

Wabanaki Alliance

September 1979

Tribes to set up Indian courts

BANGOR — Tribal leaders, land claims lawyer Thomas N. Tureen, and a gaggle of federal officials met at the federal building here this month, to consider ways in which a tribal court system can be established on Maine's three Indian reservations.

The meeting marks a determined step toward tribal sovereignty for Penobscots and Passamaquoddies. The Penobscot tribe could set up courts within a month, officials said.

Assistant U.S. Attorney James W. Brannigan, serving Maine's northern district, told Wabanaki Alliance the purpose of the meeting was to "establish a viable system of justice on the reservations... to start in motion the orderly machinery of criminal jurisdiction in view of the Sockabasin-Dana case."

Brannigan referred to the arson case of Allen J. Sockabasin and Albert C. Dana, Passamaquoddies who were convicted of trying to burn the Indian Township school. In an appeal of their cases, the Maine supreme court ruled that the crime occurred in "Indian country," and was subject to federal, not state jurisdiction. No further action has been taken against Sockabasin or Dana, and Brannigan said the supreme court decision leaves a "void" in jurisdiction over Indians. The state has appealed the court ruling to the U.S. supreme court.

Another case involves William A. Holmes, a non-Indian charged with man-

slaughter in the death of Penobscot, Adrian Loring, at Indian Island. Holmes' lawyer claimed state jurisdiction did not apply to Holmes, and the courts agreed. Holmes would face a maximum 20 year prison sentence under Maine law; a maximum 10 year sentence under federal law (Major Crimes Act, and Assimilated Crimes Act).

There are other cases "low in limbo," according to Brannigan.

While the Penobscots have already voted to pursue tribal courts to handle lesser crimes (larger crimes will come under federal jurisdiction), the Passamaquoddies had not reached a decision yet on how to handle misdemeanors. Passamaquoddies reportedly were faced with "internal problems" in choosing between a U.S. Bureau of Indian Affairs court, or a tribal court. They were expected to opt for tribal courts, following the Penobscots' example.

Attending the recent Bangor meeting were John Bailey, public safety coordinator at Pleasant Point; Kirk Loring, head warden at Indian Island; George Warren Mitchell, public safety director at Indian Township; Harry Rainbolt, Eugene Suarez Sr., and Patrick Hayes of Bureau of Indian Affairs; Hans Walker Jr., U.S. Interior Department; Tureen, Brannigan, and Assistant U.S. Attorney William H. Brodger Jr. Also attending were FBI agent James J. Dunn of Boston, and local agents.

(Continued on page 6)

Indians receive communion from Pope

BOSTON — Five Passamaquoddy Indians from Pleasant Point traveled to see Pope John Paul II at Boston Common, Oct. 1, and received the eucharist.

Four of them were children: Rachel Nicholas, a seventh grader; Marge Richter and Merlin Francis, students at Loc Academy; and Tommy Brown, a pupil at Pembroke elementary school. Accompanying them was Grace Bailey, eucharistic minister at St. Ann's, Pleasant Point, and cook at the reservation school; and the Rev.

Joseph Mullen, priest at St. Ann's. The children led a procession prior to communion.

100th Anniversary

The Sisters of Mercy at St. Ann's, Pleasant Point, will celebrate the 100th anniversary of their arrival in ceremonies Oct. 7, at the reservation. Auxiliary Bishop Amedee Proulx of the Catholic Diocese of Portland will attend. Events start at 11 a.m., with a dinner, and traditional dancing at 2 p.m.



LOOKING AHEAD — Pleasant Point construction supervisor Melvin Francis, Passamaquoddy, adjusts a transit on site of planned tribal health and social services building. He expects to have a small assistant standing by. Footings are in for foundations on the one story wood frame clinic, which will measure 129 by 44 feet, plus 20 by 29 feet of office space. Work started last month; expected completion date is March 1980.

Brennan critical of claims offer

WASHINGTON — Maine Gov. Joseph E. Brennan is reportedly opposed at least in part to a revised Penobscot-Passamaquoddy land claims settlement plan.

A report in the Bangor Daily News said Brennan "expressed strong reservations regarding new demands by the Maine tribes which increase the terms for an out-of-court settlement of the tribes' suit by \$17 million." The current status of the proposed resolution of claims involves an increase in the award of land from 100,000 acres to 300,000; and several grants to establish a sawmill, repair or build new reservation schools, plus road and bridge work.

The tribes have expanded a proposed settlement drafted by former Sen. William D. Hathaway of Maine. Brennan declared after a meeting in Washington with Maine's Congressional delegation: "I am concerned by the demand of these new funds. It was my

feeling there was an understanding last fall and that understanding was that the tribes would get \$37 million, along with some further assistance by the federal Bureau of Indian Affairs."

The Governor also said, "I am not opposed to the tribes getting Indian funds, or funds which are taken from Indian set-asides in the federal budget. But I am concerned that this money may be coming from programs which have been designated for the benefit of the other 1.1 million residents of the state of Maine."

Sen. William S. Cohen of Maine said he is confident that should the \$2.5 million acre claim go to court, the state is adequately prepared to defend itself through former Nixon lawyer James St. Clair, recently retained by Maine in connection with Indian claims.

Passamaquoddy island purchase hits snag

PLEASANT POINT — Lengthy negotiations for the purchase of Carlow Island by the Passamaquoddy tribe, have been set back by a letter of opposition from the town of Eastport.

Carlow Island, which abuts the reservation, has been sought by the tribe for over a year, to be used for further housing for the reservation's mushrooming population.

The owners, Charles and Helen Kroupa of Long Island, New York, reportedly had agreed to sell the 80 acre island for \$160,000. The sale was expected to occur in early October, according to one tribal official.

The letter of opposition, signed by Douglas Richardson, former administrative

assistant to the town manager, called the purchase an "intrusion into the sovereignty of Eastport" and labeled the HUD Small Cities program money, used for the purchase, "a misuse of federal funds."

Eastport Town Manager Everett Baster said the letter referred to the town's concern that the land would be lost, if the tribe bought it. He charged that the tribe had failed to publicize the purchase, in violation of federal laws involving spending public money. "The town doesn't want to lose 70 acres of taxable land without knowing about it," he said.

Richardson expressed similar sentiments. "The town wasn't opposed to something being built, but we were afraid we would

lose sovereignty over the property. We would welcome anyone into the city of Eastport," he said.

Carlow Island is evaluated for tax purposes at \$33,000, with \$594 in property taxes paid on it last year. It is currently undeveloped.

Richardson said that the letter was sent out by town council president, Norman Young, although the full council was not aware of it at the time. According to Richardson, a HUD representative told Young that if the town objected to the sale, it had better send a letter to HUD "in a hurry." A copy of the letter was sent to the congressional delegation.

Norman Denton, HUD area representa-

tive, said his office has put the Passamaquoddy grant proposal for the purchasing funds "on hold," until the "very complex" legal questions can be resolved. He confirmed that the tribe does desire to annex the island as part of the reservation and that it has petitioned Bureau of Indian Affairs (BIA) to have the land put into trust.

Unless the tribe can annex the land, the tribal housing authority "must demonstrate that it has the legal right to operate outside of its municipality," in order to qualify for the grant. Denton said. This might require a ruling from the Maine State Attorney General, he added. According to Denton, HUD is going to wait until the legal issues (Continued on page 6)

editorials

A question of right

The following comments appeared as a letter to the editor in the Bangor Daily News of Sept. 12, 1979, in response to questions raised in a previous letter.

— How do the Indians prove that the land is theirs?

It is our belief and the belief of the federal government, and many other prominent individuals both within this state, and out, that the State of Massachusetts violated the legal rights of the Penobscot and Passamaquoddy Indian Nations by taking, by threat of war, approximately 12.5 million acres of hunting territories from the Province of Quebec to Passamaquoddy Bay. The federal government did not approve these transactions which was, and is, required by federal law.

— How do we prove that it isn't theirs, or do we try?

That's one for someone else, but we don't believe it can be done should the occasion ever arise.

— How many Indians are there in the State of Maine?

1,500 Penobscots (total membership), 2,000 Passamaquoddies (total membership),

1,100 Micmacs (State of Maine population).

900 Maliseets (State of Maine population).

— If we gave the Indians their land back and the money they ask for why do we still have to give them food stamps, state aid, federal funds for their energy savings projects, etc.? When our white people can't get any of this without going through a lot of red tape and still don't get it, all they seem to say is we want, we get; now we have.

If you gave us all of our land back and no money, you could keep your food stamps, state aid, and federal energy saving projects.

Other than that, most Indian people who are fortunate enough to have jobs still pay state and federal income taxes, and help fund the same public assistance programs you do with your paid tax dollars; not all Indians use public assistance any more than non-Indians.

— With all they have received from us, why can't they make it on their own; that is what they said they could do if they had it.

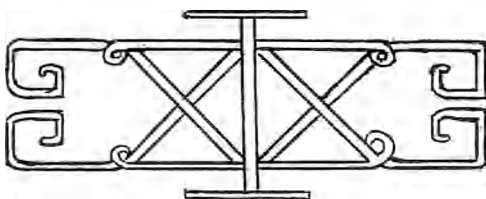
Ninety-five percent of all we ever received from the state and federal governments has been welfare. Only recently have we begun to dig ourselves from a pit of depression to the exercise of our sovereign rights.

Consider what you received from us in sovereign violation of your own laws in 1794, 1796, 1818, 1820, 1833, 1915; all land transactions, the earlier ones by threat of war and the others in typical fashion, "by hook or crook." Now, you "make it."

Finally, you ought not be so critical of the people overseas: after all, I'm sure there was a time in the history of this country when your ancestry was some of those "people overseas" in need, or why else did they come to this land?

Who knows, it could have been in the early times when your people were without, and the Indian people trusted them a little too much.

Tim Love
Penobscot Nation
Indian Island



WEBS IN THE SEA — Billy Altvater's fishing weir in Passamaquoddy Bay stands as a link between the Passamaquoddy fishing heritage of the past and the tribe's plans to turn back to the sea in the future. These plans include a fish processing plant, fishing boats, a marina, an aquaculture program, and a tidal power plant.

What money can't buy

The recreation department at Pleasant Point is an oddity, as tribal agencies go. Most of its staff receives no money, yet they throw themselves into their work with great spirit. In the absence of the massive federal funding enjoyed by many other agencies, recreation materials and money are hard to come by and appreciated all the more. Necessity breeds ingenuity, and the department survives by its own wits. Operating in an apolitical atmosphere, the recreation program allows people to forget their differences and come together for awhile as a community.

Spirit, sharing, fragility, community; all these characteristics are found in the recreation department. They read like a page from the past when, the elders tell us, people wanted each other, not money.

The present may be rapidly catching up with recreation director Linwood (Red) Sapiel as plans to tap Bureau of Indian Affairs (BIA) resources take shape. A large community park with many recreational facilities is even on the board.

Few would dispute that Sapiel and his staff of dedicated volunteers deserve the financial support. The recreation department provides Pleasant Point kids with healthy options for spending youthful energy. It also stands as one of the very few deterrents to alcohol and drug abuse currently on the reservation today. These services alone make the department worth a healthy injection of funds.

Red Sapiel has said that whatever money is granted him would be used more for equipment than salaries. Still, if the recreation department is fortunate enough to receive a sizeable grant, one would hope the department's most valuable asset is not lost in the onslaught of new opportunities.

Money cannot buy dedication.

Racism dies hard



letters

A suggestion

Warren, Ohio

Common ground

Cooper

To the editor:

We have been receiving the Wabanaki Alliance now for about two years. There is no doubt that it is the best Indian newspaper that we get. It is the only one that has such a varied format.

The main reason that I am writing is to make one suggestion. In many of the past issues you have done some very fine articles on some of the local craftsman: (Billy Altwater, Passamaquoddy, baskets; Edna Becker, Penobscot, baskets; Mary Gabriel, Passamaquoddy, baskets; Newell Tomah, Passamaquoddy, canoes; Francine Lewey Murphy and Eunice Lewey Crowley, Penobscot, baskets). I am sure that not only ourselves, but other readers, would like to order some of these beautiful crafts, providing the individuals would want to sell them.

I am suggesting that you publish in your paper a list of these individuals or even better, compile a booklet of all the crafts people in the area, their speciality, their address and prices. We have wanted to order some crafts from that area for a long time but had little luck with the already established craft outlets.

Thank you again for a wonderful paper and I hope that someday you will be able to include the suggestion in it.

David Carbaugh
Warren City Schools

Apology to Colcord

Maiden, N.C.

To the editor:

This is an open letter of apology to Charley Colcord.

After examining Thunderbird's (Webber) so-called rolls I found there to be only 5 or 6 people who might be classified as Lumbee people, many whites and many blacks but only 5 or 6 Lumbee's out of approx. 40,000.

He is trying to get money from H.E.W. and various organizations for his so-called nation which is not recognized by the B.I.A. or the Lumbee people.

I have found the Lumbee's have not now or ever voted for a chief, which is the only democratic way of having a true leader representing the people.

I hope you and others will forgive me but Charley Colcord is speaking of the same Webber who has called himself chief of the Cherokeses, Creeks, and now Lumbee.

If anyone needs more information I suggest they contact John Shapari in the B.I.A. he knows of this Thunderbird Webber.

Again Charley I am sorry.

Jim Chavis

To the editor:

Hello. I have moved to Maine recently, till now I never had the chance to see your paper. I've been getting Akwesasne Notes for a few years and I'd heard Wabanaki Alliance mentioned in it every so often, but never had an address.

So while I was down at the Common Ground Fair in Litchfield a couple weeks ago, I came across your paper at the AFSC booth. At the moment I have no job — I can spare a small amount for a donation. I would appreciate receiving Wabanaki Alliance in the future. Also have you ever run a column on Indian herbal medicines? It's all right out there, and it seems it could be real beneficial for those of us looking for a better way. Just a thought.

Steve Hendershott

Island to give away

Ravenna, Ky.

To the editor:

As the XAT (a quasi-religious, almost ineffable spiritual force) publicity director, my principal duty has been in the operation of an information clearing house.

Recently, I have learned from a reliable source that a retired U.S. Naval commander is interested in selling or "giving" an island off the coast of Maine to an American Indian group if the circumstances were appropriate.

The information is vague, but the island is real. It appears to be 20 to 50 miles west of Belfast. I have seen a photograph of the island and know the name. There is some confidentiality required in the obtaining of this property.

This letter is to let the native American population in your area know about this 50-plus acre island.

