

MAINE INDIAN NEWSLETTER

MAR 14 1968
COLBY COLLEGE

VOLUME 2, NUMBER 7

FEBRUARY 1968

INDIAN TREATIES

During the past year and a half the Newsletter has received several letters asking questions about the various treaties made between the Indians living in Maine and the Commonwealth of Massachusetts, and later on (1820) the State of Maine. Since the Newsletter has some of this information within reach now, it seems both beneficial and interesting to pass some of this information along to you. Starting with this issue the Newsletter will reprint the Treaty made by the Commonwealth of Massachusetts with the Penobscot Tribe of Indians, June 29, 1818.

"This writing indented (sic) and made this twenty ninth day of June, one thousand eight hundred and eighteen, between Edward H. Robbins, Daniel Davis and Mark Langdon Hill, Esqs., commissioners appointed by his excellency John Brooks, governor of the commonwealth of Massachusetts, by and with the advice of council in conformity to a Resolve of the legislature of said commonwealth, passed the thirteenth day of February, A. D. one thousand eight hundred and eighteen, to treat with the Penobscot tribe of Indians, upon the subject expressed in said resolve, on the one part; and the said Penobscot tribe of Indians, by the undersigned chiefs, captains and men of said tribe, representing the whole thereof, on the other part, Witnesseth, That the said Penobscot tribe of Indians, in consideration of the payments by them new received of said commissioners, amounting to four hundred dollars, and of the payments hereby secured and engaged to be made to them by said commonwealth, do hereby grant, sell, convey, release and quitclaim, to the commonwealth of Massachusetts, all their, the said tribes, right, title, interest and estate, in and to all the lands they claim, occupy and possess by means whatever on both sides of the Penobscot river, and the branches thereof, above the tract of thirty miles in length on both sides of said river, which said tribe conveyed and released to said commonwealth by their deed of the eighth of August, one thousand seven hundred and ninety six, excepting and reserving from this sale and conveyance for the perpetual use of said tribe of Indians, four townships of land of six miles square each, in the following places, viz:

The first beginning on the east bank of the Penobscot river,

(Continued on page 2)

(INDIAN TREATIES, Cont'd from page 1.)

opposite the five islands, so called, and running up said river according to its course, and crossing the mouth of the Mattawamkeag river, an extent of six miles from the place of beginning, and extending back from said river six miles, and to be laid out in conformity to a general plan or arrangement which shall be made in the survey of the adjoining townships on the river - one other of said townships lies on the opposite or western shore of said river, and is to begin as nearly opposite to the place of beginning of the first described township as can be having regard to the general plan of the townships that may be laid out on the western side of said Penobscot river, and running up said river according to its course, six miles, and extending back from said river six miles. Two other of said townships are to begin at the foot of an island, in West branch of Penobscot river in Nolacemeac lake, and extending on both sides of said like, (sic) bounding on the ninth range of townships, surveyed by Samuel Western, Esq., which two townships shall contain six miles square each, to be laid out so as to correspond in courses with the townships which now are, or hereafter may be surveyed on the public lands of the state. And the said tribes do also release and discharge; said commonwealth from all demands and claims of any kind and description, in consequences of said tribe's indenture and agreement made with said commonwealth, on the eighth day of August, one thousand seven hundred and ninety six, by their commissioners, William Sheppard, Nathan Dane, and Daniel Davis, Esquires; and we the undersigned commissioners on our part in behalf of said commonwealth, in consideration of the above covenants, and release of the said Penobscot tribe, do covenant with said Penobscot tribe of Indians, that they shall have, enjoy and improve all the four excepted townships described as aforesaid, and all the islands in the Penobscot river above Oldtown and including said Oldtown island. And the commissioners will purchase for their use as aforesaid, two acres of land in the town of Brewer, adjoining Penobscot river, convenient for their occupation, and provide them with a discreet man of good moral character and industrious habits, to instruct them in the arts of husbandry, and assist them in fencing and tilling their grounds, and raising such articles of production as their lands are suited for, and as will be most beneficial for them, and will erect a store on the island of Oldtown, or contiguous thereto, in which to deposit their yearly supplies, and will now make some necessary repairs on their church, and pay and deliver to said Indians for their absolute use, within ninety days from this date, at said island of Oldtown, the following articles viz: one six pound cannon, one swivel, fifty knives, six brass kettles, two hundred yards of calico, two drums, four fifes, one box pipes, three hundred yards of ribbon, and that annually, and every year, so long as they shall remain a nation, and reside within the commonwealth of Massachusetts, said commonwealth will deliver for the use of said Penobscot tribe of Indians at Oldtown aforesaid, in the month of October, the following articles viz: five hundred bushels of corn, fifteen barrels of wheat flour, seven barrels of clear pork, one hogshhead of molasses, and one hundred yards of double breadth broadcloth, to be of red color one year, and blue the next year, and so on alternately, fifty good blankets, one hundred pounds of gunpowder, four hundred pounds of shot, six boxes of chocolate, one hundred and fifty pounds of tobacco, and fifty dollars in silver. The delivery of the articles last aforesaid to commence in October next, and to be divided and distributed at four different times

(Continued on page 11.)

E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

EDITOR: EUGENIA (THOMAS) THOMPSON
(Penobscot)

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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"Ask Not What Your Department Can Do For You, But . . ."

At an NAACP meeting held several months ago in Portland, Maine, the topic of discussion was to be the Maine Indians. The purpose of the meeting was to determine whether or not the Portland Chapter of the NAACP could help these Indians in any way. The concern centered about the Passamaquoddy.

Several questions from other members of the panel and from the floor, addressed to Commissioner Hinckley assumed or indicated that Hinckley and the Department were not even aware of many of the Indian's problems, and furthermore that Hinckley was merely a paper shuffler, and perhaps unable to do anything about these problems.

Having previously explored the situation I was aware of the size of the general assistance program, the problems related to police protection on the three reservations, and the increased financial needs in other areas. This was not brought out at the meeting however.

Then more recently it came to light that the Department had run \$18,000 in the Red. The reasons for this, aside from the accounting problems? I've just explained them above.

To keep from operating in the Red finances to several programs will have to be cut back, or cut out. Hinckley has said the Indians will be asked to help decide where these cut backs will be. Already there are grumblings from Augusta - some saying it look's like the Indians are running the Department and not the Commissioner. And I thought this was the purpose for having the Department, so the Indians could have some say in the handling of their own problems.

So, one thing the Department has done is to go into the Red for the Redmen, to the tune of \$18,000.

Where should these cut-backs be made? Any cutbacks are going to disrupt the program. It seems to me the most probable cut-back will be from the General Assistance funds; food, clothing, Dr. bills, and fuel. (But remember it has been colder than usual this winter.) If any of our Indian readers have any suggestions, send them in to the News-Letter and they will be forwarded on to the Department in Augusta.

In Reply to Helen H. Ross

(See December, January and this months Newsletters.)

The replies to Helen H. Ross' remarks in this and last months issues of the Newsletters are adequate to show that Mrs. Ross has not dug into the facts as deeply as she would have her readers do.

I am an Indian, born and raised on the Penobscot Reservation. When I was young, we sometimes had it difficult, but no matter how difficult times were, we knew the Passamaquoddy were worse off. They still are. For one thing, jobs were much more readily available near the Penobscot Reservation than they were in Washington County.

Some people disapprove of Don Gellers, but even they must admit until he came along, no one has been as involved as he has with the problems of the Passamaquoddy Indians. It is time someone got this involved. In 1604 a written account, which can be found in the Maine Historical Society Library, tells of four Passamaquoddy villages located in the same area as they are today, except the one which used to be at Calais. About 1796 a treaty was made with Mass. establishing the present reservations, although they were much larger. In the separating of Maine from Mass. in 1820, no mention was made regarding these Indians or their reservations.. Maine has never made any treaties with the Passamaquoddy, so far as I can tell, and yet some how Maine now owns all of this Passamaquoddy land, while allowing the Passamaquoddy Indians to live there, "during the pleasure of the legislature." I repeat, isn't it about time someone became this involved?

