

MAINE INDIAN

NEWSLETTER

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VOLUME 2, NUMBERS 1 & 2

August & September 1967

PROCLAMATION

Given at the Council Chamber in Boston this third day of November 1755 in the twenty-ninth year of the Reign of our Sovereign Lord George the Second by the Grace of God of Great Britain, France, and Ireland, King Defender of the Faith.

By His Honour's command
J. Willard, Secry.
God Save the King.

Whereas the tribe of Penobscot Indians have repeatedly in a perfidious mannar acted contrary to their solemn submission unto his Majasty long since made and frequently renewed.

I have, therefore, at the desire of the House of Representatives ...thought fit to issue this Proclamation and to declare the Penobscot Tribe of Indians to be enemies, rebels and traitors to his Majesty. . . . And I do hereby require his Majesty's subjects of the Province to embrace all opportunities of pursuing, captivating, killing and destroying all and every of the aforesaid Indians.

And whereas the General Court of this Province have voted that a bounty . . . be granted and allowed to be paid out of the Province Treasury . . . the premiums of bounty following viz.:

For every scalp of a male Indian brought in as evidence of their being killed as aforesaid, forty pounds.

For every scalp of such female Indian or male Indian under the age of twelve years that shall be killed and brought in as evidence of their being killed as aforesaid, twenty pounds.

In the House of Representatives June 10, 1756.

• • •
For every Indian enemy that they shall kill and produce the scalp to the Government and Council in evidence, the sum of three hundred pounds.

• • •
Also, voted, that the same allowance be made to private persons who shall . . . kill any Indian enemy which is made to soldiers on the frontiers of the province.

(Continued from Page 1)

(Editor's Note: Recently we happened to come upon this proclamation at the Maine Historical Society Library in Portland, Maine. We thought it was about time people realized that "scalping" was not a general custom of the Indians in this area until the French and the English taught them how to do it.

We haven't found any specific treaty nullifying this proclamation, so

* * * * *

Willamette University Students Work on Housing Project

Eight students from Willamette University spent their spring vacation working on the housing project here on the Swinomish Reservation. The group wanted to accomplish something worthwhile during their vacation, wanted some physical labor. They came Sunday night during the basketball finals. Most of the young people are from Washington and Oregon, although Alaska, Colorado, and California were represented. While here the group nailed gabeling up, made rooms, and floors. Several of the girls installed insulation and painted approximately 70 doors. They have been one of the better groups which has worked on the houses. We offer our thanks to them.

(From The Seagull, Published at the Swinomish Indian Tribal Community, La Conner, Washington.)

* * * * *

APRICOTS AGAIN

There are hundreds of foods which were unknown to the early European explorers until the American Indian presented these foods to them. The following is an old Indian beverage which you may want to try. Elsewhere in the Newsletter this month you will find other recipes for snacks which the Indians also enjoyed. This first recipe is taken from The Art Of American Indian Cooking.

Apricot Drink
(Makes 8-10 servings)

½ pound dried apricots
2 quarts water
1 cup honey

1. Simmer the apricots in 1½ quarts for 30 minutes.
2. Put through a food mill or purée in a blender until smooth.
3. Mix in the remaining water and honey, chill well, and served iced.

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Besure and send in your news, stories and comments. Our mail has been rather heavy for the last few months but we are going to try and print more letters from Maine Indians. Starting on the next page you will find some that are very interesting.

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E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

EDITOR. EUGENIA (THOMAS) THOMPSON
(Penobscot)

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

News and stories may be submitted to the Newsletter for publication at the following address:

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

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

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MUSEUM

An Eagle Feather to Mr. Ray Fadden for his enlightening lecture and tour while visiting the Six Nations Indian Museum in Onchiota, New York. Onchiota is in the Adirondack Mountains just 20 miles from Lake Placid.

The Museum is open daily from 9 A.M. to 8 P.M.

It's worth a special trip to see this achievement. The longest beaded record belt in the world is housed in the museum and was explained to us by Mr. Fadden's son, an Indian artist whose work may be seen in the museum.

The visitor may wander freely along the paths through the woods in back of the museum and see replica storage houses, miniature Iroquois, Abenaki, Lakota, Delaware and Mohican villages.

Firewood is laid out to show many kinds of Indian fires, some of which were used on special occasions.

Mr. Fadden especially extended an invitation to the Indians of Maine to visit the museum and to talk with the Indians there.

When I introduced my self as a Penobscot Indian from Old Town, Maine, Mr. Fadden mentioned the Phillips family (Mohawk) which moved to the Penobscot Reservation many years ago. Mr. Fadden also knew my grandfather, Evans Phillips, a member of this family.

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Don't forget to send your news in for next month's issue. Let your friends know what you are doing.

(EDITORIALS Continued)

Letters to the Editor:

Dear Sirs:

Please send me the Maine Indian Newsletter. I have just finished reading one.

I am from the Penobscot Reservation of Old Town.

Sincerely,
Horace G. Polchies
Bridgeport, Conn.

* * * * *

Dear Jean:

Enclosed is my slip for the Indian Newspaper.

Also to tell you of my brother appointment as sheriff. You have Murray Mitchell, who is my son & is a State Police. My brother is George Warren Mitchell appointed (Deputy) Sheriff of Washington County. There is so many Georges in the family, its hard to keep seperated.

I like your paper very much.

Sincerely,
Hilda Gray
(Scarborough, Me.)

(In the July issue of the Newsletter I mentioned that Murray Mitchell had been appointed deputy sheriff; as the above letter explains, this was wrong. Murray Mitchell was appointed to the State Police, a little over a year ago. (He was the first Maine Indian to become a member of the State Police.) And as the letter explains it was George Mitchell who is the Deputy Sherrif in Washington County. See page 19 of this issue for a story regarding George Mitchell. My husband and I were sorry to hear of this incident, but am glad to know Deputy Mitchell is recovering satisfactorily. -Ed.)

* * * * *

(Ed. Note: The following letter was sent to Mr. George La Porte, mentioned in previous Newsletters. This copy was sent to the Newsletter as the Postscript will explain.)

Dear Mr. La Porte,

I am very sorry that I have not wrote you sooner, but I have been real busy lately since I have no work out side of home. First of all I want you to know I am a Chippewa Indian. I worked for Project Enable here in Minneapolis as an Social Aide. I never worked on reservation. I worked here in the city, but I am hoping by telling you my experiences I may be of some help to you. I will start from the beginning of my experiences.

I am a mother of 8 children and I am alone with them. My husband and I are divorced. I can tell you I used to be a mother who thought people didn't care about other people. I never went anywhere or did anything. Then I was requested by an Indian person to attend the parent discussion group. He said they were going to be all Indian people there; only the leader would be white. They were going to talk about the problems we have with our children at home.

(Continued on page 5)

(Letters to the Editor, Continued)

At first I said No, as I didn't really know what good it would do me, as people didn't care what happen to our kids at home and people didn't care about the Indians anyway. So when he came back the second time, I decided I would go and find out what it was all about. So I went. I am telling you I left the meeting like I left a load there. Other people have less kids than me, but more problems. I got alot of ideas and answers from the other mothers. I never did miss another meeting after that. One thing I did do at the meeting was vote out the all Indian group. As I had never been brought up with just Indians, and every school I went to had a white teacher, so we then had a mixed group. I went to the meetings for some time. Then the leader we had asked me if I wanted to work for Project Enable. I really didn't know what to say, as I only went to the 9th grade and didn't think an Indian could get a job like this. But I am a person who likes to help people, so that is really what made me apply for the job, and I got it. It surprised me to know some one was willing to give me a chance.

When I first started I didn't do my job right I know. I went out and knocked on doors and to take people to welfare office for help and so on. But when I went to team meetings and staff meetings I only sat and listened to the other workers. Then one of the leaders said to me one day, do you always agree in what people say, and I said no. Then she said, why don't you speak up in these meetings. I said, who is going to listen to me. I never went far in school and all of us Indians don't know it all. She said that is why you got this job as we want to hear what you have to say too. From then on I was never afraid to talk. She was a great help to me. Everyone I worked with helped me in many ways. I learned a great deal from this job; I have come closer to my children and I know an Indian has just as much right in this world as anyone else.

