks campers

ORONO — Another summer is here, and the Maine Indian Camp at Mud Lake in Sinclair, will be operating this year from July 5 through August 13.

There will be two sessions, July 5 through 16, for ages 8-11, and July 26 through August 13, for ages 12-15. Summer camp can help children learn new skills, meet new friends, and develop self-confidence. Some of the camp activities are arts and crafts, swimming, soccer, hiking, canoeing, basketry, baseball, basketball, Porcupine quilling, Indian medicines, canoe building, Indian dancing, field trips, camping, and more.

The summer camp is sponsored by the Quebec Labrador Foundation of Ipswich, Mass. There is a fee for the first session and a fee for the second session. If you are interested in going to camp, contact Sally Mitchell, at Central Maine Indian Association, Orono, for applications.

Many children would like to go to Maine Indian Camp, but cannot afford the required fee. If anyone would like to contribute to a child's camp tuition, he or she should contact Sally Mitchell at C.M.I.A., 95 Main Street, Orono, Maine, (207) 866-5887.

## Pleasant Point team takes bowling honors

PLEASANT POINT — A Passamaquoddy bowling team called Soul Brothers emerged on top in a contest between seven Indian teams, each consisting of 6-6 members.

A banquet took place May 30, in Calais, according to Clayton Cleaves, a Soul Brother. Other Brothers are Francis (Red) Sapie, John Nicholas, Jack Nicholas and Gene Wayne Francis. The Wheelers took second place.

There were two teams from Pleasant Point, and five teams from Indian Township reservation, for a total of 40 persons who participated consistently.

Cleaves said the basic purpose of the bowling league was to "unite with each other" in good, clean fun.

## 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.



SANDRA WATSON of Bangor, a regular bingo player at Indian Island, recently won a 1982 Pontiac T-1000 sedan. It was a door prize at the Sunday evening game. Handing her the keys and a check for the sales tax are, left to right, Howard Wilson, Irving Ranco, Miles Francis, and Joe Francis, all bingo committee members. Watson has never driven in her life, but plans to learn. The car is valued at \$7,200. Another auto will be given away in the future. (Diane Wilson photo)

## No probe after gambling charge

BANGOR — In early 1980, Assistant U.S. Attorney William Browder announced his office would investigate charges the Penobscot tribe was involved in illegal gambling activities at Indian Island.

Browder at the time had jurisdiction over reservation land as a result of the 1979 Sockabasin-Dana "test case" in which the Maine supreme court ruled the federal government had jurisdiction on Maine's Indian territory.

But the Maine Indian land claims settlement ended the federal jurisdiction, and Browder's investigation was apparently dropped. Wabanaki Alliance was attempting to reach Browder for comment at press time.

The Browder action followed a visit to Indian Island by temperance clergyman, Rev. Benjamin C. Bubar, who came at the invitation of Francis C. Nicolai, a Penobscot. Bubar was called "a jerk" by tribal officials when he toured the game room and slot machines.

Nicolai and Bubar alleged the tribe was operating the largest bingo game between Massachusetts and New Brunswick, and that the operation was illegal.

Later that year, according to the Bangor Daily News, Bubar complained that "the state said they will 'study the

situation' and the federal government says that it will 'study the situation,' but their reaction is an excuse to do nothing. Some of the Indians envision their reservation as becoming the Las Vegas of Maine."

But bingo committee president Miles Francis of Indian Island replied at the time, "The State of Maine has no jurisdiction here and the federal government sees the games as being no different than they are in other states."

"It's our sovereign right."

## BIA to slash \$16 million

WASHINGTON — Assistant Secretary of the U.S. Interior Department for Indian Affairs Ken Smith has announced a re-organization of the BIA's administrative structure that will create a \$16 million annual saving and "move the Indian agency a long way toward its goal of making as much of its budget as possible available for funding of programs at the reservation level."

## Petit sings at high school

INDIAN TOWNSHIP — Regina Petit, a Passamaquoddy singer who accompanies herself on guitar, sang at a Cabin Fever Festival at Calais High School. She will perform again in Calais, Aug. 7-8. Petit has written some of her own material.



