

# MAINE INDIAN NEWSLETTER

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## INDIAN RESERVATION SCHOOLS TO BE INSPECTED

The three Maine Indian reservations will have their schools inspected by a federal official of the U.S. Department of Health, Education and Welfare. HEW contends that the schools are in violation of the Civil Rights Act of 1964.

This announcement came in answer to the telegram sent by, Governor Curtis; Commissioner of Education, Logan; and Commissioner of Indian Affairs, Hinckley, which requested a review of the threatening situation to withhold federal funds from the state's Education Department. (A copy of Gov. Curtis' telegram follows this article.)

The HEW representative, Theron Johnson scheduled a meeting on January 27th, and will spend as much time as necessary to look into the situation.

## GOVERNOR CURTIS SENDS TELEGRAM

The Governor of Maine, Kenneth H. Curtis sent a telegram to the U. S. Office of Education about the Civil Rights Acts as it applies to the Maine Indian children. The text of the telegram follows:

"Mr. David S. Seeley, Assistant Commissioner  
EQUAL EDUCATIONAL OPPORTUNITIES PROGRAM  
U. S. Office of Education  
Washington, D.C. 20202

As a result of your letter of August 30, 1966, and subsequent recent action by the Maine State Board of Education in preparing appropriate legislation for compliance, serious questions have been raised within the Department of Education, Department of Indian Affairs, Roman Catholic Diocese of Portland, members of the State Legislature and the Governors of the Penobscot and Passamaquoddy Reservations concerning the information on which your opinion was based.

On behalf of the State of Maine, in conjunction with Commissioner Hinckley of the Department of Indian Affairs, and Commissioner Logan of the Department of Education, I urgently request that you or a representative of your office come to Maine as soon as possible to conduct a detailed personal investigation of the current program for the education of our Indian children, to consult with the agencies mentioned above, and to report to me your findings.

It is the aim of this Administration to provide the best possible educational opportunities for all Maine children including Indian children and in addition to ensure that this state is in compliance with all provisions of the Civil Rights Act."

## INDIAN GOVERNORS SPEAK OUT

Maine Indians Make Plans To Oppose Any Effort To Close Their Schools  
by Bob Drew

Augusta - The "Great White Father" in Washington has done it again and many of Maine's 1,200 reservation Indians are taking to the verbal warpath in protest over what they consider as another of a long string of injustices. This time it is schools on the reservations.

Leaders of the Passamaquoddy Tribe held council sessions Tuesday (January 17th) at Pleasant Point and Peter Dana Point Reservations in Washington County, and the Penobscot Tribe had a session scheduled the following Wednesday evening at Old Town with officials of the Maine Department of Education and the Maine Department of Indian Affairs.

Still a third meeting was scheduled Thursday at Augusta when representatives of the Maine Roman Catholic diocese confer with education and tribal leaders. Catholic nuns staff the three elementary schools.

Indian leaders are incensed because the state has said it may have to close the schools because of a U.S. Office of Education ruling that they do not comply with the Civil Rights Act of 1964.

This the Indians deny.

Gov. John Mitchell of the Penobscot Tribe at Old Town, said Wednesday, "We feel that the federal government had overstepped its authority in tribal and state matters which do not concern it. This we feel is a violation of our treaty with the State of Maine. When the Commonwealth of Massachusetts sold our treaty rights to the State of Maine, the State of Maine assumed all responsibilities that had been formerly handled by the Commonwealth of Massachusetts. These treaties stipulate that every tribal member shall not be deprived of health, education and welfare.

The federal government feels that the State of Maine is not in compliance with the Civil Rights legislation of 1964. We feel it is."

Mitchell said there are presently Indian and non-Indian students attending the Indian Island School at Old Town and this has happened in the past. He said that the Indian Island School is for grades one through five, and that older students go to schools in Old Town which are integrated.

"We feel the state is presently meeting its obligations to us in the field of education. We also feel we are not being discriminated against by the present state government," Mitchell concluded.

Tribal leaders at both Pleasant Point and Peter Dana Point were also of firm conviction that they would stand their ground and not permit their school children who attend grades one through five, to attend what those outside the reservations call the public school system.

The governors did however give approval to those in grades six through eight to attend public schools if they desire, but they said the door of the reservation school stood wide open for those students too.