Mrs. Ross suggests that the integrity of Gov. Curtis and the Maine State Police has been questioned because in Mr. Cox' article in the Times-Record of November 2nd, 1967, the Governor's appointing of the State Police to carry out the investigation of the State Police, in effect the accused undertaking the investigation, a totally hollow gesture. Would Mrs. Ross stop and consider: When an accused is brought into our courts, who has done the investigation? The accused? Certainly not!

The accused may defend himself but he never does the investigation for the State.

While some people consider themselves a step and a half above the Indians, I hope they are not too tall to stoop into the teepee of the Indian and to learn the Indian's point of view.

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LETTERS

Dear Editor:

The Issue of Feb. 16, 1968, the Bureau of Human Relations (paper) The Church World, had an article of Passamaquoddy Indians. The paper said that the children were given lolly pops for breakfast. This is untrue, because I have taken a Survey of Pleasant Point Reservation and I have asked the mothers of what they feed their children for Breakfast. They all told me that they feed those children.

- | | |
|------------------------------|---------------|
| 1. Bacon & eggs or saussages | 5. Mix Cereal |
| 2. Juice & milk | 6. Oatmeal |
| 3. Toast | 7. Pancakes |
| 4. Dry cereal | 8. Doughnuts |

These people all so said that who wrote that article in The Church World can't prove we give our children lolly pops for breakfast. These people I spoke to said to me that if they gave lolly pops to their children it would be a miracle if they can be filled up with candy. Because

(Continued on page 5)

(Letters continued from page 4.)

they only cost 29¢ a bag, it would be a cheap breakfast & supper & dinner, if they can live on candy. So I wish who ever writes about children like this please make sure it is true before it is put in the paper. Don't fib about other people's children.

Sincerely,
Elizabeth Stanley
Community Action Aide
Pleasant Point
Perry, Maine 04667

(Editor's note; The article which Mrs. Stanley speaks of will be reprinted on page 21. There are over ten photographs accompanying the article. The Church World shows in one of the photographs three children, two of whom are eating lolly pops. The children go unidentified, as well as all the other photographs of Indians and the Indian home. While a picture is worth a thousand words, the captions under the photographs seem to add a thousand more words to depict the "deplorable" conditions.)

Dear Editor:

Recently I have been getting equipment from those people and these are the list of things which the people from Maine have sent to the Passamaquoddy Indian Reservation. Sewing material from Hathaway, Inc., Waterville, Maine; material from Guilford, Maine; knitting equipment from Ample Mills, Brewer, Maine; two boxes of material from Mrs. Ethel Campbell, Augusta, Maine; one big box of patterns from Miss J. Marston, So, Portland, Maine; Knitting instructions and sewing instructions from Sarah Wilson, Machias, Maine; and also ten dollar check from Mrs. Foster Branch, Winthrop, Maine; and last of all, the Portland Zonta Club have delivered and donated sewing machines, Feb. 22, 1968. So we have three new sewing machines. Sewing classes will be held at the Tribal Hall this month. Sincere thanks to these people for their generosity.

Also we have knitting classes every Thursday, 7 p.m. at the C.A.P. office. All the girls are making hand knitted sweaters and slippers.

Thank you,
Elizabeth Stanley
Community Action Aide
Pleasant Point
Perry, Maine 04667

Dear Mrs. Thompson:

Enclosed is an announcement concerning a superb new travel fellowship opportunity being sponsored by the English-Speaking Union, New York Branch.

Two fellowships are being offered to residents of New England and New York. Applications must be received by April 15, 1968.

I felt that the quickest way to pass the word among Indian people in your area is to send this announcement to you so that you might publish the details in your newsletter.

May I also take this opportunity to congratulate you on the newsletter, which is a valuable source of information to everyone concerned with Indian problems.

Sincerely yours,
(Mrs.) Virginia S. Hart
Special Assistant
(Communications)
to the Commissioner
U.S. Bureau of Indian Affairs

(Continued of page 6)

(Letters continued from page 5)

A N N O U C E M E N T

Applications are invited for

TWO WINSTON CHURCHILL TRAVELING FELLOWSHIPS

providing an opportunity to carry out an imaginative project to be proposed by the successful candidates in the special fields of interest, in British Commonwealth countries. The grants will provide for three to six months of professional consultation, field trips, and on-the-job assignments in Commonwealth countries, and will pay all expenses of travel to, from, and in the host countries, plus a reasonable allowance for living expenses and incidentals. Stipends will average \$4000.

CANDIDATES must be United States citizens, residents of or working in New York or one of the New England States, and active in one of the following fields:

Government and Public Service: local, state, or national politics; civil service.

Communications: mass media; schools of journalism; schools of communications.

Health and Social Services: community welfare; physical rehabilitation; social security; poverty programs.

Planning: urban and rural planning; urban redevelopment; demography; conservation; reclamation; transportation.

FOR APPLICATION FORMS WRITE

Churchill Traveling Fellowships, New York Branch,
English-Speaking Union of the United States,
16 East 69th Street, New York, N.Y. 10021

APPLICATIONS MUST BE RETURNED TO THE ENGLISH SPEAKING UNION BY APRIL 15, 1968

Dear Eugenia Thompson,

The subject of this enclosed article is of great importance to the Passamaquoddy Indians at Pleasant Point. We would greatly appreciate your putting this article in The Maine Indian Newsletter.

Sincerely,
Joseph Mitchell
Governor
Passamaquoddy Indians
Pleasant Point,
Perry, Maine 14667

(Editor's note: the enclosed article is printed as follows. The subject is...well, read on. A very good case for the preservation of the Indian basket-making art, as well earning a living.)

About half the people living on the Pleasant Point reservation are largely supported by the skillful labor of Passamaquoddy men making scale baskets. Fish factories and fishermen need thousands of these rugged Indian baskets every year to hold fish scales, and lobsters, herring, and shrimp. But these large baskets are made of hard, tough ash. And ash trees are becoming scarce for the Passamaquoddy Indians.

Passamaquoddy sons early learn from their fathers the art of weaving the strips of ash into lasting baskets, held together not by nails or glue, but by art and ingenuity. The ash strips are peeled from an ash trunk that has been pounded for 2 or 3 hours by hand with a heavy club. The ash trunks are cut from some lands privately owned in Arcostook County. Only a few private land owners have given the Passamaquoddy Indians permission to cut ash.

(Continued on page 21)

PINE TREE LEGAL ASSISTANCE WORKS ON TEST CASES

Trying test cases is rapidly becoming one of the most popular forms of recreation in legal services programs, and Pine Tree Legal Assistance is no exception. Spokesmen for Pine Tree, Maine's statewide program to provide lawyers for the poor, announced recently the commencement of a concerted drive to challenge present law on a number of points.

In announcing the increased effort, Charles Tenney, Pine Tree's Chief Attorney, pointed out that a "test case" may be designed to challenge not only the law as it is written, but the way in which officials charged with carrying the law into effect behave as well. "Problems arise not only with bad laws," he said. "We see almost an equal number of injustices resulting from maladministration of the law." If the law is constitutional and is being followed, Tenney indicated that a test case would be an exercise in sheer futility. The sole recourse at that point is to attempt to change the law. Millard Emanuelson, President of the Corporation, pointed out that "our lawyers consider the goodness or badness of a law in light of its impact on their clients. Legislators may differ in their judgments. Nevertheless, the poor ought to be heard on what they think the law ought to be." ☞

With the next regular session of the legislature over a year away, Pine Tree has not yet come up with a definite package of proposals for change. Tenney indicated, however, that proposals very likely would be made in several areas: welfare, juvenile courts, housing, and domestic relations. Meanwhile, Pine Tree's efforts will be concentrated on test cases to the extent that regular caseloads permit.

Pine Tree has already successfully challenged a state Department of Health and Welfare practice of taking a child from its natural parent for "temporary" custody without notice to the parent and without the parent's having an opportunity to be heard. Attorneys for Pine Tree petitioned the court for a writ of habeas corpus, alleging an unconstitutional denial of due process in failing to provide the mother of a child with notice and a hearing. The Department agreed to return the child when the court in an informal conference indicated that he would grant the writ (order the child returned to its natural parent) if they didn't. Health and Welfare officials have since agreed to abandon their practice.

