

# Wabanaki Alliance

Non-profit org.  
U.S. Postage  
Paid 2.4¢  
Orono, Maine  
Permit No. 15

June 1978

## Claims settlement bill drafted Tribes may sue state July 1



Who wouldn't be smiling with lovely girls on either side? Passamaquoddy Gov. Francis J. Nicholas of Pleasant Point holds his daughters, Starr, left, and Jill, right. Nicholas has decided not to seek reelection this fall, after serving two, two-year terms. Terms will be four years long starting Oct. 1. Also not running for reelection are Governors John Stevens, Indian Township Passamaquoddy reservation, and Nicholas Sapiea, Indian Island Penobscot reservation. (Cartwright Photo)

## Micmacs, Maliseets lose scholarship aid

By Bill O'Neal

AUGUSTA — Micmac and Maliseet Indian students will be denied state scholarship aid for certain higher education programs, as a result of recently amended legislation.

The legislation, approved by the Legislature, was introduced by Rep. Michael D. Pearson (D-Old Town), on behalf of his Penobscot Indian constituents. The effect of the re-wording in the Indian scholarship bill is to deny aid to Micmacs, Maliseets, Passamaquoddy and Penobscots. However, Penobscots and Passamaquoddy will receive \$97,000 in scholarship aid under federal Bureau of Indian Affairs (BIA) funds. Micmac and Maliseets do not receive any BIA support.

Micmacs and Maliseets have been left without any compensating funds to fill the gap. Although Maine Indians may still attend state land grant institutions tuition-free, according to Nicholas Dow of Maine Indian Scholarship Committee, these institutions do not cover expenses such as off-campus room and board, nor the cost of books, transportation or other school related expenses covered by scholarship aid in the past. Also, funds are no longer available for Indian students wishing to attend private colleges in Maine.

Edward DiCenso, Director of Maine Indian Education, said there "was no question but what the appropriations committee (of the state legislature) knew the im-

(Continued on page 4)

## Future bright for alcoholism agency

ORONO — Despite a 45.4 per cent cut in annual funding, the director of Wabanaki Corporation alcoholism services sees an expanding program in the coming year.

George M. Mitchell, executive director of Wabanaki Corp., said funds were cut to \$159,996 by federal sources, although he had proposed a budget of close to \$1 million for the next three years. However, Mitchell said because of increased state funding, he hopes to expand his alcoholism counseling staff from five to nine or 10 persons.

Mitchell is seeking to establish another counselor at Pleasant Point Passamaquoddy reservation, a new position in Arrowsick County, and another staff position in the

Orono area. Also, Mitchell wants to see an alcoholism counselor for Indians at Eastern Maine Medical Center's detoxification and rehabilitation unit in Bangor.

The funding cutback was the result of Congress failing to approve monies for National Institute on Alcohol and Alcohol Abuse (NIAAA). But increased funding came from the state Office of Alcoholism and Drug Abuse, and Title 20 federal funds, Mitchell said. This boosts his annual budget to more than \$200,000, and programs will remain "intact," he said.

The budget cuts meant a layoff recently for Wabanaki Corp. employees Debbie Brooks, community educator, and Jessie MacGregor, Wilderness Pursuits staff.

A bill to settle a portion of the Maine Indian land claims has been prepared by the U.S. Justice Department and the tribes, but at the same time, Indians have threatened to take the state to court on another part of the case.

Although appearing contradictory, these recent actions reflect the Penobscot-Passamaquoddy strategy to bring pressure to bear on state officials, who have refused to negotiate or recognize any validity to the 12.5 million acre land claims.

One tribal negotiator was not optimistic about the bill's chances for passage. "All indications are that with opposition of state officials, it's going to sink," said Timothy Love, a Penobscot. If the bill fails, he said "there is only one course of action: we go to court."

Love warned that the tribes could be "forced to sue the small landowners" if the \$25 million settlement — the first portion of a joint White House and Indian proposal to resolve the claims — is rejected.

"I'm sure the tribes would be willing to consider any offer by the state at any time. We are asking the (federal) government to proceed with litigation against the state of Maine because we see no alternative," said Thomas N. Tureen, lawyer for the tribes.

In a related comment, Tureen said "litigation may not be necessary" against 14 large landholders in the state, because these landowners have shown a willingness to negotiate.

The essence of the 10-page proposed Congressional bill, a copy of which was received by Wabanaki Alliance, is payment of \$25 million to the two tribes, in exchange for the Indians dropping small landholders as targets of their land claims. The bill would clear all owners of 50,000 acres or less from lawsuit.

The federal payment of \$25 million would be held in trust for the tribes in a special account. At press time, no sponsors had been found for the proposed bill. Tureen, tribal negotiator, and U.S. Atty. Gen. Griffin Bell were meeting in Washington to discuss the bill.

### Tribes want suit against state

Earlier this month, Tureen announced the tribes would seek to have the U.S. Interior Department "recommend the federal government proceed with litigation against the state of Maine." If filed, this portion of the total claims suit would sue for \$300 million and 350,000 acres of state held land, including Baxter State Park, according to the Indian negotiating committee.

Tureen says the suit against the state will be set in motion July 1, with a pre-trial hearing on that date or soon after, at U.S. District Court, Portland.

Meanwhile, talks continue with lawyer Carl Perkins of Portland, who represents nine of the large timberland owners. Tureen refused to discuss those talks, but sources say progress has been made. The pulp and

(Continued on page 6)



Bishop Edward C. O'Leary of Portland, right, congratulates Brother Lawrence Smith, at the occasion of Brother Smith's recent ordination as a deacon at St. Ann's Parish, Pleasant Point Passamaquoddy reservation. See story and more photos on inside pages.

# editorials

## Micmacs and Maliseets: Part 2

Awhile ago we raised a lot of ire by stating that Micmacs and Maliseets are lost in the land claims shuffle — because they have no existing reservations in Maine, no federal Indian benefits, and no prospects of winning back ancestral lands.

We stick by that assertion. The 1,500 members of the Association of Aroostook Indians (Micmacs and Maliseets) are getting a bum deal, compared to the Passamaquoddies and Penobscots, who are most of Maine's other Indian population.

The Penobscots and Passamaquoddies have jointly laid claim to 12.5 million acres plus \$25 billion damages against the state of Maine. While the two tribes are unlikely to win any large percentage of that total claim, they apparently have a strong case for winning something substantial.

Also, Penobscots and Passamaquoddies, as of last year, became federally recognized tribes, making them eligible for several million dollars in aid from the Bureau of Indian Affairs. Already the money is pouring in, for Penobscots and Passamaquoddies.

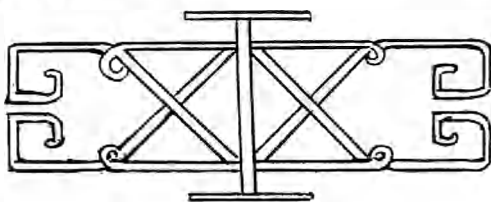
One hopeful note was sounded by Susan M. Stevens, who is working with Aroostook Indians in a reorganization effort. She is the wife of Passamaquoddy tribal Gov. John Stevens, and she said the tribe has considered providing Micmacs and Maliseets with some sort of land base.

Finally — and this is an outlandish proposal — there is bankrupt Ricker College, with a vacant campus in Houlton. Nobody has yet seriously suggested Ricker's lands and buildings could be used by Aroostook Indians, but why not. A Micmac and Maliseet campus could provide a source of education, jobs, pride and a passle of social services.

Houlton is a logical site for an Aroostook Indian Center. The association is already based at an older residence in that town. But headquarters are cramped and resources limited, although the premises are pleasantly decorated.

Perhaps Ricker, with a new name and an Indian role, could provide some of the education benefits denied Aroostook Indians in recent scholarship money legislation. The possibilities are numerous and exciting.

We may raise some ire again, with this editorial. What we really want to raise is consciousness.



## Still the outsider

Wabanaki Alliance, Maine's only Indian newspaper, is alive and growing stronger. But there are some depressing moments.

One year ago, this editor showed up at a tribal meeting at Indian Island. He walked into the community building, took a seat, and proceeded to listen to the goings-on. But after a short time, certain individuals insisted he be removed from the meeting, so he unceremoniously left the building. No story there.

The other night the editor showed up at a tribal meeting at Indian Island. The doors to the entire community building were locked. A person inside would not even unlock the doors to say "no admittance." No story there.

We don't seek sympathy. A reporter must be thick-skinned enough to take a few on the chin. But we're concerned that Indian persons are not hearing about important matters.

Sometimes our readers complain that we leave things out. Sometimes it's not our choice.

## Self-determination: To be or not to be

The Bureau of Indian Affairs is loudly touting its current efforts at giving American Indians self-determination.

Instances still exist where this is obviously not happening, such as the Penobscots' receiving ten BIA vans to service their islands, when they repeatedly requested boats. However, compared to past BIA treatment, American Indians are playing a greater role in managing their affairs.

Running BIA-funded programs certainly is a move toward limited self-determination, especially compared to past dependency forced on Indians by a society which tore their lands and culture from them and left them with nothing but memories. Still, it is far from the freedom enjoyed by earlier generations, even after the influx of white settlers.

When Indians were crushed under the westward push of white civilization, they were dependent only on the land which nourished their bodies and the culture which sustained their spirit. As they emerge from centuries of brain-washing, or white-washing, the land upon which they used to depend is much changed, almost as much as they themselves. They are twentieth century Indians, living in a land which does not encourage the economies of the old ways.

Like many people living in a world which sacrifices tradition for speed, and quality for quantity, Indians are being torn between the past and future, leaving a present filled with conflict. This is seen by the division on the reservations between traditionalists, practicing ancient rites and knowing the peace of satisfying their cultural needs, and the tribal administrators, which deal with the harsher mysteries of writing grants which satisfy the angular minds of bureaucrats and delving into the secrets of law in pressing the land claims suit.

The traditionalists keep a vigil on the spiritual values of the past, while the administrators concern themselves with physical needs of the present; yet neither of these alone provides answers for the future.

Somewhere down the road economic self-reliance must come to the tribes, if they are truly to control their lives, and self-determination is to be more than just a word bandied by bureaucrats.

The present outlay of government money to the tribe is necessary, but can at best be a stop gap measure, for it creates nothing on the reservations which is self-sustaining. It's analogous to the government giving the tribes firewood each year to be burned up each winter, rather than giving them seedlings as well so that some day they can provide their own firewood.

Many people have said the money being poured onto the reservations has had a divisive effect, destroying the spirit of sharing which existed when people had very little to share.

No one can predict with certainty the effect future economic problems will have on traditions on the reservations. Hopefully, as tribal members achieve self-determination and independence, there will be a return of something to the reservations which has been dying faster than the traditions — the sense of community, which everyone seems to remember, but rarely experiences, anymore.

—Bill O'Neal

Wabanaki Alliance

Vol. 2, No. 6

June 1978

Published monthly by the Division of Indian Services (DIS) at the Indian Resource Center, 95 Main St., Orono, Me. 04473.

