

# MAINE INDIAN NEWSLETTER

LIBRARY

VOLUME 1, NUMBER 5

DECEMBER 1966

JAN - 6 1967

COLBY COLLEGE

## LONG LAKE CAMPGROUND PROVIDES ENJOYMENT FOR 340 CAMPERS

All over Maine family camping is becoming a more important part of our vacation industry. With more families taking longer vacations and travelling further distances, the campground is providing relatively inexpensive vacation enjoyment, and still leaving enough spending money for the return trip home. For many it means the difference between having a vacation or no vacation at all. The high costs of many summertime motels provides even more incentive for a family camp out.. One motel owner told us last summer that the many nearby camping areas had taken away much of his business.

Most campgrounds provide water, some provide electricity and even a few advertise showers.

Many campgrounds are in wooded areas with man-made swimming pools nearby, some are on the ocean and some are on lakesides. One of the latter is Long Lake Campground on Indian Township Reservation. Long Lake is as beautiful as any I have seen in Maine. The Campground was operated during 1966 from May to November. During the period from July 8th to July 29th, 83 parties of 340 campers used the Campground.

The following statistics are provided by the Department of Forest Service:

<u>Residence</u>		<u>Referred to Campground by:</u>		<u>Types of Shelters</u>	
Massachusetts	- 16	Road Sign	- 18	Tents	-40
Maine	- 13	Guidebooks	- 15	Tent Trailers	-18
Pennsylvania	- 10	Local Stores	- 11	Pickup Campers	-10
Connecticut	- 8	Forest Rangers	- 10	Travel Trlrs.	- 6
New York	- 7	Live Nearby	- 9	Cars	- 5
Canada	- 7	Repeat Visits	- 7	Cabins	- 4
Ohio	- 6	Friends	- 6		
New Jersey	- 3	Maps, Chamber of			
Indiana	- 3	Commerce, Auto Assoc.	- 2 each		
Florida	- 2	Not known	- 1		
Maryland	- 2				
N.H., R.I., Del.,					
W.Va., Va., Mich.	-1 each				
<b>Totals</b>	<b>83</b>		<b>83</b>		<b>83</b>

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The Department of Forest Service feels that the Long Lake Campground is a resource which can be developed to benefit the Passamaquoddy Tribe, and can make plans in this direction.

The Newsletter is pleased with these results. There is nothing more we would like to see than new means of income for the Passamaquoddy. As tourists are attracted to the Passamaquoddy Reservation many will be interested in visiting the Indian Stores and buying baskets and other Indian goods. Perhaps more Tribal dances will then be held to entertain these visitors. So many people are interested in learning more about Indian history, arts, craft and Indian lore that the opportunities seem unlimited. . It is up to the Passamaquoddy to decide if this is the kind of life he wants, and then to proceed accordingly.

The Penobscot Indians on Indian Island in Oldtown, Maine own a string of islands in the Penobscot River most of which are not being used for anything of a permanent nature. Perhaps one of these islands could be used to make a similar campground. I can think of problems arising but they seem no greater than those faced at Long Lake, at Indian Township.

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CORRECTION

It has been brought to our attention that in the November Edition of the Newsletter in our story of the Passamaquoddy Tribal Election we left out one of the Tribal Councilmembers. Rebecca Francis was elected to the Tribal Council at the Pleasant Point Reservation. Our apologies to Councilwoman Francis for this omission. At this time The Maine Indian Newsletter extends CONGRATULATIONS to you.

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SIoux WARBONNETS ON WAY TO WORLD FAIR

12 Sioux warbonnets are to be featured at the United States Indian exhibit at the 1967 World's Fair in Montreal, Canada.

The United States Information Service recently bought the warbonnets to form a canopy over the rest of the Indian exhibit.

The warbonnets, which range from nine to 15 feet, are made of white turkey feathers dyed black at the tips.

Except for the substitution of turkey feathers for eagle feathers, the bonnets are authentic (sic) in detail.

The Joe New Holy family of the Pine Ridge reservation trimmed and matched the feathers for the bonnets.

The New Holys did much of the beading on the bonnets, too.

Remaining construction of the bonnets took place at the Tipi Shop in the Sioux Indian Museum and Craft Center at Rapid City. (Rosebud Sioux Herald, Rosebud, South Dakota, 12/19/66.)

\* \* \* \* \*

103rd Legislature

The 103rd Legislative session will soon be taking place in Augusta. Upon investigation the Newsletter learned that during the last session

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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 newsmedia.

News and stories may be submitted to the Newsletter by the 15th of each month for publication at the following address:

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

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

\* \* \* \* \*

The Newsletter received a very interesting letter from a man in Portsmouth N. H. During early colonial times it seems the writer's 5th great grandmother was an Indian girl coming from a tribe somewhere north of Dover N. H. but probably not into Canada. Her married name was Nute or possibly Newte. Later on her brother came to live with the family. The spelling may be incorrect but his name was pronounced Barkus. The writer is interested in finding out something about her or at least about the possible tribe from which his ancestor originated. The period in which she lived is popularly known as the French and Indian War period. If any of our readers have any information on this or have any ideas which they would like to share with us, we will be glad to forward it on to Mr. Gallagher.

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Every few days the Newsletter receives a letter from an individual or a library who wishes to receive the first two or three issues of the Newsletter. We are trying to meet these requests but are down to the bare minimum which we must keep for our files. Those of you who have requested these back issues and have not yet received them can rest assured you will hear from us in the near future concerning them. If we can not supply these issues we will still let you know.

LETTERS

Dear Editor:

After reading your October edition of the Newsletter, I came across  
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(Letters, Continued from Page 3)

an article concerning the Indians in Houlton who are living on the Flat.

The Correspondent Morris Brooks was given the wrong information by Mr. Leo Tomah and Mr. Polchies. I know, I was born in Houlton, in fact born on the Flat and always lived in comfort.

