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VOLUME 4, NUMBER 2

MAY 1971

'GREEN CARD' BILL
DISTURBS INDIAN TRIBES

TOBIQUE, N.B. - In what was described as simply a "traditional meeting", Indian chiefs from various tribes which make up the two great Northeast nations, have met at the Maliseet reservation near here to discuss opposing a piece of U.S. legislation which would abolish the green card commuter system.

Sen. Edmund S. Muskie is sponsoring the bill and his office has been contacted by Indian interests, according to Loomis Sappier of the Maliseet Reservation.

Sappier said he had been told by the "executive secretary" at Muskie's office that the legislation would be suspended until further considerations have been made in special regards to the Indians.

In the subsequent meeting at the reservations Saturday and Sunday, the Indian chiefs from the Algonquin and Iroquois nations, which straddle the U.S. Northeast and Canada's maritimes and Quebec from the coast into the Great Lakes region, decided that the Muskie legislation 'poses no immediate threat' to Indian privileges.

Sappier said that the Indian representatives were more helpful of future legislation along the same lines which would curtail the Indians ancient rights to go where he pleases in North America without regard for the international boundaries of white men.

In the Jay Treaty between the U.S. and Canada, it was written that Indians should be free to cross the

border with their personal belongings as they wished.

The reasoning behind the clause was that Indians, as the original citizens of either Canada or the U.S., could not rightfully be made subject to the white man's boundaries, and were to be allowed the boundaries of their own nations.

The Muskie legislation would prohibit aliens from residing in the U.S. for the purpose of working with no intention of becoming a citizen.

The reasoning for the bill is that the current green card system allows thousands of Mexicans and Canadians to live and work in the U.S. thereby increasing unemployment, lowering pay scales and boosting welfare costs.

The bill would further provide economic assistance to border areas where aliens could commute to work while residing in their natural nation.

The Indians, according to Sappier, feared that the Muskie bill would infringe on their long honored rights to come and go as they please. They want the bill held up until special provision has been made for them in line with existing treaties.

(From Bangor Daily News, 6/4/71)
(Ed. Note: See page 15 for further information on this meeting of the North American Traditional Unity Convention, held at Tobique N.B. May 29 to 31st.)

ANOTHER GRIEVANCE

Conference and Treaty of 1717

"The Conference between the English representatives on the one hand and the Kennebec, Penobscot, Ammar-escoggin (Anasagunticook), and the Pegwackit Indian tribes on the other, took place on August 9, 1717 on Arrowsick Island at Goerge Town. The conference itself lasted three days with the final treaty being drawn up and signed on the fourth. The conference is most interesting in that while on the first and second days of the conference the Indians were adamant in their claims to much disputed lands, they completely reversed their position on the third day, giving in to every English demand.

During the first two days of the conference the Indians' spokesman was Wiwurna from the now extinct Kennebec tribe. When Wiwurna welcomed English resettlement on Indian land, the English objected telling the interpreter, "They must not call it their land, for the English have bought it of them and their Ancestors." At this point the English offered to show deeds to prove their claims.

The Indians voiced their objections to the English claims and withdrew to reconsider their position. Upon their return for the afternoon session on this second day, the tribes had reached two important decisions. (1) The Indians were willing to cut off their claim to land "as far as the Mills, and the Coasts to Pemaquid." (2) The Indians all asserted that no land had ever been purchased from the Indians, although some land had been "Alienated" by way of gifts made to the white settlers by the various tribes.

In answer to the first, the English Governor Dummer from Massachusetts Bay, told the interpreter; "Tell them we desire only what is our own, and that we will have. We will not wrong them, but what is our own we will be Masters of." In answer to the second Indian assertion,

of Lands on Kennebeck River, made by Six Indian Sagamores, to Richard Wharton, should be opened and exhibited to them, which was done and partly Read, and Interpreted to them." Wiwurna replied, "As far as the West side of the Kennebeck River I have nothing to say, but am sure nothing has been Sold on the East side." This was unacceptable to the English, and the Governor answered, "I expect their positive Answer and Compliance in this matter, that the English may be quiet in the possession of the Lands they have purchased."

It is thus evident that the Indians were gradually succumbing to English pressure, but not entirely.

Early the next morning the English Man of War was appearing to set sail. Immediately the Indians sent two men on board who "acknowledged the rudeness and ill manners they were guilty of on the previous day, "and asked to continue the conference. The English agreed,

Continued next issue.

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VISIT THE

L O V E - A - R A M A

LAUNDRYMAT

when visiting the Penobscot Reservation at Indian Island near Old Town, Maine.

Maytag Machines - All New Indian Owned and Indian run.

22 Center Street, Indian Island

John Love, Proprietor.

While your clothes are washing and drying, why not visit the nearby Indian gift shops.

EDITORIAL SECTION

THE MAINE INDIAN NEWSLETTER

EDITOR: (Mrs.) Eugenia T. Thompson

THE GREAT SPIRIT

"...The growing season shall be the Red man's season. The gathering season shall be the Black man's season, and the cold season shall be the White man's season. The seasons were divided by the Great Spirit, and because the Red man obeyed the first teaching given unto him, he shall enjoy a pleasant one. And because the Black man did not obey when told to look upon the earth when he first opened his eyes, he shall always wait to follow the bidding of his brother; and because the White man wanted to stay on the land where he first opened his eyes and wanted the Great Spirit to give him all he beheld, the Great Spirit bade him go toward the setting of the sun. The great Spirit saw that the man he had made wanted the whole world, therefore he sent him to chase the sun; when he comes to the great waters he shall make large vessels, so he can chase the sun across the great waters, because he wants all the world; he shall slay his brother because he wants all things; he shall know no one because he wants the power over all the earth. The first born shall slay the next kindred to himself for the want of power and possession. Power and possession shall be so sweet to him, that it will turn his nature to disobedience; even the first woman shall disobey the Great Spirit, and bring death unto mankind, --who shall be sent forth to seek food. He will not heed the sayings and warnings of the Great Spirit but shall continue in the ways that he likes, until the Great Spirit shall be so provoked he will send a great rush of water, and all the bad shall be drowned,--but a few saved, who will continue to live good, and shall increase until they be like the sand of the earth; and shall be able to use all things for their convenience,