Steven Cartwright, Editor  
William O'Neal, Asst. Editor

### DIS Board of Directors

Jean Chavaree (chairman)  
John Bailey, Public Safety Coordinator  
Albert Dana  
Timothy Love, CAP director  
Jeannette Neptune, Youth Commissioner  
Erlene Paul, Central Maine Indian Assn.  
Roy Paul, Assn. of Aroostook Indians  
Maynard Polchies, president, Aroostook Indians  
Michael Ranco

Indian Island  
Pleasant Point  
Indian Township  
Indian Island  
Indian Township  
Indian Island  
Houlton  
Houlton

DIS is an agency of Diocesan Human Relations Services, Inc. of Maine. Subscriptions to this newspaper are available by writing to Wabanaki Alliance, 95 Main St., Orono, Me. 04473. Diocesan Human Relations Services and DIS are a non-profit corporation. Contributions are deductible for income tax purposes.



# letters

## Religion in schools

Indian Island

To the editor:

The issue of religious instruction at the Indian Island school has to be clarified. But first, I would like to express my thanks to the DIS board and Diocesan Human Relations Services for providing the resources and guidance to make possible the Wabanaki Alliance. The Wabanaki people need a forum for the sharing of information, ideas, and opinions. I would also like to commend you and your staff for the excellent work you've done in developing such a good quality newspaper.

I continue to hear statements such as "Sisters of Mercy have worked in reservation schools for 100 years and people want it that way" (This particular statement made by Irene Pardilla in the Wabanaki Alliance May 1978 issue.) It makes one wonder if some of these people have trouble reading, (poor eyesight, etc.) a lack of intelligence, or are deliberately distorting this issue for some self-serving reason. (political, financial, etc.) Not once was the "fact of nuns teaching in the school" questioned. The only issue I raised was the practice of religious instruction in the school period.

My objection to this practice is that it segregates children not of the Catholic faith from their classmates, as they have to go to the gym, at the request of their parents, during religious activities. Children have to deal with discrimination in the Old Town school system. They shouldn't have to in their own system.

This year there were eight children in the gym during religious instruction. Next year there will be 12 or more. The following year...

Moral guidance and religious instruction is the responsibility of every parent until the child gains maturity enough to make his own decision. It belongs in the home or their respective place of worship, not in a public school serving children of differing beliefs.

The reason I wrote to the Attorney General's office for a legal opinion on this issue is that the Indian Island school board has continually ignored requests by the parents to cease religious instruction in the school. They defended their stand by stating that it was legal. I brought the issue to the May and June school board meeting. They decided to ignore the opinion and continue religious instruction in the school. Hence, my formal letter of complaint to the Attorney General dated June 2, 1978.

I am disappointed in the school board's insensitivity to this form of discrimination. Although I realize that this form of discrimination has always been perpetrated on Indian Island. People who have lived on the Island will know what I am talking about. Whether based on race or religious beliefs, discrimination is discrimination.

Furthermore, anyone who will try racial discrimination on one hand and on the other hand condone and perpetuate other forms of discrimination (religious, etc.) are nothing more than self-righteous hypocrites.

In closing, one wonders what our grandfathers in the spirit world (guardians of the traditional Penobscot way of life) must have thought about Irene Pardilla's statement "Catholic involvement is a tradition."

Martin A. Neptune

## Indian identity

Olympia, Washington

To the editor:

Words so often fail to express true feelings whereas right actions taken in the interest of true justice for, and survival of Native American peoples requires a faith and courage that won't quit in the face of any opposition. It should and will grow stronger, encouraging others to stand.

By validating their existence with self-determination and the understanding and the wisdom won from a long struggle to exist, Native Americans can be who they are, with pride. As more are doing this, the real dichotomy that exists in values and the beliefs of Native Americans and the rest of the people will become increasingly apparent.

The need for change certainly has been long indicated. However, it is safe to assume that people must struggle for growth within themselves to become valid to themselves and by their own self-acceptance encourage others to do likewise. Perhaps this would help pave the way for more mutual acceptance and respect for the cultures of others and their ways of life.

Victimizing and oppressing people for years, projecting all manner of negativistic thinking on them and finally blaming the victim(s) for a large share of the social ills, certainly is a social and spiritual malady of considerable proportion. And yet, when a people begins to rise to the truth and throws off the role cast on them by any oppressor, who by virtue of numbers, "politics," a little "knowledge" (which can be dangerous), material wealth (which is not lasting) and anything else that gives them a fleeting feeling of power, they (Native Americans) are gaining by the virtue of their struggle and determination to stand and be who they are, real power.

We can suppose also, that reality can be threatening to anyone who is grasping the reins of a "power" that denies equivalency for all people and can only be maintained as long as someone or some people are denied something.

Native American people are beginning to shed light for themselves which can and will grow brighter and God willing, will illuminate a pathway, not only for themselves, but for others to follow as the forces of darkness resist to change gather.

As Chief Joseph once said "I will fight no more forever." If this could be called a battle, it is one of another order and on a different plain. This progress also is of another nature — it is not A Pilgrim's Progress, it just is.

Our prayers, thoughts and feelings go out to you Native Americans in Maine and everywhere. Continue to be who you are and stand firm in your faith, convictions and actions.

Be as straight as an arrow;

Anne Lawton Lunt

## Congratulations

Norman, Okla.

To the editor:

Congratulations on your new paper. We are always very happy to hear of new Indian publications.

Linda Poolaw



**NEWSWORTHY** — A film crew from BBC, Great Britain's public broadcasting system, talks with Passamaquoddy Indian Pride director Joseph Nicholas of Pleasant Point. The crew of five spent four days in Maine working on a half hour television segment that will include traditional dancing by Indian children, filmed at Indian Township. It will be broadcast in July on the BBC network. (Cartwright Photo)

## Remarks resented

Indian Township

To the editor:

We the people of Indian Township are responding and totally disagree with the comments made by Mr. Wayne Newell.

The topic of this survey was Indian Land Claims, not alcoholism. But what got Mr. Newell to wander off to talk about alcoholism among the Indians here in Indian Township? We are infuriated and exasperated by these inaccurate statements he made in the April edition of Wabanaki Alliance. He stated the deaths at Indian Township are 98 percent directly or indirectly related to alcohol. We acknowledge there's alcoholism here, but 98 percent is really preposterous, according to our recollection. All our deceased relatives were not alcoholics. Some died of old age, heart, cancer and other diseases. Others were victims of car accidents, etc.

We also wonder where did Mr. Newell get his percentages. There's never been a survey made or statistics. Mr. Newell should practice what he preaches, he should concentrate on his five jobs he holds here on Indian Township, he should legitimate his criticism about the Indian people. Mr. Newell indicated the people on Indian Township are living from grant to grant. This is another of his mendacities. He's about the only one enjoying these grants. He's exposing his greed. We like to emphasize, people here at the Township work as carpenters, woodsmen, teachers, and numerous other occupations.

This individual is a cantankerous person. The people from outside the reservation don't know his character or his reputation. Before we close this letter, we the people of Indian Township would like to point out all

we want is peace — harmony, collaboration! Free from fabricating criticism. We want to establish good relationships, but it's difficult and frustrating when one individual hinders and obstructs these objectives. Mr. Wayne Newell should stop and think for a few minutes about his background. This is a poor way to gain recognition and credibility; all he's doing is spreading animosity and resentment.

Simon Sockabasin, Fred Tomah, Noel Gabriel, Larry Sockabasin, Howard Stevens, Annabell Stevens, Esther Sockabasin, Diantha Campbell, Sylvia Sockabasin, Arthur Sapie, Elizabeth Sapie, Alice Lola, Patricia Sockabasin, Belinda Dorn, Aloupius Sapie, Cindy Hood, Leo Hood, Leo Sapie, Helen Riddell, Simon Gabriel, Andrew S. Dana, Matthew Dana, Fredrick Tomah, Jr.

## Sense of place

North Penobscot

To the editor:

Since I've recently decided to make Maine my home, it is important to me to be in touch with the Indian peoples here. Your activities, thoughts, and information can help me build a "sense of place" more than most publications would, for the Indian culture is a mirror of tradition and ways as old as the place itself.

Rich Baker

## Indians' viewpoint

North Yarmouth

To the editor:

We are sixth graders studying the Indian Lands Claim Case. We are very interested in it and were wondering if you minded sending us some information. We would like to have the Indians' point of view.

Tracy Pettengill  
Donald Maxwell

IT'S ABOUT TIME YOU SHOWED UP, MOLE-EYE! I SENT YOU OUT WEEKS AGO TO SPY ON THE INDIANS!



I DONE EXACTLY LIKE YOU TOLD ME, COLONEL! ... MADE FRIENDS WITH 'EM, JOINED THE TRIBE, TOOK PART IN THEIR CUSTOMS!...



WELL?... WHAT DO YOU HAVE TO TELL ME?



GET OFF OUR LAND!



# Micmacs, Maliseets

(Continued from page 1)

plications of the act. We argued the amendment would cut out the Aroostook kids." DiCenso said the resolution excluding scholarships for four-year degree programs "was put together two days before the \$50,000 appropriation bill (for Indian scholarships) was passed." DiCenso said he called George Stevens, Indian representative to the legislature from Indian Township, and told him to "get down there (to Augusta)." Stevens came back with the impression that they "better play it cool (about the amendment) or all the funds would be cut off," DiCenso said.

At the time DiCenso also contacted Pearson and protested the rewording. DiCenso said he talked to several sources in Augusta, pointing out the harm the amendment would do to Micmacs and Maliseets, and was told someone wanted it that way. "They wouldn't say who," DiCenso said.

Pearson contacted by phone, said he introduced the amendment because "the Penobscots told me that's what they wanted." According to Pearson, Ernest Goslin, Indian Representative to the state legislature from Indian Island, asked him to introduce the resolution cutting out higher education scholarships. Pearson also said the addition "expressed the spirit of their intent," referring to the Penobscot tribal council and governor.

Goslin told Wabanaki Alliance, "We might have discussed it, but I can't remember it. I never had anything to do with the writing of the amendment. Mike (Pearson) had been in closer contact with (Penobscot) Gov. Nicholas Sapieha than with me."

Both Sapieha and Lt. Gov. Walter Pehrson said they hadn't seen a copy of the bill.

One of the main objections voiced by supporters of the amendment asserts that Micmacs and Maliseets have sent in scholarship applications for non-Indians, since in the past, eligibility requirements for these tribes only stated the individual must have a band number. In some cases non-Indians have held band numbers.

"Our main objective was to look out for the Penobscots," Pehrson said. "I never had any intent of hurting any Indians, but if I have to choose, I'm going to choose my own tribe," he said.

Sapieha and Pehrson complained of the Penobscots' receiving far less scholarship money than other Maine tribes. According to Pehrson, Penobscots received only \$9,000 out of the \$65,000 allocated for scholarships three years ago. Dow said that money is now divided fairly evenly among the tribes. Each tribe has two representatives on the scholarship committee, according to Dow. He added that the tribes had also requested that the Scholarship Committee administer the BIA scholarship funds, "so they shouldn't complain."