Pine Tree action on behalf of an inmate of the Women's Reformatory in Skowhegan was also effective in instigating an abandonment of the practice, previously followed in some district courts, of mass arraignments of defendants. The arraignment is that point in a criminal proceeding at which the accused is advised of his rights. He may waive such rights, but he must understand what he is waiving. In the mass arraignment, it is difficult (if not impossible) for the court to determine whether the individual has made an effective waiver.

Currently in preparation are cases which draw in question the validity of a number of state statutes, and policies and practices under them. Recently in Portland, a woman who had received public assistance from the city was denied by the city desk a certificate necessary for marriage. The denial was based on a state statute prohibiting the issuance of such a certificate "...to a state, city, or town pauper, where the overseers of such town where the pauper resides deposit a list of their state, city or town paupers with the clerk...." Pine Tree learned that neither the city clerk nor any other city official had such a list. "Even if they did," Tenney said, "the statute is pretty unconstitutional. It conditions the right to marry on one's affluence; and that's a denial of equal protection." He added that it was very likely a denial of one's civil rights as well and that federal court action was being considered to enjoin the practice.

Pine Tree lawyers are also readying challenges to several Health and Wel-

(Continued on Page 8)

PINE TREE LEGAL....
 (Continued from Page 7)

fare policies. Among them are the ceilings placed on payments under A.F.D.C. (Aid to Families with Dependent Children) and the maximum grant available under the categorical aid program. In the first instance, children in large families suffer because the funds available extend to cover a maximum of seven children; in the second situation, the entire family suffers because the grant made may be far below what is actually needed for the family to live on.

On tap for the intermediate future are cases in which Pine Tree will raise such issues as the validity of the confinement of all juvenile delinquents in state institutions; the legality of school policies and practices in suspending, expelling and denying re-admission to students without providing fair hearings to the student; and the unconscionability of certain installment contracts for cheap and sometimes worthless merchandise at outrageously inflated prices.

(From a Pine Tree Legal Assistance, Inc. News Release by Charles W. Tenney, Jr.)

HAIL TO THE CHIEF

Chief Burning Foot, seven-eighths Scots-Irish and one-eighth Indian, wearing a "Mary Poppins Loves Reagan" button, announced he would be a candidate for the presidency of the United States. Chief platform points: Return of stolen Indian lands and a ban on TV films about General Custer.

(Seen in the Montreal Star-contributed by Nicholas Smith)

NICHOLAS & BROOKS TO ATTEND TRAINING PROGRAM

Dear Editor,

Thought you might like to put this in a future issue of the newsletter. John H. Nicholas and I are going to Wisconsin for a six week course in a comprehensive training program that is being offered by the Center for Community Leadership Development, University Extension, University of Wisconsin, at Madison, Wisconsin. The primary objectives of the six week course are to train people from rural areas who can then return to these areas to help provide effective leadership in the development of community action programs. To be effective, these individuals must know how to use the techniques of community organization, how to prepare a proposal that meets documented needs, how to secure further technical assistance when needed, and how to cooperate and coordinate with other organized efforts to eliminate poverty. Follow-up services to graduates will include assistance in securing employment with, or advancement in, a community action or related program.

The first two weeks of the training program will combine classroom study, group discussions, and workshops. This will include: review of current social conditions and problems; introduction to the causes of poverty, means of identifying the needs of a community, interpretation and presentation of statistical data; identification and study of federal, state and private programs (designed to promote social change); practical exercises to develop administrative skills; mobilization and coordination of resources; program development and evaluation; program proposal writing; accounting, fiscal and reporting procedures; social action techniques of working with various socio-economic groups within a community; human relations, public relations, communication and leadership.

The third and fourth weeks will be spent in actual field situations. The trainees will be divided into teams and assigned to on-the-job training sites where, under supervision, they will observe actual programs in operation. During the final two weeks, back at the Madison campus, the trainees will evaluate their field experiences, and refine their own skills and techniques in program

(Continued on Page 9)

NICHOLAS & BROOKS-LETTER
(Continued from Page 8)

development operations. Sessions will be held on the implications of new legislation and on policy changes within OEO and related programs. Training workshops will afford them an opportunity to draw upon field experiences and their home situations in designing model community development programs. Upon graduation, the trainee will be equipped with many basic skills needed for effective employment in a community development agency leading to positions of responsibility and leadership.

Sincerely,

Morris Brooks

P.S.-We'll be leaving February 14 in order to receive some money from Elaine Zimmerman at the Rockefeller Centre in Rockville, N. Y. on February 15, for a museum library.

STUDY TO DETERMINE VIEWS OF INDIANS
ON EDUCATIONAL EXPERIENCES

Indian high school graduates in six states will be interviewed to determine their views about their educational experiences.

The Northwest Regional Educational Laboratory with administrative offices in Portland, Oregon, is conducting a study to find out what has happened to the 1962 high school graduates, according to Al Selinger, study director. Cooperating with the Laboratory are the State Departments of Education, Bureau of Indian Affairs, tribal groups, and local school districts.

All Indian students who graduated from high school in 1962 in Idaho, Montana, Oregon, Washington, and North and South Dakota are now being located. The Indians have attended federal boarding schools, private and parochial high schools, and public schools.

Trained personnel will then interview approximately 600 of the graduates.

The Study focuses on the Indian graduate's views of his educational experiences, both high school and post high school.

The project is part of the Laboratory's goal to develop and disseminate instructional and counseling systems to help overcome the educational inequalities which impair opportunities for Indian students and to enlarge cooperative relationships with other community agencies.

Findings of the study, particularly implications for tribal groups and schools attempting to improve Indian Education, will be prepared for distribution next fall.

The Northwest Regional Educational Laboratory is a nonprofit organization working with schools and other agencies in the Northwest region to improve education by applying the findings of new research and technology.

(From the Sioux Journal, Eagle Butte, South Dakota, Jan-Feb 1968)

KNOW YOUR HERITAGE
By Red Cloak

A BRIEF DESCRIPTION OF SOME CHIPPEWA BURIAL PRACTICES

The traditional Chippewa Burial Ceremonies as practiced on Red Lake consist of a highly structured set of symbolic practices which are carried out during the four days following an Indian's death. This short account can do no more than touch the surface in portraying these practices and explaining their

(Continued on Page 10)

KNOW YOUR HERITAGE
(Continued from Page 9)

meanings.

The death of a Chippewa is traditionally announced by the firing of a gun. If the newly deceased person was an adult, seven shots are fired. Following the preparation of a burial site, the deceased is removed from his home by relatives. He is slowly turned in a circle four times, then carried to the burial site.

The grave itself is dug four feet into the ground. An upside down totem must be placed at the foot of the grave before any other materials are set in place. The body is placed in a wooden casket which is lowered into the grave. Boards are then laid across the top of the grave and a mound of earth is set over the boards. The soul of the deceased will hear the call of the bird as he nears the end of his four day journey to the land of the Indians.

Later, after the soul has reached its destination and the ceremonial activities have ceased, a small hut will be built above the grave. A small triangular hole will be cut in the west side of the hut in order that the spirit can pass out of the grave.

The Indian is buried on his back with his head facing east and his knees drawn up. Along side him in the grave are placed small symbols of a bow, an arrow, a blanket, a kettle, an axe, foods, and moccasins. These are the materials which he will need on his journey.

His face is painted red to symbolize that he is an Indian, for Non-Indians will travel to a different afterworld upon their death. The person who is half-white and half-Indian has no afterworld in which he is accepted. He is relegated to a kind of limbo with no permanent resting place of happiness. It is here that an Indian will be reunited with all his relatives and friends who have preceded him to the afterworld. It is here he will receive an abundance of everything that he has coveted in his former world. There will be singing, dancing, and laughter.

The journey of the Indian's soul into this land of happiness has four phases, one for each of the stratum in the earth through which he must pass.

During every stage of his journey, friends and relatives stand vigil over his grave, singing, songs which describe his journey and aid him in his tasks. A head send off man, called Nee Gan Ne Meh Ja E Nay Ne Neh Nee, who has learned all the phases of the soul's journey, leads the singing. There may be as many as four designated send off men at a ceremony.

