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
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THE

AROOSTOOK

INDIAN

Volume #1 No. 11-12  MERRY  
 CHRISTMAS  November-December 1970

The following is a letter which is dated Nov. 20, 1970, we received from Concerned Brothers and Sisters:

We are concerned about the grants you have been getting. What purpose were they used for? How have the members benefited from it?

There have been articles in the paper about how much money the AAI has been granted from foundations and different donations. Why hasn't the treasurer come out with the amounts and where the money has gone?

All we are getting is stechy information. Isn't it the treasurers job to keep books and such, then inform the members of the organization so that the people can participate more in our cause for Indian unity?

Why can't the directors go to the office and check the books and to be sure about what is going on?

When this organization started, we thought that it was an Association for Indians, so what is white man doing in our office? Who appointed him?

In answering the letter received from the "Concerned Brothers and Sisters":

We do encourage all inquiries of Association of Aroostook Indians not only from the Indian people but also from anyone who has an active interest in our Indian cause.

It is the responsibility of all Directors of the Association of Aroostook Indians to see that they are aware of all the decisions made by Association of Aroostook Indians. It is their responsibility to attend meetings and make an all out effort to make their views known at these meetings. Also, it is the responsibility of all members of the Association of Aroostook Indians to take an active part in everything the Association does. For this reason we have our bi-weekly meetings in Presque Isle and in Houlton.

In our grants, we have received \$800 from the Episcopal Church to conduct a population survey of all Indian people in Aroostook County. The suvey was taken this summer by two Indian members of the Association and were paid for their time and milage. The purpose was to get a more accurate picture of the population and living conditions of Indians in Aroostook County Also gathering information concerning the Indian children who are in school.

(cont'd on next page)

We have also received \$500 from the College Entrance Examination Board in New York which will be used to cover the non-federal share of the Title I, HEA grant. This grant will be used to train community leaders and hopefully expand into other programs in housing, youth opportunities, education for all members of the Association.

All these donations have told us that there are people in the state and also in Washington, D. C. who have a definite concern for the Indians in Aroostook County.

We have also received a number of smaller donations from local clubs and organizations. These donations include: The Local Mission Fund, \$100; Houlton Branch of A.A.U.W., \$25; Dead River Company of Bangor, Maine \$25; Patten Woman's Club \$5; Houlton Woman's Club, \$50; District Episcopal Churchwomen of Aroostook County, Caribou, Maine \$25; W.S.C.S. of Houlton Methodist Church, \$25. If the Concerned Brothers and Sisters want to know what happened to the money, come on up to the office and we will be glad to accomodate you.

It was the decision of the members of the Association of Aroostook Indians who were present at a meeting in September to have the white man in our office working as Consultant to the Association.

The Staff of the  
Association of Aroostook  
Indians, Inc.

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This past Thanksgiving Day, I had the opportunity to attend the Thanksgiving Day of mourning for the American Indians at Plymouth Rock in Massachusetts.

There were about 200 Indians taking part in the festivities at Plymouth Rock, and they were here to remind the white people that there were Indians here, when the first Pilgrims landed 350 years ago, and they are still here in 1970. It was also to remind the white people that the Indian's problems started with Columbus when he discovered, by accident the Indians. Also, it was a

day to bring all Indians in North America together.

The festivities started 11:00 A.M. on the base of the statue of Chief Massasoit, the Indian chief who greeted the Pilgrims when they landed at Plymouth Rock. There were many Indians in traditional dress and speeches were made condemning the white man's treatment of all the Indians in North America. It was then the Indian people moved down the steps to Plymouth Rock and buried the Rock in sand, because it symbolizes the start of everything bad for the Indian. The Indian people were all chanting in their native language and there were many white people looking on in amazement. After this, the Indian people boarded the "Mayflower", the replica ship that brought the white people across the ocean. On the "Mayflower", more speeches, then a dummy of the ship's captain was thrown overboard.

It was this time the local police asked the Indian people to leave.

But, the point was made. That there were Indians at Plymouth Rock long before any Pilgrims came.

It seems the attitude of the people reflect on what is read from history books. In the present history books, the Indian is portrayed as something that is inferior, who is savage, cunning, lazy and dirty, who have inferior culture in comparison to the white people. But, the Indian people know different.

The Pilgrim image is pictured as a person who is peaceful, pious churchmen who do no wrong. This image was created by a few Romantic historians in the 19th century. The Truth is the real Pilgrims were angry religious rebels who escaped to America. They were adventuerous people who sought pleasure in hurting their fellow man. The modern name for them would be revolutionaries. To survive that first winter, they actually stole from the Indians the corn which was stored in underground caches. The point is that people do not question the historians of the true picture of what is said. They simply believe in the readings from history books, without considering the true story of what actually happened.

By Tom Battiste

On behalf of the Association of Aroostook Indians, Inc., we would like to extend our appreciation to the Local Mission Fund of the United Methodist Church in Houlton, Maine, for their financial support.