Review of Maine Indian Education records showed that for the 1976-1977 academic year, 59 per cent of students receiving scholarship grants were Passamaquoddy, 27 per cent were Penobscots, and 14 per cent were Micmacs and Maliseets. For 1977-1978, 44 per cent were Passamaquoddy, 41 per cent were Penobscots, and 15 per cent were Micmacs and Maliseets. The records showed that as of the 1977 census, Penobscot school enrollment was 21 per cent of the number of students enrolled from the two Passamaquoddy reservations. No data was available for Micmacs and Maliseets.

Goslin said the scholarship fund was established for Penobscots and Passamaquoddy "because we were land based. There was some question whether they (Micmacs and Maliseets) were American (U.S.) citizens," he said, referring to the mobility of some tribal members across the U.S.-Canadian border.

He said some tribal members feel Micmacs and Maliseets are getting too large a share of the scholarship fund. "We were the ones who were suffering from lack of educational funds," he said. "I think the committee is going to have to be stricter."

Legislation in the last few years has increasingly tightened the restrictions on eligibility. "The way the law used to read," Pearson said, "the Penobscots and Passamaquoddy could qualify for scholarships if their grandfather was on the census, or for Micmacs and Maliseets if they had a band number and lived in the state for five years."

"Two years ago at the request of the governor (Sapieha) and (Penobscot) tribal council, I introduced a law saying an applicant had to be on the census or have one quarter Indian blood. Governor Sapieha testified in favor of the law," Pearson said.

Sapieha said that the Micmacs and Maliseets also testified at that time in favor of the one quarter blood requirement "and then wrote a letter to Governor Dingley objecting to it."

According to Pearson, the recent amendment excluding scholarship applicants for four-year programs was promoted by the alleged failures of Micmacs and Maliseets to verify the bloodline of some of their applicants.

Pearson said, "Mr. DiCenso told me the Micmacs and Maliseets sent him a list of applicants without verifying their eligibility, thus circumventing the one quarter blood law. If they hadn't circumvented the law, this amendment wouldn't have been necessary."

Reaction to the rewording of the funding bill has been varied. Maynard Polches, President of the Association of Aroostook Indians, which consists of Micmacs and Maliseets said he did not know of the legislation.

Joseph Nicholas, Chairman of the Maine Indian Scholarship Committee said he was not aware of the legislation until after it had been passed. He called the amendment, which leaves Micmacs and Maliseets without scholarship funds for higher education, "unjust," and said he thought Indians should have that opportunity to attend the college of their choice and that they "will be hurt by the fact that they can't get in on these programs."

Wayne Newell, former director of Wabanaki Bilingual Project, said, "This community (Indian Township) voted against this legislation." Newell said he "vigorously supports the unity of all tribes," feeling that the more united Maine tribes are, the stronger they will all be.

"With BIA money we can give stipends rather than working on invoices," Dow said.

## Effect already felt

The effects of the rewording of the state scholarship bill are already being felt in Aroostook County, according to Betty Ann Burns, educational counselor for AAI. "At least three students' have had to drop their plans to go to private universities in the state," she said. Jim Dow, educational counselor for the Caribou branch of AAI, said he has had one student cancel plans to attend Colby College as a result of the legislation.

DiCenso said legislation may be introduced by "some of the Aroostook people" or by a representative from one of the Passamaquoddy reservations. In the meantime, he said, "We will be talking to people."

Gary Ennis, chairman of the Aroostook Indian Education Committee said he was "appalled and surprised by the whole thing. I would assume something will be done," he said. "There should have been representation of AAI people; that's the job of the political branch (of AAI)."

A letter has been sent by AIE to the National Advisory Council on Indian Education, Burns said. "Because of the inequity (of the amendment), something could be done at the national level," she said, adding, "I don't know what."

Jim Sapieha, local representative of NACIE, said his organization is not empowered to grant money; however, he said the agency would help Micmacs and Maliseets explore other sources of higher education funds, now that state scholarships are not available.



ST. ANN's statue seems to be keeping an eye on carpenters from the Catholic Diocese of Portland, who have been placing protective plastic over stained glass windows at the Pleasant Point church. (Cartwright Photo)

## Sisters of Mercy celebrate 100th anniversary

INDIAN ISLAND — A party marking 100 years of service to the Indian Island community was held for the Sisters of Mercy this month.

Sponsored by the Ladies of St. Ann's Sodality, the event featured a banquet, singing, and music. Sister Helen McKough described the celebration as a great success.

Sister Helen said the Sisters of Mercy, a religious congregation founded in Ireland, came to the Island in 1878 at the invitation of Bishop Healey. Mother Francis Ward, the American founder of the congregation, sent four sisters from Manchester, New Hampshire.

According to Sister Helen, the sisters were met by Chief Stockvein Swassin and brought over to the Island by canoe. Since there was not a convent at the time, Sister Helen said, Chief Swassin gave them his wigwam, until accommodations could be built.

Sister Helen said the goal of Sisters of

Mercy throughout the years has been to help Penobscots adapt to changes brought by white culture. She said that now, however, the Sisters are beginning to try to emphasize Penobscot history, culture and language in the school.

Space has been the greatest problem in starting up new courses in Penobscot culture and history, Sister Helen said. She said she had hopes that a new, larger school is a real possibility in the near future.

Apparently life on Indian Island agrees with the Sisters of Mercy. Sister Helen said all of the sisters have requested that they not be transferred when normal rotation time for moving to new missions comes.

"I remember when I was in school, we had sisters who had worked on the reservation. They always said how much they loved working here. Since living and working here, I can understand what they meant," Sister Helen said.



NEW STAFF — Recently hired as development director at Pleasant Point Passamaquoddy reservation is James McGrath, 45; also recently hired is planner Mary Yarmal. McGrath, a Massachusetts native, worked as a newsman for 11 years with the Providence Journal, and has worked in computer manufacturing, and consulting. Yarmal, 43, a Pleasant Point native and graduate of Sheaf Memorial High School, Eastport. She attended University of Connecticut, Wesleyan University, and has taught Indian history at University of Maine at Machias. (Cartwright Photo)



# Indians rally at state capital

AUGUSTA — With drums, chanting, and a circle of hands, participants in The Longest Walk rally symbolized their purpose — to unite Maine Indians with others across the nation, in support of a transcontinental walk.

The Longest Walk is a cross-country march by Indians, protesting legislation before Congress which threatens Indian land rights and sovereignty.

Maine's four tribes were represented at the rally, as well as supporters from the Wampanoag, Seminole, Cree, and Narragansett tribes. Penobscots from Indian Island turned out in the greatest numbers, along with the Passamaquoddy, Maliseet and Micmacs.

Al Sapiel, coordinator, and his brother, Sammy Sapiel, introduced speakers, ranging from American Indian Movement leader Vernon Bellecourt, to any tribal members wishing to address the gathering.

Bellecourt, an Ojibwa, is national coordinator for The Longest Walk. He praised Penobscots and Passamaquoddy for their land claims efforts. "We salute you for the very firm stand you have made. You are standing firm for all generations of all Indian nations," he said.

Bellecourt explained the purpose of The Longest Walk, saying, "We are trying to stimulate the conscience of the American people." He outlined anti-Indian bills pending in Congress, emphasizing a bill introduced by U.S. Sen. Jack Cunningham of Washington, which would unilaterally abrogate Indian treaties and terminate Indian tribal status. "Sovereign rights are imbued by the Great Spirit and can only be extinguished by the Great Spirit," Bellecourt said.

Comparing anti-Indian backlash to the foreign policies of Theodore Roosevelt, Bellecourt said, "They say 'nice Indian,' but carry a big stick, and that big stick is the legislation pending in Congress."

## Thirty miles per day

Bellecourt said Longest Walk marchers have been averaging thirty miles a day, beginning each day with tobacco and pipe ceremonies and ending it with seminars, celebrations, or visits to historical Indian sites.

Medicine Story, a Wampanoag, attacked the white man's disregard for nature, and lack of concern for future generations. "Any country which relies on guns and gold for power is spiritually bankrupt," he said.

A "blanket dance" was performed during which money was collected for the walk. This dance is a traditional one to collect money for families stricken by tragedy.

A surprise visitor was Gov. James B. Longley. Longley strode into the circle, smiling and shaking hands with members of the audience.

Greeted with a round of applause, Longley took the microphone and began by speaking of the importance of pride. "I was brought up in a household where we were taught that there wasn't anybody better than we are," he said. "There isn't anyone that recognizes the importance of pride in self more than I do."

Longley maintained his position on the land claims, saying, "We must be willing to go to court. That's why we have them. While we have a right to disagree, we don't have a right to be disagreeable. You and I might not always agree... I thank you very much for this appropriate peaceful expression," he said.

Longley reasserted his opposition on Indian sovereignty, saying, "We must be one country. I believe. I'm doing what I think is right."

A Passamaquoddy woman told of a nation house being planned by the young people of Pleasant Point and asked for letters of support. Sipsis, a woman from Indian Island, discussed the value of natural living. "There are no laws that feed me. I

haven't seen a lawmaker that can order thunder and lightning," she said.

Thomas N. Tureen, lawyer for the Penobscots and Passamaquoddy, said The Longest Walk was relevant to Maine Indians, since bills such as the Cunningham bill "threaten our legal system" at a time when Maine Indians are involved in legal questions of the land claims case. "People are beginning to seek universal solutions," he said, referring to backlash efforts to extinguish claims such as those of the Maine tribes.

Theresa Ward Carmichael, a Micmac from Canada, asked for support in opening an office to help non-status (not federally recognized) Indians who are passing through Portland.

A Seminole folksinger named Periwinkle added her support for The Longest Walk, singing a parody of Woody Guthrie's famous song "This Land is Your Land."

The rally ended with more drumming and chanting and another circle dance, which included almost all of the approximately 150 Indians and others who had come to participate.

The Walk will stage "a major concert" July 23, at Robert F. Kennedy Stadium, according to Bellecourt. He said performers such as Buffy Ste. Marie, who has been a supporter of the walk, Michael Murphy, Charlie Hill, and Floyd Westerman will be playing at the concert, plus a number of surprise artists. The money raised will be used to pay for expenses created by the walk and to help participants return to their homes.

Bellecourt said supporters of the walk, while in Washington, will camp in wigwams and teepees. Events are expected to conclude July 25.

Sapiel said arrangements are being coordinated to send representatives of Maine tribes to meet the walk in Washington, D.C.



Brendon Perley, a Maliseet Indian from New Brunswick, is employed by the Young Adult Conservation Corps at Indian Township. Above, he displays feathers he found while cleaning up at the reservation dump. He is staying at the home of Estelle Neptune.