One thing how I knew Project Enable was a program that was out to help people: when I first became a parent in the group meetings, my apartment was condemned and the land(lord) was going to hold my furniture. Then I told at the meeting what was going on. On the day I was ready to move, I had the whole Enable staff at my doorstep to help me and nothing more was said, from the landlord I mean, but it sure is nice to know people will help out.

I have had my up and downs in this job. I have had people tell me they didn't want Indians at their door, but I over-looked all this and kept on with the job. Right now I am sorry it is over. We were not re-funded, but I am applying for another job I hope will be all Project Enable.

I sure hope I have been some help to you, as I know it is a tough job to get people out and really get through to them. But with all the let downs and what not, I am sure you can make it worth while, as it sure has been worth while for me looking back at it now. Please let me know if I was any help and please let me know how you are coming along. I will be happy to know, an please feel free to write me and ask questions. If I can help you out, I sure will.

I will be waiting to hear from you. Please excuse mistakes and hand writing. I always say I never got my job for my writing and spelling. If they did hire on those terms I would of never made it, (ha ha). I wish you all the luck in the world.

Sincerely

Sylvia Thompson (Cont'd on p. 6)

(Letters To The Editor, Cont'd from page 5)

(P.S.)

I here by give my permission for this letter to be published in your Maine Indian Newsletter, I hope I have been of some help to other people. I would be glad to answer any questions if people would like to write.

Thanks,
Mrs. Sylvia Thompson
3201 Harriet Ave. So.
Minneapolis
Minn. 55408



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Dear Mrs. Thompson:

Our office publishes approximately ten (10) issues a year of our paper, "The Seneca Nation Newsletter", and we would be very interested in exchanging our issues for your issues if this is possible. May I hear from you soon in this matter. Thank you very much.

Very sincerely yours,
SENECA NATION OF INDIANS

(Ed. note: Just prior to receiving the above letter I had gathered together some information to do an article on the Senecas. The start of this article will be found on page 9. As soon as the Seneca Newsletter starts coming in I will from time to time include articles which will be of interest to our readers, as space permits.)

* * * * *

Respected Maine Indian Newsletter

Dear Editor,

I received the June 1967 issue of the MAINE INDIAN NEWSLETTER. Thank You very much for You sent me this. I am very happy for it.

Your paper is very interesting, it talks about every important moment of the American Indians' today life.

I read the article called "The Penobscots 150 years ago" and the letter of Buffy Sainte-Marie especially with interest. I have a beautiful record of Buffy Sainte-Marie. The name of the record is "It's my way".

I should have an other ask, if You have an older issue of the MAINE INDIAN NEWSLETTER what You don't need, please send it to me.

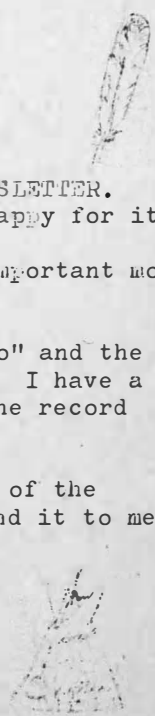
Yours sincerely:
ACS JOZSEF

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Dear Sir or Madam:

I have received one or two issues of the MAINE INDIAN NEWSLETTER and have found them to provide most illuminating reading on the current activities and situation of the Indians in Maine. AS I

(Cont'd on p. 7)



(Letters cont'd from page 6)

have not received an issue for more than a month, I am concerned lest my subscription has expired or the NEWSLETTER has fallen on hard times. This letter is simply to express my interest and concern and my hope that I will be receiving more NEWSLETTERS.

If there are any areas in which you need extra services I would be interested in helping arrange for such services.

Sincerely yours,
W. Bradford Greeley
(The First Parish in Portland, Maine)

(Ed. note: Due to vacations and not due to lack of funds the Newsletter was not published in August. The Newsletter does receive contributions from time to time and these enable us to continue publishing without charging a subscription price. There are certain advantages in doing this. Our readers are still increasing at a good rate(although recently we heard where one Newsletter was circulated among more than a dozen readers) and as these names are added to the list our costs go up. Recent contributions have ranged from one dollar to fifty dollars. I want to thank these contributors. They may be interested to know that all of the money they have sent in goes to the actual cost of publishing the Newsletter, as all of the time and work in putting the Newsletter out is donated. Usually ten to fifteen people have been involved by the time each Newsletter is completed.)

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Gentlemen:

It is good to be on your mailing list.
More power to you!

Bertram D. Scott
North Bridgton, Maine

* * * * *

Dear Mrs. Thompson:

On a family trip through Maine, returning from Expo (where we stayed with the Caughnawagas) I was given copies (March & July 1967) of your remarkable Newsletter, first by Gov. Joseph Mitchell at Pleasant Point, then by Commissioner Edward Hinckley at Augusta.

My interest in Indians is only partly in connection with my teaching of anthropology, but as a Quaker (Friend) and former member of regional and national Friends Indian Committees and the Board of the Indian Rights Association, Philadelphia, Pa. Through a publication of the last-named organization, I had learned something of Maine Indian problems, especially in the field of law enforcement (of which I once made a special study among the New York Iroquois).

On this trip I made no attempt to investigate the law enforcement picture (or anything else) to any depth. I did mention the wellknown Peter Francis case to some apparently well-disposed & educated white men permanently residing in southeastern Maine (where they have sometimes employed Indians). They felt that the
(Continued on page 8)

(Letters cont'd from p. 7)

acquittal was done according to law, and did not see how the courts could do any more on the basis of the evidence- in fact it seemed possible some other party might be guilty. From there they went on to say that it was a well-known fact that many crimes of violence (some connected with liquor, and perhaps even including murder) went unreported and unpunished 'down on the Point' (probably meaning Peter Dana, rather than Pleasant Point?). If this is so it may reflect a residual feeling among both Indians & whites in the community that, as Indian land does not come under "white" law for some purposes (said to be some question over Indian immunity from State hunting & fishing regulations), it may also be inappropriate to enforce the State criminal code there.

If there is such a point of view, it calls to mind the refusal, years ago, of a Florida judge to try an Indian accused of murdering another Indian. Actually, as the Seminoles (& recently Mikasukes) are de facto under Federal jurisdiction, such a murder probably did not belong in State court, but should have been tried in a Federal court in the first place, under the U.S. "10 Major Crimes Act." But as Maine Indians were already subjugated by the King of England, as being within one of the 13 original colonies (N.Y. State is exceptional), the jurisdiction of the State of Maine over such crime would be the same on or off a Reservation, whether Indians or non-Indians were involved. In fact, as the Passamaquoddy's seem to have no procedure for settling even minor criminal matters (or do they?), the entire Maine Criminal Code presumably applies on the reservations, the Indian Constable being a part of the Maine law enforcement system, as much as any other peace officer. Those interested should read about tribal & state powers in Indian affairs in Felix S. Cohen's "Handbook of the Federal Indian Law of the United States" (Wash., 1942).

Sincerely,
Robert R. Solenberger
Ass't Prof. of Social Science
Bloomsburg State College (Pennsylvania)

(Ed. note:

Any Indians wishing to answer or comment on the above letter may write to the Newsletter if they wish and we will be glad to forward your reply on to Professor Solenberger.

My only other comment right now is that in all of the early treaties I am told that the Indians in this area reserved to themselves hunting, fishing and fowling rights," and yet in the case of State v. Peter Newell (1892) 84 Me. 465, 24 A. 943, the Court unceremoniously swept all these rights away with the lame excuse that these Indians in Maine could not claim to be descended from the original aborigine residing in the area. Of course the Court did not explain its reasoning any more than to rely on a former case, Murch v. Tomer (1842) 21 Me. 535. I understand this case has never been questioned since in the Maine Courts.)