The soul leaves the grave each night at dusk for four consecutive evenings and travels through one stratum performing numerous symbolic tasks. Each dawn the soul returns to the body to rest until the next evening's journey. On the fourth evening, the Indian soul makes its permanent departure to the land of happiness so the vigil over the grave ceases.

The Indian's passage between two worlds following his death is perceived by the Chippewa as a complex, structured set of events, all of which have a symbolic, religious meaning. Only a very few of these events could be described in this article. The deepest meaning of the ceremony is of the symbolic journey of the Indian's soul into that happiness.

(From the Red Lake Reservation News, Red Lake, Minn., 2/9/68)

CHANGE OF ADDRESS

**** Please notify us as soon as possible if you have any change of address. ****

Thank you for your many letters. We enjoy reading them. We may be a little slow in answering your specific questions, but you'll be hearing from us soon.

(11)
INDIAN TREATIES
(Continued from Page 2)

in each year among said tribe, in such manner as that their wants shall be most essentially supplied, and their business most effectually supported. And it is further agreed by and on the part of said tribe, that the said Commonwealth shall have a right at all times hereafter to make and keep open all necessary roads, through any lands hereby reserved for the future use of said tribe. And that the citizens of said Commonwealth shall have a right to pass and repass any of the rivers, streams, and ponds which run through any of the lands hereby reserved, for the purpose of transporting their timber and other articles through the same.

In witness whereof, the parties aforesaid have hereunto set our hands and seal."

(The above copy of the treaty of 1818 is then signed by the respective parties. It was then witnessed and recorded.)

The Penobscot Reservation is nowhere near the size today that it was in 1818. In the next few Newsletters the various treaties and resolves will be printed showing how our Penobscot Reservation has come to be so diminished. Also the Newsletter will print some of the treaties made before 1818. As the same information is found relating to the Passamaquoddy Tribe, this will be included also. - Ed.)

SIoux LAWMAKER DETAILS INDIAN FUTURE - PROBLEMS, ATTITUDES

(The following article appeared in the January 1967 issue of "The Optimist Magazine." Its author, Rep. Ben Reifel, is a member of the Rosebud Sioux Tribe and a former U.S. Bureau of Indian Affairs employee. He has been a member of Congress from South Dakota since 1961.)

American Indians on U.S. reservations and in many cities like Minneapolis and Chicago are amongst the lowest income groups of our society. This results from a shortage of jobs and/or skills on the reservations and in the cities, usually because of lack of social and technical preparation.

The Federal Government, through the Bureau of Indian Affairs, and the churches, via their missionary programs, worked hard for 100 years to educate, but it was not until 1928 that high school training for Indians got under way in any great measure. Only in the last twenty years have Indian children had all 12 grades available to them.

War on Poverty programs are adding to Bureau of Indian Affairs' efforts. Pre-school projects were initiated 30 years ago, but never were adequately funded. Now with Office of Economic Opportunity efforts on a nationwide scale, Indians are getting some help in this area of education.

Increased attention to disadvantaged minorities growing out of recent civil rights legislation will tend to focus national interest on social and economic deficiencies among Indians....

People everywhere are slow to change. The Indians were here probably 20,000 years before Columbus or Leif Ericson. The life-ways of the many Indian peoples' cultures are not easily uprooted and they should not be. Yet, some hold back social change necessary to a meaningful modern American existence.

Here are some basics in this regard:

1. We Americans pride ourselves on our capacity to conquer nature (space) - the Indian's main reliance was on his ability to live in harmony with nature. We Americans predicate our actions on tomorrow. Indians historically lived for today. For example, Americans look at their watches not to see the time it is, but to see what time it isn't yet!

2. Americans through their acquisitiveness strive to accumulate prop-

(Continued on Page 12)

(Continued from Page 11)

erty which in general is prestigious. Indians have shared their goods mainly as a historical kind of social security and in part to achieve stature among their own peers. By the very nature of our society this "sharing," while a fine gesture in expressing brotherhood to man, too often is carried to a fault in its application in our modern times.

3. We Americans are obsessed with schedules. We make excuses to our associates when we don't show up on time for appointments. Indians place no great store on this phenomenon we refer to as "time." They even lack a word for it in their language.
4. An important part of our American economic development is based on personal savings and their profitable reinvestment. In the nature of things Indians found it to their disadvantage to save.
5. Americans through a long process of many generations have developed a high regard for work as a part of their family upbringing. In the Indians' hunting and food-gathering economy, the men were warriors and hunters. The tedious tasks to maintain the family and the local community were left to the old men and women. This was essential to existence in a territory where tribes were continually warring against each other.

The foregoing significant differences have been overcome effectively with education and job opportunities. Unfortunately, as indicated earlier, work for a money economy is not readily available on the reservations. Individuals who have responded to education and have an effective desire for a decent level of living have found it necessary to leave the reservations...

Indians can change without losing the substance of their culture. There are sufficient examples everywhere by which we and the Indians can take heart...

(From Indian Record, Washington, D.C., February 1968)

TRIBAL HOUSING AIDE NAMED

EASTPORT - Francis Sapiel has been selected housing coordinator for the Passamaquoddy Tribal Councils' Community Action Program. Sapiel was born and educated in Old Town and is a World War II veteran. He is married to the former Mary Nicholas of Pleasant Point and has eight children.

Upon being selected, Sapiel issued the following statement:

"I have undertaken the part of Housing Coordinator of both Passamaquoddy Reservations in Washington County because the reservation is my home and the home of my people...."

"More people want to own their own homes. The people want homes to be available, and they want to decide, through their Tribal Housing Authorities, where the homes will be placed. Now there is no decent housing available, even for persons with higher income. Housing is poor and is getting deplorable."

"The Passamaquoddy people need a housing program that will offer warm and good housing to persons of all income levels. I am determined to help the people on the Passamaquoddy Reservations create and carry through whatever type of housing program they want."

(From the Bangor Daily News, 2/23/68. The BDN for the 19th carried a picture of John Nicholas and Morris Brooks, of Pleasant Point and Indian Township Reservations respectively, on their departure for a 6-weeks training program for CAP officials in Wisconsin. See letter on Page 8, this issue. - Ed.)

CO-OP CRAFT TEACHING REVIVES OLD SKILLS

A new experiment in a cooperative craft teaching program on a community basis is now underway in the Mulberry Community, near Stilwell, Oklahoma.

The effort is jointly sponsored by the Cherokee Tribe, the people of the Mulberry Community, the local school district and the U. S. Bureau of Indian Affairs. Its aim is to teach local adults the skills necessary for them to produce high quality craft items.

Among the skills taught are split white oak basketry, pottery and ceramics, textiles, and sewing. Among the teachers is George Gibson of Springfield, Ark., who has been making and selling baskets for the past 60 of his 77 years.

When the students complete their course of instruction they will be eligible to join a craft association in their home community. First quality items produced by craftsmen find a ready market through the Oklahoma Cherokee Arts and Crafts Center.

(From Indian Record, Washington, D.C., January 1968)

STUDY DEMOUCEES INDIAN AID BILL

(Special to The Times from The Washington Post)

WASHINGTON - A study based on the secret findings of a White House task force calls for major changes in the way the government helps American Indians.

The study, written by Herbert E. Striner of the W.E. Upjohn Institute for Employment Research, says the government must stop treating Indians as "simple-minded children." It also attacks the Administration's Indian economic aid bill, pending in Congress, as showing "a tragic misconception" of their real needs.

Author Striner says he wrote the study on his own for Congress' Joint Economic Committee. But others say Striner was a task force member, and has included a number of the 1966 panel's never-released conclusions as well as his own.

The study blasts the economic-aid measure, sent to Capitol Hill last May, for "completely" ignoring Indian needs for education, training, housing, welfare and health help "at a level of funding never properly understood."

(From the St. Petersburg (Fla.) Times, 2/14/68 - submitted by a reader.)

SEN. KENNEDY SAYS INDIAN "FORGOTTEN"

FORT HALL, Idaho - (AP) - Sen. Robert F. Kennedy, D-N.Y., told Indians, "You don't have to accept these conditions." Mr. Kennedy, chairman of a Senate subcommittee on Indian Education, toured the snow-swept Ft. Hall Indian Reservation yesterday, visiting schools, health facilities and Indian homes.