We are not from the Mic Mac tribe as stated, the only Mic Mac Indians in Houlton are the out casts that are driven out from their own reservations and they were never accepted on the Flat because of their bad conduct.

My father's family were the first Indians on the Flat, they moved over from Canada since 1912 and they have all passed away. Just a few years ago my sister and I moved from the Flat, she was the only Indian who had a bathroom in her home and my aunt who lived across from her.

To me, the Flat as they called it, is really Bridge Street. and we left behind many happy memories.

Yours truly,  
Mrs. Theresa Paul  
Old Town, Me.

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Dear Editor:

We were delighted to hear of your work with the MAINE INDIAN NEWSLETTER and would like to receive copies of it as they come off the press. Enclosed is our contribution of \$1.00 to help defray some of your expenses in a small way.

Earlier this year, we became interested in the work of John Christopher Hartwick, a Lutheran Pastor, who served some of the tribes around Otsego Lake and Cooperstown about 200 years ago. In his will he provided for the establishment of Hartwick Seminary on the west bank of the Susquehanna River in the Town of Hartwick, just south of Cooperstown. I am wondering whether you may have had any articles in previous issues concerning tribes and missionaries who lived and worked in what is upper and central New York state.

While teaching history several years ago, I learned that Samson Occum, an Indian scholar from Connecticut who raised substantial funds which were later used for founding Dartmouth College, moved to the Adirondacks as a result of his disappointment when the school he labored for was not built in Connecticut. As far as I know, no trace was ever found of his grave, or last place of residence.

Congratulations and best wishes for your new venture.

Sincerely,  
Bernard C. Wojan  
West Hartford, Conn.

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Dear Editor:

I read the Maine Indian Newsletter for the first time and found it very interesting. I came to Maine Aug. 30 and never thought there were any Indian tribes here. I met Viola Dana (You ran an article on her last month.) and she told me what tribes were here in Maine. I'm interested in working with Indians and I have met many people from different tribes here at the Center.

I am a Winnebago Indian from Wisconsin. My vocation here in the Job Corps is library assistant and when I graduate from that course in

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FULL INDIAN RECEPTION GIVEN THREE-WAR VET  
by Clayton Beal

PERRY - Fourteen years before he was given the right to vote in a national election and less than two years after the Japanese attack on Pearl Harbor, Sabatis Mitchell, a proud American Indian, was serving in the United States Navy.

Today he is back home on the Pleasant Point Passamaquoddy Indian Reservation here, where he was given a surprise welcome home party night by his fellow Indians in full tribal regalia.

"Mitch", as his Air Force buddies called him, retired November 30 after 20 years of active military service which concluded with a year in Viet Nam, after service during the Korean conflict and in World War II.

As he bounced his seven-month-old son on his knee, Mitchell described the war in Viet Nam as "a war without lines - one where it is too often difficult to say where tomorrow's battle might be fought." He is determined, however, that the war must be won.

Pleasant Point has a long history of contributing manpower for America. A monument stands today on the bank of Passamaquoddy Bay here erected by the Daughters of the American Revolution honoring some 40 Indians who fought for America, their homeland, during the Revolutionary War.

Those presently serving in the military from "The Point" include such men as Harry Tinker, James Moore, Richard Socobasin, Francis Nicholas, Melvin Soctomah, Louis Homan, Peter Bailey, Jr., Howard Dana, and John Mitchell. Four are nearing the 20-year service mark.

Like many of his Indian brothers who became admired and liked by their fellow servicemen for their "peculiar" heritage of unwritten language, religion and habits, Mitchell recalled that he had been called upon many times to perform the many dances which his forefathers portrayed long before the white man came to power on the North American continent.

As the familiar Indian drums beat out a dance rhythm during the surprise party, Mitchell took advantage of the opportunity to show his friends that he can still set a fierce dance pace, brogans and all.

During the evening's activities, which were highlighted by a colorful Indian dance team, Mrs. Mitchell and son Sabatis, Jr., also "cut the rug."

Fr. Paul Pare, of Saint Anne's Catholic Church of Pleasant Point, shed his traditional garb and donned Indian headdress to show the smiling Passamaquoddies how really simple it all is. Immediately following the brief performance, which left him panting, Fr. Pare was adopted into the tribe as a fellow dancer.

Joseph Nicholas, of the tribal governor's council, served as master of ceremonies and welcomed the veteran back to the reservation. Mitch, however,

revealed that his aim is to secure as quickly as possible a civil service position at one of the many government installations in Maine.

(From the Bangor Daily News, 12/9/66)

BUFFY STRIVES FOR TRUE IMAGE

Cree folksinger Buffy Saint-Marie wants the white man to put some truth in his history of the North American Indian. "I'm insulted as an Indian and appalled as an American that Indian children have to read lies in history texts," she said in Vancouver where she gave a concert...

"Children must be raised to realize nations as well as individuals make mistakes," the Saskatchewan-born singer said, "and it's time to correct those mistakes." Miss Sainte-Marie said films, advertising and comics all portray the North American Indian as "a character." "They think the Indian lost to superior odds in fair fights," she said, "when in fact he was beaten by broken treaties." (From Indian Record, Winnipeg, Canada, December 1966)

## INFORMATION OBTAINED FROM BACONE COLLEGE

Bacone is a privately operated junior college having no connection with the government or tax support. Most of the operating income of Bacone is derived from the gifts of individuals, churches and organizations.

American Baptists comprise the largest group of contributors to Bacone, though other organizations also help the school, including the Daughters of the American Revolution.

Bacone College is incorporated under the laws of the State of Oklahoma. It is a junior college offering courses with a liberal arts emphasis leading to the Associate in Arts degree.