## Nutrition Notes

By Natalie S. Mitchell

Niacin is one of the many important B vitamins. Its main function is to break down carbohydrates in the body so that it will be used as energy. Thus protein can be utilized for building and repairing of body tissue. Niacin maintains healthy skin and tongue, normal functions of the gastrointestinal tract (G.I. tract) and maintains good mental health.

Deficiency of niacin is called "Pellagra." This usually occurs in a person whose diet is very low in niacin and protein. Pellagra symptoms include dermatitis (inflamed, scaly skin) especially when it is exposed to sunlight, soreness of the mouth, diarrhea, and swelling of the tongue. There are also mental changes or central nervous system involvement which includes depression, confusion, memory impairment, and delirium. The final stage of niacin deficiency is death. Pellagra is known as the four D's — dermatitis, diarrhea, dementia, and death.

Daily needs of niacin vary with age. However, since it is not stored in the body it has to be replaced each day. Recommended for an average person is 6.6 mg per 1000 calories.

Food sources of niacin are meats, poultry, fish, whole grain or enriched breads, and cereals. An interesting fact about niacin is that it has a precursor. A precursor is a substance that can be changed in the body into an active vitamin. For the formation of niacin, the precursor is an amino acid (breakdown of protein) called "tryptophan." This has to be combined with vitamin B6, thus being converted into niacin. Tryptophan is contained in complete proteins such as milk, cheese, eggs, meat, poultry and fish. Sources of B6 include meats, whole-grain cereals, soybeans, peanuts, and wheat germ.

## Project aims to save native language

A recent New York Times story reports as few as two dozen people still speak Makah, an Indian language of northern Washington state.

But the language may not die. The National Endowment for the Humanities has given \$90,000 to a Makah project to rescue the native tongue. The Makah tribal council recently accepted the grant in a formal ceremony at their 43-square mile reservation, across the strait from Vancouver Island, Canada.

Eventually, the tribe hopes to figure out a written native language so that it may be taught in tribal schools.

## Religious leaders call on state to negotiate land case

BANGOR — Saying "the churches have had an extremely low profile on this controversy," and that it's "time to speak up," Dr. Andrew P. Grannell, faculty member at Bangor Theological Seminary, urged state officials to reopen talks with Indians on settling the land claims.

Grannell and 14 other ministers representing both Catholic and Protestant churches, signed a statement sent to Gov. James B. Longley and Maine's Congressional delegation.

The text says: "We believe that an immediate resumption of the Indian land-claims negotiations is in the best interests of all parties. We call upon Governor Longley and Attorney

General Brennan to return to the negotiating table. We continue in our efforts and our prayers for a just settlement and the reconciliation of all the peoples of Maine."

Also supporting Maine Indians and their right to pursue land claims are the United Church of Christ's Maine conference and the Episcopal Diocese of Maine.

Longley was sharply critical of the ministers' statement. In a four-page letter to the Rev. Richard Arnold of Bangor, Longley complained because he first heard of the statement in Maine newspapers. Longley said he was "deeply concerned" that a group of clergy would make such a statement.

Longley said in his letter: "As teachers of

God's word and representatives of various churches in Eastern Maine, I would hope you would be very sensitive not to be used by any one side on this case in order to promote a particular strategy."

The Governor warned that Indians are trying to establish a "segregated society" that is "contrary to the civil rights and equal rights efforts that we in America have been striving for from our inception as a nation."

Longley in his letter accused the clergymen of being "orchestrated" to "publicly promote one particular strategy." Longley has steadily maintained that the Penobscot-Passamaquoddy land claims are groundless, and that the federal government should be responsible for settling any dispute.

## Indian women win scholarships

ORONO — Indian Health Service has awarded Waletta M. Bear, Indian Island, and Dolly Ann Neptune, Indian Township, five-year scholarships to attend Massachusetts College of Pharmacy in Boston.

Bear, a Penobscot, is a graduate of Old Town High School and Eastern Maine Vocational Technical Institute School of Nursing. Neptune graduated from Calais High School in three years as part of an accelerated program.

Upon completion of her education at the College of Pharmacy, each woman is obligated to serve one year with IHS for each year she received scholarship money. Bear said she was looking forward to serving in Indian community and said she would eventually return to Indian Island.

Neptune, a Passamaquoddy who said she would go to medical school after her five years in Boston, hopes to serve Indian people while fulfilling her obligation with IHS, "hopefully in my own home town."



LEARNING BASKETRY — Lori Stevens, left, and Karen Sabattus, seventh graders at Indian Township elementary school, display weaving skills learned from Passamaquoddy teacher Virginia Wiseman. [Cartwright Photo]



# Poetry

## Wounded Be

How deep would you want the wound to be  
and yet not really show?  
We still carry the scars of old  
and will till we die, you know—  
they were handed down to us but  
not on a silver platter.  
By people who suffered needlessly  
and didn't know what was the matter.  
To live in the past is difficult when  
the present seems the same—  
and it looks like the future  
holds in store, nothing but more blame.  
Where are we all going and  
what do we expect to gain by  
Rekindling old emotions  
that only bring us pain?  
Our efforts to get ahead and  
find ourselves today,  
Are quietly shelved and abandoned  
for the winds to blow away.  
We'll pick ourselves up like a phoenix  
and staunchly guard each day—  
Then perhaps we will call on the Great  
Spirit to come and show us the way.

Sylvia Sogiel  
Indian Township

## Graduation

(For My Daughter)

As I sit here waiting  
and watching I can't  
help feeling my heart  
full of joy:  
Tonight we have  
Accomplished Something  
And when I see old Glory  
blowing, behind a sky of  
blue, makes me feel kind  
of proud too.  
Now the children are  
marching in.  
I see mine.  
And I feel ten feet tall  
a tear falls down my  
face.  
Oh! What a beautiful  
night this is to remember  
Cameras Flashing!  
People Clapping!  
Oh! What a beautiful night  
My Daughter  
Will Remember.

Diane Newell Wilson



## Annie Mae

I saw you laugh at yourself  
Dressed in wigs and furs  
With painted nails and high heeled shoes  
Walking daintily on polished floors  
Then you took a step  
Few native women dare take  
You threw away the paint  
and became Traditionalist instead  
The Great Spirit became your God  
The Mother Earth your temple  
The Cosmos your power source  
Sacred Corners your direction  
You found the wisdom of the past  
Power and strength came fast  
And you used your body as a fort  
Because we could not lend support  
You exchanged the beliefs of conquerors,  
robbers of graves  
For Grand Councils, the answers they gave  
Native people and their AIM  
The sovereignty they hope to regain  
You discarded beliefs that no longer apply  
You became sick, angry and even died  
You did all three, when you died at  
Wounded Knee  
You were sick of derogatory books  
Movies, racist's dirty looks  
Museum displays of our ancestors' bones  
The media and their condescending tones  
You were angry at job discrimination  
Castration of native men  
Plight of native women  
Before you were shot by an assassin  
Sometimes at pow-wow or potlash  
Someone asks "Do you know Annie Mae  
Awash?"  
I nod affirmative and we embrace  
Remembering your pretty face  
The tears are gone, now is time for action  
Go to the elders, teach children, dance at  
unity conventions  
But mostly listen to each other  
The words of each sister and brother.

Isabelle K. Toney

## Indian

Indian — I am —  
Indian — I have always been —  
Indian — I will always be —  
Whether it be —  
one fourth — half or full  
it's still Indian to me —  
Indian — I'll always be

Diane Newell Wilson

## Florida to Maine

What am I doing  
here —  
The little green house  
I left — with the  
laughter of children  
behind — so many  
things happen there.  
The little oak tree —  
that grew there — no  
where  
I love so.  
The sound of the  
swing — blowing  
late at night.  
I ask myself  
over and over  
What am I doing  
here —  
I'm here with my  
people —  
When my Grandfather  
did walk and his  
Father —  
I think to my self  
I'm here to —  
do good and  
Find my true self —  
so that's why I'm  
here.

Diane Newell Wilson

## Love

Love is like a  
Triangle  
one minute you're  
at the top together  
the next at the  
bottom apart —  
Love is like a  
Circle  
you keep going  
around and around —  
Love is like a  
Square  
you stop on every  
corner and go  
through a different  
phase —

Love?

Diane Newell Wilson

# Claims bill drafted

(Continued from page 1)

paper company owners have said they would consider selling land, and an offer of 54,000 acres was reportedly made; but refused by the tribal negotiating team.

## Off-reservation suits filed

Tureen has discounted two suits filed in U.S. District Court, Bangor, on behalf of 747 off-reservation Penobscots. The suits, together seek a total of \$300 million.

Tureen said the suits "have no legal standing whatsoever" — these very same people tried to intervene in the main case in U.S. District Court (Portland) and Judge (Edward T.) Gignoux refused to give them a hearing," he said.

The suits identify Frederick Meader, representing off-reservation Passamaquoddy, and Ralph Thomas, for the Penobscots not living at Indian Island reservation.

## Court of Claims bill filed

In yet another related action, Maine's Congressional delegation has filed a bill, at the request of Gov. James B. Longley, that would refer the land claims case to a federal tribunal. Such a bill would if passed relieve the state and private landholders from

responsibility in any settlement of the claims. However, Sen. Edmund S. Muskie, delegation chairman, was less than enthusiastic about the bill. He and Sen. William D. Hathaway share the view that the bill is an exercise in futility.

The other members of the delegation, Rep. William S. Cohen and Rep. David F. Emery, voiced support of the bill in a joint statement: "The legislation, in our judgment is a responsible proposal which deals both decisively and fairly with a problem which has the potential to adversely affect more than 350,000 Maine citizens."

Two negotiating deadlines have passed, but the tribes, large landholders, state officials and White House have failed to reach agreement on an out-of-court settlement.

Tureen and tribal negotiators have said they are not afraid of taking the case to court, but would still prefer a negotiated resolution. The federal government has given Indian tribes an extension until April 1980 to file any court actions regarding land claims.



Eugene Francis: The 'Chief'

# 'Chief' Francis sees land case as a lot of hassle

PLEASANT POINT — Eugene Francis, or Chief, as he is affectionately known here on the reservation, isn't excited about the Penobscot-Passamaquoddy land claims.

"I'd rather work," he says. "I'd rather earn my own money. I think it's going to be a lot of hassle when it comes through." Francis, a former tribal governor, has battled poverty, poor housing, inadequate services — and now is involved in a personal struggle with alcoholism.

Aware of new Bureau of Indian Affairs monies coming to the tribe, Francis commented, "I think a lot of people are worried about these grants coming in. Who's going to pay? They might take our land away."

A governor of the tribe for three terms, Francis recalls the time when all reservation homes had outbuildings, and "we used to get our water from the wells." Francis remembers the good and the bad. "We started the new federal housing, and the old people's home," he said.

But Francis also remembers when the railroad was built, slicing within only a few feet of Indian homes and constructed against the wishes of the tribe. Also built without tribal permission was the main road to Eastport that bisects the reservation and changed forever the character of the Indian community.

Francis recalls the "old school," now discontinued, and the days before a local fire department was established. "We had a fire. . . I remember a little kid burned, and so did his mother. Up till then, we had no fire protection."

