

MAINE INDIAN

NEWSLETTER

VOLUME 2, NUMBER 5

DECEMBER 1967

LAST CHANCE

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If you are not now receiving the Newsletter, but would like Maine's only state-wide Indian newsletter mailed to you each month, fill out the subscription slip on the last page, in accordance with the above instructions, and mail it NOW to:

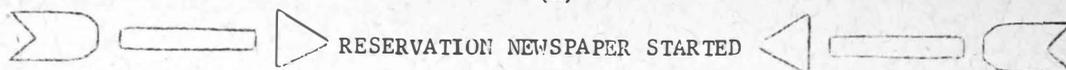
MAINE INDIAN NEWSLETTER

Pine Street

Freeport, Maine 04032

NOTE: Please make sure to include your ZIP Code with your address when mailing in a subscription. We must use the ZIP Codes in order to qualify for our bulk mailing permit..

Since August, 1966, the Newsletter has been distributed free-of-charge to all interested persons, financially supported by a few generous people both within and outside of Maine. Now the Newsletter hopes to become self-supporting through subscriptions from non-Indians, so that Indians may continue to receive each issue free-of-charge. All the labor of typing, mimeographing, assembling and addressing will continue to be donated by interested volunteers. - Editor



PRINCETON - The Wigwam Weekly is the newspaper of the Indian Township Passamaquoddy Reservation, Princeton, Maine. Its objective is to aid this Indian community's development through better communication. The staff of the Wigwam Weekly consists of Indians and the two Indian Township VISTA (Volunteers in Service to America) Volunteers,

Future issues of the Weekly will keep track of the Reservation's latest news events, give editorial space for Indians and interested non-Indians to voice their opinions, feature Indian stories, list job opportunities, give Tribal reports, display Indian art work, and sponsor an exchange column with the Pleasant Point Passamaquoddy Reservation, Perry, Maine.

In order to cover printing and mailing expenses, Wigwam Weekly readers living off the Reservation are being asked to buy a subscription to the newspaper. All Indian families on the Reservation receive free copies that are distributed by the Indian Community Action Program.

Therefore, if you are interested in receiving the Wigwam Weekly each week and keeping up with the latest news from this Passamaquoddy Indian Reservation, please send your name and address (remember the ZIP Code) and subscription fee as follows:

	<u>WIGWAM WEEKLY</u>	
One (1) month - 4 Issues	Box 212	Three (3) months - 12 issues
35¢	Princeton, Maine 04668	\$1.00

The 3rd issue of the Weekly, dated December 19th, carried stories on "NAACP Seeking More Voice for Indians in State Legislature;" a Community Action Program report by CAP Aide Morris Brooks; advertisements for Reservation dress-making and baking; announcements of Christmas movies, a community and a children's party; a "Spotlight" feature on George Wiseman, freshman at St. Francis College in Biddeford; and a report on the newly-formed Indian Township Passamaquoddy Boy Scout Troop.

TOO LATE TO CLASSIFY

- James Schoenthaler, former assistant coordinator for the State's Office of Economic Opportunity (OEO) and State Manpower Coordinator, under OEO, was sworn in on December 27th as Chairman (and Commissioner) of the Maine Employment Security Commission. A frequent visitor to the 3 Reservations in connection with the Tribes' OEO and VISTA programs; as a member of Governor Curtis' Indian Community Assistance Committee; and most recently with Mr. Orval Packard, Indian Advisor to the U. S. Dept. of Labor in Washington; Mr. Schoenthaler will be able to be of continuing service to the Indians of Maine in his new capacity.

- Mr. George Stevens, Sr., father of Indian Township Governor John Stevens, was one of those interviewed by Portland Press Herald writer William Langley in a recent "man on the street" series. The November 19th Sunday Telegram quoted Mr. Stevens, a World War I veteran, as believing the U.S. is right to be in Vietnam. "If we give our word to someone, we should keep it," he said. "And I think our government is concerned about Communist expansion."

- On December 27th, Governor Curtis and the Executive Council approved a loan of \$5,000 from the state's Construction Reserve Fund to the Dept. of Indian Affairs to pay for preliminary engineering and design work for water and sewerage facilities at Pleasant Point and Indian Township. This preliminary work will make up a major portion of the Reservation Housing Authorities' application for funds from the Economic Development Administration. Once the sewage and water projects are funded, the design cost will be repaid from combined state and federal funds for which the Authorities are applying.

Detroit Man, continued from page 12)
manslaughter.

The judge said that he was sorry for Tompkins as for anyone he had ever sentenced. Judge Archibald apparently was impressed with Tompkins' art talent and asked him how he had acquired his talent.

Tompkins said he had picked it up on his own but that he read books on Michelangelo and Rembrandt.

At a preliminary hearing in district court at Presque Isle Oct. 10, testimony disclosed that Ann Tompkins was beaten to death after a vanilla-drinking bout Oct. 2 in Blaine.

EDITORIALS

THE MAINE INDIAN NEWSLETTER

EDITOR EUGENIA (THOMAS) THOMPSON
(Penobscot)

The Maine Indian Newsletter is Maine's only state-wide Indian newsletter, and including this issue has been free of charge. (Be sure and read this month's cover page to ensure your receiving the January issue.)

News and stories may be submitted to the Newsletter for publication at the following address:

Pine Street
Freeport, Maine, 04032
(Telephone: 865-4253)

Letters to the Editor are welcome but must conform to the rules required by every newspaper. They must bear the writer's correct name and address although pen names are permitted at the discretion of the Editor. All letters must be signed though names will be withheld from publication on request. Preference will be given to letters not over 350 words in length. Letters are subject to condensation or editing when space limitations require and to correction of grammar or obvious errors.

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At a recent meeting with a State Senator the subject of the Princeton Strip arose. The comment was made that "that was no place for anyone to be living anyway." Most anyone seeing the Strip for the first time would probably agree.

However there is nearby reservation land which allows a little more space between the highway and the lake which would make a beautiful place to put up homes, if the Indians could be allowed to use a little of their land.

Slums are presently being torn down in Portland and no one has suggested that these people move to some other part of the state because they will find living conditions better there; likewise, I see no reason why Princeton Strip Indians should move away from the area they choose to make their home in.

Complete assimilation would solve one problem, but isn't this asking just a little too much of these people, when so many of us take it for granted that we can live where we please?

LETTERS

Dear Editor:

I would like to receive the Maine Indian Newsletter, and would you send one to Mr. Joseph H. Nicholas, . . . and S.F.C. Francis J. Nicholas, . . . who has 4 more months in Vietnam. . . . We just came back from Maine. My brother, Joseph L. Bassett passed away Nov. 25th, 1967. We all went to the funeral.

Yours truly,
Margaret A. Nicholas
Spring Lake, N.C.

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Dear Mrs. Thompson;

Mr. Edward Hinkley spoke here last night on the subject of Maine Indians. He left with us a copy of your "Maine Indian News Letter" and told of your hope of delivering it free to all the Indians by means of \$200 subscriptions.

I enclose a check for ten dollars. Will you send it regularly to me at the above address, please? I'd also like a subscription for our Southwest Harbor Library where it will be put in a conspicuous place to catch any interested eye.

The remaining six dollars can help on your expenses any way you choose. There is a writer that you might want to send a copy to sometime; do you know Frank Waters' books? His last one was a novel out before that he did one on the Hopi culture and religion. I believe he lives in Taos, N.M. Or you could write him in care of Sage Books, Denver, Colorado.

I look forward to reading your Newsletter. . . .