Many students come to Bacone from Indian reservations and definite Indian areas of the United States. Most of these require scholarship help if they are to attend college. Bacone has a unique Work Scholarship program, made possible by the contributions of churches, organizations and individuals, which enables these students to earn all by \$35.00 of their room and board costs per semester. Tuition and fees for full time students are \$150.00 per semester. Students needing additional financial assistance may apply for grants-in-aid made possible by scholarship gifts to the college. National Defense Student loans are also available.

Bacone is accredited by the North Central Association of Colleges and Secondary Schools and by the Oklahoma State Regents for Higher Education. A new nurse training program enables nursing students to attend Bacone for a 24-month period of classroom instruction and hospital experience (in cooperation with the Muskogee General Hospital). They are then qualified for their R.N. certification and the Associate in Arts degree from Bacone.

Bacone serves both Indian and non-Indian students; however, all scholarship funds are awarded to Indian students. Indian students represent upwards of 40 different tribes. 1964 enrollment was 550 students from 29 states.

Bacone was founded in 1880, primarily for the education of American Indian youth. It is the oldest institution of higher education in the state of Oklahoma. Bacone is located in Muskogee, Oklahoma, a city of approximately 40,000 persons.

For further information, persons may write: President, Bacone College, Bacone, Oklahoma 74420.

(From Bacone College Annual Bulletin, 1966-1967)

## PIMA INDIAN HOUSING PROGRAM NEARS COMPLETION

The thirteen participants in Sacaton (Arizona) who are in the Mutual Self-Help Housing Program are very near to completion of their houses. It is unbelievable to see. A modern home and with its modern appliances, the privacy, sanitation, and above all the feeling of owning a home providing shelter for their children. A home that children in these modern times can truly be proud. So may we point out as this project is about to be completed that within the very near future, there will be an open house and the date of this occasion will be announced.

(From the Gila River (Pima) News, November, 1966. Sacaton is one of the Indian communities on the Gila River Reservation, south of Phoenix, Ariz. -Ed.)

## PIMAS REVERSE TRADITION

SCOTTSDALE, ARIZ. (AP) - In a reversal of the first Thanksgiving in this nation, the white man will sit down Thursday as guest of Indians near Scottsdale. Pima Indians have invited officials of Phoenix and nearby cities to share their Thanksgiving feast on the Salt River Indian Reservation.

(From the Lewiston-Auburn Journal, 11/21/66)

## INDIANS AND AMERICAN SOCIETY

American Indians have contributed much to American political ideals. Federalism, the view of leaders as servants of the people, and respect for diversity are all part of the Indian tradition.

In other ways, however, this tradition is distinctive. While Indian cultures differ, certain common threads have continued - even strengthened - through 400 years of interaction with the European tradition. Acquisition and exploitation of their lands continue to distress Indians, who live in oneness with nature and believe that the earth is their mother. Many do not place great value on hard work or efficiency. Cooperation rather than competition appeals to them.

Disruption of their cultures and destruction of traditional bases of their economies have made the half-million Indians perhaps the poorest group in America today. They suffer from inadequate housing, some sleeping in gutted cars or in the open. Most efforts to help them have been based on the goals of the dominant culture and have only deepened their problems....

Caught between two competing views of the world, young Indians suffer feelings of conflict and inferiority and adjust poorly to American society's demands, first in school and later in employment. Indian parents are rarely given any responsibility for policy or curriculum in the schools their children attend. Language is a barrier for many children starting school....

Since colonial times, members of the Society of Friends have campaigned for just and sympathetic treatment of Indians. The American Friends Service Committee has been working with American Indians since 1948, and is currently working with Indians in Arizona, Colorado, Minnesota, California, Maine, Washington and Montana.

(From an AFSC Bulletin, September, 1966)

## INDIAN DONATES KIDNEY TO AILING YOUTH

CHICAGO (UPI) - Richard Redhorse and John Dickinson under normal circumstances would not share much in common. Redhorse, 35, is a Sioux Indian who was born on a reservation in South Dakota. Dickinson, 15, is a high school honor student from Crown Point, Indiana.

But because circumstances in their lives were not normal, today they share a bond only a few persons in the world share.

Early this year, doctors told John's parents that he suffered from nephritis, a chronic kidney disease. John began taking artificial kidney treatments but his condition worsened. When his kidneys could no longer rid his body of the poisonous wastes that accumulated, doctors said John would have to have a new kidney or he would die.

No one the Dickinsons knew, nor any relative, was medically suitable as a donor for John's particular Type O blood. He began lapsing into comas and the situation became urgent. His parents, in desperation, placed an advertisement in the Chicago Tribune asking for a kidney donor.

Redhorse read the advertisement. He remembered his baby sister, who died in 1962 because she needed a new kidney and couldn't get one in time.

"I said to myself that someday there might be somebody who needed a kidney to go on living, and I would help them," Redhorse said. He telephoned the Dickinsons and volunteered one of his kidneys.

The transplant was performed last week and was successful. Today John's new kidney was "functioning beautifully," according to doctors. He appeared healthier than he had in months, his parents said.

"What Redhorse did is really beyond the call of duty for any human being," one of the doctors said.

(From the Portland Express, 11/28/66)

## PASSAMAQUODDY VISITOR TO BE HOSTESS ON HOLIDAY

BRUNSWICK - Thanksgiving dinner with the Indians - the Passamaquoddy of Pleasant Point, Maine - will be a unique experience for the family of Mr. and Mrs. Edward Born this week, as they travel northward to the home of Deanna Francis and her family. Deanna, who wants to go to college, has left her reservation for a year of work and post-graduate study at Brunswick High School, and she lives with the Borns. This will be the first time her "two" families, the Borns and the Francis, will be getting together around a big Thanksgiving dinner complete with turkey and all the trimmings - but not the porpoise meat that Deanna says she would frankly prefer.

"We go out in a two-man canoe with a shotgun and a spear," Deanna reminisces, "And you have to shoot the head so as not to ruin the meat. It is a black meat and you eat it broiled or fried. It's better than steak, I'd say," and she has forewarned her mother that the Borns would like a sampling of porpoise - so some is being planned for later in the Thanksgiving weekend.

