

# Wabanaki Alliance

October 1979



JOY — Happiness can be as simple as climbing on the jungle gym at Indian Township, as these Passamaquoddy youngsters demonstrate.

## Holmes pleads innocent in Island manslaughter case

BANGOR — William A. Holmes, 22, accused of manslaughter in the death of Penobscot Adrian Loring, 29, of Indian Island, has pleaded not guilty by reason of insanity. The manslaughter charge was reduced from original charges of murder, in connection with the alleged July 14 slaying on the reservation.

Holmes and his lawyer Warren M. Silver of Bangor appeared Oct. 5 before U.S. Magistrate Edward H. Keith, after Silver argued in state superior court that Maine had no jurisdiction on the Penobscot reservation and the judge agreed, dismissing the Holmes case.

The grounds for the dismissal had been laid earlier in the summer when the state supreme court ruled unanimously that Indian reservations in Maine are "Indian

country," and major crimes are subject to federal jurisdiction. Holmes may be the first individual to be tried in federal court as a result of that test-case ruling, known as the Sockabasin Dana case.

In an interview, Silver said, "This is the first serious (Indian) case that has been dismissed in state court and action taken in federal court." Silver believes Holmes, an Alabama native, will be tried "fairly quickly. I'm guessing that in the next three months there'll be a trial in federal court right here in Bangor." He said Judge Edward Gignoux of Portland will probably preside. Gignoux is known for favorable rulings in the Penobscot-Passamaquoddy land claims case.

Silver told Wabanaki Alliance that (Continued on page 9)

## Township housing bids exceed budget

INDIAN TOWNSHIP — Two bidders only offered estimates for construction of 35 units of housing at Peter Dana Point, and the Strip, on the Passamaquoddy reservation here. Neither bid was within a proposed budget.

Housing director George Stevens Jr. told Wabanaki Alliance that Housing and Urban Development (HUD) "will have to give us an answer pretty soon. They have the

ball. We had planned on starting in August or September, now it may be October," he said.

The bidders on the "phase three" federal Indian housing project were P. L. Willey of Caripon, and Shostak, of Augusta. Houses are estimated at \$68,000 per unit in the current project. Already some planned houses have been assigned to tribal members who are eligible.

## Thieves take \$2,000 from tribal office

PLEASANT POINT — Nearly \$2,000 in cash, checks, deeds and other valuables were taken from a 200-pound safe stolen from the Passamaquoddy tribal community building Oct. 12, in early morning hours.

Officers of the Washington County Sheriff's department, assisted by tribal police, located the safe on South Meadow Road, near the reservation, several days following the theft. Its contents were missing according to Passamaquoddy public safety officer John Bailey. The exact amount taken was recorded at \$1,915.

The stolen checks were reportedly found in a garbage bag behind the community building by Harold Sockabasin, a Pleasant Point resident. Sockabasin said he was walking his dog, when

the animal uncovered the checks in the bag.

Although thieves caused over \$500 in damage to three doors to gain access to the building, the safe was opened without apparent damage, suggesting the possibility of an "inside job," Bailey said.

The burglary was discovered about 7 a.m. by women who run the snack bar in the community building. The building's night watchman leaves at 5 a.m. The burglary occurred at some point between those two times, Bailey said.

The tribal police, who usually cruise the reservation until 7 a.m. had reportedly signed off at 5 a.m. that day.

The Federal Bureau of Investigation (FBI) joined the investigation because of the new federal status of the reservation.

## Land claim talks continue

PORTLAND — The decision to extend a deadline on Maine Indian claims was delayed last month. Meanwhile, the lawyer for the 12.5 million acre claim says high level negotiations continue behind closed doors, under an agreement not to reveal any information to the press.

Thomas N. Tureen, who has handled the Penobscot-Passamaquoddy case the past eight years, said in a telephone conversation from his Portland office the tribal negotiating committee has agreed not to discuss new developments publicly.

However, Tureen mentioned that a hearing on whether to grant an extension of time to negotiate an out-of-court claims settlement is scheduled Nov. 1, in the chambers of U.S. district court Judge Edward T. Gignoux, Portland.

The Nov. 1 hearing was granted by Gignoux at the request of the tribes according to Tureen. The matter of an extension was not resolved at a hearing held in September. The latest claims extension expired Sept. 11.

The federal government has requested a dozen extensions since the claims case was first filed in 1972.

In recent developments, the state has retained former Nixon lawyer James St. Clair as counsel for the claims case. Tribes are currently seeking about 300,000 acres in a \$79 million settlement of claims based on land taken without Congressional approval required under the 1790 nonintercourse act.

Maine Indians face an April 1, 1980 deadline for resolving claims.

## Indian families take to fields for Aroostook potato harvest

By Brenda Polchies  
Area Reporter

HOULTON — Potato harvest has been in progress for a few weeks and everyone is very busy hand-picking potatoes, working on mechanical harvesters, driving potato trucks, etc. The sight and smell of potatoes are everywhere and if it's in your blood, the urge to get out into the fields is very strong. This is the time of year when children are let out of school for three weeks to help bring in the potato crop and this gives them a big opportunity to earn extra money to buy school clothes, winter boots, and other needy essentials. Young people, housewives, and a surprising number of professional people and old timers like to get involved in this activity which requires a lot of stamina, physical strength, and, while in the fields, everyone must cope with the extremes of weather. Depending on what you are doing and in a good week, barring rain and machinery breakdown, you can bring home an average of \$160 to \$200 per week.

Particularly at this time too, large numbers of Maliseet and Micmac Indians from Canada come into Aroostook County to participate in the harvest and remain here for approximately three months of the year to continue working to help finish up with the crop after the children have commenced classes. This minority migration, whole families which consist of parents, brothers, sisters, uncles, aunts, and grandparents who move here and set up semi-permanent housekeeping arrangements, swells the population numbers and contributes favorably to the economy of the county. Selling potato baskets takes on a brisk business and farmers who are still using the hand-picking method and are concerned about the condition of their potatoes are practically begging for this much needed item.

After all the hustle and frenzy of getting the potatoes in, things come to a standstill and the fields look very empty, forlorn, and lonely.

# editorials

## Age as a resource

From time to time this newspaper has carried stories about elderly Indian persons, their talents and skills.

We print such stories with a special reverence, for we have come to believe older people have a great deal to offer. The elders of the Maine tribes, whether 60, 70 or 80 and more years old, possess a knowledge of earlier times and old ways. The oldest surviving members of the Maine Indian community are actually a link to the past century . . . before cars, planes, radio, plastic things and all the technological achievements we take for granted even existed.

Older people may not know very much about computers and color TV, but they may remember how to weave baskets, how to trap and hunt, how to speak a language that is heading for oblivion. They may remember how to tell stories, and how to eke out a living during lean times when money and sometimes food were scarce.

Perhaps, one could argue, the old people's skills and knowledge are obsolete today. Who needs them? The answer is two-fold. First of all, those old skills are not so useless. In an age when we are returning to wholesome, natural foods; wood heat and an appreciation of natural resources; living off the land, in harmony with nature's balances, makes good sense.

Secondly, the old people's knowledge gives Indians their roots. The old people are the most traditional of us all, because they have spent more years at it, and their memories may span a generation or two earlier. The tribal elders are living history books. They provide access to the past, and access to the lore and wisdom that can only be accumulated over decades.

Indians traditionally respected their elders, and often let the old people make critical decisions. While this may not be entirely possible today, we have another suggestion: Let the old people visit the schools.

Elderly men and women could share their memories and abilities with children of all ages. A simple story re-told by an old person would be a priceless treat to a young Indian pupil largely unaware of his or her heritage. A lesson in making snowshoes, pack baskets, moccasins or beadwork could capture children's imagination.

Why not establish a program to bring the elderly tribal members into the classroom on a regular basis, presenting workshops on a variety of Indian topics? Not to understand and listen to our old people is to lose a wonderful resource.



**THREE GENERATIONS** — Albert Dana, left, an expert fishing guide at Indian Township, enjoys the company of nephew Joe Harnois, and one year old Sean Cote, son of Audrey and Anthony Cote. Dana is a board member of this newspaper.

## Poetry

### The Kennebecs

(The Abenaki was a loose confederation of five Maine tribes. The last Kennebecs died over one hundred years ago — their language is dead. Elements of the four tribes remain.)

The Kennebecs are gone  
like the elk's breath in winter.  
Echoes  
ring Abenaki councils  
shadows  
touch the Passamaquoddy  
memory  
moves the Micmac and Maliseet  
portent  
stirs the Penobscot.  
Their words are lost  
and leaf mold covers flint chips.

Arnold Perrin  
Belfast

### Questions/Answers

We look, searchingly, to others  
only to find mirroring quests  
can we find our answers  
through the eyes of creation?  
or by listening to the earth?  
by watching the sky?

Is it under the rocks or ocean?  
or in the death we're taught to fear,  
the coming of darkness of night.

Red Hawk

### Untitled

The night was tainted  
by my painted  
face at the bar.  
More wine, song and dance  
to a rumpled morning.  
Loved by no one  
and screwed again.

Red Hawk

## Bureaucratese

Will inflated words never cease? We are living in an age of buzz-words, big words and bogus words. People no longer "do" things; they "impact" or "implement" things. But do they honestly do anything at all? Why not use plain talk to describe something simply and clearly?

We live in the noun age. We hear about "facilitation" instead of action; "capability" and "specialist" instead of skill and worker. Where has good old-fashioned skilled work gone? Many of these puffy words are obvious attempts to impress the reader that something very important is going on.

A recent press release from the Interior Department says "Acting Bureau of Indian Affairs deputy Commissioner Sidney L. Mills has announced that the Minneapolis Area Office reorganization task force is working on the implementation of the reorganization of the Minneapolis office. The final restructuring of the office is scheduled to be completed by April 1980." We can hardly wait.

