

JUL 14 1971

T H E

A R O O S T O O K

I N D I A N

*	*	*	*	*	*	*	*	*	*	
				P. O. Box 223						
VOL. # 3		NO. 6		Houlton, Maine 04730			JUNE 1971			
				Tel. (207) 532-6452						
*	*	*	*	*	*	*	*	*	*	

In the two and half years of its existence, the Association of Aroostook Indians has been operating under a program called "Leadership Training for Off-Reservation Indians." Under this program we are able to maintain an office, secretary, communications budget, milage etc. But, most important, through its activities under this program, the AAI was able to secure recognition from many people and organizations, both in government and private.

In any newly formed organization, it takes time and patience to see the actual results in fulfillment of the organization's goals. There are many meetings, conferences, and confrontations with many people and many groups and with all these activities it takes time and money. Therefore, the AAI along with its other activities, has always been in the role of looking for further funds to search for programs for the Indian people.

This year, the Association of Aroostook Indians have reached another status and position. The AAI has become a delegate agency of the Passamaquoddy Tribal Council Community Action Program, of which the AAI will receive \$25,000 from the Office of Economic Opportunity (CEO) to operate a program dealing with problems of Indian alcoholism in Aroostook County. The first part of the program is designed to bring the Indian people in contact with quality social services and to encourage them to use these services. There are many Indian people who neglect these services because they feel that these services do not pertain to them. To overcome this, the services must come to the people as part of an overall pattern of improvement in their lives.

The second thrust of this program will deal with the present on-going services provided by the AAI, that is, to bring the
(cont'd on p. 5, column 2)

ONCE WE WERE BROTHERS

Louis Sockalexis, the Original "Cleveland Indian"

EDITOR'S NOTE: Once We Were Brothers is distributed by the Division of Indian Services, Human Relations Services, Roman Catholic Diocese of Portland as part of an effort to improve Indian-white relations by relating the true history of the four tribes of the ancient Wabanaki Confederacy (the Passamaquoddies, Penobscots, Maliseets and Micmacs) 2000 of whom still live in Maine.

The original "Cleveland Indian" was a Penobscot from Old Town, Maine named Louis Sockalexis, a man compared by such baseball greats as Hughie Jennings and John McGraw with Cobb, Wagner, and Ruth. As a young man, Sockalexis studied at the Catholic mission school on the Penobscot Reservation where he was both a noted student and athlete. Upon graduating, he enrolled in the College of the Holy Cross, where his two-year batting average was .444. In 1896 he transferred to Notre Dame where he was no less a sensation.

In 1897 Sockalexis signed with Cleveland, then called the Spiders. In his first season as a pro, he hit .331 in sixty games. On the road, it is said, he was as hot a draw as in Cleveland. He signed with Cleveland for \$1500, but was soon given a raise to \$2400. He was offered \$6000 for the 1898 season and \$10,000 for the following year; these were hardly small amounts of money for the gay nineties.

But Soc's downfall came in the middle of his first season. It occurred, according to Hugh Jennings, in Chicago, where Cleveland was playing the opening game of a series. In the ninth inning, with Cleveland trailing by three runs, the bases loaded and two out, Soc came to bat. He grandslammed and his team took the field with a 4 - 3 lead. In the last half, with two on and two out, a White Sox batter drove a ball between the outfielders. Soc made a desperate leap, making an almost impossible one-handed catch that won the game for Cleveland.

(cont'd top of page)

Cleveland fans and well-wishers rushed Soc to a barroom. As Jennings told the story, Soc, the star athlete of two Catholic college teams, never before had tasted liquor. He was finally induced to take a drink by the jibes of his intoxicated companions. Thereafter, Soc could not let liquor alone. In 1898, he left Cleveland after making sixteen outfield errors.

The career of Louis Sockalexis was short. Removed from the supports of his faith and his closely-knit family, he must have felt great pressures. Far from home at the peak of his fame, his will was broken, ironically, by the very men who greatly admired him.

(The preceding has been reprinted with permission from the Indian Services Division, Human Relations Services in Bangor, Maine.)

* * * *

A discussion of moral and ethical values of Indian culture would require a volume in itself. Indian political theories are important and stand out when you compare the European theory of "the divine right of kings," which flourished in Europe at the time of the discovery of America.

The individual rights of man were recognized in America long before the Europeans awakened to this political philosophy. Ideas of freedom, liberty, and equality existed and were engraved in the hearts of the Indians when Europeans were "boiled or roasted" for daring to speak against the state or church.

It was here in America that they learned what freedom of speech, freedom of worship, equal representation, and constitutional government meant and later it was taken up and is still used today.

But if you look at the Indians today you will find that most are on reservations and the Indians' thinking is done for by autocratic and dogmatic governments. A similar situation still exists today in some European countries and even in America, there are those who would shape our opinions if they could.