And the XAT Public Information Office here is sponsoring the formation of the Kentucky Indian Council (to be modeled after the Tennessee Indian Council), the sponsoring of an Arts and Crafts Center with a retail and wholesale service outlet near the old trading post site Ay-Wah-Nee and the development of a housing corporation, which has a possible 48-unit Farmers Home Administration 515/Housing and Urban Development Section Eight project near the proposed Arts and Crafts Center in Estill County, Kentucky that can be obtained.

Anyone interested in any of these proposals might contact me.

Samuel E. Naive



Sept. 30, 1979: One hundred years of service

The Rev. Joseph Laughlin (left) and Auxiliary Bishop Amedee Proulx are flanked by Indian Township children and the Sisters of Mercy as they celebrate the 100th anniversary of the Sisters' presence at the Township. (Photo by Allen J. Sockabasin)

Great concern

Sault Ste. Marie, Mich.

To the editor:

Please send me information and the price of your publication, Wabanaki Alliance. I have followed the fight your people have waged for your land rights with great concern. My people, too, are in the middle of several court battles over land rights. I am sure we have been more successful in the courts than the Chippewa of the Upper Peninsula of Michigan.

Cathy Mertoli

Defends brother

Sioux City, Iowa

To the editor:

I'm writing you about my brother Stewart Rodda.

As I read in your nice paper about our Indian blood: I don't know who this Red Eagle Steere is but we are not Sioux and therefore our name should matter to us and I have proof also of our Choctaw blood; our great-great-grandmother. This Red Eagle Steere is not reporting it right, is all wrong. Such trash should not be allowed in your wonderful paper. I'm really good and mad at such stuff.

Lorraine (Fire Eyes) Thompson

Newspaper folds

Vancouver, B.C.

To the editor:

This is to inform you that due to the dissolution of our Society that the publications you have been sending us can now stop, so please delete us from your mailing list.

We thank you for your interest in our Society and its former publication "Nesika."
Joy Hall
Native Media Society

Scholar likes paper

Amherst, Mass.

To the editor:

Thank you for my copy (Vol. 3, No. 8) of Wabanaki Alliance. As an anthropologist — and person — interested in native American affairs I would like to continue receiving your paper on a regular basis. To this end I enclose a ten dollar contribution.

Jean Ludtke

Notes relatives

Hartford, Ct.

To the editor:

Please put me on your mailing list. On a recent visit to Wells, Maine, we saw an issue, August 1979. In it is a picture on the back page of Indians on the Mowhawk Trail. Many are our relatives. We would like an issue of the August 1979 publication if possible.

Joan F. Tomah

Corrections

A story in the August issue about a pot-luck supper sponsored by Central Maine Indian Association incorrectly identified Linda Collinson as an outreach worker. She is health and social services director for the off-reservation organization.

Last month's Wabanaki Alliance described Longest Walk baby, Amassiliget Pimoseet Francis McDonald, as having a Maliseet and Penobscot name. Actually, Amassiliget means longest walk in Micmac, and Pimoseet is "one who walks" in Passamaquoddy. Also, the story omitted mention of the proud father, Duma McDonald. Our apologies.

A black cat, shown with Penobscot medicine man, Sonabeh, in a picture in the August Wabanaki Alliance was incorrectly listed as belonging to Sonabeh. The cat, who has no name, belongs to another Indian Island resident, Burnell Mitchell.

Wabanaki Alliance

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

Leesburg, Ga.

Cherokee confederacy

To the editor:

The Southeastern Cherokee Confederacy, Inc. was incorporated here in Georgia, Nov. 12, 1976. We received our proclamation from Governor George Busbee of Georgia Dec. 20, 1976. We are accepting members with 1/16 or more of Indian heritage, but they can't belong to two tribes at one time. For more information write to Chief William "Rattlesnake" Jackson, Southeastern Cherokee Confederacy, Leesburg, Georgia.

William "Rattlesnake" Jackson

Pleasant Point sports open to all

By Bill O'Neal

PLEASANT POINT — Linwood (Red) Sapiel runs one of the most under-funded, highly successful departments on the reservation. With an all-volunteer army of helpers and whatever money he can scrape up, he wages a yearly war on boredom, delinquency, and fat.

As director of Pleasant Point's recreation department, Sapiel is charged with community programs ranging from little league for the youngsters to bus tours and beano for the elders.

Sapiel can usually be found sitting behind a large, blunt cigar, which he chomps on while he talks. He has a slow way of speaking, which belies a schedule that sometimes keeps him going 70 hours per week.

He is currently organizing the winter sports program. "The big thing here is volleyball," he said. He estimated that 140 people would be playing on at least eight reservation teams. The usual winter sports such as basketball will also be offered, Sapiel said.

A winter sports carnival is planned, although no details have been worked out. Indian dancing and crafts will be offered by Sapiel's wife, Mary. There may also be a course in aerobic dancing, which combines dance and exercise.

The recreation department may be on the eve of a financial breakthrough, with the advent of Bureau of Indian Affairs (BIA) money onto the reservation.

With an eye to BIA support, the tribe is planning a community park which would largely be run by the recreation department. The park would include a multi-purpose play field, a children's playground and wading pool, foot paths and bridges in natural settings, and even a ski slope. Sapiel said that the natural area may include a freshwater pond, stocked with fish.

If the park is to become a reality, Sapiel estimated that approximately \$380,000 BIA dollars will be required. Meanwhile, for the first time, Sapiel is approaching tribal government with a \$5,000 to \$6,000 budget request to cover the entire year, rather than seeking funds on a contingency basis as in the past. "We don't want a lot of money for salaries," he added, noting that his staff works for nothing.

Sapiel sees his responsibility as more than providing fun for the youngsters in the community. "We're here to teach them something for when they go into other communities, so they can adjust and fit." He also tries to engender a feeling of belonging in the community. "When we ran the little league, I played everyone, regardless of ability, even in championship games, so they would feel a part of the team. I like to take everyone to the (awards) banquets just to give them the feel," he said. "That's my role on this reservation, instead of (making) championship teams." Sapiel hastened to point out that the Pleasant Point teams have good records, anyway.

Sapiel is concerned about the use of alcohol and drugs by reservation youths. "This is why we got involved in drug abuse (prevention)," he said. "We saw some of our kids smoking dope." His concern led him and one of his staff, Inez Nicholas, to begin training to become alcohol and drug abuse counselors. In conjunction with the reservation Department of Health and Social Services he also plans to start an Al-Teen program, which works similarly to Alcoholics Anonymous.

Sapiel, a Penobscot, born on Indian Island, moved to Pleasant Point to live with his wife, Mary Nicholas. He has held such perilous jobs as log driver and steeplejack, and served a stint in the Marines. However, when he got back to the reservation, his love of children grew into his present work with the kids.

Sapiel admitted that sometimes the job gets to be too much for him. "I get upset. When that happens, I take a couple of days off, and go home to visit my mother."



Pleasant Point Recreation Director Red Sapiel monitors a young athlete's progress on the weights.

Obituaries

MARY A. SAPIEL

INDIAN ISLAND — Mary A. Sapiel, 53, of River Street, Indian Island, died Sept. 1, 1979. She was born on Indian Island, May 24, 1926, the daughter of Howard and Nora (Paul) Ranco. She was a member of St. Ann Church and the St. Ann Society of Indian Island. She is survived by her husband, Nicholas Sapiel of Indian Island; two sons, Nicholas and David of Indian Island; two daughters, Mrs. Hope Pitt of Charleston, S.C., and Mrs. Theresa Snell of Tacoma, Wash.; one brother, Irving Ranco of Indian Island; two sisters, Mrs. Gloria Hutchinson of Manchester, N.H., Mrs. Alice Sockabasin of Indian Island; 10 grandchildren; several nieces, nephews and cousins. Funeral services were held at St. Ann's Church of Indian Island, with the Rev. David Cote officiating. Burial will be in the tribal cemetery.

VALENTINE PAUL BECKER

INDIAN ISLAND — Valentine Paul Becker, 66, of 121 Oak Hill Road, died at his residence Aug. 28.

He was born Sept. 7, 1912, in New Rochelle, N.Y., son of Valentine and Catherine (Hickey) Becker. He had been employed at Owens-Illinois and was a gun-

smith for 40 years. He was a U.S. Army veteran. He is survived by his wife, Edna (Love) Becker, of Indian Island; one son, Fred H. of Indian Island; three daughters, Catherine Belair of Norwalk, Conn., Mary Louise Prouty of Shelton, Conn., Mary Elizabeth Mastri of New Haven, Conn.; 29 grandchildren; five great-grandchildren. Funeral services were held at St. Anne's Catholic Church, Indian Island.

Interment was in the tribal cemetery, Indian Island.

ANTHONY J. TOMAH

PLEASANT POINT — Anthony J. Tomah, 58, died Sept. 24, 1979 at an Augusta hospital following a long illness. He was born at Princeton, July 26, 1921, the son of Francis and Mary (Lola) Tomah.

He served in the Canadian Army and later in the U.S. Armed Forces during World War II.

Survivors include one brother, Newell Tomah, Sr. of Pleasant Point; several nieces and nephews.

A Mass of Christian burial was celebrated at St. Ann's Catholic Church with the Rev. Joseph Mullen officiating. Interment was in the Tribal Cemetery, Pleasant Point.

Canning workshop perks interest

By Kathy Tomah
Area Correspondent

INDIAN TOWNSHIP — On Tuesday, August 21st and 28th, there was a canning session held at the Indian Township School at Peter Dana Point. The co-ordinator for this was Sonja Dorn, and her two assistants Martha Barstis and Doris Chapman, both community health representatives.

Sarah Wilson, extension agent for Washington County in Machias, conducted these two sessions.

The participants were shown the procedure in using a pressure canner for carrots, beets, string beans, zucchini and tomatoes; the freezing of broccoli, corn and blueberries. They were shown how to prepare pickled beets and green tomato pickles (chow-chow) that are processed in hot water.

Also, Diane Francis of Pleasant Point volunteered her time by coming down and showing them how to make blueberry jam.

The participants were: Ann Sockabasin, Annabelle Sockabasin, Sylvia Tomah, Aud-

rey Jacoby, Joan Dans, Frances Tomah, Janet Neptune, Beverly Sopiell, Brenda Dana, Blanche Sockabasin, Alice Lola, Ramona Sockabasin, Lillian Stevens, Linda Neptune, Irene Newell, Patricia Sockabasin.

The purpose of this session was to help interest people in growing their own gardens which would enable them to can and freeze their surplus vegetables. Sarah Wilson stated that it was a wonderful group and that they worked very hard and participated with great interest.

Rights commission names new director

WASHINGTON — Jacob Schlitt, 51, has been hired to head a New England Regional Office of the U.S. Commission on Civil Rights. Staff Director Louis Nunez announced recently.

He and a staff of six civil rights specialists and support personnel moved into their permanent headquarters, 55 Summer St., Boston, August 1.



Red Sapiel takes time to reflect on his program's future.

With the exception of Sapiel's salary, the department receives no regular funds. Consequently, Sapiel must make periodic appearances before tribal council or call local businessmen to ask for money or equipment. He said he has also had luck getting coaches from University of Maine at Machias to donate time to training reservation sports such as volleyball, gymnastics, and tennis. Travel is the biggest expense, he said.



HEALTH WORKERS — Martha Barstis, left, and Doris Chapman, are employed by Passamaquoddy Health and Social Services at Indian Township. Barstis is a community health representative, a job that involves follow-up on patients, home visits, counseling and referrals. Chapman works in a senior companionship program with the elderly of the tribe.

A spiritual challenge to priests, Indians

By Br. Larry Smith, S.J.

During August I spent two weeks in South Dakota. One week was spent in Plainview, South Dakota at the Sioux Spiritual Center making my annual eight-day retreat, and another week at Holy Rosary Mission (Red Cloud Indian School) in Pine Ridge, South Dakota; where Fr. Joe Laughlin and I met with the National Association of Native Religions. This group of Indian priests, brothers and sisters, are an inspiring group with whom I try to get together every summer.

We had Mass each morning at sunrise out on a hill while facing the East and the rising sun. Our final mass of the get-together, however, was the most inspiring for me. Unfortunately, because of rainy weather we had to have the mass indoors. One of the Sioux Sisters was celebrating twenty-five years as a Franciscan Sister, and the Mass was the spiritual celebration of her anniversary. The main celebrant of the mass was Fr. John Hascall who is a Chippewa Indian priest from Minnesota. Father John is also what we would call a "healing priest" in the spirit of the charismatic renewal. Most interesting is the fact that he is also the officially recognized traditional medicine man for his Ojibway Indian people.

These Indian Catholic spiritual leaders are an amazing group of people. It is important to note, however, that the Wabanaki people of Maine have also had a long, important, though unrecognized history of Catholic Indian spiritual leaders who freely embraced the Catholic faith and were vehemently loyal to that faith. To show you what I mean, I would like to quote from an article written in 1913 in *The Indian Sentinel*, a national Catholic Indian magazine:

"In the beginning of the 18th century the governor of Massachusetts, anxious to win the alliance of the Abnakis in war and to accomplish their defection from the Catholic faith, offered to rebuild at his own expense the church at Norridgewock which the English had destroyed. The governor laid down one condition, namely, that the Indians should dismiss their missionary and accept one of his choice. The Indian envoy indignantly replied:

"When you first came here, you saw me long before the French governors, but neither your predecessors nor your ministers ever spoke to me of prayer or the Great Spirit. They saw my furs, my beaver and moose skins, and of this alone they thought; these alone they sought, and so eagerly that I have not been able to supply them enough. When I had much they were my friends, and only then. One day my canoe missed the route; I lost my path, and wandered a long way at random, until I landed near Quebec, in a great village of the Algonquins, where the Black-gowns were teaching. Scarcely had I arrived, when one of them came to see me. I was loaded with furs, but the Black-gown of France disdained to look at them; he

spoke to me of the Great Spirit, of heaven, of hell, of the prayer, which is the only way to reach heaven. I heard with pleasure and was so delighted with his words that I remained in the village near him. At last the prayer pleased me and I was instructed. I solicited Baptism and was Baptized by the Black-gown. I then returned home to my people and related all that had happened. All envied my happiness and wished to partake it; they, too, went to the Black-gown to be baptized. Thus have the French acted. Had you spoken to me of the prayer as soon as we met, I should be now so unhappy as to pray like you. For I could not have told whether your prayer was good or bad. Now I hold to the prayer of the French. I agree to it; I shall be faithful to it, even until the earth is burnt and destroyed. Keep your men, your gold, and your minister; I will go to my French father."