and comfort. Great men shall be put to rule, and the rulers shall be many; each ruler will want all the power over the others; this the Great Spirit will call bad, and the Great Spirit will come among them in the form of a man like unto themselves, and will stay among them, and teach them the way he wishes them to live. But their love of power will be so great they will slay the great spirit unto death. The Great Spirit will show them that man hath not the power to destroy him, and he shall arise before the, and shall go up beyond their reach. His teaching to them shall be hard to understand because they did not stop to listen to his words while he taught them. The Great Spirit who is so good, will show them that, revenge is not good, and he will let them occupy the land for the purpose of mending their ways. He will only say to them that He will never come to them again in peace and that they shall not come to Him until they come like little babes. A line shall be drawn between Himself and them--humiliation and obedience only will save them. The sweetness of the earth and love of power will destroy them. Before the day of destruction comes, this man shall have enjoyed all the power and possession he desires, and he shall have tasted the sweetness of the earth. When he sleeps he shall sleep on a bed of flowers scented with roses, he need only reach forth his hand to grasp all things for his comfort; he will draw things for his convenience from the water, from the air, and from deep down in the earth; and the Great Spirit shall be looking on; for this is the time that the man is about to forget the death of the Great Spirit--The man not having repented, is to dig a pit in the water, the air, and the earth wherein he shall fall. After he shall have dug these pits, then the Great Spirit shall show the man His power. He shall shake the earth, because the substance of the water, air, and earth have been drawn out, and used for comfort sake, and all

(continued on page 18.)

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

Dear Sir:

Please send me a copy of "The Life and Traditions of the Red Man" by Joseph Nicola for which I enclose \$3.00. I am happy to see the newspaper back in circulation and am enclosing \$5.00 to help keep it going.

I am also happy to see that we are finally doing something about preserving our language. I am studying it diligently and hope to be able to continue to do so. I am still very interested in life on the Island since I was born there and love the memories I have from there. Please also send me more information on the Credit Union since I think this is also a good idea.

Anxiously waiting to hear from you, I remain,

Mrs. June (Ranco) Lane
Springfield, Mass.

Dear Jean;

Enclosed please find enclosed check for \$6.00. \$3.00 for the monthly subscription of the Indian Newsletter and the other \$3.00 is for the book of The Life and Traditions of The Red Man. Leslie always talked about his grandfather writing this book but never could find it. I hope he remembers some of the context of it. I am also interested in another book "The Indians of the Androscoggin Valley by Charles M. Starbird, Lewiston Journal Printshop 1928. If you can get one I would appreciate it. I am very happy the Maine Indian Newsletter is back in print. Good luck and keep up the good work.

Sincerely,
Mrs. Leslie (Valentine) Ranco
Indian Moccasins Shop
Wells, Maine

Dear Eugenie:

Glad to see you "back in print". Hope this new effort will be successful. Enclosing two checks - \$5.00 for a subscription, and \$3.00 for the book, Life and Traditions... (etc) I feel I have a priority on this book

because I have been looking for it since I read Kenneth Robert's novels many years ago.

About every book up until Vine DeLoria has been authorized by and published by - non-Indians - but c'est l'vive.

P.S. Joseph Nicola would have been my great grandfather.

Yours,
Mary Mahoney (Penobscot)

Dear Mrs. Thompson,

I recently found out that you are now printing another newsletter. Enclosed please find \$3.00 for a subscription. I've really missed receiving the news from home.

Your newsletter is my only link to what's happening on Indian Island. I haven't lived on the reservation since I was a boy.

Furthermore, since my Uncle Jack (Bluejay) and my grandmother died, I seldom visit. (I hope to visit in June.

If there are any "Skeegins" in the hite Mountain area tell them to stop and say hello.

Sincerely,
Ron (Sunny) Ranco
Indian Trail Gifts
North Conway, N.H.

Dear Mrs. Thompson:

Thank you for your recent letter. I am unable to provide you with the information you request. I have taken the liberty of forwarding your letter to Mr. Irving Powless of the Onondaga Tribe in New York. He may be able to assist you.

If I can assist you in some other way, please write again,
Sincerely yours,
Leo W. Vocu, Oglala Sioux
Acting Executive Director
National Congress of American Indians

(Ed. Note: This reply concerns Martin A. Neptune, Penobscot Indian, whose case in court is still waiting for a hearing on failing to report for induction. See MINL, Vol. 4, Number 1 for story.)

(LETTERS...cont.)

Eugenia:

Please send me the monthly Maine Indian Newsletter to the address below. Enclosed is a check for a regular (3.00) subscription and put the balance towards Martin Neptune's court expenses. Best regards to Martin, Ken and wish you success with the Newsletter.

Spotted Eagle
All Indians Coalition
Box 373
NYC, NY 10022

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Dear Miss Thompson:

Your recent letter to the Indian Rights Association has been referred to me as Chairman of the Law Committee.

We deeply regret that we can be of no material assistance. We have limited financial resources, and because we have so many calls upon our Association to assist individual Indians in their scrapes with the criminal law, we have adopted a policy which limits our assistance to tribes or groups, such as our help to the Passamaquoddy in their land claims.

Our Law Committee sees no merit in the legal position taken by Mr. Neptune. He is a citizen, and must be subject to all United States law, whether he approves of it or not. Old Treaties and customs, however venerable, are rendered ineffective by subsequent Acts of Congress. The "Draft Laws" make no exceptions for Penobscot Indians, as such. The Penobscot Indians are not "Federalized" Indians, and thus have no overriding special privileges granted by the Federal Government.

We wish him well, but regret that we are in no position to assist him.

Faithfully yours,

Leo T. Connor
Indian Rights Association
1505 Race Street
Philadelphia, Penn.
19102

(Ed. Note: I would like to refer your Law Committee to Mad Bear's Findings, part of which will be reprinted on page 8 of this month's Newsletter.)

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Brothers & Friends:

Enclosing \$3.00 please send me the Newsletter. And please maybe you can help me. I was brought up to believe I was descended from the Penobscot Tribe but am having trouble trying to trace back. I have got to Stockbridge, Vermont about 1850. I have written the town clerk in that town three times and sent money for the fee but can't get an answer. Any help would be appreciated.