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# Sheriff takes on Seminole bingo

HOLLYWOOD, Florida — It's County Sheriff Robert Butterworth versus the Seminole Indian tribe here, in a controversy over the legality of the Indians' giant bingo games held on their Everglades reservation.

Butterworth said the seven-day-per-week, \$60,000 Seminole bingo games violate state law that sets jackpots at \$100 or less, and limits games to twice weekly.

Tribal lawyer Stephen Whilden says the Seminoles have unique, federal status as a sovereign nation. He says they are at least partially exempt from Florida gambling laws.

Butterworth argues that mostly non-Indians attend the recently built 1,200 seat bingo hall, and Seminole Management Associates, a non-Indian firm, gets close to 40 percent of the take.

"Generating money is the name of the game," said tribal chairman James E. Billie.

"The real issue is a whole lot of people are making a lot of money on bingo and it's not the Indians," the sheriff said.

"You have non-Indians operating a bingo parlor on Indian land in violation of state law and giving Indians a portion of the profits. What you have basically is unregulated gambling."

An uneasy truce has been called with the 5th U.S. Circuit Court of Appeals considers the arguments. Broward County is appealing a federal judge's ruling made when Butterworth first moved against Seminole Bingo before it opened in December 1978.

In that decision, U.S. District Judge Norman Roettger in Fort Lauderdale ruled in favor of the tribe, issuing an injunction forbidding Butterworth to interfere with the bingo hall.

Roettger said his decision was "a close one" because of the sovereign rights question. He noted a case in Washington state, where Indians were convicted of violating a state law by selling fireworks, even though they were on tribal land. The federal courts classified the law prohibiting fireworks as criminal, not civil, and said it was intended to "promote the safety and health of all citizens."

Because Florida permits some bingo playing, Roettger said, it "has acknowledged the benefits of bingo and has chosen to regulate, not prohibit."

Meanwhile, Seminole Bingo is booming. The games draw busloads of Floridians, it's a tour stop for groups from the North and Gold Coast; condominiums often reserve tables for residents.

## Counselor begins duties at Township

INDIAN ISLAND — Rick Kelley, 30, a Boston native, says he likes his job as reservation elementary school guidance counselor here. He was hired last August.

Kelley, who holds a masters degree in counseling from University of Massachusetts at Amherst, has worked five years as a vocational counselor with community programs. He worked on an Indian study at Amherst called "Unlearning Indian Stereotypes." He is certified to counsel K-12th grade.

Kelley works with a Passamaquoddy counselor, Sam Dana. "We work well together," Kelley noted. He added, "I feel I've accomplished a lot this year, but I'm still feeling my way around. I think we have a very good school board now, and if that can stay in place, we'll have some continuity."

Kelley said the majority of students are interested in careers in education.

Kelley is single and lives in Princeton.

Each night hundreds of people pay \$15 to \$25 to play as many as two dozen cards at a time, hoping to be the first to cover five numbers in a row.

Understandably, the people who come to play bingo oppose Butterworth's efforts.

"I think it stinks," said Dorothy Sena. "I think the Indians are entitled. They've been done out of so much, they deserve a break."

"Why do they bother the poor Indians?" demanded a woman from Venice, Fla., who wouldn't give her name. "At least they're not on welfare — they're out trying to make a living."

The Seminoles get 55 percent of the profits. For the fiscal year just started, they expect that to be \$1,263,500.

The money goes into a \$5.7 million operating fund that next year will pay for two new gymnasiums and fund dozens of programs on four Florida reservations — employment, social services, hot meals for senior citizens, a tribal newspaper and police force and financial help for needy Seminoles. In the early 1970s, says Billie, the fund was only \$600,000.

Billie defends the involvement of the management company by explaining that the Indians couldn't have started the operation without expert help. He said that when the tribe had little money and no credit rating, Seminole Management was willing to take the risk, helping build the \$900,000 hall on the Indians' undeveloped land.

"It's a lot more than beads for Manhattan — we've got bucks in our pockets."

"Why should the Indian live the way he used to live . . . this is a modern world. Why can't he live in it?"

"People can allege any way they want to. Sheriff Butterworth never once came to our door to give me any million-dollar proposals," Billie said.

subscribe!