Deanna's feelings about her reservation and her people are very strong. She is immensely proud of her tribe - their closeness with one another, their efforts to preserve their unique culture, their natural abilities - but the story she tells of life on Pleasant Point is the story practically every American Indian tells, one of steady, unremitting injustice and deprivation....

"There were eight of us that started high school in Eastport together," she recalls, "but we had no counseling and we didn't know what we wanted to do with ourselves. We had always gone to Indian schools on the reservation and it was hard to mix in when we started school. We never knew people off the reservation. In fact, I spoke only Passamaquoddy until I was eight years old. So we were put into the commercial courses at school, and advised against trying for the college course because we were told we couldn't make the grades."

"How did they know that?" Deanna wants to know, "If we had never been given a chance to try, how could they say we couldn't make the grades?"

Of the eight who started in the commercial course, only the four girls finished. One boy went back as a policeman on the reservation - this, without even a high school education - and the other three scattered.

"All the Indians celebrate Thanksgiving," says Deanna. "No matter where they are they try to get home, and families spend Thanksgiving together. Everybody goes to church, to 8 a.m. mass on the reservation, and then we have an early dinner, between 12 and 2. Then there's always a big celebration, a big dance, and everybody goes, not just the teen-agers."

The reservation, though, is a fairly bleak place, almost totally without trees or gardens. The houses are small, and most lack indoor plumbing of any kind. The language commonly spoken there is Passamaquoddy, which is not now a written language, and the children go to a school run for them by nuns. During the summer the people work at a fertilizer plant, in small factories, or in the one woolen mill; in the winter they work in the woods or, as now, make Christmas wreaths for shipment south. Employment is the great problem among the Indians; there is little employment for anyone in that section of Maine, but almost none at all for those who have no education, are untrained, or are discriminated against as a minority group.

Deanna Francis' family is pleased that she has taken the initiative and left the reservation, for they know that she wants to come back. She hopes to major in physical education-- a continuation, perhaps, of the Indians' legendary skill in athletics and games--and come back to Pleasant Point to start a physical education program for the people there.

"I don't want to be a secretary," Deanna says, "although I was accepted

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## PASSAMAQUODDY VISITOR....

(Continued from Page 8)

at Husson College this year to take their executive secretary course. I want to go away to college, and now I'm looking for a college that will take a chance on me."

To prepare herself, Deanna is studying algebra, French, economics, and college English at BHS. Last summer she worked as a teachers' aide in the Head Start program in Topsham, but this summer, if she can, she hopes to go to the University of Maine and pick up some more credits toward regular college enrollment.

"Only the young can ever get away," she says practically, "And there's nothing down there for them anyway. But now I think the people are going to do something - they're trying, anyway."

## EAGLE MASK: A WEST COAST INDIAN TALE

(Written and illustrated by James Houston, Harcourt, Brace & World, 63 pp, \$3.00) The author, whose first book, Tikta'liktak, won the Canadian Library Association's award for the best English-language book of 1965, has for many years lived and traveled in the Canadian Arctic and the Northwest. His knowledge of the West Coast Indians is basic enough to keep the cultural details of his story from being obtrusive; his quiet writing has a simplicity that is eminently appropriate for the rich and dignified living patterns of the Eagle clan.

Skemshan, his protagonist, is a young prince of the clan. Tested for his courage, he goes for the first time on a sea hunt, then is initiated into full manhood with a splendid potlatch. Ages 10-12.

(From the Saturday Review of Literature, 11/12/66)

## MALECITE INDIAN GRADUATE

The September, 1966, edition of Americans Before Columbus, Denver, Colorado, reported on the graduation from the University of Maine of Mr. Harold Tomah (Malecite). Mr. Tomah received a Bachelor of Science in Education. Information reaching the New Letter indicates that Mr. Tomah is presently teaching in the Wells, Maine, High School.

## INDIAN CRAFTS APPRECIATED

(Continued from the November Newsletter)

Archaeological discoveries show that Indian jewelry dates back over a thousand years in the Southwest. Much of the early jewelry was made from shell, bone and brightly colored stones. Turquoise was obtained for the jewelry from mines in Arizona and New Mexico, and shells were traded for by tribes on the West Coast.

It was not until the coming of the Spanish that the Indians first learned the art of working with silver. Early Indian silver was worked from Spanish and Mexican coins. Navajo, Zuni and Pueblo jewelry now shows distinctive qualities of its own, as the tribes have adapted culture and environment into their jewelry. The Navajos are known for their sandstone casting; the Zunis primarily for their inlay work. Very little silver work is done by the Pueblos, but there are some families who have distinguished themselves for their jewelry.

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## INDIAN CRAFTS....

(Continued from Page 9)

Although the Taos Indians are known as farming people, two tribesmen, Bobby Lujan and Alfred Lujan, have produced a limited supply of jewelry. The Taos men have developed originality in their work and their jewelry is characterized by a more modern flair.

Indian pottery, until very recently, was becoming scarce. However, through the efforts of Maria Martinez of San Ildefonso, pottery once more has become popular. Now, many tribes which previously stopped producing pottery are reviving the old techniques and producing fine work.

Weaving, on the other hand, is not as wide-spread among the tribes as other crafts. The Navajos are the exclusive weavers in New Mexico, having begun to weave after the arrival of the early Spanish colonists.

The first products of the Navajo looms were natural grey and white blankets, ponchos and serapes. With an adverse influence from white traders, the Indians began to dye their products artificially, producing bright, gaudy colors. The flashy rugs and ponchos at first were very popular with an indiscriminating public; however, through the efforts of traders and conscientious persons, the Navajos gradually began to make use of natural dyes and colors once again.