Red Fox
Chief Medicine Man
North American
Indian Club, Inc.

(Ed. Note: I don't know of any work that is being done in the compilation of descendents of Penobscots. The only advice I could give at this time is to check in the census records, which are being maintained at the Department of Indian Affairs, in the State House, Augusta, Maine.)

*

Dear Miss Thompson:

Thank you for your telegram of December 2 urging my support for the action to return the Blue Lake lands in Kit Carson Forest to the Taos Pueblo. I appologize for the delay in my response.

As you probably know by now the action to return these lands succeeded, and the bill was signed into law. I was pleased to be able to lend by support to this amendment, and I was very happy that the Senate vote was favorable.

Thank you for taking the time to let me know of your support and interest. I appreciated being advised.

Sincerely,

Edmund S. Muskie
United States Senato

(Ed. Note: Other Penobscots, The John Sapiels, and the Michael Crawfords also sent telegrams. I hope Sen. Muskie will help whenever we get around to asking for the return of Mount Katadhin.)

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WASHINGTON, D.C. (AIPA). . . American Indians were called the "First environmentalists" at the opening of Earth Week activities here.

"There are no people more sensitive to our natural environment than are Indian People," remarked Rogers C. B. Morton, Secretary of the Interior, to a group of educators from Indian boarding and day schools across the country.

Traditional Indian reverence for nature marked the theme of the five-day meeting of educators for an Indian Environmental Education Workshop at the Bureau of Indian Affairs here and Catoctin Mountain Park, Maryland.

Morton told the group that Indian history, religion and philosophy all reflect a oneness with nature.

He said environmental education in Indian schools is an "exciting beginning" and will provide Indian children with an "opportunity for leadership beyond anything I've seen for a long time."

"This is a forerunner of environmental awareness to children across the country," Morton said.

Miss Silma Victor, Chactaw, recently appointed as Morton's Special Assistant for Indian Affairs, praised the BIA program as a means of directing a new level of environmental consciousness to the country through Indian people.

Louis R. Bruce, Commissioner of Indian Affairs, said the environmental awareness program "is designed to infuse an awareness of the environment into traditional art, mathematics, english, history, and social studies, as well as in the sciences, where it often rests."

Bruce was asked how environmental awareness could be infused in Indian children when they often see their lands indiscriminately destroyed by dam building and superhighway construction.

"We are taking steps to correct that situation," Bruce remarked.

- Thomas Edwards

* * * *

Ed Note: AIPA is the American Indian Press Association.

INDIAN VALUES vs WHITE VALUES

The following is from an article entitled "Indian Values and Attitudes," printed in Smoke Signals, a Newsletter put out by the St. Paul American Indian Center.

INDIAN VALUE SYSTEM

1. present oriented
2. lack of time consciousness
- 3.. giving rather than saving
4. respect for age
5. cooperation rather than competitiveness
6. harmony with nature

NON-INDIAN VALUE SYSTEM

1. future oriented
 2. time conscious
 3. saving
 4. emphasis on youth
 5. competition
 6. conquest over nature
- (Ed note: Some interesting points to ponder.)

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THANKS TO PIC

The MAINE INDIAN NEWSLETTER was run off on the mimeograph machine belonging to the Penobscot Indian Corporation, Inc.

Much thanks to their corporation for their cooperation.

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LIBRARY ENLARGED- Indian Island, The Indian Island Library, housed in the school has been greatly enlarged this summer. Many additional books have been added, both old and new. Adult books as well as children's. Until now only children's books could be found on the shelves but with the addition of many adult books it is hoped that parents and other adults will use the library and take out books which they might like to read.

Anyone having books they wish to donate should contact Sister Celestine, Indian Island School, near Old Town, Maine.

For more details read the next issue of The Maine Indian Newsletter

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'INVISIBLE INDIANS' TO GET HELP

By David Bright, News City Desk

While most Maine people ignore, and others fret over, the plight of Maine Indians, one small group of Indians has been quietly working to improve their plight. They are concerned with the "invisible Indians," those living off Maine's three reservations.

The off-reservations Indians, who make up the majority of the tribal census have found themselves in a unique position. To the white man they are still Indians, but to many of their brothers, they are white. They settle, uncertain, someplace in the middle.

If, like many of the state's population, they cannot find a job or need financial help for another reason, even getting welfare can be a problem. On the reservation there is no problem, as a simple request to the Indian Agent will bring results. But those who have chosen to live off the reservation often run into problems.

Basically, the people who have the money, whether they be municipal welfare directors, the Department of Indian Affairs or the Department of Health and Welfare, find it easy to turn down off-reservation Indians. They don't fit the categories; they belong somewhere else.

"Off-reservation Indians are heirs to all the rights and privileges of reservation Indians, granted to the tribes in place of all the Indian land taken from them," feels Mrs. Phyllis McGrane, herself a Penobscot living off the Indian Island Reservation.

"But unfortunately, many don't know what their rights are, or who to turn to when in need of help. That's what our agency will do, it'll be a clearing house for all off-reservation Indians."

The agency Mrs. McGrane refers to is one she and George Purdy, a Passamaquoddy living in Bangor, have been working on for several months. They have traveled often to Augusta and have worked closely with Governor

Kenneth Curtis and his staff on the project.

As things stand now, the agency will be set up through the Augusta OEO office. Bangor-based, it will provide an office and staff who can provide information and financial assistance to off-reservation Indians to help them get adjusted to the new life they seek when they leave the reservation.

"Indians want an education, job training, and other things white people can get. We'll be able to help them get it. We'll know how to help them apply and we'll be able to get them emergency assistance to pay rent and food bills until they get established," Mrs. McGrane said.

"These are things the state owes them," she said. "We're not going to go around soliciting money from people and organizations. We'll exist to see that off-reservation Indians are provided with the same things the Department of Indian Affairs provides the Indians living on the reservations."

Purdy and Mrs. McGrane feel the Indian Affairs Department plays too heavy on Indian culture and heritage in its handling of Indians.

