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VOLUME 4, NUMBER 3

INDIAN FIGHTS DRAFT,
DROPS LEGAL BOMB

HARTFORD, Conn. - Martin A. Neptune, 21, a Penobscot Indian from an island off the Maine coast is refusing to serve in the US Army on grounds his island is not part of the United States.

Neptune's attorney, Michael P. Berman, argued Monday in US District Court that Neptune's home, Indian Island, is Indian territory that never has been taken by US conquest or relinquished by the Indians.

Indian Island is one mile wide and three miles long, and has about 400 Indian inhabitants, according to Neptune.

Berman claimed the Federal government does not have a treaty with the Penobscot tribe and therefore cannot order Neptune to serve in the Army.

"I just want to go back and live on the island," Neptune said outside the courtroom.

The case is being heard here rather than in Maine because Neptune's parents, Mr. and Mrs. Arthur Neptune Jr., now live in nearby Manchester. Their son was living with them temporarily when he registered with the draft board.

US District Judge T. Emmet Clarie reserved decision on Neptune's status to give himself more time to study the history involved in the young Indian's claims.

Berman claims the US citizenship conferred on the Indians, as well as Eskimos and other natives, is not valid because it was granted with the provision that their tribal possessions would not be taken.

The lawyer said Neptune and his people were illegally deprived of their property rights.

Neptune, who was married in June to a white woman, said he is not primarily waging his fight for other Indians in his position but merely to be able to return to his island.

The Penobscots "are kind of afraid to stand up for things," he added, partly because of fear they will lose their welfare benefits.

(From Boston Globe, 10/5/71. page 1, Associated Press.)

(Ed. Note: Members of the Penobscot Nation have been awaiting the opinion of the court since July 1970, when Martin was arrested and taken from the island by Federal Marshals. The full story of his arrest was printed in the April 1971 issue of the Maine Indian Newsletter.)

See the exclusive interview held with the War Chief of the Penobscots, Nick Ranco written by Kath Paul, on the following page.

WAR CHIEF RANCO STATES PENOBSCOT SOVEREIGNTY
by Kathy Paul

1. Kathy: "Do you think that the Penobscot Tribe is a separate nation?"
Chief Ranco: "Yes, we are a separate Nation."
2. Kathy: "What about the land that the Indians own?"
Chief Ranco: "Congress forbids any state or union to take any of our lands."
3. Kathy: "How did we lose Mt. Katahdin?"
Chief Ranco: "Mt. Katahdin was taken through the Governor of Maine, who was at that time, Governor Baxter."
4. Kathy: "What do you think of Martin Neptune's case?"
Chief Ranco: "When he left the reservation he became subject to taxation. In order for him to be re-instated he has to be living here for thirty days."
5. Kathy: "What do you think of liquor being sold on the reservation?"
Chief Ranco: "If it was an advantage to the tribe, I would agree. But I don't think that there would be any advantage. Also there would be too much publicity."
6. Kathy: "What do you think of our new Commissioner?"
Chief Ranco: "Passamaquoddies in Pleasant Point want to sell their land. John Stevens would be an asset to them in order to sell their land."

* * * * *

OPEN LETTER TO INDIAN COMMISSIONER

Commissioner of Indian Affairs
John Stevens,
Department of Indian Affairs
State House,
Augusta, Maine 04330

Dear Commissioner Stevens:

Nikwup elmauzian keqwis alisagimi kokame gemi kewi dohamin kwidjo kemaldj. I sincerely wish you good luck with your new endeavor.

I am making reference to the State of Maine Law, Sect. 4473, which states, "The Commissioner shall provide, furnish, pay and deliver, to the Penobscot tribe, on account of the State, such articles, goods, provisions, and moneys as from time to time become due under any treaty or law." and "the said state of Maine, shall and will, annually and every year, in the month of October, ... deliver for the use of the said Penobscot tribe of Indians", when I make this request of you to furnish me with these items.

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EDITORIAL SECTION

MAINE INDIAN NEWSLETTER
EDITOR: (Mrs.) Eugenia T. Thompson
Penobscot

News and stories may be submitted to the newsletter for publication at the following address: Maine Indian Newsletter, P. O. Box 553 Via Old Town, Maine 04468.

Editorial Staff:
Stanley Neptune
Kathy Paul
Kenneth Thompson
Eva Ranco
Wane Allan Loring
Jean Mitchell

THE LITTLE RED BIRD

Once upon a time, there was a little red bird who made nests, laid red eggs and ate insects and flew to the warm country when the north wind came.

One day after the north wind came and the little red bird was flying to the south she saw four oak leaves floating in the waters. She stopped in her journey and guided the leaves to the shore.

Inside the oak leaves were four eggs, of different colors. One was black, one was white, one was yellow and one was brown. She had never seen such eggs, only red eggs.

The warm sun was soon going home for the night and soon the wind would be cold, so the little red bird flew hurriedly around to build a warm place for the eggs. She then sat her red feathered body down on the eggs and not too soon for she felt the movement of the eggs.