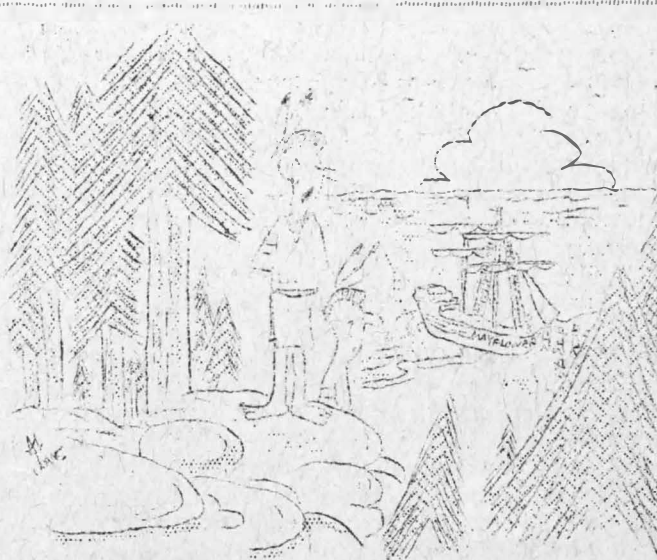
(From the Navajo Times, 10/20/66)

IMPORTANT ANNOUNCEMENT

NBC-TV plans a "Project 20" presentation, scheduled for showing on March 16th, on American Indians. Entitled "End of the Trail," this special program will include some rare photos of American Indians collected in a three-year search.

(From TV Guide, December 10-16, 1966)

Being part  
couldn't  
dig an ordin-  
when I was  
California.  
a big bush,  
and dug a  
around its  
the dirt off  
it under  
Then I  
bush, and its  
pletely cov-  
tion. You  
within three  
hole and not  
When our com-  
the area, he  
I don't see  
for the num-  
I proudly ex-  
couldn't see  
and asked me



"Oh, let 'em stay for a while.  
What possible harm can they do?"

In a very un-Indian manner, I turned over every bush within 100 yards - and never found it! (From the Readers Digest, January 1967).

Indian, I just  
bring myself to  
ary fox-hole  
on maneuvers in  
Instead, I found  
tied it down,  
half-circle hole  
base. I carried  
and distributed  
other bushes.  
straightened the  
branches com-  
ered the excava-  
could have walked  
feet of that fox-  
known it was there.  
mander inspected  
said, "Sergeant,  
enough foxholes  
ber of men here."  
plained why he  
mine. He beamed  
to show it to him.

(At this time of year, when High School Seniors should be making plans to continue their education, the Newsletter would like to reprint the following information regarding the State's Indian scholarship programs. - Ed.)

### UNIVERSITY OF MAINE

Five full tuition scholarships are available each year to members of the Passamaquoddy or Penobscot Tribes. Applications for these scholarships or more information about them can be obtained from the Office of Student Aid, on the University of Maine campus in Orono. In addition, there are many other programs of financial assistance administered by the Student Aid office which will allow any student, Indian or non-Indian, to obtain almost complete financing of the cost of a University education, based on personal need.

These Indian tuition scholarships, which have been available since 1934, are listed on Page 19 of the University's Financial Aid Bulletin for 1966-68.

### STATE COLLEGES AND SCHOOLS

The minutes of the May 27, 1966, meeting of the State Board of Education, contain the following paragraph:

"It was moved by Mr. Bailey, seconded by Dean Murriner, and voted that the Board offer free tuition, fees and, if available, room and board, for one Maine Indian student at each of the five state colleges, each of the vocational-technical institutes, and each of the Schools of Practical Nursing, and that free tuition be offered to as many qualified Maine Indians as are accepted for enrollment."

The schools involved are: Aroostook State College (Presque Isle), Farmington State College (Farmington), Fort Kent State College (Fort Kent), Gorham State College (Gorham), Washington State College (Machias), Central Maine V-T Institute (Auburn), Eastern Maine V-T Institute (Bangor), Northern Maine V-T Institute (Presque Isle), Southern Maine V-T Institute (South Portland), and Maine Schools of Practical Nursing (Portland, Presque Isle and Waterville).

Further information can be obtained from the various schools. Information just reaching the Newsletter indicates that the State Board of Education recently voted "unanimously to amend and clarify its original scholarship policy for our Indian youth" to provide one full scholarship each year to qualified students at each of our vocational-technical institutes and state colleges. In this way, more than one Indian student can be in attendance (on scholarship) at each institution each year.

### THE FIRST AMERICAN IS LAST

American Indians have received on the average only five years of schooling and have a dropout rate today exceeding 50 per cent. They learn virtually nothing about the positive aspects of Indian history, and grow up unable to cope well with either reservation life or life in the white man's world. These were among the charges made at a conference last month of the education committee of the Association on American Indian Affairs.

While a majority of Indian children attend public schools, a large percentage are shipped off by the Bureau of Indian Affairs (BIA) to federally-run boarding schools, often hundreds of miles from home. These schools were attacked most severely at the conference as harmful to the youngsters' education and to their mental health. Carl L. Marburger, new chief of education at the BIA, declared that he is trying to change the policy and bring more children back to day schools on the reservation. (From Saturday Review, 12/17/66)

(Continued from page 2)

(103rd Legislature)

19 Indian bills were introduced and referred to 7 different committees for hearings. Thus up to 7 trips were necessary for Indians and other persons interested in these bills to be present in Augusta for these hearings. We haven't learned whether there will be a change now that we have the new Department of Indian Affairs but we were told by the Commissioner of Indian Affairs in Augusta that he has talked with State legislators and legislators-elect on the scheduling of Indian bills in the forthcoming session. One of his concerns was this very problem. Desirable changes may of necessity be slow in coming, but at least we have a Department finally that is working only with Indian interests and problems and not concerning itself with so many areas that the Indians become only one more division to be administered as one would a welfare agency, as when the Indians fell under Health and Welfare. I am not implying that Health and Welfare did not do anything for the Indians, but only that much more should be forth coming from the new Department of Indian Affairs. The Newsletter realizes, though, that what the Department can accomplish is in large part controlled by the Legislative fingers holding the purse strings. So, finally it is these legislators who will decide what progress will be made by the Indians here in Maine. The better they are informed of what the problems are and what can be done to help the situation the better able they will be to vote intelligently on any Indian question they are faced with.