Tribe gets right to tax mining

WASHINGTON — The U.S. Supreme Court has ruled the Jicarilla Apache tribe of New Mexico has the "inherent power" to impose a tax on mining taking place on tribal lands.

The high court said "the power to tax is an essential attribute of Indian sovereignty because it is a necessary instrument of self-government and territorial management."

The recent ruling also said, "this power enables a tribal government to receive revenues for its essential services." The court pointed out that companies doing business on the reservation benefit from public services, police protection and a "civilized society."

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Overview of a typical Sunday bingo game at Indian Island Community Building.

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# Micmacs begin journey for new status

(Continued from page 1)

organization. The reason Micmacs were left out of Land Claims was not only that their aboriginal territory was in Nova Scotia and New Brunswick, but that they were not organized. To this question of whether Micmacs had aboriginal claims in the U.S., there is debate. Scholars have not reached agreement on the exact nature of the early whereabouts of the various northeastern Algonquian tribes, including the Micmac. Clearly, intrusion by white invaders in Indian country severely upset tribal boundaries and caused enormous population movements. There is considerable evidence that Micmacs have made their homes in Maine and other parts of New England throughout recorded history. The question, then, becomes, what point in time do you take as reference for determining the "aboriginal" territories of a tribe?

In contrast to the currently more geographically confined northeastern tribes, such as the Maliseet, Penobscot and Passamaquoddy, Micmacs live widely dispersed through the Maritimes and New England. While some 9,000 Micmacs reside in Canada, between 4,000-5,000 live within the U.S., and comprise one of the biggest tribal groups of the northeastern region. Micmacs were and still are a migratory people. Seasonal movements have always been a necessity for their survival. For centuries these Native Americans have wandered in search of the best place to make a living at a particular point in time — from the pre-European contact days when they were independent tribal people hunting and gathering for subsistence, through the days when dominant white society began to devise roles for them — first as trappers and fishers, then as artisans, later as farm laborers and recently as cheap unskilled urban proletarians. The Canadian-U.S. borderline has never had much to do with these people and their way of life. Like indigenous migratory people in other parts of the world, Micmacs were victims of newcomers, colonizers, who took over the wide-open aboriginal "Dawsonland" of the northeastern Algonquians and drew irrelevant boundaries right through hunting territories and seasonal migratory routes. Micmacs, who have no reservations in the U.S., continue to be "on the road," but their systemic wandering for survival has caused them to cross paths with one another at frequent intervals throughout history. It has created a kind of "network community," in which people share a common lot and language despite the miles between them. But in the past dozen years, while other North American Indian tribes were increasing their political activism and self determination, the geographic scattering of the Micmacs thwarted the formation of a unified Micmac front in the U.S. The recent Micmac Issues meetings are breaking through the hindrances of distance, and working toward a coordinated collaboration among Indian organizations having Micmac constituencies.

At the Boston conference, attorney Tureen sketched several potential legal strategies for a unified Micmac Recognition effort. Nudging at his pale-framed eyeglasses, he dismissed the often talked about adoption of Micmacs into the recently Recognized Houlton Band of Maliseets ("It is the Houlton Band of Maliseets, and it would be tough to get the Department of the Interior to permit adoption of Micmacs into that Band.") and suggested three other avenues:

• Filing a Federal Acknowledgment Project (FAP) Petition. In 1972, Tureen filed a lawsuit for the Passamaquoddy who weren't Recognized. At that time there was no way for tribes without historical treaty relationships with the U.S. government to gain services. "The case established that the government

cannot arbitrarily ignore Indians just because they always have," quipped Tureen. "If a group of people are a tribe, and can prove it, the government now must treat them as a tribe and serve them as they do other Recognized tribes." The government put out a set of regulations for determining if a group was a tribe or not, and based on these criteria, groups can file for Federal Acknowledgment (Recognition). Apparently it will be difficult for Micmacs to meet the particular FAP standard of clear tribal authority, due to the dispersed nature of their population in the U.S., which has created a rather autonomous network community in which there is no clear tribal authority over the actions of individuals.