He said the Indian is the "forgotten American" and is behind the Negro, Puerto Rican and Mexican-American in the aid he is receiving in rising above poverty. The New York Democrat cited the school drop-out rate, the unsatisfactory condition of Indian education, the \$1,500 average annual income of working Indians, an unemployment rate 10 times that of whites, their 10-years-shorter life span, and a child death rate twice that of the white population.

(From the Providence (R.I.) Evening Bulletin, 1/3/68 - submitted by a reader.)

PLEASANT POINT VISTA PICTURED

The Bangor Daily News of February 26th carried a picture of Pleasant Point VISTA Worker, Anthony Rex Thomas, teaching an arithmetic class to Passamaquoddy students. Thomas teaches 6 reading classes and 1 arithmetic class and hopes to establish an on-the-job training program before leaving the Reservation at the end of his one year tour-of-duty in August. Classes are held in a temporary classroom loaned by the governor and tribal council to the Dept. of Education.

WANTED: DEPUTY COMMISSIONER OF INDIAN AFFAIRS

The Maine State Department of Indian Affairs is now actively recruiting for a Deputy Commissioner, a position approved by the September special session of the 103rd Legislature. Announcements of the new opening are being circulated by the Department of Personnel and the Indian Affairs Department, both within and outside of Maine, as state residency requirements have been waived for this position.

The Deputy will be responsible for "planning, developing and administering a variety of state and federal construction programs" on the 3 Reservations in Maine. He will be responsible "in conjunction with tribal officials for determining priorities of capital improvement projects needed on the Reservations; for exploring various methods by which such projects may be financed and constructed; and for providing administrative and technical assistance to the Tribes and other resources for capital improvement projects."

Current activities on all 3 Reservations involve federally-assisted sewage, water and housing programs, under the direction of the 3 Reservation Housing Authorities. From August '66 through December '67, Mr. Anthony Kaliss, as a staff member of the American Friends Service Committee assigned to the Dept. of Indian Affairs, has been performing the above functions with the 3 Reservations and (since their formation) the Tribal Housing Authorities. Mr. Kaliss is now temporarily occupying the Deputy's position until such time as a permanent Deputy is hired; he is not applying for the position himself.

The work of the Deputy Commissioner will require "considerable ability to interpret technical program requirements to Tribal and non-Indian individuals and officials, and to interpret the needs and concerns of the Reservation residents to appropriate state and federal agency representatives." The Deputy will exercise "a high degree of independent judgment in analyzing and solving technical and administrative problems."

Basic qualifications for this important new position include "considerable responsible experience in dealing and working with minority and/or underdeveloped groups, including experience in an administrative or supervisory capacity; and graduation from a four-year college or university with specialization in social sciences, liberal arts or related areas."

"Ability to express ideas clearly and concisely, orally and in writing, is important. Sufficient physical stamina to travel extensively and to attend many evening meetings, and the ability to drive a car and the availability of a car are essential."

The Deputy's position is a classified state civil service one, with a starting salary of \$169.00 per week. Regular salary increases would eventually bring this to \$206.00 per week, over a period of years at current pay scales. As in all classified state positions, this one also involves such "fringe" benefits as promotional opportunities, liberal vacation and sick leave, retirement programs, hospital coverage and life-insurance plans, and a longevity plan. Maine is an Equal Opportunity Employer.

On February 28th, the Dept. of Indian Affairs sent notices of this position to more than 60 Indian newspapers throughout the country. The Personnel Department has routinely mailed more than 500 announcements of the position in the New England area. In addition, some 50 individuals or agencies that have close contact with Indian tribes throughout the United States will be contacted as sources of reference.

Any Newsletter reader interested in learning more about this job opportunity, or in obtaining the state application forms for the position, or who knows some one who might be interested in the position, is urged to contact: DEPT. OF INDIAN AFFAIRS, STATE HOUSE, AUGUSTA, MAINE 04330 without delay. Applications will be accepted until May 26, 1968; examining and rating by the Personnel Dept., and selection by the Dept. of Indian Affairs, will occur after that date.

TRAINING PROGRAM AIRED FOR PASSAMAQUODDY RESERVATIONS

FERRY - Randall Nichols of the U. S. Department of Labor, Bureau of Apprenticeship and Training, Augusta, was a visitor at Pleasant Point Tuesday. Nichols met with directors of the Passamaquoddy Tribal Councils' C.A.P. Board and others of the C.A.P. staff to discuss having an on-the-job training project for the Passamaquoddy Indians. The possibility of adult education classes was also discussed.

In order to qualify for federal money for an on-the-job training project, the Indian C.A.P. committee must submit a proposal to Washington, outlining the types of work in the area in which worker shortages exist, and give firm assurance from prospective employers that they are willing to take on one or more persons to train for the maximum period. This would be subsidized by federal funds at the rate of \$25 per week, per person in training.

Under this system, a councilor would be hired to smooth out the rough spots between employer and trainee, so that problems and misunderstandings could be solved without unnecessary time loss. Council sessions would be held two or more nights a week and the employer would also be visited at least once a week by the councilor.

The Department of Education, represented by the local superintendent of schools, would help in choosing and approving a qualified councilor. Work shortages in different occupations were discussed at the meeting and the following were mentioned: oil burner and furnace repairman; lawn mower and outboard motor repairman; navigators; carpenters; plumbers; electricians; heavy equipment operators and repairman.

Attending Tuesday's meeting were: Linwood Sapiel, housing director; Rita Altavator, C.A.P. Board secretary; Tony Thomas, VISTA volunteer; Mary Yarmal, Mainstream aide; Andrew Dana, housing aide; Edward Hinckley, state commissioner of Indian Affairs; Governor Joseph Mitchell; Daniel Francis, C.A.P. economic aide; Jeanette Moore, member of Governor's Council; Bessie Stanley, community aide; Virginia Pottle, Sandra Pottle, Kenneth Newell and Earbara Kendall.

(From the Bangor Daily News, 2/29/68, See story on Page 15, January issue.)

DESERVES SUPPORT....

For the past several months the Skowhegan Tourist Hospitality Association has been quietly engaged in raising funds to pay for the carving and erection of an Indian monument that will, in its uniqueness, bring much publicity and fame to Skowhegan's Indian name. The carving, already underway by the noted sculpture, Bernard Langlais of Cushing, Maine, will take a number of months to complete.

The estimated cost was approximately \$10,000. Already, the local association has through its own efforts raised several thousand dollars towards this amount. Even though this is a project this group has undertaken to advance the image of Skowhegan, it deserves the support of all....

(From the Somerset Reporter (Skowhegan), 2/15/68. See story on Page 8, May '67 Newsletter and follow-up story next month. - Ed.)

PASSAMAQUODDY GIRL GAINS COLLEGE ACCEPTANCE

Miss Veronica Moore, grand-daughter of Mrs. Mary Moore, Pleasant Point, has been accepted by Colby Junior College in New London, N.H., for admission in September, 1968.

A senior at Shead Memorial Highschool in Eastport, and a student at Bowdoin College's Upward Bound program during the past two years, Veronica will be entering Colby Junior's 2-year secretarial program. (George Wiseman, of Indian Township, a former Upward Bound student, is now a freshman at St. Francis College, Biddeford.)

DIRECTORS OF COUNTY E.D.C. MEET AT MACHIAS

by Richard Varney, Secretary

The directors of Washington County Economic Development Corporation met at the Federal Building, Machias, on Wednesday evening, January 31, with President Nathan Cohen presiding....Guests were as follows: William Fitzhenry, Economic Development Administration, Portland office; Waldo Tibbetts, Assistant Director, PRIDE; Tony Kaliss, Department of Indian Affairs; Archie LaCoote, Indian Reservation C.A.P. Director, Princeton; Tony Thomas, Francis Sapiel, John Nicholas and Eugene Francis, all of Pleasant Point.