Wabanaki Alliance

Vol. 3, No. 10

October 1979

Published monthly by the Division of Indian Services [DIS] at the Indian Resource Center, 95 Main St., Orono, Me. 04473.

Steven Cartwright, Editor  
William O'Neal, Ass't. Editor

### DIS Board of Directors

Jean Chavaree (chairman)  
John Bailey, Public Safety Coordinator  
Albert Dana, Tribal Councilor  
Timothy Love, Representative to State Legislature  
Jeannette Neptune, Community Development Director  
Jeannette LaPlante, Central Maine Indian Assoc.  
Susan Desiderio, Assn. of Aroostook Indians  
Maynard Polchies, President, Aroostook Indians  
Melvin L. Vicaire, Central Maine Indian Assn.  
Reuben C. Cleaves, Representative to State Legislature

Indian Island  
Pleasant Point  
Indian Township  
Indian Island  
Indian Township  
Orono  
Houlton  
Houlton  
Mattawamkeag  
Pleasant Point

DIS is an agency of Diocesan Human Relations Services, Inc. of Maine. Subscriptions to this newspaper are available by writing to Wabanaki Alliance, 95 Main St., Orono, Me. 04473. Diocesan Human Relations Services and DIS are a non-profit corporation. Contributions are deductible for income tax purposes.

# letters

## Prison culture group

Elmira, N.Y.

To the editor:

I am writing for five reasons. First to say "thank you" for your efforts through the Alliance. A friend of mine receives your paper, and that is how I learned of you, which brings me to the second reason for writing. I would like very much to receive your paper if this is possible. We Natives in prison hear very little concerning our people out there. To receive your paper would be both an honor and also a need cared for. Third, would you be interested in printing some Native poetry and articles I have written? I would be glad to send them, just say the word. Yawaha. My fourth reason for writing is to ask you if it's possible to get the address of a chief you spoke of in a past edition. His name is Chief William Rattlesnake Jackson, of the Southeastern Cherokee Confederation, Inc., Georgia.

My fifth purpose in writing you is of great importance. We Native Americans, presently confined in Elmira Correctional Facility, Elmira, New York, have been approved to begin a Native American Culture Group. We are in need of support, not actually monetary support, but rather we need items such as literature (strictly Native American cultural material, past and present). Also we are looking for small bead looms, needles, beads, etc. We are also looking for distributors of Native American books, films, and tapes so we might purchase these things for our group. "And we need your spiritual support."

We are ambitious, and very concerned with establishing a permanent culture group here — not only for our own good — but for the good of all Natives to unfortunately follow us through this prison. Any and all support, or letters of interest would be very much appreciated with deep gratitude. And Wabanaki Alliance, thank you for being there.

Andrew F. Ramage  
#77a-2502, Elmira  
Correctional Facility,  
New York 14902.

## Lost a friend

To the editor:

Haven't received my August issue yet, and I feel that I've lost a friend! No letter from home during August! Perhaps my subscription has run out. Please renew. Thank you so much.

Jean Watson



PRIMER — Passamaquoddy language teacher Lorraine Gabriel, right, works with pupils at Indian Township elementary school. Students have one native language lesson per day.

## Father was guide

New York City

To the editor:

I read your account of your trip down the Allagash.

When I was only a small boy my father guided hunting parties down the Allagash. Mostly businessmen from Boston and New York. I used to listen to his stories about the trips and I always swore I would make the trip myself someday.

My father didn't remain a guide for long. He only made two or three trips. He became disgusted with his charges. He said, "They shoot a moose and they only take the head. They leave the rest of the body to rot!" He didn't want to be a part of it, so he quit. But he loved the woods, and if it hadn't been for the slaughter, he probably would have continued to guide parties whenever he could have gotten away from the farm.

I guess he must have communicated his love of nature and the woods to me. Whenever we went for walks together and he saw a new bird or plant or flower, he would point it out to me and tell me about it and what made it special.

Before I close I want to tell you that you did a fine job on that story. You not only made the story come alive, but the people as well. Incidentally, you can tell Nick Dow (that my dad used to paddle standing up too. And I've seen him flip the water out with a paddle until it was dry. And lots of other tricks, too. We spent a lot of time together on the water, when we weren't too busy with the chores on the farm.

Thanks for bringing back a lot of memories.

Charley Colcord

## An inquiry

New Britain, Ct.

To the editor:

I will appreciate information about your work and resources. I am compiling a file on resources of Indians in the Eastern United States, for use of students in my courses.

Jack A. Lucas  
Associate Professor

## Alaska request

Unalaska, Alaska

To the editor:

Would it be possible for you to send a couple of issues of the Wabanaki Alliance newspaper to me? The Indians here are very interested in what the paper contains; etc. I would appreciate your reply/newspaper.

Glenda Currier



A SWINGER — Stephanie Bailey, five, of Pleasant Point, gets a push from Ricky Soctomah, while her brother Peter, eight, and Percy Moore, seven, look on.

## Police incident points to deeper conflict

AKWESASNE — Strife at the 27,000 acre St. Regis Mohawk reservation here stems not so much from a recent confrontation with white-man's law, but from the collision of traditional Indian and modern non-Indian values.

According to recent reports in Akwesasne Notes and The New York Times, from 50-200 Mohawks barricaded their homes following a police raid involving reservation and New York State Police. The raid followed the arrest of traditional Chief Lorán Thompson, charged with grand larceny after he seized chainsaws belonging to a reservation YACC (Young Adult) Conservation Corps project.

But the conflict runs deeper. Thompson represents an undetermined number of the Mohawks who call themselves traditional. Another group of reservation Mohawks follow elected leaders. The YACC crew, part of a federal project, was clearing land to

erect fences. Lawyer William M. Kunstler of New York City said fencing in Mohawks contradicts Indian culture. Kunstler appealed to New York Governor Caray to avoid a confrontation that could be worse than the 1973 Wounded Knee incident in South Dakota.

Traditionalists argue that the 1794 treaty of Canandaigua says Indian legal disputes must be settled by a council of chiefs. That treaty was made between the U.S. and Six Nations (Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora). The Six Nation Iroquois confederacy was founded at least 400 years ago.

Meanwhile, some Senecas, on the Cattaraugus and Allegany reservations, call themselves modern Indians — with programs for health, vocational training, housing. But Tonawanda Senecas, on another reservation, reject the influences and programs from outside.

## Health center explains appointment rules

The Penobscot Indian Medical Center operates on an appointment system. The system is designed to give you quality health care with less waiting time.

When you request an appointment, it facilitates matters if you state a reason for the appointment. Different procedures require different lengths of time. For example: a physical examination requires 30-40 minutes, a sick patient may require more or less time, a change of dressing about ten minutes and a shot just a few minutes. This is important to know, so that we can give you as prompt an appointment as possible. Emergencies have priority.

If you come or call in the morning you may get an appointment that very day. However, appointments may be scheduled many days ahead, if the appointment schedule is filled. When you come for your appointment, check with the receptionist and let her know you have arrived. Wait in the waiting room area until your name is called.

If you are unable to keep an appointment, please, try to notify the clinic in advance and make another appointment, if needed. When you are late for an appointment, the appointment becomes invalid, but you may be seen as a walk-in patient. Other patients may be seen ahead of you.

Walk-in patients will be seen on a first-come-first-serve basis as can be worked in between appointments.

If you have any questions or feel you have some special problems, please contact Ruth Davis or Phoebe Gray by calling 827-6101.

You can make an appointment by contacting the receptionist at the medical facility at any time between 8:00 a.m. and 4:30 p.m., Monday through Friday. The number is 827-6101.

## Indian Cookery

### Sweet Pickled Beaver

- 1 beaver, skinned and cleaned
- 1/2 cup vinegar
- 1 tablespoon salt
- 2 teaspoons soda
- 2 tablespoons dry mustard
- 3 tablespoons mixed pickling spice
- 1 teaspoon cinnamon
- 1/2 teaspoon ground cloves
- 1/2 cup brown sugar
- 1/2 cup dry white wine or apple juice
- 1 cup pineapple juice
- Juice and grated rind of 1 lemon

Wash beaver thoroughly with salt water, then let soak overnight in enough cold water to cover, adding 1/2 cup vinegar and 1 tablespoon salt to the water.

The next day, remove the beaver from the brine, wash and cover with a solution of 2 teaspoons soda to 2 quarts of water. Bring to a boil, reduce heat and simmer 10 minutes.

Drain and rinse the beaver, then place it in a clean pot. Add water just to cover. Sprinkle mixed pickling spice on top, bring to a boil, reduce heat and simmer 20 minutes.

Drain and rinse beaver, pat dry and place in roaster.

Mix mustard, spices, sugar, wine and fruit juices and spread over beaver.

Cover and roast at 325° F. until tender, basting frequently.

# An Indian decides to play it straight

ORONO — Tom Thurlow has reached the age of 30, but the turning point in his life is not age, but attitude.

Thurlow has just been released from Maine State Prison, although he had been working outside prison walls for several months through a pre-release center in Bangor. Kicking criminal habits hasn't been easy for Thurlow, currently employed by Central Maine Indian Association of Orono. "All along, since I've been getting into trouble, I've been figuring it's a game. I was in state school; I was in the correctional institute; and I was in Thomaston," said Thurlow, adding, "And when I was in the service, I was at Leavenworth."

life. "Especially if you meet guys when you're out (that you knew when you were inside. They say, hey, come with us, we've got a big score."

Tom Thurlow is playing straight now, and he thinks he can keep it up. "I decided I'd just had enough of it. And I was ready for a change," he said. "My brother's in Cumberland County jail right now," he added. Thurlow also has two sisters living in South Portland.

Thurlow was sentenced one year ago to 18 months in prison, on aggravated assault charges. He has also faced breaking and entering charges. He would still be in prison were it not for the five-year-old pre-release center, a concept he praised.

