

MAINE INDIAN NEWSLETTER

VOLUME 1, NUMBER 10

MAY 1967

ALL-INDIAN SCHOOLS OK'd; CURTIS ASKS AID

Maine Indian reservation schools were cleared Wednesday of suspicion that they violate the federal desegregation laws, and Gov. Curtis immediately asked for more money to improve them.

The decision by the U.S. Office of Education after an onsite inspection and study in February was reported by telephone to Education Commissioner William T. Logan Jr., who raised the question in the first place. Logan said he didn't make a complaint but raised the question to avoid the possibility of loss of all federal education aid in case a violation were determined later.

The federal inspectors found other faults with the schools but no civil rights violation. They said a letter giving details of their findings and recommendations was mailed Tuesday.

Curtis sent a note to Sen. Richard N. Berry, R-Cape Elizabeth, chairman of the Appropriations Committee, asking him to include all three reservation schools in budget proposals still being considered by the committee. "I'm very happy that the question of whether Maine was violating any civil rights laws has been cleared up," Curtis said. "Now that the matter is settled, I hope the legislature will do as much as it can to provide for more educational facilities for the reservations." The decision was reported only a short time after Curtis completed a breakfast conference with the governors of the Indian reservations and Indian Affairs Commissioner Edward C. Hinckley, all of whom were jubilant about the civil rights clearance.

Gov. John Stevens of Peter Dana Point, Gov. Joseph O. Mitchell of Pleasant Point and Gov. John M. Mitchell Sr. of Indian Island, Old Town, attended.

Curtis said the meeting set up guidelines for exploration of federal programs that might aid the approximately 1,200 Indians on the reservations and 800 in the general population.

Clyde Bartlett, director of the Office of Economic Opportunity, will meet with federal officials of several agencies to try to develop welfare and job opportunities.

Logan said he was told of the federal decision by Theron Johnson, attorney for the Office of Equal Education Opportunities in the U.S. Office of Education.

Since 1830, the Roman Catholic Sisters of Mercy have run the reservation schools giving both religious and secular education. For the past two years, the schools have been under the supervision of Logan's department.

Under the 1964 Civil Rights Act, states which do not afford equal - and that means racially (sic) integrated - opportunities can lose all federal education grants. Since the reservation pupils are almost all Indians, Logan was fearful that a technical violation of the civil rights act might exist.

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(Schools OK'd, continued from page 1)

He said the Indian families are free to send their children to regular public schools if they wish, but that doesn't necessarily satisfy federal law. So he raised the question now settled by the federal office.

Logan said he will now oppose a bill scheduled for hearing Thursday, to transfer the reservation schools to the Indian Affairs Department, intended to avoid risking other Education Department funds.

Before the federal inspection last winter Logan said there is no question but what better education could be afforded in public schools than in the one-room schools on the reservations. But, he said there are "cultural, emotional and religious problems" involved in such a move. Also it would require three new classrooms each in Eastport, Perry and Old Town to handle the extra children.

Most Passamaquoddy children attend school on their two reservations through the eight grade. To attend high school they would have to transfer to public schools and few do so, he said. The Penobscot Indian Island reservation educates its children through the fifth grade and then they transfer to Old Town public schools.

Indian leaders were indignant over the idea of such a change. Gov. John Mitchell of the Penobscot tribe called it "a slap in the face" and challenged the federal government's authority to order it on the ground that the Penobscots are an independent nation.

(From the Press Herald, 4/20/67)

PENOBSCOT AIRMAN VISITS HOME WHILE ON LEAVE

OLD TOWN, ME.-Sgt. Paul Ranco returned to his home on Indian Island after a nine year absence, having been with the Air Force. He spent his leave on the Island visiting friends and relatives.

Sgt. Ranco is currently stationed in Washington, D.C., having been in the Air Force for 12 years. He has been stationed in the Far East (Korea, Formosa, Japan, and Viet Nam). He has also toured the South Pacific. He is a meteorologist.

M.F.W.C. CHAMPION INDIAN CAUSE.

The Chairman of the Department of Indian Affairs for the Maine Federation of Women's Clubs, Mrs. Oscar R. Wyman, related to the Newsletter, the various activities of the club for the Indians. There are seven to eight thousand women represented in the organization, and Mrs. Wyman had spear-headed the following projects.

A young Indian student was able to complete this year at Husson College in Bangor with funds of \$381.50.

The Junior Clubs provided \$100.00 to pay for tutoring and personal things for an Indian girl at Washington State College. Other moneys and gifts and letters of encouragement were sent to her.

Was much help in securing free tuition for qualified Indian students to attend the state's colleges. After much effort, the State Board of Education granted besides free tuition at V-T Institutes and Colleges, free tuition for Practical Nursing, plus one free scholarship for room and board at each of the schools where this facility is available.

Supporting the bill to get a Commissioner of Indian Affairs appointed, and now writing letters in support of the budget and projects.

Secured much very good clothing for the two Reservations.

Gave talks at several clubs and organizations regarding Indian problems.

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E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

EDITOR-EUGENIA T. THOMPSON
(Penobscot)

The Maine Indian Newsletter is Maine's only state-wide Indian newsletter, and is published monthly and is free of charge.

News and stories may be submitted to the Newsletter for publication at the following address: Pine Street, Freeport, Maine 04032.

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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A REAL LIVE INDIAN
The Badge That I Wear

"Is your wife a foreigner?" asked the acquaintance we had just been introduced to at the laundromat.

"No, she's not. She's an Indian; more American than you or I," my husband proudly replied. What came over her eyes was an expression of surprise for having come face-to-face with an Indian she did not recognize.

In our minds is a picture that cannot easily be changed; that is, one of stereotype. We rely too much on an ancient concept of seeing an Indian, all decked out in leather and feathers, beads and moccasins, black hair and bronze skin.

On another occasion, even the five year old who brought his friends in to see his Indian babysitter, wasn't sure I was an Indian, until I gave a war-whoop. Scampering away, they were convinced I was a "real live Indian."

While we could dress like our ancestors did centuries ago, and live as they did, we cannot do so without a feeling of desolation. For although we have the costumes, our stage is gone: the beautiful forests, the plentiful game, untainted streams and undisturbed burial grounds.

Because of my assimilation into the world outside of the reservation, I must proudly point to the badge that I wear - that of being a "real live Indian." While taking every advantage of education and experience which the world outside the reservation offers, I cannot forget what might have been. I might have been asking this new acquaintance if she were a foreigner.

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WILL YOU HELP?

On pages 15 and 16 of this month's issue is an article telling about the proposed programs of the Division of Volunteers Services. Many of the people in this group are people who live close to the Indians on our three reservations here in Maine, and they understand the needs of the Indian. Their programs are not geared merely to do something "for" the

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(Will You Help, Cont'd from page 3)

Indians, but rather the aim is to help the Indian to help himself. The Workcampers may give swimming lessons or they may organize the painting of a building, or teach adult education classes, but whatever the project it has been seen in the past that the Indians are right there taking part, learning things which they will use later on to help themselves.

Now, here is where you and I can help. There is still a large deficit which must be met before the project will be successful. Every dollar you send in will be used for the Workcamp projects. Thus you know your gift is being used for what you want it to be used for. This is so important today when fund raising is often Big Business and much of the money we give goes into the fund raiser's own pocket.

This very fact has prompted my family to be more selective in our giving. This Workcamp project is just the type of project we feel we would like to contribute toward because when we send five dollars to this Indian project we know the whole five dollars will be used for the project and not just a dollar fifty or two dollars, as we often read about in many larger fund drives around the country.

You may send your donation to Rev. Romeo St. Pierre
P.O. Box 560
Old Town, Maine, 04468

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RAMPAGE ON RAMPARTS

While much of the segment of the Rampart magazine on the Passamaquoddy Indian is true, it is nevertheless misleading. As one can see by the daily newspapers, the Indian Commissioner, while he is appointed by the Governor, is not a "mere puppet, keeping his 'children' quiet". Rather it would appear that the Governor of Maine has tried on occasion to keep the Indian Commissioner quiet. Commissioner Edward C. Hinckley has been very active in establishing a good Indian program through the department of Indian Affairs

The article also mentions the Passamaquoddy's lawyer, Don Cotesworth Gellers. In personal interviews I've had with many of the Passamaquoddy's, I found there was a dispute as to just whom Attorney Gellers represents. Two Passamaquoddy Governors apparently signed a retainer enlisting the services of Attorney Gellers. A later tribal Governor denied that his predecessor had the authority to bind the tribe in this manner. The claim was that the former governor merely represented his office until his term expired.

