

T I I I E

NOV 20 1971

A R O O S T O O K

I N D I A N

Vol. # 3 No. 11

P. O. Box 223  
Houlton, Maine 04730  
Tel. (207) 532-6452

November 1971

#### UMO GRANTS STATE INDIANS FREE TUITION

GORHAM - Maine Indians no longer will be faced with tuition and fees payments, including room and board charges, as a barrier between them and a University of Maine education. The University's Board of Trustees unanimously passed a resolution Thursday which will waive tuition and University fees, including room and board charges, for "qualified and eligible North American Indians residing in Maine who are accepted for undergraduate, graduate or continuing education study at any campus of the University of Maine." The policy will go into effect the second semester of the present academic year.

Dr. Donald R. McNeil, University Chancellor, hailed the action as being "one of the most forward and far-reaching steps taken in the country to help North American Indians attain higher education." The Chancellor pointed out that this new policy will not only help recent high school graduates attend the University, but will also provide adults with the opportunity to take continuing education courses.

"We do not know how many people will be able to take advantage of this program," Dr. McNeil said. "But we do know of sev-

eral cases where a lack of money simply would not allow interested Indian students to go to college." Maine's Indian population, both on and off-reservation, is approximately 2,500. Of those, approximately 10% have a high school education. "Higher education is only a part of the solution to the problem of Indian education," Dr. McNeil said. However, we do believe the University's program is a good start. Personally, I consider this action to be one of the most gratifying achievements of the University since I became Chancellor." The complete resolution passed by the Board is: Money will be provided for room and board fees, and tuition and University fees will be waived for qualified and eligible North American Indians residing in Maine who are accepted for undergraduate, graduate or continuing education study at any campus of the University of Maine. Academic qualifications and tribal eligibility shall be determined by the individual campus at which application is made. Eligibility is extended to those persons whose names are included on the current tribal census of either the Passamaquoddy or Penobscot tribes of Indians, and those persons who have resided in Maine for at least one year and at least one of whose parents or grandparents were either included on the census of a North American Indian tribe or held a band number of the Maliseet or Micmac tribes. This policy should be reviewed annually in connection with the annual budget review.

(Bangor Daily News, Nov. 19, 1971)

MEMO

call or write:

October 5, 1971

To: Maine Indians

Tall Oak  
P. O. Box 154  
Charlestown, Rhode Island 02813  
Tel. (401) 364-8859

From: Meredith Ring

or:

Subject: College Scholarships

Frank James  
Tel. (617) 945-0613

I have just received notification from New England College, Henniker, New Hampshire that they will be increasing their minority group enrollment.

Phillip Young  
(617) 266-1649

\* \* \*

Henniker College is a small (1200) liberal arts school with majors in English, History, Humanities, Biology, Chemistry, Civil Engineering, Geology, Mathematics, Business, Economics, Education, Political Science and Psychology-Sociology.

POSITION OPEN: Pre-School Curriculum Development Specialist

LOCATION: Dallas American Indian Center  
722 N. Beacon  
Dallas, Texas 75214

It is my understanding that any Indian student accepted would receive free tuition, room, and board. They are also setting up a tutoring program for students who may need extra help.

- REQUIREMENTS:
1. Minimum: Bachelors Degree in Education or related area or experience comparable.
  2. Keen understanding of child development processes.
  3. Must have creative thought regarding child development.
  4. Must be able to work with existing differences and similarities of many different tribes.
  5. Must have a keen understanding of educational methodology.
  6. Must be able to develop, test, and employ a body of study for pre-school Indian children (from many tribes) in an urban setting.
  7. Must be able to work with other Educators as well as Indian parents.
  8. Must be able to work in a staff relationship.

If you think you might be interested let me know and I'll have someone from the college meet with you.

A copy of the school catalogue will be at the school office.

Meredith Ring  
Indian Education  
P. O. Box 291  
Calais, Maine

\* \* \* \* \*

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

(cont'd top of page)

(cont'd next page)

(Position Open - cont'd from previous page)

WANTED: ARTICLES FOR AROOSTOOK INDIAN

SALARY: \$12,000 plus fringe benefits of 10%

INTERESTED AND QUALIFIED PERSONS SEND RESUME TO:

Americans for Indian Opportunity, Inc.  
1820 Jefferson, Place, N.W.  
Washington, D.C. 20036  
Phone: (202) 466-8420

\* \* \* \*

LAWYER FOR AAI

Beginning the week of November 8th, the Association of Aroostook Indians will have a lawyer at the office three days per week on a regular basis. On Mondays and Tuesdays, Bill Simons, of the Indian Legal Services Unit of Pine Tree Legal Assistance, Inc. in Calais will be in. On Fridays, Charlie Peck of Pine Tree Legal Assistance in Presque Isle has offered his services.

On these days, Simons and Peck will see anyone who wishes to get legal aid or needs a lawyer. They will also help the AAI carry out some of our programs. In addition, both men will be available for emergencies every day, either by phone or at their offices at Presque Isle and Calais, Maine.

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.

AGE

Youth is not entirely a time of life -  
it is a state of mind.  
It is not wholly a matter of ripe cheeks,  
red lips or supple knees. It is a  
temper of the will, a quality of the  
imagination, a vigor of the emotions,  
a freshness of the deep springs of  
life.