(Submitted by Sonny Tomah of Houlton)

WANTED: ARTICLES FOR AROOSTOOK INDIAN

WORDS TO THINK ABOUT...

In order to continue publishing our newsletter, we must ask for the cooperation of the Indian people in Aroostook County, Maine. If you have any comments (criticisms or otherwise), old Indian tales or legends, recipes, poems, cartoons, current news, or anything else you would like to see printed in the AROOSTOOK INDIAN. Write them down and send them to P. O. Box 223, Houlton, Maine 04730. We want to hear from all the Indians in Aroostook County and the rest of Maine.

OPERATION MAINSTREAM

Telling the story of Operation Mainstream in action shows where the action is...for in every area served by the OM Program...we find a strong involvement on the part of Mainstream staff members to assist in the solution of problems in the area served.

Mrs. Shirley LeVasseur of Houlton, Maine, is working closely with the Aroostook County Indians, serves as an outreach worker, and is promoting the Adult Basic Education Program in the area. She is currently leading the fight to continue donated commodities in the Houlton area, a need which must be met. Her other involvements include Day Care, garden projects, Consumer Education and Community Action. She is also second vice-president of the Central Aroostook Action Program in Presque Isle, Maine. Shirley's work with the Indians is a fine example of dedication and service to the people of Maine.

A FROG DOES NOT DRINK UP THE POND IN WHICH HE LIVES.

An Indian proverb

"An Indian who is as bad as the white men, could not live in our nation; he would be put to death, and eat up by the wolves. The white men are bad schoolmasters; they carry false looks, and deal in false actions; they smile in the face of the poor Indian to cheat him; they shake them by the hand to gain their confidence, to make them drunk, to deceive them, and ruin our wives. We told them to let us alone; but they followed on and beset our paths, and they coiled themselves among us like the snake. They poisoned us by their touch. We were not safe. We lived in danger. We were becoming like them, hypocrites and liars, adulterers, lazy drones, all talkers, and no workers. We looked up to the Great Spirit. We went to our great father. We were encouraged. His great council gave us fair words and big promises, but we got no satisfaction. Things were growing worse. There were no deer in the forest. The opossum and beaver were fled; the springs were drying up, and our squaws and papooses without victuals to keep them from starving; we called a great council and built a large fire. The spirit of our fathers arose and spoke to us to avenge our wrongs or die....We set up the war-whoop, and dug up the tomahawk; our knives were ready, and the heart of Black Hawk swelled high in his bosom when he led his warriors to battle. He is satisfied. He will go to the world of spirits contented. He has done his duty. His father will meet him there, and commend him."

(from speech by Black Hawk, a Sauk-Fox leader in 1832)

The preceding has been reprinted from ARWESASNE NOTES.

* * * * *

CUSTER DIED

FOR YOUR

SINS

We wish to extend our congratulations to Miss Anita Francis of Monticello, Maine. She recently graduated from Houlton High School in the class of 1971. She will also be entering the freshman class in the fall at the University of Maine in Farmington, Maine.

Frederick Tomah of Houlton, Maine will also be entering the freshman class in the fall at the University of Maine at Farmington. Miss Francis and Mr. Tomah have been selected to be camp counselors for the summer camp along with Mr. Larry Chouteau of Caribou and Mrs. Val (Debbie) Polchies of Houlton.

"THE MICMAC IN BOSTON"

Somewhere in Boston lives an Indian that has come to the city to make it big! Yes, he really made it big, he made himself the biggest fool around. He started to drink heavy; he drank like the legend of Ira Hayes, who was a hero in the army. But this Indian was no hero; he was from the tribe of the Micmac Indians. He drank until he did not know his name. He had everything an Indian wanted, but he made his big mistake when he started to drink that cheap wine.

He has thought about going back to where
(cont'd on next page)

(The Micmac in Boston cont'd from previous page)

he came from. He doesn't have enough for coffee, he started bumming around and nobody helped him or payed any attention to him.

The Indian suddenly dropped to his knees and he felt the pain in his stomach from the cheap wine he has been drinking, and said, "Please help me Lord!" Those are the last words the Indian said. The Micmac Indian has made it home at last. He is up there with everybody else and he will drink no more wine. He has learned his lesson at last.

Submitted by Gilbert Sanipass of Boston, Massachusetts

(ALCOHOLISM PROGRAM FOR AAI cont'd from Page 1)

Indian people in Aroostook County together and work on problems of housing, education, unemployment, and recognition. Also, under this program we will be looking at existing contacts and making new contacts for more programs for the Indian people in Aroostook County. But, most important, with this program, the federal government has given recognition to the Association of Aroostook Indians in the sense they see the Association as a real viable organization that has one purpose, that is to make life more meaningful for the Indian in Aroostook County.

By Tom Battiste