The real apostle, an Indian

Charles Meiskewit, an Indian, is the real apostle, the pioneer of faith, among the Abnakis. From Sillery, the Jesuit mission on the St. Lawrence, where he had led a truly saintly life, Charles set out for Maine wilderness on an embassy of mercy. He had heard that a party of non-Christian Abnakis were being tortured by non-Christian Algonquins in spite of the fact that they belonged to the same Algonquin family, as their language would show. Charles lost his companion, Nicolet, who was drowned in a rapid, but undaunted he hurried on in quest of his countrymen. He found them, rescued the victims who were just then being tortured, and brought them back in triumph to Sillery. Here they were first cared for physically. Then they were instructed in the "prayer" by the Sisters and priests. When they had recovered and been instructed, they sent Charles with one of their number to carry the good tidings of their rescue and new-found faith to their fellow tribesmen on the Kennebec. . . . Such was the real beginning of Abnaki missions, which date from 1642.

The catechist, or deacon, as he is called among the Abnakis, has been a great factor in the spread and preservation of the faith. At Old Town the memory of the saintly, prayerful Sak. Baton Swanson is held in benediction. He was the governor, a man of majestic mien. He is said to have been a direct descendant of Baton de Cassine who married Sagamore Madocawando's daughter. He daily made the stations of the cross. He spent over an hour in this exercise every day. It was for his people, he explained.

"Among the Passamaquoddies, Toma Dana was the rival of Bishop Healy in apostolic work. The Indian could sing all the Mass. Once when he joined with the bishop in intoning vespers, it was a great success. Toma declared 'Me and the bishop sing good today. We can't beat nobody.' He meant that no one could excel these two. . . . It is certain that for a number of years the Abnakis were without a missionary devoted

exclusively to them. They sent delegation after delegation to get a priest to come to them. . . .

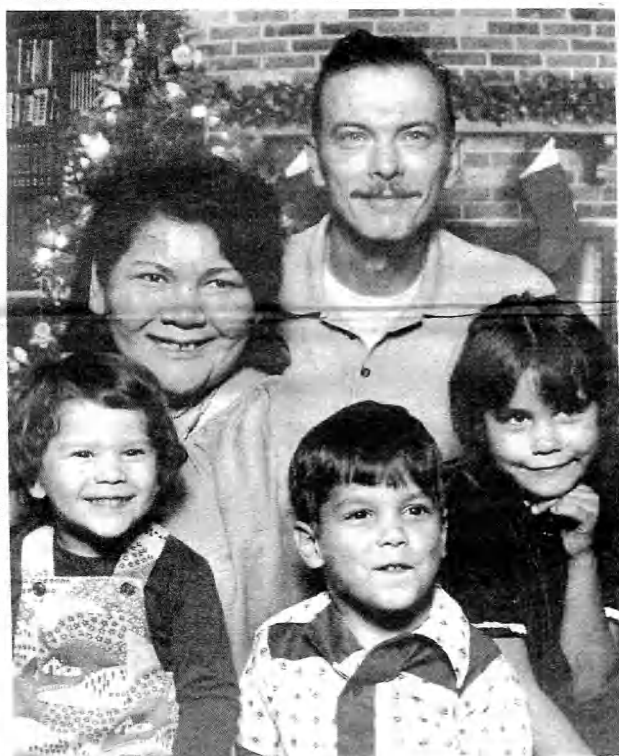
"The testimony of Father Maloney, who knew the Indians of Maine at their best, and at their worst, may well conclude this account of these people whose ancestors were the first fruits of the harvest of souls among the Indian tribes of the north, the wampum belt, the pledge given that many tribes would surrender to the cross of Christ. Father Maloney writes:

"As for the Indians themselves, I found them a warm-hearted, simple, grateful people, towards those whom they found sincere with them, but suspicious, crafty, and entirely untrustworthy in regard to those who were in any way tricky in their dealings with them. In one word, they are staunch friends, and can be inveterate enemies. They never forget a kindness, nor do they forget, although they may forgive, an injury. My memories of them are of the happiest. Never did I have warmer friends than the Indian friends of the Passamaquoddy tribe."

This account written over sixty-five years ago shows us very clearly that due to the lack of priests, the Catholic Church would never have taken root and survived in Maine if it were not for the dedication and persistence of the Indian people themselves and their faith-filled catechists or "deacons."

In the years to come, perhaps within our lifetime, the number of priests will continue to drop, until the day comes when there will be no priest to live and work on a full-time basis with the Indian people. When that day comes, will the Indian people of Maine have the dedicated Catholic spiritual leaders, the catechists and deacons, that their ancestors had 100 years ago, or will the Catholic Church just fade away and cease to exist among the Indian people? Only you can answer that question.

EDITOR'S NOTE: Brother Larry Smith, a Jesuit, is deacon at St. Ann's Indian Mission, Pleasant Point Passamaquoddy reservation. He would like readers to know he has a videotape available of the events described in his report.



Family portrait: Front row, from left, Nicole, Mitchell and Kristin Johnson, with parents Ruth and Lennie.

Letter describes racial tension for Indian child

Uniontown, Alabama

To the editor:

I would greatly appreciate it, if you would print this letter. You may edit or rewrite anything in it. I am writing emotionally right now as I am heart sick.

Thurs., Sept. 6, I was to put my 8 year old daughter, Kristin, on a plane back to the reservation. The Uniontown school system is in a turmoil and it is not even safe to send my daughter to school here. In a school enrollment of approximately 1,190 there will be no white children in the Uniontown school system, as we are the only Native Americans in Uniontown there will be no Indians either. The 1,190 students will all be black. Last year Kristin attended a school

with a ratio of 78 per cent negro to 22 per cent white. The federal government decided to consolidate the Uniontown schools on Aug. 27, which means Kristin would be bused to an all-black school. Every single non-black family has either moved, or enrolled their children in private schools. I cannot afford either alternative at this time. If I send her to any other public school system, her school records will not be released, and she will get no credit or grades. This is the government's way of enforcing the zoning regulations, and I face a \$500 fine for contempt of court.

I am enclosing an article so you will know what I'm talking about. Kristin attended Uniontown High School. This article does

not reflect all that we have found out through phone calls, personal visits and attorneys' advice. My daughter's best friends' parents had to sign legal guardianship papers over to her sister in order that U.H.S. would release their school records for them to attend school in Marengo County. They also cannot afford to move right now.

Initial enrollment fees for private school start at \$200 to \$850, with monthly tuition of \$75 to \$130 a month. This does not include food, clothing or transportation. My son, Mitchell, 5 years, cannot start kindergarten, as it is not mandatory and there are no vacancies. One school told me they were not taking any more white students (classifying Mitchell white because his father is white)

another school said they had filled their minority qualifications (classifying Mitchell, Native American).

Black students have threatened "any student, black or white coming from Uniontown High into Hatch, or Uniontown Elementary. The police have found knives, lead pipes and pistols on students enrolled at Hatch. Four rapes occurred at Uniontown Elementary last year. The Ku Klux Klan has stated it will march on Uniontown on the opening school day. Uniontown is a time bomb right now. What choice do I have? I cannot take a chance on Kristin being hurt. Her father is deeply hurt to think that he unintentionally exposed her to this situa-

(Continued on page 13)

CMIA eyes Charleston for vocational school

ORONO — Central Maine Indian Association has applied for usage rights to the abandoned Charleston Air Force Station (CAFS).

The off-reservation organization has submitted tentative proposals to establish a high school and vocational education facility there, with some health services also offered. The proposal is similar to one CMIA developed early this year for Dow Ammunition Storage Annex which is still pending.

Donna Loring, CMIA president and David Rudolph, planner for CMIA, both favor the Charleston site, although the agency's board of directors has not formally approved the shift of location.

According to Rudolph CAFS has numerous advantages over Dow. Unlike Dow, he said, the land is already developed and all the necessary construction has already been done. Also, no rezoning effort is necessary as at Dow. The only disadvantage Rudolph cited was the distance from major Indian populations served by CMIA.

Although several other groups have previously applied for the land, including the Young Adult Conservation Corps (YACC) at Indian Island, currently only the state Department of Inland Fisheries and the Department of Mental Health and Corrections are competing with CMIA for the facility.

Fisheries wants the land primarily as a green belt buffer for nearby wildlife management projects it is conducting. Corrections is viewing the site as a possible minimum security prison.

The proposed vocational school would offer primarily management courses in the areas of hotel management, agriculture, manufacturing research, alternate energy technology, building, road maintenance, water/sewer systems, and heavy equipment.

The courses would emphasize on the job training, Rudolph said, with much of the training being accomplished as routine maintenance of the Charleston facility. Rudolph said the school would also contract its services to the surrounding communities.

Indian court system planned

(Continued from page 1)

The Penobscot tribe is making final preparations at Indian Island to establish a tribal court system which could be functioning by early October.

Meetings were being held at press time to consider what sort of court and which legal codes would be adopted, and a general meeting of the tribe had been called to vote on the proposals.

According to Timothy Love, a tribal official working on the proposals, the Code of Federal Regulations, a federal body of laws used by some other tribes, was rejected because Bureau of Indian Affairs (BIA) would control the court. The Bureau, however, will fund the expense of running the courts, Love added.

Love said the tribe would probably adopt Maine state hunting and fishing ordinances in addition to Indian legislation already on the books. The Maine criminal code covering misdemeanors and state traffic code would also probably be used, he said.

According to Love, the tribal court will be able to try civil cases and misdemeanors, but not felonies. The state and the tribes are currently embroiled over whether felonies committed on the reservations are subject to state or federal prosecution.

Non-Indians cannot be tried in tribal

courts for any but civil offenses. Love said the tribe is considering changing fish and game violations to civil offenses so that non-Indians can be tried in the island courts. The nearness of hunting season was responsible for the push to ratify the new courts, he said.

One general court, with a chief judge and associate judge, along with an appellate court with three judges, are planned. A lawyer to act as consultant to the court is also expected to be included in the system.

Judges in tribal courts need not have legal degrees, Love said. No final decision has been reached on who the judges will be, although Love mentioned Penobscot Gerald Parilla, who has had paralegal training, as a possibility.

According to Love, the island appellate court "has the final say" in cases tried on the island. He added that the only restrictions on the court system are the Indian Civil Rights Act and Indian Bill of Rights, which, he said, are modeled along lines of the US Constitution.

Although courts cannot be set up for a month, at least, summonses can be issued immediately, he said. Referring to the possibility of other Maine tribal courts, Love said, "The Passamaquoddy are right behind us."



MOOSEMEAT stew was among dishes offered at Central Maine Indian Association "get-acquainted" potluck supper, held at Orono. Here, CMIA board member Bridget Woodward is ready to serve.

Sale of Carlow Island opposed

(Continued from page 1)

are sorted out. He could not predict how long that would be.

Asked to comment on the sale of Carlow Island, Maine Asst. Atty. Gen. John Paterson stated, "I had never heard of it until this message." He said the status of Carlow Island, if purchased by the Passamaquoddy, will probably be "a subject of dispute."

Paterson said the "best possible solution" would be to have Indian jurisdiction for any lands in Maine defined in a negotiated settlement of land claims. "There's no

reason why a settlement couldn't resolve disputes over land such as this," he said.

Asked what the state's position on jurisdiction over Carlow Island would be, Paterson said, "I could speculate but I'd rather not say."

The HUD grant would allocate \$100,000 to Pleasant Point for the purchase, plus \$25,000 for planning. The tribe would have to come up with the remaining funds elsewhere.

Pleasant Point lieutenant governor Cliv Dore declined comment on negotiations over the land and the legal questions raised, other than to say the issue was "very delicate."

Quakers meet with Indians

ORONO — Several Indian persons told Quakers at a meeting here that while help is welcome, Indians should be making decisions to preserve their autonomy and culture.

Tom Vicaire, director of Central Maine Indian Association, said, "Respect for the abilities and needs of the Indian communities (could) stimulate initiative." Projects should allow "more involvement from the Indian community," he told members of the American Friends Service Committee, and other Quakers.

"I think we badly need Indian input," said Mary Griffith, staff worker for the Friends committee on Indians. Griffith has helped develop a film and slide show on Maine Indians, and has formed a committee on curriculum and education.

Barbara Moffatt, a Quaker official and special guest speaker, said Friends have

been concerned about American Indians for many years, at first working to bring relief to Hopi and Navajo tribes. In the 1950's, Quakers brought social and technical assistance to Sioux Indians at Pine Ridge, S.D. Friends have also worked on Indian fishing rights in the northwest, and have had a long relationship with Maine Indians, she said.

Others speaking were Sipsis (Eugenia Thompson) of Indian Island, who asked not to be quoted on her remarks, and John Nicholas, Pleasant Point Passamaquoddy school board chairman, who said, "The way I see it, the affluent society is killing us." Also attending were Andrea and Darryl Nicholas, Canadian Indians, and Daniel Francis from Pleasant Point.

Andrew Grannell, moderator of the meeting, stated that, "A real bond of trust has been established here."



THE BEGINNING — Some of the first contributions to the Penobscot museum being built at Indian Island. Missing is a sacred mask, which could not be photographed.

Conflict over space may leave some pupils out of school

INDIAN ISLAND — Confusion and misunderstanding seem to surround the Penobscot day care and kindergarten programs, and the losers might be young children who can't join either program for lack of space and funds, and new eligibility requirements.

The story starts seven years ago, when the Indian Island elementary school began an early childhood program. Funded through federal Title 20 money, the program has been conducted by Laura Massey, only full time Indian teacher on the school's staff.

Last spring, a program started at the recently constructed Penobscot Health and Social Services building. A day care service for 2½-5 year olds, the new program runs year-round and is funded partly through Title 20 funds. That's where there's a rub.

The Indian Island school was informed several months ago that Title 20 funds must be used for year-round day care; and the early childhood program was ineligible for the funding. But the problem isn't just funds, according to school principal Sr. Helen McKeough. She said day care cannot enroll enough children to take up the slack created by changes in the school's early childhood program.

In the past, the school childhood program has served four year olds and five year olds (kindergarten). Kate Nelligan, day care director, has a current limit of 20 slots for children; her present enrollment is 16. "The service we're providing here is one of a social nature. It's for children of working parents," she explained.

Sister Helen, on the other hand, emphasizes that the school's program is educational, not a social service. "Parents are really worried. They thought that their children were going into a developmental program like we had here," Sister Helen said.

"At this point the school board is very concerned," said Sister Helen, noting that the community has confidence in its board. The fate of the early childhood program and its pupils has been discussed at recent school board meetings.

"The school board said, we're afraid there'll be all kinds of kids... I've been told some of the new housing will open up in November," Sister Helen said. She said she does not want to be "overlapping or competing" with day care, but feels the school program filled a need that day care does not. She said Indian Island is "a community very much interested in education."