Now that Thurlow has been discharged, he wants to work with Maine's inmate population, providing counseling and other information. Ironically, while at the pre-release center, Thurlow was not permitted within prison walls. He can now visit Thomaston, Maine Youth Center at South Portland, and Maine Correctional Center at South Windham.

Thurlow wants to "reach" Indian inmates and try to give them something to hope and work for. "It's not just the Maine tribes; we've got the Sioux, Cherokee," he said.

As an example of his work, Thurlow described a 14-year-old boy at Maine Youth Center. Thurlow has found officials "more than willing" to cooperate in attempts to find a home for the boy, where he could get a fresh start on life.

Central Maine Indian Association is seeking \$15,000 for Thurlow's project, and CMIA director Tom Vicaire is all in favor of it. At a recent supper and meeting of CMIA membership and staff, Vicaire called Thurlow a hardworking and valuable employee.

Thurlow said he had never heard of CMIA until he met Richard Tompkins, a Micmac and fellow inmate at Thomaston. Thurlow hopes to help inmates find jobs and stay straight. Most of all, he wants to travel around the state. "Making sure that if they want to talk to someone, there's someone to talk to."



Tom Thurlow

Thurlow spent several years at Pleasant Point Passamaquoddy reservation with his mother, Gloria Moore, who died seven years ago. He attended Portland High School, dropped out, and later received his GED in the Army, where he spent two years.

Thurlow dubbed Maine State Prison "the criminal school." He said, "You'd be surprised what you learn in there. How to get around alarm systems . . ." Thurlow said crime quickly becomes an inevitable way of

## New fishing regulations provide for tribes

WASHINGTON—Extra sockeye salmon fishing time under long-standing treaty rights will be provided members of eight Washington State Indian tribes.

The new regulations will be effective immediately since the salmon season began June 24th.

The area affected by the regulations is in and around the Strait of Juan de Fuca, which separates the southern end of Vancouver Island, Canada, from the north edge of the Olympic Peninsula in the United States, and in Northern Puget Sound. These are the waters where Puget Sound meets the Pacific Ocean, and where major runs of salmon are expected to seek their native streams in the Fraser River system for spawning this summer.

Non-Indian fishermen will be allowed a basic two days per week of sockeye and pink salmon fishing this season under regulations of the International Pacific Salmon Fisheries Commission (IPSCF). Following the pattern set over the last two years, the State Department approved the regulations on May 30, except as to U.S. Indians fishing under the regulations of the Interior Department. Canadian Indian subsistence fishing is not regulated by the IPSCF, although it also occurs in waters coming under the 1913 U.S. Canadian treaty which established the IPSCF.

Between July 15 and September 22 in designated areas the regulations allow the treaty Indians about two additional nights

per week for gill netting and for purse seining.

The granting of additional fishing time to the Indians is grounded in numerous court tests, including the landmark decision of U.S. v. Washington, which held that treaties of 1854 and 1855 give the Indian tribes the opportunity to catch one-half the total U.S. catch in the Indians' accustomed fishing places. This arrangement was upheld in a different case by the U.S. District Court in a test brought in 1977 by non-Indian fishermen of the Puget Sound area.

Last year, the Indians, with an additional day's fishing each week, caught 18 percent of the U.S. share of sockeye salmon. It is expected that they will catch about the same percentage of the combined U.S. sockeye and pink salmon catch this year.

The terms of the U.S.-Canada treaty require an equal split of the fish between the two countries and adequate escapement to perpetuate the runs in future years. The Departments of Commerce and the Interior will perform a continuing monitoring service to carry out needed adjustments in the fishery throughout the season in response to information provided by the IPSCF to be sure terms of the Canadian Treaty are met. Fishermen are kept advised of these changes by hot-line telephone service.

The Indians affected by the regulations are the Makah Tribe, the Lower Elwha and Fort Gable Bands of the Clallam Tribe, Squamish Tribe, Lummi Tribe, Nooksack Tribe, Swinomish Indian Tribal Community and Tulalip Tribe.



Dan Mitchell employs traditional ash splitter in making work baskets. The triangular device through which ash is pulled and separated belonged to Teddy Bear Mitchell, a relative.

## Erlichman says tribes need spokesman

SPOKANE, Wash. — John Erlichman, former White House staff member to disgraced President Nixon, told Indian leaders here that tribes who do not assert their water rights may lose them.

"Obviously tribes can't outnumber the opposition. To gain political clout you've got to out think them," Erlichman told United Indian Planners, at their August convention. He urged Indians to have a single spokesman similar to the late Martin Luther King Jr., who spoke for blacks in the U.S. "When he spoke the White House listened," Erlichman said.

Erlichman noted that tax dollars are "getting tight," and minority programs may lose funding; also, energy resources located on reservations are being eyed by a needy nation.

Commenting on a seige of Bureau of Indian Affairs headquarters in 1972, Erlichman said that Nixon at the time was considering revamping the Washington, D.C. offices, but gave up the idea after Indians occupied them as a protest.

Erlichman warned against "political duress" or violence, saying Indians will have to be politicians, "as odious as that sounds."

## Aroostook Notes

By Brenda Polchies  
Area Correspondent

**CARIBOU** — A successful Community Garden which consisted of tomatoes, turnips, onions, and green and yellow beans has been harvested. Ten acres of privately owned property was rented locally in Caribou on the Van Buren Road but five acres was actually planted and harvested with the help of workers from the Migrant and Seasonal Farmworkers program. Because 150 lbs. of onion sets had to be planted by hand, extensive volunteer help was recruited. Those involved in planting and harvesting the garden were Elizabeth Zernicke, Peter McDonald and family, Marylou Caparotta and family, the Connelly family, Helen Ciganik, and Nancy Bither. Vegetables were divided equally and distributed to Indian families throughout Aroostook County. Plans are being made to plant a larger garden for next year.

**HOULTON** — A late afternoon going away party was held recently here at the Association of Aroostook Indians office in

Houlton to honor Fred Moore of Pleasant Point. Moore recently completed a summer long assignment at the AAI through a work release program from the Aroostook County Half-way House in Houlton. Co-workers, staff workers, and friends were in attendance at the gathering and presented gifts and good wishes to Moore. Cake and refreshments were served. He plans to do some travelling in the States but mail can reach him at Pleasant Point, Perry, Maine 04667.

### Do you have a drinking problem?

Wabanaki Corporation offers an alcoholism program for Indian people who need help because of problems with alcohol.

If you have such a problem and need help, or know of someone in need, please contact the Alcoholism Counselor in your community or area.

Indian Island — Alcoholism Counselors — Clarence Francis — Rosalie Murphy — 207-866-5577.

Indian Township — Alcoholism Counselors — James Mitchell — Bernard Stevens — 207-796-2321.

Association of Aroostook Indians — Alcoholism Counselors — Pious Perley — Harriet Perley — 207-762-3571.

Pleasant Point — Alcoholism Counselors — Grace Roderick — Angelina Robichaud — 207-853-2537.

Central Maine Indian Association — Alcoholism Counselor — Alfred Dana — 207-269-2653 or 207-866-5577.

## Corrections

A story in September's Wabanaki Alliance about Kristin Johnson, a Penobscot girl caught up in racial tensions in Alabama, incorrectly identified Indian Island resident, Ruth Davis, as Kristin's aunt. Mrs. Davis is her grandmother.

A report in last month's Wabanaki Alliance about Indian olympics at University of Maine at Orono should have credited Indian Island recreation committee with organizing the event; according to Michael Ranco, committee member. Ranco said four Island youths received outstanding athletic awards: Debbie Clavette, Chris Ranco, Joe Knapp and Sherri Mitchell.

# The making of an ash basket

INDIAN ISLAND — "It's something to do. It's an ambition. You got to do something; keep moving around, know what I mean?"

That's how Dan Mitchell, 69, describes his Penobscot basketry. It is a skill that was passed down generation to generation, but in Dan's case, it was his son, George (Murray Mitchell, who got him interested in reviving his skill.

Dan lives alone in a small, almost bare but tidy house. He has a radio and television, but he said they just don't satisfy him the way weaving a basket does. Dan learned basketry from his father, Joseph Daylight Mitchell. He in turn taught George, at age 10 or so, to make baskets from split ash.

A few weeks ago, father and son decided to team up and make some baskets, and thereby some cash. (George Mitchell is currently seeking full time employment.) They decided to make "shopper baskets," a convenient and simple rectangular basket with a carrying handle.

One log of ash will make a dozen or more baskets, but finding ash is difficult, despite an old custom that Indians may take the trees where they find them. After a search, George found a man willing to sell an ash log, and when Dan saw it, he said, "It's going to make some beautiful baskets, nice and white."

Despite Dan's fine craftsmanship, he calls his baskets "All coarse work. Women folks take care of the fancy stuff."

Dan remembers living in the old Daylight homestead, next door, which burned. "It was three or four days before Christmas, when that thing burned down. It was a short circuit or something. This was just a shack," he said of his house. "It wasn't much of a place to live, but we had to live here.

"You see, my family used to make these baskets and swap them for food. There wasn't much money then, when I was 10 or

12. My father would hunt (deer, moose) in the fall. My mother had a method of putting it up in jars, and it would come out just as fresh . . ."

Dan remembered making egg baskets that held a half bushel. Those baskets sold for 20 cents each. "I've been through it I know," said Dan of lean times in the past. "I worked all over the state of Maine. I worked in the woods quite a bit. We made \$10, \$12, \$16 a week," he said.

Dan was content to work in silence, but he exclaimed, "Yeah, that's good," as he peeled back strips of ash, using a splitter that belonged to Teddy Bear Mitchell, a relative.

Trapping along Birch stream is another memory for Dan, who recalls setting 140 traps to get muskrat, mink and otter. "That's how the Indians lived," he told the reporter. Looking out a window, he said, "This used to be all garden when my father was living. He cleared an acre of land."