The first order of business was to listen to a proposal from the Indian Reservation Housing Authorities, which are asking for a government grant of \$650,000 to finance the following facilities:

Pleasant Point Reservation: Construction of a new complete sewerage system including treatment facilities....expansion of the existing water mains at the Reservation to provide a complete potable water supply and connections to each home...

Indian Township Reservation (Peter Dana Point community): Construction of a new water distribution, treatment and pressure system, which will provide a source of fresh and pure water to the Reservation homes....extensions of existing sewage collection lines...

Application is being made to the E.D.A. for the Federal share (70%). The State of Maine is to contribute the balance (30%). The Indian Reservation Housing Authorities are the applicants, and their representatives asked for a "letter of endorsement" from the County Development Corporation.

The Directors voted to support the projects and directed the Secretary to prepare a letter indicating their endorsement...

Mr. Fitzhenry of E.D.A. questioned the makeup of our Board as to its meeting the requirements of an Overall Economic Development Plan committee. For one thing, he stated that it did not have any representation from minority groups. Quite a long and heated discussion resulted....

(From the Machias News Observer, 2/14/68)

CLUB COLLECTS FOR INDIANS

WISCASSET - Games and sewing materials will be collected for Maine Indians by members of Alpha Iota Chapter of Beta Sigma Phi as part of their service work this year.

A letter has been received from Elizabeth Stanley, an aide with the Indian Community Action Program, who said that the Indians would appreciate games of all types and any kind of sewing articles.

If the residents of the community would like to donate such articles, they may contact Mrs. Jack Winters, Mrs. Edville Howland or Mrs. Anthony Jordan for pick-up.

(From the Brunswick Times-Record, 2/14/68)

SMOKE SIGNALS

Working at the desk next to mine on the 16th floor of a building in Bartlesville, Okla., was a Cherokee Indian. From our vantage point on a clear day we could see for miles. One morning we saw smoke rising from a fire on the horizon. My friend went to the window, shaded his eyes with his hand and studied the smoke for a long moment. Turning to me with a twinkle in his eye, he said, "I don't believe a word of it."

(From the Reader's Digest, February 1968)

FROM HERE AND THERE

Sister Mary Lawrence, 85, a Sister of Mercy who at one time served in Lewiston, died Saturday at the order's Mother House at Portland after a long illness...Sister Mary Lawrence had served at all three of Maine's Indian reservations...

(From the Lewiston-Auburn Journal, 1/29/68)

The Pejepscot Historical Society meeting at Bowdoin College on January 29th heard a talk by Dr. Robert Cummins of Bowdoinham on the Maliseet Indian Tribe of Merrymeeting Bay.

The Bangor Daily News of February 17-18th carried a picture of the first all-Indian Passamaquoddy Boy Scout troop, chartered at special exercises in Princeton on February 13th. Pictured were Scouts Timmy Stevens, Benjamin Stevens, Charles Stevens, Augustine Stevens, Howard Stevens, Christopher Polches, John Dana; Scoutmaster Gilbert Wells, Indian Township Governor John Stevens, and area Scout executive Earl Reed.

Among the town records of Phillipstown are volumes of copies of deeds reporting sales of land from Indian Sagamores to early residents of the community, which became the town of Sanford some 100 years after being established as Phillipstown.

Colby College Senior David Berube, who served as a VISTA Volunteer on the Indian Township Reservation for a year, spoke to student assemblies at Coney High School, Augusta, and Kents Hill School, Kents Hill, recently, about his work on the Reservations last year and the national VISTA program.

Montana State University, founded on old Indian hunting grounds, did honor an Indian leader, Parney Old Coyote at its 75th anniversary celebration during February. Old Coyote, 45, will receive an honorary doctorate for many achievements. They include his present work as assistant to Secretary of Interior Stewart Udall in charge of Job Corps camps.

Passamaquoddy Legislative Representative George Francis, of Pleasant Point, testified in Augusta on February 21st before a 5-man subcommittee of the Legislative Research Committee, discussing state liquor laws and Liquor Commission rules. Representative Francis reported that bootlegging is rife on the tribal reservations in Washington County. "We don't have a water supply but we have liquor, at bootleg prices," he said. (BDN, 2/22/68)

Sequoia trees are named after the Cherokee chief, Sequo-Yah, who completed the first alphabet ever devised for an Indian tongue.

Senator E. L. Bartlett, D-Alaska, warned of a grave and potentially dangerous situation in the nation's arctic regions where U. S. citizens of Eskimo and Indian stock rely primarily on caribou for their principal food source. Arctic lichen, or tundra moss, has been found to be heavily contaminated with two radioactive elements, as result of fallout prior to the world ban on nuclear testing. Caribou eat the lichen as a main food source. In each step of the food chain, the amounts of the radioactive elements become increasingly concentrated. The elements affect the mutation of gene structure which can lead to deformities in unborn children, and also can cause leukemia and bone cancer. Bartlett was testifying at a hearing chaired by Senator Edmund S. Muskie, D-Maine, on nuclear air and water pollution.

RESERVATION PLANNING DISCUSSED

AUGUSTA - The first comprehensive economic development plan in 300 years of contact between the Passamaquoddy Tribe of Maine and non-Indian immigrants was the subject of discussion at an inter-agency meeting held in Augusta on March 5th. Representatives of the Passamaquoddy Tribal Councils' Community Action Program, the State Departments of Indian Affairs, Economic Opportunity and Economic Development, and the U.S. Department of Housing and Urban Development met in a day-long session to discuss the procedures to be followed in obtaining a federal grant for 75% of the cost of a comprehensive plan for the two Passamaquoddy Reservations in Washington County. It is anticipated that the 25% non-Federal requirement could be met by the provision of cash and services by various state departments.

Passamaquoddy C.A.P. Director Archie LaCoote and his Housing Coordinator, Francis Sapiel, will be discussing these possibilities with the Tribes' Community Action board of directors in meetings this week, assisted by representatives of a New York - based consulting firm, Community Change, Inc., which is contracted to the C.A.P.

The federal representatives emphasized their interest in making any plan complete enough to eliminate the necessity for such a document in future applications to federal agencies for specific programs. The Passamaquoddy Tribes (as well as the Penobscot Tribe) have already begun negotiations with the Dept. of Housing and Urban Development, and the federal Economic Development Administration, for the development of adequate sewage, water and housing programs on the 3 Reservations. If approved, these will represent the first such programs on any state Reservation in the country, though they are increasingly common on Reservations which are under the jurisdiction of the federal government.

A typical comprehensive plan would include an inventory of the human, physical and natural resources of the area in question; a study of these resources and any problems affecting their development; and specific suggestions for future improvement programs to develop these resources. The Tribe would be asked to approve the proposal before it is submitted to the DHUD, and would select and oversee the consultant to carry out the study.

Indian Commissioner Edward Hinckley told the New England Regional Commission in November, 1967, at a public hearing: "The Tribes of Maine have little or no useable income at present. The development of Tribal resources is an obvious necessity. It is too late to turn back through Colonial history and prevent today's Indian problems. Maine's first citizens must be assisted so they may play a meaningful and proud part in the State's social and economic development."

The March 5th meeting will open the door to these goals for the Passamaquoddy Tribe; the cooperation between the Tribes' own Community Action Program and the appropriate state and federal agencies will make possible some long-overdue comprehensive Tribal planning.

INDIAN YOUTH ADVANCE THEIR EDUCATION

Miss Alberta Nicholas, daughter of Mr. and Mrs. Joseph Nicholas of Pleasant Point, started training as a Practical Nurse at the Northern Maine School of Nursing in Presque Isle. Applying last September to the State's nursing schools Miss Nicholas' admission had to be postponed until the March class due to a shortage of space.

Mr. David Francis, Jr., son of Mr. and Mrs. David Francis, Sr., of Pleasant Point, has been accepted in next September's freshmen class at the Northern Maine Vocational-Technical Institute. Mr. Francis is presently a senior at Shead Memorial High School, in Eastport.

Both students will be benefiting from the Indian scholarships authorized by the State Board of Education in the summer of 1966.