Culture and heritage don't feed your kids," Mrs. McGrane said. "Indian culture doesn't mean starving and scraping in the dirt for your needs. You don't have to wear feathers to prove you're proud to be an Indian."

The agency is currently waiting final approval and funding, and if all goes well will be in operation by August. There are close to 390 off-reservation Indians in the Bangor area alone who could get immediate aid. Another six to seven hundred Indians in other parts of the state would also be affected.

"Once we get people fed and on their way," Mrs. McGrane said, "may be they'll have time to worry about culture."

(From the Bangor Daily News,
June 1, 1971.)

* * * * *

PAULINE S. SHAY

INDIAN ISLAND, Old Town, Maine
Miss Pauline S. Shay, 78, of Indian Island, died at a Bangor hospital on May 21 following a long illness.

Miss Shay was born at Watch Hill, R.I., Aug. 23, 1892, daughter of Sabbatus and Margaret (Ranco) Shay. She attended schools in Rhode Island, Massachusetts, Old Town, and at Hebron Academy.

She had operated a basket store on Indian Island for many years and had also boarded Indian children and adults.

She was a member of Indian Island Baptist Church and a registered member of the Penobscot Tribe of Indians.

Survivors include one sister, Mrs. Violet Francis, Indian Island; one brother, Leo Shay, Hampton Beach, Va.; several nieces and nephews.

* * * * *

MAD BEAR'S FINDINGS

(Ed. Note: In response to letters that were sent out to interested people who could give advice, and information which would help Martin Neptune case, we received a letter from the Indian Rights Association, which is reprinted on page 5. In order to understand Martin's beliefs portions of these findings are reprinted.)

"2. The old argument that "Indians are citizens of the United States by virtue of the 1924 Citizenship Act, and are thus subject to the draft laws of the United States" is purely nonsense because:

(a.) Forced Citizenship violates International Law.

(b.) Forced Citizenship violates our treaties and the sovereignty of our Indian Nations.

(c.) Forced Citizenship violates Article 6 Section 2 of the United States Constitution which reads: "This constitution and the Laws of the United States, which shall be made in pursuance thereof, and all

treaties made, or which shall be made, under the authority of the United States, shall be the Supreme Law of the land..."

2. (d.) All Indians with treaty living in the so-called territorial limits of the United States strongly and unanimously opposed the passage of this Act, and still openly regard it as illegal!

(e.) QUESTION: If an Indian denounces his so-called citizenship of the United States, and pledges his allegiance to his own respective Indian Nation, is he deported, and if so, to where?

(f.) QUESTION: Can a citizen of the United States have a legal treaty with his own Nation?

(g.) The 1924 Citizenship Act (regarding Indians) referred to Indians, "...within the territorial limits of the United States..."

"3. Sect. 2 of the U.S. Presidential Proclamation 2572, in reference to the draft reads: "...and it shall be the duty of every male citizen of the United States..." and it further states: (In section 3a of the said proclamation) "all persons liable for training and service shall be the following: every male citizen of the United States or person who has declared his intention to become such a citizen..."

(a.) The above would only apply to Indians who had accepted citizenship in the United States by their own will or volition, or had made a "declaration of intent" to become such a citizen!"

5. These findings are not intended to discourage Indians from accepting citizenship in the United States, voluntarily joining the Armed Forces of the United States, or becoming "conscientious objectors", but rather to protect those Indians to whom it applies, in order that they may more fully enjoy their rights and privileges as "treaty-Indians", whose only desire is to live in peace with all mankind."

Mad Bear, Tuscarora Nation,
Iroquois Confederacy

ON RESERVATION INDIANS EXEMPT FROM TAXES

Maine Revised Statues, Title 36, section 654 (1) (c), states: "The polls and estates of the following person are exempt from taxation: The polls and estates of only those Indians who reside on tribal reservations." Furthermore, Title 36, section 501 (1) reads: "Estates shall be construed to mean both real estate and personal property." Most people have always taken this to apply to land which an Indian owns or uses within the reservation. But as a rereading of the statute clearly reveals and as the legal section of the Maine Municipal Association explained in their monthly magazine during the winter of 1968 - '69, this statute also exempts all real and personal property from taxation anywhere in the state of Maine, so long as the Indian owner resides on one of the three Reservations.

If you are an Indian residing on one of the three reservations in Maine, and have erringly paid such a tax, the legislature has provided a method by which you may make a claim for a refund.

Title 36, section 504 provides that a person who has inadvertantly paid such a tax to bring an action against the municipality in the Superior Court, in the same county, "and the person shall recover the sum not raised for a legal object, with 25% interest and oosts, and any damages which he has sustained by reason of mistakes, errors or omissions of such officers."

In actual practice, people who have had such taxes collected wrongfully have been able to obtain a refund. There are court cases which have been favorable on this point as well. One in particular is an old case, Foss vs Whitehouse 94 Me. 491, 48A,109, heard in 1901 in which the Maine Supreme Judical Court held that when a tax collector demanded and received from a tax payer more than was due, and more than appears to be due according to his lists, he must refund the excess to the tax payer, even though he has paid the amonnt into the town treasury.

This does not mean you must not pay the tax in question. If you wish to pay it, you may. On the other hand, if you qualify for the exemption, and feel you can not afford to give your money away, then it appears senseless to do so.

Written by
Kenneth C. Thompson
Attorney at Law

* * * * *

KAIANEREKOWA

The lineal descent of the people of the Five Nations shall run in the female line. Women shall be considered the progenitors of the Nation. They shall own the land, and the soil. Men and women shall follow the status of their mothers.

THE COMMUNICATIONS GAP
 What Life Might Be like
 If There Had Been No Comm-
 unications Gap Between
 Colonist and Indians

By: The Bounding Elk
 Of The Turtle Clan

Once upon a time, Rene' Robert Cavalier, Sieur de La Salle, the now famous French explorer, was a passenger in a Birchbark canoe being paddled westward along the South shore of Lake Michigan by four Abenaki Indians.

It was a pleasant summer day sometime in the early 1600's in a part of the continent claimed by France as New France, later called Canada. Now of course, the area lies within the jurisdiction of the United States of America.