Before the night began she took a look at the new birds and saw that they were four colors, too. The night came and with it

the cold wind and the white blanket that covered over the ground and the little nest and the little red bird.

The little red bird gave her warmth to the new birds until there was no more warmth in her body. The little red bird could now no longer make nests or lay red eggs or eat insects or fly to the warm country. And the four little birds cried when the cold wind came through the feathers of the little red bird. And soon the little black bird, the little white bird, the little yellow bird and the little brown bird grew cold and soon the white blanket covered them.

Soon the white blanket went away and the warm winds came back and the red birds came north again and made nests and laid red eggs and ate insects.

BEARY'S WORLD



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"Don't you understand? The pipeline will bring to you everything you ever wanted - color TV, a split level ranch-style home, a snappy sports car, a trip to Hawaii..."

(From Bangor Daily News, 10/29/71)

(Summer Research...cont.)
funds, this research will make these facts available on both subjects.

The funds for Mr. Kaliss' study came from private sources due to the efforts of fund-raising by Mrs. Wolcott B. Dunham, Southwest Harbor, Mrs. Malcolm Peabody, and Cushman McGiffert.

The Indian students were sponsored by the Work Study Program of OEO and by Operation Mainstream and T.R.I.B.E., Inc. and by Pine Tree Legal Aid's Indian Unit.

Mr. Kaliss, now a graduate student at the University of Maine at Orono, was Housing and Construction Officer for the Department of Indian Affairs and is author of a report on the land title situation at Indian Township Passamaquoddy Reservation.

continues to speak; now when will our people cease to listen.

ANOTHER TRICKERY ANOTHER THEFT

Whereas, We, Amos M. Roberts, of Bangor, and Thomas Bartlett, of Orono, in the county of Penobscot, Esquires, commissioners appointed by the governor of Maine to purchase for said state such of the lands of the Penobscot tribe of Indians as they might be disposed to sell, having met the governor and principal men of said tribe in the council chamber of said tribe on the 10th day of June A.D. 1833, for the purpose of purchasing the lands aforesaid, and having discussed the subject of the meeting in open council and there obtained the consent of said tribe to sell their four townships of land to said state, and whereas, the governor and lieutenant governor, by his attorney,

by him appointed for that purpose, the councillors and captains of said tribe, then and there executed to said state, under their hands and seals a deed to the said four townships, covenanting for themselves and in behalf of said tribe to warrant and defend the same to the state against the claims of said tribe. Now, therefore, we the commissioners aforesaid, in consideration of the premises have and do hereby covenant with said tribe of Indians, in behalf of the State of Maine, to pay to said tribe the sum of fifty thousand dollars, in the manner following, to wit: said sum of fifty thousand dollars shall be deposited in the states treasury, and the interest, reckoning from the date hereof, shall annually be paid under the direction of the governor and council of said state, through the Indian agent for the benefit of said tribe; provided it should in their opinion, be required for the comfortable support of said tribe,

(Continued on page 6)

CONSTITUTION
of the UNITED STATES
Art. 1 § 10

§ 10. Restrictions upon powers of states

Section 10. No State shall enter into any Treaty, Alliance, or Confederation; grant Letters or Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.

Ed. Note: Now this is the Supreme law of the land! Read on as to how this changes. The government then chooses to modify their words and hope that this will be O.K. with the Original People. The forked tongue

and if at any time, at the annual settlement any part of said interest should remain in the treasury, unexpended, it shall be added to the principal of fifty thousand dollars and become a part thereof, and said sum of fifty thousand dollars, together with such increase as it may from year to year receive, and shall forever remain in the treasury an accumulating fund, for the benefit of said tribe.

In witness whereof, we the said commissioners, have hereunto set our hands and seals this 10th day of June, A.D. 1833.

Signed, sealed and) (L.S.)
delivered, in the)
presence of) (L.S.)

We hereby certify that the above obligation, is a true copy of the one we gave to the Indians.

A. M. Roberts,)
) Commissioners
Thomas Bartlett)

(Ed. Note; Now that the Original People can read and write, perhaps we should be drafting our own laws.)

DISCRIMINATING LEGAL PRACTICES

by

Kenneth C. Thompson, Esq.

(Ed. Note: This is another article in a series that point out discrepancies and discriminations between the Indian and the State Government.)

Recently, a Penobscot Indian, charged with driving while impaired by the use of alcohol, found himself confined for several needless hours at the Old Town city jail following his inability to raise bail. He was told by the bail commissioner that Reservation land could not be used as bail.

Penobscot lands are recorded by deed and are conveyed between members of the tribe.

Further instruction was that bail must be posted in cash or by land situated in Penobscot County. Posting of bail is to assure the defendant's appearance in court. A local attorney and a member of the family conferred with the bail commissioner. The Indian was released on the signature of two working family members.

Further discussion on the situation with a judge from district court in Bangor revealed that this was another old prejudice held over from years ago. The judge had instructed the bail commissioner in Old Town that individual Indian land could be posted as bond for a Penobscot Indian.

Another instance revealed that another bail commissioner allowed another Indian to go after a responsible person signed for him.