There were only two or three cars owned by Indians 50 years ago. "When I was a kid, all we had was a dirt road. We had to go down to Eastport for medical help." However, Francis said "we had a couple of Indian women who used Indian medicine. We used to have flagroot. You put it in your mouth and it was hot. It relieved sore throat and other things."

Francis gazed at the almost treeless reservation and recalled, "we used to have a lot of trees here. We started cutting them down for firewood."

Francis, 51, wears his hair long. "I started doing that last September. I usually have a flat top," he said. Francis works at odd jobs around the Pleasant Point clinic, and elderly housing. He was last governor in 1973. "I've been a woodcutter and truckdriver," he said.

A veteran of the U.S. Army, Francis has eight children, aged four to 18, by his ex-wife Mary Lorraine Francis. "My eldest daughter's working right here at the school-house as a teacher's aide," he said.

Francis has two brothers. One works as a diesel mechanic, another as a bartender.



Bishop Edward O'Leary, right, accepts gift of Passamaquoddy basket, at ordination ceremony at Pleasant Point. At left is Joseph Nicholas, who arranged for Indian children to perform traditional dances. [Cartwright Photo]



Brother Larry Smith, left, and Bishop Edward C. O'Leary, admire cake along with Indian children, at luncheon following Brother Smith's ordination as a deacon. [Cartwright Photo]

## Ordination at Pleasant Point a first

**PLEASANT POINT** — The recent ordination of a Catholic deacon at the Passamaquoddy reservation was apparently the first time such a ceremony has been held in the Indian community.

Just about the entire population of Pleasant Point turned out for the ordination of Brother Lawrence C. Smith, S.J., to the order of Permanent Deacon, at St. Ann's Church. Brother Smith, 34, has lived and worked with the Passamaquoddy, and will continue to do so.

He was ordained by the Most Rev. Edward C. O'Leary, Bishop of Portland. Bishop O'Leary told a gathering of 500 persons, mostly Indian, that "you are very much in hearts and prayers. Not one acre of land is worth more than a human being," the Bishop said, adding that he hoped Maine people will achieve "peace in our hearts, instead of anger and hostility."

The May 25 morning ceremonies at the Church, involving both Passamaquoddy Indian and traditional Catholic rites, were followed by a dinner at the Beatrice Rafferty School, on the reservation. The dinner included traditional dancing to a drum, by Indian children. Bishop O'Leary was presented with a Passamaquoddy basket.

Among those attending the ordination, and party afterward, were 17 visiting priests; Mr. and Mrs. Lawrence C. Smith, Sr., Brother Smith's parents, his sister Linda Smith; Passamaquoddy Gov. Francis J. Nicholas and family; Project Indian Pride director Joseph Nicholas, and many others.

All children were excused from school for the day's events.

The Rev. Joseph Mullen, chaplain at St. Ann's, Pleasant Point, said "the Church was joyfilled, including the balconies. Practically the whole reservation was here. There were at least 500 people." He said the visiting priests constituted the largest gathering of priests in the county within memory.

Father Mullen will be sharing duties with Brother Smith, and they will share a residence at Pleasant Point. Father Mullen has agreed also to serve as pastor of St. John's Church, Pembroke, and St. Joseph's Church, Eastport.

Brother Smith intends to make his home at Pleasant Point, but may travel to South Dakota this summer for an Indian religious conference.

A Brockton, Mass. native, Brother Smith entered the New England Province of the Society of Jesus in 1962, taking his first vows

as a Jesuit Brother in 1965. Smith held various posts at both Fairfield University, and at Holy Cross College, before continuing his own studies. He attended Quinsigamond Community College in Worcester, and Boston University, graduating in 1972 with an AB degree in Art History.

After graduation Smith was appointed temporary administrator of the Jesuit Novitiate in Boston's Back Bay, and served as staff photographer for the Jesuit newspaper, S. J. News. From 1973 to 1976 he was assistant chaplain at St. Ann's Indian Mission, Pleasant Point. He left the reservation in 1976 to begin studies for the newly restored Permanent Diaconate.

While maintaining close contacts with the

Indian Mission and Indian People, Smith studied theology at the Jesuit Weston School of Theology, Cambridge, Mass. He also studied at Episcopal Divinity School and Harvard Divinity School, taking summer courses at Boston University. He took his final vows as a Jesuit Brother in October 1977, in the Weston school chapel.

A part of a fourth century Liturgy says: "Through your Son you singled out seven deacons and you gave them the Holy Spirit. Appoint this servant, too, a deacon of your Catholic Church and give him the Spirit of knowledge and discernment, that he may be able to offer you pure and blameless service among your holy people, through your Son, Jesus Christ."

## United Church backs Indian right to pursue claims

**SEBAGO LAKE** — The board of directors of the Maine Conference, United Church of Christ, last month approved a statement supporting the rights of Penobscot and Passamaquoddy Indians to seek a negotiated settlement of their land claims.

The text of the statement, okayed at the Church's annual meeting at a Sebago Lake lodge, is as follows:

"The essence of our religion is clearly and directly expressed in the words of our Lord: 'To love God... and our neighbor as ourselves' (Luke 10:27).

"Though simply stated, this summary of our Gospel is not simplistically lived out in a complex society. Nonetheless, this much is clear: Our Lord expects that those who 'love their neighbor as themselves' will stand for equality of treatment.

"Applied to us that means that we will affirm the same rights, the same justice, the same dignity for our neighbor which we cherish for ourselves. This is especially important to reaffirm in a democratic society which constitutionally guarantees that each and every person will have the right of due protection under the law."

"Our best principles meet their test in the current Indian lands claim issue here in the State of Maine. As members of the Christian community, we, the conference ministers and the board of directors of the Maine Conference of the United Church of Christ

will upon our members and congregation to remember our Biblical mandate: 'to love our neighbor as ourselves' (Luke 10:27). We respectfully suggest that this mandate impels us as a people of God to:

1. Reaffirm the constitutional right of the Penobscot and Passamaquoddy tribes to seek constitutional, legal and negotiated settlement of their claims.

2. Resist and reject all racist slurs and implications which in effect seek to rob our native American neighbors of their full stature and dignity as neighbors, sons and daughters of God, and fellow citizens.

3. Utilize and devise opportunities for dialogue and better understanding in our local communities so that we as men and women of Christian faith can be agents of reconciliation between peoples, no matter what the outcome of the legal and negotiated processes.

"We do not prejudice issues of economic, legal and political significance. We do call us all to a renewed awareness of the moral, ethical, and religious dimensions which underlie these issues. We do know that our Lord judges us by our conduct toward our neighbor. We do know that we are called to let his law of love be operative through us, or we cease to be the Christian community. 'What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?' (Micah 6:8)"

## Engagement

Janet Lewey, of Pleasant Point Passamaquoddy Reservation, is engaged to be married to Jerry Pardilla of Old Town. A July 22 wedding is planned.

Janet, a Passamaquoddy, is the daughter of Irene and the late Sebastian Joseph Lewey, Sr. She is a graduate of Sheaf Memorial

High School, Eastport, and is employed by the Passamaquoddy tribal government.

Jerry, a Penobscot, is a graduate of Old Town High School and Colby College. He is the son of George and Ann Pardilla, and is currently employed by Central Maine Indian Association, Orono.



**SWINGING INTO SUMMER** — Walter Sockabasin, seven, of Pleasant Point, shows he's ready for a season of sunshine, fun and warm temperatures. [Cartwright Photo]



**FAROE ISLANDERS** — Six musicians from the Faroe Islands in the North Sea visited Indian Island recently and performed Scandinavian folk music at both the school and community building. Called Spælmeninnir, the group performed free of charge. The band toured the reservation, and listened while children sang a traditional Indian song. From left, the group's members are Kristian Blak, Sharon Weiss, Asa Jakupsstovu, Janne Danielsson, Marjun Dahl, and Ivar Barentsen. [Cartwright Photo]

## Eskimos worry about subsistence

WASHINGTON — Twenty Alaska Natives from villages in the Kuskokwim Delta area traveled here in mid-May to tell United States Congressmen how pending legislation H.R. 39, involving millions of acres of Alaska land could affect their lives.

The Eskimo group raised funds for the trip through tribal activities in 56 villages.

While in Washington the group also visited with Interior's Assistant Secretary for Indian Affairs Forrest Gerard, to inform him about their efforts, to thank him for his support, and to request the department develop a policy on subsistence. "It involves

every part of our life," one the group told Gerard. "It's an issue that won't die."

The bill passed in the House May 19 by a vote of 277-31, would set aside almost 100 million acres of federally-owned lands to be added to the United States systems of National Parks, Wildlife Refuges, Wild and Scenic Rivers and National Forests.

Stemming from the Alaska Native Claims Settlement Act of 1971, it has been described as the largest land conservation proposal in United States history.

## Wilderness Pursuits slates courses

ORONO — Wabanaki Wilderness Pursuits, a non-profit program providing camping experiences for youth, has scheduled its summer courses.

The wilderness experiences offer young Indian men and women an opportunity to learn about themselves through shared responsibilities, cooperative effort, and overcoming of various group challenges.

Wilderness Pursuits offices are located at 93 Main St., Orono.

Date	Activity	Age Group
July 6-12	Backpacking, Rock Climbing, Canoeing	15-21
July 16-18	Rock Climbing	12-14
July 16-18	Canoeing	12-14
July 22-28	Backpacking, Rock Climbing, Canoeing	15-21
August 1-3	Instructor Development Trip	
August 7-13	Backpacking, Rock Climbing, Canoeing	15-21
August 7-19	Rock Climbing	12-14
August 17-19	Canoeing	12-14
August 23-29	Backpacking, Rock Climbing, Canoeing	15-21
September 2-4	Rock Climbing	12-14
September 2-4	Canoeing	12-14

(Seven day trips will involve the Debscombeg-Mt. Katahdin area, three day trips will be equally challenging trips in areas closer to Orono.)

Registration forms can be picked up at our Orono office or from the following people at their offices.

Dick Felker, AAI, Houlton; Bernard Stevens, Health & Social Services, Indian Township; Bridget Woodward, CMA, Orono; Francis Nicholas, (VISTA Volunteer), Pleasant Point; Brenda Leavitt, C.A.P., Indian Island.

## School seeks Indians for natural resources study

A new program exists for Native Americans who are interested in majoring in any of the fields of Natural Resources.

Majors in Forestry, Soils, Water, Fisheries, Resource Management, Outdoor Recreation, Law Enforcement, Paper and Pulp Science, and Wildlife are offered. Interested degree seeking candidates are now being sought.

In an effort to make the Natural Resource Education more relevant to Native Americans, seven new courses have been designed and are now being offered. Native American Philosophy and an Introduction to Natural Resources which emphasizes tribal concerns will be offered during the freshman year. Wisconsin Indian History, American Indian Economics, and an internship in Natural Resources will be offered during the sopho-

more year. During the junior year, American Indian Law will be required and the study of tribal government will occur in the senior year. A six week summer camp at Clam Lake, Wisconsin will be required following the sophomore year.