Dan uses brown ash for baskets. The heart of the tree is dark, and used for standards (uprights). The outer layers are for other standards, and "weavers." Dan isn't up to pounding the logs, so George does that chore. But Dan isn't fading, and it's hard to find a flaw in any of his baskets.

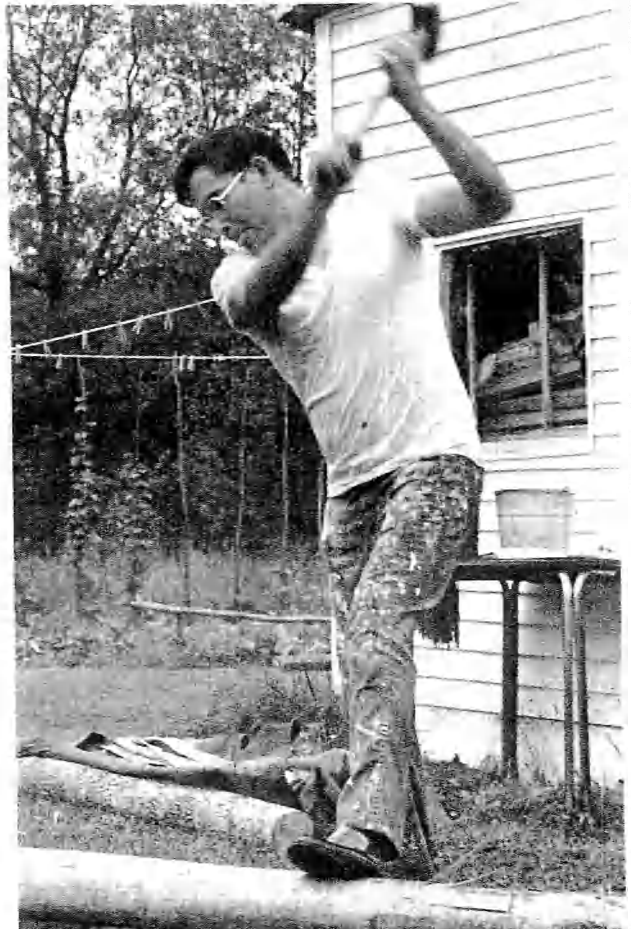
A fellow Penobscot said with a grin, "There's no nails in Dan's baskets." There is nothing but ash.

Dan has a son, Francis, who works at Diamond International and lives next door. Another son, David, works in Quincy, Mass., as a computer operator. His three daughters are Andrea, who works for Central Maine Indian Association, Barbara of Saco, and Clara of New Mexico. He likes visits from grandchildren.

Dan Mitchell remembered his first basket, made when he was "about 10 or 12. And it wasn't a very good one. My father said, you can unravel it and make a better one."



Dan Mitchell displays finished basket. He and his son have woven several dozen baskets, and they are selling fast.



George Mitchell, son of Dan Mitchell, gets a good swing with maul to pound red ash log in preparation for basket-making.



Father and son operation: George Mitchell and father Dan, at work in Dan's small Indian Island house.

## School board member foresees Indian high school

PLEASANT POINT — "I just want a good school, that turns out people, not robots," said Passamaquoddy school board chairman John Nicholas.

Nicholas envisions an Indian high school, to take care of reservation education beyond the junior high level. High school age pupils from Pleasant Point attend school in Eastport, or are away at boarding schools.

Nicholas said high school pupils at Pleasant Point and at Indian Township have often received inferior educations, without benefit of counseling or an understanding of special problems of Indians. Asked if the high school he wants would be for Indians only, Nicholas said that no, it would be open to all ethnic groups.

"It's been my dream for 25 years," said

Nicholas, who has been a school board member 12 years, and has visited Indian schools in New Mexico and South Dakota. He said if an Indian high school is built, it would probably be best to locate it at Indian Township, where more land is available. Pleasant Point students could be bused to school, he suggested.

Asked about his views on education, Nicholas said, "I hate to see things shoved down the kids' throats. Let them decide for themselves; if they're interested and want to find out who they are."

A father of ten children, Nicholas, 53, graduated from Shead Memorial High School in Eastport, in 1944. He served in the Army's occupation forces in Italy, following World War II. He has four grandchildren.

## Township school board members elected

INDIAN TOWNSHIP — Three new schoolboard members were elected late last month in a race which included four people running and two write-in candidates.

Elected were Sunja Dorn, Sam Dana, and Simon Sockabasin, a write-in candidate. Also running were Francis Tomah, Joseph Sockabasin, and write-in candidate, Richard Dana.

The new members will be joining Albert Dana and John Stevas on the board, and will be replacing George Stevens, whose term expired, and Carl Nicholas, who resigned. Sockabasin, who just completed a

term, will be resuming his old position, due to his write-in victory.

Dorn, receiving the most votes, will serve a three year term. The other two candidates tied with 49 votes each. Since ranking in the election determines number of years to be served, an agreement was reached in which Dana will serve the two year stint and Sockabasin, the one.

The newly constituted board held its first meeting in early October and elected Albert Dana chairman. Sockabasin was named vice chairman.

## Senate cuts BIA budget

WASHINGTON — The Senate Appropriations Subcommittee cut the 1980 BIA appropriation figures some \$53 million compared with the \$996 million passed by the House.

The \$943 million approved by the Senate subcommittee is \$31 million less than the \$974 million in the President's budget and \$114 million less than the \$1,057 total appropriation for 1979.

The Subcommittee also moved to force closure of three off-reservation boarding schools: it ordered mid-year closure of Chillico and Seneca Indian schools in Oklahoma and the Albuquerque Indian

School programs in Albuquerque. The AIS operations are to be transferred to Santa Fe to the campus of the Institute of American Indian Arts.

The Subcommittee's reductions from the House-passed figures include a \$31 million reduction in construction and a \$25 million reduction in the operation of Indian programs, mostly in education and trust activities.

The Subcommittee included \$6 million for implementation of the new tribally-controlled Indian Community College Act. This was an increase of \$2 million over the House.



**FAVORITE TEACHER** — There's no question about how fifth grader Adeline Levesque of Indian Township feels about her teacher, Deborah Mntland, a native of Unity who this fall joined the reservation school staff.

## Act supports tribal colleges

WASHINGTON — Regulations implementing the provisions of Tribally Controlled Community College Assistance Act are being published in the Federal Register, U.S. Interior Department official Rick Lavis said.

The regulations prescribe procedures for providing financial and technical assistance to Indian community colleges and, in a separate part, to the Navajo Community College.

The regulations state that it is the policy of the Department of the Interior "to support and encourage the establishment, operation and improvement of tribally controlled community colleges to ensure continued and expanded educational opportunities for Indian students, and to assist the Indian tribes in implementing social and

economic development efforts leading to the fulfillment of tribal goals and objectives."

## Area director appointed

WASHINGTON — Burton Rider, a Gros Ventre-Cree, has been named assistant area director for the Bureau of Indian Affairs' Billings, Montana office.

Rider, 49, has been Superintendent of the Fort Peck Agency at Poplar, Montana. His appointment in the area office will be effective October 21. He succeeds Maurice W. Babby who has accepted a job in the office of the commissioner in Washington, D.C.

An Army veteran, Rider began work with BIA in 1954 and has held jobs in various agency and area offices.

## Forest service didn't ask Indians to attend hearing

BROOMALL, Pa. — Maine Indians were inadvertently left out of a U.S. Forest Service meeting on spruce budworm spraying in Maine, according to USFS officials here:

A so-called "scoping session" was held in Augusta Sept. 11, to determine the role of the federal government in Maine's 1980 spruce budworm control program, but no Indians were reported present at the meeting. The absence of Indians was an "administrative oversight," according to Kenneth Knauer, U.S. Forest Service official. Indians in Maine were contacted later, and their opinions solicited.

Bob Wolfe, staff entomologist with the forest service, said "We conducted a scoping session to get input... we endeavored by newspaper articles and letters" to get participation. Wolfe said the USFS, a branch of the U.S. Department of Agriculture, later contacted the state Indian Affairs office, the U.S. Bureau of Indian Affairs (BIA), and officials of the Passamaquoddy and Penobscot tribes.

Federal regulations state that at public meetings such as the Augusta session, the USFS shall "invite participation of any affected Indian tribes."

Wolfe said he had reassured Maine Indians — in response to an inquiry — that offshore islands will not be sprayed in the budworm control efforts. "We are making every attempt to get input from Indians, and we send them our draft environmental statements," Wolfe said.

John Chansler, a USFS assistant area director for the northeast, said he is "seriously considering" another public meeting, probably in the Bangor area, to hear additional information on future budworm spraying and its effects. "I guess there are people who feel we have not in fact captured all of the issues," he said, specifically mentioning people from "down-east" Maine. Chansler said a meeting would likely be held before 1980.

Indian participation will be invited, he said.



**PASSAMAQUODDY** language teacher, Maxine Tomah, goes over some of her day's lessons at Indian Township school. The Indian bi-lingual program has been seeking a new director, along with renewed funding for instruction at two reservation schools.

## Penobscot revives service station

INDIAN ISLAND — The building has stood empty a couple of years, testimony to a failed tribal project, and beginning to show signs of vandalism.

But the former Amoco gas station on the reservation has been salvaged by John Love, 24, a Penobscot Loyal Auto Repair, a full service business, will open soon, with Love's wife, Vicki, as bookkeeper. This month, the Penobscot tribal council voted \$1,000 to help Love with a Small Business Administration (SBA) loan, and in a surprise move, assigned Love title to the property at the foot of Oak Hill, near the lagoon.

The gas station was first constructed by PIE (Penobscot Indian Enterprises), and included a home heating oil business. Management problems led to the closing of the station, open only one summer. Now, after a

year of negotiating, Love can obtain a \$34,500 loan, using the council's \$1,000, plus \$1,000 of his own money, and \$2,000 from Commissioner Charles Rhyndard of the state Department of Indian Affairs.