Now then supposing; (1) An Indian can not get anyone to put up bail due to lateness of the hour or (2) the unavailability of someone to sign his name or (3) inability of a new bail commissioner to know how to handle the situation. Then this would leave the defendant in jail for several days until a court hearing could be held and the bail requirement changed by the judge.

Until the Department of Indian Affairs can be imposed upon to seek an opinion from the Attorney General and until the Superior Court can then notify its bail commissioners, Penobscot Indians living on or near the Reservation should keep in mind that in the event they are picked up in Old Town for no matter how minor a violation, and are taken to the
(Continued on page 7)

police station, and are told bail must be posted before they can be released, they must have the bail commissioner fee of \$10.00 and two responsible people sign with the bail commissioner to go his bail.

I was glad that you and Mrs. Mitchell were able to visit me here in Augusta, and I hope you enjoyed your trip. I shall look forward to seeing you again next week.

Sincerely yours,

Dean Fisher, M. D.
Commissioner

~~~~~

Certain Correspondence

Received By

Albert J. Nicola

Former

Chief Sachem and Sagamore

of the

Penobscots

August 26, 1955

Governor Albert J. Nicolar  
Penobscot Tribe of Indians  
Indian Island  
Old Town, Maine

Dear Governor Nicolar:

I hope you will not be too disturbed by the accounts which you may have seen in the papers of the discussions that Governor Muskie and his council had over the question of appointing a constable for the reservation. I imagine that, as usual, the newspaper accounts were somewhat inaccurate.

I expect to be in Old Town early next week and I will make an opportunity to stop and see you to discuss with you this matter of a constable appointment. Incidentally, I inquired further into the question of the sale of dog licenses on the Indian Reservation. The department of Agriculture informs me that you may secure the necessary dog tags and record blanks from the Old Town city clerk, who will also tell you the current license fees to be charges. Perhaps the easiest way for you to return the State's share of the license fee would be to turn that money over to the city clerk in Old Town, along with copies of the license forms.

(Ed. Note: From drunks to dogs, we should not be so free with our land and our liberty.)

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INDIAN BAND REJECTS LIQUOR OUTLET

Members of the largest Indian band in the Northwest Territories do not want a liquor outlet in their community it was learned in Yellowknife, N.W.T. recently.

Alexis Arrowmaker, chief of the 1,200-member Dogrib band at Rae-edzo, told Deputy Commissioner John Parker that liquor has been disastrous in other communities.

"No one from Rae-edzo wants liquor sold there," Chief Arrowmaker said.

"A lot of people have been getting killed lately - some have been shot, some have drowned, and some have been burned. They are dying off.

"That's all on account of liquor, and that's why we don't like it."

Chief Arrowmaker also asked for rationing of liquor sales to Rae-edzo residents in Yellowknife 70 miles to the east by road and the nearest source of liquor.

The chief said he is concerned that his people, who often earn less than whites, are spending too much of their money on alcohol.

"We don't want our people to spend what little money they have on booze. We all think the same."

(KAINAI NEWS Box 808,
Cardston, Alberta)

**PENOBSCOT RUNNER
WINS BANGOR RACE**

Turning on a burst of speed over the last 100 yards, 35-year old Ralph Thomas, a Penobscot Indian, set a new course record of 25:43 in beating out 39-year old defending champion Walter Renaud of Orono to win the ninth annual Bangor five-mile road race Monday.

Renaud set the previous record of 25:58.8 a year ago and with approximately 200 yards to go held a thin lead over Thomas. But after rounding the final turn at the Bass Park oval Thomas opened up to win by 30 feet. This was his fourth straight road race victory this season.

He barely missed being struck by an automobile on the way. He was in third place behind Joe Dahl of Yarmouth and Renaud on Harlow Street when a motorist pulled out of Cumberland Street after being warned by the police pace car. Thomas jumped to the sidewalk to avoid the car, returned to the street and appeared to increase his speed.

By the time the field reached 14th Street he was in the lead with Dahl second, Renaud third and former winner Bob Hillgrove of Rockland fourth. On West Broadway Renaud moved to second place just a stride behind the leader. As they moved to the Bass Park track for one lap around Renaud took the lead briefly. Thomas took command again and the lead changed hands three times before Thomas applied the steam in the stretch.

It was a fitting finish to what entrants termed "The best field and best race yet."

Renaud finished in 25:46, followed by Dahl in 26:07; Hill-

grove in 26:35; and Ken Flanders of Westbrook in 26:43.

All of them were awarded trophies as were Brian Lizotte, first Bangor resident; Larry Greer of Cape Elizabeth, first high school runner; and Phil Harmon of Bar Mills, first over 40 years.

Others receiving medals in the AAU-sanction event sponsored by the Bangor Recreation Department were: Paul Thompson, Larry Greer, Neil Miner, Feff Sanborn, Jeff Humphrey, Willard Deering, Russell Taylor, Richard Krause, Brian Lizotte and Paul Morneau.