High school preparation should include an interest and ability in Biology, Mathematics, Physics, and Chemistry.

Further information concerning admission, course descriptions, and high school academic preparation can be obtained by contacting:

Gary Kmiecik, Director  
College of Natural Resources  
Room 107  
University of Wisconsin-Stevens Point  
Stevens Point, Wisconsin 54481  
Phone: 715/346-4478

## Mitchell seeks governorship

INDIAN ISLAND — George Murray Mitchell has announced he is seeking the office of governor for the Penobscot tribe.

Mitchell, executive director of Wabanaki Corporation, said his experience both as a resident of Indian Island and a participant in state government would be of value in serving the tribe. "I hope what I have been able to view from both perspectives can be used for gain by the tribes and all Indian people. Issues are getting so complex, you need both perspectives," he said.

Although Mitchell said most of the issues "haven't erupted that will show up later," he said his campaign will stress community involvement in future programs. "Planning now is by and large based on what one or two people want," he said. He said he will try to set up a mechanism whereby all tribal members can be heard.

Mitchell, who was born and brought up on Indian Island, graduated from Old Town High School in 1962. He then served 10 years in the Maine State Police, including one year as a security aid to Governor James B. Longley.

Before joining Wabanaki Corporation, Mitchell served as Commissioner of Indian Affairs, but resigned after a year "because of philosophical differences with the Longley administration."



George M. Mitchell

Mitchell was on the negotiating committee which worked out the White House-endorsed land claims proposal and has been a member of various boards including the National Institute Board on Alcohol and Drug Abuse, Migrant and Seasonal Workers Advisory Council, and Penobscot Health and Social Services Committee.

Mitchell predicted that the campaign will be lively. He said island politics have always been colorful, with residents often voting along family lines rather than party lines as in state elections.

## Quakers ask Longley to support proposal

AUGUSTA — The American Friends Service Committee, a Philadelphia-based Quaker group, has written Gov. James B. Longley and the Maine Congregational delegation, urging their support of the joint White House and tribal plan to settle Indian land claims out of court.

The text of the letter reads:

"We urge that you and other leaders of Maine support the land and cash settlement that has been proposed by the three-person federal task force to resolve the land claims of the Passamaquoddy and Penobscot people. We feel that the proposed settlement is reasonable in its terms.

"We are a national organization that is currently doing work in the state of Maine

on precisely this issue. We feel that the land claims issue is one that is national in impact and far reaching in significance. If settled within the framework of the proposed settlement terms, we believe, based on our programmatic experience that a major breakthrough will have occurred in dealing fairly with the persistent injustices that have been the lot of Native Americans. The question is not just Maine's, it is the entire country's. In approving the terms of the proposed settlement, the tribes of Maine have taken their stand for a reasonable and fair minded approach to healing a long standing scar on our national conscience. We appeal to you and other leaders of your state to move forward in approving the settlement."



**NEW TRIBAL CLERK** — Rhonda McManus, left, takes over the duties of Penobscot tribal clerk, effective July 1, from Debra Mitchell, right. Mitchell has been clerk for one year. McManus was formerly employed by Penobscot Indian Enterprises, now closed.



# Indians fear spraying affects water supply

By Larry Lack

INDIAN TOWNSHIP—Passamaquoddy tribal officials say they are worried because the tribe's water supply, Big Lake, may have been contaminated through spraying of spruce budworm insecticides.

The tribal council has asked the U.S. Interior Department to investigate the situation and determine whether any laws have been violated by the experimental spraying of Lannate and Matacil. The spraying in question was done during the first week of June by the University of Maine under a contract from DuPont and Chemagro, the companies that make the two as yet unregistered anti-budworm chemicals.

According to tribal Governor John Stevens, who learned of the spraying experiment on June 2 after it was more than two-thirds completed, "what worries us is the uncertainty. No one seems to really know what the effects of these chemicals may be on people who might drink them."

Stevens said he had not heard anything as yet from the U.S. EPA, which he had tried to contact on June 2 through Maine's Commissioner of Indian Affairs, Charles Rhyndard. In his call to Rhyndard, Stevens had asked for regular EPA monitoring of the Township's water supply.

At a recent meeting at the tribal offices, two scientists, responsible for conducting the spray experiment were questioned by Stevens and other Passamaquoddy officials. Dr. John Dimond, of University of Maine at Orono's Entomology Department, and Harold "Bud" Brown, an independent environmental consultant who also is working for the spray manufacturers on a contract basis confirmed that, following experimental guidelines set by the EPA, several streams draining into Big Lake were sprayed in order to determine the effect such spraying would have on wildlife and water quality. Five such water courses in Townships 21 and 27 were sprayed in all. Two of these were sprayed directly with Matacil, a

chemical recently cited by the Newfoundland Medical Society as potentially too dangerous to spray near domestic water supplies. The other three streams were not sprayed directly; Lannate was sprayed near them, but a "reasonable" no-spray "buffer zone" was enforced immediately around these streams, according to Dimond and Brown.

The experimental spray pilots cover 8,000 acres in all, and are located entirely on lands belonging to the Georgia-Pacific Corporation, Dimond said.

Princeton Town Manager David Holt, who also attended the meeting, said that in addition to the approximately 1,000 Indian Township residents who use the water in Big Lake for drinking and other domestic purposes, about 1,000 residents on the Princeton side of the lake also draw their household water from it. Princeton's selectmen voted unanimously to ban budworm spraying in their town this year, but they were overruled by the state and spraying was conducted in Princeton. Holt said he would follow the Indian effort to have Big Lake's water quality monitored and that he would "coordinate things with John Stevens and try to see to it that the health of Princeton residents who use the lake water is protected."

## Create a monster?

Holt added that "everyone up here is concerned about the effect of the budworm. But do we have to create a monster in order to control a monster?"

The Indian leaders were interested in why they were not notified in advance of the proposed budworm spray experiment in the Big Lake watershed, and in why the project was located where it was, in a populated area, especially one where affected lake water is used in many homes.

Dimond indicated that the decision, in retrospect, was "not well thought out." He acknowledged organizational reasons and not scientific ones were major factors in

locating the spray experiment near Big Lake. "These streams were good from a scientific perspective, and they were close to the Maine Forest Service camp where we stay and to the Princeton airport, which we had been asked to use. People just never thought about the domestic water question. I don't think anyone was aware that people were using this lake water," he said. Dimond also noted that one other area in Washington County which had been considered for the experiment had been ruled out "because the fisheries biology people were concerned about the possible effects of the sprays on fish."

At least four state and federal government agencies were involved in the process that led up to the selection of the Big Lake area for the experimental spraying project, but, according to Dimond, "apparently none of them were aware of this water supply question." The permit to conduct the spraying was issued by the Bureau of Water Quality Control of the state Department of Environmental Protection.

Harold Brown offered to monitor Big Lake water at the mouth of the sprayed tributaries and near the water intake at Indian Township's Peter Dana Point. He said Maine budworm spray director Lloyd Irland had promised that the costs of sampling and testing Big Lake water would be paid by the state.

## Guarded secrets

Brown said his calculations showed that even if all the chemicals sprayed on the

stream reached Big Lake, the concentration could not become higher than one part per billion. But he and Dimond could not answer tribal officials' questions about whether the chemicals would float on the surface of the lake, drift toward shore, or sink and become part of bottom sedimentation. They also said they did not know the "inert" ingredients that are part of the spray formulations or the breakdown products of these ingredients. Such "inert" ingredients are closely guarded trade secrets, Brown said.

"These are chemicals that are used in lots of other places — Lannate in agriculture, Matacil against the budworm in Canada," said Dimond. "But we are not able to give any assurances that they will not affect water supplies or human health adversely despite the minute quantities that might be present in the lake water in this situation," he said.

Brown agreed to sample Big Lake sediments in areas where he takes test water during the summer. Brown and Dimond suggested that area residents might also want to take water samples in clean jars and freeze them for later testing.

Governor Stevens said he hoped Gov. James B. Longley would "take note of this situation." Stevens said that Longley "keeps on saying we aren't going to enforce the laws to protect our environment on our lands. Well, this should show him. We will do whatever we have to, legally, to protect the lake water, the fish, and people's health."



SPIRIT OF SUMMER—Chester Newell, 11, left, Jonathan Sockabasin, 9, and his brother Robert, 11, go on an exploring trip through the woods at Indian Township . . . now that school's out. (Cartwright Photo)

## Sockabasin brothers a winning combination at bat

By Bill O'Neal

INDIAN TOWNSHIP—Indian Islander Sockabasin is bringing honors to the Penobscot with his baseball exploits. Indian Township has the Sockabasin brothers, David, Clayton, Raphael, and Patrick.

Playing in the semi-professional Border League, the four brothers have led their team, the Dana Point Indians, to the league championship four times since 1964, including their first place in 1977 after winning 33 of their 45 games.

The Border League consists of two other U.S. teams, Princeton and Eastport, and three Canadian teams. The Township team is the only Indian team in the league.

Dave Sockabasin, coach and manager, accepted the William T. Booth Memorial Trophy on behalf of the players for this year's championship performance. The trophy will be kept by the team as long as they are league champions. It rests at Dave's house on a special shelf with other awards the Township team has won since Dave headed the team. His brother, Raph, says that "is for as long as I can remember."

Clayton Sockabasin won this year's Jack Speedy Memorial Trophy for the highest batting average with a respectable .392. Brothers Raph and Pat took the third and fourth league positions with averages of .300 and .464.

Both Clay and Pat tried out for the Pittsburgh Pirates at their training camp in Florida. However, Clay developed tendonitis, and younger brother Pat "followed him home," according to Raph.

The Pirates still make a yearly trip to look over the new players in the Dana Point room. Each summer William Bryant, a scout for the Pirates, holds a baseball clinic at the Township where he offers playing pointers

and professional advice, as well as seeking new talent. Although everyone is invited to participate, only people from the two Passamaquoddy reservations attend the clinics, Raph said.

The team held try-outs in May. Raph said it was confident Indians will again win the championship this year. All but two of the players from the winning team last year will be playing this year.

In July the team will compete in the St. John Tournament of Champions which will bring together the top semi-professional teams throughout Canada. In September the team faces another stiff competitor, the University of Maine Black Bears, winners of this year's Riverside National Intercollegiate Baseball Tournament.

It is clear that the team has not come easily by its success. The players assemble every night at 5:00 and practice until they can no longer see the ball. Just battling the black flies and mosquitoes is evidence of their dedication.

Another obstacle is the playing field which is filled with rocks, making fielding a matter of guess work as well as skill.

The team has been totally self-supporting, paying for its expenses by cutting timber in lots assigned by the tribe, according to Raph, who is a forestry manager for the tribe. However, the cost of resurfacing the ball diamond and making other improvements was more than the team could afford. Fortunately, after a grant the team has been able to get \$15,000 in matching state funds, he said. Doing their own labor with some assistance from the Young Adult Conservation Corps, Raph estimated they will have a finished field sometime this season.