The school board has discussed obtaining funding through the Indian Child Welfare Act, but this source seems uncertain. "We're looking for solid funding so that we can run an early childhood program that can operate in conjunction with the school, as part of the school system, but without the restrictions of Title 20 funds," Sister Helen elaborated.

Nelligan does not quite understand Sister Helen's concerns, and says that if more

funding for day care can be obtained, her program could be enlarged to an enrollment of 28. Guidelines require 35 square feet of space per child indoors, plus a ratio of one adult to five children. Nelligan has three assistants. "We provide a home-away-from-home setting, where kids spend more working hours than at home," she said.

Nelligan pointed to a letter of Aug. 3, 1978, from Linda Schumacher of the Augusta Title 20 office, informing health and social services official Paul Buckwalter the school early childhood program should "actively investigate other funding." Apparently, this did not occur. Title 20 pays 60 per cent of day care costs, with the balance made up from federal CETA money, and a grant from the Episcopal United Thank God fund.

Building problems

Other problems have plagued the Island school program. Crowding at the Indian Island school led to construction of temporary early childhood classrooms in the gymnasium, prompting Sister Helen to observe that students were "cramped in like sardines."

The picture brightened when tribal administrator Andrew Akine informed the school board that a wing of a new wooden building could be used by Laura Massey's program. (Her program will include these children five years old as of Oct. 15.)

The new building would be ready for occupancy by the time school opened in September, Sister Helen was told. Yet as Wabanaki Alliance went to press, the building was still without a roof, doors or windows. "We had been guaranteed that the log building (constructed by Young Adult Conservation Corps (YACC) as a bunkhouse) would be ready for occupancy by the first week of August," said Sister Helen, adding, "The last date I heard was Thanksgiving. I don't know if that's true or false."

In preparation for the expected new space, the temporary rooms in the gym were dismantled by Manfred Francis, school custodian. Already, the school board turned over \$24,000 from its education budget for heating and plumbing the YACC-built building.

"At this very moment we have no kindergarten. And the administration, which is myself and the school board, are very concerned because the children are not attending classes," Sister Helen said.

EDITOR'S FOOTNOTE: An interim kindergarten, taught by Laura Massey and assistant Adrian Francis, started Sept. 24, in St. Ann's Church parish hall. Thirteen children were registered for the two-shift program, 9-11 a.m., and 12-2 p.m. When classes eventually start in the new building, the day will begin with breakfast, about 8 a.m., and end at 2 p.m. An entirely new elementary school is incorporated in future planning for the tribe, possibly aided by a land claims settlement.

Indian art school gets new boss

WASHINGTON — Jon C. Wade, an enrolled member of the Santee Sioux Tribe, has been appointed President of the Institute of American Indian Arts (IAIA) at Santa Fe, New Mexico. Acting Deputy Commissioner of Indian Affairs Sidney Mills announced.

Wade has been director of the Division of Education Assistance for the Bureau of Indian Affairs since 1975. He had previously been Superintendent of the Phoenix Indian School and educational assistance officer for the BIA's Aberdeen, South Dakota area office.

The art institute, started in 1962, is a

post-secondary school serving Indians from all tribes.

Wade, 40, completed course requirements for a Ph.D. in Educational Administration at the University of Minnesota in 1971. He received a Bachelor of Science in Mathematics at Northern State College, South Dakota and a Master of Arts from the University of South Dakota.

Wade was a member of the Special Education Subcommittee of the National Council on Indian Opportunity and from 1964 to 1966 served as Vice Chairman of the Flandreau Santee Sioux Tribe.



PASS THE MUD PIES, PLEASE — The kids seem to be enjoying their meal at the Indian Island child care center. Of course, who's to say how much food got on the inside.

CMIA offers home to Indians far from reservation

PORTLAND — "Just being there," is the greatest service outreach worker Andrea (Angie) Mitchell feels she performs for Indians in the Portland area.

Mitchell and Linda Naples staff the southern Maine branch of Central Maine Indian Association (CMIA). Their duties include advising Indians on legal matters, referring people to appropriate social agencies, helping people trace their backgrounds, and providing emergency food, clothing, and fuel. CMIA has recently added an alcoholism counselor, George Paul, to its staff.

Naples said she wishes she could offer more. "I would like to be able to offer emergency funds or a place to stay. The closest place for Indians in need now is jail," she said.

The two women serve around 300 families in the area. "Most of the people who come in have been here for some time," Mitchell said. "We're dealing with city people."

Like the families they serve, Mitchell and Naples have been away from the reservation a long time. Naples, who is a sister of

Pleasant Point housing director Clayton Cleaves, said she has retained about 75 per cent of her native Passamaquoddy tongue. With her two children Naples has settled into city life. "I try to hold on to a little of the reservation," she said, but admitted, "you have to conform to white society."

Mitchell, sister of George Mitchell of Indian Island said it took her a year and a half to adjust to life in the city. "When you hit the pavement, you don't see that friendly smile (as on the reservation)," she said. "Having CMIA down here puts me in touch with Indian people. That's the beautiful thing about this job." Her apartment has so many Indian artifacts, it's called Angie's tepee, she said.

With six kids to support, Mitchell is now well-adjusted to life away from the reservation. She guessed it would take a while for her to adapt, if she moved back.

"I was thinking of moving back, but my kids wanted to finish high school with their friends," she said, adding, "One good thing about the reservation is you can always come home."



CMIA outreach workers Angie Mitchell and Linda Naples Demonstrate the enthusiasm which keeps their office going.

Evacuees From War-torn France



Mrs. Molly Archambaud and her little six-years-old daughter, Jean, have just arrived from their home in Royan, France, and are at the home of the former's sister, Mrs. Wain Akins in Old Town. Mrs. Archambaud and her daughter arrived on the S. S. Manhattan and came to Old Town for the duration of the war—perhaps longer. Traveling from July first by foot, wagon, railway, and ambulance they finally arrived in Lisbon from which port they sailed for America.

Molly Spotted Elk [Archambaud] and daughter Jean, as they appeared in Bangor Daily News story of July 23, 1940, in which Molly recounted their dangerous escape from Nazi-occupied France. Her French journalist husband disappeared, and was never heard from again.

Life of Spotted Elk tragic, triumphant

By Steve Cartwright

INDIAN ISLAND — Perhaps all artists live with irony and contradiction, Molly Spotted Elk led an extraordinary life of outward success and inward fear and pain. She suffered, even as she was hailed as a spectacular dancer.

More than a Penobscot Indian dancer of grace and skill, Molly was a poet, singer, writer of diaries, recorder of Indian medicines and traditions, intellectual and mother. It is through her daughter, Jean (Archambaud) Moore, that this reporter was allowed a glimpse of a fascinating woman.

Mary became "Molly" in the Penobscot language that has no "r," and Spotted Elk was Molly's Indian stage name. She was the daughter of Philamin and Horace Nelson of Indian Island. Born Nov. 17, 1903, she died 11 years later, Feb. 21, 1977. They were stormy, often desperate years, with periods of homelessness, bereavement and low self-esteem.

Horace Nelson was a Dartmouth educated engineer for the Sewall company of Old Town, and was twice governor of the Penobscot tribe. He was the first Penobscot to graduate from Old Town High School. Philamin, known as Meme, bore eight children: Mary Alice (Molly Deliss), Winifred (Apid) January, Francis, Mildred Akins, the late John Nelson, Eunice Baumann, Peter Nelson, and Horace Jr., who died at age six of tomato poisoning. Francis (Blun) Nelson, deceased, attended Columbia and the University of Pennsylvania, becoming a teacher. Peter became an engineer in Germany, and Apid, who now lives on the west coast, was in show business like her sister Molly.

All these details may sound dry. But to look at a photo Molly Spotted Elk is a moving, haunting experience. A young and very beautiful woman as a scantily clad dancer in Paris; then a 1940 Bangor Daily

News photo of the woman who fled Nazi-occupied France with six-year-old daughter Jean. In the latter photo, Molly at 36 has a face that reveals grief, pain and grim determination. She is still a woman of remarkable beauty, but there is no joy in her eyes.

Molly's daughter, Jean, now a resident of Tennessee, seems to have a few of her mother's enigmatic qualities. She is a spiritual person, and says she can use certain psychic powers if she chooses. These mysterious powers may be inherited from Indian forebears, passing through Molly. In any case, Molly was strong willed and capable in her own right.

Jean and this reporter talked in an upstairs bedroom of a slightly decadent Indian Island house that in its day was probably the finest on the reservation. It has many carved wooden features and a handsome staircase. It is spacious yet practical — much larger than the average Indian house of the 19th century, which was often only two or three rooms.

Jean has considered selling the property, but has mixed feelings. It is her physical tie to the tribe, in some respects. And a tie to her mother, who was, candidly, a better dancer than she was a mother.

Jean's eyes shine with the same deep intelligence that is revealed in photos of Molly. "Mama was a really private person," she recalled. "Any insight into the person I had to gain after her death." That is a surprising statement from an only child.

Mildred Akins, Molly's sister, recalled that "she was a leader. She scrubbed floors to take her dancing lessons, down in Bangor." She made baskets as did her sisters. Actually, Mildred remembers, "she wanted to amount to something as a writer." Perhaps that was part of her attraction to a journalist.

Molly was a stubbornly independent child, who carved out a life for herself even though it wasn't the life she dreamed about.

Besides dancing, she acted in silent movies. She had the lead in Paramount's "The Silent Enemy," an Indian film. She performed at nightclubs, concerts, recitals. She performed with the Provincetown Players, and in Keith's vaudeville "Indian Revue." She acted in Shubert's "Broadway Nights."

It was the Paris Colonial Exposition, Theatre De Danse, that set the course of Molly's later life. She tried to pursue her literary passion. She attended the University of Pennsylvania after graduation from Old Town High School. She later collaborated with her husband, working in the French newspaper office.

In Paris, the tragedy began to unfold.

As a young dancer working "tous les soirs" in Paris, as one poster proclaimed, Molly met John Archambaud, political writer for Le Paris Soir. Fascinated with Indians — he often sketched them — John fell in love with the lithe young dancer. Happy matrimony was soon shattered by the war. As the Bangor Daily News headline put it: "Mrs. Molly Archambaud and Six-Year-Old Daughter Flee From Royan on French Coast; Nearly Month of Desperate Traveling; France Looks to Britain for Release Says Wife of Paris Newspaperman."

Intertwined with Molly's flight from France with little Jean in tow, was a growing fear of communism, of dark forces that were taking over the world. In her last years, at Indian Island, Molly felt those forces were closing in.

The July 23, 1940, Bangor Daily News interview refers to a "month of terror" for mother and daughter, "as (Molly) and her child made their way from their home at Royan on the French coast to Lisbon, Portugal." From Lisbon, they sailed to America and safety.

Meanwhile, John Archambaud "left their home looking for work," and that was the last Molly and Jean saw of him. Or perhaps not. Jean said she has a couple of times

caught a glimpse of a man who seemed to shadow her. The man resembled her father, she said.

"My father was a very well known journalist. When he left — we had already left — he would've been put in prison if he'd been caught. He worked with the Boy Scouts and the Red Cross," Jean said. Of course, a free Paris journalist was a threat to the Nazi regime. Mildred Akins said she believed Archambaud died in a prison camp.

Molly told a reporter in 1940: "He knows that I would try to get here and if he is alive will contact me when he can."

Molly plunged into her work with renewed intensity, perhaps to ease the loss of her husband. "Mama came home about once a year," Jean said, adding without malice, "she was like a visiting aunt."

"And then she was home when I was 13 to 16, during her (mental) illness. She was a very shy, introverted person. And she'd been hurt a lot. She always felt her intelligence was low. She was brilliant; she would put it down."

"She would refer to herself as 'this thing'."

"My mother saved every letter I ever wrote her, and believe me that was a hell of a lot. And in almost every one I was begging her to come," Jean remembered. The burden of Molly's life weighed on her. But still she was creative, productive.

"She started making a dictionary. I believe possibly she was working on it in France. Some is in French and Penobscot, some is in English and Penobscot. Maybe she would have done more . . . but illness caught up with her," Jean said.

"My mother may have been considered crazy, but she has a lot of background on communism," Jean said. In the 1940 interview, Molly warned of danger in the U.S. "A German newspaper man told us that for 10 years work had been carried on in America. The same thing is happening here that happened in European countries — the Fifth Column is at work. The communist groups are working even among the Indians in this country," she said, alleging a Nazi-communist alliance.

"America should clear out all people who are not naturalized citizens — if people do not wish to become citizens and bear arms for this country they should be sent out of the country," she declared.

In her old age, Molly crafted Indian dolls, some of which are in the collection of the Smithsonian Institution. "She refused to make any baskets; she had to make so many when she was little," Jean said.

Jean is married to a retired Air Force sergeant, Harvey Moore, from Whitney, Texas. He now works for Capital International Airways as a mechanic. They have one daughter, Barbara Jean of Indian Island. A son, John, is dead. Jean has no intention of moving home to Indian Island, but she continues the psychic legacy of her mother, grandmother, all of them healers.

Commenting on the steel one lane bridge to Old Town, Jean said, "My grandfather said when it was built, there goes paradise."

Jean has saved boxes and trunks full of papers and memorabilia from her mother's life. Some material dealing with Indian legends has been donated to the University of Maine. A dancer, poet, scholar, storyteller...a healer who could not heal herself; Molly Spotted Elk died 16 days after the death of her mother, who tripped and fell on the staircase.



Frank Saulie, grandfather of Molly Spotted Elk.

Poems of Spotted Elk

Moon looks down on a White Fox!

We knew we loved the night, its mystery,
Its enchantment and its holiness. Remember, dear how we
Climbed, panting and laughing, to the hill-top
Above a town, and how, we would drop
Our soul felt legacies on each small house twinkling
In the valley and knew the joy they'd bring.
If, they, by unknown power could come true?
And how the stars closed in, and then . . . then you
Would pick a handful for my crown, and we
Forgot the little houses, lost in ecstasy.

I climbed the hill tonight with Jean and tried to play,
To tell her you were there up in the moon, with words you used to say . . .
We stayed until the lights went out and the clear night grew still.
And as we walked back from the hill, the moon and you were still up there . . .
Yes, we loved the night, the day, the little house unknown
We were to call our home, where curly heads like Jean to children grown
Would frolic through its cheerful doors, and scented flower pathways,
And you content with Jean, to . . . thank's God for what he gave you . . . always.
Always, the night, the moon, the day, with Faith, Love, and God, to cling again
A hill, that same hill we climbed, hand in hand.
To bless . . . the legacy, you gave to me to shelter in a little house.