One of the strongest advocates of the reservation schools being continued indefinitely is Joseph Nicholas, a former governor of the Pleasant Point group.

Nicholas feels the move by the State Department of Education is a "stepping stone to the eventual assimilation of the Indian reservations into the white man's society."

The leader of the famed Indian dancing group of the tribe said "the way the state has moved in this effort is highly undemocratic. We had no opportunity to accept the plan or reject it as a people, I ask my self, what can be accomplished by this way of dealing?"

Nicholas referred to the recent rejection of a proposed School Adminis-

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E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

EDITOR: EUGENIA T. THOMPSON  
(Penobscot)

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

News and stories may be submitted to the Newsletter by the 15th of each month for that month's 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.

PASSAMAQUODDY GOVERNOR CITES HIS PEOPLE ON HISTORIC INAUGURATION

To The People of the Passamaquoddy Tribe:

I want to thank each of you who took part in the Inaugural Ceremonies. This was the first time in the history of the Passamaquoddy Tribe that both of the governors (Indian Township and Pleasant Point Reservations) were sworn into office at the same time.

My thanks goes to Delia Mitchell for organizing the Indian dancing group. This group was made up of members of both reservations and performed during the ceremony. I am very proud of each performer and I would like to compliment them on their beautiful leather costumes they wore. I would like to encourage more performances of these original Indian ceremonial dances.

I wish to thank each of you for giving me support and I promise to do my best to help each and every one of you during my term as your governor.

Honorary guests were Commissioner Ed Hinckley and Mr. & Mrs. Don C. Gellers, Attorney for the Passamaquoddy Tribe: I wish to thank Father Pare and Father Lemelin for taking part in the Inaugural ceremonies and also, for doing the (injun) War Dance.

Sincerely yours  
Chief John Stevens  
Indian Township  
Princeton, Me.

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GLUSKAP THE LIAR & OTHER INDIAN TALES

(See page 15 and 16)

How curious it is to read this fine book on the Penobscot Indians when as a young Indian I never had the opportunity to listen in when the elders talked. Gluskap the Liar & Other Indian Tales by Horace P. Beck provides

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the reader with a fast moving history which points out interesting facets of Indian culture. You will find yourself in the midst of an entertaining group of Indians through Mr. Beck's book, who will amuse you with their folklore in the tales of the imaginary character Gluskap and his friend Katadhin, who is still believed to be waiting on Mt. Katadhin filling his tipi with arrowheads so that the Indians will have their day and avenge the wrongs of history. For those who are interested in sampling the lore and the humorous side of the Indians you will find this book to your liking. For those who are interested in deeper study, Mr. Beck has compiled notes to assist you in deeper understanding of the Original American's favorite pastime of story-telling.

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(The following letter was sent to the Chairman of the Legislative Appropriations Committee by the Editor of the Maine Indian Newsletter.)

Dear Sir:

Over the years the Indians have been a neglected people of the State of Maine. You might consider that the sustenance provided by the Dept. of Health and Welfare up until 1965 has been a very meager tribute to these people who have given so much to the state. (Three reservations of their own land was very little consideration in return for the rest of the state of Maine, and the state has had the use of the money in the so called "Indian Trust Fund" over the years.)

It was a noble gesture of the 102nd Legislature to create a new department for the Indians. Even then, insufficient funds were granted and more had to be appropriated by the Special Session.

It is my feeling that the Indians do not wish to be provided for, but to be provided with the resources to redevelop their culture. Certainly, it appears this was considered by Commissioner Hinkley when he proposed his budget.

I hope your decision regarding the Indian budget (Parts I and II) will be instrumental in reaching this goal.

It appears that all Departmental budgets were cut indiscriminately by the Governor, but I hope you will consider the original budget for the Indians as it was presented. A trip to the reservations will show you that there is much work to be done. The Indians are relying on the 103rd Legislature to fulfill the promises for a better life begun by the 102nd.

Very truly yours,

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Dear Editor,

After reading your December issue of the Indian Newsletter, I was interested in the letter about the Houlton Flats, written by Mrs. Theresa Paul.