It's too bad that this can't be cleared up because Attorney Gellers is performing an arduous task which may prove to have a profound effect on the tribe. More profound than any event since the signing of the original treaty with Massachusetts in 1794.

The article implies that everyone is against the Passamaquoddy Indian. This simply is not true. Anyone reading any issue of the Newsletter will find evidence to the contrary. While it is true that there is prejudice against the Passamaquoddy it is just as true that there are many people sincerely dedicated to understanding the Passamaquoddy and in helping the Indian people alleviate some of the problems brought about by past inconsiderations.

LABOR SHORTAGE ?

It came to my attention that several Canadian Indians had been imported and hired to work for Lipman's Poultry Plant in Augusta, Maine. Between this and the Tibetans mentioned on page 16 (which is adequately covered by George LaPorte's letter below) one would think that a real labor

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NAACP TO STUDY PROBLEMS OF MAINE'S INDIANS
by Marjorie Sinclair

The problems of Maine Indians will be studied by the National Association for the Advancement of Colored People. Boston attorney Keesler H. Montgomery, president of the New England Regional Conference of Branches, NAACP, said here Friday night that recent newspaper reports have led his organization to believe some "Maine Indian tribes are abused and virtually ignored."

He acknowledged that the NAACP "is unenlightened" about Maine Indians and therefore will make a very intensive study of the situation. After that, the group intends to ask for government action, he said.

Montgomery spoke at a press conference before the opening of the 29th annual New England Regional Conference of NAACP....

(From the Portland Press Herald, 4/22/67)

INDIANS MAKE NO CLAIMS TO RIVER BANKS

Governor John Mitchell of the Penobscot Tribe told The Times this week that his reference to six miles of Indian-owned land on both sides of the Penobscot River had been historical, and he had had no intention of implying that the Indians now have claim to the land.

Reports out of a hearing in Augusta, held March 30 before the Industrial and Recreational Development Committee, had indicated that Governor Mitchell opposed a proposed state park and wildlife conservation area along the river shores between Old Town and Howland because the Penobscots still considered the river banks their property.

Governor Mitchell said this had not been his meaning. He said he referred to the time when the Indians did own both sides of the river to explain why the Indians now oppose any proposed legislation which they fear might further encroach on their lands, which are now reduced to the islands in the river.

He said he and his Tribal Council are wary of the proposed new state park unless the legislation specifically excludes the Indian-owned islands. The Indians also feared, he said, that the proposed park would deny them their present privileges of using the river banks for hunting and fishing.

(From the Penobscot Times, Old Town, 4/13/67)

"FORT LARAMIE AND THE SIOUX INDIANS"

is the name of a new book, published by Prentice Hall, and written by Remi Nadeau. "This latest contribution to the American Fort Series as planned by the late Stewart Holbrook is without question the best so far."

"Author Remi Nadeau has combined his talents of a writer and historian to come up with a book that should attract all those fascinated with the opening of the west."

"As the title indicates, Fort Laramie and the Plains Indians were inter-tangled...The story Nadeau recounts is a familiar one...Basically it is the Indian who is the victim: of treaties he did not fully comprehend and which the white man quickly broke, of venal agents who sold him forbidden liquor and guns, of rash young army officers who believe the only good Redman was a dead one."

"Nadeau does not paint the Indian as an entirely noble savage; after all they also had their scoundrels and hot-heads. But compared to the crimes committed on them, particularly the women and children, one must confess that justice and humaneness were generally ignored when the white man dealt with the Indian..."

(From the Portland Express, 4/17/67, by Norman Fournier)

"THEY TALK ABOUT FREEDOM"

by Edwin Miller

"When I look in the mirror every morning," Buffy Sainte-Marie states gravely, standing five feet two, her brown eyes steady against a dark skin and coal black hair, "I know I'm not the same. When I was a child I never felt separate because I was an Indian. I don't think of myself as an Indian now. I think of myself as me. But if you look the way I do, walking down a street is difficult. People stop you and ask why you are wherever you are. Smile at a child and you're taken for some kind of pervert. You have to keep moving."

"They talk about freedom. But it's the freedom for the majority they are really talking about, freedom for the white man. In a clean-shaven society, a man with a beard is felt to be a trouble-maker. Because he thinks differently, he may feel superior and that makes society nervous. If everyone wore beards, a clean-shaven man would have the same effect. The white man wants everyone who isn't white to think white. I'm not saying that one way is better than another; but a man should be allowed to think his own way without being put down for it."

"Nobody even knows how many Indians there are in this country or Canada. There might be five hundred thousand; there might be ninety; there are no accurate records. If an Indian has a child, he feels it's his own business, not that of the government. Very few white people realize what it means to be an Indian. If you ask to speak your own language (there are approximately two hundred Indian languages in the United States and Canada) in a courtroom, you're told to speak in English. In the schools, everywhere. An Indian child is taken from its family at the age of six and sent to a white school and thoroughly brainwashed so that his attitudes toward his own background, his own culture and his own people are turned upside down."

"I was asked, along with educators and Negro leaders, to be a member of a panel in Arizona on a Sargent Shriver project called Upward Bound, to help deprived children continue in school. When the call went out for people to apply, one Indian showed up. Nobody even managed to get the information around to those who needed the help! Indian kids drop out of school at twelve. When they look at the white culture, they say, 'Oh, who needs it?' - but they still want some of the goodies of the American system they see all around them. They're demoralized before they reach fifteen or sixteen years old."

"Lots of white teen-agers don't know what it means to be deprived. I don't mean that you can't buy a party dress. I mean you may not be able to do your homework because the electricity has to be shut off at nine o'clock in the evening. Or you may not be able to do your homework because you have a job in the evenings to help you stay in school; or you may not be able to stay in school at all."

"Some people call me a protest singer. I've written only four songs with social content, The Universal Soldier, against war, and Welcome, Welcome Emigrante, about Mexican wetback labor, and two on the Indians, Now That the Buffalo's Gone and My Country 'Tis of Thy People You're Dying, which I hate to sing at a concert. After I'm finished, I feel as if I've been put through a wringer."

"People liked the first Indian song. It was nostalgic, it had sentiment, it pictured the Indian as a poor slob and it appealed to them. People hate the second. They come backstage to tell me never to sing it again. They say, that's about my grandfather - he was a good man, a good Christian, he fought the Indians but we don't have anything to do with that. At the same time in California the big fishing interests are upset, afraid they'll lose a few extra dollars because Indians fish for salmon with their traditional

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"THEY TALK....
(Continued from Page 6)

nets, for food. Tell people the Bureau of Indian Affairs was set up to wipe out the Indians and they say you're mistaken. Genocide, that had to do with the Germans and the Jews, not with us. But they're wrong. Genocide was the policy of the United States government a hundred years ago when they sold the Indians blankets that had been taken from the beds of soldiers dying of smallpox and tuberculosis."

"All over the United States they're building dams on Indian land because some business-man says, I've got money to make and investments to protect and Indian land is cheap. Or in Canada they'll put a highway directly through a reservation, and then come the motels and the diners and the restaurants and the gas stations; nobody asks the Indian whether he wants it; he is just told. They won't even hire him to work on the road gang. Why don't they honor the treaties and leave the Indian alone?"

"Anthropologists come in and dig up Indian graves - go up to some white Protestant church and say you're going to dig in the cemetery for a field survey; can you see the expression on those faces? But nobody cares if it's an Indian. The government prefers dead Indians. And if they're not dead, if the spirit's gone, it's just as good. All you have is a living corpse. They admire the American eagle for his fine flight and pursue him for his wings. Cut his throat, stuff him and mount him on the wall and then they say, Yeah! We've got an eagle!"

"My only goal is to tell the American people how Americans are treating the Indian - whether or not they want to hear."

"I'm of Saskatchewan Plains Cree descent, but I was brought up by foster parents in New England. You couldn't tell they were part Micmac Indian. They look like Europeans. We lived in Maine and Wakefield, Massachusetts; my father was a refrigerator mechanic. When I was small, I liked being by myself. My brother was five years older than I, so I was just the pest as far as he was concerned. My parents had a beat-up old piano and gave him lessons - which he didn't want - and after he finished I would go over and play everything he was supposed to. A teacher said I knew how to play naturally, but I wasn't interested in music."