## MCLU raps Longley for discrimination

AUGUSTA — The president of Maine Civil Liberties Union has charged in a letter that Gov. James B. Longley's attempts to have the Indian land claims shifted to a U.S. Court of Claims constitutes "discrimination of the most blatant sort."

MCLU President Richard J. Maiman

wrote that Longley and Atty Gen. Joseph E. Brennan are pursuing "what appear to be badly conceived efforts to avoid the issues." He called on state officials to "proceed to a quick and just resolution of the problem at a conference table or in the court where the case was rightfully brought."



### Brotherhood

Public Safety Coordinator John L. Bailey chats with reservation police officer Matthew Bailey, his brother, at Pleasant Point. (Cartwright Photo)

## Sweetgrass Express serves community in expanded form

PLEASANT POINT — Virginia Tomah's newsletter here has been rejuvenated and expanded.

Tomah, 28, is now the full time editor of the mimeographed tribal newsletter, her salary paid through federal On The Job Training. Bureau of Indian Affairs funds. Called Sweetgrass Express, the newsletter's June issue is 26 pages long. It is issue number one of volume two, and follows a lapse of a few months when the newsletter did not circulate at Pleasant Point.

Tomah seeks out a variety of news, announcements and other tidbits in her Passamaquoddy community. The Sweet-

grass Express is hand delivered to persons in the reservation, and will be mailed to subscribers for a requested \$3 per year, to cover postage.

The Sweetgrass Express carried senior citizens activities, menus, announcement of various tribal meetings, reports on tours, events and school news, job openings with the tribe, housing construction progress reports, health information, poetry, alcoholism information, wedding announcements, editorial opinion, sports news, commentary on tribal life, and notices of other items.

There is even a back page drawing of a bent ("nowin") to edit.

A special feature of the June issue is an article by "Michele" about Indians "Then and Now." It describes the coming of whites, and how things declined after that.

The story ends: "The river's dying, the air is getting really bad, and the earth is dying and not going to plant. We the Indian people have to pray to the earth spirits and the Great Spirit and start doing something to make the earth live again or there won't be anything left on the earth. I hope we all start doing something or the Indian people will be no more."

### INDIAN TOWNSHIP

We have a little league team here at Indian Township which is badly in need of equipment and there are no funds available at this time. We would appreciate any sort of donations or help. Please contact Mark Stevens, VISTA Volunteer, at the Tribal Office — 796-2321 or 796-2322.

PLEASE HELP OUR LITTLE ONES!!!

### POSITION AVAILABLE

The Department of Community Health Nursing has available a full tenure-track faculty position and a half-time faculty position for the academic year 1978-1979. A Master's Degree in Public Health with a major in community health nursing or a Master of Science Degree in Nursing with a major in community health nursing is required. At least 2 years clinical practice in community health nursing agencies is essential. Previous teaching experience is preferred. Salary commensurate with qualifications. Send vitae by June 30, 1978 to Jacqueline K. Edgercomb, Chairman, Department of Community Health Nursing, University of Maine School of Nursing, 96 Falmouth Street, Portland, Maine 04103.

An Equal Opportunity, Affirmative Action Employer

**Training and Experience** — at least two years Executive level management experience in a profit or non-profit business enterprise or experience in programs providing services to Indian tribes.

**Essential aptitudes, skills, knowledge and personal characteristics** — Working knowledge of basic organizational operation in such areas as program operation, accounting, management and grant and contract compliance. Knowledge of the problems and issues of Indian tribes in today's society is preferred. Ability to accomplish goals through effective utilization of professional and non-professional staff members employed. Ability to write effectively and to formulate and draft appropriate legislation, guidelines or resource materials which will serve the member tribes.

Send resume to—  
United Southeastern Tribes, Inc.  
Executive Search Committee  
1101 Kermit Drive, Suite 800  
Nashville, Tennessee 37217

## Indian legend

### The white-winged canoe

By Big White Owl

One eventful day, about 369 summers ago, while the great salty sea was quite calm, gently rolling to and fro, a Lenni Lenape scout noticed a strange object, a kind of thing he never saw before, way out in the rim of the sea. At once he notified the chiefs and seers of his tribe, and together they watched with great concern because all evidence indicated the strange object was coming toward shore.

At first the Lenni Lenape People thought it looked like a great white bird with outstretched wings, but as it approached nearer to shore, adding to their bewilderment, they saw human-like forms moving about on what seemed to be a huge white winged canoe. (This was the occasion when Henry Hudson moored his ship, The Half-moon, off New York Island in the year 1609.)

### Prepared for war

The Lenni Lenape chiefs sent a number of their best scouts to make a closer investigation and to dispatch messages by sending smoke signals from their observation posts, and by sending runners to the various camps and villages to inform the warriors and braves, and all other people, about the strange white, winged canoe that was floating inward, from the waters of the salty sea.

Soon many Lenni Lenape warriors and braves began to arrive from every direction, and in a little while, more than one thousand were gathered together along the shore line, prepared and ready to meet the unknown. They were painted and dressed for war. They were armed with bows and arrows, stone-headed tomahawks, flint and bone-tipped spears. Thus equipped they waited for the zero hour.

And, it finally came to pass, the Lenni Lenape People saw for the first time, what seemed to be strange men moving about upon the white winged canoe. They also observed the strange men were built somewhat after their own images, but they had faces pale as the winter snow, and some of them wore funny hairy masks.

Straightaway, the Lenni Lenape chiefs held council, and it was decided, the strange men with such pale faces surely must be "peaceful messengers" sent by "Kishaleh-mookquasing." The Creator. So instead of

making war against the strange people, they prepared a great reception for them. After spreading beautiful hand woven corn husk mats, and many animal pelts such as: beaver, fisher, otter, muskrat, bear, panther, fox, racoon, lynx and deer upon the sandy shore, they were ready to welcome the strangers.

They believed them to be peaceful messengers from Kitchi Manitou — The Great Spirit.

### With extended hands

The pale faced men, upon stepping ashore, were no doubt greatly surprised to receive such a friendly welcome, and to see such a grand display of pelts, so instead of walking on the furs that were spread for them to walk upon, they very carefully walked around the fur carpet, and in token of good fellowship they approached the Lenni Lenape chiefs with extended hands.

The Lenni Lenape chiefs accepted the pale faced men as friends, and as fellow human beings, by attending to their distress and needs, and by welcoming them to a parcel of land whereon to pitch their wigwams.

In the beginning, the Lenni Lenape and the Pale Faced Men lived together in harmony and peace, but as time passed, and as the pale people multiplied, they became like a pack of wild, hungry, greedy, rapacious dogs. They began to cheat and rob the Lenni Lenape People of their land. They traded flashy trinkets for valuable furs. They started to distribute their cursed firewater, a concoction that burned the heart and dimmed the eye of man — any kind of man.

And they brought over with them many strange and new diseases such as: tuberculosis, smallpox, gonorrhea, typhoid fever, scarlet fever, diphtheria, measles and whooping cough. Those are only a few of the many secret weapons the pale faced man, wearing a hairy mask, brought over with him to spread corruption, misery, despair, grief and violence, amongst the original people, the real people, the grandfathers, the native people of the new world. . . All of this is just an infinitesimal part of the kind of recompense my forefathers received for welcoming to the shores of North America the pale faced man, the two faced man, the white man.



## Chief Orono asked whites to keep promise

At far right is monument to Chief Joseph Orono, who told a Massachusetts military commander in 1778: "Brother, the white people on this river have come and settled down upon the land which was granted us. We have warned them off, but they say they despise us, and treat us with language only fit for dogs. This treatment we did not expect from Americans — particularly when the general court of this state granted the land to us themselves. We expect they will keep good and support their promise." Wabanaki Alliance, and Central Maine Indian Association, are among tenants in the former St. Mary's School, left, in Orono. Former convent building at right houses Wabanaki Corporation, Maine Indian Manpower, Maine Indian Transportation Association, Tribal Governors, Inc., and others.

# Advertisements

**THE GREAT AMERICAN  
TRADE  
COMPANY**



4030 Apparel Mart  
Dallas, Texas 75207  
Phone (214) 637-3638

**GREY OWL**



**INDIAN CRAFT SUPPLIES**

**FREE 116 PAGE ILLUSTRATED CATALOG**

Bone Hair Pipes, Elk Teeth, Seed Beads, Grass Beads, Leather, Fur, Headdresses, Bustles, Recordings, Feathers, Shells, Jewelry Findings, Bells, Fringe, Bulk Supplies, Kits, etc.

**GREY OWL INDIAN CRAFT CO.**  
150-02 BEAVER ROAD, JAMAICA, N.Y. 11433 Dept. VLT

**INDIAN TEE SHIRTS**  
"Say it with a Tee-Shirt, Say it best with a SUPERSKIN"

To Order, Please send check or money order in the amount of \$4.50 per shirt plus \$1.00 handling or, \$1.50 per Iron-on Decal plus \$.25 handling to —

**SUPERSKIN DESIGNS**  
P.O. Box 337  
Norman, Oklahoma 73069  
"SUPPORT INDIANS, BUY INDIAN MADE"

## Do you have a drinking problem?

Wabanaki Corporation offers an alcoholism program for Indian people who need help because of problems with alcohol.

If you have such a problem and need help, or know of someone in need, please contact the Alcoholism Counselor in your community or area.

Indian Island — Alcoholism Counselor — Clarence Francis — 207-866-5577

Indian Township — Alcoholism Counselor — Martha Barstis — 207-796-2321

Pleasant Point — Alcoholism Counselor — Grace Roderick — 207-853-2537

Association of Aroostook Indians — Alcoholism Counselor — Pious Perley — 207-762-3751

Central Maine Indian Association — Alcoholism Counselor — Alfred Daria — 207-269-2653 or 207-866-5577



## SERVICES FOR WOMEN



## SERVICES FOR ABUSED WOMEN

Shelter Support Group  
Crisis Counseling

MON - FRI 9 AM - 4 PM  
CALL 947-0496  
ALL OTHER HOURS  
CALL DIAL HELP 947-6143

44 CENTRAL ST., RM 202  
BANGOR, MAINE 04401

## JOB OPENING OFF RESERVATION COORDINATOR

Department of Indian Affairs is looking for an individual to assist and be a resource to Native Americans throughout the state of Maine.

While a good deal of the time will be spent in Aroostook County, it will be necessary to travel throughout the state maintaining contact with Indian people in all areas.

The ability to establish solid relationships and trust, along with communications skills, organizational ability and administrative experience and knowledge of the Maine Indian Community as well as state and federal programs will be required.

Minorities are encouraged to apply. Write Charles Rhynard, Commissioner, Department of Indian Affairs, State Office building, Augusta, Maine 04333.