I don't believe this lady understood the article written by the correspondent, Morris Brooks. Mr. Brooks mentioned only Indian houses that were owned by the Indians, and not the ones that were rented. I also want to mention that I met Mrs. Paul when we were young girls, and I also knew her aunt, and her sister. I visited her aunt about ten years ago, and at that time she was living in a rented home. Their home was one of two houses that had bathroom facilities, and we would like to see all the houses have adequate facilities. This would include all the Indians, who live on the Flats, Mic-mac, Passamaquoddy and Malisset. We would like to see more Indians have pleasant memories like this lady has about the Flats.

Sincerely,  
Mrs. Pauline Brooks Stevens, Princeton

SUMMER WORK AMONG INDIANS BEING SET UP

A new program for recruiting elementary teachers for work among the American Indians has been inaugurated with the issuance of a new civil service examination for these positions. The positions are located in the States where the Indian population is concentrated, principally in Alaska, Arizona, Montana, New Mexico, and North and South Dakota. Fewer schools are in other States: Florida, Iowa, Louisiana, Mississippi, Nevada, North Carolina, Oklahoma and Utah. The costs of travel to their first duty assignment may be paid by the Government for those who are appointed from this examination.

Beginning teachers are paid \$5,331 a year, and must have a bachelor's degree including appropriate elementary teacher training or eligibility on the National Teachers Examination. Others with additional experience and/or graduate education may qualify for higher level positions paying \$6,451 and \$7,696 a year.

For complete information and instructions ask for Announcement VA-6-08 which you may obtain from Carl Mosher, located at Rockland Post Office, or you may write to the Interagency Board of U. S. Civil Service Examiners for New Mexico, 421 Golden Avenue, S. W., Albuquerque, New Mexico, 87101.

(From the Courier-Gazette, 12/27/66)

CHIPPEWAS ON WARPATH, PALEFACES TASTE DUST

When is an Indian not an Indian? An Indian is not an Indian when he is a "Wild Indian."

Such, at least, is the view of the palefaces who handle advertising for the General Electric Co.

It is not the view of the Chippewa Indian Tribe of Red Lake, Minn.

So the Chippewas hit the warpath, via Western Union, and Whaddaya know? For a change, it was the palefaces who bit the dust.

It all began with a new ad for General Electric photo flashbulbs, headed: "When you decide to shoot wild Indians, you can't afford to miss."

The ad was built around a snapshot of some youngsters dressed as Indians. As paleface parents know, "Wild Indians" is a more or less affectionate term for lively children.

To the 4,800 Red Lake Chippewas, however, an Indian is an Indian and the term "Wild Indian" is a snide reminder of the bad old days.

Accordingly, Roger Jourdain, who is chairman of the Tribal Council, weighed in with an indignant telegram to GE, saying, among other things: "You should be able to sell your product without resorting to this type of advertising."

Shocked to the core at the thought of arousing the Red Man's long dormant hostility to the paleface, GE swiftly dispatched an emissary from its Cleveland office to offer the pipe of peace.

"Wild Indians" in GE's context, the representative assured Jourdain, is a term of endearment.

Jourdain declined to smoke the pipe.

"It wasn't too endearing to us," he declared. "We're trying to coexist, and we take exception to this advertisement."

James C. Forbes, GE marketing manager, conceded that the Chippewas might have a point.

Plumping for conciliation, he announced: "We certainly had no intention of being derogatory to Indians. But we have canceled plans for any future use of this ad."

(From the Portland Evening Express, 1/14/67)

INDIAN FAMILY IN FIRST REAL HOME  
THANKS TO GOVERNMENT PROGRAM

An Indian family of eight on the Rosebud Reservation in South Dakota received a nice present from the federal government-it's first house.

Prior to that, Mr. and Mrs. Eugene Sharpfish and their six children, aged four months through seven, lived in an abandoned car, a trailer and a tent. They'd still be living in the tent, but it burned down.

Four federal agencies have put up a total of \$1.7 million to build the Sharpfish house and 374 others on the Rosebud Sioux Reservation. The Sharpfish house is the first.

It has a living room, kitchen-dining room combination, two bedrooms and a bath. That's not much for a family of eight, but it's a lot better than an abandoned car, a trailer or a tent.

The house was prefabricated and assembled by fellow Sioux tribesmen under skilled supervision. It was furnished with surplus furniture taken from a Bureau of Indian Affairs school no longer in operation.