HINCKLEY ANNOUNCES PROGRAM REDUCTIONS

Due to increased costs of goods and services provided by the Indian Affairs Department, Commissioner Edward Hinckley asked the January special session of the 103rd Legislature for supplemental appropriations of \$48,000 for the remainder of the current fiscal year and for next fiscal year, beginning July 1, 1968. The final result of this request was an additional sum of \$18,000 for the current year only, and orders to Hinckley to take immediate steps to keep departmental spending within the legislature's appropriation. (See story on Page 19, January Newsletter. - Ed.)

At a Penobscot Tribal meeting on February 21st, a joint meeting of the Passamaquoddy Councils on February 25th, and Passamaquoddy Tribal meetings at Pleasant Point and Indian Township on the 26th and 27th, Hinckley discussed the situation and the necessary program reductions with the Indians.

As an individual assistance program, based on specific income and need, has been in effect at the Penobscot Reservation for years, reductions there will be accomplished on a case-by-case basis, operating within the funds available for the remainder of the fiscal year.

At the Passamaquoddy Reservations, an individual assistance program is being set up by field agent H.G. Weston; work on such a program, which was deemed essential by the Dept. of Health and Welfare in 1962, but never established, began with Mr. Weston's appointment last October. Such a program will permit the equitable administration of assistance services, whether they expand (as is hoped for the future) or must be reduced (as is the case at present).

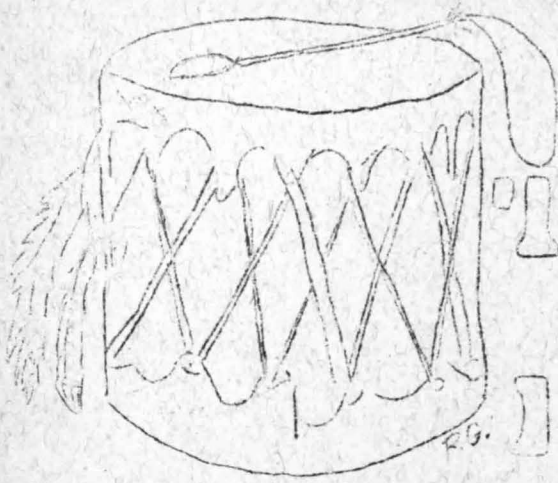
In addition, to bring yearly spending within appropriated amounts, some previously "blanket" programs affecting the two Passamaquoddy Reservations have had to be cut-back, at least until after the first of July. These include local medical transportation; collect phone calls to the Calais field office (now to be accepted only from Tribal Governors or Lt. Governors); out-patient medical services (except for expectant mothers); prescription expenses (except for expectant mothers); and fresh milk deliveries (except for pre-school children). Persons receiving any of the above services from the Division of General Assistance, Dept. of Health and Welfare, or through various Public Assistance programs, will not be affected. Other forms of welfare assistance will be provided in line with the individual family budgets which Mr. Weston is preparing on a case-by-case basis. In-patient medical care is not affected.

The Passamaquoddy Tribe at the February meetings suggested a number of ways expenses could be reduced; one of these was "borrowing" next year's fuel money for use in current general assistance programs. Hinckley obtained permission to this effect from the State Commissioner of Finance and Administration, permitting the above-mentioned exceptions to the restrictions on milk, out-patient care, and prescriptions.

Hinckley hopes that, after the first of July, some of the above services may be returned, though the amount available to the Department for next year's program is no greater than that available currently. The establishment of individual assistance budgets should, in any case, permit next year's program to operate without major changes during the 12-month period in question.

INDIANS ELECTED TO COUNTY C.A.P. BOARD

In a series of 7 Washington County elections for the County's Regional Action Agency's board of directors, John Garfield Homan of Pleasant Point was elected a representative of the poor from Region 5, and Gov. Joseph Mitchell as a Region representative-at-large. In Region 7, Lola Sockabasin and Simon Sockabasin, both of the Indian Township Reservation, were elected as that Region's two representatives-at-large. A total of 23 representatives of the poor or at-large were elected in the 7 Region elections.



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T H E

JUNE 17, 1968

SPECIAL STATE-WIDE ELECTION

D R U M .

V O T E = Y E S

ON

REFERENDUM QUESTION No. 1

"SHALL THE STATE PROVIDE FOR CONSTRUCTION AND MODERNIZATION OF SCHOOL FACILITIES AT THE THREE INDIAN RESERVATIONS AND CONSTRUCT WATER AND SEWAGE FACILITIES AT INDIAN TOWNSHIP RESERVATION IN PRINCETON BY ISSUING BONDS IN THE AMOUNT OF \$384,000, PASSED AT THE SECOND SPECIAL SESSION OF THE 103RD LEGISLATURE?"

Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES Vote YES

SPECIAL NOTE: So-called "Independent" voters - those not enrolled as Republicans or Democrats - WILL be able to vote on primary election day, June 17th. That's because referendums on three bond issues will be held in conjunction with the balloting for party nominees. ANY REGISTERED VOTER WILL BE ABLE TO BALLOT ON BOND ISSUES INVOLVING PROJECTS AT THE INDIAN RESERVATIONS, Farmington State College and Maine Maritime Academy.

JUNE 17 - QUESTION No. 1 - VOTE YES - JUNE 17 - QUESTION No. 1 - VOTE YES - JUNE 17 -
AND TELL YOUR FRIENDS!

MUSEUM OF INDIAN RELICS IS PLANNED

PRINCETON - Indian Community Action Program Director Archie LaCoote returned Thursday from a 3-day training program and meeting for all Maine CAP directors at Kingfield...The CAP Director announced the possibility of beginning a Passamaquoddy Indian Museum Library was discussed during the February meeting of the Passamaquoddy CAP board of directors in Calais. The meeting was the first held under the new board chairman, Governor John Stevens of Princeton. The museum library is being sought in an effort to save the remaining Indian artifacts, historically important documents and examples of ancient Indian crafts still existing in the area. Gov. Joseph Mitchell of Pleasant Point suggested that since old examples of some crafts would be almost impossible to obtain, some reproductions should be made. (copy 2/10 11/69)

(LETTERS continued from page 6)

Light, but iron-like ash scale baskets are mostly sold to factories that extract essence of pearl from herring fish scales. Since scientists are continually finding new uses for the luster of essence of pearl--from good auto paint to pale cosmetics--the inexpensive ash baskets that can last a whole season are in ever greater demand. And the demand far exceeds the supply. Factory made oak and plastic scale baskets simply do not hold up. But the Passamaquoddy Indians cannot find enough ash trees to cut, on the few plots of land where they are now allowed to cut.

A good portion of a whole Indian tribe makes its living pounding ash and weaving scale baskets. Fishermen are said to often take Passamaquoddy ash scale baskets from each others' boats, because these baskets hold more fish longer. Yet only a few private land owners in Arrostock County have given the Passamaquoddy people to put more ash trees to good and profitable use.

The Passamaquoddy Indians of Pleasant Point, and many fisherman and fish factory operators are convinced that an ash log is well used when it is made into 15 or so scale baskets. The Passamaquoddy Indians mean in no way to harm the land of private land owners. The Passamaquoddies of Pleasant Point ask each landowner in Arrostock County to allow every ash tree that he can spare, to be cut, so that the Passamaquoddies can earn their living.

Dear Mrs. Thompson,

I have been ill most all winter with one cold after another, so I haven't been able to take care of this before now.

I am enclosing a money order for \$5.00 Two dollars is for my subscription to the newsletter for 1968 and three dollars extra for all the copies you sent me in 1967 that I did not pay for, to show my appreciation.

You will be glad to know I can always find something in the newsletter each month's issue that I can use in my work as Chairman of American Indians in Fort Phoenix Chapter of the D.A.R.

I also enjoy reading all the news. Thank you again for your kindness.

Harriet Krumholtz
New Bedford, Mass.

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(Editor's note: the following article is being reprinted from The Church World, and was written by Peter J. Turner, February 16, 1968. Refer to the letter on page 4.)

The problems of the Indians in Maine are many, and they've generally gone unheeded. As a result, alcoholism, unemployment, school drop-outs, illegitimacy, deplorable housing, unmet medical and dental needs, long term welfare dependency and a 430 per capita annual income for two of the three reservations have all contributed to generalized apathy and depression.