* * * * *

Any Penobscot, Passamaquoddy or other Indian living in Maine should feel free to write in to the Newsletter and say what is on his mind, even if you differ from our Editorial point of view - Your point of view may be better and our readers may be glad to have a different way of looking at something.

FEDERAL GOVT. SEEKS TO END TIES WITH SENECAS

On September 5, 1967 Secretary of the Interior Stewart L. Udall announced that a proposed bill to end Federal supervision over the Seneca Nation of Indians of New York had been sent to Congress. This was said to be in keeping with a Congressional directive.

Indian Commissioner Robert L. Bennett and other representatives from the Bureau of Indian Affairs have held several meetings with the Senecas to discuss the problems.

In a resolution passed by the Seneca Tribal Council it was stated that the majority of the Senecas are "opposed to altering the relationship which now exists between the Federal Government and the Seneca Nation and specifically (the tribe) is opposed to any form of termination.

Legislation passed in August 1964 awarded the Senecas \$15 million for relocation and rehabilitation after one-third of their Allegany Reservation had been taken for the Kinzua Dam Reservoir. It provided for services by the BIA and other Federal agencies in effecting rehabilitation. But it also required that a plan for the complete withdrawal of Federal supervision over the property and affairs of the Seneca Nation and its members be submitted to the Congress by August 31, 1967.

The proposed bill provides that statutes of the United States which apply to Indians because of their status as Indians shall cease to apply to the Senecas on a date to be determined. This would free the Seneca Nation of Federal control over the use and disposition of its property and allow the Indians to use or dispose of their lands, subject only to state laws.

The draft legislation would go into effect only if approved by a majority of Seneca eligible voters.

(Ed. note: Next month the Newsletter will print more about the Senecas, explain what will happen to the \$15 million and will include an Editorial comment.)

* * * * *

POP. CORN

We have all heard the story of how the Indians showed the Pilgrims how to grow corn, and brought them turkeys, pumpkins, and the "magic" pop corn they had never seen. And when they were sick and starving, the Indians fed them.

They did the same for the Jamestown settlers, Captain John Smith's group, and many other early adventurers.

The fact is, the Indians had many wonderful food products, unknown to the rest of the world. And of these they gave freely, and with open hearts, to those strange people with pale skins, who had come from over the sea.

(Cont'd on p. 10)

(Pop Corn, Cont'd. from p. 9)

Columbus took home the first chocolate Europe had ever seen. Sir Walter Raleigh went home with tobacco and the potato, which soon became the chief crop of Ireland. Scores of ships loaded with cranberries brought Europeans their first native American fruit. Others returned to Europe with Indian's sweet corn, squash, tomatoes, green beans, lima beans, peppers, peanuts, rhubarb. In fact the Indians gave the world about 30 different fruits and vegetables which were unknown in so-called "civilized" lands.

. . .
(From the RED CLOUD INDIAN SCHOOL, Fine Ridge, South Dakota.)

* * * * *

(Ed. note: The following is the final installment of the article taken from RAMPARTS, March 1967.)

The American Indians, victims of one of the most brutal colonial wars in modern history and many of them living today on reservations in total colonial subjugation, face cultural and economic problems of a similar order. Political problems, owing to the Indians' condition as a fragmented minority, are quite different, although it is possible that the widely scattered tribes might one day join in common political action.

It has been proposed that the government, which concluded "international" treaties with most Indian nations, should dispense "foreign aid" to the victims of our colonial expansion. But not only would this perpetuate the Indians' dependency on the white government, but it begs the central question of reservation control. All the Indians are asking is total control of all the lands granted to them by treaty. With few exceptions, this is precisely what the federal and state governments are refusing to do.

The Passamaquoddys are determined not to disappear as a tribe. They did not fight the American Revolution to integrate into the white man's world; on the contrary. They fought the Revolution, as others did, for the freedom to live and worship and do business, separately if they so chose, by themselves, not to submit to the tyranny of a unitary state of which they would be second-class subjects. All the Passamaquoddys want is the chance to get the white man off their backs - for once and for all. Only then will it be possible to have genuine coexistence, and integration, if desired, on an equal footing. Elementary, one would think, but still perhaps too difficult for the more simpleminded civil rights advocates to understand.

DID YOU KNOW THAT

women of the Narragansett and Penobscot tribes dug deep pits in the sand, lined them with hot stones, filled them with shellfish and seaweed, and invented the clambake? They baked dried beans in much the same way, sometimes leaving them buried in the ground for several days to bubble gently with maple sugar. After such long and slow cooking, the beans came from the oven nutty and rich and lightly glazed with fragrant sugar syrup.

(From The Art Of American Indian Cooking.)



CURTIS EYES FEDERAL AID TO ASSIST INDIAN PROBLEM

AUGUSTA (AP) - Gov. Curtis met with governors of Maine's three Indian reservations Tuesday, heard a report by a special study committee and asked for specific aid projects to be listed so that federal help can be sought.

The needs of the reservations are many, Curtis said, but there are federal and state agencies and programs capable of helping to meet those needs.

The meeting was held to discuss a report filed by a committee headed by Clyde E. Bartlett, who is now retiring as director of the Maine Office of Economic Opportunity. The five-man task force named by Curtis in March reported that the needs are great in six areas. The areas are sanitation facilities, housing, community or tribal halls, road work, schools and employment.

A bond issue before the voters September 12th would provide funds for water and sewerage on the reservations. Because the Indians on reservations do not own property individually, it was suggested that housing authorities be created so that the U. S. Housing Assistance Administration could provide housing developments which would require contributions only for maintenance.

Each of the three elementary schools on the reservations should have an extra room, the committee said. It recommended that ways be found to encourage the Indian children to attend high school, which they would have to do in nearby towns.

The Penobscot reservation on Indian Island in Old Town has 26.7 per cent of its school age children enrolled in secondary schools, somewhat below the statewide average of 33.4 per cent. However, the Passamaquoddy reservation at (Indian Township in Princeton) has only 12.1 per cent of its children in high school and the Pleasant Point reservation (in Perry) has 17.6 per cent.

The task force recommended that funds be sought from the Neighborhood Facilities Grant program of the U. S. Housing and Urban Development Agency for recreation facilities. Neighborhood Youth Corps should be formed to build recreation areas with the federal government to supply equipment, it said.

Curtis said the State Highway Commission could be asked for help with road problems.

Unemployment on the Penobscot reservation was found to be above the statewide average, at about eight per cent of persons available for work. But it was considerably higher than that on the two Passamaquoddy reservations. The task force noted, however, that those reservations are in Washington County, which has the highest unemployment rate in the state for non-Indians as well as Indians.

(From the Bangor Daily News, 8/23/67)

"OUTSIDERS" AWAKEN MAINE INDIANS

by Jo Ann Levine

Staff writer of The Christian Science Monitor

Most long-time residents of the communities near the Passamaquoddy Indian Reservations in Maine feel that "outsiders" have needlessly stirred up the tribe. In the last of three articles on the Passamaquoddy, a correspondent of The Christian Science Monitor describes the role of some of these "outsiders" and the reactions to their presence. (The first article in the series, "Rising Expectations Stir Indians of Maine," was reprinted in the June Newsletter; the second, "Maine Indians Find a Voice," appeared in the July Newsletter. - Ed.)

FERRY, MAINE - "Why, I've never seen the Indians so stirred up!"

"I'll tell you, it's the 'outside agitators' who are causing all the trouble."

To those wistful people who remember the Passamaquoddy as always being "so peaceful and so appreciative," the "outside agitators" are:

(Continued on Page 12)

"OUTSIDERS" AWAKEN....
 (Continued from Page 11)

- "A certain young lawyer who has come to town."
- "Those draft-dodging VISTA boys."
- The new director of the Community Action Program.
- Newspaper reporters and magazine writers.

Don C. Gellers, a Columbia Law School graduate, moved to Eastport about five years ago and, shortly after, became involved in working on a land case against Massachusetts and Maine, which, if won, would help rectify the land losses of the Passamaquoddy Indians.