• Working the Political Route: Lobbying the Senate Select Committee for Indian Affairs (now headed by Maine Senator Bill Cohen) is another potential avenue. According to Tureen, "If Micmacs are well-organized, if they can pull together legal arguments such as their Indian blood quantum data, the Committee might be able to push for a clarifying settlement act to show that the Micmacs, who were left out of the Land Claims, are at least eligible to claim Recognition and some service programs."

• The Indian Reorganization Act (IRA) of 1934 seems to offer the more promising approach, said Tureen. The Act, which Tureen called "the centerpiece of Roosevelt's New Deal for Indians," states three definitions of "Indians": "all persons of Indian descent who are members of any recognized Indian tribe now under federal jurisdiction; all persons who are descendants of such members who were, on June 1, 1934, residing within the present boundaries of any Indian reservation; all other persons one-half or more Indian blood." It is the last definition which might have relevance for the Micmacs in the United States. Among the benefits of the IRA is the right for Native Americans to gain individual Federal Recognition by proving (through birth certificates and other genealogical records) that he/she is at least a "half blood" Indian. Filing for individual Recognition results in certain minimal rights for a Micmac (such as employment preference within the BIA, scholarships, perhaps housing assistance, and the possibility of gaining direct social services through a Recognized tribal organization, such as the Houlton Band of Maliseets or the Penobscot National). Individual Recognition appears to be the first step toward gaining tribal Recognition for the collectivity of Micmacs through the IRA — for the Act gives a community of individually Recognized "half blood" Native Americans the right to petition the Secretary of the United States Department of Interior to establish a "reservation." It is questionable whether a highly independent and migratory U.S. Micmac "community" would ever wish to live within the confines of a U.S. reserve. However, there are several levels of Recognition, not all leading toward life on a reservation: from tribal land claims, to establishing a reserve community under local tribal authority to tribal Recognition resulting in certain rights and privileges for a group of people headed by a tribal council, to individual Recognition based solely on one's blood quantum. "Does Recognition mean I have to give up my Canadian Indian status card?" asked one Micmac who was born in Canada but has lived most of his life in the U.S. "No," responded Tureen. "For example, you can be a member of the Houlton Band of Maliseets in Maine even if a member of a Canadian band; put if you're receiving benefits from Canada, you're not supposed to simultaneously get them from the U.S. As long as you don't duplicate services, you can keep your membership on both sides of the border."

To establish the tribal sovereignty of the Micmacs in the United States, as well

as to press federal services and resources for Micmacs beyond the informal realm of charity to that of established right, federal Recognition is necessary. For only through Recognition can there be a formal and guaranteed "government to government" relationship between the United States and the Micmac people.

More than a paper war is needed to gain Recognition. Beyond legal strategizing there has got to be a hearty dose of self-recognition and unified community action. Said Tureen, "I can't stress enough how important unity of purpose is. You all have to be together." Being together, broadening the base of grass roots interest and involvement in Micmac Recognition, is what the Issues Meetings are all about. Prior to the first two Issues Meetings, Micmacs in Aroostook County, acting on the IRA strategy, had already mobilized popular participation for Recognition among the Micmacs in its region. With the help of an Institute of Cultural Affairs (ICA) community development specialist, Tim Crane, who was contracted by AAI, the first Micmac Recognition committee was formed in Presque Isle last August. Between then and the April Issues Meeting, nine additional local committees were established in the various Micmac population pockets throughout Aroostook. In October 1981, the Presque Isle Committee began publishing a monthly newsletter, "The Journal of Maine Micmac Unity," edited by Micmac Marlene Morey and financed by AAI. That same month, Ms. Morey, with funds provided by Legal Services and channeled through Pine Tree Legal Assistance and AAI, began doing blood quantum research to determine the degree of "Indianness" of Micmacs in her county. Then AAI contracted two anthropologists to research and write a Micmac Recognition Resource Manual (more fondly and briefly known as the "Redbook"), intended as guidebook for those participating in the Recognition effort. The 120-page manual, which was presented at the April meeting focuses on and describes the "four pillars" of Recognition:

• Ethno-historical Research and Documentation: research on the socio-economic/cultural-historical and demographic situation of the Micmac community, past and present — to provide legal and community development workers with strategy planning tools.