The prefab unit was developed by the Batelle Memorial Institute of Columbus, Ohio, a non-profit corporation. It contains 620 square feet of living space and costs \$3000.

As the Sharpfish family's income grows, its house can be improved and expanded. It has a stove and is designed so that electricity and running water can be installed later.

The Sharpfish family will pay \$10 down and \$5 month rent for the next five years.

Components for the house were produced in a factory set up on the Reservation and staffed with 20 Indians, who are learning carpentry, plumbing, glazing, roofing and electrical wiring. After all 375 houses have been produced, the plant will try to supply the surrounding area with prefab homes and components.

Here's a rundown on what each of the four federal agencies is supplying for the project:

- The Department of Housing and Urban Development is providing the basic construction materials at a cost of \$610,000.

- The Office of Economic Opportunity is paying \$642,000 for training and labor

- The Public Health Service is providing water and sewage lines at a cost of \$367,000.

(From the Portland Sunday Telegram, 1/15/67)

NEW ENGLAND VIGNETTES (CHIEF'S LAST STAND)

Chief Black Hawk of the Golden Hill Tribe of Pequot Indians once made a pretty good living attacking wagon trains.

That was 50 years ago when he was a member of Buffalo Bill Cody's Wild West Show that barnstormed the nation featuring a mock Indian attack as part of its daily fare.

Now the chief, also known as Edward L. Sherman, 78, is retired to his quarter-acre reservation in Trumbull, Conn., and only occasionally breaks out his tribal headgear and peacepipe-never a war bonnet.

He does watch the enactment of Indian wars on television even though he says "none of it is true"

Sherman's reservation is believed to be one of the smallest in the world. It used to be 18 acres, but over the years the land was sold.

Connecticut owns the land and takes care of major repairs on the house while Sherman handles the day-to-day upkeep. He pays no taxes.

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## NEW ENGLAND VIGNETTES...

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The state welfare department says it does not know how many members of the Golden Hill Tribe remain, but only Sherman and wife live in their 125-year-old house on the reservation.

Sherman can remember the days when he and his father could roam their acres and nearby fields and woods to hunt raccoon, deer and skunk.

"Skunk," he recalls, "now there's something good. If you know how to dress it, it tastes like chicken or better."

(From the Portland Evening Express, 1/3/67)

## INDIAN FAMILIES ENJOY THEIR FINEST CHRISTMAS

The 32 Indian families of this Upper Michigan Reservation enjoyed the best Christmas they've ever had. The families received hundreds of presents, so many gifts, in fact, that they shared them with others in Upper Michigan.

The food, clothing and toys poured into the tiny village by plane, truck and car. They replaced an earlier donation destroyed in a fire at a mission church Wednesday.

The man whose concern for an Indian girl sparked the outpouring of goodwill returned to the reservation Saturday.

Harry Mitchell, 48, a Port Huron telephone worker, arrived aboard a cargo plane carrying two tons of gifts for the 325 Chippewas on the reservation. The military transport flew from Selfridge Air Force Base near Detroit.

Last month, while deer hunting, Mitchell came upon a little Indian girl standing barefooted in the snow in 12-degree weather. He told some of the telephone company workers, who launched the first drive.

Word of the fire spread rapidly, setting off the second drive to gather goods for the Indian families.

By Saturday, some 7,000 pounds of gifts had been sent by people in Minneapolis; Muskegon, Mich., and the Detroit area. More gifts were promised from Buffalo, Ky; Tipton, Ind., and Neenah, Wis. Cash donations were also being sent to help rebuild the burned church.

"Everyone has been wonderful," said Roy Cavanagh, president of the Bay Mills Indian Council. "I want to thank everyone for everything that's been done."

(From the Portland Press Herald, 12/27/66)

## INDIANS HANDLE SUDDEN WEALTH WITH CARE

Their land lies hard by the shores of Cook Inlet and for countless decades the Tyonek people have waged unceasing war against hunger and hardship.

Only 11 years ago, after a disastrous fishing season, their chief appealed to the people of Anchorage, 50 miles east of here, for clothing and for food.

"Our people do not want to accept charity," said Simeon Chickalusion, the last hereditary chief. "They would much prefer to work, but there is no choice. Food is needed now."