Nobody grows old by merely living a  
number of years. People grow old  
only by deserting their ideals.  
Whatever your years, there is in every  
being's heart the love of wonder, the  
undaunted challenge of events, the  
unfailing, child-like appetite for  
what's next and the joy of the game  
of life.

You are as young as your faith, as old  
as your doubt; as young as your self-  
confidence, as old as your fear; as  
young as your hope, as old as your  
despair.

Dr. Richard Proctor  
Wake Forest University

The preceding has been reprinted from  
the American Indian Culture Center News-  
letter in Los Angeles, California.

\* \* \* \* \*

LITTLE THOUGHTS

One sad little face appears before you,  
Wide eyes search for trust.  
Guidance they need in all they do,  
True friendship with each smile is a must.

Scorned and pushed aside by society,  
Ignored and hated for what they call sin.  
Blind are those who cannot see  
That feelings count, not the color of skin.

A proud heritage carried on through genera-  
tions  
They hold in their little hands.  
An Indian child is always subject to segre-  
gation.  
Help them learn to get back our lands.

(cont'd top of page)

Little Indian girl standing alone  
Wishing on a star,  
Hoping Someone will bless her humble home,  
And tell her brothers and sisters from afar  
To stand for your rights.  
Think of pride and never the shame.  
Let Love be your guiding light,  
Hold up the Indian name.

Submitted by:  
An Aroostook Indian from the  
Summer Camp.

\* \* \* \* \*

ONCE WE WERE BROTHERS

EDITOR'S NOTE: Once We were  
Brothers is distributed by the Division  
of Indian Services, Human Relations Ser-  
vices, 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 Micmac) 2000  
of whom still live in Maine.

The Great Council Fire

In 1701 the great wars between the  
Iroquois and the Wabanaki came to an end.  
By 1749 the Union of the Great Council  
Fire, which joined together in bonds of  
peace and friendship all the Indian peo-  
ple from the Ohio valley to north of the  
Great Lakes to Nova Scotia and Cape Bret-  
on, was kindled at Montreal. Until the  
last meeting in the 1880's it was attended  
regularly ever three years. The Passama-  
quoddy author, Lewey Mitchell, recorded  
that the laws of the Great Council Fire  
joined all its members symbolically into  
one village, one house and one family.

The purpose of this Indian united  
nations appear very contemporary. Long  
years of continual fighting had brought  
great suffering to the people, especially  
the women and children who were victims  
both of enemy attack and of neglect of

(cont'd next page)

(The Great Council Fire cont'd from previous page)

their men who were off to war. Mitchell quotes the speech of one of the elders who wrote the constitution of the Union in this way: "Now, when we look back at what we did, we see that these trails are bloody; we see how many bad things there were; these bloody tomahawks and bows and arrows - they must be buried forever."

In 1893 the Penobscot author, Joseph Nicola recorded his people's account of the last great battle between the Wabanaki and the Iroquois (which he refers to as the Maygways). The story is particularly appropriate to the age of nuclear brinkmanship: "This battle was a fierce one which lasted all the rest of the day. And when night was fast approaching with no apparent gain on either side, the leaders on both sides being great-warriors got very much excited over the day's work, both got exasperated over its outlook, both at the same moment determined to bring the matters to a close by making one great and last effort, decided to use the spiritual power that was in them, which both had been hesitating to bring to bear upon their fellow-men; knowing that when they use it in that way, it will depart from them forever, therefore hesitated to resort to such work. But things got so far that discretion was no longer a part of valour, both at the same moment, unbeknown to each, stepped in front, gave the earth a violent stamp with the right foot, at the same time throwing his war weapons savagely on the earth. This was done to start an earthquake, and it so happened in this case that the leaders of both of these forces possessed the same power, and by applying it at the same moment caused a severe earthquake to follow, and so severe was it, it not only shook things, but the earth itself parted and swallowed up both forces while they were thus engaged in a deadly conflict; leaving only the two leaders on both sides standing and listening to the screeches made by the men they had been leading; screeches issuing

from under the earth where those poor men are forever shut up. Seeing what they had done, and knowing that by using and abusing the spiritual power in the manner they did, was a sufficient cause for them to lose the art, so they both advanced to each other, shook hands, and made peace over the chasm."

"The two young warriors who escaped the earthquake were made to lead both of the armies to the spot where the two squads had been sunk, and upon reaching the place which had been the battle ground, all was found in much confusion, nothing but the signs of the late eruption of the earth could be seen. But the screeches of the poor creatures that were shut up under the earth could be plainly heard. So plainly were they, that the words they uttered could be understood by those that listened. Their cry is for peace, and nothing but peace. These screeches were so pitiful and susceptible they cause much feeling among all that heard them, the strongest and the hardest heart could resist no longer, but every heart melted and joined in the agreement that this spot shall always be held sacred in the hearts of all the people, and that the peace made over its chasm shall stand forever, and the people shall visit the sacred spot at least once in seven years."

\* \* \* \* \*

#### STATIONED IN VIET NAM

Mr. Anthony Joseph, son of Mr. & Mrs. Frank Joseph of Houlton, Maine is currently stationed in Viet Nam. If anyone wishes to send letters or cards, his address is:

L/Cpl. Anthony Joseph  
D Co. 7th Engk's Bn  
Bridge PLT., 3rd Mar. Div.  
FPO San Francisco, Calif.  
96602

(cont'd top of page)