(Continued next month)

ANCIENT INDIAN RELICS DISCOVERED
DURING SEWER MAIN INSTALLATION

LACONIA, N.H. - Work on the installation of sewer mains under The Weirs Channel recently yielded treasures dating back 25 to 30 centuries....The relics were identified by Solon Colby of Meredith, president of the N.H. Archaeological Society and noted authority on Indian history.

A perfectly shaped arrow head and a stone skinning knife were the prize finds....Colby explained that The Weirs was a year round residence of the Indians until 1695 when they moved first to the Ossipee Lake area and then to the Chocurua region. He said at least 10,000 artifacts have been found in the channel area where the Indians gathered for the shad runs.

(Submitted by a reader)

NATIONAL INDIAN YOUTH COUNCIL MEETS WITH COMMISSIONER BENNETT IN DENVER

Today's young Indian wants to stay on the reservation, but is even more determined to improve his lot in life, the executive director of the National Indian Youth Council said in Denver in February.

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NATIONAL INDIAN YOUTH COUNCIL....

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Mel Thom said this is the basic problem with which some 32 delegates from across the nation and from Alaska were struggling in a two day session at the Olin Hotel. On hand to listen and to garner ideas from the young people was Robert L. Bennett, Commissioner of the Bureau of Indian Affairs in Washington.

"What the Indian youth today wants are self-sustaining communities, not poverty-stricken reservations," Thom said. "They want a viable society which can exert its influence on American life. The Indian community wants to be integrated into the white man's society as a community and the Indian does not want the best of his traditions lost by destroying the reservation."....

"There is a real intense interest among the younger Indians about education," Commissioner Bennett said. "They want to have a part in the shaping of the future." The Commissioner is setting in with many different Indian groups of all ages across the country to get a well-rounded idea of the problems as they are presented from different points of view.

"The young generation sees the loss of family members and schoolmates and the poverty and sickness all around them," Thom said. "They also see the opportunities in today's society and they feel what they are missing. They feel the older leadership is lax in taking advantage of these opportunities."

Thom said attempts by many white men to solve the so-called "Indian problem" by moving them off reservations and assimilating them into the white man's society simply does not work. "They aren't assimilated, in the first place," he said. "The Indian off the reservation is just shoved into a ghetto in the white man's community."

He said, however, that lack of opportunities for youth have forced many young Indians to leave the reservation. This becomes a vicious circle because when the educated youth leaves, this drains the Indian community of its young, aggressive leadership. All who are left are the old people and the children.

Both Thom and Commissioner Bennett said the development of job opportunities is one of the most pressing problems facing the Indians and the Bureau....
(From Indian Times, Denever, Colorado, March, 1967)

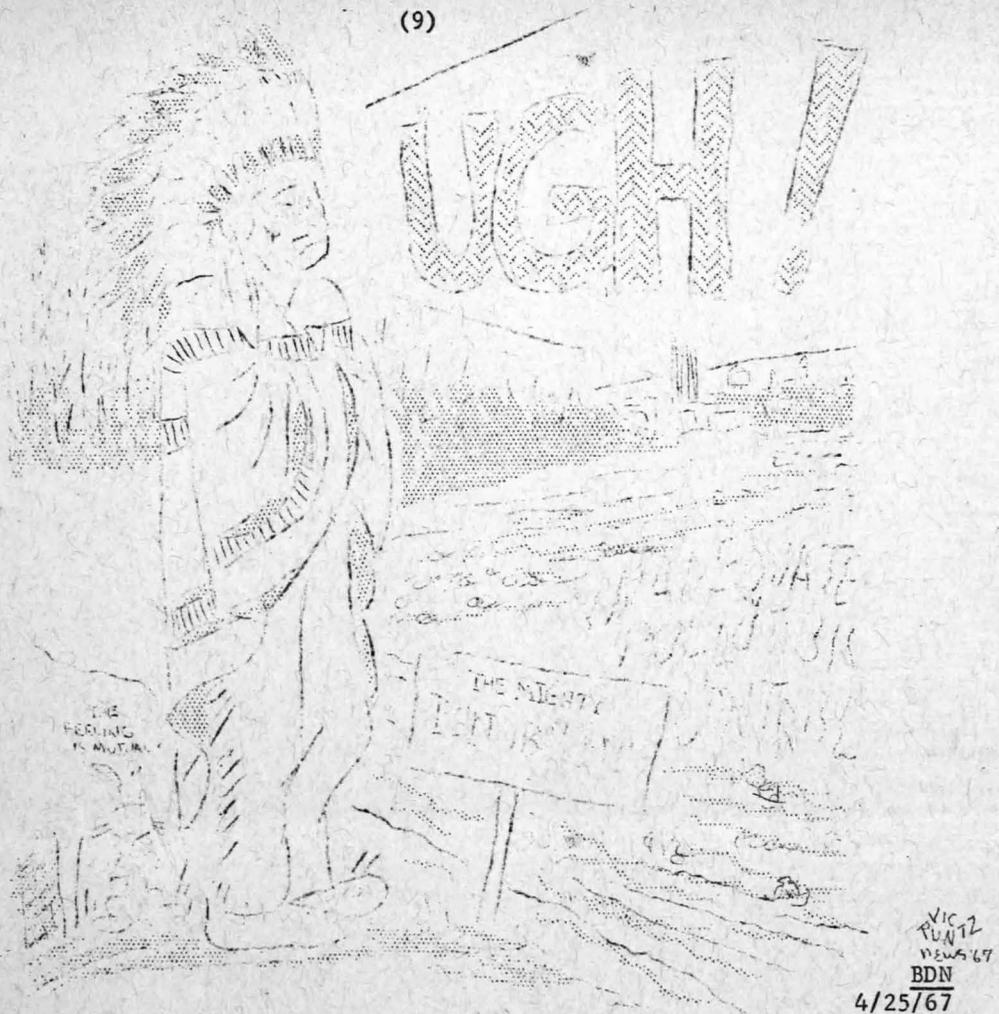
SKOWHEGAN GROUP SEEKS ACCURACY

The March issue of the Newsletter (Page 9) reported on the plans of the Skowhegan Tourist Hospitality Association to erect a hand-carved wooden 30-foot statue of an Indian in the vicinity of Skowhegan. Early reports of this project which appeared in the Waterville Sentinel indicated that some consideration was being given to the suggestion that it would be "a disaster" to use a Maine Indian as a model; that the statue should be "a gloriously colorful American Indian, loaded with showmanship" rather than a "drab" Maine Indian.

Commissioner and Mrs. Edward Hinckley met with the Association on April 19th, and the Newsletter is happy to learn that the group is officially committed to a statue that will be historically and artistically accurate. At the request of the Association, Hinckley has asked six different authorities to collect information regarding the Indians who once lived in the Skowhegan area and send it to the artist, Mr. Bernard Langlais, of Cushing, Maine. He has also pledged his support of later projects involving the distribution of accurate information about Maine Indians, and the display and sale of authentic Maine Indian arts and crafts, once the statue is completed.

The authorities whom Hinckley has contacted are: Dr. Richard Emerick, Professor of Anthropology, University of Maine; Dr. Willard Walker, Professor of Anthropology, Wesleyan University; Dr. Alvin Morrison, Professor of Sociology and Anthropology, Westbrook Junior College; Mr. Eugene Bouchard, Technician,

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----- "THE INDIAN HAS A WORD FOR IT" -----

OLD RECORDS TELL HOW INDIAN LANDS ACQUIRED

(The following account of the Indians, now known as the Penobscot Tribe, is taken from "The History of the State of Maine" by William D. Williamson, published in 1839.)

The Tarratines have probably, at different periods, shifted the situation of their principal village. At the mouth of the Kenduskeag, they had a common resting place, when the white people first settled in the vicinity - a place to which they were, from habit, strongly attached. Here the mouldering relics of human bodies, also flint spears, stone implements of labor, and Indian paint dust have been accidentally disinterred, after a burial for an unknown period of time.

A league above the mouth of Kenduskeag stream, and near the westerly bank of the Penobscot, are undoubted appearances of an old village, perhaps the ancient "Negas." The English call it "Fort Hill." Here are the cavities of several cellars, and the remains of two or three broken stone chimneys. The site is a flat of elevated ground, with a gradual slope to the water, formed by nature, an eligible place for a fortification.