Very truly yours,
Mary Coates
Southwest Harbor, Maine

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Dear Mrs. Thompson:

My husband has been away from the reservation many years and so he certainly enjoys receiving your Newsletter. We try to get back there about every five years, so I know some of the people you write about also.

. . . Thank you for the Newsletter.

Mr. & Mrs. James B. Banks
Torrance, Cal.

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Dear Editor,

Some time ago I received the Maine Indian Newsletter, as requested. Viz. the issues May and June, but I'm afraid not thereafter. Please keep sending the Newsletter. If you charge subscription, please tell!

I'd like to see a better future for all Indians; You are on the move!

Yours sincerely,
Dick Gevers,
Rotterdam, The Netherlands.

(Continued on page 5)

(LETTERS, Cont'd from page 4)

(Editor's note: The issues which you did not receive will be forwarded to you. Thank you for notifying me.)

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Dear Mrs. Thompson:

At a recent meeting of our group we were privileged to hear Mr. Edward Hinckley speak on Indian Affairs in Maine.

He left with us a copy of your Maine Indian Newsletter, which we find most interesting.

We hope this small contribution will help to cover some of your publishing costs.

Sincerely yours,
Mildred L. Campbell
Women's Fellowship
Unitarian - Universalist Church
Nashua, New Hampshire.

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Dear Mrs. Thompson:

For sometime now I have been enjoying the Maine Indian Newsletter and have wanted to congratulate on your fine job.

Enclosed is a check for a subscription for the coming year.

About 1950 I began to clip and keep all newspaper articles that I could find concerning Maine Indians. Even after I left Maine some friends continued to send me articles so I was able to keep abreast of events concerning the Maine Indian. However, during the past few years I have not been able to keep as close contact with my many Maine friends as I would like, and I have not been getting all news items. I believe that these clippings will be of historical importance for anyone wishing to do research on Maine Indians in future years. I have included obituaries for their value in genealogy. I would appreciate it if you or perhaps any readers would take the time to send clippings to me.

I also have in my files what I believe to be complete treaties made between Penobscots and England, the Colony of Massachusetts and the State of Maine. In 1954 or 5 the State of Maine offered to publish them if I would give them to the State. I felt that I had put in a good deal of time and money in tracing them down, copying them, etc, and refused to give them to the State. However, I have always said that I would make these documents available to the Indians any time they thought that they might need them. My files include the first land deed between Maine Indian and nonIndian settler and some court cases dealing with Maine Indians.

I have enclosed an article from the Natertown Times that I thought would interest you. (See article on page 11. -Ed.)

One of your issues contained an article about the Indian tribal governors making a visit to an Iroquois reserve. At the Kinzua Dam project where the new homes were constructed, an article recently published by New York State says that the Indians who moved into the new houses had never been as sick as they were at winter- colds and sore throats due to the dry condition of the hot air heating and generally air tight construction.

Did you know that Ben Franklin offered the Iroquois to
(Continued on page 6)

(LETTERS Cont'd from page 5)

take some of their young men and train them in the white schools? I don't recall the exact wording but the reply was to this effect: We will take an equal number of your boys and train them to be MEN. Needless to say this early attempt at exchange students fell through.

Before I close I would like to leave you with one idea for thought. For a number of years now I have been trying to think of ways for Indians and nonIndians to begin to understand one another better. It wasn't too many years ago that a friend of mine who lived in Milford but was broadminded enough to allow his children to play with Indian children had a couple youngsters in the house one day. The visiting neighbor from across the river pointed toward his house and said, "People live here, Indians live there." This little Penobscot about 6 already felt that there was a decided difference between the people on the Penobscot Reserve and those on the otherside of the water.

The first Thanksgiving was a time when Indians and non-Indians feasted together and the relationship between the two was good. Several times I have suggested that I thought it would be nice to have a similar type of celebration. The experts here in New York say it won't work. Are they ri ht?

For along time I've remembered a youngster from Peter Dana's Point who never got enough to eat. One day shortly before Thanksgiving he asked me if I could give him a turkey. Times were not the best for me then and I didn't think that I could do it, but it is something that I have always wished I could have done, not only for him but for all the reserve Indians in Maine. Guess I'm just an idealistic dreamer.

Sincerely yours,
Nicholas Smith
Plattsburgh, New York

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(Editor's note: The Newsletter receives several letters each month requesting news clippings and general information regarding the Indians in Maine and the North East. Usually my answer is limited to a Newsletter or a fact sheet on Maine Indians and occasionally by a letter. I would like to do more but it is due to lack of time, and nothing else that any answer to these letters are so brief. You see, I work full time and my husband and I have two young children to whom we devote all the time we can, in addition to the Newsletter.)

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Mr. and Mrs. Thompson:

In the Bath-Brunswick Times-Record of Nov. 14, I read of the Maine Indian Newsletter. If there is a lot of reading about the Maine Indians I would be very much interested in subscribing. Could you tell me more about it.

I live in Bath, Maine, . . . but come to Pa. for the winter with my Daughter who has a home at this address.

Are there any good books published about Old Town and reservation?

Sincerely,
Harriet F. Dennison,
Harrisburg, Pa.

(Cont'd on page 7)

Letters, Continued from page 6)

(Editor's note: There are several books in print about the Penobscot Indians. Some of their factual information is subject to questioning, but generally they are good in that they give the reader a general idea of how the Penobscot lived in the past and how he has adjusted to the encroachment of the nonIndian. Among other places these books are available at the Maine State Library in Augusta, Maine and at the Maine Historical Society, 485 Congress Street, Portland, Maine.

Old John Neptune and Other Maine Indian Shamans, by Fannie Hardy Eckstorm. The Southworth-Anthoensen Press (1945).

Maine Indians In History And Legends, by the Maine Writers Research Club, Severn-Wylie-Jewett Company, Portland, Maine (1952).

Penobscot Man, Frank G. Speck, University of Pennsylvania Press, Philadelphia (1940).

Indians - Maine, a scrapbook Collection of Newspaper Clippings from 1911 to 1935 found at the Maine Historical Society.

Collections, Maine Historical Society, volume upon volume full of information on the Penobscot, Passamaquoddy and the several other Indian tribes that used to live in Maine, which were eventually wiped out or driven to Canada.

I could go on, but this should suffice until next month.)

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Dear Editor,

The letter from Mrs. Sylvia Thompson regarding Project Enable (August-September, 1967, issue) was definitely an enlightening one.

In the past I have sometimes questioned the feasibility of such programs as Project Enable which employed Mrs. Thompson as "Social Aide". It often seems once the person has been employed and has received training, has received financial and emotional benefits from this employment, that the project ceases to exist by not being re-funded. I questioned the wisdom of such projects as they so often seem to lift one up just to be followed by letting him down. However, as I read and re-read Mrs. Thompson's statement of her feelings about the program, I can see that she has grown as a person, has learned that all kinds of people want to listen to her, that she has become even closer to her children, and, perhaps most important of all, she has realized that "an Indian has just as much right in this world as anyone else."

This letter brought home to me, personally, that if one individual can find the way to a better and more satisfying life from involvement in such a program as this, then there must be others. The project, therefore, has accomplished a tremendously worthwhile goal, even if not refunded, and that is the realization of the basic worth and dignity of the individual.

Thank you Mrs. Sylvia Thompson, for your letter, and thank you, Maine Indian Newsletter, for reprinting it.

Most sincerely,
(Mrs.) Anne D. Loth
Freeport, Maine

Re: Maine Indian Day, September 21st

Helen Caldwell Cushman, who has contributed material on several occasions to the Newsletter is now the Editor and Feature Writer for the Livermore Falls Advertiser, Livermore-Falls, Maine. The following are two editorials written by Mrs. Cushman and appearing in the Advertiser. The Newsletter congratulates Mrs. Cushman on her promotion and thanks her for sending the editorials to us. We are grateful for her continuing interest in the Indians of Maine.