Geegis

That you must seek the mountain and the snow
And grasp those worlds that gleam afar,
So that our child, may glimpse a star
And learn of you, of heights, so she may go
Out to the rim of life wide open sea
Sicking, following you, the boundaries of a life.

Prayers are whispered that never leave the tongue
For love is more than words upon the lips —
Faith of a small child's rhythmic prayer
And still, and still — you love us ever, still —
Her baby glee shall ever belong to me
Her childhood laughter of a girl
And smiles of luscious maidenhood
Beloved, father will ever belong to you,
And for us, the tears of her maturity.

Alone

You taught me to laugh at sorrow
To smile, to feel the heart of life's song
To breath in the essence of tomorrow
Thru this whole day long.

I know not when the day shall be,
I know not when our eyes may meet;
What welcome you may give to me,
Or will your words be sad or sweet,
It may not be 'til years have passed,
till eyes are dim and tresses gray:
The world is wide, but love, at last,
Our hearts, our souls, must unite someday.

To Jean

If you try to forget (nay, you can't forget)
The lazy golden days dusted with sun,
When birds flapped through our world, one by one,
Rose calling to the air, their strong wings wet:
If you try to forget the way the sun slid low
Into the yonder world behind some hill or lake,
And raveled, crimson clouds, burned in its wake —
If you try to forget (nay, you can't, I know)
Just how the moonlight sifted down between
The restless clouds, and kissed our faces with its lights
Or how the stars spilled down the sky at night
And their winds, slipped among the trees unseen
You can't forget, for we shall in silence speak one day
And fired — so much to remember, with everything to say

We knew, sweet.

How nourished here through such long time
We knew we gave our love sublime
And gave that strength of feeling deep and great,
Above all human estimate!

Poems by Molly Spotted Elk
(Mary Archambault)
Penobscot, 1903-1977.

New priest named at Island

PORTLAND — The Chancery of the Roman Catholic Diocese has announced that the Rev. John D. Civiello will assume duties as priest of St. Ann's parish, Indian Island, starting in October.

Father Civiello succeeds the Rev. David Cote, who has taken a job at Hinkley Home-Farm-School. Father Civiello is a Millinocket native who prepared for the ministry at St. John's Seminary, Brighton, Mass. He was ordained to the priesthood by Archbishop Peter L. Gerety in 1968, at St. Martin of Tours, Millinocket.

For several months in 1968, Father Civiello was chaplain at Mercy Hospital, Portland. He was then appointed associate pastor of St. John's parish, Bangor. In 1977 he became pastor of St. Mary's parish, Westbrook.

Penobscot man's conviction upheld despite racial slur

PORTLAND — Remarks by an assistant district attorney in Penobscot County were not a "calculated resort to racial prejudice," according to a ruling this month by Maine supreme court Judge James P. Archibald.

The comments by assistant District Attorney R. Christopher Almy referred to a Penobscot, Roy Dana, 23, from Indian Island, convicted on several charges in connection with a burglary. Almy said at Dana's earlier trial that a doctor who testified was a "fine eminent doctor," while Dana was "an Indian . . . can you imagine how those two probably met and how they got along," Almy asked the jury.

The doctor was Dr. John Ordway, chief psychiatrist at Eastern Maine Medical Center in Bangor. The supreme court ruling said trial Judge David G. Roberts acted properly in refusing a trial for Dana, an inmate at Maine State Prison in Thomaston.

Ontario medicine man drowns picking rice

A brief story in the New York Times of Sept. 16, noted that a 42-year-old Indian hired by Lake of the Woods Hospital in Kenora, Ontario, drowned while gathering wild rice, Sept. 8. His job at the 200-bed hospital included ritual offerings and visions from the Great Spirit. George Councillor, the medicine man, was reportedly supported by doctors at the hospital. A new Indian healer may be hired, to serve 5,000 area Indians.

Township principal seeks unity

INDIAN TOWNSHIP — A new principal has been appointed at Indian Township elementary school, and she hopes to work for "unity" and reflect the wishes of the Passamaquoddy community.

Sister Anselma Colford, of St. Ann's Catholic Mission, has replaced Sr. Janet Campbell as principal of the reservation school. An Auguste native, Sister Anselma has taught school since 1957, and has been a member of the Sisters of Mercy 25 years. "I really have enjoyed working everywhere I've been," said the graduate of St. Joseph's College, who holds a degree in elementary education. She has taught in Benedicta, and at Pleasant Point.

The Indian Township school has been a focal point of controversy in the Passamaquoddy community, sustaining vandalism, theft, and a lack of confidence that led to some Indian parents removing their children to the nearby Princeton school. "Can we just let our children learn, without (outside forces causing conflict)," Sister Anselma asked, in an interview.

"What I understand from the parents is that they want their children to get an education with the least amount of trauma possible. With the materials, the supplies, the staff — except for the classrooms — we should be able to provide the education parents want," she said, explaining that the school needs more space, and there are plans for expansion.

"I've seen many positive things happen. There's only one reason this group of people



Sr. Anselma Colford

is together, and that's for the good of the children," Sister Anselma said. One of her problems since starting work Aug. 26, was that the teachers were paid for a full week in which they did not work, due to confusion about the schedule.

"My whole style of administration is to be in touch with the people. I mean in touch with the community where I live," Sister Anselma said.

She said moving from her previous teaching assignment at Pleasant Point to Indian Township was "not a difficult transition," partly because of a joint school board.

Tribal planning session set

WASHINGTON — A week long seminar on aspects of tribal planning is scheduled to be held in Seattle, Wash., Oct. 8-12. It will be co-sponsored by Economic Development Administration, a branch of the U.S. Commerce Department and Administration for Native Americans, an arm of Health, Education and Welfare.

Indian olympics kick off at UMO

ORONO — University of Maine was the site of the first annual New England Indian Junior Olympics. Organized by Boston Indian Council (BIC), the competition drew participation from BIC, Mashpee, Brockton, Mass., Indian Island, and Pleasant Point.

The three day event included numerous running heats, shot put, long jump, and softball throw. Boys and girls were divided into three competitive classes, respectively, according to age.

Canoe racing and swimming had been planned, but difficulties with organization forced cancellation of these events until next year, according to Pleasant Point recreation director Linwood (Red) Sapie. An expanded roster of games, including more traditionally Indian events, is planned next year, when the meet will be held at Springfield College in Boston.

Indian Island dominated the running with Sherri Mitchell, Chris Ranco, Kim Mitchell, Joseph Knapp, James Knapp, Debbie Clavette, and Greta Neptune taking

top honors in most of the dashes. Elira Sapie, Pleasant Point, and Derek Stevens, BIC, were first in the 12 and 13 year old class, while Robert Peters, Mashpee, outran the pack in most of the running events for 14 year-olds and over.

In field events, Sherri Mitchell and Dennis Peterson of Indian Island won the shot put event, while Dann Tiexera, Mashpee, Doug Pocknett, Mashpee, Sherri Mitchell, John Olson, BIC, Alan Lola, Indian Island, and Debbie Clavette reached the farthest marks in long jumping. Phillip Nicholas and James Sapie, both from Pleasant Point, won the softball throwing events.

A grant for \$6,000 was used to defray traveling expenses. Visiting participants were housed at the Indian Island community building.

The three day affair was topped off with an awards banquet. According to Red Sapie, the most valuable experience for the kids was meeting the varsity players at the University. "The little kids were always looking up at them," he said.

Old legend sheds light on Carter rabbit episode

The following story was sent to us by Eleanor Sewell of Albuquerque, New Mexico. President Carter's recent attack on a rabbit, while out canoeing, brought to mind the old stories told to her by her mother, whose maiden name was Beavers.

In the old time the Algonquin people of the sunrise country fought the cannibal stone giants 1200 years before Columbus thought he had found our land. The destruction of the giants by the legendary Gluskap has been told each generation by the grandfathers of old. Tales told, retold by hundreds of his humor, and his valor and his magic in the forming of the islands and the shores. Rock mountains and the rivers, which he bent to form their courses, all testify that Gluskap was the grandest giant of all. Everything that was, had spirit dwelling in its very being. Every creature, every feature of the earth and the sky above was the domain of gentle Gluskap, the benevolent, yet mighty, whose head could touch the stars, while never leaving those below. The people still revere the memory of this superhuman man, for his goodness and humor still remain to give some logic to the planet that surrounds us; how each creature fits the plan. The Wabanaki legends tell of good and first-born Gluskap, and how he fought his evil brother wolf before the birth of man. Gluskap made first man and woman from the wooden trunk of ash tree, while the giant eagle's plumage sat on the rock near heaven, blowing wind to sail the sea. The legends of the spirit of wolf, and owl, or in heaven and in turtle still teach the young to listen, and to learn to meet each problem with a method of outwitting forces that would seek control, and of the wily spirits that teach the young to conquer all weak and human foibles that make them fit a role.

The rabbit, sly Mahquahs, gives examples of great wisdom and proves that imitating other creatures is no fool. Be creative, be inventive is his motto to the listeners. Never give up to the challenge when at first

you're just a fool. Keep on thinking, and, at last, outwit the problem. But first identify your weakness. Don't be your foe's best tool. Be able to accomplish with earnest wisdom as you rule. Now this rabbit is meddler. Yes, he can make much, much magic; never leave tracks when out walking, changes into gray grandfathers with long and venerable ears. His feats are filled with humor as he outwits the villains to cause the good to conquer and force the bad to yield. Now he can cause eyldoers to feast in false domains, then he makes all this to vanish and leaves nothing they've obtained. His foes all sit and ponder how it has all disappeared. How they relished their illusions of their grandeur that seemed to be all theirs beyond a doubt, until they woke and found it was all a dream the rabbit had created to delay their evil schemes and cause his foes to weaken as false dreamers always do. His humor and his wit combined and always followed through, like the shamans of old. He created those illusions of success; they felt secure in comfort, as I've told, so they woke up in the morning, hungry, shivering in the cold.

Now, the spirit of rabbit still is living, old ones say, and comes to help or hamper all the forces now in sway. He can change from an old man to a duck, from duck into canoe, in any way, at any time his need to win is due. And now to bring him up to date, grandmothers do believe, rabbit has come again because of their great need. Passamaquoddy, Penobscot both fight to save their lands, while Presidents and governors play law with card shark hands. Now is rabbit the attacker of the President's canoe? Does he swim, and bite, and do all things rabbits never do? He can, you know, if he but will; so Presidents, give thought to promises that you have made. They mustn't go for naught; for rabbit has appeared again. The people are in need. It's time to be creative, sir, and honest as your creed. The rabbit has appeared again. Don't strike out with your oar, the rabbit will outwit and win, as he has done before.



KAKAKOK — These ravens have been with Joan Dana's family at Peter Dana Point since they were nestlings. They were given to the Dana's by a woodsman, who found them after felling a tree last Spring. Although they were free to leave, they followed the family when it moved to its new home. Andrew Dana is shown giving them lunch. If no one comes out to feed them, they fly down to the porch and knock on the door with their beaks.

Dartmouth strives to serve Indians

HANOVER, N.H. — Dartmouth College, founded in 1769 to teach area Indians, is again trying to help that population, after decades of inattention.

A report in a recent issue of Talking Leaf, an Indian newspaper, said that Michael

Dorris, chairman of Dartmouth's Native American Studies, is optimistic. Dorris talked about the "courageous position" of college president John Kemeny, who recommitted Dartmouth to furthering Indian education.

Originally a men's school, co-ed Dartmouth has dropped its long standing Indian logo after student protest. Dartmouth has hosted four conventions in recent years, on Indian land claims, Indian treaties and international law, tribal leadership, Indian arts.

Dorris said Indian graduates are working on a variety of things, from "Maine land claims to consulting for Hollywood film makers, but still no chiefs."

Wampanoags plan antinuke vigil

MASHPEE, Mass. — A group of Wampanoag Indians plan to demonstrate their opposition to the construction of the Seabrook, N.H., nuclear power plant, on Oct. 6, at Seabrook.

A statement in the Mashpee Wampanoag newsletter, Miktark, said: "The traditional and spiritual leaders and elders of the Wampanoag Nation, following the Instructions of the Creator to protect and care for our Sacred Mother the Earth, invite all native, natural-world people to stand with us."

"We invite all traditional native leaders and elders to join us in the creation of a spiritual encampment at the Seabrook occupation October 6, to make our presence and our message known and felt there and throughout the world. In accordance with our spiritual instructions, we must have no weapons, no violence, no alcohol or drugs. Our commitment to peace must be as dedicated as our commitment to our Mother Earth and the unborn generations," the statement said.

Vietnam veteran heads Indian organization

ORONO — Central Maine Indian Association's (CMIA) new president is a former Penobscot County deputy sheriff and served in Vietnam with the U.S. Army, and happens to be a woman. Looking deceptively shy, Donna Loring, a Penobscot, brings a toughness to her job which she may well need.

As lines begin to be drawn between Tribal Governors, Inc. (TGI) and Indian Island over who will control such programs as CETA and Maine Indian Transportation

Association (MITA), CMIA appears likely to be caught in the crossfire.

Loring said she hopes she can steer the off-reservation agency clear of such conflicts. "I think if everyone can put their differences aside, TGI can go a long way," she said.

"CMIA has been overlooked since it was started," she said. "I would like to see CMIA become better known." She plans on "advocating with the governors" to be more aware of off-reservation Indians and their

needs. A public relations position has been established to raise the agency's profile.

Although she has served for three years on the CMIA board, Loring said she is still overwhelmed with what she must learn for her new job. Buried under the paper work, she said she has had little time to think about the future. "I'd kind of like to see them provide more direct services; things you can see happening," she said.

CMIA has an emergency food allocation program, which Loring complains is a "one-shot deal." She would like to expand the program, using government surplus food, so the program could be run on a "non-crisis" basis.

Among CMIA's other services are a winter emergency energy program, Northeast Indian Family Support (NIFS) project, summer day camps, a prison GED and pre-release counseling program, and providing technical assistance to other agencies. It was largely through CMIA's assistance that Northeast Indian Cultural Awareness Training (NICAT) program was funded.

One of CMIA's primary functions is referring people to other agencies which can help them. Three outreach workers are based in CMIA's Orono office, with two more at the Portland office.

Donna Loring has taken the reins of CMIA at a time when budget cuts threaten the need for expanded services, and political pressures are mounting on all sides, but then, with her background, pressure is nothing new to her.



New CMIA president Donna Loring with executive director Melvin (Tom) Vicalre.

Indian bus service told to repay questionable expenses

By Bill O'Neal

ORONO — Maine Indian Transportation Association (MITA) has been granted a six month extension of funding, provided it reimburse the government for monies allegedly mismanaged. The reimbursement mandate resulted from an audit of MITA which showed failure to document some of its early expenditures and the use of MITA funds for ineligible purposes. Nicholas Sapiel, Jr., MITA director during that period, was subsequently fired.