When it was destroyed, or abandoned, no account, either historical or traditional, gives us entire satisfaction. According to some reports, it was

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OLD RECORDS TELL....
(Continued from Page 9)

burned by the Mohawks: but with much more reason, it is supposed to have been laid in ruins by a party of New England soldiery, about a century past. It was certainly inhabited since Europeans have visited the river; for in the tillage of the land, the plough has turned out such things as the utensils of cookery, bullet moulds, pincers, and other articles of hardware, which must have been the workmanship of modern artisans. The plains in the vicinity, according to the statements of the oldest settlers, originally exhibited all the appearance of having been, at some unknown time, the cornfields of the natives.

In later years, Indian Oldtown has been their village and altogether the place of their greatest resort. Its situation is upon the southerly end of an island in Penobscot river, twelve miles above the mouth of the Kenduskeag, being partially cleared and containing about 350 acres of very rich and mellow land.

At the close of the American revolution, the village contained between 40 and 50 wigwams, about equally divided by a street five rods in width, which passed east and west across the Island; quite compact on each side, and constructed after the old Gothic fashion with the gable ends towards the street. These slender cabins, which have been gradually decreasing in number, are usually built and occupied by a family, including all the descendants of a father living, unless some of them choose to construct others for themselves.

Through a short avenue southerly from the main street, is their church or chapel, 40 feet by 30 feet in dimensions, and one story in height, with a porch, a cupola, and a bell. It is covered with clapboards and glazed. Fronting the door within, are the desk and altar, two large candlesticks, and some other articles of service, after the catholic forms; upon the wall behind are the images of our Blessed Saviour and some of the primitive saints; and on the right and left of the desk, are seats for the elders; otherwise the worshippers male and female, who uniformly convene on the sabbath, and frequently for prayers on other days when a priest is with them, both sit and kneel upon the floor, which is always covered with evergreens. But the present edifice, which has been built since the revolution, is said to be far from comparing with their former one, either in size or appearance.

Northerly of the chapel, 20 rods, is their burying place, in which stands a cross, 15 or 18 feet in height. In its standard post, six feet from the ground, is carved an aperture, 5 inches by 3 in compass and 4 deep, securely covered with glass, enclosing an emblematical form of the Virgin Mary with the infant Immanuel in her arms. At the head of each grave is placed a crucifix of wood, which is about two or three feet high and very slender; - a memorial borrowed from the catholics.

The Tarratines were neutrals in the war of the revolution; - in return Massachusetts protected them, and prohibited all trespasses upon their lands, six miles in width on each side of the Penobscot, from the head of the tide upwards. She has since at different times, made large purchases of their lands - until they are left the owners only of four townships - a few acres on the east side of the Penobscot opposite to the mouth of the Kenduskeag, and the Islands between Old-town and Passadumkeag, 28 in number, containing 2,670 acres.

(Continued next month)

WOMEN HEAR TALK ON INDIANS

YARMOUTH - Mrs. Walter Moulton of Kennebunk will speak on the Passamaquoddy Indians at a 1 p.m. meeting tomorrow of the Afternoon Alliance in the Universalist vestry. (From the Portland Express, 4/19/67)

SKOWHEGAN GROUP.....
 (Continued from Page 8)

Maine State House Museum; Dr. Wendall Hadlock, Director, Farnsworth Museum, Rockland; and Mr. Roger Gabriel, Passamaquoddy student at the Santa Fe Institute of American Indian Arts.

THE TOUCH OF SWEETGRASS
 by A. E. McInnis

As far back as I can remember I would pick up my mother's sewing basket and, holding it close to my nose, breathe the summery scent of the old sweetgrass braids. I could not ever get enough of its smell. What I loved in the smell was Indian, for I thought Indian, played Indian, read Indian, until I almost believed I was an Indian.

As I grew my love for sweetgrass remained. I watched Maine's sweetgrass Indians - the Passamaquoddies - gathering it, their hands darting like birds. Finally they would lift great scented shags of sweetgrass and walk home to the Pleasant Point Reservation at Perry, Maine. They walked beside the road slowly, the grass rounded over their backs, covering them with a glistening olive-green coat that left the air redolent long after they had passed from my sight. But when I went into the salt marsh to the exact place where they had been, I could not find a single blade of sweetgrass!

The sweetgrass that stirs a boy's senses and imagination with delight is not exclusive to Maine. Our sweetgrass, Hierochloa borealis, is one of eight species found only in northern Europe and North America. Its common names other than sweetgrass are vanilla grass, Seneca grass and holy grass. It is found from Newfoundland to Alaska, south to New Jersey and west to Colorado.

In northern Europe in olden days peasants sold bunches of sweetgrass to be hung in bedrooms because it was believed to have a mysterious power of inducing sleep. On religious festivals, Europeans scattered sweetgrass before churches and placed scented sheaves of it on the paths leading to shrines of the saints - hence its name of holy grass. In the ancient Scottish marriage rite of handfasting, a couple sat before their friends with the right hand of the man tied to the left hand of the woman with sweetgrass.

Here in Maine sweetgrass has so long a history that stone knives excavated from Indian sites sometimes glisten on the cutting edge. This polish has been determined to be an overlay of silica granules - the substance which strengthens and hardens the stems of grass - deposited, perhaps 1,000 years ago, on the stone knives used by Maine Indians for cutting sweetgrass.

In my growing years I came of an age to seek people as friends, and so it was that I discovered Joe Nicholas. Joe is many things. He has been delegate to the State Legislature, organizer and director of a revival of the old Passamaquoddy dances. He is a barber in the nearby city of Eastport. But first, last and always, Joe is a Passamaquoddy with a strong pride in his race and love for its traditions. Joe's personality is made whole by a unique and refreshing sense of humor. In our joking back and forth, I prodded Joe many times. "If you are Indian, show me some real live sweetgrass growing. I think there is no such thing. It's just part of the Indian hocus-pocus, another joke upon his brother white man!"

Joe always grinned. "You wait," he promised. "When the right time comes, I'll show you some sweetgrass growing."

Our two families, Joe's and mine, had a picnic we shall not forget out on the beautiful salt water point near the reversing falls in West Pembroke. After our meal I again needled Joe, asking for a showdown concerning sweetgrass. Instead of joking back, Joe and his son Steve indicated that I was to follow them.

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We walked from the picnic area and approached a grassy swale beside the falls, now roaring with the incoming tide. Father and son stopped at an especially thick growth of grass. Joe asked softly, "Can you see it?"

I could not see anything but a lot of grass that I had seen many times before. Steve Nicholas spoke in the musical way that all young Indians have, "See it shining?"

It was as if the scales fell from my eyes! I could see it shining as no other grass ever could: olive-green ripples of satiny grass blades, showing the way of the seawind upon erect stems about 20 inches tall! I knew why Joe and Steve remained so quiet, because I, too, had a feeling of revelation. One by one, I picked my first sweetgrass blades, grasping at their shell-pink bases and pulling quickly. July stained the farthest corners of the salt meadow with blue, and swelled beginning bayberries with a deeper green than ever could be imagined. The world was all braided together with the bird-sound, the heavy-footed sea roaring down the incline of the salt water falls in thundering majesty and spray, and the air was heavy with the glorious scent of my growing hank of sweetgrass.

Joe quietly jogged me with a reminder of the time, and also that we should go to have our sweetgrass combed. We went to the small home of Mitchell Francis, now aged ninety-six, who lives with his affable son, Louis, (former) Lieutenant-Governor of Pleasant Point. Joe explained to me that Mitchell was one of the last men among the Passamaquoddies to occupy himself exclusively with gathering sweetgrass. Now only a few men and children gather it sporadically.

(To be continued next month)

AMERICAN INDIANS OFFERED LAW SCHOOL SCHOLARSHIPS

A new scholarship program for the study of law is being offered to American Indians by the University of New Mexico School of Law. The value of each scholarship will be in excess of \$4,000 - in addition to tuition. Students who are selected from the program will receive room, board, travel and book stipends, a living allowance, and tuition.

To qualify for the scholarship, the applicant must be an American Indian and must have completed at least two years of college.