Love, a graduate of Old Town High School, expects to be open for business sometime next month. He has gained experience as a mechanic working at Thornlon's Amoco, Old Town, and when PIE operated the Island station, drove the oil truck. The truck is parked at the station, and Love said the engine has seized up. Love hopes to eventually revive the heating oil business.

He has repaired plumbing at the station, and already owns tools. One thing he will have to do before opening day is change the price on gas pumps. A gallon of regular is listed at 52 cents, the price two years ago.



John Love prepares to open his service station at Indian Island.

## Newell asks higher anti-pollution rating for reservation

PLEASANT POINT — Tribal Gov. Robert L. Newell has asked the U.S. Environmental Protection Agency to upgrade the Passamaquoddy reservation's air quality rating from class II to class I.

The change in classification is being sought under the federal Clean Air Act of 1978, and if approved will strictly limit the level of air pollution permissible at the reservation. According to a story in Quoddy Tides, the higher rating will protect the tribe's aquaculture projects at Halfmoon Cove, and will generally guarantee a cleaner environment for Passamaquoddy.

Also, the tribe has publicly stated its opposition to a proposed oil refinery at nearby Eastport. The Pittston Company, which seeks to build the refinery, must obtain EPA Clean Air Act approval before construction could begin.

Newell recently sent an explanatory letter to Eastport city council, with the assurance that a class I designation "will have no

significant effect on present or planned activities in either our reservation area or your city/town limits." The letter points out that nearby Moosehorn and Campobello parks have class I ratings.

"We seek this classification to support proposals to fund and implement only such local resource-based activities as will maintain and/or improve our environment, produce work for our labor force based on renewable resources, supplement the socio-economic life style we all want for our future, and guarantee the careful, considerate use of those natural resources we now enjoy, and to protect the health and economy of our own and future generations," the letter stated.

Newell indicated he would like support of the request to EPA from neighboring communities.

The city council tabled a reply to Newell's letter until its Nov. 5 meeting, with the intent of obtaining more information.

### Indian travel agents meet

LAKEWOOD, Colo. — The American Indian Travel Commission (AITC), a non profit national organization established to promote travel to American Indian/Alaska Native owned and/or operated tourism enterprises and to assist tribal tourism related projects, adopted a resolution at their Sept. 14, board of directors meeting urging Indian interests be represented on the newly established travel and tourism

industry advisory council to the Senate committee on energy and natural resources.

Copies of the resolution were addressed to the chairman of the committee on energy and natural resources, Henry M. Jackson, members of the travel and tourism industry advisory council, and to members of the merchant marine and tourism subcommittee who nominated council members.



Miqmac visitors from Big Cove, Nova Scotia, Henry Levi, Franklin Levi, George Wayne Solomon, and Allen Levi. Allen wrote the commentary on the right.

### Police cadet program helps youths

INDIAN TOWNSHIP — Public Safety Director Warren Mitchell has started a police cadet program designed to train youngsters in reservation police work.

Mitchell said the program also helps to guide its members past some of the social problems found on the reservation.

Carl Nicholas, Jr. and Patrick Sabattus are currently enrolled in the program.

Mitchell said he hopes to add two or three more youngsters.

The cadets work with the reservation police, riding in the cruisers. Although they are strictly observers and carry no arms, Mitchell said they occasionally put in calls for assistance for the officers with whom they are riding.

Mitchell said he hopes to start a fire cadet program, as well.

### Halt on herbicide spraying sought

NANAIMO, British Columbia — Possible contamination of Indians' drinking water has prompted a delay in spraying of herbicides along Canadian Pacific railway land on Vancouver Island.

Herbicides (listed as Tebuthiuron, Bromalil, 2, 4-D; and 2, 4, 5-T) should not be used until environmental impact is assessed, according to Wayne Edwards, spokesman

for United Native Nations. "There is no guarantee that the herbicides will not reach water bodies and native Indian land through natural drainage," he told Indian News, a Canadian government publication.

The railroad has agreed to postpone spraying along its right-of-way between Victoria and Courtenay until hearings on the matter are completed.

## The dehumanization program

### Commentary

By Allen Levi

It is extremely detrimental for the Native North American to continually pursue his fight for human rights, so consistently unprevailing against those destructive forces of the white world in an exceedingly disillusioned manner.

I do not agree with people when they say to me the Indian is nothing but a drunk, and a welfare bum, nor do I agree when I see the tremendous amount of discrimination enforced on the Indian. I can only agree with people who say that the Indian is in pretty bad shape.

The white government realized a long time ago that Indians also had minds and emotions, just as any civilized white persons. But instead of treating them as part of the human race, as equals, they deliberately destroyed good relations with our ancestors by their obsession and greed, which resulted in the occupation of Indian land by white settlers. It was in this time the white man began dismantling the beliefs of the Indian peoples. His main objective was to dislodge the native perspective of life. His strategy mostly employed: alcohol, religion and government laws, which in no time at all gained control over the Indian. Through this access, the government forced the Natives to learn a system totally different from theirs, a system altogether unfit for human survival.

Besides placing the Indian on reservations, the government also put him in schools where he was taught about a different God, a God which never seems to touch his people, unlike the creator whom every Indian felt and saw in his mind and through nature.

Through these tactics, the great white chief proceeded to brainwash his fellow man replacing old Indian beliefs with his own beliefs, his fantasies! Pure ludicrous indulgences. As time passed by, it became apparent that the white man had succeeded in weakening our minds. However the Indian is still surviving. We have our souls. We have our values as we have our God. We know that someday the indictments of this white man shall be bestowed upon him, and though we still live under his rule, we must realize the rule of destiny. We must be able to understand this, for it is our only escort through life's lonely road.

If we do not begin to show more of our Indian nature, if we do not stop experimenting with our lives according to white man's beliefs, then our destiny shall remain in the predicament of mankind.

Editor's note: Allen Levi is a Miqmac youth from Big Cove reservation, Nova Scotia. He recently came to Maine to find work and is employed by Young Adult Conservation Corps (YACC) at Indian Island.



Dumping fill on Pleasant Point dam, April 1, 1936.



Carlow Island dam, southerly view, Dec. 21, 1936.

## Tidal power Cooper's dream

PLEASANT POINT — In the 1930's, engineer Dexter Cooper had a vision of a gigantic power project that would convert the great rise and fall of downcast tides into electrical power.

The idea caught on, and several dams were built in the Cobscook-Passamaquoddy area, under the Roosevelt administration. An entire town, Quoddy Village, was constructed to house workers and their families. But almost as though it were jinxed, the Quoddy Project has never truly materialized.

Over the years, various studies have claimed the project is entirely practical, and recommended. No action was taken. Only recently has a study been more critical of the tidal power theme, and that study's conclusions seem ironic in an age of oil and gas shortages, high prices and dwindling non-renewable resources.

Now, despite the negative report of a study last May by U.S. Corps of Engineers employee Robert C. Leblanc, a small version of Quoddy may be built. The small tidal power station at Halfmoon Cove is a project of the Passama-

quoddy tribe, under the direction of Dr. Normand Leberge.

Leberge, who has spent more than three years on Halfmoon Cove plans, is waiting release of \$100,000 in federal Department of Energy funds, for a preliminary engineering study. The money was awarded to the tribe last spring, and Leberge said he cannot understand the delay. The firm of Charles T. Main of Boston has been selected to conduct the preliminary study.

Meanwhile, Leberge has almost completed a Coastal Energy Impact study, with funds from the State Planning Office. He also had expected to meet with Leblanc, author of the Corps of Engineers study, but Leblanc did not show up, he said.

Cobscook Bay Labs, a division of Suffolk University, have completed an environmental impact study that will help the project, Leberge said.

Cost of constructing a projected five megawatt plant could be \$13 million, and it would take several years to build, according to Leberge.

## Chippewa to head BIA

WASHINGTON — William Hallett, a Red Lake Chippewa, has been appointed commissioner of Indian Affairs, by President Carter.

Interior Secretary Cecil Andrus said in a press release that "filling the Commissioner's post with a competent, knowledgeable man like Bill Hallett will be good for both the Indian community and the Department of the Interior."

Hallett's nomination was sent to the Senate Sept. 28, a tentative date of Nov. 13 has been set for the confirmation hearings.

Hallett is the HUD Assistant Regional Administrator, Office of Indian Programs, in the Denver region.

As Commissioner of Indian Affairs, Hallett would be responsible for directing the programs and day-to-day operations of the Bureau of Indian Affairs.

Hallett was born May 18, 1942 in Red Lake, Minnesota. He graduated in 1960 from the Red Lake Indian High School. After two years at Brigham Young Univer-

sity, Hallett completed studies for a Bachelor's degree in business administration at Bemidji State College, Minnesota in 1965. He did post-graduate work in public administration at the University of New Mexico under the HUD Career Education Program.

From 1965 to 1967 Hallett was a personnel technician for the Chicago Police Department. He then became director of housing and manpower programs on the Red Lake Chippewa Reservation, where he set up and directed the Tribal Home Construction Company. From 1968 to 1970 he was director of industrial development for the National Congress of American Indians.

In 1970 Hallett served as a consultant to the National Council of Indian Opportunity and the President's National Advisory Council on Minority Business Enterprise.

Hallett went to the Denver HUD office in 1970 as a special assistant to the regional administrator for Indian affairs. He was named regional administrator in 1975.

## Indians seen as new energy "arabs"

ALBUQUERQUE — Sam Brown, director of the Federal agency ACTION, told Indians at the National Congress of American Indians (NCAI) convention in Albuquerque "Native Americans might replace Arabs as the people to blame for the energy crisis and inflation."

Brown said the focus of public anger over the energy crisis could shift from OPEC to the American Indians as they begin to benefit from huge energy resources on their tribal lands. He added, "The irony of all this is that you will be simply doing what many major corporations have done for years."

Brown said that the Indians would be affected by the country's political mood shifting from social justice to fiscal prudence as the measure of good government."