Today, the Tyoneks, only 265 strong, are one of the richest of American Indian Tribes.

Petroleum companies, encouraged by substantial oil and gas discoveries on the Kenai Peninsula and under the waters of Cook Inlet, two years ago paid the Tyoneks \$11 9 million for drilling rights on 27,000 acres of Tyonek land.

The Tyoneks were not dazzled by such a windfall. On the contrary, they have exhibited an amazing conservatism in handling their funds.

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INDIANS HANDLE SUDDEN WEALTH WITH CARE  
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Their efforts have centered on improving their standard of living and insuring the financial security of tribal members, through tight control of the oil money they have received. There has been a story of rapid progress, tinged with both humor and tragedy.

After they accepted the \$11.9 million, they were besieged by promoters and salesmen. Finally, their young elected chief, Albert S. Kaloa Jr., placed an advertisement in Anchorage newspapers, addressed to salesmen in general.

"Don't call us. We'll call you. The scalp you save may be your own."

Kaloa lost his life last Sept. 12 in an Anchorage hotel fire which claimed the lives of 13 other persons. His passing cast a pall over every member of the tribe.

"Kaloa was young, smart, with a tremendous amount of common sense," said Stanley J. McCutcheon, the tribe's attorney. The Tyoneks probably felt a keener sense of loss than if the death had taken place in their own family.

Besides the original payment, the Tyonek leases bring in an annual rental fee of \$1.25 an acre and a 16 2/3 per cent royalty on all oil and natural gas production. The Indians also get free natural gas from wells drilled on the reservation.

One of the first acts of the Village Council, after the lease sale, was to pay off a \$31,434 mortgage on the village store. Reconstruction of the village community hall came next.

Then the council approved a 10-point program, including improvements to village roads, extension and expansion of the air strip, and health and welfare projects. The Tyoneks established a \$200,000 trust fund to insure that Tyonek youngsters will always have the means to pursue an education.

The village also adopted what it chose to call a family improvement plan, in which families are entitled to a base amount, plus \$5,000 per person, to a maximum of \$40,000 per family.

Payments under the new plan have been rigidly controlled by the Village Council. No funds can be paid out until each family, regardless of its residence, whether in Tyonek or elsewhere, develops a sound plan for use of the money and it is approved by the Village Council.

This year, the Tyoneks set up a \$50,000 scholarship loan fund which will enable any Alaskan of native blood to take post-graduate college work.

The past two years have seen completion of 59 new homes at Tyonek, one for every family living here, and an eight-room guest house, at a total cost of \$1.5 million. All homes are equipped with the most modern electrical appliances.

For some 50 Tyoneks living in Anchorage, the Village Council constructed new homes at a total cost of some \$500,000. The Village Council encouraged the building of duplexes and triplexes, to provide their fellow tribesmen with a continuing source of income as well as new housing.

An investment program has given the Tyoneks controlling interest in an Anchorage-area utilities firm, complete ownership of a radio-television store in Anchorage and part ownership of an Anchorage firm dealing in the title and trust business. They also own a small commercial building in Anchorage and another building now under long-term lease to a nationwide business machine company.

But the jewel in their investment program is a new \$1 million office building in downtown Anchorage. It is known as the Albert S. Kaloa Jr. Memorial Building, and is leased to the U. S. Bureau of Indian Affairs at \$108,000 a year.

"The Village Council has stacks of contemplated ventures under consideration," McCutcheon says, "but it is interested only in blue chip investments."

The Tyoneks approved construction of the Kaloa building prior to his death, on ground given to them by an Anchorage resident for that purpose.

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"We have budgeted the money received from the oil and gas leases carefully in order to provide for the future education of our children and to provide for housing for our people at Tyonek," Kaloa wrote in the village Newsletter.

"The balance of the money we must invest to make our program self-sustaining. Otherwise, our funds will be exhausted and our people will ultimately be reduced to that degree of poverty, hardship and suffering experienced over centuries."

At Tyonek itself, the Bureau of Indian Affairs has completed a four-classroom school, with a paved outdoor play area and a gymnasium-auditorium, at a cost of \$737,000

Electricity for the village is supplied by a generator powered by free natural gas from the one gas well drilled on the reservation. Another generator is en route to the village and arrangements have been made to sell the excess power to oil companies operating on the west side of Cook Inlet.