It is believed that Mr. Gellers will try the case in Massachusetts in the near future. In 1794 the Passamaquoddy Indians made a treaty with Massachusetts which said they would stop roaming over the state and confine themselves to 17 islands, 100 acres of land at Pleasant Point, and a township north of what now is Princeton.

When Maine became a state in 1820, Massachusetts allotted 395,000 additional acres to the Indians, but Maine then sold the land to others. Now only 17,000 acres remain at Indian Township and 100 acres at Pleasant Point.

Mr. Gellers is being paid by the Indian Rights Association in Philadelphia, since the State of Maine refused to allow his fee to be paid out of the Indians' trust fund. The fund now holds about \$70,000, although \$10,000 a year is added to it in return for stumpage removed from Indian land.

Mr. Gellers, who has become almost totally involved in the problems of the Maine Indians, is a controversial figure both on and off the reservations. Some say his "foreign ways" don't "set" well with Maine people.

Joe Mitchell, Governor of the Pleasant Point Reservation, says: "Gellers was hired to work on the land case. Instead of that, he comes up here and meddles in everything that goes on. My job is to keep peace on the reservation. I wasn't elected to stir up any kind of trouble."

It is Mr. Mitchell's contention that Mr. Gellers was elected as tribal attorney by a former governor and council and that this is not binding on the present governor and council. John Stevens, Governor of the Indian Township Reservation, does not agree.

"Through Don's help, I know my way around better and I know how to defend myself. If it weren't for Don, I would have been gone long ago."

Any Indian who is anti-Gellers receives approval from most state officials and local townspeople.

"He puts words in their mouths," was heard over and over from those who felt the Indians would not be complaining if it weren't for Mr. Gellers.

"That says a lot about the local attitude toward Indians," says Mr. Gellers.

Four VISTA (Volunteers in Service to America) workers have served on the reservations in the past year. The Indians have asked for eight more. The first year (1966-67) was a "learning year" for VISTA, for the tribes, and for the volunteers who served as "firsts" in the state.

Two of the four volunteers to the Passamaquoddy reservations left before serving a full year. When one volunteer was transferred from Pleasant Point to Peter Dana Point by the VISTA regional office in New York, the Indians sent around a petition protesting the move. He stayed.

Both volunteers at Pleasant Point happened to be conscientious objectors, and at times they let their beards grow. The State Indian Agent called them "draft dodgers," and the beards were looked upon with suspicion by residents of surrounding small towns.

The two VISTA workers at Pleasant Point have been tutoring preschool-age children. Both question just how good an education the Indian children are

"OUTSIDERS" AWAKEN....
 (Continued from Page 12)

getting. Only one Indian from Pleasant Point graduated from high school last year.

Recently, the Indians won what they consider to be a major battle with the state. They protested loudly when the possibility arose that their schools might be closed because they were "racially imbalanced." John Stevens said, "As if we were really discriminating against the white people."

After an on-site inspection and study, the United States Office of Education decided that the schools did not violate federal desegregation laws, that the children from nearby communities are eligible to attend the schools should they choose to do so. A few Indian children in grades one through eight do attend school off the reservation. Roman Catholic nuns teach in the public schools on the two reservations. Two nuns teach grades one through eight at Peter Dana Point, and three teach the same grades at Pleasant Point. The only church on both reservations is a Catholic church.

Soon another bearded "outsider" will be seen on the reservations. Michael Raskin was selected by the Indians as director of the new Passamaquoddy Community Action Program. The Tribe was granted \$23,000 in antipoverty funds as of last January.

Mr. Raskin is in his early 20's, wears a long beard, and also happens to be a conscientious objector. One Indian remarked: "We don't think much of C.O.'s because all our boys have been in service."

In the meeting which selected Mr. Raskin over another applicant, his application was strongly supported by Mr. Gellers. The lawyer says Mr. Raskin is a topnotch community organizer - "just what these reservations need."

But indications are that the Passamaquoddies are beginning to develop their own opinions about what they need. And perhaps the "outside agitators" have only released an unrest and a longing to go back to making their own decisions. Said John Stevens, "You can be sure if we knew then what we know now, we would never have let Christopher Columbus into the country."

(Last of three articles on the Passamaquoddy Indians in Maine. From The Christian Science Monitor, 6/1/67)

MAINE INDIAN GOVERNORS TO VISIT SENECA

Maine's three Indian governors will leave September 1, by airplane for Salamanca, N.Y., to inspect the Seneca Indian Reservation. They will be accompanied by (former) Maine OEO Director Clyde Bartlett and Maine Manpower Coordinator James Schoenthaler, both of whom have been serving an Indian Community Assistance Committee. The committee recently submitted a report to Governor Curtis (see story on Page 11) who met with the Indians to discuss priorities on state-supported projects and means of meeting the most pressing problems of the reservations.

The three governors who will be making the trip are John M. Mitchell, Sr., governor, (Penobscot Reservation at) Indian Island; John Stevens, governor, (Indian Township Reservation); and Joseph Mitchell, governor, Pleasant Point (Reservation).

The trip to the Seneca Indian Reservation was proposed by the Indian Community Assistance Committee which had as one of its members Sidney Carney, Specialist on Indian Affairs, U. S. Department of the Interior. Carney, a Choctaw Indian, is special liaison representative with the Seneca Indians. He helped the tribe plan a relocation program, develop community housing and establish an industrial park. Both he and the reservation received national recognition by the Department of the Interior for the work. The Maine Governors

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MAINE INDIAN GOVERNORS....

(Continued from Page 13)

will see what aspects of the Seneca development program might be applicable to Maine and will talk with the directors of the various projects.

(From the Kennebec Journal, 8/31/67)

INDIAN AGENT'S DISMISSAL UPHELD BY PERSONNEL BOARD

(AP) - The State Personnel Board Friday upheld the action of the Indian affairs commissioner in dismissing Arnold Davis as Indian Agent of the Passamaquoddy Tribe.

The unanimous decision sustained Commissioner Edward C. Hinckley in discharging Davis on grounds of insubordination. The board did not elaborate on its finding. The decision was based on a public hearing requested by Davis and held in Augusta July 12.

Hinckley told the board that Davis disobeyed his orders concerning engaging in controversy and making public statements concerning certain affairs involving the tribe and the Indian Affairs Department.

Davis first made a blanket denial but later conceded "partial truth" in one of the six points of the dismissal letter and "a germ of truth" in another.

Davis, 58, has been in federal and state public service 22 years. He has a legal right to appeal from the board's decision to the Superior Court if he chooses to do so.

(From the Kennebec Journal, 8/12/67)

PASSAMAQUODDY RESERVATION CHAPLAINS REASSIGNED

PORTLAND (AP) - The Catholic Diocese in Portland Thursday announced the following clergy appointments....Effective August 28th: Rev. Paul U. Pare, Chaplain of Saint Ann's, Pleasant Point, Perry, to pastor, Saint Mary's Parish, Eagle Lake. Rev. Bernard Nicknair, assistant at Saint Andre's Parish, Biddeford, to Chaplain at Saint Ann's Parish, Pleasant Point, Perry....

Rev. Maurice H. Lemelin, Chaplain at Saint Ann's Parish in Peter Dana Point, Princeton, to assistant at Saint Theresa's Parish, Mexico....Rev. Coleman O'Toole, assistant at Saint Andre's Parish, Biddeford, to Chaplain at Saint Ann's Parish in Peter Dana Point, Princeton....

(From the Kennebec Journal, 9/1/67. Father Pare has been Chaplain at Pleasant Point since 1959; Father Lemelin has been Chaplain at Peter Dana Point since 1961. - Ed.)

WHITE PATERNALISM DENOUNCED IN CANADA

OTTAWA (Special) - Canada's 220,000 Indians should be allowed to manage their own affairs in their own way, members of all parties said in the Commons last week. White paternalism and prejudice were denounced by many members of parliament.

They proposed that Indians be given full control over their reserves, their welfare services and their police protection. These moves would reduce cultural conflicts and restore Indian self-confidence, speakers asserted.