The selection will be based upon the applicant's college record, his apparent aptitude for law, and his interest in the program. Recommendations from those who know the applicant and who are familiar with his work will be given considerable weight.

A total of 15 scholarships will be given for the summer session of 1967 at the University of New Mexico Law School. It has been planned that from 10 to 12 of these scholarships will be given to applicants who have received their college degrees, and the remainder will be granted to students who have completed at least their sophomore year. Only those who have completed college will be eligible to enter law school in the fall of 1967.

Each applicant will be interviewed by a representative of the law school. The program is federally supported.

The schedule of study in the law school will be intensive, including regular law school courses and special courses designed to develop skills necessary for superior performance. Legal writing will be emphasized.

All inquiries to the program should be addressed to Prof. F. M. Hart at the University of New Mexico School of Law in Albuquerque.

(From the Navajo Times, 4/27/67)

LEGISLATIVE REPORT

The legislative Committee on Indian Affairs held its final hearing on May 2nd. Presented for discussion were two bills: L.D. No. 697 - "AN ACT Relating to the Education of Indian Children Living on Reservations," and L.D. No. 1155 - "AN ACT Relating to Education of Indians."

Rep. Robert Soulas (R-Bangor) presented L.D. No. 697, explaining that he had been requested to submit this bill when it appeared that the State might be forced to close the Reservation schools because of U. S. Office of Education concerns about the Civil Rights Act of 1964. He was pleased that this matter had been cleared up by the U.S.O.E. and called on the Department of Education to explain the matter further.

Mr. Ray Cook, representing Education Commissioner William Logan (who was present at the hearing) explained an amendment to the bill being requested by the Department of Education. The amendment would remove the emergency preamble and clause from the bill and would change the wording to read as follows: "Funds shall be provided to construct an all-purpose-library facility and a classroom on each of the three Indian reservations."

The total amount of money being requested in the amended version of the bill is \$224,950. If approved, these funds would make possible the construction of one classroom and one multi-purpose room on each reservation. Mr. Cook further explained that one classroom for each reservation school had also been requested in the Department of Education's supplemental budget. If both the supplemental budget and L.D. No. 697 are approved by the legislature, two classrooms and a multi-purpose room could be constructed (and equipped) on each reservation.

The Committee raised some general questions concerning possible future voluntary transfer of upper-grade Passamaquoddy students to the schools in Eastport and Princeton, as is presently the case on the Penobscot Reservation, where students above the 5th grade level attend schools in Old Town. Mr. Cook made it clear that the Department of Education felt any such change should be conducted voluntarily. Representative Warren Cookson indicated that many parents had appeared to favor such a program during the visits of the Interim Study Committee on Indian Affairs (of the 101st Legislature) to the Passamaquoddy Reservations.

Representative Catherine Carswell expressed the hope that the U. S. Office of Education's general recommendations, referred to in the April letter from Mr. David Seeley to Commissioner Logan (See April Newsletter, pages 21-22), might be received before the 103rd Legislature adjourned.

Indian Commissioner Edward Hinckley spoke as a proponent of the bill, directing special attention to the need for a multi-purpose room on each Reservation, not only to benefit the school program, but also to benefit other community activities such as adult education classes, community meetings, etc. Penobscot Legislative Representative John Nelson, Passamaquoddy Legislative Representative George Francis, and Indian Township Reservation Governor John Stevens also testified in support of L.D. No. 697. In answer to a question from Rep. Francis, Commissioner Logan indicated that - if the bill were approved - the new rooms should be available for use by September 1968. Logan added that he felt the State had a real responsibility to bring the reservation schools to the same standard of adequacy as is the case in other unorganized territories, which are administered also by the Department of Education.

No opponents appeared against L.D. No. 697.

L.D. No. 1155 was presented by Senator Joseph Sewall (R-Penobscot County). It had been suggested to him by Rep. John Nelson. The intent of the bill as drafted is to make possible State payment of tuition for Indian adult education

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students. Commissioner Hinckley explained an amendment to the bill (actually a new draft) that had been worked out with Mr. John Moran, Director of Adult Education for the State. The new draft of the bill would read as follows:

"Any member of the Penobscot or Passamaquoddy Tribes of Indians, residing within the state, over the age of 16, who is not in attendance at any public school and who has not completed Grade 12, may enroll in any vocational, avocational, highschool diploma or highschool equivalency program within the state. Full tuition for such students shall be paid by the State Department of Education."

Hinckley explained that the original draft of the bill would only have applied to Indians residing off the Reservations, whereas the new draft would also benefit Indians living on the Reservations who wished to enroll for adult education courses being offered in nearby towns. Mr. Cook explained that the initial draft of the bill conflicted with Indian highschool students who presently are living off-reservation and attending local high schools because their parents pay local property taxes. Mr. Cook reported that, as re-drafted, the Department of Education favored L.D. No. 1155. In response to a question from the Committee, Cook indicated that the Department of Education estimated the cost of this bill at around \$2700 per year.

He further testified concerning the great need for more adult education programs for the Indians of Maine and said that this bill was in line with other education legislation which has been introduced this session designed to increase adult education opportunities for all citizens of the state. No opponents appeared against L.D. No. 1155.

The Newsletter understands that, as of May 18th, the following legislative progress had been made by various Indian affairs bills.

L.D. 1066, "AN ACT to Revise the Maine Indian Housing Law," was approved by Governor Kenneth M. Curtis, on May 8th. As a piece of emergency legislation, this legislation - now Chapter 252 of the Public Laws of 1967 - becomes effective immediately. The revisions of the Maine Indian Housing Law will permit each of the three Tribal Councils (two Passamaquoddy and one Penobscot) to appoint a five-man local Housing Authority as the first step in applying for federally-assisted low-income housing programs of various kinds, similar to those available to cities and towns, and Indian reservations, throughout the country. (The News-letter is informed that, as of August 31, 1966, 72 local Housing Authorities were in operation on 69 Indian reservations in 22 states. 56 of these local Housing Authorities on 52 reservations were developing Mutual Help housing projects; a total of 5,732 individual housing units were in some stage of development on reservations as of August 31, 1966.)

L.D. 942, "AN ACT Relating to the Hunting of Muskrat, Mink, Otter and Fisher by Indians," was approved by Gov. Curtis on May 8th also. As a routine piece of legislation, this law (Chapter 254 of the Public Laws of 1967) will become effective 90 days after the adjournment of the legislature. The law states, "It shall be lawful for members of the Penobscot or Passamaquoddy Indian tribes to hunt muskrat, mink, otter or fisher with bow and arrow or firearms on lands or islands within their possession."

Bills relating to the following subjects are on the legislative Appropriations Table, awaiting final action: Special Offices for the Indian tribes (L.D. 1094); Tribal Police Officers (L.D. 1097); Updating of Penobscot surveys (L.D. 1098); recreational and playground facilities for all three Reservations (L.D. 1142); Indian Island home improvements (L.D. 1456); adult education (L.D. 1634 - this is a new draft of L.D. 1155 - see above story); Indian education (L.D. 1636 - this is a new draft of L.D. 697 - see above story); and Clerks of Tribes (L.D. 1637 - this is a new draft of L.D. 1067).

(Continued on Page 24)

(LABOR SHORTAGE continued from page 14)

shortage existed in Maine. I was curious as to why Lipman's was hiring Canadian Indians. I asked Commissioner Hinckley if any inquiries had been made concerning Maine Indians. He informed me two calls had been received by his office from Lipman's asking about Indians available for work in their Augusta plant. Both times the callers were told whom to contact on the various reservations, but this apparently did not satisfy them.

Perhaps Lipman's felt 10 or 20 Indians should have been standing around Commissioner Hinckley's office waiting to go to work, because as far as I have been able to find out no further contacts were ever made regarding the employing of Maine Indians at Lipman's.

As it turns out, apparently the Canadian Indians were not satisfied with conditions at Lipman's anyway, as it seems they have all left after only two or three weeks of work.

The principle of the matter is that it doesn't matter if it is Lipman's, Great Northern Paper Company, the apple growers or potato planters, who import labor from out of state and even out of country, an injustice has been done when the Maine Indians have been overlooked.

Surely, the Maine Indians could have benefited by free transportation, a training program, and in the case of Great Northern, a decent wage.