## POSITION AVAILABLE CHILD DEVELOPMENT SPECIALIST

**Qualifications:** At least a masters degree in early childhood, preschool education or related field. Minimum of three years teaching experience at the preschool level. Experience in in-service teacher education preferred. The Child Development Specialist must relate well to others and work well with teachers in classroom settings. **Salary Range:** \$11,000 to \$12,500 for 10 months (subject to Federal funding). **Deadline for Application:** July 15, 1978. Please submit resume, available credentials and three letters of recommendation to: Maine Childrens Resource Center, College of Education, University of Maine at Portland - Gorham, Gorham, Maine 04038.

An Equal Opportunity, Affirmative Action Employer

## WORLD'S LARGEST SELECTION OF INDIAN BUMPER STRIPS WHOLESALE & RETAIL



## LeSHOWMAR BUMPER STRIPS

773 MILTON RD., DEPT. I.T. ROCHESTER, N. H. 03867

SPECIALIST IN CUSTOM MADE BUMPER STRIPS  
LeSHOWMAR

1-(603)-332-7333



**SELL OR TRADE**  
Zefal Hang Glider, used. 18'4 ft. wing span. 300 lb. capacity, harness & helmet included. Price negotiable or will consider trade for canoe of equal value. Contact Dale Mitchell or Chris Altwater, Pleasant Point at 853-2730 evenings after 4:30 p.m.

**SUBSCRIBE TO  
WABANAKI  
ALLIANCE**

## YOUNG ADULT CONSERVATION CORPS YOUTH CONSERVATION CORPS BOX 503 INDIAN ISLAND

VIA OLD TOWN, MAINE 04468

June 6, 1978

## NOTICE — Summer employment

The Youth Conservation Corps (Summer 1978) located at Indian Island, is now accepting enrollee applications for summer employment, starting June 26, 1978, and terminating on August 25, 1978.

Enrollee eligibility criteria — youth who may be considered for the Y.C.C. program must:

- (1) Have attained age 15, but not yet 19 (proof of age required)
- (2) Be permanent residents of the United States, or its territories, or possessions.
- (3) Have a desire to work in the outdoors and become involved in the development and maintenance of the Nation's natural environment.
- (4) Have no history of serious criminal or other anti-social behavior that might jeopardize their safety or that of others.
- (5) Be physically qualified to participate fully in the various work and training projects of the Y.C.C. camp program.
- (6) Have or be able to obtain parental or legal guardian consent to enroll in the program. All parents execute a consent statement that a parent or guardian authorizes first aid or emergency care and will not hold the Government responsible for any non-program accident or illness.
- (7) Have or be able to obtain a work permit as required by the laws of the State in which programs will be carried out.
- (8) Have a social security number upon entrance into the program. Applications for enrollment may be obtained at the Y.A.C.C.-Y.C.C. camp office at Indian Island.

Contact: Richard Hamilton, Y.A.C.C.-Y.C.C. camp director or work coordinator Nancy Thurlow, tel. 827-2641.



# News briefs

## A flashback to the past

### Diocesan camp offers scholarship aid

PORTLAND — Camp Pesquasawasis, a summer camp for children, ages 6-11, has announced that half-scholarships are still available.

The camp will pay half of the \$145 tuition, the remainder to be paid from sources arranged by parents sending their children.

Activities include sports, water skiing, sailing and canoeing, campfires, crafts, photography, and ham radio operation.

The camp encourages children from all walks of life to attend. Four sessions will be offered this summer: July 2-15; July 16-29; July 30-Aug. 12; Aug. 13-26.

For further information write: Diocesan Camping Center, 87 High Street, Portland, Maine 04101. Tel. 207-773-0248.

### Indian Island to have dental clinic

INDIAN ISLAND — A fully-equipped dental clinic will be started here within the next few months.

A dentist will be selected from applicants working for the National Health Service, according to Dr. Eunice Baumann-Nelson, director of tribal health and social services. NHS provides scholarships to dental students, who in return agree to work for several years in rural or other needy communities. Three persons are being considered, she said.

Dr. Baumann-Nelson said all required equipment will be provided free by NHS. Although the dentist's salary will at first be paid by NHS, Indian Health Service funds will later be used "to pay back some of the salary."

The dental clinic will be a permanent feature of the Indian Island health program and will not end when the dentist's two year term expires, Dr. Baumann-Nelson said.

### Township priest seeks recreation director

INDIAN TOWNSHIP — The Rev. Joseph Laughlin of St. Ann's Church is seeking a recreation director to handle sports activities for older teens and young people in their early twenties.

The position is being offered under the Comprehensive Employment and Training Act (CETA) and will involve "managing sports leagues, crafts, the dance team, and children's activities," as well as operating a recreation center, Father Laughlin said.

He said increased recreational activities are an important part of his efforts to stop "moonshine and monkey business" among young people on the reservation.

With a full-time supervisor it will be possible to keep the school gym open at night, he said, adding, "Without supervision a few vandals ruined it for everyone." The gym has been closed at night because of frequent acts of vandalism. He said there has been much pressure to reopen the gym at night, and that doing so will hopefully satisfy young people's needs for a place to go.

### Seneca joins BIA

WASHINGTON — Martin E. Seneca, Jr., is returning to the Bureau of Indian Affairs as Director of Trust Responsibilities, according to Interior Assistant Secretary Forrest Gerard.

Seneca was formerly Trust Responsibilities Director from May, 1974 to November, 1976. He has most recently been with the Federal Energy Agency as Assistant General Counsel for Conservation and Deputy Assistant Administrator for Conservation and Environment.

Gerard, who has consistently stressed the priority of strengthening the Bureau's capacity to fulfill its role as trustee, said that "the role of trustee in an age of Indian self-determination is delicate. It requires understanding of the Indian peoples and the ability to work well with them. It also requires special knowledge, intelligence and strength. I think that Martin Seneca has these qualities and, consequently, I am pleased that he will be in this important position."

A member of the Seneca Indian Nation of New York, Seneca is a 1971 graduate of the Harvard School of Law. He earned a B.S. in Political Science and an M.S. in Public Administration from Brigham Young University.

Seneca, 36, is a former White House Fellow. He has been an associate professor of law at the University of Utah and worked briefly for a Washington, D.C. law firm.

His appointment was effective January 29.



Delia Daylight (Mitchell), later Delia Ranco, was 19 years old when this photo was taken. Born in 1892, she married Nicholas Ranco, last war chief of the Penobscot tribe. Her granddaughter is Eva Love of Indian Island. (Photo courtesy of Frances Currier, Indian Island)

## Welfare discrimination reported

ORONO — Several town welfare offices in Maine have reportedly intimidated and harassed off-reservation Indians seeking assistance.

Thomas Vicaire, director of Central Maine Indian Association, said in one case an Indian woman, seeking assistance, was told she could receive aid only if she repaid a portion of the money. According to Vicaire, such action violates state law. The law states that monies paid to members of non-federally recognized tribes shall be reimbursed by the Department of Human Services. Vicaire said there was no reason for the town manager to force the woman to repay assistance.

As a result of the applicant's inability to repay the town, she was refused assistance when she requested it a second time. Without this money for food, she was forced

to use resources she had budgeted for other expenses, such as rent. According to Vicaire, this reduction in income forced her to move into a small apartment, and she had to keep her children with friends.

Vicaire said the state intervened and placed the children in foster homes. CMIA was not notified until it was too late, he said.

CMIA has written to four town welfare offices, Vicaire said, requesting guidelines for Indian applicants. So far only one has complied. "Another director simply refused," he said.

Vicaire said he hoped Indians served by CMIA would contact the Orono office at the first sign of trouble when seeking town welfare assistance. "People don't realize how problems which seem small, can grow to hurt them," he said. The CMIA telephone number is 866-5587.

## Jurisdiction questioned in assault incident

PLEASANT POINT — Two Passamaquoddy men locked themselves in a reservation home recently to avoid arrest on charges of aggravated assault, aided by 50 sympathizers.

Donald Stanley and Fred Moore, Jr., charged in separate incidents with assault, were helped by an estimated 50 residents of Pleasant Point, who refused to let reservation and Eastport police near the house.

Persons in the crowd said Eastport police had no jurisdiction on the Passamaquoddy reservation and warrants for Stanley and Moore's arrests were illegal.

Stanley has been a member of the land claims negotiating team.

John Bailey, Public Safety coordinator at Pleasant Point, said the problem developed when reservation Police Chief Harry Tinker was reluctant to deliver the warrants without an off-reservation backup.

According to Bailey, Eastport and Calais police may enter the reservation with full jurisdiction powers if they are asked to do so by reservation police.

Following negotiations by police and lawyer Thomas N. Tureen, Stanley and Moore agreed to come out and return to Calais in an Indian Police cruiser.

Several other developments have also raised the question of state jurisdiction in reservation legal affairs. Recent sentences delivered in Superior Court have been appealed on grounds that Indians committing crimes on reservations are beyond the jurisdiction of state courts. Calais lawyer John A. Churchill, who recently filed such an appeal for a client, said no action has been taken by the state Law Court in deciding whether the appeal has merit, pending filing of briefs.

Churchill said if the appeal is upheld, state prosecutors would probably file a counter-appeal, which could ultimately land the case in the state Supreme Court. According to Churchill, if his appeal is upheld, it would become necessary to establish a federal court to hear cases of Indians committing crimes on the reservations.

### Salmon stamps offered

INDIAN ISLAND — Salmon stamps are available now, free of charge, at the Penobscot tribal clerk's office, to all Indian persons with a 1978 hunting and fishing license. Tribal Clerk Debra Mitchell said persons wanting stamps must bring their license to her office at the community building to have the stamp attached.

### Hawaiians seek benefits

HAWAII — Native Hawaiians, citing treaties with the old kingdom of Hawaii, asked Congress May 16 for special legislation to give them educational and other benefits similar to those given to Indians and Alaskan Natives.

Spokesmen for Hawaiian Natives said they were entitled to special benefits because their ancestors were unjustly deprived of public lands by an 1893 revolution supported by U.S. troops. They testified before the Senate Select Committee on Indian Affairs, which is headed by Sen. James Abourezk. Sen. Daniel Inouye (D-Hawaii), joined by Sen. Spark Matsunaga (D-Hawaii), introduced legislation to bring some 150,000 Hawaiian Natives under the same laws that provide benefits for Indians and Alaska Natives. However, Inouye said he would now offer a substitute bill calling for a separate program for Native Hawaiians because of opposition to the original bill by Indians and Alaskan Natives.

### Indian fair set

PERTH, New Brunswick — A cultural fair is planned at Tobique Indian Reserve, Saturday, June 24, starting at 10 a.m.

Scheduled events include demonstration of traditional crafts, exhibits of historical pictures, tape recordings, traditional singing, and a traditional dance in the evening. A luncheon will be served at noon. The fair will take place at Mah-sos School, Tobique Reserve.

### Correction

A front page story on religious instruction at Indian Island elementary school incorrectly stated that Martin Neptune's son was among those non-Catholic children who left the classroom for 30 minutes during religion class. Neptune's son has been in the early childhood program, and was not subject to the religious education program at the school.