The four Abenaki Indian paddlers were taking LaSalle to the portage between the lake and the Illinois River, a Route which would eventually carry him to his famous discovery of the Mississippi River, and allow him to claim the middle portion of what is now known as "louisiana" in the name of King Louis of France.

Actually, the Indians knew about the place all along, or they could not have taken him there, but they didn't count, so LaSalle discovered it and became famous.

Needless to say, LaSalle didn't talk much Algonquian language, even of the Abenaki dialect. Likewise, his paddlers knew a little french, but not much. The communications gap was real, but they were able to make a go of it for several thousands miles of canoe paddling, which speaks well for their attempt to communicate.

We know, however, that something was lost in translation because we can examine the Abenaki Indian words used above which have come into our language today

and see what they actually mean, and try to imagine how the misunderstanding came about.

While the tale we spin here may be apocryphal, at best, there is a great deal of factual material in it. Only the incidents are devised.

Cast your minds back, if you will, to that pleasant summer day when LaSalle asked the Indian behind him, the owner of the canoe, what he called the vessel in which they were traveling.

Finally getting the message across of what the bearded Frenchman wanted to know, the Abenaki canoe man looked at his old freight canoe, constructed several springtimes earlier, and replied "en-ga'h-nool(my old boat)," which LaSalle dutifully wrote down as he heard it, "c-a-n-o-e."

Now if there truly had been no communications gap, there would have been no need for the question. But if the Indian had truly understood the question and the reason for its being asked, he might have replied differently.

He may have given the standard Algonquian term for canoe, nah-gwe-e-den (my floater) and the whole course of history might have been changed, including the name of the popular line of imported men's after-shave toileteries.

Camps would be staging "Agweeden races" instead of canoe races and the boy scouts would be awarding Agweeden Merit Badges.

Wonder what it would be if the canoe had been brand new?

The Indian would have replied "en-be-e-lool(my new boat)." How would you like to be paddling a "biloe" instead of a "canoe"? It would have happened.

Paddling onward, the group caught sight of the Western Shore of Lake Michigan, which LaSalle, of course had never seen before, and remember, please, that the
 (Continued on page 11.)

(THE COMMUNICATIONS...cont.from p.10)

four Abenaki Indians were from northern New England, called by the French, Acadia, and also claimed by them.

So to the paddlers, that distant shore was a foreign country, even though it was occupied by Algonquins. Not only was it foreign, but because it was not home, it was a place to be held in contempt because of their own national pride.

Now, we must inject an understanding of Algonquian, particularly Abenaki Indian, humor, by saying that it is regularly "smutty". Nothing is so funny to an Indian as a good dirty joke, unless it is playing a good dirty practical joke on some unsuspecting wa'y-nooch (foreigner) who doesn't get the joke.

Our explorer, monsieur de la Salle, excitedly asked the Indian in front of him what he called that land "over yonder."

There can be no doubt that the other Indians nearly split their sides with hilarious laughter as the paddler replied, "mi-j-i-gun"(feces).

Oblivious to the joke played on all subsequent North Americans, particularly on the residents of that great state, LaSalle jotted the word down as he heard it, "m-i-c-h-i-g-a-n." The joke's on us, and it's a joke that survives today among Abenaki Indians (and that's a true fact).

(Continued in June's issue)

* * * * *

THE DAM WATER

"I went down to the dam to ask the dam man if I could have some dam water. The dam man said I couldn't have any dam water, so I said to the dam man, 'You can keep your dam water.' So the dam man kept his dam water."

As told by Adrian Loring and Rodney John Francis (Penobscots).

* * * * *

A PLACE

From the back of my mind there is a place
A place where there is all love no hate
A place that has no cars, roads, cities, industry-pollution
A place where the sun shine never stops
A place where my people, the Indians can live once more without being put on a reservation
A place where we can roam free
A place for you and me.

by
a Penobscot Indian
Denise Mitchell

* * * * *

CENSUS OF THE PENOBSCOT TRIBE OF INDIANS AS COMPILED BY THE TRIBAL COMMITTEE ON FEBRUARY 11, 1971, AT INDIAN ISLAND, MAINE.

Number of persons on the census list of 1971.....	828
Number of births during the year.....	13
Indian women added by marriage..	1
Members not previously reported...	6
Children added by adoption.....	10
Members lost through ineligibility.....	0
Members abandoned by tribe.....	0
Deaths during the year.....	6
Increase in the tribal membership.....	
Number of persons on the list during 1970.....	795
Inactive list.....	126
Absentees.....	0
Reinstated.....	0
Marriages, both parties Indian..	2
Marriages, Indian and White.....	4
Voted that people not reporting for year or longer be put on inactive list and there would be no more absentees on the active list. 30 days residence would be required to be reinstated on the active list.	

I hereby certify that the foregoing Census List is correct as (Continued on page 12.)

(Census...continued from page 11.) reported by the Penobscot Committee of the Penobscot Indians on Thursday, Feb. 11, 1971.

Governor Francis Ranco
Witness to Signature
James H. Murphy, Notary
Public, Commission expires
January 19, 1973

The Penobscot Tribal Committee consisted of the following members that were present on the above date:

Governor Francis Ranco, Lt. Governor Frank Loring, Commissioner of Indian Affairs, James Murphy, Theresa Snell, Pauline Love, Beatrice Phillips, Rita Dana, Francis Mitchell, Nicholas Sapiel, Wilfred Peherson, John Sapiel, Michael Ranco. Three members were not present: Irving Ranco, Glen Lolar, and Daniel Mitchell.

(Ed. note: So once again, we know who's who and who's not...)

* * * * *

(Ed. note: the following advertisement was taken from the Ladies Home Journal, January 1971 issue. For those who like to pretend read on.)

WHOOPEE

Any tiny chief will give a whoop and a hollar over this 6-foot wigwam set. Assembles easily; poles are rubbercapped to protect floors. Includes rubber tomahawk, bow and arrow, headdress, and "peace" paint. Keeps youngsters on the fun path for hours, while you relax. \$3.98 plus 62¢ for postage. Order from Spartan Sales, Yonkers, N.Y.

* * * * *

NOTE

If you wish to continue receiving the Maine Indian Newsletter, send in the subscription blank and your check or money order or cash.