"The Indians are taught from the cradle to hate us," Jack Bigg said. "The white man rams his way of life down their throats and ignores their historic treaty rights involving land, mining, hunting and fishing. I again beg that the Indian claims commission, promised for 50 years, be brought into being....."

The House passed the Indian Affairs budget for \$228,583,720.

(From the Navajo Times, 8/10/67)

ROOSEVELT UNIVERSITY SCHOLARSHIP UNUSED

For the past two years, a \$2,000 renewable scholarship in business administration for American Indians at Roosevelt University in Chicago has gone unused.

Under a generous grant from the Edward A. Filene Good Will Fund, Inc., each fellowship provides a full tuition award plus a modest stipend which may amount to \$2,000 per academic year. Supplemental financial aid may be granted, if necessary, to augment the fellowship.

This scholarship was established to seek out talented American Indians and to encourage them to enter American business fields by training them in the skills of management. It is available to qualified applicants who are high school graduates. Applications must be filed between December 15 and March 15 for the following year. Requirements, as applicable, are as follows:

1. Report of College Entrance Examination Board Tests (SAT), American College Testing Program Tests (ACT) or the Roosevelt University Entrance Examination. Every applicant will be required to take Roosevelt University's English Placement Test. If accepted on the basis of standardized test scores, and if he lives beyond a 50 mile radius of Chicago, the test will be administered later.
2. Application for admission.
3. High school or college transcript.
4. Recommendation from at least two of applicant's instructors.
5. Parent Confidential Statement from College Scholarship Service must be filed if applicant is under 23 years of age.

All inquiries may be directed to: Mr. Robert L. Franklin, Director of Student Aid, Roosevelt University, 430 South Michigan Avenue, Chicago, Illinois 60605.

(From the Navajo Times, 8/24/67)

NEIGHBORHOOD YOUTH CORPS TACKLES CLEAN-UP PROJECTS

On an island in the Penobscot River and on an island in Portland Harbor, young men in the Maine Neighborhood Youth Corps have been busy this summer, along with hundreds of other N.Y.C. members, on projects that will add to their communities and to the beauty of Maine.

One of the projects is located on Indian Island, at Old Town, a Penobscot Indian Reservation, and the boys have been working tearing down old houses, cleaning and painting the tribal hall, and improving the recreation program on the island....The project on Indian Island was suggested by Maine OEO Director Clyde Bartlett during a tour of the reservation by the Indian Community Assistance Committee which was named by the Governor.

With the cooperation of Richard W. Redmond, Maine Director of the N.Y.C.,... 12 N.Y.C. spots were assigned to Indian Island. Under the direction of Richard LaPoint, Old Town NYC Director, and with the assistance of the VISTA Volunteers who have been assigned to the reservation, the Indian boys have been working on a variety of projects that will improve the island. Some of the smaller houses have not been lived in for some time and are in a state of extreme disrepair. Working as a crew with crowbars and hammers, the boys put in part of the summer on this removal work.

The Penobscot Indians who live on the island hold meetings in a wooden tribal hall. The N.Y.C. has worked on painting the hall inside and out as well as on the construction of tables, using equipment in the industrial arts department of the Old Town schools.

The work of the N.Y.C. on the island this summer is a step toward encouraging the formation of a Community Action group on the island. This has already been done by the Passamaquoddy Indians in Washington County. An island Community

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NEIGHBORHOOD YOUTH....
(Continued from Page 15)

Action Program would enable the tribe to write and seek support for its own proposals to improve the island....

(From Maine OEO News, August, 1967. A picture appeared in the same issue, showing Legislative Representative John Nelson, Mr. LaPoint, Martin Neptune, VISTA Volunteer James O'Donnell, Richard Nicola, James Neptune, Kenneth Paul and Steve Paul. - Ed.)

INDIAN CHURCH MARKS 300 YEARS
by Charles Spencer
(Continued from July issue)

In 1703 the Penobscot Mission was transferred to the care of the Jesuits, and in 1722 Father Etienne Lauvegal, S.J., witnessed the burning of his church by a band of Massachusetts Puritans.

Earlier Father Rasle's church on the Kennebec was destroyed by the British Captain Wilton and again sacked by Captain Westbrooke in 1722. Two years later Father Rasle was murdered when he tried to hold back the British soldiers under the command of Captains Warmon and Moun-ton.

When the Indians abandoned the Kennebec mission and fled to the mission on the Penobscot they carried with them the iron cross that marked the grave of Father Rasle. This sacred relic has been preserved by the Penobscot Indians for well over 200 years and is now displayed along with a plaque in memory of Father Rasle on the church edifice.

The foundation is all that remains of the original church. Although no one is exactly sure of when and how many times the church edifice has been destroyed over the past 300 years, Indian Island historians believe that the church was destroyed seven times. The present edifice was erected under the pastorate of Father Virgil Wallace Barber, S.J., in the 1820's.

In 1878 four Sisters of Mercy came to Old Town Indian Island to teach the Indian children. One early newspaper account said, "The Sisters found the Indian children susceptible of culture. They quickly learn English, they read well, write neatly and readily conquer the difficulties of mathematics."

In the eighteenth century Joseph Paul Orson, a Penobscot Indian, painted the Crucifixion on canvas with paints made from berries and an animal's tail for a brush. This priceless painting now hangs in the sanctuary of the church.

Another interesting legend handed down from generation to generation concerns the first bell used in the chapel. This bell is reported to be the oldest bell brought from France to New England. To save it from destruction at the hands of the British, the Indians removed the bell from the chapel belfry and buried it somewhere on Old Town Indian Island when a British attack seemed imminent. To this day no one has found the bell. The second oldest bell in New England is now hanging in the bell tower of the present church edifice.

(The above article, and the first part of it which appeared in the July issue of the Newsletter, appeared in the Penobscot Times of July 20th, as part of the publicity preceding the Penobscot "Pageant '67", held on the 22nd and 23rd of July. - Ed.)

MAINE INDIAN DAY PROCLAIMED BY GOVERNOR CURTIS

After consultation on August 22nd with the three Indian Governors, Governor Kenneth M. Curtis issued a Proclamation calling for Maine Indian Day to be recognized on September 21st. It is understood that this is the first day of Fall and is the same day on which Indian Day is proclaimed in Massachusetts.

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MAINE INDIAN DAY....
(Continued from Page 16)

The Proclamation, signed by Governor Curtis, reads as follows:

PROCLAMATION

State of Maine

WHEREAS, the history of the American Indian embodies the very history of our nation itself upon the North American Continent; and

WHEREAS, the American Indian has made a great contribution to our country through his achievements in the fields of sports, folklore, literature, arts and crafts; and

WHEREAS, the high standards and principles, the patriotism and heritage of the American Indian have been an inspiration to all our citizens; and

WHEREAS, since early times the Indians of Maine have played a significant role in the development of our region as a Province, District and State; and

WHEREAS, Maine Indian Tribes are today, as in the past, an integral part of the life of our State and render many unique contributions to its development;

NOW, THEREFORE, I, Kenneth M. Curtis, Governor of the State of Maine, do hereby proclaim September 21, 1967, as

MAINE INDIAN DAY

in the State of Maine, and call upon all the citizens to recognize our Indian Tribes and their historic roles as Maine people.

* * * * *

IN HIS SPARE TIME, HE FOLLOWS A DIFFERENT BEAT

by Nicholas A. Samstag

Dancing Cloud, a Westerly patrolman since June, is not conspicuously graceful as he stands on Broad Street directing traffic at the end of a heavy beach day, but then he's not paid to be.

In his spare time, however, the Narragansett Indian rookie, better known as Byron O. Brown of Bradford, is a professional performer of Indian dances. He has won competitions and cash prizes at powwows and exhibitions throughout the country practicing a complex and increasingly rare art.

A native of Westerly, Mr. Brown started dancing as a small child, learning the subdued narrative dances of his tribe from older members of the sizable Narragansett colony in and around nearby Charlestown. In 1960, he formed a professional troupe with his wife, Pearl (White Birch), and five cousins and in-laws.