The Indians are not a special interest group; They are citizens who have contributed a great deal to this State over the years and who have often come up uncomplaining on the short end of a bargain, when lands have been taken, when restrictions have been placed on them and when Trust Funds have been withheld from them with no adequate reasons given.

During the forthcoming Legislative session The Maine Indian Newsletter will keep you informed of legislative news regarding Indian matters. And, where it is possible we will let you know how some of the legislators feel regarding the Indian bills.

\* \* \* \* \*

#### BIA HIGHLIGHTS

From the Rosebud Sioux Herald (12/19/66) we gleaned the following highlights of the Bureau of Indian Affairs, an agency of the Federal Government.

SISSETON-FAHSETON RESERVATION, S. D., Jan. 13-- Herter's Inc. of Minnesota has announced plans to produce 12-gauge shotgun shells here.

It is expected to employ 40 men in a two-shift operation. Three new buildings will be constructed at a cost of \$130,000.

\*\*\*

CREEK NATION, Okla., Jan. 13 -- More than two million acres ceded to the U.S. on August 7, 1856 had been valued at \$1.00 an acre at that time.

The Indian Claims Commission declared recently, however, that the U.S. only paid \$1 million and still owes another \$1 million.

\*\*\*

SENECA CATTARAGUS RESERVATION, N.Y., Jan. 13 -- The first Seneca Corporation has laid out plans for a pillow factory here to eventually hire 300 Indians.

The Seneca Nation invested \$800,000 and expects to solve reservation unemployment.

(Continued on Page 13)

(BIA Highlights, Continued from Page 12)

WHITE MOUNTAIN APACHE RESERVATION, Ariz., Jan. 13 -- This reservation is still abuzz over having one of its trees lit up at the White House in Washington, D.C.

\*\*\*

WINSLOW, Ariz., Jan. 13 -- About 30 Navajos began training here under the BVD Company of New York City. If the training is successful, the company has indicated it will start a plant near here.

\*\*\*

COCHITI PUEBLO, N.M., Jan. 13 -- A \$50 Million, earth-filled dam has been approved by this pueblo.

It will be built on the Rio Grande River and cover 5.3 miles, while flooding 4,000 acres of Indian land. About \$145,000 was granted to the Indians for easement.

Known as the Cochiti Dam, it will be the second biggest of its kind west of the Mississippi.

\*\*\*

\* \* \* \* \*

NEW TRAINING COURSES

The Maine Employment Security Commission announced three new training courses made available through the Manpower Development and Training Act (MDTA) in November. These are Nurse Aide, General Office Clerk (refresher), Sheet Metal Installer. More information on these (and other) training and employment programs can be obtained from the nearest office of the Maine Employment Security Commission.

\* \* \* \* \*

WATER HOOKUP COMPLETED

Pleasant Point- Housing Officer, Tony Kaliss reports that the water hookup at the Pleasant Point Reservation is completed, with the exception of a few minor details. 18 families were to be hooked up. Two turned out to be already hooked up; two were too far from the main lines, thus making the ditch digging costs prohibitive; and one person was unable to make any contribution toward the cost of being hooked up; the rest however have been hooked up and now have running water. Several families on their own have installed hot water heaters and at least one family has installed all the necessary plumbing for a toilet. The Newsletter is pleased with these results and hopes it will not be long in the future before these other families can have running water.

\* \* \* \* \*

NCAI INTERESTED IN MAINE INDIANS

Mr. VineDeloria, Executive Secretary of the National Congress of American Indians (NCAI), in Denver Colorado, is interested in the possibility of NCAI being able to offer future technical assistance to Maine's Tribes in economic development of the Reservations, and plans to contact Tribal officials sometime next Spring.

(Letters, Continued from Page 4)

April, I plan on going home and start college in the fall.

I wish your paper the best of luck and I hope the Indians in Wisconsin will organize a paper like the Maine Indian Newsletter.

Lily Lewis

Poland Spring, Maine

\*\*\*\*\*

THE LAST FAREWELL

By Helen Caldwell Cushman

(Part 5, Indians of Our Valley)

The once great Anasagunticooks left our Valley never to live here again. But they did return each year. At first when Deacon Livermore came to settle Livermore, the Indians were unfriendly. But he overcame their natural distrust and they visited him regularly. He even was said to have left his kitchen door unlocked so that any Indians going by could come in to sleep by his fire.

After the French and Indian wars, disease had decimated the number of Valley Indians. As the white settlers encroached upon their territory, the Anasagunticooks moved up the river, many of them joining their cousins in Canada. When Livermore was permanently settled about 1779, there were only about 500 Indians left in the area. It wasn't long before most of them left to cross the border and live with the St. Francis Indians.

Yet each year they made two pilgrimages down the river. They visited the sacred graves of their ancestors, and they sold their furs and hunted water fowl at Merrymeeting Bay. They came down the Androscoggin to the Dead River, and thence to Wayne Pond. They would camp at Leeds until all the scattered parties reached this first trysting place.

In their brilliant paint, and in full ceremonial dress they made the proper gestures on the Island known to be a famous Indian burying ground. There the party divided, One group returned to the Androscoggin River and paddled down to the sea. The other made the portage to Wilson Pond and Cobbosseecontee, thence to the Kennebec which they followed to the ocean, all coming together at Merrymeeting Bay.

All members of the tribe made this pilgrimage except for those who were too old or infirm. Squaws and children always came on the two annual visits. After all the squaws had to clean the fish and cure them, carry water and do such other tasks as were beneath the dignity of a warrior. The fish and water fowl were smoked to take back to their abode in Canada, and sun-dried for preservation to use in winter. They collected their herbs which had saved the lives of many of their white friends. They consecrated anew the graves of their ancestors.