* * * * *

\$200,000,000 FOR NAVAJOS FROM PEABODY COAL MINING

By William H. Kester,

Peabody Coal Co. of St. Louis isn't going to make the Arizona desert exactly bloom, but the \$200,000,000 it will pay the Navajo and Hopi Indians will go a long way.

That is the amount of royalty and wages Peabody expects to pay the two tribes to mine coal on their land for the next 35 years.

The leases with Peabody require it to operate in a safe and workmanlike manner and avoid waste of the land.

They state that Peabody must return Black Mesa to the tribes "in as good condition as received, except for ordinary wear, tear and depletion incident to mining operations. The company's plans have been approved by the Navajo and Hopi councils, the Bureau of Indian Affairs and the U.S. Geological Survey.

Whenever feasible, Peabody plans to divert surface run-off water so the final mining cuts can be used to create lakes, which will serve as reservoirs for cattle and other animals in that arid country

Peabody continues to explore the reservation for additional coal deposits.

(From St. Louis Post Dispatch, January 20, 1971.)

(Ed. note: Peabody Coal Co. ought to take their money and teach the residents of Los Angeles and Phoenix about curbing pollution and preserving nature. It seems that the deadline is near for all of us to regain this basic understanding of our relationship with nature, to stop theiving and start thriving. It is clear that nature is overburdened with useless wastes and could cease support of mankind.

* * * * *

HOW INDIANS HUNT DEER

By Bill Geagan

(Continued from April's issue.)

necks of two does followed by the amazingly long neck of a very curious buck appeared above the tall grass little more than a canoe length away. The buck, a bullet through the throat, was easily mine, and Needahbeh laughed. "You didn't believe me did you?" he said. "It's my own little trick and it will pay off almost every time in the right situations!"

He was right. When used correctly and in ideal situations, his method has brought many deer to my gun.

The behavior of the whitetail is controlled by habit and curiosity almost to the point of stupidity. Like a trickle of water, these deer follow the path of least resistance-generation after generation using the same old trails, crossings, drinking places, and openings through barriers, natural and manmade. And they will go all-out to investigate the unusual.

The Indian is well aware of all this. By taking full advantage of such weaknesses, along with his infinite patience and complete knowledge of the natural environment, he is the most successful of all deer hunters up in the Northeast. The Indian hunts mostly by the old adage that "everything comes to he who waits," but, except during the day-long activity of the rutting season, his vigils are kept only in the early morning and when the day is old. A nocturnal animal, the deer sleeps curled in coniferous thickets between such periods, especially on those days of severe cold, rain, snowstorms, and high winds.

Sylvester Francis said: "There are two strikes on the hunter who tries to catch deer napping-who takes fast and difficult shots at flying flags." And when in Maine's vast Nicasious region one day we came upon two deer, one a badly wounded doe and dying, and later

the swollen carcass of a belly-drilled buck, he said sadly: "This is the cruel and wasteful result of trying to catch a deer!"

Sylvester and all of my other Indian friends agree that "pussy-foot" stalking is pretty much a waste of time and effort. The whitetail, they claim, can easily hear or scent the approach of the most skilled hunter and slip quietly away far ahead of him. And they point out that many times the deer won't make the effort to sneak away, but will lie curled and quiet in the midday bed and let the brush-breaking hunter pass.

Proof of all this was revealed several years ago by a study conducted at the Cusino Wildlife Experimental Station in Michigan, in a highfenced square-mile of mixed forest. Thirty-nine deer-seven bucks, fourteen does, and eighteen fawns-were released there, and six experienced hunters were asked to try to locate them. It required four days of careful searching to see a single buck! During a continuing four-year period with at least thirty-four deer within the fenced mile, the best sighting record by veteran stalkers was fourteen hours to get within "shooting" range of any animal, including fawns and fifty-one hours to locate one buck.

In a similar project in South Dakota, researchers attached a radio transmitter to a buck so that they might follow his movements, and even tied bright-orange streamers through his ear tags to help the hunters see him. The experimental buck was then released in the Slim Buttes area. Five seasoned hunters failed to find even a trace of the animal in seven days of cautious prowling.

Three of the hunters were then sent into the exact area where the radio beams showed the buck to be located. A careful bush-to-bush downsearch search from dawn to dusk failed to produce the sight or sound of the test deer. All five hunters went into action the next day with

(continued on next page)

(How Indians...cont. from page 13.)
the radio beaming him in precisely. But even then the decorated buck wasn't located until the searchers were coming out in the evening, and one of them nearly stumbled over him curled tight under a brush heap.

The Indians also insist, and have many times demonstrated to my popeyed amazement, that walking is much more successful if the hunter takes advantage of the deer's fierce curiosity and instead of pussyfooting, crashes swiftly along through the brush. Apparently convinced that it is not being stalked by man or natural predator, it often waits or circles quietly back to get a look at the approaching noisemaker. The requirements for success are fast eyes and a fast gun.

This brush-crashing, leaf-rattling, twig-snapping procedure, I have learned over the years, very often produces deer for hunters during periods of severe drought when the woods are extremely brittle.

While on a jaunt for deer in New Brunswick, a very old Micmac called only "Old Izaak" demonstrated convincingly what a pushover the whitetail is for the unusual. Old Izaak had a "call" he had made and swore by. Hidden in a cedar thicket, we looked down a well-worn runway twisting out of a dense spruce swamp. My Indian friend raised the call to his withered lips.

He breathed easily into the little instrument and a soft plaintive cry sounded through the forest. Again and again at 10-minute intervals he sounded it. And finally, within a half hour, a very large and inquisitive doe with two fat fawns came from the swamp--eyes bulging like hard-boiled eggs, necks outstretched. Old Izaak's bony brown hand pushed down my rifle. We let them pass. Calling again and waiting long, we suddenly saw a fine buck bounce from the swamp, run a little half circle, paw furiously, then with legs sprawled and neck extended, stare fiercely into our location. He was close and the chest shot was easy.

The Indian said the little caller had brought many deer to his gun, and in northern Quebec it surprised him by also attracting foxes and wolves. When I left for home he made me a present of it. I still use it and it still produces deer for me and my white hunter friends.