American Indian Day

(By Helen Caldwell Cushman)

Last week while studying forth coming holidays, we noted that in many states, American Indian Day was observed. We thought it was a fine idea and wrote to Governor Kenneth Curtis suggesting that he proclaim such a day in Maine. We were delighted that he had already taken notice of the day, and has proclaimed September 21 as American Indian Day in the State of Maine.

We hope that our citizens will mark the day by remembering all that we owe the American Indians. Governor Curtis' letter and proclamation follows:

September 8, 1967

Dear Mrs. Cushman:

Thank you very much for your letter of September 7 in which you make reference to my proclaiming American Indian Day in the State of Maine.

I am pleased to inform you that on a recent visit to my office by the three governors of the various Indian tribes in Maine, it was decided to proclaim September 21 as Maine Indian Day in the State of Maine, and a copy of this proclamation is enclosed for your consideration.

I agree with your comments concerning the Indians, and I felt that this was a small way in which we could officially honor them and make them feel a part of the State of Maine.

Your interest in this matter is greatly appreciated.

Sincerely,
Kenneth M. Curtis
Governor

(The PROCLAMATION followed but will not be reprinted since it was included in the August-September issue of the Newsletter. -Ed.)

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Following is Mrs. Cushman's second editorial re: American Indian Day:

September 21 is American Indian Day. It has been so proclaimed by Governor Kenneth Curtis. It is a day when we should all pause to reflect on our great debt to the first Americans. The land and all its wealth was theirs. We took it from them. In many cases we have shamefully abrogated our treaties made with the Indians. They have been in all truth our second class citizens. They are the only native Americans.

(Continued on page 9)

(Continued from page 8)

Our knowledge of the woods we obtained from our Indians. Our love of the lakes and streams, our ability to paddle canoes came from our Indians. Without their help and skill, our first colonists would never have survived those first terrible winters. From them we not only learned what to plant, but how to plant it. Our fondness for camping, our love of the out of doors, our determination to preserve our wilderness are all a precious heritage left to us by our Indians.

Let us pause this day to honor them, and to make sure that at long last they will begin to be treated as they so well deserve.

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(The following was mailed to Don Gellers, an attorney in Eastport, who saw merit in the article and forwarded it on to the Newsletter. The Newsletter sends thanks to both Mrs. Simmons, for writing the article, and to Don, for sending it along to us.)

Our American Indian

The American Indian should be recognized as an important cultural part of our American heritage, filling a niche in the true pattern of our natural existence. God is no discriminator of persons because of color of skin and, as He is the creator of mankind, when we discriminate, we are opposing His pattern of creation.

Maybe some things are not designated for us to know, such as why it is that one man is white and another man a different color, perhaps yellow, black or brown. But basically, all are created from the elements of the earth. Why should a pigmentation of skin cause so much trouble and injustice?

If we care to observe and meditate on the American Indian we can find a lot of skill and talent that he possesses which proves nature doesn't discriminate when she bestows gifts upon mankind.

When one thinks of little children we know that God loves all of them. Who can turn away with reproach at an Indian baby? In His eyes they are all just as loveable and precious, equally.

The Indian people deserve good homes, sanitation, and a chance to learn, as well as the right to hold on to their tribal customs and traditions. Why is it any different from our American Italian or Greek families, who are, as a whole, good loyal Americans? They observe their own traditions and ways of living. Isn't this what America is supposed to stand for? Freedom for all and democracy?

The Indian is a human being and should have a right to uphold his dignity just as a white man does. Men may be different in certain ways, yet all are brothers.

They say that one rotten apple will spoil the barrel. Discrimination against a race of people is rotteness; in a man's mind. If we examine white people we shall find all kinds of flaws and failings, including maybe, worst of all, the desire to set themselves up over other races.

How many Indians blamed for drinking, and a slack way of

(Continued on page 10)

(Our American Indian, continued from page 9)
existence are doing any worse than so many of our white people? Look at our slum areas. How many white drunkards do we find?

You must not care what your neighbor thinks of you if you uphold what is right. This means not speaking with a forked tongue, spewing out the false doctrine of racial inequality just to be agreeable. Either you are for fair treatment for our American Indians or you are not. Which are you for?

Universal peace for mankind calls for cooperation. A true recognition of our Indian people as a whole would be a step toward better relations in our own country. This is only one step on that long road toward "Peace on Earth" but that long journey, like every journey begins with a single step. He hasn't forgotten any of His creations and we can't afford to, because the change for peace among men is slipping away from us.

Gloria Matthews Caron Simmons
Rockland, Maine

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PASSAMAQUODDY NEWS - Morris Brooks (Peter Dana Point, Indian Township)

High School Equivalency Tests

High School Equivalency Tests were held on December 8th, and 9th at Machias, Maine. (The Newsletter was told that the five dollar fee would most likely be paid by the Department of Indian Affairs.) Mr. Ross, the superintendent of schools was planning to look into the matter to see if the tests could be given at Peter Dana Point. This would depend on how many people would be taking the tests from the Point. This would benefit everyone who takes the tests especially the younger people who someday might go down country to look for work. It'll make a lot of difference if a person has a certificate in his or her hand when applying for a job.

Parish Hall To Be Built At Dana Point.

A meeting was held at Peter Dana Point two weeks ago (This item was received the first of December.) -Ed) to set the date on when the construction should begin on the new Parish Hall. It was unanimously agreed that it was too late in the season, so the work will be started in the spring.

That will mean jobs for anyone who wants to work.

Those attending were Rev. Coleman O'Toole, Rev. Romeo St. Pierre, Governor John Stevens (Passamaquoddy, Indian Township), and members of his Council, the Church Council, and Mr. Pelletier, a member of the Bishop's Administration.

An application for a license to hold beano games at the Point was also signed by the Governor and Council. The first beano game was held last saturday and the proceeds came to a little over sixty dollars which will go to the Church. We hope to double that amount this week-end.

(Continued on page 11)

(Fassamaquoddy News - Morris Brooks)
Continued from page 10

Dana Point School Children Take Bus Trip

Children at the Dana Point School took a holiday trip to Bangor, Maine on December 16 with the help of Gene Stevens who volunteered to take them down in the school bus.

The children were met by the students from John Bapst High School who escorted them around the city.

They visited Freese's department store where they met Santa Claus. Box lunches were prepared for the thirty-seven children. The children were in Bangor all day. This trip provided the first visit to Bangor for most of the children.

I want to thank the people who were so generous when Mary went around the Strip and when I did likewise at the Point. Every one was more than willing to help the Sisters set this up. I also want to thank the Sisters and the Students from John Bapst for making this possible. A collection for the childrens trip brought in well over 70 dollars from the Strip and Peter Dana Point.

High School Equivalency Tests

Martha Newell, Mary Ellen Sockabesin, Walter Gabriel and Richard Dana are taking high school equivalency tests in Machias, Maine, this, the last day of the tests.

The results will not be known until two weeks, after they get in touch with the Department of Education in Augusta. Good luck to them!

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THE OLD INDIAN IS AT IT AGAIN - PREDICTS BITTER WINTER WEATHER.

(From the Watertown Daily Times, Watertown, New York.)

An old Indian sees the muskrat sign and says eastern Ontario is in for one of the severest winters in many years.

Abraham Jocko, who at 86 is oldest resident of the Cornwall island reserve, says the thickness of muskrat hides trapped by Indians on the reserve tell him winter will be "long and very cold."

He predicts snow eight feet deep.