* * * * *

LETTER TO THE EDITOR

Dear Editor:

You will find, attached, a copy of a news item which appeared in the Wall Street Journal recently. The irony of its contents will not be apparent unless one is aware of the fact that Maine is the present and historic homeland of the two tribes of Eastern Woodland Indians - the Passamaquoddies and the Penobscots - whose young men are urgently in need of the kind of training and jobs therein described.

One cannot help but wonder how strenuously the Great Northern Paper Company sought them out - at Houlton, Princeton, Perry and Old Town - for recruitment into this program. How well can the recruitment abroad of trainees be justified?

Since such an action on the part of a private employer requires the prior approval of both the U.S. Department of Agriculture and the U.S. Department of State's Immigration Service, one must conclude that their respective Secretaries, jointly, bear the legal and ethical responsibility. It is morally inexcusable and of dubious legality to import foreign labor into an area where equally qualified residents are tragically under-employed.

We call upon all citizens, (American Indians included !), and Great Northern stockholders in particular, to protest and effectively oppose this ill-advised action.

(See also letter on Page 22.)

Very truly yours,
George H. La Porte
New York City

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THE GREAT LAND FRAUD
(Second Installment)

Today the Passamaquoddys live on two reservations in easternmost Maine, probably the most depressed area in all New England, and the 800 Indians who are left occupy barely 200 of their 30,000 acres. Most of them are welfare cases, for what jobs exist have been gobbled up by the white man. Swindled out of their land and deprived of gainful employment, cheated in countless ways, humiliated and progressively pauperized, the once proud Indians have been reduced to begging at the coattails of the master thieves.

(Continued on page 18)

(The Great Land Fraud continued from page 17)

Unlike most Indian tribes, the Passamaquoddys are wards of a state, not the federal government. Their great white father is the Indian commissioner, a political appointee whose job is to ensure that his "children" are happy on the dole and to avoid "trouble" on the reservations. But the Indians are not happy with their squalid shacks, their allotments of surplus food, or the fact that no one will give them a job. They are fighting today as they fought for George Washington, for the right to profit from their rich timberlands, long since taken over by the state and by white squatters and businessmen. They are fighting for the right to govern themselves like any other Americans, to dispose of their property as they see fit; fighting for the chance to get off the welfare.

John Stevens, chief of the tribe's Princeton reservation, talked about it on a Maine TV station. "In the Treaty of 1794," he said, "Massachusetts gives us our two reservations, to have forever and ever. One's a small one, at Pleasant Point, down near Eastport; the other's a large piece--36 square miles of timberland--just north of Princeton, Maine. Now in 1820, when Maine became a state, carved out of Massachusetts, she promised Congress and Massachusetts, both, that she'd honor our treaty lands forever. Well, the treaty's being broken. The State of Maine has stolen our treaty lands away, by selling and leasing the lands right out from under our feet. Sounds hard to believe, doesn't it? Well, you're welcome to come down and see for yourself the shacks they make us live in, on what we have left.

"We shouldn't have to be this poor," says Chief Stevens. "The State of Maine's been stripping the timber from our land, selling it and never accounting to us for the money; said they're putting it in a trust fund for us. Well, after 140 years selling the timber off our 30,000 acres, now all they say they can show for it is about \$2 an acre in our trust fund. That's without interest; every year they deduct the interest away. Well sir, we aim to put a stop to this; get them to observe the treaty and return our timberlands, and give us some kind of accounting for our money. They laughed in our faces; told us they didn't have to honor any treaty if they didn't feel like it, and unless we quit asking questions they'd fix us good; take away whatever they wated, take away our kids' lunches at school too."

...Administration of the tribal trust fund--a mere \$70,000 today--has been unilateral and often shady business. For 75 years Passamaquoddy leaders have trooped to Augusta to demand an accounting; each time it was refused them. A century of timber revenue had somehow vanished, and the state was not about to open the books. Beginning ten years ago, the fund was directly raided, ostensibly to provide the Indians with better housing. Nearly 30 boxlike dwellings were erected on the two reservations, costing between \$7000 and \$9000 apiece. The 11 houses built at Pleasant Point are already falling apart. The plywood floors sag, the walls lean, the wind zips through the cracks; the foundations, resting uneasily on a swamp, settle a bit more each year. The tribe's attorney, Don Cotesworth Gellers, surmises that the building contractor hired by the state "must have had something more than mere competence to recommend him for the job." In any case, the company has gone bankrupt so there can be no possible claim. Gellers doubts that anything will come of the housing scandal. "No one will prosecute you in the state of Maine for robbing Indians," he says, "No one ever has

Gellers, 31, has been working for several years without fee as the Passamaquoddys' lawyer, preparing a court test for the restitution of treaty lands and trust fund to the tribe, as well as compensation for past infringements. Since moving to Eastport with his wife, he has been threatened with death and disbarment. But the case is an important one. Indians have absorbed defeat after defeat at the hands of the colossus. If the Passamaquoddys can win their demands, their brothers across the nation will have grounds for hope that their treaties too, and their elementary human rights, may one day be respected.

(Next month the Newsletter will continue The Passamaquoddy Indians by David Welsh

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Be sure to include your ZIP code for your address when you write in to be added to the mailing list. If you want your friends included, also include their ZIP.

HELP MAINE'S INDIANS

by William M. Clark

Regardless of the gloominess of some philosophers, life has a way of giving us, at rare intervals, a second chance. The Maine Legislature will be thus gifted this week. The Senate will have a chance to remedy one of the errors of the House of Representatives.

On April 28th, the House killed a bill which would have given the representatives of the Maine Indian tribes enough money for lodging, transportation, and telephone calls, plus one-half of the session salary which the House of Representatives so considerately give themselves. The bill will come up this week in the Senate. Its fate is uncertain. If enough people contact enough State Senators, however, the possibility of justice for the Indians may be renewed.

It should not be necessary at all to defend the fairness of this act. In a democratic system, past errors are corrected, when they can be corrected, only by law. In the case of the Indians, there is no question but what errors have been made. The presence of thousands of Maine people on land which was stolen from those who possessed it is proof of the injustice done.

When the bill to give the Indians some part of the customary legislative compensation came up in the House, Representative Catherine Carswell did her best to have it voted into law. She did not succeed. The records of that debate are filled with plain common sense from Representative Carswell and "around the barn double talk" from the opposition. The suggestion was made that, since the Indians have a right to vote for the regular area members of the legislature, the presence of the tribal representatives was "double representation."

To some dreamy Philadelphia lawyer, this might make sense. To anyone who is familiar with the feeble political power of the Indians in the areas in which they live, it is nonsense. It is only a pious attempt to salve consciences. In the course of 300 years, the Indians have had proved to them again and again that nobody is going to protect their interests except themselves.

It has been said that the Maine Indians never "owned" any land in the sense that white men considered ownership. That could be true. The Indians had intelligence enough to know that land is not something that CAN be owned. It is a possession of mankind in general only as long as mankind treats it with the respect it deserves.

So the Indians did not fence it off and start to gouge it and mine it and cover it with cement. They did not hew down the forests and pollute the streams. They did not induce erosion, fill the wetlands, and destroy the humus. They used the land gently and considerately. Because of that, they were called "savages" with no sense of ownership.

All that is in the past. The dangers now are dangers that come from new waves of pressures. The dominant philosophy of conformity is eating away at the Indians' defiance of civilized sins. They need legislative protection.

Despite Representative Carswell's efforts in the Maine House, the Indians were refused the pitifully small sum of money that might have enabled them to press their case with the logic it contains. But if enough people call their State Senators, the Senate could force the House to reconsider.

The cost of this bill is so small that a person should be ashamed to oppose it. There will be 20 times the amount squandered in this session on pure boondoggles. There will be 50 times the amount spent on needless "investigative trips." How petty can we get? How mealy mouthed can the righteous preservers of the public purse become?

If I have any friends at all in this reading circle, I wish they'd contact Catherine Carswell, Representative, and ask her just what they can do to give the Maine Indians some kind of a chance to protect themselves.

(From the Kennebec Journal, 5/10/67)

INSPECTION OF RESERVATIONS MADE

The last few days in April, the Indian Community Assistance Committee headed by OEO Director Clyde Bartlett completed an inspection of Maine's Indian reservations.

The committee was named by Gov. Kenneth M. Curtis, who said, "It is my desire, within the limits of our available resources, to respond to the needs of our Indian communities. Since we know that unlimited assistance is not realistic, we must have needs expressed on a priority basis."