It was in 1796 that the last trip to the sea was made. In gorgeous feather plumage, in bright war paint they came, the lone survivors of this once great Anasagunticook nation. They visited their few white friends, and said a sad adieu, and paid their final respects at the graves of their ancestors. Still aloof, but certainly with heavy hearts they abandoned these holy places forever leaving here and there a lone Indian in solitude to care for the tombs. Then in the sunset, they paddled up the Androscoggin towards Canada, never to return. For sheer dramatic pathos there have been few such scenes in the history of our Nation.

(Continued on Page 15)

(The Last Farewell, continued from page 14.)

The Indian was certainly right in defending his homeland. It is not to our credit, this chapter in history. The French were always more patient and gentle than the English, they treated the Indians as brothers, shared their hardships, intermarried with them. The English were arrogant and presumptuous and captured many Indians and sold them as slaves. No wonder there was bloodshed and cruelty. I would like to close this brief piece about our Valley Indians with some wise words from Mr. Starbird. "The treatment of the Anasagunticooks by the English was harsh, cruel, perfidious, dishonest. Even then there were many acts of kindness and faithfulness on the part of the Indians. Had the colonies reciprocated their kindness and the white people treated them with any degree of fairness, thousands of innocent lives, both English and Indian, would have been spared the sacrifice."

\*\*\*\*\*

(Ed. Note: The following is part 2 of a UPI series which we reprinted in the September Newsletter. The final part will appear in the January issue.

The Original Americans...

VISTA Workers Enlarging

Indian Reservation Program

By Jack V. Fox

The high desert was blazing hot in the Arizona sun and the Navajo sheep and goats had been herded from 30 miles around to rough rock for the once a year dip in disinfectant to rid them of ticks and lice.

Tugging and hauling away at the sheep were two girls who might have been debutantes- Sheila Marvin of Pleasantville, N.Y. and Linda Elsner of Crystal Lake, Ill. Twenty yards away, Indian squaws holding their young stared at the white girls in astonishment.

The girls were VISTA'S- Volunteers in Service to America, a sort of domestic Peace Corps. They were wrestling the squirming sheep toward a smelly trough in an idealistic, naive but heart-tugging attempt to show that the white people wanted to help the nation's largest Indian tribe up out of a poverty that is as much of soul as of body.

The Navajo reservation spreads over a part of Utah and New Mexico but most of its 24,000 square miles lies in Northeastern Arizona. Crossing its great plateaus and mesas is a trip as long from Boston to Washington. On it subsist 110,000 Navajos, most of them living in hogans, round or hexagonal shaped buildings of timbers chinked with mud and overlaid with a roof of sticks and mud or hides.

The hogans have dirt floors, no plumbing and no heating except for an open fire which also serves for cooking. The one community well for water may be as far as 20 miles away.

Defeat came to the Navajos in 1863 at the hands of Col. Kit Carson and the U.S. Cavalry. They were stripped of guns, horses and their flocks of sheep and driven 300 miles on foot to what amounted to a concentration camp at Fort Sumner, N.M.

In 1868, when they were released and permitted to return to their barren land, only 3000 remained. They exist now by raising sheep, goats and some cattle and by planting pathetic little patches of corn, beans and squash.

A few of the women make blankets and rugs and some of the older artisans make the heavy Navajo silver jewelry. But the bracelet the tourist pays \$24 for in a curio shop off the Indian reservation has

(Continued on page 16)

(The Original American Continued from Page 15)

been marked up from the \$8 paid the Navajo silversmith.

Their average per capita income is only a few hundred dollars a year. The 1965 per capita personal income of the average American was \$2,724.

The remoteness of the tribe is almost unbelievable. Pat Arizas of Duluth, Minn., another VISTA volunteer, recently drove a high chassis Ford Bronco over the trails to Navajo Mountain not far from the Grand Canyon. He was the first white the Indians had ever seen. The oldest member of the community, a man in his 80's, told Arizas that his father once had told him about the white man.

In a flat stone building at Fort Defiance that was once a military jail is the office of Peter MacDonald. He is an ex-Marine, holder of a degree in electrical engineering, a former project engineer for the Hughes Aircraft Co. in the development of guidance systems for the Polaris missile.

The 37 year-old MacDonald is a Navajo, born in a hogan on the reservation 100 miles north of Fort Defiance. His name probably was given one of his ancestors by a soldier who couldn't spell the Navajo name and donated his own.

Macdonald is the director of the Office of Navajo Economic Opportunity. He reports to Sargent Shriver's war on Poverty operation in Washington.

He describes the plight of the Navajo this way:

"Conditions on the reservation have reached the stage where no amount of giveaway programs, no amount of money, can correct the basic inner poverty of the Navajo. This is poverty of the soul. You see it everywhere and it is becoming especially evident in the young people. It's when someone says 'to hell with everything, I've given up'"

MacDonald's hope--and he is hopeful--is the education of young Navajos in colleges plus job experience off the reservation with the fundamental condition that they come back after a few years to help their tribe.

He also is helping to lure light industry to the reservation. Largely through his efforts, the Fairchild Co. of San Francisco, manufacturers of electronic equipment, established a factory 18 months ago at Shiprock. It employs 400. Fairchild was attracted by the big available labor market and the fact that Indians have exceptional manual hand-to-eye dexterity in working on tiny devices.

A new demonstration school opened this fall at Rough Rock. Financed by the Office of Economic Opportunity and headed by Robert Russell on leave from Arizona State University, it is one of the most promising endeavors yet undertaken for the Navajos.

The demonstration school will concentrate as much on bringing in adult Navajos for training and education as on youngsters. There is an arts and crafts department headed by Ambrose Roanhorse, famed throughout the reservation for his jewelry and leather work.