• Legal Research and Action: discussing the how-to's of gaining legal assistance; mapping out and implementing the plausible legal strategies.

• Genealogical Research: the manual touches on the how-to's of verifying one's Indian blood percentage — providing samples of genealogical charts and other documents needed to establish one's Indian blood quantum.

• Grass Roots Community Development: stressing the importance of popular participation, offering examples of how to get it going, discussing how to generate well-timed publicity and maintain the essential cross-flow of information. In short: how to keep many hands in the pot without spoiling the stew.

The "Redbook" also contains a Resource Section, which lists names/addresses/phones of resource individuals and organizations, and cites relevant books, films and videos.

During the Issues meeting, it was quickly evident how many individual and organizational resources were gathered in that BIG gymnasium. Representatives of each of the Indian organizations stood spontaneously and gave unheeded talk about their particular Indian communities. The words they uttered were honest, touching, searching. "I've spoken to all kinds of groups before," said one Micmac woman whose hands and voice shook as she talked. "But it's hard speaking to your own people because it seems so important."

It was an important day. And as that day wore on, the excitement somehow held on. By mid-afternoon, styrofoam coffee cups were scattered atop the tables and sticky donut boxes had stopped flapping open and shut. The enthusiasm lasted long enough for a planning workshop, in which Micmacs spent two hours pooling information, desires and questions, and signing up for several Recognition support committees, including an ad-hoc U.S. Micmac Council. The group agreed that for now the newly formed Council would serve as the coordination center for Micmac Research in the United States, and would act as mediator among New England Indian organizations with Micmac constituencies. In July, 1982, at the Micmac Issues Meeting III (which will be held at Indian Island), the Micmac general assembly will elect its Board of Representatives, creating a formal U.S. Micmac Council.

And so began the journey.



**MICMAC TRUCKER** — Dick Fraser, already a veteran long-hauler, poses with his girlfriend, A Millinocket native, he has a sister, Bridget Woodward of Bangor, who is associated with Central Maine Indian Association.

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# Funding OK'd for 'Quoddy health center

INDIAN TOWNSHIP — A proposed two-level health and social services building here has received initial approval for funding from federal authorities.

A spokesman for the Department of Housing and Urban Development said the Passamaquoddy Tribe's application — turned down in previous years, had been approved, although final approval follows a review period that could take up to 75 days to complete.

Tribal health and social services Director Wayne A. Newell said he would provide full details of the planned center at a later date.

Richard Madison, a HUD official in Chicago, said the Passamaquoddy clinic construction costs are budgeted at \$510,000; with \$290,000 coming from HUD, and \$220,000 pledged by a Passamaquoddy tribal resolution — money that would presumably come from land claims settlement income.

The Passamaquoddy Tribe was apparently fortunate to be approved for funding, as HUD's budget was recently

slashed by 33 percent under the Reagan Administration, Madison said. "Let's say it limits our capacity to fund good projects," he said. This year, HUD funded half the number of Indian projects it funded last year.

An official for the Indian Health Service, the federal agency that funds services for the tribe, said the Passamaquoddy project was "just about a shoe-in for funding." But he said "it's rather exceptional" to start a new project this year.

Health centers at Pleasant Point and Indian Island reservations have been constructed and in service for several years. But at Indian Township, the programs operate from two trailers and offices in a public safety building.

The new building will be located on Peter Dana Point Road, near the public safety building. One side will be bordered by a new lane to be called Wayne Newell Drive. Architects for the project are Webster, Baldwin, Day and Rohman of Bangor.

## J.H. Nicholas won't seek reelection at Point

PLEASANT POINT — Passamaquoddy tribal Gov. Joseph Hartley Nicholas has decided he will not seek reelection.

The Governor told Wabanaki Alliance that although "he would've liked to do more," he believes he has "accomplished a lot" in two years. Nicholas won the top tribal post in a close special election race with Deanna Francis, who is expected to seek the governorship in Sept. 30 elections.

The election took place after Gov. Robert Newell resigned half way through his four-year-term. At the time, tribal members were petitioning for his removal, but Newell denied he was pressured out of office.