And he says it will not warm up until next July.

Mr. Jocko's forecast are also based on the height of the corn, grown by Indians along the St. Lawrence.

Besides the corn and the muskrat, he keeps an eye on the "night moon."

Last year Mr Jocko took a look at his corn and said snow "as deep as two tall horses" would fall.

Total snowfall for eastern Ontario last winter was 97.4 inches, more than a foot above normal.

His general forecast for the winter is bitterly cold weather beginning early November with snow beginning anytime now and becoming heavier through December and January. It will keep coming until April, according to the corn, the muskrat, the night moon and Abraham Jocko.

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THANK YOU

The Portland Zonta Club found allocations of purchasing three sewing machines for the Passamaquoddy Indian Reservations. I also am Passamaquoddy Indian Community Action Aide at Pleasant Point and I want to say thank you very much for helping me and the Community to get these machines, if by any chance the Members of the Portland Zonta Club should be reading this thank you note. All I can say is thank you so much for your help.

Also, We would like to thank Ed Hinckley's mother for sending the sewing material and to Ed Hinckley for them forwarding it to Passamaquoddy Indian Reservation.

Sincerely,
Elizabeth M. Stanley
Community Action Aide
Pleasant Point Reservation
Perry, Maine.

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Trying test cases is rapidly becoming one of the most popular forms of recreation in legal services programs, and Fine Tree Legal Assistance is no exception. Spokesmen for Fine Tree, Maine's statewide program to provide lawyers for the poor, announced recently the commencement of a concerted drive to challenge present law on a number of points.

Read more about this drive in January's Newsletter.

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A Government consultant plans a new course for American Indian pupils, called "Acculturational Psychology," or "How to Be a Modern Indian"; it seeks to instill more racial pride. . . . (From the Wall Street Journal, p. 1, 11/10/67; submitted to the Newsletter by George La Porte)

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Last month the Newsletter was extra thick; and if all the articles already on hand were included the same would be true this month. Nevertheless, send in your news and articles and we will try to include them all in January.

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In November the Community Church of New York, 40 E. 35th St., had a chance to see slides of the Passamaquoddy reservation and to hear a talk about the Passamaquoddy Indians. Next month read your Newsletter for a few impressions of the program by some of those present..

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DETROIT MAN GETS 8½ TO 20 YEARS FOR SLAYING WIFE.
Houlton, Maine (AP) Richard Alexander Tompkins, 27, of Detroit was sentenced here Thursday to eight and a half to 20 years in Maine State Prison on a reduced charge of manslaughter.

Tompkins, an Indian orphan, had been charged with murder in the death of a 38-year-old blonde woman he had identified as his wife. He pleaded guilty to manslaughter Thursday before Judge James P. Archibald. County Attorney Cecil H. Burleigh, following instructions from attorney General James Erwin, said that he had no objection to a plea of guilty to

(Continued on page 3)

MOON MAIDENS

To become a ballerina it may not be necessary to have Indian blood and come from Oklahoma. But it is amazing that of the few native American ballerinas who have earned international recognition, at least five are Oklahomans and all five part Indian. In Tulsa last week, as the climax of a year-long celebration of its 60th year as a state, Oklahoma saluted its famous dancing daughters, Rosella Hightower, Marjorie Tallchief, Yvonne Chouteau and Moscelyne Larkin, with a ceremonial ballet, "The Four Moons."

Actually, young Cherokee composer Louis Ballard had projected "Five Moons," but the most famous of all American ballerinas, Maria Tallchief, Marjorie's sister, had to remain at home in Chicago tending her papoose. "It would have been wonderful to participate," she says. "At least my sister is there representing the Tallchiefs." But four such illustrious moon maidens were more than enough to transform the vision of ancient tribal glory into graceful, dramatic movements. From their provincial beginnings in the small towns of Oklahoma, these girls branched out to conquer the dance capitals of the world....

Miss Larkin told NEWSWEEK's Philip D. Carter: "For thousands of years Indians have expressed themselves primarily through dance. It was natural for me." Marjorie Tallchief remembers that "it was the custom in our tribe to get together and dance in the roundhouses." And Yvonne Chouteau confesses that "I become so emotionally involved in my variation about the 'Trail of Tears' that my husband was afraid I'd scalp the nearest white man."

In Europe, where Indians have been objects of curiosity since Pocahontas, Maria Tallchief used to be billed as "Princess." Being Indian saved Rosella Hightower from severe embarrassment on a recent China tour. "I was travelling on a French passport when they learned I was American. It was a bad moment. Then I told them I was an Indian, and suddenly I was a victim of American society, a member of a downtrodden race - and treated better than anyone else."

This week, "The Four Moons" goes to Oklahoma City for its last performance and probably the farewell appearances together of Oklahoma's Indian ballerinas. But they are not likely to become a vanishing breed. Among them, the dancers have six children, all whooping it up on the dance path.

(From Newsweek Magazine, 11/5/67)

JOINT HOUSING PROJECT BRINGS NEW
HOMES TO ALASKA TOWN OF HOONAH

The Southeastern Alaska Indian town of Hoonah has received approval for construction of 15 homes on a mutual-help basis.

The loan of \$187,067 was made to the Alaska State Housing Authority (ASHA) by the Department of Housing and Urban Development. The mutual-help housing project provides for cooperative construction of the homes by Hoonah residents. Tenants will pay rent until the loan is retired at which time they will receive title to the homes....

Participants in the program contribute their labor and land. Payments are based on the ability of the people to pay, and 15 to 20 years is required to retire the debt. Tenants also take care of maintenance and utilities.

Hoonah is a town of about 700 people with a fishing economy. Average cost of the homes is estimated at \$12,165.

(From Indian Record, Washington, D.C., November 1967)

DID YOU KNOW THAT

the diamond in the engagement ring which Marine Capt. Charles Robb presented to Lynda Bird Johnson was cut and polished by Indians at the Harry Winston, Inc. plant at Chandler, Arizona?

COLONEL JOHN ALLAN
 by John Francis Sprague
 (Continued from October issue)

There is plenty of evidence that General Washington placed implicit confidence in his conduct and supervision of the Indian affairs on the eastern frontier. It is also apparent that when Colonel Allan united his fortunes with the people of Passamaquoddy and Machias they were in dire distress and exposed to danger from threatened invasion of their settlements by the English from Nova Scotia....

The Governor of Nova Scotia...decided to proceed with armed vessels to Machias for the purpose of capturing it. He applied to Sir George Collier, who was at Halifax with a fleet of several war vessels, for aid, who put to sea with four armed frigates and arrived in Machias Bay August 13, 1777. Machias was however ably defended by the forces under command of Colonel Foster and this attempt proved a failure. In this battle the Indians were loyal and rendered valiant service to the Americans....

One of the greatest troubles that he encountered in keeping the Indians peaceable and loyal was the persistence of inholders and others to sell them intoxicating liquors. White men would also cheat them in trade, steal their furs and commit other depredations, all of which tended to disturb and make more difficult the work in which he was engaged....

The Council at Boston made every effort to conciliate the Indians. A letter to "Ambrose and other Indians under Col. Allan" dated September 15, 1777 addresses them as "Friends and Brethren" and thanks them profusely for their "Valor and good Conduct" in opposing the Enemy in the attack they lately made on the settlements at Machias."

February 25, 1778 in a Council report appears the following:

"A Committee of Both Houses upon the Petition of the Com'ttee of Machias and several Letters from Col'o John Allan, have considered the same; and apprehend that the retaining and securing the Several Tribes of Eastern Indians in the Friendship and Service of the United States is a matter of the utmost importance to the safety and Defence of so Valuable a part of this State as the Eastern Country, and to this end your Committee apprehend that it is absolutely Necessary that the Truck house at Machias should be supplied with Cloth, Corn, Rum & every Kind of stores Necessary for such a Department as the best means to secure the several Tribes of Indians from taking part with the Enemy...."