This call, or caller, is a simple arrangement. Anybody can make one. It consists of two - 3½-inch pieces of white cedar, ½-inch wide, both shaved down to a 1½-inch long opening in the center. A piece of ¼-inch elastic is stretched tight between the pieces of wood, the ends of which are grooved a bit for stout thread which binds them tightly together.

I have used this amazing little gadget on many occasions over the years, calling in numerous deer, as well as red foxes, a few bobcats and otter, crows, and numerous gray and red squirrels. The sound it makes is unlike anything I have ever heard. Properly used, it is far and away the best attractor of the whitetail deer I have ever known. Even better than Needahbeh's paddle-dragging trick.

(Continued in next month's issue.)

* * * * *

PENOBSCOT LANGUAGE LESSONS

Wig-wum	Lodge
Kah-gunn	Door
Dow-sah-gunn	Window
Dow-boodi	Chair
Dow-epp-poodi	Table
Supp-ka-deh	Stove
Waul-ah-deh	Dish
Mit-soo-di	Fork
Nus-sah-quak	Knife
Em-qun	Spoon
Wah-ba-koos	Pail
Dum-he-gunn	Axe
Ta-bi	Bow
Bah-qah	Arrow
Gul-ah-babi	Rope
Muck-kee-kun	Fish hook
Ah-gwe-dun	Canoe
Tah-haw-gun	Paddle

A VIEW TOWARDS INDIAN ISLAND

It is
 apparently
 across
 the green bridge
 on a cool day
 in spring.
 The Church:
 St. Anne's,
 looks a part of it...
 a toy village
 and a good place.
 Crossing
 changes that.
 The streets wind in agony,
 and a scream
 of shame,
 our shame,
 is everywhere.
 I cannot go
 as a tourist.
 Even the trees ask me,
 'Why have you come?
 What can you do for us?'
 Wooden crosses
 set crooked
 in the graveyard
 reject me.
 I go back quickly,
 but I cannot forget.
 I am the stranger here,
 and I live on stolen ground.

Submitted by:
 Theodore Enslin

(From The Aroostook Indian, May 1971)

* * * * *

WEDDINGS

Justin Lola, Passamaquoddy,
 and Carol Dana, Penobscot, were
 married by Chief John Stevens,
 at Peter Dana Point on May 22,
 1971.

Martin A. Neptune, Penobscot
 and Kathy Fearon, were married
 May 1, 1971, on Indian Island,
 by Kenneth Thompson, Justice of
 Peace.

* * * * *



"Since they are getting so scarce,
 why don't we preserve the buffalo
 and hunt the white man?"

* * * * *

NORTH AMERICAN TRADITIONAL
UNITY CONVENTION

The North American traditional
 unity convention met at Tobiq
 N.B., Canada, at Maliseet Reserve
 on the last three days in May.
 A Unity Caravan will follow in
 July.

The Purpose of the convention
 is to help unite the North American
 People. The three day conven-
 tion is to bring to the dele-
 gates an understanding of the
 native responsibilities to the
 Land. Topics were discussed for-
 mally and informally on how these
 responsibilities were wrested a-
 way from the native people over
 the centuries. How to regain the
 duties, the way of life, etc.
 were discussed.

"The land is not ours to do
 with as we will; we held it in
 trust for our unborn children."

A closer awareness of tribal
 problems, an identity of brother
 hood, an image of Indianness, an
 unity of feeling were the marks
 of the gathering.

* * * * *

LAND OF FOUR DIRECTIONS
by
FREDERICK JOHN PRATSON

The concept for this book evolved when, on returning home, I found my friends unable to comprehend the life of an Indian or the fact that many Indians live in nearby Maine and New Brunswick. This led to my conclusion that no amount of verbiage could truly present the Indian and his conditions. Instead the Indian must show himself, his community, and his way of life through pictures. The words must complement, but not detract from, the photographic experience.

If this book gives the non-Indian a deeper understanding of his Indian neighbors it will have achieved its goal.

So Frederick John Pratson explains the genesis of LAND OF FOUR DIRECTIONS, which was published on November 3, 1970, (\$7.95) by the Chatham Press, Inc., distributed by Viking, with introductions by John Stevens and Andrew Nicholas (128 pages with over 100 photographs).

LAND OF FOUR DIRECTIONS is a documentary experience among the Passamaquoddy, Maliseet, and Micmac tribes of Maine and New Brunswick. It is endorsed by the Indians themselves, a rare honor for a white man's work.

Chief Peter Barlow, of the Canadian Indian Island Reservation, believes that very few men are as serious about the Indians as Frederick Pratson. "Very few white men have been able to capture the Indian way of life and thought as it is today ... understanding and knowledge of my people and I think this is wonderful."

Here are their homes, their children, their pain, and their celebration. Torn between a proud ancestral heritage and the sharp awareness of their second-class citizenship, they are angered by broken promises and obsolete policies. Posters of Geronimo, the seizure of Alcatraz, the proliferation of Indian Power emblems signify a new militancy, connecting "The People", as they

as they prefer to be called, to today's world.

"LAND OF THE FOUR DIRECTIONS is a message from the Indian people which says 'Look at me... I am an Indian and damn well proud of it.'" - Andrew Nicholas, Jr., Executive Director, Union of New Brunswick Indians.

Frederick John Pratson not only has captured a candid glimpse of the Indian in text and photo, but has pledged half his royalties to T.R.I.B.E., Inc., an experimental school in Bar Harbor, Maine, for Teaching and Research in Bi-Cultural Education.

Mr. Pratson is a freelance photographer who lives in North Scituate, Mass., with his wife, Patricia, and their four children. His previous work includes contributions to various magazines and photographic credit for The Geology of Acadia National Park (Chatham).

(Viking Press, Inc., 625 Madison Avenue, New York, N.Y. 10022, tel. 212 Plaza 5-4330) Mr. Pratson and the two Indian Chiefs are available for radio and television appearances. Contact Jamee Tucker.

* * * * *

SKETCHES OF OLD TOWN
by
DAVID NORTON, Esq.