Sources close to MITA said it was initially estimated that Tribal Governors, Inc. (TGI), which sponsors MITA, would have to reimburse more than \$15,000. A current review, however, has turned up sufficient documentation to reduce the payback figure to \$4,000-\$5,000, according to the source.

Federal Highway Administration (FHWA), which awarded MITA its two-year, \$362,213 grant, is conducting a review of the missing receipts and other documents. Ray Pomeroy, FHWA contract director, expressed confidence that MITA would have little difficulty getting the \$20,000 extension money.

According to MITA director Lorraine Nelson, MITA has also received a federal Title 20 grant through Maine Department of Human Services. The grant will run on a

three month trial basis, and then be for an indefinite period, if no problems arise. Explaining the trial period, Pomeroy said, "They ran into the problem on documentation here, too," again referring to the period prior to Nelson's directorship.

With the expiration of the FHWA grant, MITA's main hope for funding is a United Metropolitan Transportation Administration (UMTA) section 18 grant administered through the Maine Department of Transportation. The money will be distributed through regional offices in approximately eight regions throughout the state. Each regional office will award the grants on a competitive basis. Whether TGI will apply for the contracts for its five constituents or they will apply as individual entities is still a question.

A DOT report on MITA recommended that administrative control of MITA be taken over by the five reservation and off-reservation groups using it. A TGI meeting was scheduled at press time to decide whether or not to decentralize MITA.

Michael Ranco, Penobscot community planner, said Indian Island is writing its own contract, in case TGI decides to decentralize. According to Ranco, TGI would become a conduit for money, but would have little to do with administration.

"It's still at the talking stage," he said.

The possible localization of MITA continues a pattern which began with Indian Island's takeover of its own CETA programs, and reflects a deteriorating relationship between the island and TGI. Penobscot tribal Gov. Wilfred Pehrson was recently fired as TGI president and reportedly is not attending TGI meetings.

According to Ranco, letting each group handle its own contract would reduce administrative overhead and permit better control over the individual programs.

William Seelins, who is doing a five-year planning projection for MITA, favors maintaining "one central figure," feeling it could better manage intricate government regulations. Seelins is a consultant for Hancock County Regional Planning Committee, which will also be in charge of allocation of Section 18 funds to transportation agencies in this region.

Even if MITA is able to obtain Section 18 funds, Pomeroy said it would have to match 45 per cent of its operations allocation and 15 per cent of its capital improvements allocation. He said that CETA, revenue sharing monies given to the state for Indian programs, and Department of Indian Affairs money could be used to match the federal dollars.

Pomeroy predicted that Section 18 money would not be enough for MITA's budget. He predicted that even if they find other sources of outside funding, "the tribes are still going to have to come up with some money (of their own)."

The DOT study also noted that delays in payment of bills by MITA were causing problems with local businesses and recommended that each of the five agencies pay bills directly, being reimbursed later by MITA. TGI rejected this suggestion.

If TGI decides to turn over administrative control to each reservation and off-reservation group, payment would be made at the local level. CMIA and Indian Island, together, are slated to receive 40 per cent of the Section 18 money, with the two Passamaquoddy reservations and Association of Archoostook Indians picking up 60 per cent.

One possible source of revenue under consideration is charging fares for riding the MITA buses. Seelins pointed out that people covered by agencies contracting with MITA would be issued ride tickets. Pomeroy added that if DOT funds are involved, MITA will have to verify that Indians and non-Indians alike are being served. According to Nelson, non-Indian organizations such as the Independent Living Center in Bangor have contracted for MITA services.

Township Notes

By Kathy Tomah
Area Correspondent

On Tuesdays and Thursdays at the community building at 40-hour Crash Injury Management course (C.M.I.) is being conducted for Indian Township through Washington County Vocational Technical Institute (WCVTI).

Judy Clark, a registered nurse, and Donald B. Hampton, Downeast Regional Coordinator for Emergency Medical Services are conducting this course. Also, the assistant instructors from the Princeton rescue squad are volunteering their time. Sonja Dorn, a registered nurse from Indian Township, contacted these people for these sessions.

The first few sessions were for training of CPR (Cardio-pulmonary resuscitation), the method for reviving a person suffering cardiac arrest. The students will also be instructed in childbirth, treating stroke and

shock victims, bandaging to control or stop bleeding, treating fractures and splinting, administering oxygen, psychological first aid (which is very important), and extrication from a vehicle after an accident.

They are being taught basic life support, so, when an emergency arises, they will be able to stabilize a person prior to his being transported to the hospital.

When these people have completed the (CIM) course, they can apply to become licensed ambulance attendants. The certifying agency is WCVTI. People taking this course are: Larry Lester, Anthony Cote, Joe Socobasin, Nicholas Dana, Rose Neptune, Martha Barstis, Allen Dorn, Lawrence LaCoote, Karen Buchanan, Kathy Brady, Raphael Socobasin, Russell Roy, Doris Chapman, Peta MacArthur, Reggie Newell, Rick Anderson, Mathew Dana, Cheryl Bacon, Louis Dorogi, Paula Bryant, Sherry Beach, Carl Nicholas, Jr., David Tomah, Sonja Dorn, Darryl Nicholas, Norman Nicholson.

This is a federal and state-funded program, approved through the Department of Transportation in Augusta. The main objective is to upgrade emergency and medical service throughout the state of Maine.

Donald B. Hampton works in Washington and Hancock counties. Anyone interested in having this course presented in these counties can contact him at Emergency Medical Services in Lubec or go through WCVTI.

VA booklet available

TOGUS — A Veterans Administration booklet explaining a variety of benefits offered to veterans and their dependents is available for \$1.50. The 71 page information booklet can be obtained by contacting the Superintendent of Documents, U.S. Government printing office, Washington, D.C. 20402. Facts on job and education services, as well as medical and other benefits, are explained in the booklet. Maine's toll free VA information telephone number is 1-800-452-1935. This newspaper was notified of the VA booklet by a reader and veteran, Katherine L. Smith of Chevy Chase, Md.



WHEELIE — Bernard Joseph Danu, nine, of Pleasant Point, exhibits biking skill in front of Passamaquoddy tribal building.



New reporter

Wabanaki Alliance is pleased to add Kathy Tomah to its growing list of area correspondents. Tomah was born in Woodland and is a graduate of Woodland High School. She has lived at the Township for 10 years and has one son, Eddie. Her journalistic experience includes a photography course taken at Washington County Vocational Technical Institute (WCVTI).

Means opposes money for Black Hills

PIERRE, S.D. — Russell Means, spokesman for radical Indians, said at a recent Sioux meeting here that a \$105 million settlement for the Black Hills — former Indian land — should be voted down.

Means said that the land taken from the Sioux in 1877 was, "Our graveyard, our church, the center of our universe and the birthplace of our people . . . (it is) everything we hold sacred and dear, and this is the reason it is not for sale."

According to the Fort Laramie Treaty of 1868, three fourths of adult male members of each tribe must vote to accept the settlement. That treaty gave the Black Hills to the Sioux in perpetuity, but after the discovery

of gold, Indians were told to give up their land or starve.

Bureau of Indian Affairs official Robert Pennington, asked if the Sioux would get their land back if they turned down the monetary settlement, responded: "That's obviously a key question and I haven't the foggiest idea."

Not one of the six tribal chairmen favored the monetary settlement. "If we don't unite to regain our land, then we're going to have traded the land which makes us sovereign for a few rusty car bodies and a few good drinks. We would ask all tribes to join with us in not selling that land," said Elijah Whirlwind Horse, Oglala Sioux chairman.

Houlton Indians remembered

By James D. Wherry

The families of the Houlton Band of Maliseets and Micmacs have, over the years, lived at various locations which have been known as the Houlton Indian Reservations.

The history of these reservations presents a fascinating story as told by the elders of the Houlton Indian community. The elderly people remain the primary and the most interesting source on historical information on Aroostook Indian people. At all times, confirmation of details in the history is provided by town reports and church records. One such story begins in the early years immediately following the turn of the century. It is individual members of the Tomah family who figure importantly in developments during those years.

Today, Louise Polchies (who was born a Tomah) remembers aspects of Houlton life during the first years of the 20th century. Born in 1893, she maintains a very clear mind and a fit body, performing much the same household tasks as someone half a century younger. She remembers that around 1901, her parents (Frank and Catherine Tomah) moved their family into an apartment over a store in Paddy Hollow. As a young girl, her earliest recollections of Indian neighbors are of the John Stevens family who lived next door. Louise does not remember well what her father, Frank, did to earn a living during this period. But, sometime early on, Frank Tomah got a job working for the Houlton Water Company. Louis Sappier, who was also living nearby, may have been a help to Frank in finding this job because Louis had been with the Water Company since about 1900. These jobs with the Water Company must have been subject to seasonal lay-offs, for we find Frank Tomah and Louis Sappier occasionally picking up work with the town of Houlton.

The Frank Tomah family lived in the Paddy Hollow apartment for five or six years and then moved to the Foxcroft Road. Here, Frank Tomah built a clapboard house on the unused pasture land of the Kenney Farm. By 1906, the Foxcroft Road settlement developed into a small Indian settlement with five families living there from about 1906-1908. By this time, Frank Tomah and his wife Catherine (Francis) had



INDIANS IN HOULTON — This picture was taken in circa 1906 at the Foxcroft Road "Indian Reservation." Depicted in picture left to right are Sarah Tomah, Phillip Tomah, Louise Tomah, Elizabeth Tomah, Benny Tomah, Sarah Atwin, Simon Atwin, Tom Bear, Frank Tomah, Tom Forlis [Fallis], Sappier Sappier, Frank Francis, Louis Francis, Agnes [Francis] Forlis, Mary [Paul] Francis, Mrs. Sappier, Leo Tomah, and Peter Tomah. All were Maliseets except for Tom Forlis who was a Micmac from the Miramichi Valley, and who had married a Maliseet girl, Agnes Francis.

[Photo courtesy Brenda Polchies]

seven children: Peter, Benjamin, Leo, Phillip, Louise, Sarah and Elizabeth. Frank Tomah's brother, Thomas Tomah and his wife Nellie Paul also had a house on the Foxcroft Road and they had six children: Charlie, Gabe, Andrew, Grace, Julia and Bessie. Catherine Tomah's brother, Frank "Wasasel" Francis and his wife, Mary "Mall Beliceman" Paul, lived there with their children, Gary, Louis and Agnes. Their daughter Agnes had in 1903 married a Micmac man, Thomas Forlis, and they continued to live with Frank and Mary Francis. Mary Francis's aunt, Mrs. Alice Sappier lived in the fourth house with her two sons, Louis Sappier, and Sappier "Double Sap" Sappier, and her two grandchildren from her daughter Catherine's first marriage, Simon Arwin and Sarah Atwin. In the last house, lived Catherine Sappier with her second husband Noel Bear and their children, Lawrence, Joseph, Josie and Mary.

The photo taken on the Foxcroft Road Indian Reservation about 1906 depicts some of the people who lived on the Foxcroft Road at that time. One person who is

depicted in this photograph but who was not a resident is Tom Bear. Tom Bear is described by those who remember him as a hermit who lived and hunted in the woods of Aroostook County. But his nephew, Noel Bear, lived on the Foxcroft Road and Tom would on occasion come to town for a visit. Of the individuals depicted in the photograph, only Leo Tomah and Louise Tomah Polchies are still alive.

Around 1908, the Foxcroft Road Indian Reservation was abandoned and following the lead of Frank Tomah, the men built new houses on land just east of the Houlton Protestant Cemetery along the County Road. This new settlement which received the addition of several more Indian families became known as the County Road Indian Reservation. Louise Tomah Polchies remembers her father, Frank, building a fairly substantial house within a grove of white birch trees. Their are still many people alive today who remember the beauty and pleasantness of this location. Besides Frank Tomah, the families of Thomas Tomah,

Louis Sappier, Frank Francis, Noel Bear, John Bernard, Thomas Joseph, John Stevens and Louis Sopiell had houses on the County Road Indian Reservation.

The sources of income were fairly varied for these families. At least, Louis Sappier and Frank Tomah worked for the Houlton Water Company. Thomas Tomah and Thomas Joseph worked at the lumber mill which was located on the "Flats" (Bridge Street). The mill was owned by a Wilson. Peter Tomah worked at the woolen mill which was located along the Meduxnekeag River. Peter was later promoted to foreman. Many of the women and older girls worked as house cleaners for local households. Many of the young boys and girls, who had not started working, attended school at the Bowdoin Street Schoolhouse (where the Association of Aroostook Indians now has its offices). Many of the men and the older boys who had quit school received jobs as day laborers for the town of Houlton. And always the Fall harvest presented seasonal employment picking potatoes. At all times of the year, the men could supplement their income by making axe handles which sold for five cents a piece, and potato baskets which sold for 25 cents to 50 cents a basket. The raw materials for these products were relatively easy to obtain for it has been the long-held custom that Indians can take the ash from anyone's property. Most of the men had rifles and they would bring in fresh game which was shared among the Indian families. Joseph Francis who lived not far away on the "Flats" supported his family with a fairly unique form of employment. He played the country fiddle and his services were apparently much in demand in the Houlton area. Many of the older people remember Noel Bear as being pretty clever. He was able to continue making his living the old "Indian Way." Louise Polchies remembers with fondness that her father, Frank Tomah, worked hard to provide a decent living for his family and was rewarded with the respect of his Indian and non-Indian neighbors.

EDITOR'S NOTE: James Wherry is currently compiling a history for the Association of Aroostook Indians (AAI) in Houlton. A native of Pittsburgh, Pa., he holds a master's degree in anthropology from University of New Brunswick.

Poetry

Aroostook County

Untitled

fireshy flickery high
land once more,
a spot in the sky

frost leaves
etched in glass
sparkled away
in sun's bath

wart toad
fat, short toad
hunched in earth
blinking

sea gulls sail
home
after a long fish
winging so slow
their belly's full

moss gree
dotted red flower:
wet stones
earth smells were
our joy

In beauty, we North American
Indians search.
In beauty, we seek
In beauty we find
My people, Seek and ye shall find.
Tilly West
Ashland

Friend

My brother is in need of a friend
So I wish I could get on down
there where he's crying by the river
head in his hands tonight,

The sky is weeping drops of grey
for him lost in the river's flow
Lord knows the hills are layin'
layin' out to hold him
and in the forest the wind can't freeze his
tears.