A field of 35 answered the starter's gun including 64-year old John Cody of Hampden. He was checked by a physician prior to race and finished the five-mile grind in 70 minutes to become the oldest entrant to compete in the event.

Thomas, formerly of Old Town said he was pleased with the cool weather. The race was held in a steady rain. "If it was ten degrees warmer I wouldn't have made it. Walter (Renaud) is a great competitor and a hard man to beat." Renaud also paid tribute to the new champion, stating "This man is one of the best. He has great determination." Renaud had been bothered by a back ailment but said he had no difficulty in the Bangor event.

Runners termed weather condition almost ideal. It was a vast change from Sunday's 80-degree plus temperature, hovering around 60 degrees.

All 35 entrants completed the race.

(From Bangor Daily News
Tuesday, September 7, 1971
Page 14)

TRIBE Appoints Two New Executive Staff Members

Terry Polchies, president of TRIBE, Inc. Board of Directors, announced today the appointment of two executive staff members and new TRIBE funding.

Daryl Nicholas, a Maliseet Indian from the Tobique Indian Reserve in New Brunswick has been named to the position of Executive Director and Mrs. Carol Thompson, a former employee of the Navajo Community College was named to the position of Program Developer.

"The international scope of the work and membership of TRIBE, Inc. has always been one of its unique and challenging features," Polchies said. "The Executive Committee of the Board of Directors feels that this combination of Canadian and American influence on the Executive Staff will serve TRIBE well."

TRIBE is a non-profit private corporation based in Bar Harbor, Maine which seeks to alleviate the high (90 per cent) drop-out rate among Eastern and Canadian young people through innovative and experimental programs and research in bi-cultural education. In the past TRIBE has sponsored a series of seminars on the causes of the problem and ran an experimental eight-month school for drop-outs.

The new Executive Director, Nicholas, has had extensive experience in Canadian Indian Education. His post prior to coming to TRIBE was educational consultant to the Union of New Brunswick Indians. He has also served as teacher, principal and administrator to schools in the Alberta Province.

Mrs. Thompson, a native of Baltimore, Maryland, has worked on the Navajo Reservation for the past three years. Her major responsibilities were that of program development, administration, funding and staff training under

the Office of Navajo Economic Opportunity. She also taught junior high school in the Baltimore City School System.

Both Nicholas and Mrs. Thompson are working under a strong mandate from the Board to raise the TRIBE experiences of the past to develop truly effective, alternate educational routes for the high school drop-out and potential dropout.

Nicholas stated, "The experiences of the past have taught us a great deal. They have been our success and our failures. From them we know that these young people are smart and capable of learning and contributing. It is our job then, TRIBE's job, to learn with. To me the most impressive thing about TRIBE is the commitment of persons involved on the Board. Sure there are problems, but basically you have cut across international, national and tribal differences to work together to solve common problems. They really want to do something."

To assist TRIBE in its endeavors, Polchies also announced the awarding of an additional National Endowment for the Humanities grant. The grant, in excess of \$ 100,000 is the second year phase of a continuing five-year grant. However, in order to receive these funds, TRIBE must produce \$34,000 in matching funds for the National Endowment for the Humanities grant by June, 1972.

"SCENES FROM INDIAN LIFE"

Vol. 1, No. 1

Published sometime!

by

Johnny Cold Spring
(Nowash Tribe)

Ha-way (hello) all you In-dins everywhere....even my frens, too. I know your faces and I sure would like to shake hands with it, but I can't....anyway, so here I am writin' to you in this goooooood In-din newspaper which all of you should read, or red.....cause this paper, it's good for you and for me and for all of us In-dins. In fact, even if you can't read, it is still good for you and you should red it some-time or other....and read it goooooooood!!!! We In-dins must stick to-gether and help each other and help our peoples as well as our old peoples....cause us In-dins, we are not many-many like the White Mans or the Black Mans or the Yellow Mans,....we might be many-many tribes but if they put us all in a bucket we would not even be 1/10th of that Amerika population bomb i hear so much about!!!! BUT, if we can get together, then meebe so we can do something good for our Red Peoples everywhere.....in cities as well as at home on the reservations. SO, YOU LISTEN TO ME.....EVEN IF YOU CAN'T HEAR. I MIGHT SAY SOME-THING GOOD, YOU DON'T KNOW!!!