For several years the group, called the Narragansett Tribal Dancers, performed locally on festive occasions and at the annual powwow at the Narragansett Church grounds in Richmond. But it wasn't until Mr. Brown returned three years ago from a two-year stint in the Army that the group really started to pick up steam.

Mr. Brown was stationed at Fort Sill, Oklahoma, in the heart of the old Comanche and Kiowa territories. There, powwows and rodeos are weekly, if not daily, events, and Indian dancing competitions are taken seriously.

The style of dancing, however, is different. According to Mr. Brown, the emphasis in Western dancing is on action and spectacle - the beauty and complexity of the regalia, the ability to perform difficult steps to intricate rhythms without missing a beat or disturbing even one feather of the costume.

The Narragansetts, however, in common with most Eastern tribes, practice a form of dancing that is more narrative in intent. The dancers, dressed simply, will perform a pageant of hunting or search with elaborate, stylized gestures, while a story is recited to complement the low-key performance.

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IN HIS SPARE TIME....
(Continued from Page 18)

As Mr. Brown describes them, the Eastern and Western dancing styles have, respectively, subtlety and color to recommend them. But color, it seems, what the public prefers, and Mr. Brown and his Tribal Dancers began to make a name for themselves only when he introduced the Western dances into their repertoire after his return from the service.

Adapting to the Western style wasn't easy. "The first few times I made a complete fool of myself," Mr. Brown recalls. "I was falling down, doing everything backwards."

But at Anadarko, Okla., a center of Indian activities, Mr. Brown met and befriended George S. Watchetaker, one of the great Comanche war dancing champions. Before long, Mr. Watchetaker had coached the eager convert from the East to the point where he was supplementing his Army pay by dancing advertisements for the various exhibitions. And in the American Indian Exposition of July, 1963, at Anadarko, Dancing Cloud of the Narragansetts placed ninth in a fancy dancing competition that drew 125 entrants, most of them Westerners.....

(From the Providence Sunday Journal, Providence, R.I., 8/20/67. Submitted by a reader.)

FACTS AND FANCY
by Edgar F. Cousins

With our Penobscot Indian Pageant now in the background, it might be interesting to review some of the highlights. Many favorable comments have been heard, especially regarding the historical side, bringing back memories of events and personalities.

From my own standpoint, I will never forget Louis Sockalexis, and a visit to his gravestone always makes me marvel at his reputation with the Cleveland Indians, where to this day this league team bears the name of "Indians." It was my good fortune to be present at an Old Town High School baseball game in 1913 when Louis umpired. I talked with him after the game and he remembered the old diamond in Thomaston where a water-filled quarry in center field made a ruling of two bases necessary. He said he had played in that center field and had even seen one of the players take a ducking.

On his way up to the big leagues, Louis attended Ricker Classical Institute at Houlton and Holy Cross College at Worcester before going to Cleveland, where, with his left swing, he could hit the ball as far as Babe Ruth, run faster than Ty Cobb, and displayed the outstanding skill of Tris Speaker in the outfield.

His home run off the first pitch of the fire-ball king, Amos Rusie, at the New York Polo Grounds, is still remembered and has been placed in history along with the purchase of Manhattan Island from the Indians, according to some sports writers. His local renown is built on the feat of throwing a ball from Indian Island Landing to the Old Town Landing, accurately hitting the exact spot many times.

(From the Penobscot Times, 8/3/67)

BUFFY SAINTE-MARIE RELEASES NEW RECORD

Cree Indian folk-singer Buffy Sainte-Marie has just released a new record, entitled Fire & Fleet & Candlelight (Vanguard). "Her voice has a strong cutting edge, and her vibrato, as one critic wrote, emerges with an eeriness 'that crawls up the listener's spine.' Her original songs - such as 'Summer Boy' and 'The Carousel' in this album - create their own inner landscape. As she says, 'they are like dreams. That is, they have the spontaneity of dreams, and are a bit like conversations, in that what they mean is usually the least important thing about them.' " (From Cosmopolitan, October 1967)

MAN BOUND OVER IN ASSAULT CASE

CALAIS - Sixty-three-year-old Murray P. Emery of Eastport - being held on a charge of "assault with intent to kill" Deputy Sheriff George Mitchell of Calais - waived preliminary hearing in District Court here Monday afternoon before Judge John M. Dudley and was bound over to the October term of Superior Court on \$5,000 bail with two sureties after probable cause was found against him.

He was also held on \$300 bail in cash or sureties on a charge of operating under the influence of intoxicating liquor Sunday at Eastport. The case was continued to September 26 for hearing.

Special Investigator David Clemons of Machias reported that Emery is being held at the county jail in Machias on the two charges.

Emery reportedly was operating a pickup truck at about 1 a.m. Sunday morning at the north end of Eastport when he and his wife were stopped by Trooper Arlo E. Lund. It was decided that Deputy Sheriff Sidney Bridges, who was with Lund, should drive Emery and his wife to their Deep Cove home in the pickup truck. Arriving at the home, Bridges returned to the police cruiser and the Emerys went inside their home.

Deputy Sheriff George Mitchell and Constable Robert Newell, who were awaiting Lund and Bridges for a coffee stop before calling it a night, had driven into the Emery driveway behind the police cruiser.

At this point, Emery was said to have reappeared on the porch of his home with a 32 cal. rifle. He reportedly fired four or five times over the top of the Lund vehicle. Two shots shattered the driver's side of Mitchell's cruiser's windshield. Mitchell, who was sitting behind the wheel with only the parking lights on, but backing the car out of the driveway, was hit in the shoulder by one of the slugs. The other slug embedded itself over the top of the rear seat behind the deputy.

Newell, according to police, dragged the wounded deputy to the Deep Cove Road and out of the line of fire. He was later picked up by ambulance and rushed to the Eastport Hospital. Later, Sunday, he was taken to the Eastern Maine General Hospital in Bangor, where he underwent surgery. Hospital officials described Mitchell as being in good condition and resting comfortably Monday night.

As a result of Trooper Lund calling for assistance, dozens of policemen, wardens and deputy sheriffs converged on the area, sealing the roads off at all points. Emery deposited the rifle inside his house and fled into nearby woods and surrendered at 4:45 a.m. to police who were stationed a few hundred feet up the Cove Road toward Route 190.

(From the Bangor Daily News, 9/12/67. Deputy Mitchell is a member of the Penobscot Tribe and brother to Penobscot Governor John Mitchell. Since mid-July he has been working under contract for the Department of Indian Affairs, assisting Pleasant Point Tribal Constable Robert Newell and Indian Township Tribal Constable Eugene Stevens in their work and by developing training opportunities for the tribal constables. His job also involves recommending to Indian Commissioner Hinckley ways in which the tribal constables may be better equipped and administered, working with the Passamaquoddy Tribal Councils to increase law-and-order program effectiveness, and developing close relations with other state and county law enforcement agencies. A retiree after 20 years Air Force duty, most of Mr. Mitchell's military training and experience was in military police work, training and administration and liason. - His wife and two daughters have been living in Calais with him since July. - Ed.)

DID YOU KNOW THAT

from 1789 to 1849, national Indian Affairs were administered by the War Department before being transferred to the Dept. of the Interior by an Act of Congress?

INDIAN AFFAIRS DEPARTMENT RECRUITING EMPLOYEE

The Maine State Department of Indian Affairs is recruiting an agent for its Calais office, to work with the Pleasant Point and Indian Township Passamaquoddy Tribes. Following is the official State examination announcement for this position. Persons interested in applying for this position or obtaining more information about it are urged to contact either the State Department of Personnel or the State Department of Indian Affairs in Augusta. Applications will be accepted until November 14, 1967.

"CAREER OPPORTUNITIES
IN MAINE STATE SERVICE--AN EQUAL OPPORTUNITY EMPLOYER
Maine State Department of Personnel
Augusta; Maine 04330

Bulletin #1883 Date Issued: Sept. 14, 1967 Date Closing: November 14, 1967

ANNOUNCEMENT OF EXAMINATIONS TO ESTABLISH ELIGIBILITY FOR

INDIAN DEVELOPMENT SPECIALIST

\$109.00-114.50-120.00-126.00-132.50/wk.