In his letters and communications to the Indians he invariably addressed them as brothers and his communications breathed a spirit of affection and sympathy.

In a communication to the Council October 8, 1778, he reports that having been so urgently solicited by the Penobscot tribe to visit them that he had acceded to their request and describes the meeting as follows:

"On the 7th Ult'o 4 Canoes & Eight Men arrived, with a Message from the Chiefs, Sachems & Young Men, requesting my immediate attendance, Accordingly on the 11th I set off thro' the Lakes & in five days reached Penobscutt Old Town, where the general part of the Tribe was then assembled.

I immediately Assembled them, & held a Conference, which continued with short Intermission 4 days, - their Complaints were Great, & Many produced Several Instances wherein they were Treated very ill. I will Just Mention what they said in the first Speech After my Arrival."

(Continued from Page 14.)
 SPEECH OF SAGAMORE ORONO, TO COLONEL ALLAN

(Orono was one of the most noted and renowned Sagamores or Chiefs of the Penobscot Tribe of Indians and from whom the town of Orono in Penobscot County, Maine, derives its name.)

Brother We have met Together and with one Heart & Voice Salute you and Welcome you to our Village - Very Glad & rejoiced to see you in health, hoping that God will Preserve it, - what I speak to you now is the Voice of all the Indians of Penobscutt, In Token of which I Deliver you these Two strings of Wampura.

Brother We are Glad & Thank you for what you said to us Yesterday. Our Complaints are Great & a long Time we wanted to make it Known to some person.

Brother By Repeated Promises from our Brothers of the Massachusetts we had a right to have a Truck House on this River, where we Could go to get what we Wanted, But we find to the Contrary. No more is ever sent for us, but what Two or Three Common Hunters Can take up, & that of the most inferior Sort. If any Larger Quantity is sent us, it must be Disposed to Others than Indians.

Brother Having no governments Truck House you may Easily Conceive the Miserable Situation of Indians. You Know we are not like the White people to Manage our Affairs, particularly when Liquor is in our way, - when we Care not for the Most Valuable Part of our Interest, if we Can Git Run, -

By Which if we Possess ever so great a Property, by our own Conduct we become Miserable.

Brother We was in Hopes when we Acknowledged, ourselves Americans, Owned them as Brothers, that the White People on this River would have Taken some Notice of us, & not Admitted any person whatever to Take Advantage of our Unhappy Disposition. But to our Great Misfortune we find great Numbers of them who Trys all they Can to hurt us, - will not only Cheat us but will Steal from us. This Tribe has Taken last Winter above 2500 Moose Skins, besides a great Quantity of beaver & other Furr, - it is gone from us, & we have not a Sufficiency that will secure our familys till Winter.

You may see Sir what we have, - which we Call upon God as Witness is Truth. Our Men & Women are made Drunk & after they take all from us will Kick us out of Doors.

Brother The English here are of many minds, and we have been Continually Tossed to & fro, with different News. Many Torys are among us, who are often Teling us about the Goodness of the King of England. A great many who Tells us things on Both Sides to git Money, - & we see them willing to Act any way so they gete Money, - & some are Amarians. We Indians are very unhappy, & must Acknowledge by the Behaviour of the White people we Disagree among ourselves & often Times Know not which side to Take, - but all this Time we are Miserable ourselves.

Brother The White People on this River, have Come & Settled Down upon the Lands which was granted us. We have Warned them of, But they say they Dispise 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 & Support their Promise.

Brother You say you have no Authority from the Great Congress
 (Continued on Page 16)

(Continued from Page 15)

respecting us, - only a Military Command from the General Court at Boston. But being glad to See you & Satisfy'd with what has been done with our Brothers the Marisheete Tribe, we Desire & Expect you will be our friend, & tell all these things we mention to that Authority that will hear our Destress & Grant us releaf. Otherwise we must do as well as we Can, - and Trust to that Great God who has hitherto preserved us & pray that his Good Council may be given,- that we may be Directed to Procure Satisfaction for the abuse given our Injured Familys.

Brother we Mind what you say about our being Expiditious, we will delay No Time,- But as we must have many Councils among ourselves, & Wanting to have Much Talk with you,- We Expect you will not think of returning this five Days.

Brother God Bless you,- farewell till we see you again.

(Continued next month)

ED HINCKLEY'S JOB: HELP INDIANS TO BE THEMSELVES
by Mary Plumer

AUGUSTA - After far too many years, it's beginning to look as if Maine's Indians might be able to act like chiefs - at least where their own tribes are concerned.

This is coming about slowly through the Department of Indian Affairs and Commissioner Edward C. Hinckley, who's a firm believer in letting the Indian be an Indian and not trying to make him someone else.

For 300 years, Hinckley says, the Indian has been under pressure to go or do something he doesn't want to do. "It hasn't worked. It's not a humane policy and it's not what we would want."

He thinks it's been kind of a "subconscious feeling" that, maybe, if little were done on the reservations, if they weren't made too attractive, - then maybe the Indians would go somewhere else. They were given this land, Hinckley acknowledges, and guaranteed that this would be their home forever. "Why the hell shouldn't they have flush toilets?"

He looks to the day that a reservation may operate similarly to a town government structure (but not as a town) with a salaried tribal leader as a sort of "town manager type" and a tribal clerk to perform secretarial duties, keep records of council meetings, vital statistics and to be an all-round Indian Friday.

Each tribe elects a tribal governor and council. The governor was paid \$100 a year until the 102nd Legislature, in special session, hiked it to \$300.

"This doesn't even cover the phone bill," says Hinckley, "if they're doing their jobs." The governor, therefore, must work full-time to make a living. "I'd like to see the governor funded for two years like a town manager, to enable him to devote his time fully to managing tribal affairs."

In the meantime, Hinckley pounds away to lay the ground-work for the day the Indians will and can sally forth to manage their own affairs.

And in this short two-year period, Hinckley has laid a lot of ground-work. At the birth of his department, Hinckley, in initial visits to the Penobscot and Passamaquoddy Reservations, found the tribes' greatest concern lay in three areas:

1. Youth opportunities (particularly in education and recreation);
2. Sanitation (in terms of adequate water and sewage systems);
3. Housing

These have been, to date, the major areas of attention.

(Continued on Page 18)

1968 POLITICAL PLATFORMS BEING PREPARED

Colby College President Robert E. L. Strider, Chairman of the 1968 Democratic Platform Committee, has appointed 11 subcommittee chairmen and announced that the committee will hold its first meeting in Augusta on December 4th.

The subcommittees include one for each major section of the platform, in the areas of Education, Natural Resources, State and Local Government, Equal Rights and Administration of Justice, Economic Development, Marine Resources, Health and Welfare, Indian Affairs, Labor, Finances, and National Affairs.

Mr. Clyde Bartlett, Assistant Superintendent of the Portland School system, former State Director of the Office of Economic Opportunity, was named chairman of the Indian Affairs subcommittee.

Eight subcommittees to help formulate the 1968 Maine Republican Platform were appointed November 10th by Senator Kenneth P. MacLeod, R-Brewer, the Platform Committee chairman.

Subcommittees were named in the areas of National Affairs, Mental Health & Corrections and Health & Welfare, Education, Labor & Industry and Agriculture, State Government, Natural Resources and Sea & Shore Fisheries, Economic Development and Transportation, and Drafting and Style.