When i rite this newspaper column, and if i say things good, then so many-many In-din newspapers will want it.....and then i can GIVE IT TO THEM GOOD, RIGHT AWAY. Course you readers, or redders, will have to say if it's good and if you want it more than you got it.....but e-ven if you don't say you want more, I think that I'm gonna give you more anyway!!!! CAUSE YOU NEED IT!! LOTS OF IN-DIN NEWSPAPERS TRYIN' TO PUL US FAR-away in-dins TOGETHER.....^ND THEY NEED HELP.....SO, HERE, I AM, JOHNNY COLD SPRING OF THE NOWASH TRIBE....TO HELP EVERYBODY WAKE UP BEFORE IT GETS TOO LATE AND IN-DINS ARE NO MORE IN AMERIKA. (if we're not here, I don't know where we gonna be, but i bet it won't be good for us!!!)

Last De. 15, 1970, in Wash-ing-tona, D.C. two In-din children aged 11 and 13, played music on a clarinet and Sioux flute at the WHITE HOUSE CONFERENCE ON CHILDREN & YOUTH.....and so, NBC made a video tape for broadcast nationwide on April 24.....now, the producer, Bob Asman, of NBC News Dept. (4001 Nebraska Ave. N.W., Washington, D.C.) HAS EXCLUDED THE INDIAN CHILDREN FROM THE TELECAST, keepin' all the Blacks & Whites in!! YOU IN-DINS, ALL OF YOU, SHOULD RITE A NASTY NOTE TO HIM AN TO HIS BOSS!!! (His boss is George Heinemann, 30 Rockefeller Plaza, New York City, N.Y. 10020). NEVER TOO LATE.....the national net-works need to know that US IN-DINS ARE REAL & ALIVE & WE WANT NO MORE LIES TOLD ABOUT US!!!!

Also, if you see a movie about In-dins that you don't like, then you must say so.....just a post-card can do it goooooooood. Rite to that big White Man, Gregory Peck, c/o ACADEMY OF MOTION PICTURE ARTS & SCIENCES.....they the ones that alla time give away little oscar for killin' In-dins, in movies. He's in Hollywood, California. SO, DO IT.....DON'T BE 'FRAID!

(Continued on next page)

Also, ALL YOU IN-DINS MUST GIVE SUPPORT TO THOSE TWO IN-DIN WRITERS N. SCOTT MOMADAY & VINE DELORIA.....BUY THEIR BOOKS: Custard died for you sings, and Hose made of lawn (jus kiddin'.....) real titles, CUSTER DIED FOR YOUR SINS, AND HOUSE MADE OF DAWN. They are reeeeeely gud books to read, even if you can't read. You could like it, lots.

Hey, meebe so if you rite a note, a nice one, to Commish. Louis Bruce and tell him to keep doing his good job.....I bet it would made him happy. He brot a lot of IN-din boys (smart ones) to B.I.A. in Wash-ing-tona, for big jobs, ennit! NOW, THE BIA CUD DO SOME GOOD.... IF THEY FEEL LIKE IT.

WELL, I have to go look for my cows now.....so I guess it would be all right if i don't rite anymore right now, ennit? Next time I can tell you lots more if i try hard, I guess. So, you must look for my words in some IN-Din NEWSPAPERS.....and I BET YOU COULD FIND IT.... sometime.....if you try.

(NOTE: The use of the English language in this column is not intended to degrade or ridicule the American Indian People and is not to be construed as such. Any resemblance to persons living or dead is purely coincidental, and if anyone is offended unintentionally, the writer hereby offers public apology. The purpose of this column is to inform and stimulate the Indian readers in a humorous manner with the hope that greater unity among our Indian tribes will result.)

Signed,



Johnny Cold Spring (his mark)

PENOBSCOT INDIAN FIELD DAY

The Penobscot Indian Corporation held a field day for all members of the tribe and their families on Indian Island on August 29. The Corporation furnished barbecued chicken and soft drinks, Salads and desserts were brought by the women. Prizes were given for the following:

DOOR PRIZE-two picnic tables, Mr. Michael Ranco, Mrs. Susan Paul.
DOOR PRIZE-two baby rabbits, Miss Paula Love, Master Gary J. Neptune.

HORSE-SHOE PITCHING TOURNAMENT-set of horseshoes- Wilfred Pehrson

LAWN JARTS TOURNAMENT- two sets of lawn jarts, Miss Mary Hamilton, Mrs. Eugenia Thompson.

"Being Indian is..watching John Wayne whip 50 of your kind with a single-shot pistol and a rusty pocket knife on the late show."

"Being Indian is..having at least a dozen missionaries from 12 different faiths trying to save your heathen soul every year."

BEING INDIAN IS... by Reuben Snake

HOW INDIANS HUNT DEER

By Bill Geagan

(Continued from May's issue.)

It was Nelson Dana, a young Passamaquoddy, who first introduced me to what he called "horn-banging." Hunting in Maine's vast Down East country at the beginning of the rut, we hid in hemlocks near a large urine-soaked area of black earth pawed up by a mate-seeking buck. Nelson carried his old 38-55 rifle and two medium-sized antlers.

I had long ago learned that most Indians talk only when it is absolutely necessary. Hand signs and grunts are the usual methods of communications. Nelson certainly was no exception. As a matter of fact, he was by far the quietest Indian I had ever prowled with. I had to watch him constantly for his signs. I couldn't believe my ears when he turned to me and whispered: "Buck expect only doe at his scrape place. Horn-banging mix him up. He be very curious and want to fight. This my own idea. It work good!"

Eyes closed, I listened as he rubbed and banged the antlers together. It sounded exactly like the few actual contests I had heard. Nothing happened. The Indian rested, looked and listened then repeated the performance, this time uttering guttural grunts rattling rocks, breaking small brush, and, something new to me, thumping hard on the soft earth with the heel of a large brown hand.

Nelson shook his head when I looked at two curious does, one on either side of a small and very old cutting. Then a buck came, running hard in a strange crouch, wild-eyed and full of fight. He came very near and stood still. My silent Indian friend nodded, and I dropped a handsome trophy. Followed closely, this same procedure in similar situations now