Noting that Native Americans own an estimated 20 percent of America's energy resources, Brown said, "You will be contending with a society which more than ever wants what you have."

Brown concluded that the Indians needed to become more active in politics to protect their interests. He urged unity and coordinated action to give them an impact outweighing their numbers.



Pleasant Point dam, looking north along Cobscook Bay, June 9, 1936. Reservation homes, church and school are visible.

## AMERICAN INDIAN JOBS/SKILLS BANK

The Administration for Native Americans (HEW) and the Division of Indian and Native American Programs (Dept. of Labor) are sponsoring the development of a matching system which will assist qualified Indian applicants in obtaining jobs in the Federal government at the GS-9 level and above.

If you would like more information about this service and feel you are qualified for placement in this GS range, please contact:

INDIAN JOBS/SKILLS BANK  
ACKCO, Incorporated  
1200 Pearl  
Boulder, Co. 80302

From Alaska, Hawaii and Colorado  
call collect: 1-303-444-3916  
From other states call toll free:  
1-800-525-2859



## Andrus urges tribes to develop natural energy resources

WASHINGTON — U.S. Interior Department Secretary Cecil Andrus said the national energy crisis challenges tribes to break their dependence on the federal government.

"For too long, too many Indian people have been — through no fault of their own — too dependent upon the Federal government," Andrus said in a speech to National Congress of American Indians in Albuquerque, N.M. "The energy crisis offers an opportunity for many tribes to break that cycle of dependence which has plagued your people."

The Secretary praised the Indians for their efforts to accelerate energy development on reservations and to become partners in energy-producing projects. Indian reservations contain coal and uranium, among other things.

"You are seeking independence — the type of independence that comes with employment opportunities on the tribal lands, from adequate housing, from improved health," Andrus said.

"By developing your resources wisely, you can attain the independence American Indians seek while helping all Americans attain the national energy independence goal."

Andrus said President Carter's program, including the windfall profits tax, energy security corporation, and the energy mobilization board, are important to the tribes. He said that to be effective, the national program would have to include measures to

help Indians develop vast energy resources on Indian lands.

"This is not only equitable, it is essential to increased energy supply," Andrus said.

The Secretary reviewed efforts by Interior Department to help tribes make informed decisions on energy development and manage their natural resources.

"Decisions on the development of energy resources on tribal lands will be made in the final instance by tribal leaders," Andrus said, responding to concern expressed by Indian leaders that a proposed energy mobilization board would override established rights of tribes to control their own natural resources.

## Noted alcoholism counselor to speak

PORTLAND — The Reverend Joseph Martin, nationally known alcoholism worker, will speak Friday evening, October 26, at 7:45 in the gymnasium of University of Southern Maine, 96 Falmouth St.

In addition to lecturing throughout the country, Father Martin has narrated several films on alcoholism. He is probably best known for his work on the film *Chalk Talk*.

Anyone wishing more information on the lecture is invited to contact George Paul of Central Maine Indian Association in Portland, tel.: 1-775-1872.



**FAMILY** — Donald Stanley believes hard work teaches good living habits to his sons, Scooby, left, six, and John 11. The trio was doing yardwork at the Stanley homestead at Pleasant Point. Not shown is April Skawaban, six months old.

## Parent wants Indian teachers

PLEASANT POINT — Donald Stanley, father of three children, believes reservation schools should have more Indian teachers, and that pupils have a "right" to their language and culture.

"I'd like to see more Indian teachers in there," said Stanley, gesturing toward Beatrice Rafferty elementary school at this Passamaquoddy reservation. "An Indian teacher can relate to an Indian child better than a non-Indian teacher."

On Passamaquoddy language, Stanley said, "It's difficult to teach the language because of mixed marriages. There's about 45 mixed marriages here." Stanley said Indians who marry non-Indians should not be permitted to live on the reservation. "At least if you marry another Indian you're not diluting Indian blood," he said. Stanley is separated from his wife, who lives in Lawrence, Mass.

Stanley believes in "The children's right to learn the language and the culture." He said, "The people here are going the right way . . . my boy Scooby has an Indian teacher."

Stanley remembers attending school in

the old building, now vacant, where "The only language I had was Indian, and I could speak pig English." He remembers, "I got caught speaking my tongue and got hit by a pointer — knocked me clear across the room. That turned me off to religion."

Stanley, 35, worked his way through high school. He later handled steel beams, and lived 12 years in Massachusetts. He considers himself a traditional Indian, wearing his hair long, and wearing a "Custer had it coming" patch on his jacket.

Stanley said he was disappointed in the progress on a nation house for Passamaquoddy traditionalists. "I tried to keep the men together. I started the project. I even designed the nation house," he said, complaining that other members of the tribe have discouraged participation by their actions.

The logs for the nation house are piled in a field in an area tribal administration has considered for a ski slope. There are no signs of recent activity. Meanwhile, Stanley has built a new fence around his homestead so that none of it will be used for roads or parking area for a planned health center.

## Holmes enters innocent plea

(Continued from page 1)

Alabama fugitive from justice charges against Holmes have been dropped. The charges of second degree burglary involved \$6 taken from a trailer, he said. Asked to comment on Holmes at first being presented in news reports as an Indian, Silver said he "honestly" did not know if Holmes had Indian blood or not. He said he doubted Holmes knew the answer, either.

Silver said a reported wedding engagement between Holmes and Eloise Francis, a Penobscot and witness in the case, may be

"off." Holmes worked in construction at Indian Island for three months, Silver told the magistrate in court.

Silver said he took the case because it interested him from a legal perspective. He acknowledged that defending Holmes does not increase his popularity with the Indian community. Silver has represented Wabanaki Corporation, an Indian alcoholism agency in Orono, on several occasions.

Asked his opinion of the state supreme court ruling backing federal jurisdiction, Silver said he fully supports it, although he was "amazed" at the decision.

Can Maine make the transition to federal jurisdiction on Indian reservations for major crimes, with Indian jurisdiction for minor ones? "We're certainly a capable group up here; I don't see why we can't do it. Initially there's going to be a problem changing over, but I don't see where it can't be accomplished," Silver said.

## Quaker group sets workshop

HOULTON — Learning and teaching about Maine Indians will be the theme of a conference slated Oct. 27, from 9-5, at Association of Amoskook Indians.

The workshop is sponsored by an Indian subcommittee of American Friends Service Committee, a Quaker group. The association headquarters are located in the former Bowdoin Street School, Houlton. A fee will be charged participants. For further information contact Mary Griffith, 22 Riverview Road, Brunswick.

## CHD awards \$6 million in grants

WASHINGTON — More than six million dollars in grants and loans have been awarded to self-help projects by the national Campaign for Human Development (CHD). Father Marvin A. Mottet, CHD executive director, said.

Grants and loans totaling \$6,317,700 have been approved for 125 projects which include a community organizing and leadership training program in the South Bronx; farmworkers' housing cooperatives in California; a national land reform advocacy program based in Washington, D.C.; an outreach program for sugar cane workers in Louisiana and a utility rate reform project in Wisconsin.

This most recent series of grants and loans brings the total amount allocated from the national CHD in its 10-year existence to more than \$50 million. An additional \$20 million has been distributed at the diocesan level, bringing the overall CHD total to \$70 million.

The Campaign for Human Development was established by the American Catholic bishops in 1969 as the church's domestic anti-poverty justice education program. According to Fr. Mottet, as the Campaign marks its 10th anniversary and looks forward to the next decade, CHD recommitments itself to working for justice and to helping change policies, institutions and conditions which perpetuate poverty and injustice.

Wabanaki Alliance is supported in part by a CHD grant.

SUBSCRIBE TO  
**WABANAKI  
ALLIANCE**  
News of  
Maine Indian Country



**FRUITS OF THEIR LABOR** — Actually they're radishes, being shown off by Janice McDougall (left) and Cheryl Libby, Youth Conservation Corps workers in the community garden at Indian Island.

# A look at Indian religious rights in prison

By David Stotter

WASHINGTON, D.C.—A pioneer Quaker, William Penn, believed prison to be a sanctuary where man could cogitate about his salvation, become reacquainted with God, and do penance.

But is an inmate entitled to cogitate over a special kosher menu? Can he become reacquainted with God while high on peyote? Can an American Indian prisoner build his own "sweatlodge" to do penance?

Two hundred years after Penn, the nation's courts and prison experts are joining in an escalating debate over whether incarcerated men and women should be allowed to observe the most basic tenets—and some provocative new ones—of their religious faith.

Because of discrimination complaints lodged by Muslims, Jews, American Indians and others, the U.S. Commission on Civil Rights has, for the first time in its 71-year history, put a national focus on the matter.

As a cautious first step, the Federal fact finding body convened a consultation of national experts in Washington, D.C., this spring.

While examining the impact and implications of religious discrimination nationally, the conferees also debated the issue: to what degree is the free-exercise-of-religion clause of the First Amendment subordinate to the interests of maintaining prison security, enforcing inmate discipline and avoiding administrative inconvenience and expense.

Larry Taylor, warden at the Federal Correctional Institution in Lompoc, California, told the commissioners that in a facility where 4,800 meals a day are served to prisoners, "special dietary arrangements present difficult administrative, budgetary and time problems."

But recent court decisions have required prison officials to accommodate the dietary needs of Black Muslims and Orthodox Jews whose religion forbids them to eat pork.

Mark Stern, an attorney who has successfully represented prisoners seeking special diets, said inmates sometimes resent it when other prisoners get "favored" treatment. A prisoner can "get stabbed in the back over a Kosher TV dinner," he said.

Warden Taylor also commented, "Whatever we do for one religious group, we must be willing to do for all religious groups." Other prison officials complained that they're now receiving some spurious dietary requests.

Alvin Bronstein, Director of the National Prison Project of the American Civil Liberties Union, found a "subtle, yet more pervasive problem than the free exercise clause": the First Amendment prohibition, forbidding the government from granting preferential treatment to a religion.