He won't know but I've gone on down
there where he's crying by the waters
tonight,
cause I'm in the hills gone down to hold him
and in the gentle evening rain
in the warmth of my friend's tears.

Nancy D. Hanson
Saco



C'MON, LET'S SLIDE — Faye Gabriel, a teacher aide at Indian Township's kindergarten program, proves that grown-ups can zoom down the slide, too.



NEW HOUSING is under construction at Pleasant Point, where Fred Francis, on ladder, and Ron Segien, are employed in the 40-unit federally funded project.

Indian child caught in racial conflict at school

(Continued from page 5)

tion. He now has a well-paying job, we have a nice home. After a year of struggling we were finally getting ahead a little. When he comes home Sept. 21 — he is an engineer on a boat—we are going to the Choctaw Reservation in Philadelphia, Mississippi to see about housing, jobs, etc. We will be leaving his family and relatives. He does not wish to move back to Maine right now.

I really don't know why I'm writing this. I hope someone benefits. I ask all parents to consider carefully before moving away from the reservations. Find out about the school systems. My husband thought he was bringing us to a better life. But, when we made the decision to move to Alabama there was no adequate housing at home, and we did not know this would happen here.

I've cried as much as I can cry now. I have to get busy and find somewhere to live away from Uniontown.

To everyone who loves me, please help Kristin to overcome her homesickness. She

is glad to be going back to the reservation, but wishes she didn't have to. What confusion this must cause in an 8-year-old mind. Hopefully, we will have something settled by Christmas.

Walk in Harmony,
Ruth (Davis) Johnson

P.S. Please continue to send Wabanaki. No matter where I move I will have my mail forwarded, and I need news from home, now, more than ever!

One more thing, as of Friday, Aug. 31, all but two white teachers have resigned from Uniontown school system. No others have been hired.

UPDATE: Kristin Johnson's aunt, Ruth Davis of Indian Island, informed Wabanaki Alliance that the Johnson family has tentatively decided to move to a southern Choctaw Indian reservation, where they received a warm reception. Kristin will not be sent to live with Mrs. Davis, at Indian Island.

State Seeks Release From Island School Case

OLD TOWN — The Maine Attorney General's office has filed a motion in U.S. District Court to be removed as a defendant in a suit filed to bar the teaching of religion at the Indian Island School.

Four Penobscot Indians brought the suit and included the state as a co-defendant, along with the Island school board and principal, state education Commissioner H. Sawin Miller, and Edward DiCenso, superintendent of the Maine Indian Education.

In its motion the state questioned whether it had a requirement to test constitutionality of teaching at the school and, therefore, was liable for failure to make such tests.

Hugh Calkins, representing the plaintiffs and the Maine Civil Liberties Union (MCLU) in the case, said he didn't feel determining constitutionality "should be the

responsibility of individual parents in every school district."

The state's motion for dismissal has been postponed until October, pending return of the judge hearing the case. Calkins said that even if the state is released from the case, suit will be continued against the remaining defendants.

Although officials at the school have proposed a "moral guidance" course as an alternative to religion class, Calkins said he has not been able to learn anything specific about the course. "We don't know what the curriculum is. We are trying to find out what the school has done," he said. "We may have to use court discovery procedures" to find out, he said.

According to Calkins, after the state's motion is resolved, he will proceed with the case in court.

Overruns trigger 50 per cent layoff

PLEASANT POINT — Lack of funds has forced Pleasant Point Housing Authority to lay off 50 per cent of its force account employees and abandon 10 of 40 Phase IV houses, planned for completion within the year.

Housing Authority director Reuben (Clayton) Cleaves said Department of Housing and Urban Development (HUD) will decide in October whether to grant additional funds for the project's completion. The amount to be requested has not been determined, Cleaves said, although the overrun amounted to 20 per cent.

Additional funds have been granted once before for the project, although only half of what was requested. "With closer observation by HUD, all this could have been avoided," Cleaves said, adding, "It's not all HUD's fault."

In other housing business, Cleaves said attorney James Mitchell is "about 80 per cent finished" with his research in bringing suit against IBEC, an Oklahoma-based contractor, which built an earlier phase of housing at Pleasant Point in 1974. Defects later turned up.

Aroostook News

By Brenda Polchies
Area Correspondent

HOULTON — A general membership meeting of the Association of Aroostook Indian (AAI) was held Sunday, Aug. 12, to hold elections for officers and board of directors. The meeting was conducted at the AAI's new offices located at the Bowdoin Street School with members from Caribou, Presque Isle, Ashland, and Houlton in attendance. Maynard Polchies, President, officially opened the meeting after which Commissioner of Indian Affairs Charles Rhynard conducted the meeting on a parliamentary procedure basis. The following officers and board of directors have been elected to serve two year terms: Maynard Polchies, President; Joyce Tompkins, Vice-President; John Joseph, Treasurer; Dora Phillips, Secretary; Clair Sabatis, Russell Sacoby, Joseph Tomah, Paul Tomah, Fred Tomah, Leonard Sabatis, Mary Joseph, Betty Joseph, and Mary London.

One noticeable aspect was lack of board membership representation from northern Aroostook County. The general membership session began at 1:30 p.m. and continued into early evening when an official board of directors meeting was held. Friends and guests were welcome during the general membership meeting and refreshments were served.

A joint project by the Citizens for Youth and the Association of Aroostook Indians is being implemented for this coming school year. A total of 40 children from the ages of 5 to 14 are being involved in a preventative afterschool recreational and tutorial program dealing with delinquent and other referred youth. This project will work closely with the Juvenile Intake Division, Mental Health and Corrections; MSAD 29; MSAD 70; the Courts, and the local police department. The facilities of Camp Little Ponderosa will be used along with town facilities such as the library, recreation center, school facilities, and AAI counseling services.

This preventative program is in the form of animals, specifically horses, that the children will be working with and taking care of after school hours between 3 and 6

p.m. Since more juvenile offenses are occurring after school hours, it is felt by everyone that if these delinquent children are occupied by school during the daytime and are occupied after school by this program, the children would be too exhausted to want to cause trouble. There is a full schedule of equitation lesson plans in beginning, intermediate, and advanced jumping; tutorial services are available; arts and crafts will be implemented, and an Indian Culture program is planned. The main services the Association of Aroostook Indians will be providing is transportation and two counselors.

Daniel Mitchell of Indian Island, Old Town, would very much like to get ahead of some good quality Aroostook County ash logs. Mr. Mitchell is planning to spend some long winter evenings making baskets in his shop but he has come upon the problem of finding very few ash logs in Penobscot County and what he does find, are of very poor quality. Can anyone in Aroostook County accommodate him? He is willing to compensate for the ash. Mr. Mitchell's address is P.O. Box 126, Indian Island, Old Town, Maine 04468 — Tel. 827-7494.

Louie Paul is new Alcoholism Counselor for the Association of Aroostook Indians at Houlton. He is available to assist clients who have problems with alcohol and drugs. He can be reached at 207-532-7317 Ext. 21, Monday through Friday.

SAD 29 in Houlton has been awarded a federal grant to meet the special educational needs of Indian children during the coming school year. The local district has received \$10,329 to fund a tutorial program for Indian students, grades 7-12.

Mark Chaplin has been hired to perform tutorial duties and other related aspects dealing with Indian children in junior high and on the high school level. Indian students residing in Houlton, Hammond, Littleton, and Monticello who have problems or need assistance with schoolwork, are encouraged to contact Chaplin at Houlton High School, Tel. 532-6551 or drop in to visit at the library.

State loses jurisdiction in manslaughter case

BANGOR — The accused killer of an Indian Island man, in a manslaughter incident alleged at Indian Island, must be tried by federal authorities, and not the state courts, according to a judge's ruling.

Justice Edward Stern ruled in Penobscot County superior court, Aug. 31, that the accused, William A. Holmes, 32, a reported non-Indian, does not come under state jurisdiction because Indian reservations are subject to federal jurisdiction under the Major Crimes Act. Holmes is charged with killing Adrian M. Loring, 29, a Penobscot Indian.

The state argued through Deputy Atty.

Gen. John Gleason that the case against Holmes should be stayed until an appeal of another case involving jurisdiction, known as the Sockabasin-Dana case, is resolved. The state has appealed to the U.S. supreme court a unanimous state supreme court decision in Sockabasin-Dana that upheld federal jurisdiction in "Indian country."

Both the Holmes case, and the Sockabasin-Dana case which involved an arson conviction at Indian Township, are significant because they reinforce the Penobscot-Passamaquoddy claim to 12.5 million acres of northern Maine.

Indians had few crime waves in early times

By William B. Newell

In order to understand why crime was nearly absent among American Indian tribes before the coming of the white man to America, it is first of all necessary to know something of the background of the various Indian groups with reference to their social life and their moral and ethical standards. When we have done this we can appreciate better the truth of the statement that crime played a small part in the life of the Indian. One of the principal theories upon which man's life, with relation to his social conduct towards his fellowman, was based, among Indians, was the fact that "Man's rights and privileges never exceeded his duties and responsibilities." In modern times our point of view of this question differs from that of the Indian in that we think only of our rights and privileges and shun our duties and responsibilities. If we cannot look upon one as being just as important as the other then there is bound to be discord and friction among men. Greed, selfishness, and inequality will develop resulting in the breeding of deceit, trickery, unfaithfulness, and the desire to secure into one's self advantages over one's fellowman in everything in life. This perhaps is the one outstanding cause of most crime that exists in society today. The fact that this cause did not exist in Indian society accounts to a certain extent for the absence of crime. Great criminologists today admit that greed, jealousy, and the desire to have more than one fellowman breeds more crime than any one other cause.

Sharing resources

Naturally if men assume the position that they are not interested in having more than their fellowmen then there is never any cause for disagreement among men. It is said that among Indians when one Indian was hungry, in a nation, all were hungry, and when one Indian had plenty all had plenty. There was no question of maldistribution of worldly goods or of economic comforts. In order that they all share in the benefits of the various economic sources all participated in securing economic benefits for the entire group and not for any one single individual. To illustrate how strong this trait of character was among Indians it has been told many times how individuals meeting with misfortune became immediately the responsibility of the entire group and if a man's house should burn down it would be immediately rebuilt and furnished before anything else was done for the group. The Jesuit fathers tell us that if an accident should happen to a hunter's equipment, such as the breaking of his bow or gun the nearest man to him would insist that he accept his gun or other equipment. Even if a man should lose his coat or jacket his nearest neighbor would feel that it was his duty to see that this man had a coat, a jacket, a gun, or any other thing that was deprived of him through an accident or misfortune. Even in gambling, which most tribes loved, it is a well known fact that after an individual had won all of his opponent's worldly goods he usually always distributed everything that he won to all the losers keeping nothing for himself. Among some tribes it was a part of their religion to always make it a point to return all gambling gains.

Crime did not exist

But in addition to the fact that this ethical standard accounted for the absence of much crime among North American peoples there were many other reasons why crime did not exist among Indians. Criminologists try to prove that much of our crime today is due to the pathological disintegration of mentality. Psychologists in their research among criminals, delinquents, and "mental defectives," show that a large percentage of all criminal types are not mentally responsible for their actions when committing crime.

If the mental condition of man is largely responsible for his criminal tendencies, then we can definitely say that there was a very deciding factor in favor of the absence of crime among Indians. In other words,

practically all early writers of American Indian life tell us that their observations clearly indicated that there was a complete absence of diseases that had any tendency to destroy or weaken the mind of man in America. They speak of the total absence of insane or idiotic among them. The neurotic was, of course, unknown among Indians, and Indian peoples have been spoken of as being the least emotional of all races. Civilization today is faced with a new threat to its survival and that is the vast number of neurotics that have developed during the past generation. The cause of this, as we well know, is the speed with which we are asked to keep pace in modern life. We are told that at the rate we are going, in another 100 years one half of our population will be taking care of the other half who will be insane. One authority who is not so optimistic, has gone so far as to say that in another 100 years we will all be insane. Well, if it is a weak mind that causes crime then in time we will all be criminals. But, the interesting point about this discussion is the fact that there were no mental diseases among Indians and consequently no crime from this cause. Above all, there were no sexual diseases among the American peoples until such diseases were introduced to this country by the Europeans. The absence of the criminally insane, the mentally deficient, irresponsibles, and neurotics, most certainly was a very great factor in keeping down the

number of crimes that might be committed by Indians from these causes.

Another factor that would account for the absence of crime among Indians besides their natural virtues of liberalism, truthfulness, absence of dissimulation, and other virtues, was their ideas of personal rights and property rights. I have already intimated that their economic wants were always considered as being communistic and that what one Indian had they all had, but I did not mean to imply that respect for the personal property of each individual was not present in their life. As a matter of fact, personal property rights did exist and no Indian would think of infringing on his neighbor's personal rights or belongings. Their wants were few and their possessions so small that there never was much occasion for one Indian to desire the things of others. Furthermore, it was a part of their inborn nature not to have this feeling of desire and greed for things that others have, that we moderns are possessed with.

Use of drugs

Other factors that exist in modern society, and which it is claimed are specific causes of crime, and which did not exist in Indian society, was the use of alcoholic beverages, drugs, and narcotics. There were no drugs or drinks used among Indians that would in any way disturb man's reason or ability to know what he was doing at all times. The one narcotic that the Indian did use, tobacco, was generally used for ceremonial purposes and we have reason to believe that it was never used to excess by any Indian, at least not to the extent that it would in any way impair his sense of reason. Peyote was not universally used in North America and prior to 1850 was unknown to Indians north of Mexico. "Tests thus far made indicate that it possesses varied and valuable medicinal properties," Peyote is not a violent drug and seems to have no physical effect on man's constitution.

If we analyze the reasons advanced by modern criminologists for the prevalence of crime in modern society and then apply these reasons to American aboriginal society we find that they do not fit in the picture and are not a true basis for crime in Indian life. Perhaps after all the criminologists are correct in their deductions, and their reasons given for the excessive amount of crime in present day society are exactly correct, since these causes for crime did not exist in aboriginal life, and the fact that there was a scarcity of crime among the aboriginal peoples of America.

This then accounts for not only the absence of crime but also for the fact that there were no houses of correction, prisons, courts, codes of law, police officers, and all the other departments that go to make up modern jurisprudence. It might be well to mention also that there were no homes for old people because the American Indian cared for his aged. Neither was there any orphan asylums because children were never disowned or abandoned.

Among practically every Indian tribe in North America there existed a single moral standard with reference to sex relationship which is significantly different from the European dual standard which exists today with regards to the moral conduct of man and wife.