Some reservation sources believe Nicholas could not win if he ran for re-

election, but others maintain he has broad-based support. Deanna Francis and her political ally, Ralph Dana, have consistently opposed the Nicholas administration, and Nicholas said he has often been frustrated in attempting to rally tribal council support.

Among the achievements Nicholas points to, are establishment of a Digital computer company workshop employing several tribal members — with planned expansion — and a favorable vote to purchase the Eastport Water Company. The waterworks is expected to create several jobs for tribal members, Nicholas said.

Nicholas is especially proud of his successful efforts to pay off the Tribe's many debts to a variety of creditors.

## Law project fights for Indian rights

INDIAN ISLAND — There are still organizations out there fighting for our rights," says Penobscot, Dana Mitchell.

Mitchell has publicly opposed the 1980 Maine Indian land claims settlement act, which he branded as unjust compromise that is a blow to the Penobscot Nation's sovereign rights.

Mitchell cited an organization headed by Robert (Tim) Coulter in Washington, D.C., as a group he supported. Coulter testified against the Penobscot-Passamaquoddy settlement before the Senate Select Committee on Indian Affairs, prior to Congressional approval of the act.

Coulter also spoke at Indian Island, a couple of years ago, to a group of Penobscot tribal members who were dissatisfied with the proposed settlement. He heads the Indian Law Resource Center, which periodically mails out information on its activities. The Resource Center co-sponsors Indian Law Project, with the National Lawyers Guild.

## Alcoholism meeting set

MILWAUKEE, Wisconsin — A North American Indian Alcoholics Anonymous conference is scheduled here, August 20-22, at Astor Hotel. The meeting is sponsored by United Indians of Milwaukee, Inc.

## Island man lands salmon

INDIAN ISLAND — Jim Labossiere of Indian Island, a teacher with Old Town schools, caught a 10½ pound Atlantic salmon recently, in the Penobscot River at Veazie. The angler said the salmon was a fighter, and "played" for some 15 minutes before he could be reeled in.

## Flashback identified

INDIAN ISLAND — A flashback photo appearing on the back page of the May issue of Wabanaki Alliance has been confirmed as a photo of Penobscots Frank Mitchell of Indian Island, and Catherine Belair, now of Connecticut, who is the daughter of Edna Becker of Indian Island. Her identity was a mystery to many readers.



CRAZY HORSE Sculptor Korczak Ziolkowski, 73, on the left, and Asst. U.S. Postmaster General Eugene C. Hagburg with the new 13c Crazy Horse regular postage stamp released Jan. 15th at Crazy Horse Memorial. It was sketched from Korczak's large scale model for the Crazy Horse mountain carving now in progress.

## Scholarship would honor former tribal leaders

INDIAN ISLAND — A proposed Indian student scholarship fund would be a continuing memorial to four former Penobscot Nation tribal governors.

Lt. Gov. Joseph Francis said he wanted to do something in memory of the late Edwin Mitchell, Nicholas Sapiel, Wilfred Pehrson and John Mitchell. "They were all good personal friends of mine; very dear friends," Francis said.

In fact, the four governors had many friends both within and outside the tribe, Mitchell died of a heart attack; the others died of cancer.

Francis said the planned "Penobscot Tribal Leadership Award" would be presented annually to an outstanding Indian graduating high school student. He

said \$2,500 is already "obligated" for the proposed scholarship, and a bank account will be set up for the fund.

Appointed officers of the scholarship fund were Sadie Mitchell, widow of Edwin Mitchell, and Deanna Labossiere, daughter of Wilfred Pehrson. For further information contact Mitchell at 827-2428, or Labossiere, at 827-6346.

## Vicaire paddles hard

MATTAWAMKEAG — Tom Vicaire, Central Maine Indian Association director, and his brother, paddled the recent Mattawamkeag River Run canoe race, and placed sixth in their class, Tom said. The canoe sustained some damage, but can be repaired.