The Republican Platform Committee plans a series of public hearings early in 1968; the Democratic Platform Committee announced plans for a widely circulated, detailed questionnaire.

GOVERNMENT REORGANIZATION TASK FORCE HEARS TESTIMONY

On December 1st, several state department heads testified in a day-long meeting held by Gov. Curtis' Task Force on Government Reorganization. The hearing was the first of two. The second is scheduled for December 8th, with more department heads to be heard in the morning and a period for public testimony in the afternoon.

The Indian Affairs Commissioner, Edward C. Hinckley, told the Task Force that for nearly 200 years the system of dealing with the Indians has changed very little. White men are appointed by the state as Indian agents - operating somewhat as town managers do in the towns.

A sort of parallel, he said, would be the appointment by the Governor of a town manager for a Maine municipality - provided that the appointee was from a foreign country and was unfamiliar with the town's language or culture.

Hinckley said the reservations should be preserved but the Indians should have a stronger voice in their own affairs and the appointment of the agents with whom they must deal.

"Maine operates on the theory that the Indians are going to disappear," he said. "It isn't going to happen. It hasn't happened in 300 years and it's time to try something else."

(From an Associated Press release, 12/1/67)

PINE RIDGE HOUSING UNATTRACTIVE

The Indian congregate housing development at Pine Ridge (Sioux Reservation) South Dakota has not been at all successful in attracting tenants, although some of its problems seem to be specifically related to the culture and habits of the Indian population it serves. All the units for the elderly at Pine Ridge are congregate-type.

Generally, Indians have been slow to accept apartment-type housing and tend to prefer single-family units with large lots suitable for extensive gardening. Occupancy figures for the Pine Ridge elderly housing project

(Continued on Page 18)

(Continued from Page 17)

fluctuate, rising in the winter when the elderly are more seriously in need of adequate food and shelter, and dropping in the summer when many of the Indians prefer to return to their own shelter facilities which, though inadequate, allow them to have a yard and a garden.

Because of the low interest expressed by the elderly Indians, the congregate project at Pine Ridge has accepted VISTA workers and others as tenants. (From the Journal of Housing, October 1967)

ED HINCKLEY'S JOB....

(Continued from Page 16)

The Tribes applied for and received VISTA workers from the Office of Economic Opportunity. The State Board of Education in 1966, made provisions for one full Indian scholarship each year at each of the five state colleges, four vocational-technical institutes and three schools of practical nursing.

Five Indian tuition scholarships, available at the University of Maine since 1937, are all being utilized for the first time this year.

Additionally, in the line of youth opportunities, the summer volunteer programs conducted on all three reservations during the past summer, under the general supervision of a committee of Indians and others appointed by the Roman Catholic Diocese of Portland, provided a variety of youth activities supplemented by the VISTA workers.

In the areas of housing (and the necessary prerequisites of adequate water and sewage facilities), applications have been submitted to four federal agencies for matching funds for sanitation facilities.

The 103rd Legislature granted each reservation tribal governor and council the power to establish local housing authorities, which will apply for federally-assisted low cost housing programs. The legislature is being asked to provide the required nonfederal funds for these programs.

Hinckley, who has lived and worked with and for the Indians in Utah, Arizona and Nevada since he received a master's of education degree from Harvard University in 1959, happily acknowledges that in the last two years, some "pretty important first steps" have been taken for the Maine Indians.

Future plans include continuing programs aimed at the three problem areas identified by the tribal leaders; a strong determination to improve employment opportunities on the reservations; and, in the area of adult education and training, to improve work patterns in jobs in the surrounding areas.

All questions about the future of the tribes, or their lands and communities, says Hinckley, can only be answered by saying - "It's up to the Indians themselves." He feels that the reservations of the Penobscot and Passamaquoddy Indian tribes will most certainly exist 50 years from now - "if the Indians want them to."

The 32-year-old Readfield resident says his personal experience has been that "the preservation of a piece of homeland, called a reservation, is the single most important thing to every Indian in the country, whether or not he lives on or near it."

It must be remembered, he cautions, that an Indian's feeling towards land is a psychological and religious one - partially expressed by the phrase, "Mother Earth."

(From the Portland Sunday Telegram, 10/29/67)

DID YOU KNOW THAT

forty Indian children on the Penobscot Reservation from the second grade through high school are being tutored in all subjects by members of the University of Maine's Student Action Corps? The SAC project was started last year, with the help of the Penobscot Reservation VISTA workers.

NAVAJO SCHOOL SENDS THREE BOOKS TO PRINTERS

ROUGH ROCK, ARIZ. - Three books for Navajo school children prepared by Rough Rock Demonstration School's curriculum center, have been sent to the printer and three more are ready for printing. Another book is being reviewed by the Tribal Education Committee.

Medicine men and older Navajos have furnished most of the information for these social studies and reading texts, which deal with various aspects of Navajo life, culture and history.

The social studies texts are designed to give Navajo children information on the background of their people, while the reading materials use Navajo children and events in their lives instead of the "Dick and Jane" variety of suburban children found in most reading textbooks....

Ten schools picked by the Tribal Education Committee will use the books. After a year the teachers will evaluate them and recommend ways of improving them.... Several noted historians and anthropologists... have collaborated on the books and after the Education Committee finishes its check, several tribal leaders will look them over.

The three books being printed include two social studies texts (biographies of 14 prominent Navajos and Rough Rock history) and an illustrated book of legends for younger children (Coyote series).

The other completed books are Black Mountain Boy, and Denetsosie, both readers, and another book of legends (Grandfather stories).

(From the Navajo Times, 11/23/67)

HIGH ABOVE 'GANSETT'S WATERS
by Samuel B. Girgus

Indians who travel, live and work together are camping on the towers and catwalks of the Newport Bridge, 400 feet above the waters of Narragansett Bay (Rhode Island). Migrants with money whose forefathers hunted game in an unspoiled America, these Indian ironworkers now follow construction and bridge jobs across the nation.

In Newport they work by day with their own kind, raising and bolting the steel that will complete the 2.2-mile suspension bridge linking Newport with Jamestown. At night they also remain together in a few local bars, where the sounds of loud music and people dancing on wooden floors are broken by an occasional war cry.

While a few are Sioux and Cherokee, most of the Indians are Mohawks from the Caughnawaga Reservation near Montreal. Many of them now have French surnames added to their older tribal names. Others are Irish. And a few believe they are Jewish - perhaps the sons of an enterprising fur trader who married a Mohawk, thereby enabling the woman's family to adopt the name of Jacobs.

Most of the Indians share crowded apartments in downtown Newport with other Indian bridgeworkers. Several stay at the Seamen's Institute on Market Square or at the YMCA on Mary Street.

"Boomers" who work in towns they have never seen before, the Indians are even more isolated from most of the cities in which they work than the usually rootless white ironworker. The Indians believe that they are still a nation within a nation.

"People ask us why we don't participate too much in the civil rights movement," said James Montour, 43, a handsome dark-faced man of medium build. "We can't participate because once we do we're through as a nation."

Mr. Montour, who is called "Chief" by his fellow bridgeworkers because of his maturity and experience, bristled only once - when he was called a Canadian. "We are not Canadians," he said. "We are North Americans. We have

(Continued on Page 22)

(Continued from Page 21)

no borders."...About 30 Indians work as ironworkers for the Bethlehem Steel Corp., which is building the superstructure for the 47.5-million-dollar bridge. They generally work at the most dangerous heights, raising heavy steel beams and bolting the beams into place...