Witchcraft, adultery

Lewis H. Morgan tells us that there were only three major crimes among Indians that were universally known, witchcraft, murder, and adultery. Thieves and liars were practically unknown among Indians. These were considered great criminals among them, and among many tribes a liar suffered death as a punishment for lying and among others his house was burnt together with all his belongings. We are fortunate that this crime is not considered so great among modern peoples because if it were few of us would have any houses left. It was also considered a lie among the American peoples to not keep one's promise when given. Thieves were practically unknown among Indians and according to their ethical code a thief was considered the lowest of mortals. His punishment usually was exile or ostracism. Consequently these crimes were not committed.

With the encroachment of European morals and ethics in the life of the Indian it is expected that the Indian will change, and in fact has already changed to a great extent, but it would be a wonderful thing if some of these sterling qualities that existed in the ethical culture, before it was contaminated by European ethics and morals, could be retained by him. Father Pierre

Biard, the Jesuit priest, exclaimed over 300 years ago, "For in truth these people are not thieves and would to God that the Christians who go among them would not set them a bad example in this respect."

Does civilization pay?

A study of Indian culture might point the way to the future peace and happiness of the world in helping us to better understand how the Indian eliminated crime and then follow in his footsteps. If we analyze the present world situation, with reference to social and moral conditions, especially with reference to crime and human relations, we have to admit that European nations are even as barbarous, cruel, and inhuman as they were when America was first discovered. Their greed for power and riches and control, their lack of appreciation of human life, illustrated in the slaughter of Jews and Ethiopians by Germans and Italians, their intolerance for the thoughts and rights of others, their mad rush to invent even greater devices to kill, and exterminate their brothers and fellowmen, their gradual mental and physical collapse, the disintegration of human relationships, all these illustrate a greater degree of barbarism among the peoples of the old world than has ever been known in the history of the world. Modern races are far more blood-thirsty than they were 300 years ago, more crime exists, and more criminals are born every day.

Crime and its causes seem to increase with the advance of civilization. We might ask ourselves the question, "Does our kind of civilization pay?" rather than "Does crime pay?" Modern science has done a great deal to forestall the collapse of civilization from physical diseases but practically nothing has been done with reference to social and mental diseases, and the stabilizing of human relationships. — Ta-ka-ra-kwi-ne-ken-ne.

EDITOR'S NOTE — William Newell is a Penobscot Indian and retired anthropology professor, living at Indian Island. This article was first published in 1936.



TRIBE'S NAMESAKE — David and Mary Lamberth [she is a Penobscot Indian from Indian Island], christened their sailboat 'Penobscot.' On board in the photo, taken at Subic Bay Yacht Club in the Philippines, is Mary, daughter Angela, and son Paul. David is stationed at the Subic Bay U.S. Navy base, and the family looks forward to sailing in a paradise of 7,000 tropical islands. They hope to return to the "States" by May 1980. As for the boat's name, "Can you think of a better way to spread the word about the Penobscots?" Mary asks.

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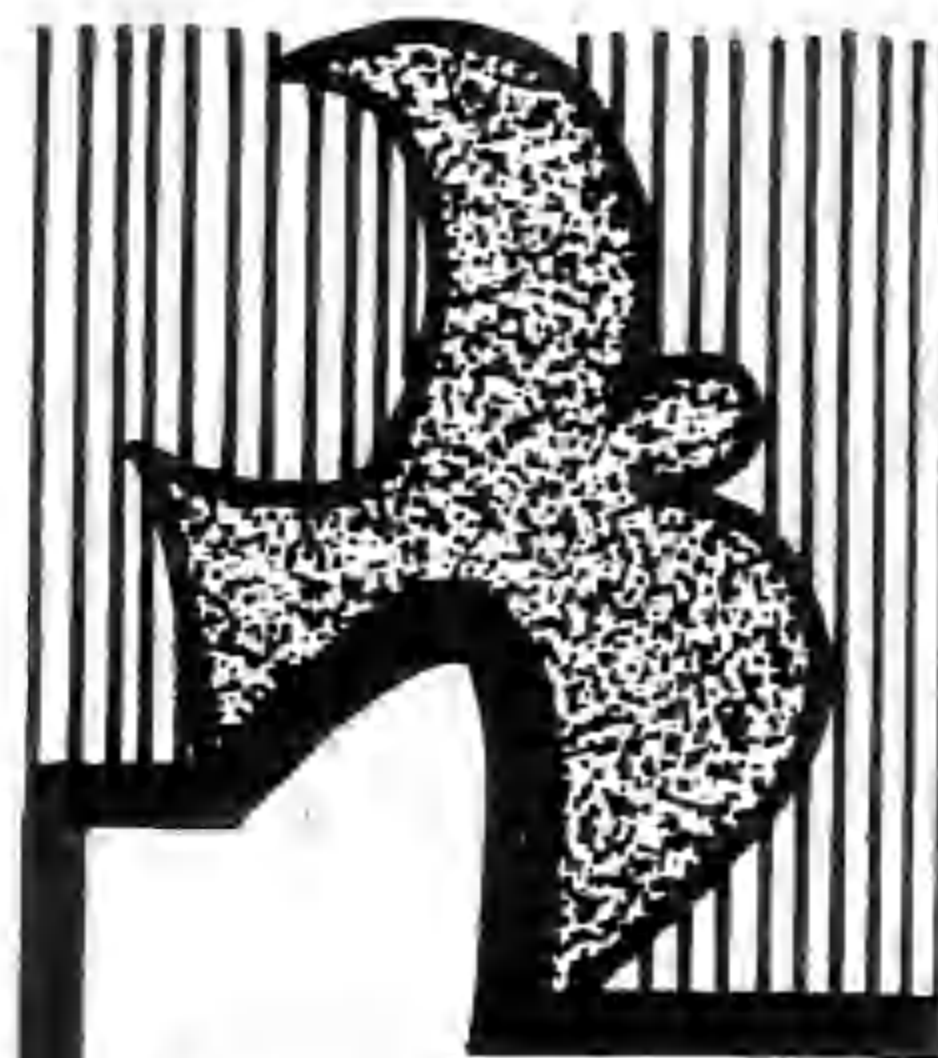
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Who's Who among Indian women compiled

WICHITA FALLS, Texas—Nominations are being sought for the first "Who's Who Among American Indian-Alaska Native Women," to be published next spring.

The search for professional Indian women is being conducted nationwide. The listing will be circulated as a guide for employment and appointments on national, regional and community levels.

As a resource, the publication will identify the professional expertise of Indian women, needed by prospective employers and policy planners in both private and public sectors.

The project, funded by Women's Educational Equity Act (WEEA), is being developed in cooperation with a team of consultant-advisors who were selected to provide a broad based diversity in perspective, profession, geography, age and organization affiliation.

The team of consultants includes Marjorie Bear Don't Walk, Salish-Kootenai and Chippewa of Billings, Montana; Rosemary Christensen, Chippewa of Minneapolis, Minnesota; Jacqueline Ferron Delahunt, Rosebud Sioux of Tumwater, Washington; Agnes Dill, Isleta-Laguna of New Mexico;

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PUBLIC NOTICE

The Legal Services Corporation is a private non-profit corporation established by Congress to provide financial support for legal assistance to poor people in civil matters. The Corporation will be allocating limited funds starting January 1, 1980 to provide additional legal services to serve eligible Native Americans residing on or near various Indian reservations throughout the United States.

Indian Reservations in Maine under consideration for this purpose include the Passamaquoddy and Penobscot reservations.

The views of, and proposals from, all interested groups will be considered. Grant application forms and additional information may be obtained by written request to:

A. John Wabansee
Assistant Regional Director
for the Indian Desk
Legal Services Corporation
1726 Champa Street, Suite 500
Denver, Colorado 80202

All proposals must be received by October 15, 1979. The public will have an opportunity to review and discuss proposals at an open meeting, in or near the service area under consideration. The time and place of each meeting will be announced at a later date.

POSITION AVAILABLE IMMEDIATE OPENING

Associate Director of film on Indian people of Maine.

This person will work with the producer to research, script, shoot and edit a film which will explore Indian life and identity in Maine. Ideas, enthusiasm and commitment are more important than previous film experience. Contact Jay Kent at Tribal Governors Inc., 93 Main St., Orono 04473 or call 866-5526 or 827-7019.

Project Director is Owanah Anderson, Choctaw, a native of Oklahoma. President of National Committee on Indian Work for the Episcopal Church, Anderson serves on President Carter's Advisory Committee on Women, which focuses on issues of employment, education and health services.

Nominations should be forwarded to National Women's Program Development, Inc., 2304 Midwestern Parkway, Wichita Falls, TX 76308.

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*News of
Maine Indian Country*

**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.

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Wabanaki Alliance, Maine's only Indian newspaper, now offers advertising at reasonable rates, with preference given to Indian persons and Indian businesses.

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Flashback photo



Island school days 50 years ago

This photo of pupils at Indian Island school, taken a half century ago, yields the names of many contemporary grandparents of Penobscot students at the elementary school. School began again recently, in the same building as pictured above. There were 76 students posing for this photo; today there are going to be just about the same number enrolled at Indian Island, but the school no longer has a seventh and eighth grade. Those wide-eyed, loveable faces are, from left, front row seated: Eleanor Tomer, Thelma Neptune, Inez Love, Clara Dennis, Joan Lolar, Annie Orson, Rita Francis, Helen Mitchell, Jerry Francis, Kenneth Paul, Donald Nelson, Carl Francis, John Mitchell, Leon Lolar, Pat Shay, "Happy" Hamilton. Front row, standing, from left, are Catherine Binkins, Gloria Ranco, Yvonne Lolar, Louise Banks, Connie Francis, Francine Lewey, Phyllis Pherson, Evelyn Dennis, Franklin Neptune, Harry Hamilton, Norman Nelson, Leslie

Banks, Ernest Goslin, Irving Ranco, Clement Neptune, John Nelson Jr., Joe Ranco Jr. Third row, from left, are Julia Neptune, Shirley Ranco, Francis Gardner, Gloria Mitchell, Catherine Phillips, Berenice Nelson, Theresa Love, Ernestine Francis, Phillip Lolar, Pious Tomah, Melvin Neptune, Norman Lolar, Nick Sapiel, Warren Mitchell, Bernard Banks, Fernald Neptune. Fourth row, from left, Ida Francis, Marie Dennis, Eunice Lewey, Arlene Nicholas, Madeline Bernard, Regina Mitchell, Ernestine Tomah, Rose Francis, David Sapiel, Arthur Neptune, Paul Hamilton, Peter Nelson, Joe Sapiel, Paul Francis, William Bernard. Back row, Beatrice Phillips, Hilda Mitchell, Marvis Lewey, Josephine Sappier, Ramona Sappier, Mitch Bernard, Manfred Francis, Morris Mitchell, Bobby Hamilton, Eugene Loring, Donald Francis, Lawrence Sockalexis. (Photo courtesy of Jean Archambaud Moore)

Mashpee claim appeal denied

WASHINGTON — The U.S. supreme court upheld without comment a recent ruling that the Wampanoag tribe of Mashpee, Mass., has no legal right to sue for ownership of the town, plus \$500 million from current non-Indian landowners.

The ruling had first been made in a lower court. Tribal council chairman Russell Peters said, "I think it's really a miscarriage of justice. Civil justice is not very civil." U.S. district court Judge Walter J. Skinner dismissed the Mashpee case last year after a jury concluded Wampanoags did not legally constitute a tribe, as defined by the federal government.

Mashpee Indians were the majority in the town until real estate developers moved in, about ten years ago. Indians sought 11,000 acres.

Indian history text readied

AUGUSTA — A new version of Maine Indians and their part in the state's history is being prepared in a final draft, for publication in a planned Maine history textbook called "Dirigo."

Dean B. Bennett, director of the project, said he hopes to see Dirigo used by Maine's 450-500 junior high school classes dealing with state history and culture. "We're moving along. I'm shooting that it'll be out by spring. Right now I'm deep in the editing process," he said. A teacher's guide is also in preparation, to accompany the hard-bound text. "It looks to me like it'll probably be a month or so before we go to a printer," he added.

Asked about such a history becoming quickly out-of-date, as new events transpire, Bennett said that he thought a good history book should be revised every five years. Bennett, himself a teacher, hopes to embark on another project soon, involving a curriculum for natural science.

news notes

Small business seminar

ORONO — Department of Indian Affairs, in cooperation with Small Business Administration (SBA), is sponsoring a seminar on starting and operating small businesses and applying for SBA loans.

Speakers will include area businessmen and SBA representatives. The meeting is scheduled for Wednesday, Nov. 14, from 10 a.m. until 4 p.m. and will be held at the Indian Resource Center, 95 Main Street, Orono.

All people interested in attending are asked to contact Russell Socoby at Department of Indian Affairs, Houlton, Maine 04730, telephone 532-6577.

Social service workshops for Indians slated

ORONO — A series of two day workshops will consider improving social service delivery to Maine Indians, according to Gail Dana, director of Northeast Indian Cultural Awareness Training program at University of Maine. Workshops are scheduled Oct. 15-16, in Portland; Oct. 22-23, in Presque Isle; and Oct. 29-30, in Machias. To register or get further information, call Orono, 581-2539.

CMIA updates lists

ORONO — Central Maine Indian Association (CMIA) is updating its mailing list. Anyone interested in being added to the list is invited to contact CMIA at 95 Main Street, Orono, Maine 04473, or phone at 866-5587 or 866-5588.

Governor Lewey named USET board member

INDIAN TOWNSHIP — Passamaquoddy tribal Gov. Harold Lewey has been appointed a board member of United South-eastern Tribes (USET), an organization that aids its members in political and legislative matters. Last year the Passamaquoddy and Penobscot tribes were admitted as new members of USET. Lewey attended a national meeting Sept. 25-26, in Nashville, Tenn.

Tureen says Bell showed sympathy

PORTLAND — Lawyer Thomas N. Tureen says the resignation of U.S. Atty. Gen. Griffin B. Bell—often seen as opposed to Maine Indian land claims—is not something to celebrate.

Tureen, who represents the Penobscot and Passamaquoddy tribes in their 12.5 million acre claim, told a reporter that Bell championed certain Indian causes. He acknowledged there have been "complaints about him from time to time," but said Bell wrote a supportive letter clarifying the "nature of federal trust responsibility" just prior to his retirement from office.

President Carter accepted Bell's quitting with "genuine regret," although Bell has criticized the President as "just not very good with people," according to the New York Times.

Carter named Bell's chief deputy, Benjamin R. Civiletti, as the new attorney general.



ANOTHER AGE is recalled by this early photo of Molly Spotted Elk, a Penobscot Indian whose career included vaudeville, journalism, study of her people, traditional medicine, poetry and a courageous escape from France during World War II. See feature story on page 8.