KIND OF WORK: This is complex social and community work in providing a variety of services to residents of the two Passamaquoddy Indian Reservations in Washington County, Maine. An employee in this class is responsible for carrying a general caseload with full authority for decision making and authorization of expenditure of funds; initiating and/or assisting in community development activities; providing informal counseling; providing assistance in the management of various state and federal projects; and assisting in municipal management activities on the Pleasant Point and Indian Township Passamaquoddy Reservations. Work includes counseling with individuals and groups within the Reservation communities, assisting the Tribal Councils in analyzing community problems and in planning appropriate programs, authorizing the expenditure of available State funds, and obtaining necessary assistance and cooperation from a variety of public and private resources and agencies. Ability to explain Departmental policies and programs to the service population is essential. Work is periodically reviewed by a superior and close supervision is given only with respect to handling unusual problem situations.

QUALIFICATIONS: Two years experience in social casework, field level community development work, or guidance and counseling activities; and graduation from an accredited four-year college or university.

SPECIAL INFORMATION TO CANDIDATES: Ability to drive a car and the availability of a car are essential. Applicants with bicultural experience are especially invited to apply.

PURPOSE OF EXAMINATION: To provide an opportunity for qualified persons to compete for a vacancy with the Department of Indian Affairs.

MAINE STATE RESIDENCE REQUIREMENTS ARE WAIVED FOR THIS POSITION.

Registers will be established on an Open Competitive basis and will supersede all other registers for the class. "

* * * * * SPECIAL EDITORIAL * * * * *

On September 12th, the voters of Maine were asked to express their opinions on 8 bond issues, in a state-wide referendum. Although the voter turn out was somewhat heavier than expected, the Associated Press reports that less than 20% of the registered voters in Maine went to the polls.

In interesting contrast to this figure are the statistics which indicate that more than 20% of registered Indian voters on the three Reservations went to the polls. (22% of the registered voters at Indian Island and Peter Dana Point voted; 28% of the registered voters at Pleasant Point voted.)

The Newsletter feels that the Indians of Maine are to be commended for their interest in the bond issues and for their exercise of the most important privilege of a democracy - the privilege of voting. We hope that Maine's Indians will continue to "show the white man how to do it."

* * * * *

One of the most important bond issues in the referendum, and one of the 3 which were defeated, was Number 8 - for "capital improvements, construction, renovations, repairs, equipment and furnishings," in the amount of \$16,710,000. Although this amount included requests for funds for very important projects - such as fire escapes for the Central Maine Sanitorium - it also included a wide variety of other projects - including a \$1,900,000 physical education building and swimming pool for the University of Maine!

Of obvious interest to the Indians of Maine, and to those non-Indians with an intelligent concern for this state's first citizens, were the following fund requests in the defeated bond issue:

- \$38,200 for home repairs and improvements on the 3 Reservations;
- \$19,700 for a new classroom addition at Peter Dana Point's school;
- \$304,800 state funds for sewage and water construction projects on all three Reservations.

This last amount, like the \$350,000 in bond issue Number 2 for a mentally retarded care facility in Bangor - which was approved - would have generated some three-quarters of a million additional Federal dollars for the three Reservations, in matching funds for water and sewage projects, and in the subsequent Federally-assisted housing programs which will not be possible without adequate sanitary facilities.

The Newsletter feels that the voters of Maine should be given a chance to evaluate the merits of the various construction projects individually, and that adequate sanitary facilities should not be lumped with swimming pools for college students. Too, we feel that projects which will generate Federal spending in the state should take priority to projects requiring 100% state funds - certainly they are more beneficial to the overall economic growth of Maine.

We applaud Governor Curtis for identifying - in his comments and press releases following the referendum and the defeat of bond issue # 8 - the Indian Reservation improvements as among the most critical contained in the defeated bond issue. We urge that he do everything possible to provide some immediate way for the legislature or the voters of this state to provide the pitifully small amount of state funds needed to make a substantial dent in the poor health and living conditions on the 3 Reservations.

* * * * *

The Newsletter congratulates and compliments Penobscot Tribal Governor John Mitchell and his Council for their appointment of a 5-man Tribal Housing Authority (see story on next page). The five new housing commissioners will have a real opportunity to contribute to the well-being of all Penobscot members.

* * * * *

PENOBSCOT HOUSING AUTHORITY APPOINTED

Acting under powers provided by emergency legislation of the 103rd Legislature, the Penobscot Tribal Governor and Council on August 14th appointed five tribal members as commissioners of the Penobscot Tribal Reservation Housing Authority.

Appointed as housing commissioners for the terms indicated were Matthew P. Sappier (5 years), Nicholas G. Dow (4 years), Irving M. Ranco (3 years), Matthew A. Mitchell, Sr. (2 years) and Eugene J. Loring, Sr. (1 year). The first official meeting of the group is scheduled for early October, and a representative of the federal Housing Assistance Administration (U. S. Dept. of Housing and Urban Development) has been asked to be present to assist in the necessary legal election of officers, adoption of by-laws, etc. This October meeting will be the first in a long series of meetings and consultations aimed at eventually making possible federally-assisted programs designed to improve housing and sanitation conditions on the Penobscot Reservation. Similar housing improvement programs are already completed or under construction on 69 Indian reservations in 22 states (as of August 31, 1966) as well as in many non-Indian communities throughout the country.

Under the Maine Indian Housing Authority Law, as amended by the 103rd Legislature (Chapter 252, P.L. 1967), a tribal housing authority is equipped with the legal powers necessary for "providing of safe and sanitary dwelling accommodations and maintaining a wholesome living environment for persons of low income...within the territorial boundaries of the reservation for which it is created."

The Pleasant Point and Indian Township Tribal Governors and Councils also have the power to appoint tribal housing authorities for their reservations, individually, and the Newsletter understands that tribal meetings are scheduled for the near future for this purpose. (See related story below.)

REPORT TO MAINE
by Sen. Ed Muskie

Senator Edmund S. Muskie and Rep. William D. Hathaway, both D-Maine, were advised today by the Department of the Interior, Federal Water Pollution Control Administration, of approval of a \$19,710 grant to the State of Maine, Department of Indian Affairs, for use by the Pleasant Point Reservation on Passamaquoddy Bay in Washington County.

The grant will be used to construct a secondary treatment plant, pumping station, force main and outfall sewer for the Reservation located on Passamaquoddy Bay.

Total cost of the project is \$65,700. The approved grant allocation represents 30% of the total cost of the project.

(From the Calais Advertiser, 9/7/67.)

Acceptance of the grant, and construction of the sewage treatment facility, is dependent upon the availability of additional federal monies from the Farmers Home Administration and the Economic Development Administration, as well as on the provision of the state's share of the total costs for collection as well as treatment facilities. The state's money was contained in the recently defeated Number 8 bond issue (see Special Editorial on Page 21) and efforts are now underway to find some other means of providing this money. It appears that some, if not all, of the total construction money involved will be provided directly to the proposed Pleasant Point Tribal Housing Authority, rather than to the Department of Indian Affairs.

Adequate water and sewage facilities are an essential prerequisite to construction of federally-assisted housing programs on any of the three Reservations in the state.

ATTLEBORO GREET'S INDIAN CHILDREN

Twenty Passamaquoddy Indian children were welcomed to Attleboro last night, their home for the next seven days, after a long trip from their home in northern Maine.

The children will be staying in the city and surrounding area as the guests of 14 families and under the sponsorship of the Murray Universalist Church of Attleboro.

The youngsters, who range in age from 8 to 12, arrived in the city about 9:30 P.M. They were met in Boston by a group from the church and were taken by bus to the home of Mr. and Mrs. Richard Small of 198 Country St., where a small welcoming party had been arranged.

The children, accompanied by staff members of the Unitarian-Universalist Service Committee, had come from their reservation near Princeton, Maine, by bus to Boston. The Smalls' home was a beehive of activity last night as the Indian children met their hosts and the hosts met their charges for the next seven days.