Some time in the latter part of the eighteenth century, John Marsh appeared here, or, as some authorities say, in 1774, and made a settlement at the foot of Marsh Island, and lived for some years in intimate and friendly relations with the Indians, learning their language, and frequently acting as an interpreter for them. His deportment was such as to win their unbounded confidence, and for favors bestowed, and services rendered to them, they proposed to make him a liberal compensation, and affixed their marks to an instrument, which was represented to them as being a petition to the General Court of Massachusetts, to grant to Marsh, a lot of land upon this island - but when

(SKETCHES...cont.)

the document reached its destination, it was ascertained to be a petition in the form of a deed, for the grant of the whole of the island.- In compliance with the terms of the petition, the State made the grant, and from that time forth the island has obtained, and still bears the name of Marsh Island.

When the Indians discovered the imposition that had been practiced upon them, they made an effort to be revenged upon Marsh, and made an attempt upon his life, and he was obliged to keep out of their way for some time, in order to avoid the consequences of their just indignation.

But treachery, in time, sooner or later, is sure to meet its reward; all of this great inheritance so fraudulently obtained, the most of it slipped out of his hands during his lifetime, and but a small lot, if anything, now remains in the possession of his descendants. (Taken from Chap. V, pg. 17, 18.)

* * * * *

YES VOTE--THEN NO FOR INDIAN SEAT

AUGUSTA-The Maine House voted 67-57 Tuesday afternoon in a non-roll call vote to allow Indian representatives to occupy a non-voting seat in the House, and then turned around in a roll call vote 10 minutes later and reversed that decision.

When lawmakers were forced to signify their votes on the electronic tote board, they voted 75-58 against the order by Rep. S. Glenn Starbird, Jr., D.Kingman, to amend the House rule specifying who shall be seated inside the house railing.

Starbird said Indians hadn't been seated on the floor of the House in a non-voting capacity since 1951. He said the presence of the Indians is "of immeasurable value to us here on the floor on any question involving Indians."

Rep. Theodore S. Curtis, Jr., R-Orono, agreed. Curtis said what the legislature needs is "fewer Indian

experts and more expert Indians." But Rep. Joseph E. Binnette, D-Old Town, said Maine Indians "don't want any part" of being seated in the legislature.

If they wanted to be seated they can run for the legislature like any other candidate, Binnette and Rep. James T. Dudley, D-Enfield, argued.

"But they don't, because they feel they can get along better this way than if they were on the floor of the house," Binnette declared.

Rep. John Donaghy, R-Lubec, spoke against the order. If Indians are given seating privileges, he said, the Legislature would be bound to provide space for any ethnic group which demanded it.

Rep. Richard Hewes, R-Cape Elizabeth, raised the question of constitutionality. But Starbird said he had been advised by Atty. Gen. James S. Erwin that seating of the Indians without voting rights can be done by a House order. Any citizen can be so seated, he maintained.

"We should do simple justice and pass this order," Starbird said.

The present Indian representatives to the Legislature, elected by their tribes but having no voting power at the state house, are John Bailey of the Passamaquoddy tribe and John Mitchell, Sr. of the Penobscot tribe. (From Bangor Daily News, 5/26/71) (Ed. Note: And then on the other hand the non-Indian might demand a seat on the tribal council. The principle of this issue signifies a separate citizenship for the people who are still occupying the land of their fathers and grandfathers and who still remain a separate nation. And then if representation were granted, then taxation would be sure to follow. However our economic standards measure up to the Maine citizens, you can be sure that our land is priceless. No amount of money could buy the land, for in case of need, we can rely on our land for sustenance, shelter, and support.)

* * * * *

(Great...cont. from page 3.)
these things have been left like the empty hornet's nest shall cave into them, like the sand; And the powerful man shall be no more--Then the Great Spirit shall call me forth, toward the noon sun, to teach you more. The putting to death of the Great Spirit will come to pass, in a far off land."

CHAPTER II

"Because I make mention of the awful day coming you must not make yourself afraid, as the Great Spirit will not bring this upon you, or your children. It will always be plain to you that your brother and you are two; you are red, and he white. The Great Spirit has established His number with you both. His number with you is seven, while with your brother it shall be three, and because his numbers are few, he shall live fast, and pass away quickly; and because your numbers are many you shall live slow, and linger along while beyond your brother. All these bad things will come to pass across the big water, therefore I must warn you not to build large vessels that will bear you across, so that you will not have a hand in taking the life of the Great Spirit. When the Great Spirit sees that you obey this warning you will escape His wrath, and He will show you how much He loves you; He will cause your children to be born in the same form in which He made the first man. There will not be a child born deformed, neither will any be killed by lightning; they shall escape the floods and earthquakes, and when the beast bites you, you will not go crazy with him, though crazy he be; and when you cut your hand or your foot, your jaws will not close up like the beasts. These promises shall be with you as long as you keep yourselves within the bounds of my teaching. Knowing that many temptations will come to you--you shall become weak in mind, and shall want to believe some other teachings, it is well for me to say to you, that the white man will feel it as a duty to his children to seek new lands for them, and that he will not

rest until he finds the land the Great Spirit gave unto you. He shall not pass away without first having put his foot upon all the lands that have been made; therefore look for him always."
(From LIFE AND TRADITIONS, by Joseph Nicolcar.)

* * * * *
F L A S H F L A S H F L A S H

The Newsletter learned Friday, June 4th, that Martin A. Neptune's draft case had been continued for two more months. The case has been postponed to determine whether or not Federal marshalls had the right to remove Martin from the Penobscot reservation, in what will be called a jurisdiction hearing, to be held in Hartford, Connecticut, around the first Monday of August.

* * * * *
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* * * * *
If you would like a copy of the LIFE AND TRADITIONS, by Joseph Nicolcar, send in a check or money order for three dollars.

* * * * *
If you would like to be a reporter from your home, send in your news to the Maine Indian Newsletter. We welcome letters, newspaper articles, stories, jokes, etc, from our readers.

* * * * *
If you would like to know more about the Unity Caravan, which starts on July 3, 1971 at Onondaga (Syra-cuse) N.y., read the AKWESASNE NO. For those of the Newsletter readers who received a copy in the mail, the editor sent your address so that you could receive a copy. * *

\$

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