Again, thank you very much.

The Staff of the Association of Aroostook Indians, Inc.

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HAPPY BIRTHDAY!!!

The staff of the AAI would like to extend Happy Birthday wishes to its president, Terry Polchies. Terry is currently in Toronto, Ontario working on his Ford Fellowship grant.

The Staff of the AAI

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INDIAN PUDDING RECIPE

- 1 pint milk (skim or whole)
- 1 egg, well beaten
- 1 cup molasses
- 2 level tablespoons cornmeal
- 1/8 teaspoon salt
- 1/2 teaspoon cinnamon
- 1/2 teaspoon ginger
- 1/2 cup raisins

Scald the milk in double boiler. Mix all the other ingredients and add to scalded milk. Steam in double boiler 1 1/2 to 2 hours. Stir several times the first hour.

Serve with whipped cream or with prepared whips now on the market.

Mary Agnes Paul of Caribou, Maine

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GIVE IT BACK TO THE INDIANS!!!

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"There is one great spirit, the ruler and creator of all things to whom we are responsible.

The soul of man is immortal. We know not whence or whither we go; but of this we are convinced: That upon arrival here, a man's first duty is the attainment of perfect, all-round, four-square manhood; and his second duty is the consecration of that manhood to the service of his people.

When the time comes for you to die, do not weep or wail over the things you have done, or those you have left undone. Rest assured you have done the best you could with the gifts - and the limitations - that were yours. Therefore, sing your death song, and go like a hero going home.

We know not what the next world may hold for us, but of this we are assured: Our condition there will be exactly governed by our record and our behavior here."

Reprinted from AKWESASNE NOTES

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PLEASE SUPPORT THE ASSOCIATION OF AROOSTOOK INDIANS, INC.

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TOGETHER WE STAND--DIVIDED WE FALL.

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THE FOLLOWING IS A PARAGRAPH REPRINTED FROM: "OUR BROTHER'S KEEPER; THE INDIAN IN WHITE AMERICA.

"We shall learn all these devices the White Man has. We shall handle his tools for ourselves. We shall master his machinery, his inventions, his skills, his medicine, his planning; But we'll retain our beauty And still be Indian."

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ONCE WE WERE BROTHERS

Ambrose St. Aubin Bear, Second Chief of the Maliseets  
By Jean Hildebrand and Gregory Buesing

Editor's Note: ONCE WE WERE BROTHERS is distributed by the Division of Indian Services, Human Relations Services, Roman Catholic Diocese of Portland as part of an effort to improve Indian-white relations by telling the true history of the four tribes of the ancient Wabanaki Confederacy (the Passamaquoddies, Penobscots, Maliseets, and Micmacs) 2000 of whom still live in Maine.

From the beginning of the Revolutionary War Ambrose St. Aubin Bear was eager in the American cause. In 1776 he accompanied Col. Jonathan Eddy in his ill-fated attack on Fort Cumberland, Nova Scotia. Several months later, Bear lead a delegation of 15 Micmacs and Maliseets to Boston to negotiate a Treaty of Alliance and Friendship with the colonists of Massachusetts. The Indian delegates swore to do their best to persuade their people to join the American side. Bear declared, "You may depend upon it, that we will not break our words. We would not lie to save our right hands. We will engage in the war for you and we are brothers... We love America. It gives us great concern that you have been so ill used."

In July of 1777 a major trade alliance was made between the Continental Congress and the Maliseets and Passamaquoddies. The provisions of the alliance were later extended to the Penobscot and the Micmacs.

Ambrose St. Aubin Bear was a major proponent of this agreement. While the negotiations were taking place at Bear's home village of Aukpaque (near present day Fredericton, N.B.), the British sailed into the mouth of the St. John River. When the treaty was signed, the British invaded the Maliseet homeland. The Maliseets had to evacuate quickly. 500 Indian men, women, and children joined in the exodus up the St. John and over into Maine. Col. John Allan, the American commander, reported that they fled across the portage at Meductec "some backing their aged parents, others their maimed and decrepid brethren, the old women leading the young children, mothers carrying their infants, together with great loads of baggage."

Despite all their promises, the Americans never managed to launch a counterinvasion into the Maliseet homeland to retake the territory for their Indian brothers. Consequently, after the revolution, they were without a home. Forgotten by the Americans and despised by the loylists, the Maliseets were pushed about from place to place. In 1793 Col. Allan wrote to Samuel Adams in an attempt to get the State of Massachusetts to take a more enlightened attitude towards the Indians who fought with the Americans on the eastern frontier during the Revolutionary War. He testified, "How far these people have complied with their engagements our present possessions, Eastward of Penobscots might be a sufficient proof, as it is acknowledged by all acquainted with that country that their assistance was a principle support in its defence." If any change of policy was enacted, it was quickly forgotten. And the Maliseets were even stripped of their hunting territories in eastern Aroostook County.