very often pays off for me.

Sylvester Francis Needahbeh, and Red Eagle all strongly favored looking for deer, particularly clever old bucks, in unusual places. Although the Indian prefers to prowl the deep woods, he knows that deer and all other game are not numerous in the matured forest. The fringe area is their favored hunting ground when meat and hides are need because it is in such environment that the deer's food is most abundant.

Returning from visits with farm friends near Bangor on several late-summer nights, my wife Alice and I saw in our car headlights from six to fifteen deer in the same wild fields bordering the road. With the coming of the hunting season. I hurried confidently to that area of fields and dense stands of mostly coniferous woods. Days in a row I prowled there, but like the hunters in the Michigan and South Dakota experiments, I neither saw nor heard a deer—buck, doe, or fawn. I couldn't understand it. And again I turned to my Indian friends for a possible solution.

Off his canoe-building job at Old Town for a few days, Sylvester came to the area with me in hopes of solving the mystery. And he did! A tremendous wild bog, four miles long and a mile or more wide and divided by a wide stream, sprawled to the south of the woods and fields. Our fruitless prowling, sitting, and watching finally wound up at the edge of the great wasteland. It was a nightmare of towering swale grass stretches of challenging puckerbrush, tangles of alders, and wild red maples, all rising from deep black bog slop. A hellhole if ever there was one.

"Certainly, no deer would ever go into that mess!" I exclaimed.

(continued on next page)

(How Indians...cont.from page 13.)

"I am not so sure about that," Sylvester drawled thoughtfully.

We returned the following morning, this time with the Indian's canoe. He directed me to remain hidden where a wooded bank overlooked the great bog. I waited an eternity before I finally saw him far across the waving grass as he paddled slowly down the stream. I watched him beach the craft, haul on hip boots, and head stumbling across the bog toward me.

He was balancing along on the quivering hummocks between face-down falls. On and on he came. Then suddenly an island of maples exploded deer, flags flying high in all directions. I saw Sylvester fire twice and miss, and, tight and nervous, watched four of the animals—two does, a fawn, and a buck—bounding high in my direction. My first shot at the buck tore into an alder. A second one knocked him down, but it took a third to stop him.

"Deer can go any place. Don't pass up any kind of cover when the chips are down," Sylvester said as we drove home.

Many a hunter has sat for a time at the side of an old woods road, moved on, and returned to discover by fresh tracks in mud or snow that one or more deer had crossed at that very spot. My Indian friends agree that very often deer on the way to cross a road detect the roadside sitter, remain motionless, looking and listening, up to an hour or more, coming out when the hunter moves on. Sylvester several times proved this theory to me—the first time in the excellent deer country of Greenfield near Old Town.

On the edge of an old hauling road in dense coniferous growth we puffed hand-rolled cigarettes and talked a little for nearly an hour. The Indian

whispered that he heard a twig snap behind us and motioned to move on. Moving slowly up the road about fifteen paces, we watched long from behind a large wind-felled spruce. Finally the firs shook, parted, and out stepped three deer—a doe and two large yearlings. We let them pass. A minute later an eight-point buck followed cautiously and Sylvester dropped him.

Very often that "stump" in the shadowed woods that looks exactly like a resting deer's head is just that. Many a fine trophy is passed up in such situations. Look hard without moving, closing the eyes for seconds at a time lest they fire and fail you. Over the years I have been convinced again and again that it pays off to look back at a sitting place, and to give certain stumps a long second look. Of course, always being absolutely sure it's a deer and not a person before you take a shot.

New cuttings provide much deer food in the tops of freshly felled hardwoods, but those cuttings are much more attractive to the whitetails the second year when tender young sprouts, sucker growth, and the inevitable raspberry bushes appear in great profusion. These are more payoff spots for the Indians, and for all other hunters trained in woods lore and capable of holding a long, quiet vigil nearby. (Continued in next month's issue.)

"BEING INDIAN IS...

Being Indian is...fighting with the U.S. Army to save your country from the evils of communists and against the U.S. Army on your reservation to keep the Corps of Engineers from stealing all your land.

L E T T E R S
to
the
E D I T O R

Dear Editor:

I am glad to see the newsletter back in action again, because I have written to you before and you did publish some of the things I have written. When I wrote before I expressed my opinions of the white man, their treatment towards the Indian, and their attitudes towards us, not all of them but some. Now, I find that some of the tribe Gov's and council members, have the same attitude towards the Indians who live off the Island. I see no difference in their treatment towards us, than the White man's. So when some of the Indians start hollering preserve their culture and heritage, what do they mean? I know some of the Indians want to preserve what they have left of their culture and heritage, but some of them holler about this when they think they will have to share with off reservation Indians, so this tells me they want to preserve the white man's way, because most white men do not want to share either, but they label it, as being conservative. The State of Me. census lists Indians, but the U.S. census, has none, the last time I heard. The Penobscots lists 828, Indians in Augusta, but on the Island, if you live in town your considered white, this is another white man's way. they just want to claim you, not help you, how long has this been Indian culture? How long has Indian culture been to cheat and deny off reservation Indians of their equal rights? My Ancestors told me this is what the white man did, to them, they never told me the Indian did this to other members of their tribe, they told me white men use Indians for their own advantage, they

never told me Indians would use me for their advantage like they are doing now, by putting my name on the census list every year they claim me but refuse to help me, is this Indian culture, to me its no different than what the white man does, I see the Indians doing the same thing but call it preserving their culture and when the white man does it to the Indian say its cheating and are using me. but I see no difference, then the attitude I receive from the white man, I always thought changing the white man's attitude, was the answer, I see its not. The now Gov and past Gov's and some of the council member past and present, having all the things the white man has, such as their nice homes, cars, wardrobe, some even better than some whites have. they have everything the white man has, but when I say I want the same thing with their help, like the help they receive they start hollering preserving our culture, or say I am too much like the white man, just because I have to live in town, when actually all I want is to preserve my culture and heritage in the white man's way like they are doing, I can understand the kind of culture and heritage you are teaching its a lot different than the one some others want to maintain, and until the Gov and some of the council member explain what they are talking about, I will continue to demand equal rights for myself and other Indians who have to live off the reservations. as long as my name is on the tribe census list, and they are claiming me as an Indian, I want what is rightly mine also, from the tribe, and the State, and if I move to Alaska I will still be a Penobscot Indian.

Sincerely,

Phyllis

*

(LETTERS...cont.)

Dear Sir:

I have requested and received from the State Elections Division necessary papers for a referendum on a seat, a voice and a vote for Indians in the Maine Legislature. I feel quite confident that most Maine voters would act favorably on such a referendum. I do not want to start to work on a project such as this without the Indians OK. I have contacted some tribal members and await a reply. Please do what you can to inform the Indians of my thoughts. I will be away quite frequently but hope to spend more time on this after a reply and after conventions are over for my husband and me. I know the Indians have many things keeping them busy trying to solve problems and I would like to be of service to them.

Sincerely,

Sen. Catherine Carswell

(Ed Note: Should the readers wish to reply to Sen. Carswell's interest in a statewide referendum on a voice, seat and vote for Indians, you may address her at State of Maine, Senate Chamber Augusta, Me. 04330 or 26 Panoramic Drive, Portland, Me. 04103.)

*

My friends,

I am a member of the "Invisible Indians" an Aquinah-Wampanoeg of Massachusetts. It is good to hear of the activities of my brothers and sisters to the North. As an urban Indian of mixed blood in an area that bares too many 'apples' it is difficult to retain the beauty and meaning of our traditions. I am looking for help in learning of our true native religion. All I know is

very little that was remembered by my father and grandfather. Our people have long ago been forced into the cultural mainstream and so much was lost that must be regained.

I hope there is someone reading who can help me and others like me.

Go in beauty.

Robert W. Davis
(Watisapumequin)
Box 55
Mashpee, Mass.
02649

*

Dear Editor,

Imagine my surprise in receiving just last week a copy of your newsletter, after our subscription ran out a couple of years ago. Many thanks for the complimentary copy. I'm enclosing a check for \$6.00 for a subscription 1) for ourselves and 2) a gift for my aunt. Yes, there are some people in this big city who are concerned with Indian affairs and rights. We don't buy what the New York Times tells us that the Bureau of Indian Affairs SAYS.....

May I wish you the best of luck in the continuance of your newsletter. Having been a newsletter editor myself (a co-operative nursery school and Head Start) I know the problems. Yours is much more ambitious, however. Mine never exceeded 4 pages!

Oh yes I would like to order 2 Indian Coloring Books for a neighbor's children who recently moved to Germany. I will make that check for \$8.00. Please send coloring books and 1

(LETTERS...cont.)