The children will live as part of their hosts' families for the next week, with activities planned for each child by the host. Mrs. Audrey Binns, who is in charge of arrangements for the church, said there are no group activities planned.

The children were brought to Attleboro through the cooperation of the Roman Catholic Diocese of Maine, which paid half of the bus fare. The Murray Church paid the other half.

The idea to invite some Passamaquoddy children to Attleboro was born last spring. When children of the church Sunday School were studying activities of the Unitarian-Universalist Service Committee, they paid particular attention to that committee's project with the Passamaquoddy Indians in Maine.

(From the Providence (R.I.) Journal, 8/8/67. This "home stay" program in Attleboro was similar to a project involving children from the Pleasant Point Reservation and hosts in the Brunswick, Maine, area. Both were part of the summer reservation activities under the overall direction of the Diocese's Division of Volunteer Services. - Ed.)

PAVILION WITH A PUNCH

by Fred Miller, OMI

(Because the Newsletter has carried earlier stories regarding the design of the Canadian Indian Pavilion at Montreal's Expo '67, we thought readers would be interested in these comments from an article in the September, 1967, Indian Record, published in Winnipeg, Canada. - Ed.)

The foot-sore fair goer will welcome the quiet simplicity and tasteful decor of the Indians of Canada pavilion on Ile Notre-Dame, but before he leaves he will have no doubt that he has found the only "protest pavilion" at Expo '67.

In a TV interview the Commissioner General of the pavilion, Chief Andrew Delisle of the Caughnawaga Reserve near Montreal, admitted that it was indeed a protest pavilion. He is quoted in "Indian News" as saying, "Indians in all parts of Canada have shared in creating the pavilion's philosophy and we believe it truly reflects the Indians' thinking about themselves and their world."

One of the charming Indian hostesses of the pavilion denied that it set out to be a protest: "This is just the way we see it. We don't want to cry on anyone's shoulder; it's just history."

Whatever the content of the message, it is presented with characteristic poetic style and feeling. "The Indians of Canada bid you welcome," the sign on the rustic clear walls at the entrance proclaims. "Walk in our mocassins on the trail from our past. Live with us in the here and now. Talk with us by the fire, of the days to come." You begin to realize that the emotional

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quality of Indian expression....is not mere hyperbole. It is beautiful, but in the message to come there is also a thinly veiled bitterness that has been fermenting for centuries. But it is a natural reaction to the indifference of the white man to the language, culture and religious character of the Indian.

As you walk through the pavilion the philosophy of the Indian hits you with a series of short, carefully worded phrases:

"We killed only what we needed. A man would be a fool to pile up carcasses to rot, or fell trees to make a way in the forest."

"When the White Man came, we welcomed him with love. We sheltered him, fed him, led him through the forest. The great explorers of Canada travelled in Indian canoes, wore Indian snow shoes, ate Indian food, lived in Indian houses. They could not have lived or moved without Indian friends."

"The White Man fought each other for our land and we were embroiled in the White Man's wars. Many Indians feel our fathers were betrayed. Wars and peace treaties deprived us of our land."

"The early missionaries thought us pagans. They imposed upon us their own stories of God, of heaven and hell, of sin and salvation."

By this time the Canadian non-Indian visitor begins to squirm uncomfortably for the way his forbears treated the native Indian; betraying his friendship with greed for his land, destroying his great herds of buffalo, depleting his forests and streams. It was the attitude of European colonizers of that time which made possible this state of affairs. For them, any culture which was not European was not culture. Any language which was not European was for them "uncultured." It was a failure in respect which we in modern times should regret. Its effects upon the Indian people are very marked today....

(To be continued next month)

DID YOU KNOW THAT

- farewell parties were given by the Pleasant Point and Indian Township Tribes when Fathers Paul Pare and Maurice Lemelin received their notices of reappointment? (See story on Page 14) The party at Pleasant Point was written up in the September 11th Bangor Daily News, with a picture; over 300 attended.
- "Skip" Farkas, who recently completed a year's VISTA service on the Penobscot Reservation has signed up for another year in VISTA and is now "VISTA Leader" for the state? As such, he will help coordinate the activities of the increasing number of VISTA workers who are being requested by and assigned to communities in the state. Three of these are Bruce Thomas, of Pennsylvania, and John Larme, of Wisconsin, who have been assigned to the Indian Township Reservation, and Anthony Thomas, of California, who has been assigned to Pleasant Point.
- the three Reservation Governors were pictured in an article in the September 2nd Salamanca (N.Y.) Republican Press, on the occasion of their visit to the Seneca Indian Reservation? (See story on Page 13)
- 850 Navajos, living on an isolated portion of the reservation near Magdalena, N.M., just obtained electric service to their community?

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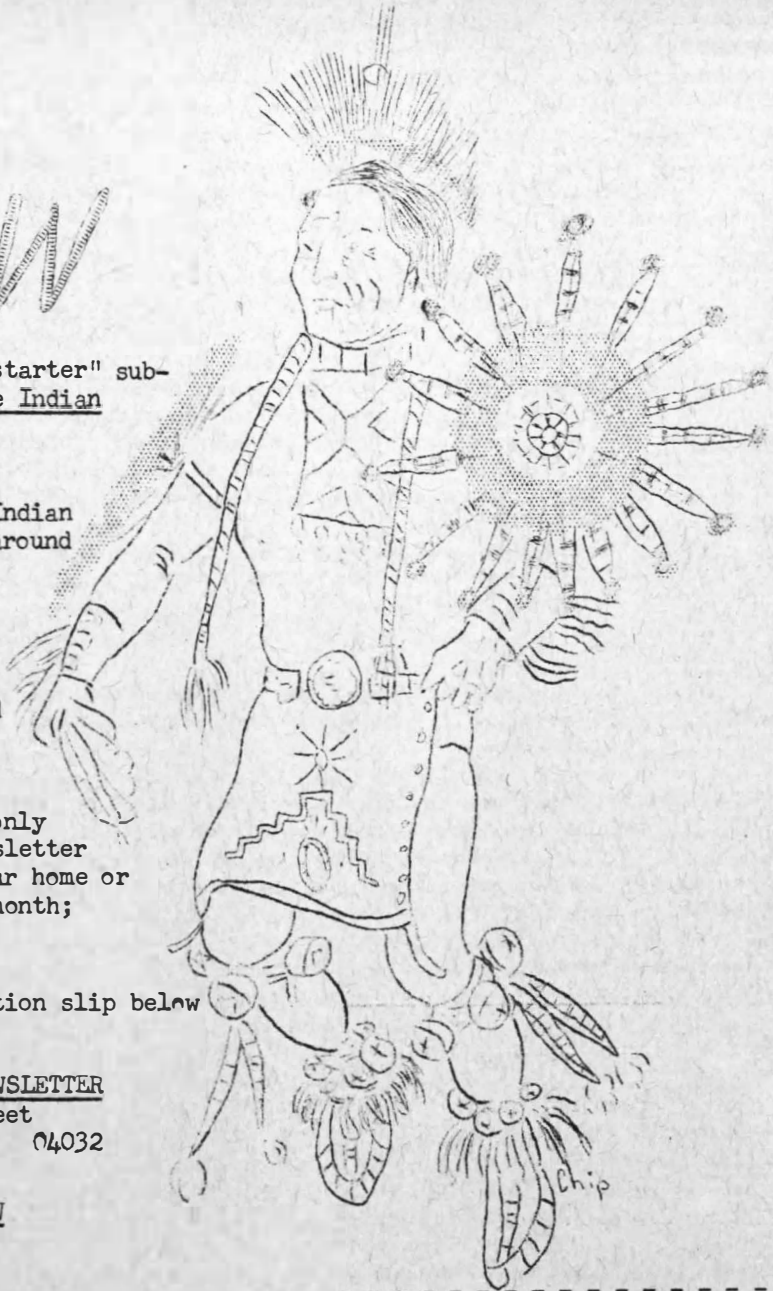
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