## WHAT CAN WE DO TOGETHER

### The Merrill Family of Banks



Merrill Banks in: Bangor (5)/Belfast (2)/Brewer/Brownville Junction/Bucksport/Calais (2)/Castine/Dexter/Dover-Foxcroft/Eastport/Gardiner/Hampden/Jonesport/Lincoln/Machias/Millinocket/Milo/Newport/Old Town/Orono/Searsport/Winterport/Woodland (2)  
Federal Banks in: Waterville (3)/Bingham/Madison/Skowhegan/Unity/Winslow  
Washburn Banks in: Washburn/Ashland/Mapleton/Van Buren/Portage Lake  
Houlton Banks in: Houlton/Mars Hill  
Firstbanks in: Farmington/Kingfield/North Anson/Strong/Wilton

Members FDIC



# Hattie Gordius remembers . . .

(Continued from page 1)

for about 90 years, but age does creep up: "Of course, I get winded when I go up hill," she said, a little apologetically.

Hattie's oldest daughter, Doris, moved into a small home next door. But other family lives in California and Washington state. That is why Hattie flies out to see them most winters. This winter maybe not, but Hattie won't rule it out. "We'll see, we'll see," she mused.

Sadly, the glaucoma, even after four operations, prevents Hattie from playing bingo, an activity she loves. She can read large print magazines and books, but a special treat is "those talking books from Bangor. Especially one about the mystery ship — that was Bar Harbor in the early days. Like the Westerns sometimes. Then I had 'The Smiling Stranger,' that was a good one."

Hattie likes to crochet. "I can practically do that with my eyes closed," she said. She ran knit, but "I'd probably drop too many stitches."

She sums up her philosophy: "Oh goodness, I like to live! I get discouraged sometimes but I don't let it bother me."

"And she doesn't," said daughter Frances.

Hattie continued, "I feel that the Lord has got me here for a purpose, and when He gets through, He'll take me." Hattie, a charter member of the local Baptist Church, hopes He isn't through yet.

The interview went on for hours, but Hattie showed no signs of tiring. We were interrupted by a Mother's Day delivery of flowers from one of her daughters in California. "I got quite a few Mother's Day cards," she said. Just for the record, one son, Mitchell, has died at age 70. She still has eight living children, 45 grandchildren, 15 great-grandchildren, and eight great-great-grandchildren.

"The Bible said, 'go forth and multiply,'" Hattie said. "I don't believe in those, what do you call them, abortions."

Hattie was the daughter of a full-blooded Penobscot, J. Mitchell Loring. Her grandfather was Chief Big Thunder (also known as Frank Loring), reputed to be the last hereditary chief of the Penobscot Indian Nation. Hattie's mother was Phoebe Manchester of Tremont, who came from a family that was shipwrecked in Ship Harbor.

As a young girl, Hattie lived on Olamond Island, an Indian community in the Penob-

scot River, about 14 miles above the Indian Island reservation. She reached the sixth grade in the one-room Olamond school. "I felt as if I had enough if I could read and write." Today, there isn't a trace of the Olamond Island community, although Hattie still owns a share in land there.

An early memory is of a pot of simmering sweetgrass, harvested along the coast, that could then be braided for basketmaking. The braid sold for two to three cents per yard.

"My father used to come down and give swimming lessons to the summer people at Bar Harbor, and take them out in canoe rides. I was only 14 when my father died. I started on my own," Hattie recalled matter-of-factly.

She's not sure, but thinks sardines sold for about five cents per bushel at the time.

"I was only about 16 when I got married. Just that foolish age. My husband was 28," Hattie paused. "I don't think girls should get married so young." Her husband was Nelson Gordius, whose father, a Frenchman, arrived as a stowaway from his native country. After fathering nine children, Nelson died at an early age. Before he died, he was adopted into the Penobscot tribe. Frances recalled that the family would "go up to Indian Island in the fall, when the factory was finished." At the time, she said, tribal members had to return every five years to remain on the census. In those days, there was no bridge to Indian Island, and Indians took canoes, a bateau, or walked across the frozen Penobscot River.

Were times hard? "We had plenty to eat," Frances recalled. "We didn't have any meat. Plenty of vegetables and biseuits."

"I always raised hens, had a garden," Hattie said. "If you have nine children, you have to do something."