Bronstein cited the practice of recording attendance at religious functions on an inmate's prison record. "What troubles me," he said, "is if these notations are in the files, it is highly conceivable that parole decisions may be made based upon a prisoner's nonattendance at religious activities."

"It is equally unfair not to note an inmate's religious activities for parole purposes," Clair Cripe, General Counsel for the Bureau of Prisons, said, since this provides "the complete picture of what an inmate is doing."

Another official added that such records are necessary to calculate prison budgets.

When Indian inmates of the Native American Church wanted a sweatlodge at

Lompoc, Warden Taylor's immediate reaction was "No, because we didn't know anything about sweatlodges."

A sweatlodge is a small wooden hut covered with blankets or a tarp which provides an effect similar to a sauna. Virtually all tribes in this country use it as part of a purification ceremony.

Faced with a court suit, Taylor's staff did some research and relented to the inmates' demands.

"We had to be concerned about what kind of precedent we set," said Taylor. "We don't build synagogues for Jews or mosques for the Muslims in our population."

The Native American Church believes peyote, a hallucinogenic cactus plant, is both a sacramental object, similar to the bread and wine in certain Christian churches, and is itself an object of worship much like the Holy Ghost.

It's not permitted in prison, but Walter Echo-Hawk, staff attorney for the Native American Rights Fund (NARF), said Native American Church members are discriminated against because they are prohibited from using peyote while on parole, even though Federal law permits its use for bona fide religious purposes outside of prison.

William Collins, an American Correctional Association official, said it is not always easy to define what is a legitimate religion. He cited the Church of the New Song (CONS), an inmate-created religion which one court characterized as a "non-structured, free-form, do-as-you-please philosophy, the sole purpose of which is to cause disruption of established prison discipline for the sake of disruption."

When correctional officials attempted to suppress the incipient church, its founder,

federal prisoner Harry Theriault, brought a free exercise suit against the Atlanta, Georgia, penitentiary. A District Court held that until CONS demonstrated otherwise, the movement was to be considered a bona fide religion.

Shortly after this victory, a sect within the church nearly provided such a demonstration by making a formal request to the Federal Bureau of Prisons for 700 porterhouse steaks and 98 bottles of Harvey's Bristol Cream Sherry to celebrate the sect's rituals.

While Theriault immediately proclaimed the request "unsanctioned," officials in other prisons have forced many CONS chapters to go to court to prove their sincerity, so far, the courts have reached contradictory decisions.

Litigation frequently occurs when prison regulations governing personal appearance conflict with the tenets of an inmate's religion. Some religions require adherents to wear long hair and beards, requirements that prison officials said hinder prisoner identification while also providing inmates a way to conceal weapons and contraband.

Conferees also discussed the difficulty of scheduling prayer hours so that they do not interfere with prison routine. Warden Taylor told of a Lompoc inmate who believed in chanting at sunrise. Disturbed by the noise, a fellow inmate assaulted the chanter.

The multitude of unresolved issues which were raised prompted the Correctional Association's Collins to comment that judicial clarification is needed:

"What is the test? The courts have yet to clearly decide what scale is to be used in balancing the religious demands of an inmate and the demands of a correctional institution."

## Federal Indian school programs merged

WASHINGTON—U.S. Interior Assistant Secretary Forrest Gerard announced that an agreement has been reached with Indian Pueblo Council to transfer senior high programs of the Albuquerque-Indian School to the campus of the Institute of American Indian Arts in Santa Fe.

The IALA program will be continued at Santa Fe this year, under its own separate administration, for returning second year students only. This will allow the post-secondary school's students to complete their normal two-year program. No new students will be enrolled.

According to the agreement with the council, programs for approximately 200 students in the 7th, 8th, and 9th grades will remain at the Albuquerque campus this school year.

Gerard said that he would establish a review team to analyze the educational programs of the Institute and its future location.

The art institute, established in 1962, had been a high school with a post-secondary art

program. The high school had been phased out and enrollment at the junior college level had remained low. This spring the school was operating at less than half of capacity with high costs.

The Albuquerque Indian School, started in 1881, was operated by the Bureau of Indian Affairs as an off-reservation boarding school for Indians from various tribal groups, mostly from the Southwest. Since 1977 the school has been operated by the Indian Pueblo Council under contract with the bureau and has served a predominantly Pueblo student body. The buildings and facilities on the Albuquerque campus are quite old and would need to be replaced or renovated if the school were to continue there.

## BIA buildings assessed

NEW YORK—Parsons Brinckerhoff, an architectural and planning firm, has completed fieldwork in an inventory survey of facilities operated by the Bureau of Indian Affairs at the Papago, Salt River, Ford McDowell, Fort Apache, San Carlos, and Colorado River Reservations in Arizona, and the Riverside Reservation in Southern California. The project staff examined over 600 buildings, as well as utilities, streets, and grounds. The survey, which is part of a nation-wide inventory the BIA is conducting of its facilities, requires the evaluation of architectural, structural, mechanical, electrical and sanitary systems, and includes an independent safety analysis and an energy retrofit analysis of the Theodore Roosevelt School in the historic Fort Apache Reservation.

The study was conducted on land owned by the Papago and Apache tribes, although no tribal buildings were evaluated. The government facilities included schools, administrative offices, maintenance facilities, and residences of BIA workers. They ranged in age from a 100-year old horse stable to a modern Indian High School at the Riverside Reservation in California.

## BIA lists job openings

WASHINGTON—The Bureau of Indian Affairs has been recruiting to fill 45 clerical and professional positions in its Central Office of Indian Education in Washington, D.C., Director Earl Barlow announced.

The openings have been created by a change in BIA's central education office to meet current education needs of Indians and Alaska Natives.

There are positions to be filled, Barlow said, in elementary and secondary education, post-secondary education, education of the exceptional child, student support services, planning and program development and administrative support. They include jobs for clerk-typists, clerk-stenographers, analysts, education specialists and supervisory education specialists.

Qualified Indian applicants will be given preference in filling all these positions.



**SCHOOL DAYS**—These kids at Pleasant Point don't seem too depressed about the start of a new school year . . . or maybe it was just that classes were out for the day. The sign was painted by the members of the junior high.

## INDIAN CRAFT SUPPLIES



**FREE  
GIANT  
148  
page  
catalog**

World's largest  
Indian Crafts  
catalog. Kits and  
readymade items.  
Books, records,  
furs, feathers, beads.  
More than 4,000  
items to choose.

Write Dept. 74

### GREY OWL

Indian Craft Manufacturing Co.  
150-02 Beaver Road, Jamaica, N.Y.  
212 526-3660

advertise

#### BOSTON INDIAN COUNCIL IS SEEKING DIRECTOR FOR COMMUNITY SERVICES

Responsibilities: Include developing and managing a social services program at Boston Indian Council, Inc.

Qualifications: High school diploma or equivalent and three years experience, or BSW/MSW.

The position becomes available November 1, 1979. All interested parties are invited to send their resumes to Cliff Saunders, executive director, Boston Indian Council, 105 S. Huntington Ave., Jamaica Plain, Mass. 02130.



#### MORNING STAR AKC CAIRN TERRIERS

Stud Service

Phone 412-368-3274

PORTERSVILLE, PA. 16051

## THE LIFE AND TRADITIONS OF THE RED MAN

By Joseph Nicolai

"The best account we have of the Indian Epic of *Gluogehbeh* (*Glooscap of the Micmacs*) . . . A grandson of Lt. Gov. John Neptune, Joseph Nicolai (As whites wrote his name) came from a long line of shamans and inherited the old lore . . ."

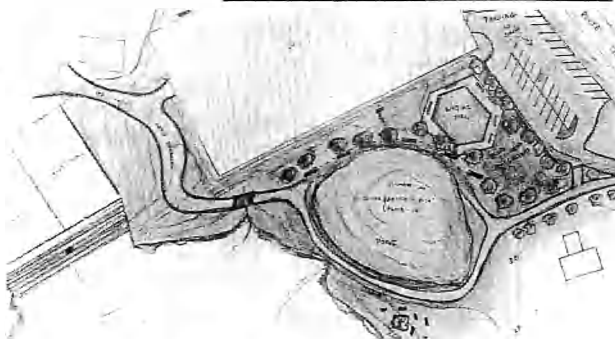
Fannie Hardy Eckstrom

Originally published in Bangor, Maine in 1893 this book is now available at bookstores everywhere or from the distributors for the Eastern U.S.;

The University Bookstore  
University of Maine  
Orono, Maine 04469

Price is \$6.95

Please include 75c for shipping and handling. Maine residents add 5% Sales Tax.



**STILL ON THE DRAWING BOARD** — This Pleasant Point recreational park is only a dream now, but it may become reality soon.

## VETERANS ADMINISTRATION



Equal Housing  
OPPORTUNITY

Owned Homes For Sale  
Throughout The State

Minimum Cash Down Payment  
Financing Available Through V.A.  
30 Year Loans — No Closing Costs  
9½% Interest.

Anyone Can Buy

You Don't Have To Be A Veteran

See Your Local Real Estate Broker  
Or Contact

**VETERANS ADMINISTRATION  
LOAN GUARANTY DIVISION  
TOGUS, MAINE 04330  
Tel. 207-623-8411 Ext. 433**

**LEGAL NOTICE  
NOTICE OF FINDING OF NO  
SIGNIFICANT EFFECT  
ON THE ENVIRONMENT  
OCTOBER 8, 1979  
PENOBSCOT INDIAN NATION  
COMMUNITY BUILDING  
INDIAN ISLAND  
OLD TOWN, MAINE 04468  
(207) 827-7776  
TO: ALL INTERESTED  
AGENCIES, GROUPS AND  
PERSONS:**

The above named Penobscot Indian Nation, Penobscot County, Maine has requested release of Community Development Block Grant Funds from the U.S. Department of Housing and Urban Development under Title I of the Housing & Community Development Act of 1974 (PL 93-383) to be used for the Community Development and Housing needs, \$61,000.