Bartlett said the tour and the series of meetings with the Indian officials was "most successful." He reported to the Governor on completion of the tour and plans a written report and recommendations shortly.

"In addition to working with Indian officials to determine which needs of the communities should have top priority, the function of the committee will be to coordinate state and federal programs, to make sure full use is being made of existing sources of aid for the Indian communities and to seek additional assistance at the Federal level," said Bartlett.

Members of the committee, in addition to Bartlett, are Richard McMahan, Maine FHA Director; Jerome Barnett, Maine director of the Economic Development Administration; James Schoenthaler, Maine Manpower Coordinator, and Sid Carney, Specialist on Indian Affairs, U. S. Department of the Interior.

"We are fortunate to be able to have a person of Mr. Carney's experience and background in Indian Affairs to serve on this committee," said Bartlett. "He accompanied us on the inspection tour and his advice and knowledge have already proven invaluable in directing our approach to the problem."

Carney, a Choctaw Indian, is a special liason representative with the Seneca Indian Nation at Salamanca, New York. Carney helped the tribe plan a relocation program, develop a community housing program, establish an industrial park and greatly improve their educational system. He recently received an award from Secretary of the Interior Stewart Udall for sustained superior performance as a federal employee. A member of the Bureau of Indian Affairs since 18957, Carney holds a bachelor's and master's degree from Oklahoma State University.

(From Maine OEO News, May 1967)

UNITED SCHOLARSHIP SERVICE GETS CARNEGIE GRANT

United Scholarship Service, Inc. (USS) of Denver, Colo., has been awarded a grant by the Carnegie Corporation of \$50,000 a year for the next three years to expand a program of graduate school aid for Indians.

A national voluntary agency directly concerned with educational needs of Indian and Mexican youths, USS was formed in 1960. It is sponsored by the United Church of Christ, the Episcopal Church, and, since 1966, by the National Indian Youth Council.

Its graduate school assistance hitherto has been limited to the fields of medicine and law, but will extend to all professions under the Carnegie grant.

(From the U.S.Department of the Interior, 5/3/67)

NEWS NOTES

The Newsletter understands that Mr. Morris Brooks, Tribal Councilmember of the Indian Township Passamaquoddy Reservation, and Mrs. Ralph Nicola, of the Penobscot Reservation, both recently took and passed the Maine State High School Equivalency examinations, and received High School Equivalency Certificates.

Miss Barbara Tomah, of the Pleasant Point Passamaquoddy Tribe, recently received her first communion at St. Joseph Parish in Eastport. Her picture appeared in the Bangor Daily News of May 19th.

SEMINOLES HIT CAMPAIGN TRAIL

by Frank Murray

OAKLEE INDIAN VILLAGE, Fla. (AP) - The voters emerged from their palm-thatched chickee huts - stilt houses - and gathered about the flickering campaign pow-wow fire to listen to Charlie Billie Boy and the other candidates present their platforms.

The issues were streelights, better housing, irrigation and big business in the race for president of the Seminole Indian Nation. Incumbent Bill Osceola watched silently as his four opponents made their pitches in the soft, flowing language of their ancestors.

Only Seminoles who live on Florida's three reservations can vote in this odd Indian election where campaign promises are spoken in one language and printed in another. The speeches are all in the Miccosukee language, a smooth amalgam of the Oriental-tinged Indian tongue and Spanish idioms. Most Seminoles still speak very little English. But as Miccosukee is only a spoken language, campaign posters must be in English.

At the polls Monday, the ballots will be in English. Illiterate voters will go into the booth with an election judge who helps mark the ballot and a teller who will watch the judge.

"We try not to appoint candidates' cousins or kinfolk as election judges," said Tribal Secretary Laura Mae Osceola, a common Seminole name.

She said 380 of 986 Seminoles living on the reservations were registered to vote, including 13 young people at colleges and 7 servicemen - 2 of whom have mailed in absentee ballots from Vietnam.

The incumbent Osceola is a distant descendant of the famous chief who led the Seminoles 130 years ago against U.S. troops. He's had the \$3,300-a-year presidency eight years. He assumed the chief's chores two years before that on a \$10-a-meeting basis before the tribe adopted a constitution in 1957.

Osceola is campaigning on the ground the tribe has become big business during his term. Florida's Seminoles direct a \$13-million empire which includes an 8,000-head cattle ranch....

(From the Bangor Daily News, 5/4/67)

MISCELLANEOUS NEWS

- One of man's oldest known trade routes was called the "Warriors Path," and reached from central Alabama, through Tennessee and Kentucky, Indiana, into southern Michigan. This was used for centuries by Indians for warring and trading...In many places it was worn many feet deep and often 15 to 25 feet wide.

- Indian fire fighters battled a 3,000-acre blaze on May 5th in the Lincoln National Forest, near Ruidoso, N.M., as flames fed on Ponderosa pine-filled canyons. The Indians dominated a camp of more than 600 men....

- Among students to be listed in a national publication, "Who's Who Among Students in American Universities and Colleges," is Mr. Stephen Mitchell, a member of the Penobscot Tribe and a student at Husson College. Nominations for students to be listed in the new book were based on academic standing, extra-curricula participation, leadership and citizenship.

- Among those residents of Washington County recently elected to the board of directors of the Washington County Regional Action Agency were Mr. John Stevens (Indian Township Tribal Governor), Mr. Francis Sapiel (Passamaquoddy Community Action Committee Chairman), Mrs. Delia Mitchell (Indian Township), Mrs. Pauline Stevens (Indian Township), Mr. Archie LaCoote (Indian Township), and Mrs. Rita Altavater (Pleasant Point).

NO MAINE RECRUITS FOR TIMBER CUTTING
(See story on Page 16, "Letter" on Page 17)

In (the Portland Sunday Telegram) "Letters" column May 7th, George H. LaPorte, New York, laments over the injustices done the Maine workers who desire employment in the lumber industry, by the importation of six men from Tibet to learn the trade.

If Mr. LaPorte had kept himself informed on the employment problems of Maine lumber companies he should know that in the last 4 years the MDTA (Manpower Development Training Act) has conducted 4 different schools for the purpose of training pulpwood cutters. These schools have been conducted with the advice and cooperation of the American Pulpwood Association, the Maine Department of Education, all the Maine pulp and paper companies, as well as the government agencies he mentions. Trainees were recruited by the Maine Employment Security Commission, as well as by the pulp and paper companies. Training was given by the best qualified instructors on an On-the-Job plan. The trainees had all expenses paid, transportation to and from their homes, board and lodging, and a training allowance.

It was very difficult to find trainees, by any of the agencies or the lumber companies, although extensive effort was made and newspaper advertising. One of the training schools was held in sight of the Indian reservation at Princeton, although there was never an application from any Indian from there or anywhere else. We did have at least two colored boys.

To the best of my knowledge not a single trainee ever completed more than the guaranteed three weeks of work at the trade although they were well able to do so. The apparent reason for this unfortunate result seemed in all cases to be a lack of any desire to earn their own living when it was so much easier to draw some sort of unemployment relief.

All of the large pulp and paper companies in the state, as well as many of the independent operators, cooperated fully in any way asked, often at considerable cost to themselves. These companies included the Great Northern, the International Paper Co., Scott Paper Co., St. Regis, Georgia Pacific, Brown Co., as well as some of the other timberland owners.

I know what I am writing about. I was the Director in charge of all these training programs.

Maurice Bartlett
Ashland, Maine

(From the Portland Sunday Telegram, 5/21/67)

SPECIAL WORK DESTINED FOR TWO INDIANS
by James F. Wilman

AUGUSTA (AP) - Two Maine Indian youths will work on western reservations for about nine weeks this summer under a program designed to "develop Indian leaders having a good view of the total Indian problems."

Participating will be Stephen E. Mitchell, of Indian Island, and Miss Deanna Francis, of Pleasant Point. Mitchell is a sophomore majoring in education at Husson College and Miss Francis is a post graduate student at Brunswick High School.

The "Target Service" program sponsored by the Harvard-Radcliffe American Indian Project will give them a chance to get a new perspective on themselves and other Indians, said Andrew M. Gilman, chairman. He said this will be the first time that any Maine Indians will participate in this type project.

Gilman said that Mitchell, who is a Penobscot, will work on the Ute Reservation at Fort Duchesne, Utah, where he would set up a tutoring program probably including remedial reading.