subscription to me at the below address. The gift subscription (its supposed to be a Christmas gift-do you have a card or note informing recipient of this?) goes to Mrs. Ruth Alexander
Beaux Arts Hotel
307 East 44th St.
New York, N. Y.

Thank you,

Mrs. Faith Cole
145 Warren St.
Brooklyn, N. Y. 11201

*

Dear Editor:

WE THE BROTHERS OF THE BROTHERHOOD OF AMERICAN INDIANS WOULD LIKE TO ASK YOUR HELP AND ASSISTANCE IN HELPING US ESTABLISHING A EMERGENCY FUND HERE AT McNEIL ISLAND.

WE HAVE SENT OUT REQUESTS TO DIFFERENT BUREAU OF INDIANS AFFAIRS DEPARTMENT BOTH LOCAL AND TO THE AREA OFFICE IN PORTLAND, OREGON. SO FAR NOTHING HAS BEEN DONE TO HELP US.

IT IS BAD ENOUGH TO BE HERE INCARCERATED, YET WORSE TO HAVE A TRAGEDY OR DEATH IN OUR FAMILYS, AND WE CANNOT GO HOME ON FURLOUGH, DUE TO THE LACK OF FUNDS, WE MUST PAY FOR THE ESCORTING OFFICER'S EXPENCES.

WE SINCERELY BELIEVE IF SUCH A FUND WAS GRANTED TO US HERE AT McNEIL AND OTHER PENIL INSTITUTION WHERE OUR BROTHERS ARE AT. IF YOU COULD HELP US IN ANYWAY WE WOULD THANK YOU VERY MUCH. WE HAVE A BANK ACCOUNT SET UP IN TACOMA AREA TO HANDLE SUCH FUNDS. IF ANYONE WISHES TO SEND THEM TO US. THIS WOULD BE VERY HELPFULL TO US AND TO ALOT OF OTHER PEOPLE WHEN SUCH A BAD THING HAPPEN IN A FAMILY. FOR IF YOU WERE IN SUCH A PLACE I AM SURE THAT YOU COULD UNDERSTAND HOW IT WOULD TAKE TOLE OF YOU.

SEND ALL DONATION TO:
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C/O CHAIRMAN, ALBERT CALF LOOKING
DEPARTMENT OF JUSTICE
BOX 600
STEILACOOM, WASH 98388

RESPECTFULLY YOURS,

BROTHERHOOD OF AMERICAN INDIANS.

EDITOR SMOKE TALK, NEVA HENSHAW

CORRSP. SECT., HARRINGTON LUNA

*

Dear Sipsis:

As you know, I am the greatest believer in treaties; but I am very sorry to inform you at this time that we do not have any money available to do this. I hope you and the Penobscots understand my situation.

If I did buy this material, this would mean someone else has to do without. Although I want to do it, my better judgment tells me not to at this time.

Hope to keep in touch with you in the near future.

Cordially yours,

John W. Stevens
Commissioner

(Ed. Note: This letter is the reply to the OPEN LETTER TO INDIAN COMMISSIONER written on page 2 of this issue.)

*

(Ed. Note: Send all correspondence to Maine Indian Newsletter P.O. Box 553, Old Town, Me. 04468 Letters from readers are not necessarily the opinion of the Editor. All opinions are welcome.)

MAINE INDIAN COMMISSIONER:

Congratulations & best wishes to John Stevens, named by Governor Kenneth Curtis, as the new Indian Commissioner.

John Stevens was born in 1933 at Peter Dana Point, Indian Township Reservation, Princeton, Maine. After completing two and one half years of high school he joined the Marine Corps and served in Korea. Upon his return from the service, from which he was honorably discharged, he was elected Governor of the Indian Township Passamaquoddy Tribe and has held that position for the past 17 years, being re-elected by popular vote of the Tribe every two years. Before becoming associated with the Tribe's previous Community Action Program he was employed by the Georgia-Pacific Corporation in Woodland, Maine. During this period, from 1966-1969 he served as Chairman of the board of directors of the Passamaquoddy Community Program when it was a delagate agency of the Washington County Regional Action Agency. When he resigned from the Georgia-Pacific Corporation to become executive director of the delegated program, he was a boiler fireman earning apporximately \$10,000 per year and had been elected vice president of his Local of the AFL-CIO. He was executive director of the delegated Community Action Program during 1969, and Co-Director of the current LPA Program. Among his other responsibilities, John Stevens is a member of the State's Indian Education Advisory Committee, the Advisory Board of the Roman Catholic Diocesean Division of Indian Services, an advisor to the Diocese of Portland's Bureau of Human Relations, a representative on the Governor's Task Force of Human Rights, and is a member of the newly-formed New England Regional Commettee of the

National Advisory Commettee on Planning.

Missing Boy
Still Sought

INDIAN ISLAND--Eight days after he was reported missing, 10-year-old Floyd Neptune of Indian Island was still being sought Monday night as a search headed by Island Constable Wayne Mitchell continued.

Mitchell said the Penobscot County Sheriff's Office had stopped dragging the river and was not using divers because of poor visibility under the water. But he and constable Roger Ranco are still checking the banks of the Penobscot River where the boy was believed to have drowned.

Bangor Hydro-Electric Company employees from the Milford plant, Forestry Service personnel and flyers out of DeWitt Field in Old Town are also watching for any sign of the boy, Mitchell said.

Presently there are no new leads on the case, he added, saying that all vacant buildings on the Old Town vicinity have been checked.

(Bangor Daily News Oct. 26, 1971)

WHAT DO WE HAVE
TO BE THANKFUL FOR?

THE UNITED AMERICAN INDIANS OF NEW ENGLAND HAVE DECLARED THANKSGIVING DAY 1971 TO BE A NATIONAL DAY OF MOURNING FOR NATIVE AMERICANS AT PLYMOUTH ROCK, PLYMOUTH, MASSACHUSETTS.

For More Information Call or Write: TALL OAK, P.O. Box 154, Charlestown, Rhode Island 02813 401-364-8859 ; Frank James-617-945 0618 ; Phillip Young-617-266-1649

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