It has been determined that such request for release of funds will not constitute an action significantly affecting the quality of the human environment and has decided not to prepare an Environmental Impact Statement of the National Environmental Policy Act of 1969 (PL-91-190).

The reasons for such decision not to prepare such statement are as follows:

No significant degradation of the environment is expected.

An Environmental Review Record respecting the within project has been made by the Penobscot Indian Nation, Penobscot County which docu-

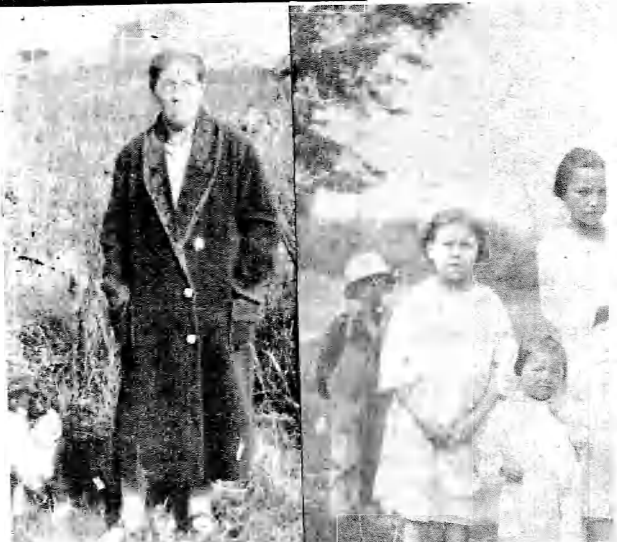
ments the environmental review of the project and more fully sets for the reasons why such statement is not required. This Environmental Review Record is on file at the above address and is available for public examination and copying upon request at the Grants and Contracts Division, Community Building, Indian Island, Old Town, Maine 04468 between the hours of 8 a.m. and 4:30 p.m.

No further environmental review of each project is proposed to be conducted prior to the request for release of Federal funds.

All interested agencies; groups and persons disagreeing with this decision are invited to submit written comments for consideration by the Tribal Council of the Penobscot Indian Nation to the office of the undersigned. Such written comments should be received at the Community Building, Indian Island, Old Town, Maine 04468, on or before October 17, 1979. All such comments will be considered and the Penobscot Indian Nation, Penobscot County will not take any administrative action on the within project prior to the date specified in the preceding sentence. Wilfred Peterson

Governor  
Penobscot Indian Nation  
Community Building  
Indian Island  
Old Town, Maine 04468  
October 17, 1979

# Flashback photo



**HOME ON THE FARM** — Mary Stevens, well known Indian in Houlton, poses with dog, at left. At right is photo of Rosemary Joseph and several children, at Indian Township. The boy is Newell Tomah. [Photo courtesy of Ramona Stackhouse]

## Boy scouting for Indians urged

**NORTH BRUNSWICK, N.J.**—A major effort to spur increased use of the Scouting program among American Indian youth was announced here.

The Boy Scouts of America in cooperation with the National Indian Activities Association has established the American Indian Scouting Outreach Program. Two other groups assisting with the project are the Idaho Inter-Tribal Policy Board and the Indian and Native American Programs Office of the U.S. Department of Labor.

According to Pete Homer, Jr., president of the National Indian Activities Association, the project is designed "to develop the capacity of Indian communities to use the Scouting program to serve Indian youth." BSA officials estimate that about 1,000 native Americans currently are associated with the Boy Scout program.

The project also is designed to develop, through collaboration between local Indian tribal and community groups and local Boy Scout councils, community-based support services to help ensure continuity of the program.

James A. Hess, veteran professional Scouter, will serve as executive director of the program for 13 months through September 1980. Hess, who has been director of BSA's Community Relationships Service, will be headquartered in South Brunswick, N.J., and will work with Indian communities in eastern states.

Assisting Hess will be two American Indian associates, still to be named, who will be headquartered in the NIAA office in Oklahoma City. They will work with selected Indian communities west of the Mississippi River.

Since 1957, the BSA has provided national staff services to Indian communities, and for several years there was a

full-time staff member assigned. There is also an active American Indian Relationships Committee, headed by Branley Blue, of Washington, D.C. During the past five years this committee has sought outside funding for the additional support now announced.

Five specific goals are seen, according to Hess and Homer.

The outreach program will serve to develop a deeper understanding by tribal leaders of the need for a greater "push" for Scouting programs for Indian youth. It will develop an increased awareness on the part of volunteer and professional Scouters that American Indian youth can and will be benefited by Scouting programs.

It will develop stronger communication links between local tribal leaders and local Scouting council personnel. It will develop workable patterns of operation needed to support Scouting on Indian reservations and in urban areas having concentrations of Indians. And it will increase the number of Indian youth within the Scouting membership and the number of tribal chartered Scouting units.

Kenneth Gould, acting executive director of NIAA, and Lonnie Racehorse, director of the Idaho Inter-Tribal Policy Board, have also cooperated in arrangements.

Hess comes to the program's leadership with a background in Scouting-Indian cooperation. He has been secretary to Scouting's American Indian Relationships Committee for the past five years and has coordinated support of Indian seminars on Scouting during this period. An Eagle Scout and veteran of World War II military service, Hess is a graduate of Mr. Union College. He has served in Scout executive posts in Kentucky, Ohio, Indiana, and Minnesota.

## Pleasant Point planners organize

**PLEASANT POINT** — The Passamaquoddy tribe has organized a planning department here, with a staff of three persons.

In charge is Charles Lewis, an Eastport area native who has been working for the tribe several months. Lewis, after a military career in the U.S. Army, worked for Indian legal services in Calais, and later worked with land claims lawyer Thomas N. Tureen, who represents the Passamaquoddy in their land claim to northern Maine.

Lewis said a meeting was planned "to pull all the planners together — then we'll have more direction and hopefully coordination." Lewis recently completed a so-called tribal specific health plan for Indian Health Service, the federal agency that funds medical services on the reservation.

Hired to work with Lewis were Peter Bailey, a member of the Passamaquoddy tribe who will work on future housing, and Robert Mendoza, a Creek Indian who will serve as assistant planner.

# news notes

## Tribal charter rules proposed

**WASHINGTON**—Regulations for Indian tribes seeking to form tribal constitutions or charters or make changes, are being proposed by Bureau of Indian Affairs.

The purpose of the new regulations is to provide uniformity and order in holding elections on constitutions and bylaws or charters.

A significant change, introduced by the proposed regulations, is that petitioning by tribal members will no longer be recognized as a way to initiate a tribal reorganization. The process, under the proposed regulations can only be initiated by a valid request from a tribe's governing body or a representative committee.

The purpose of this change is to require tribal members to work through their government rather than around it. The petitioning process remains valid where tribal constitutions recognize it and where the Indian Reorganization Act provides for it as the means whereby the Secretary of the Interior may be requested to issue a charter of incorporation.

## Magazine reports tribes prospering

Indian tribal businesses are flourishing. The U.S. News and World Report, a national magazine, reported recently.

A four page story says commercial Indian ventures in timber, coal, oil, resorts, factories and farming are paying off. The Indian household median income is now higher than that for blacks, Puerto Ricans and Mexican Americans, the article said. Gains in education were also reported, with an estimated 40,000 Indians currently attending college. Featured were business developments at Warm Springs, Minnesota Chippewa, and Ak-Chiu reservations.

## Boston area Indians join Allagash trip

**ORONO**—Five young men from the Dorchester area of Boston, recently participated in a week-long expedition on the Allagash Wilderness Waterway.

The canoe trip, sponsored by Wilderness Pursuits of Orono under the leadership of Nicholas Dow, is part of Wabanaki Corporation's alcoholism and drug abuse prevention efforts. The trip provides a wilderness experience and the chance to share feelings and learn to cooperate in facing challenges. It is a chance for youngsters to develop self-confidence and trust in others.

Sammy Sapie, recreation director for Boston Indian Council, coordinated the participation of the Boston youths. They were Steve Marshall, 12; Derrick Stevens, 13; John Quigley, 16; Jeffrey Gunther, 13; and Cedric Cromwell, 14.

## Miscarriage award

A Federal jury in North Platte, Neb., has awarded \$300,000 to an Oglala Sioux woman who charged the city of Gordon and one of its police officers with violating her civil rights and causing her to have a miscarriage.

Jo Ann Yellow Bird has accused Gordon police of kicking her in the stomach, threatening to shoot her, throwing her into a "drunk tank" and denying her medical attention following a bar brawl in September, 1976. Fifteen days later she lost her unborn child.

## Harvest festival held

**LOWELL, Mass.** — Area Indians here camped, danced and sang in celebration of the harvest season, at what's called the historical Pawtucket Indian site. The fair took place Oct. 13-14. The site is located in a state forest.

**PERM-GUR-WUL-DE-NETCH**  
 (LET'S HAVE A DANCE.)

**At the Upper Hall, Indian Island,  
 MONDAY EVENING, FEBRUARY 25th,  
 FOR THE BENEFIT OF THE  
 PENOBSCOT INDIAN BAND**

**2 CASH PRIZES 2  
 ONE FOR THE PRETTIEST COSTUMED COUPLE,  
 " " " MOST FANTASTIC " "**

**ALL ARE REQUESTED TO WEAR INDIAN COSTUMES.**

**Floor Managers : J. S. SHAY, M. M. NICHOLA.**

**Music: INDIAN ISLAND ORCHESTRA, (4 Pieces)**

**Admission, - - 10 Cents.  
 Dance, Including Admission, 50 Cents.**

**OLD HANDBILL** for a dance at Indian Island. Does anyone know the date of this event? The Upper Hall is gone, but the recently built community building would be suitable for a revival of these good times. Perm-gur-wul-de-netch.