Bob "High Pockets" Matson, a lanky ex-rodeo rider and auctioneer from Wyoming, says he is the only white bridgeworker on (tower) IW. Mr. Matson says the Indians have a natural talent for working at heights. He also says he enjoys working with them because they are competitive and take pride in their work. Two Mohawks, Frank Daibo and Johnny Delormier, also say their work comes naturally. "We're sure-footed," Mr. Diabo says. "We'll go anywhere as long as it's up high and we're connecting iron."

The Indians get good pay for their dangerous work. A skilled ironworker makes about \$5.40 an hour, depending on the location of the job. But they also insist that more is involved in bridge work than good pay. Kenny Jacobs, a deep-voiced Indian, put it this way: "Fifty years from now I can come back to this bridge and say, 'You see that place? That's where I drove the rivets.'" He added: "You can see that all the time when you're moving with guys to other jobs and they show you a building or bridge where they worked once. Guys say that all the time."

The Mohawks interest in bridgebuilding began in 1886, when the Canadian Pacific Railroad cut through the tribe's reservation to build a bridge over the St. Lawrence River. Other companies and the government later built new railroads and highways to Montreal, taking more land from the reservation.

"They went through the seaway and polluted our water and ruined our fishing," Mr. Montour said. "They cut down our trees and we had no more forests left." But many of the Mohawks began working for the railroad. And they stayed with it, encouraging their sons to do the same kind of work.

"I began when I was 13," said Frank Diabo, "when my father told me I could go anywhere up high as long as I didn't take chances..."

(From the Providence (R.I.) Evening Bulletin, 11/24/67)

MISCELLANEOUS NEWS

- The oldest continuously-operated Indian boarding school is in Chemawa, Oregon, 6 miles north of Salem, Ore.

- Mrs. Esselyn Perkins of Ogunquit was guest speaker recently at the Old York Chapter, D.A.R. She spoke on "The Indians and Indian Lore of the State of Maine."

- Eastport Council No 673, Knights of Columbus, recently honored the Sisters of Mercy upon their 102nd anniversary in the state of Maine. Pictured at the festivities (Bangor Daily News, 12/6/67) were Sister Mary Sophia, Sister Mary Beatrice, Sister Elizabeth Mary and Sister Mary Caritas. Also pictured and present were Joseph Nicholas, grand knight, and Pleasant Point Chaplain Bernard Nicknair.

- Steve Gachupin, 25, a runner for the Jemez Indian Pueblo of New Mexico, clocked a record 3:50:05 in winning his second straight 26.8-mile Pikes Peak Marathon, while his brother, Matthew, 16, took the junior title with a time of 2:41:35 for another meet mark. (Sports Illustrated, 10/2/67)

- The Indian Claims Commission granted an award of \$3,500,000 to the Confederated Tribes of the Colville Reservation (Washington) - a compromise settlement on about 2,416,600 acres of Reservation lands taken around 1872 and 1906.

PENOBSCOT BOY DOING WELL AT WEST POINT

The Guidance Department of the Old Town High School reports that Paul Bisulca, a second-year student at the U. S. Military Academy at West Point, finished his freshman year in the top two-thirds of his class. Son of Mrs. Eva Bisulca, of the Penobscot Tribe, Paul's freshman courses included Engineering Fundamentals, English, Environment, Spanish, Mathematics, Military Science and Physical Education. In two of his subjects, he achieved in the top 10% of his 834-man class at the Academy.

INDIAN TOWNSHIP HOUSING AUTHORITY APPOINTED;
ALL THREE AUTHORITIES MEET;
GOVERNOR CURTIS PLANS ADDITIONAL RESERVATION CONSTRUCTION PROJECTS

The Indian Township Tribal Governor and Council on November 12th appointed a 5-man Housing Authority, to complete the formation of the 3 Tribal Housing Authorities in Maine, as authorized by the 103rd Legislature.

Named to posts on the Township's Authority were Rev. Coleman O'Toole, Mrs. Delia Mitchell, Mrs. Pauline Stevens, Mr. George Stevens, Jr., and Mr. Albert Dana. At the group's first meeting on December 6th, Mr. Stevens was elected chairman; Father O'Toole vice chairman; Mrs. Stevens secretary and Mrs. Mitchell treasurer.

On December 11th, 12th and 13th, officials of the Department of Indian Affairs and other state and federal agencies met with representatives of the 3 Housing Authorities to discuss continuing applications for federal funds. These will help construct the necessary water and sewage systems which must accompany planned housing programs on the Reservations.

The December 11th meeting in Orono involved Penobscot Housing Authority Chairman Matthew Sappier, Commissioner Edward Hinckley and Housing Officer Tony Kaliss of the Department of Indian Affairs, and representatives of the Farmers Home Administration and the Old Town Water District.

On December 12th, a meeting at Pleasant Point involved Housing Authority Chairman Eugene Francis; Housing Commissioners David Francis, Andrew Dana and Bernard Nicknair; 4 officials of the Economic Development Administration (including New York - New England Area Director Arthur T. Doyle); 2 representatives of the Farmers Home Administration; an engineer from the State Water Improvement Commission; and the D.I.A. representatives. Pleasant Point Governor Joseph Mitchell, Passamaquoddy Legislative Representative George Francis, and Councilmember Jeanette Moore also attended.

The December 13th meeting at Peter Dana Point brought together the full membership of the Indian Township Passamaquoddy Housing Authority, F.H.A., E.D.A. and D.I.A. representatives; Community Action Program Director Archie LaCoote and Assistant Director Tom Wiseman; Governor John Stevens, Councilmember (and C.A.P. Aide) Morris Brooks, C.A.P. bookkeeper and receptionist Margaret Smith; Councilmember George Stevens, Sr., and other tribal members.

Early reports of Governor Kenneth M. Curtis' tentative list of measures to be presented to the January special session of the 103rd Legislature mention 3 bond issues - one of which is reported to call for additional construction projects on the Indian Reservations of Maine.

At an address at the University of Maine recently, Gov. Curtis was quoted as saying about Maine Indians: The state is trying to help them in every way it can, particularly in the field of sewage facilities and housing.

DID YOU KNOW THAT

Marie Akin, a member of the Penobscot Tribe, dressed up as the Indian saint, Catherine Tekawitha, for a costume party recently held by Freshmen and Sophomores at St. Joseph's Academy, as part of their annual Retreat. Miss Akins' Indian costume was made by her mother, Mrs. Mildred Akin. (PEE, 11/11/67)

A QUESTION ON INDIANS

(The following letter appeared in the Brunswick Times-Record of November 14th. It refers to an article by Peter Cox, which appeared in Times-Record of November 2nd, and was reprinted on Pages 17-18 of the November Newsletter. - Ed.)

To the editor,

I read with great interest the column by Peter Cox, "How Long for Maine's Indians?" I also have read William H. Williamson's articles pertaining to the sorry plight of the Maine Indians. There is a question in my mind, though; are you really concerned about the Maine Indians or are you concerned with Attorney Don Gellers?

Having lived in Washington County until August 26 of this year, and being active in county activities, I think you'll find there is more concerned in this issue than is generally known. You have said, concerning the Indians, "they are kept without effective political voice." That is not true of the Pleasant Point Indians, as I know for a fact that they have a Reservation Democratic Committee and that Francis Sapiel is the chairman of it. He is also one of five members of the Democratic County Committee, and all five of those members (I can give you their names) have just as much right to voice an opinion at a Democratic County Committee meeting as any other member, if they would take the trouble to attend the meetings.

Are you sure that Don Gellers is working for the Indians, or for himself? You must remember that Mr. Gellers is a comparative newcomer to Washington County, and "steam roller tactics" are not the way to win friends and influence people.