"We had our ups and downs," Hattie said, her voice revealing a firmness that must have run an orderly household. "There's fish in the ocean, the clam on the shore, and the potato in the field," she said.

Frances said sometimes it was just fish heads. There was no bathroom, "just a big tub for baths," and an outhouse.

"I've seen lots of the old-style living, as well as the modern," Hattie said, without saying which she thought was better.

"I worked for what I've got. Still and all,



**LAST CHIEF** — Frank Loring of the Penobscot tribe, also known as Big Thunder, is said to have been the last hereditary chief. An elective governor and council system followed, at the Indian Island reservation at Old Town. Loring, grandfather of Hattie Gordius, is seen here in traditional garb, in a photo taken in 1907.

I'm not sorry I did," she said.

Hattie has her opinions about work and today's morality. "Young people should have to learn to take care of themselves," she said, indicating that the Army often teaches useful lessons. She said a civil service of some kind might make more sense. "They used to have those CCC camps. They ought to have those now," she said.

"My boy, when he was young, worked for the CCC camp right on this island. They put some good roads in." (Hattie can remember when people mostly traveled by boat, horse and buggy, and train.)

"I'll tell you one thing. I'd like to see these young boys go into the service. I think it would do them good. I think there wouldn't be so much devilry in them." Hattie said. She is a former VFW member, and reached the sixth degree in the Grange.

She became a Baptist, although her father joined the Congregational Church. A non-Catholic Penobscot Indian was rare, but J. Mitchell Loring had his reasons. "My father never let us join the Catholic Church, but I studied the catechism in the Catholic school," Hattie said.

Her father was bitter, because the Catholic Church insisted his mother, who had been divorced, be buried outside the tribal cemetery. "So he turned away," Hattie said.

"I've never been afraid to speak up about what I believe in. I guess I'm too plain-spoken, sometimes."

Hattie keeps abreast of the times. On the threat of nuclear war, she declared, "as long as they think we're prepared for it, they won't try it."

Hattie doesn't think often about being Indian, and she never learned the language — which is no longer spoken at Indian Island. But she still votes in tribal elections by absentee ballot. "If I know the person running."

Hattie said she believes being Indian is secondary to being a human being. "I'm not prejudiced. The Lord made us all. I think the same of a colored, or a redskin or a white."

Not all traces of being Indian have been washed away by the years, however. Hattie remembered her father used to gargle with goldenseal for a sore throat. Dried tansy will "drive out the measles," she said. "I wish someone would use my tansy (a yellow flower with fern-like leaf); I've got a whole field of it."

In case you didn't know, "hen's grease and molasses will keep back a cold, and loosen the chest." Frances remembered her mother administering this medicine. "Pennyroyal, too, will drive out a cold. Those were the old remedies."

Last year, Hattie, Frances and other family visited J. Mitchell Loring's grave at Olamond cemetery. Finally, the white-painted wooden cross was replaced with a gravestone.

Hattie brightened. Frances had reminded her about the time she told her doctor she was 68.

"I was fooling around," Hattie said, "and I told Dr. (Edward R.) Gilmore (of Bar Harbor) I was 68, when I was 86. I switched them. 'You could've fooled me,' he said."

"She's the picture of health," Frances said.

Hattie has never smoked. "As far as liquor is concerned," she said, "I don't indulge too much. I have a whiskey sour if I'm out at a luncheon. I sometimes have a glass of wine before I go to bed. That's another thing the Bible tells you: have a glass for your stomach."

## Indian pupils receive incentive awards

**CALAIS** — The Maine Indian Scholarship Committee has announced that 13 students were granted incentive awards for their academic performance during the Fall semester of 1981. Under the terms of the 1982 fiscal year higher education contract, a 10 percent provisional fund was set aside for recognizing those students achieving academic excellence. It is hoped that funds will be available to continue this provision, said Jeanne Guisinger of Maine Indian Education.



**FIVE GENERATIONS** — Matriarch Hattie Gordius, left, was 87 when this family portrait was taken, May 30, 1978. Beside her, left to right, is daughter Frances Olsen, granddaughter Faith Mracek, great-grandson Billy Mracek, and great-great-granddaughter Holly Mracek.