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Miss Francis, a Passamaquoddy, may go to work on a Cheyenne Reservation near Billings, Mont., or possibly with the Navajos at Flagstaff, Ariz. or Gallup, N.M. She will work in some phase of education.

"The whole idea of the program is to give Indians a view of their situation," Gilman said.

"The tribes here in Maine have been isolated from Indian affairs in general," Maine Indian Commissioner Edward C. Hinckley said, "and this gives them a chance to see what other Indians are doing."

Each will be paired with a volunteer from the American Indian Project and will work together under target service. "The intent is that the Indian student and the others be equal partners," said Hinckley.

Each Indian participant is awarded a \$550 scholarship. About \$150 of this sum is used for transportation.

(From the Bangor Daily News, 5/22/67)

PENOBSCOT INDIAN TAKES CANOE RACE

The first annual Kenduskeag-to-Bangor canoe and kayak marathon proved to be a rousing success Sunday and the best time for the event went to one who knows his paddling well, Kirk Loring, of Old Town, a Penobscot Indian.

Loring competed in the one-man canoe field and covered the 18-mile distance in three hours, 25 minutes and nine seconds....The event, sponsored by the Bangor Recreation Department, drew large crowds at all vantage points.... Trophies were awarded winners in all divisions.

The white water at Six-Mile Falls proved the most hazardous spot and a popular viewing area for spectators....seven of the 32 entries failing to finish.

(From the Bangor Daily News, 5/22/67. Kirk Loring, 19 years old, is the son of Mr. and Mrs. Eugene Loring. The Newsletter extends congratulations to Kirk and to the Loring family.)

OUTCOME COULD REVAMP WAR ON POVERTY: UNIQUE PROGRAM TRAINING 17 INDIAN FAMILIES

MADERA, Calif. (UPI) - Seventeen Indian families from reservations throughout the nation have begun a unique training program here designed to attack the poverty problem in its entirety. The objective of the Madera Employment Training Center - first of its kind in the nation - is to reach the entire Indian family by offering a way station between the reservation and the sometimes bewildering aspects of urban life. The small pilot program is directed by the Philco-Ford Corp. on an initial \$497,846 contract with the U.S. Bureau of Indian Affairs.

No facet of the trainee's life is overlooked. He is counseled on everything from the importance of getting to work on time to the drawbacks of watching too much television. "This may be the answer," said Project Director Arnold Oates, a 30-year-old Texan with a Ph.D. in education administration. "This is the first poverty program that reaches the entire family. With everybody in the family pulling together, we think when they leave here they can move into a modern urban setting and live successfully - fully able to enjoy our way of life."

David F. Byers, Bureau of Indian Affairs coordinator at the center, sees ramifications for the poverty program. "This program is strictly for Indians," he said. "But other people are watching us. If we're successful, I think the idea may be used to help lift other minority groups out of the poverty cycle."

The Indians themselves for the most part are noncommittal. Having been at the center less than a month, most are reluctant to comment on their strange new environment.

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Each Indian family lives in a modern, suburban-type home, complete with electric kitchen, front and back lawns, tastefully furnished living and bedrooms and the inevitable TV set. The cluster of homes, laid out in city blocks, formerly housed the families of Air Force personnel working at the former Air Force radar base....The program includes an intensive course in family living as well as vocational training to give employable trainees a saleable skill.

Those over 16 who are considered employable attend classes during the day in a routine similar to the average urban American's work day. Life center counselors take over in the evening, acquainting the trainees with modern family living, as well as leisure activities....

Vocational training includes six major trade areas...training is offered in automotive and engine repair, clerical occupations, appliance and radio-TV repair, drafting, and electronics assembly....supplemental courses are offered in culinary arts, medical technology and building trades occupations....

A job placement office is charged with finding the trainee the job he wants after completion of the program. The office will then make periodic checks with the employer and the trainee to determine his progress. Evaluations of the findings will be used to improve the program.

No specific time limit is set for completion of the program for any one trainee...."When we think he is ready to cope with the complexities of urban living, we'll try to get him a job," said Community Affairs Director John Johnson...."This thing is kind of like a horse race. Some finish first and others finish last. The idea is to keep the last one moving forward."

(From the Portland Sunday Telegram, 5/21/67)

LEGISLATIVE REPORT

(Continued from Page 14)

A new legislative document, L.D. 1645, "AN ACT Describing Indian Voting Districts," was introduced by Senator Beckett (R-Washington County) at the request of Indian Commissioner Hinckley, to correct some obvious errors in the present descriptions (in Title 21, Section 1621, of the statutes) of the voting districts made up of the three Reservations.

Bills on the following subjects were in the indicated stages of the legislative process, as of May 18th: Tribal Representatives' compensation and allowances (L.D. 186) - tabled in the Senate pending acceptance of committee report; Tribal Representatives' rights and privileges (L.D. 188) - reported "Ought Not to Pass" in the House and Senate; Degree of Blood of Penobscot Indians (L.D. 1096)- reported "Ought Not to Pass" in the House and Senate. (A bill that has been reported "Ought Not to Pass" in both the House and the Senate is considered "Dead."

LOCATION OF SKOWHEGAN INDIAN STATUE DECIDED

(See story on Page 8)

SKOWHEGAN - Location of the Indian Statue was decided at a meeting of the Tourist Hospitality Association here Wednesday night at the Teak Room at Whittemore's Restaurant.

The statue, to be carved by Bernard Langlais of Cushing, will be placed at the Eddy, Route 2, on the south side of the highway near the Kennebec River. It is expected that the work will be completed by fall.

Cedar for the statue will be donated by Joseph Cayouette. A discussion was held concerning funds for the project.

(From the Waterville Sentinel, 5/11/67. The Sentinel for May 18th carried an unfinished model of the statue, showing an Indian holding a fish, fish spear and net.)

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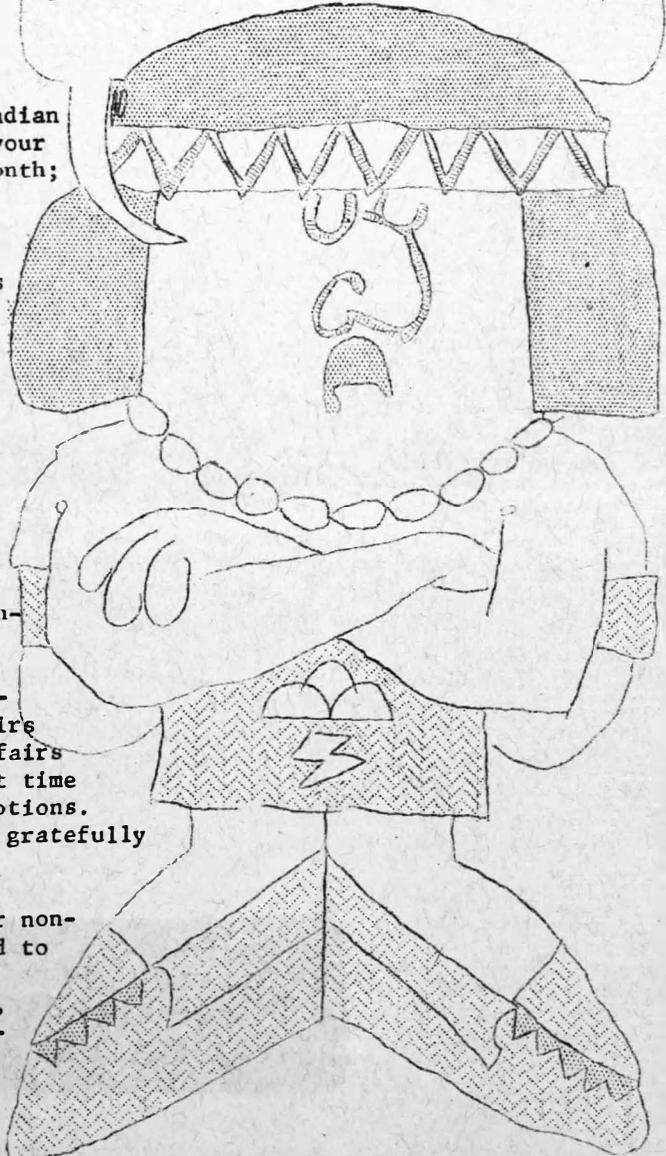
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