Among the recent efforts to bring about vast changes in the reservation communities, the Diocesan Bureau of Human Relations Services helped sponsor a summer 'peace corp' program on the reservations last year. Representatives from the fields of religion, education, sociology, anthropology, social work, nursing, and psychology worked for six months with chaplains, the Indians, State officials and the Unitarian-Universalist Committee (UUSC) preparing for the project, and then two months of volunteer work on the reservations themselves.

The program highlighted the gaps that existed in services to the communities. As a direct result, the BHRS embarked on a series of programs,

(Continued on page 22)

(The Church World, continued from page 21)

in conjunction with the UUSC, the State Department of Education, the Community Action Program, the Tribal Councils and the Parish Councils in an effort to fill these gaps.

A report submitted to Bishop Gerity led to the Bureau's first major step in November 1967, with the establishment of a Division of Indian Services to conduct and coordinate diocesan supported programs. Sister Mary Caritas, RN, was appointed to the Bureau to work with the Division by Mother Mary Denis of the Sisters of Mercy.

Sister Caritas has spent the past three months working with the Passamaquoddis, encouraging them to seek medical help and treatment when needed and to abandon the practice of 'home-made' health activities.

These activities included the misuse of aspirin, cough medicine and sleeping pills with children; the exchange of 'pain-relieving' prescriptions among adults. All of which was an attempt to alleviate symptoms without any effort to obtain a physician's diagnosis.

Another problem facing Sister Caritas is what appears to be a high incidence of tuberculosis and diabetes among the population.

A proposed project now being researched is the implementation of a dental service program in Calais for the Passamaquoddis.

Scholarships are now available for high school youths to help pay their board and room fees. More often than not, the pupil who selects a high school away from the reservation is unable to meet these costs, and faces eventual withdrawal. By removing this financial handicap, the Bureau is taking one more step in helping the Indians break the cycle of existing poverty.

The Bureau is proposing an educational program bringing together all the agencies involved, establish and implement the total objectives of education to the Indians.

Anticipated expenditures (sic) totaling \$50,000 for the Indian Missions this year also include repeating last year's 'peace corp' program and the eventual construction of a much needed parish hall at Peter Dang Point.

The Bureau is presently engaged in hiring a coordinator of the new Division's services. His function will be to identify each youngster from the reservation now in high school. He will develop a case history of the student's past and current adjustments, difficulties and potentials, and provide necessary counseling services which would more closely guarantee the continued success of the student, not only in secondary education but also in future vocational pursuits.

The Bureau also hopes to develop an orientation program for the chaplains, deacons and nuns stationed on the reservations. Because the reservations are small and poverty stricken culturally, educationally, socially, and economically, the religious must assume a Christ-like function, but with the modern techniques, skills and knowledge available to them. Financial assistance to the chaplains will be continued to help in the maintenance of Church related buildings.

This is not the total answer to the problems facing Maine's Indians and Maine, but they demonstrate the responsive care and concern of the Church in our diocese. And in conjunction with the work of the other agencies, they provide a base from which Maine and all her people can progress.

MAINE INDIAN MAIDENS ON RETREAT

Twenty-six Indian teenage girls traveled from Maine's three reservations to the Oblate Retreat House in Augusta. For three days from February 19th to the 21st, the girls had new experiences. While it was the first time many had seen the Capitol, all of the girls had never been on a spiritual retreat. The trip was sponsored by the Bureau of Human Relations.

Sister Mary Caritas, who is a nurse, accompanied the girls through the State House, the Blaine Mansion and through the shopping centers. She has organized teenage clubs on the three reservations. The retreat is one of the many activities that she is planning with the girls.

Father F.A. Bourque, administrator of the Oblate Retreat House, planned the spiritual program with the emphasis in "helping them to understand, and to become more aware of themselves." Panel discussions and questions and answers covered many topics such as; dating, marriage, personality development, changes in the church, God, etc.

A seminar is planned for late spring to solidify the feelings and impressions that the girls received on the retreat.

Highlights of the retreat were a special mass given for the girls, the enjoyment of a fire in the fireplace, and the Hootenany led by Barbara Francis, on her guitar. Barbara taught herself to play the guitar, and has played it for the past four years.

The girls had many favorable comments about the retreat. Mildred Lolar, fifteen year old, "liked the talks about God which were led by Father Bourque." Laura Nicholas, 13 years old like the "special mass". Pam Norwood of Indian Island, enjoyed shopping in the city. Carol Dana thought that the retreat was a "good experience."

Virginia Francis of Pleasant Point, corrected a newspaper reporter, when he printed something about "mini-skirts". She said that they did not wear mini-skirts, which are very, very short. Mary Bisulca of Indian Island, whose brother is at West Point, was "looking forward to other activities of the teenage club." Mary is 17, and in her senior year of high school.

Fay Bisulca, 14 years old bought several souvenirs of the trip, and had made a new friend Geraldine Dana, also 14 years old, of Pleasant Point.

Bernadette Lola, 16 year old, thought it was "just nice" and enjoyed the "way they talked to us". Sheila Ranco, a sophomore, was glad for "the chance to get together with the girls". She related that they talked until two-thirty in the morning.

Eleanor Stevens, who has six brothers, and one sister, also did not like the comment about the mini-dresses. "Talks about dating, and the way the decisions were left up to themselves, instead of rules" were considered as most beneficial by Mary Ann Mitchell. Mary, comes from Indian Island, is going to John Baptist's High School in Bangor. She is in the 11th grade, and is planning to go to beautician's school when she graduates.

Angelina Sockabeson of Pleasant Point, "would like to have another retreat next year". Breakfast was another good experience according to Gloria Stevens, who said that they had eggs, sausage, cereal and juice. However, Beverly Stevens, her older sister, said that they made the beds, before breakfast, and "fooled around".

Ann Tomer, a fifteen year old "liked the retreat, as the priests talked to us, and played cards with some of us." Grace Dana of Pleasant Point gave special attention to the Hootenany. She also said "they gave each one of us a chance to talk."

(Retreat continued from page 23.)

Barbara Nicholas, a Junior in High School has met many girls whom she has never known before. She is glad to have the chance to make new friends. Paula Altavater, "likes everything about the retreat". Paula is in the eighth grade.

Rita Nicholas, sixteen year old, took time out from a busy game of "Hearts" to tell me that she "enjoyed the fireplace and the singing. It's fun, and it's a new experience for all of us".

Beverly Francis was having a good time. She made mention that Joe Nicholas brought her group from Pleasant Point in his car. She bought some souvenirs to take back home.

Veronica Sappiel, fifteen years old, related "we sang many popular songs during the Hootenany, and a few of the nuns were there singing also." Martina Tomah, shyly told me that she was from Peter Dana Point.

There was another retreat going on at the same time, and it was another first, as there was a group of nuns enjoying a retreat also.

Father Bourque related that since 1949 there have been over thirty-thousand lay men taking part in retreat activities. It was in August 1967 that the retreat house had its first group of priests on retreat, otherwise all those on retreat have been lay people.

POINTS TO PONDER

T.D.Allen in Navahos Have Five Fingers:

The Navaho Indians combine work and play by turning the job of branding cattle and breaking horses into a two-day social event, much as the early white settlers did. In actual practice, compare the real enjoyment of women sitting around a quilting frame, pricking the skin on their index fingers with every stitch, talking as fast as the needles weave in and out; and the real enjoyment of idle men and women standing around a living room, sipping cocktails, trying to think what to say next. Some of our famous party-givers might do well to learn the lesson from our pioneer forefathers or from the Navahos, that a little work can provide an unrivaled hook to hang a party on.
(Reader's Digest, March 1968)

NOTICE

Miss Carol Dana has offered her services to send news items in to the Maine Indian Newsletter concerning the Penobscot Indian Island Reservations. (Editors note: Miss Dana is a Penobscot Indian and enjoyed the retreat in Augusta, where I met her.)

If you live away from home keep sending the letters telling us about yourselves.

If there is anything you wish to write about, or express your idea and opinion, please feel free to do so. THIS IS YOUR MAINE INDIAN NEWSLETTER.

Mary Yarmal & Morris Brooks^{are} still busily writing news items from Pleasant Point and from Indian Township.

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