The Navajo reservation probably will never attract heavy industry and for one basic reason--lack of water. There are no railroads and the nearest east-west continental highway is route 66 south of the reservation.

As a tribe they are fairly wealthy. They receive approximately \$10 million a year from gas and oil royalties. The money is not distributed individually however, but is used for tribal expenses including welfare. There are college scholarships for ambitious youngsters but few ever return.



## NATIONAL INDIAN ARTS EXHIBITION ANNOUNCED

The Scottsdale (Arizona) National Indian Arts Council, Inc., will present the sixth annual National Indian Arts Exhibition on March 4th - 12th, 1967, in Scottsdale.

Classification of entries under Section A (Paintings and Sculpture) include Water Based Paintings, Paintings with New Vistas, Student Paintings, Special Student Competition, Sculpture, Experimental, and Drawings and Prints.

Under Section B (Crafts) the following classifications have been established: Pottery, Textiles (Constructed), Decorated Fabrics, Metals, Baskets, Carvings (other than sculpture), Beadwork, Special Classification, and Student Crafts.

Poetry, Legends, and Short Stories have been set as the classifications under Section C (Creative Writing).

Entries for Sections A and B must be received not later than February 1, 1967. Entries for Section C must be received not later than January 15, 1967. Forms and more information may be obtained from:

Scottsdale National Indian Arts Exhibition  
P. O. Box 381  
Scottsdale, Arizona

(Submitted by a reader)

A NEW DAY FOR THE AMERICAN INDIAN  
by Hubert H. Humphrey  
Vice President, The United States of America

Our people's thinking helps determine our country's future. As we accurately recognize our national problems, we take a giant step forward.

A case in point of the need for clear understanding is the "picture" in some people's minds about the American Indian.

Unfortunately, a remnant of a long-past era - an image of a monosyllabic Indian-in-war-bonnet - widely persists. This "picture" is unfair and damaging to a half million American citizens.

When the French nobleman, Alexis deTocqueville, visited the United States in the 1830's and wrote his piercing analysis, Democracy in America, he commented that the Indians were "a colony of strangers in the midst of numerous people."

I am pleased to have an opportunity...to help dispel some of the myths and fancies that, regrettably, keep many American Indians "a colony of strangers" even today. The outmoded image of the American Indian does disservice to the hundreds of Indian men and women who are leading citizens in our national life as scientists, educators, businessmen, industrialists, artists, entertainers, and lawmakers.

An even greater disservice is done to the less prominent but not less important Indian people who live quietly among us in our cities and suburbs, working diligently at jobs, striving to provide good educations for their children, and seeking above all to be a part of growing America without having to sacrifice the unique heritage they bring to our varied culture.

The Indians who still cling to reservation life, wary of the bewildering pace of the outer community and not aspiring to it are probably the ones who are injured most by perpetuation of the notion that Indian ways are "colorful." They are too often regarded as a collective national monument, an object of curious interest, like the ancient redwood forests or the Grand Canyon.

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There is nothing "colorful" about poverty, racial discrimination, or lack of preparedness for change that makes a minority fear and mistrust the inevitable progression of the human race from one phase of cultural and social accomplishment to the next. These are the shackles that tend to bind some 380,000 American citizens who are the "reservation Indians" of this decade.

Because of such fetters, the record of personal achievement for individual Indian men and women, over the past century, is all the more noteworthy. A descendant of Osage and Kaw chiefs was Vice President of the United States in the administration of Herbert Hoover. Indians have frequently held seats in the House of Representatives -- and, indeed, there is a Sioux from South Dakota in the 89th Congress. One of the world's greatest ballerinas is an Osage; and Indian artists are so numerous that to list but a few would be to omit -- inadvertently--others of equal renown. In sports, Indians have broken world records. Indians in the armed services of the United States include heroes who were privates and heroes who were generals, and several have earned the Nation's highest tribute, the Congressional Medal of Honor.

Despite the tremendous contributions that Indians have made to the growth and glory of this country, most of their brethren are still no more than on-lookers as the rest of the nation proceeds to build a truly Great Society.

In the history of Federal-Indian relations there have been countless beginnings. Programs and policies imposed in one era have been discarded in the next. Some of the policies have had the best interests of Indians at heart. Some have not. But, regardless of motives, it can be said with certainty that no real answers have yet been found to this basic question: How can all the Indian people become part of the total spectrum of American political, social and economic life without each one having to ask himself the question: "To be or not to be an Indian?"

(Continued next month)

#### BISHOP VISITS INDIAN ISLAND

The Most Reverend Peter L. Gerety, coadjutor Bishop of the Catholic Diocese of Portland, made an official visitation at St. Ann's Parish, Indian Island, Sunday (December 11th). The Bangor Daily News of December 12th showed a picture of Bishop Gerety talking with Tribal Governor Francis Ranco, Pastor Romeo St. Pierre, and Legislative Representative John Nelson.

#### IMPORTANT INDIAN AFFAIRS BOOK PUBLISHED

An illuminating book which presents some challenging ideas concerning Indian problems and Indian administration has come on the market recently. It is "must" reading for anyone connected with Indian affairs. The book was compiled by a blue-ribbon staff under the Commission on the Rights, Liberties and Responsibilities of the American Indian. It was printed by the University of Oklahoma Press under the title of "The Indian - America's Unfinished Business."

This compilation of ideas includes the thoughts of William A. Brophy (former Commissioner of Indian Affairs) and Sophie D. Aberle, as major authors. Others include W. W. Keeler, Karl N. Llewellyn, Soia Metschikoff, Arthur M. Schlesinger, and O. Meridith Wilson.

"The Indian - America's Unfinished Business" can be ordered from the Oklahoma Press, University of Oklahoma, Norman, Oklahoma, for \$5.95 per copy.

(From the Navajo Times, 12/22/66)

The Indian name for cranberries was "i-bimi", meaning "bitter berry."

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