I am not speaking of Indians now, or of any natives of Washington County, but there is an adage - "You are judged by the company you keep" - and having seen and met some of the friends who have followed Mr. Gellers to Eastport, I wonder if you would feel right neighborly toward them.

You have said that "to make his (Gov. Curtis') gesture totally hollow, he has the State Police, the accused, undertake the investigation." Do you question the integrity of Gov. Curtis and our State Police?

Gov. Curtis has said pertaining to Don Gellers, I think I am quoting him right, "a controversial figure." Do you not think it would be wise to know more pertinent facts concerning the Indians and Don Gellers before writing articles depicting Mr. Gellers a St. George in shining armor of the underdog? Go to Eastport, get some facts and quote both sides fairly. A mere eye view from Cumberland and Sagadahoc counties does not give you a clear picture.

Helen H. Ross

INDIANS INDICTED BY JURY

MACHIAS - Secret indictments returned by a Washington County grand jury against seven Passamaquoddy Indians involved in a Labor Day week fracas with law enforcement authorities were made public Monday (12/13/67).

Charges against the Indians, three of whom live in Massachusetts, range from assault and battery to interference with an officer and conspiracy. A superior court hearing is scheduled for February.

The seven were indicted secretly a week ago. The state alleges the Indians assaulted State Trooper Arlo Lund of West Pembroke and Indian Constable Robert Newell.

(The) grand jurors were selected from a new jury pool which had been requested by Justice Archibald, following a discovery that the selection of the original grand jurors for the October term was made from a jury pool which did not include qualified voters from either the Peter Dana Point, Princeton, or the Pleasant Point, Perry, voting lists.

(Continued on Page 25)

(Continued from Page 24)

The original jury was disbanded and discharged; a new master jury pool of 300 prospective jurors was formed, including representatives from each of the two Indian reservation voting districts.

Two registered and qualified voters were said to have been selected from each of the two Indian voting lists, in the same manner as other prospective jurors were picked from other municipal voting lists in the county - every 58th voter on the list was chosen.

None of the four voters from the two reservations, however, were placed on the most recent grand jury list as a result of the "out-of-a-hat" method of selecting by the jury commissioners.

Defense Counsel Don C. Gellers, of Eastport, says he can see "no possible reason" for secret indictments and arrests. He said the Indians appeared voluntarily in the past and hadn't been arrested after the first indictments were handed down by the October grand jury. There seems no reason for anyone to assume the Indians wouldn't appear in February to answer the new indictments, Gellers said Saturday (12/16/67).

Assistant Attorney General Daniel Lily, chief prosecutor, told the Telegram no arrests were needed or planned. The clerk of the Washington County Superior Court said that night (12/15/67) that Lily had asked last Monday for arrest warrants to be issued. Mrs. Winnie Taylor, the court clerk, said Lily was asked by Superior Court Judge James P. Archibald if he wanted such warrants. Lily told the judge he did, and Judge Archibald ordered her to issue them.

None of the warrants were served until Friday night (12/15/67), when John Sobobasin and David Homan were arrested at the Pleasant Point Indian Reservation at Perry.

Assistant Attorney General Fred Ward of Machias said Friday night he assumed other arrests will follow. Three of the Indians live in Massachusetts so extradition proceedings will have to be taken if their arrest is planned.

The two Indians who were arrested Friday night were released early Saturday morning on \$2,000 bail.

(Earlier indictments against the seven Indians had been thrown out at the request of the Attorney General's office because the names of Indians weren't included in the list from which juries are selected. - Ed.)

(From the Bangor Daily News, 12/12/67 & 12/19/67; and from an article entitled "Secret Charges Further Confuse Quoddy Indians," by William H. Williamson, Portland Sunday Telegram, 12/17/67)

GOVERNMENTAL ATTITUDES TOWARD INDIANS CHANGING, HINCKLEY SAYS

Maine Indians were the subject of a speech before the Waterville Lions Club Tuesday night (11/28/67) by Maine's Commissioner of Indian Affairs. Edward C. Hinckley first told the group of the basic difference in the handling of Indian affairs in the state as compared with many western states. Maine, he said, has its own Department of Indian Affairs and Indians come under this department. In many other states, Indians come under the Bureau of Indian Affairs of the U. S. Department of the Interior....

The official attitudes of both the state and national governments is finally changing, Hinckley said. From an earlier policy of first trying to eliminate the Indian problem by eliminating the Indian, then trying to kill off their social heritage, government is finally trying to improve the standard of living of the Indian within the framework of his existence as an Indian.

One phase of this, Hinckley said, is an attempt to establish a community organization within the tribes to deal directly with the various federal community development programs. The Passamaquoddy Tribe is presently involved in certain programs sponsored by the U. S. Office of Economic Opportunity.

This is the first year, Hinckley said, that all of the five Indian scholarships at the University of Maine are in use.

(Continued on Page 26)

(Continued from Page 25)

The Penobscot Tribe is generally better off than the Passamaquoddy Tribe, Hinckley said, because of the greater opportunity for employment in the area of the Penobscot Reservation. Most Indians, he said, have a great attachment to the land. They are often unwilling to move to another area to find work. This accounts, in part, he said, for the poorer position of the Passamaquoddy Tribe. Employment opportunities are few and far between in Washington County where their Reservations are located.

Many Passamaquoddy children entering school have little knowledge of English, he continued. Passamaquoddy is in many cases the language of the home. He said that this creates even greater problems than those of children of French descent who speak French at home. French bears at least some relationship to English, Hinckley said, while Passamaquoddy bears none.

The problems the Indian faces are 300 years old, Hinckley said. The poverty and prejudice faced by Indians today was well-documented in the days of the American Revolution.

(From the Waterville Sentinel, 11/29/67)

"THE ENDURING INDIAN"

This is the title of the Department of Indian Affairs' second new general information sheet which consists of an article written by Dr. Nancy Oestreich Lurie, professor of anthropology and chairman of the Department of Anthropology at the University of Wisconsin, in Milwaukee.

Having a particular interest in contemporary Indian affairs, Dr. Lurie's article discusses American Indians in general; the many misconceptions held about them by non-Indians; early relationships with European colonists; the growing "pan-Indian" movement; changing government policies towards Indians; and current movements among Indian leaders throughout the country.

"The Enduring Indian," which first appeared in Natural History Magazine for November 1966, and is reprinted with permission from the author and editor, should be of interest to all those interested in Indian Affairs in general. It is available without charge, on request, from the State Department of Indian Affairs, State House, Augusta, Maine 04330.

MISCELLANEOUS NEWS

- The Boston Sunday Globe of November 19th contained a feature article by Andrea Schermer entitled "The Passamaquoddy's -- Maine's Stepchildren." Illustrated with photos by the author, the article is the result of a visit of several days by Miss Schermer to the Reservations, and her correspondence with various individuals involved in Maine Indian affairs.

- Paula Moulton, of Kennebec, spoke to the Community Church (Unitarian) in New York City on November 12th, for its annual "American Indian Sunday" program. "It is the one church in New York," she said, "that as far as I know involves itself primarily in the problems of Indians." Mr. and Mrs. Moulton were workcamp leaders at Peter Dana Point during the summer of 1966, in a volunteer project sponsored by the Unitarian-Universalist Service Committee.

- "Mr. Hinckley, from the Maine Dept. of Indian Affairs, was the guest speaker in last week's Period X (at Kents Hill School). Mr. Hinckley spoke about various things including the plight of the American Indian. The talk ended with a question and answer period. As a result of his talk, the senior class officers have circulated a petition which will be given to an alumni representative, requesting funds for the tuition of several Indian students at Kents Hill next year."

(From the Kennebec Journal, 12/14/67)

NEW SUBSCRIPTION POLICY

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