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

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On Thanksgiving Day, instead of the traditional Thanksgiving dinner, Indians from all over the country will gather at Plymouth Rock, Mass. to hold a national day of mourning. Here in Aroostook County, Maine we will join them in spirit.

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WHAT IS A HOMEMAKER?

A homemaker is someone who helps others to help themselves. To give hope to the people who are in despair; to give moral support when it is needed; to improve home conditions in family crisis; to help a couple who is in need of a friend when there is sudden illness or in other problems; to help them get on the right path for the benefit of children who are hungry, scared, or ill. Some Mothers are just lonely for someone to talk to and just to have someone listen to their problems. That in itself is a great feeling to know that someone cares. It makes them feel that the world and the people in it are all fellow members of this place that we all have to live in. I, as a Homemaker, really can see how lucky I am that my family is all well and happy.

AROOSTOOK INDIANS IN HOULTON AND SURROUNDING AREA:

I would like to say that if people need help when there is a crisis in the homes, that there is a service available in Houlton called (Homemakers) that is sponsored by the Human Relations Bureau of Caribou. It is a service that is open to anyone. Please call this number: 532-2223, Extension 50.

Submitted by  
Robert Polchies of  
Houlton, Maine

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November 16, 1970

Mr. Terry Polchies, President  
Association of Aroostook Indians  
Box 223  
Houlton, Maine 04730

Dear Mr. Polchies:

As admissions director of the Public School ABC Program at Dartmouth College, I am writing to ask for your assistance in recruiting educationally disadvantaged Indian American

students to attend our program - a summer session, plus two years in a new school environment.

Enclosed is material about the program including a guide for resource workers. If you find that you can serve as a resource worker for us, this guide can be used as a basis for selecting students you feel would benefit from our program.

Also enclosed is a publication which describes the public school ABC program and summarizes the most recent developments in New Hampshire and Vermont. In addition to the program listed in the brochure we have begun six new programs in 1970 and hope to have additional residences ready for the 1971-72 school year.

If you are prepared to identify students for us, please let me know and I will send application forms immediately. We are anxious to begin filling vacancies for the 1971 program which begins in June. I look forward to hearing from you soon. Thank you for your help.

Sincerely,

(Mrs.) Betty I. Fanelli  
Admissions Director

ABC PUBLIC SCHOOL PROGRAM GUIDELINES

BACKGROUND: ABC (A Better Chance) places students from educationally disadvantaged circumstances in residences and public high schools for their final two years of secondary education. Although ABC students have the academic ability and motivation necessary to do competitive college preparatory work, they attend a special transition program at Dartmouth College prior to matriculation at their new school. The summer program assists the ABC student in making the academic and general adjustment to life in a strange school community and a new school.

THE RESOURCE WORKER: ABC asks "resource workers" from all over the country to refer students to the public school program. These workers are individuals who have a special interest in young people from limited educational backgrounds in both urban and rural areas.

(cont'd on next p.)

It would be difficult for the admissions staff to evaluate a student on the basis of his school record alone. Since ABC is especially interested in the personal qualities of the student and in his home and school situation, the most accurate evaluation of an ABC candidate comes from the person in the community - the resource worker - who knows the student in question. It is essential, therefore, that these candidates be students with whom the resource worker has a close personal relationship.

ers, conflicting parental relationships. In short; ABC is seeking students who probably would not become effective citizens and leaders without this kind of program. (3) ABC is looking for students who may very well not "make it" academically if left in their present situation but who are not so alienated or so far behind academically that they would find it impossible to succeed in a competitive public high school. Some applicants are A and B students but are in real danger of seeing that record deteriorate in their present environment. Some applicants are C students whose situations are particularly difficult, but whose attitude toward education is generally positive and constructive. (4) Four of every five students are males. Due to the lack of funds and, in some cases, lack of openings, ABC has to dissappoint a large group of deserving and capable young ladies.

THE STUDENT: It is important for the resource worker to have a clear idea of the kind of student ABC is trying to find. The following information may help you identify prospective candidates: (1) Most ABC candidates should be sophomores in the current academic year or 11th graders who are willing to repeat the 11th grade in a new school if necessary. (2) ABC students have come from families whose total annual income often averages about \$4,000. Many come from family situations which make it difficult to function successfully in the classroom: broken homes, large families living in crowded quart-

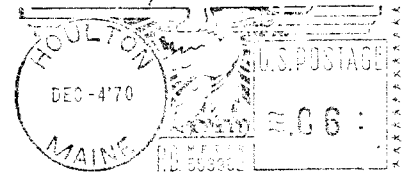
ATTENTION AROOSTOOK INDIAN STUDENTS!!!

If you are interested in participating in this program or know of anyone who would be interested, please contact the Association of Aroostook Indians office at this number: 532-2223 Extension 50 between 1-4 P. M.

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The Association of  
AROOSTOOK INDIANS  
P. O. Box 223  
Houlton, Maine 04730

FICKER  
College  
of the  
Northeast



Mr. Frank Hagan  
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Bangor, Maine