Three other wells, drilled on the reservation, were dry, but oil exploration around the reservation continues and the Tyoneks have earmarked, by resolution, any future royalties. The resolution specifies that if oil is found on the reservation, every other native in Alaska will have the same opportunities which the bonus money gave the Tyoneks before they will spend one cent of the royalty money on themselves.

McCutcheon said the Tyoneks are extremely sensitive on this point; putting it this way:

"It's pretty damned shocking to see the disease and actual starvation which occurs in some of Alaska's native villages. It's an old, old story, as the Tyoneks know from bitter experience. They want to help.

(From the Portland Sunday Telegram, 1/1/67)

#### PEOPLE

Tecumseh Deerfoot Cook, chief of the Pamunkey Indians of Virginia, drove up to the State House in Richmond last week and dragged a nine-point buck from the trunk of the 1967 Chevy. He was delivering his tribe's Thanksgiving tribute in lieu of taxes to Governor Mills E. Godwin Jr. When Deerfoot thumped out a formal Pamunkey hello on a tom-tom, Governor Godwin asked him to perform a tribal dance. Deerfoot declined. He explained that he had a sore foot.

(From Sports Illustrated, 12/66)

#### MAINE COMMISSIONER SAYS INDIANS FACE SCALPING UNDER CURTIS BUDGET

The Maine Commissioner of Indian Affairs protested Friday that Indians in the State will get scalped if the budget as presented by Gov. Kenneth M. Curtis is approved by the legislature.

Edward C. Hinckley charged the Democratic chief executive "apparently no longer feels that any different approach or direction of programs involving Indians is necessary."

He charged the budget as set forth by Curtis Thursday represented "a complete turnabout" in the State's approach to Indian affairs and said, "it gives us just a whisker more than what we already have."

The Department of Indian Affairs is new to the state and was the first such state-level department of its kind in the nation. It came into being last January under the 102nd Legislature following about 10-15 years of growing concern for the lot of the state's oldest citizens.

Information reaching the Department in the first year of its existence indicated Indian tribes in States across the nation are watching closely the development and progress of Maine's unique social experiment.

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INDIANS FACE SCALPING UNDER CURTIS BUDGET  
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Hinckley said the legislature has a clear cut choice.

"It can say we have changed our minds about programs involving Indians and hence will not provide any funds to the Department, or it can say we realize that putting Maine's Indian affairs on a new trail will take an initial investment of the State's monies at a slightly higher level than had been true in the past," he said.

Hinckley asked for \$750,000 for the next biennium in current services and supplemental funds.

This was slashed by about \$243,000.

He said the current yearly Indian affairs budget excluding capital improvements is about \$240,000. He requested a yearly budget, excluding capital improvements of about \$300 a year for each reservation resident.

Hinckley said the Department was created in response to a growing mutual concern among Indians and non-Indians alike.

The State possesses two major tribes, the Passamaquoddy and Penobscot.

Hinckley said he came to Maine "to take charge of the mandate from the 102nd legislature and implement a creative approach to the problem."

He said the department obtained emergency supplemental appropriations from the special session of the 102nd legislature which "literally kept it (the department) from dying four months after it was born."

"Right now this supplement is enabling the department to continue only the former level and type of services to Indians with practically no change or innovations and certainly no expansion."

"It was supposed to be a time for change," he said' adding, "the governor was supposed to have an action plan."

According to the Commissioner, about \$70,000 in state funds was spent over the past 10 years for construction programs with no federal cost-sharing involved.

"In considerable contrast, we are asking the legislature for some \$500,000 for the next two years which we expect to be able to match with an equivalent amount of federal funds," he said.

Hinckley said the "major problems facing Indians in the state are the results of a series of unfulfilled commitments from the past."

"Maine has never fulfilled its commitment to its Indians," he said.

Some 2,000 Indians live in Maine, 1,200 on three reservations, and about 800 off the reservations.

The commissioner said without constructive and cooperative work to solve the problems of the first Americans, "what chance do we have to satisfy the needs of any of our citizens?"

"The presence of these tribal members within the state should be a source of pride and honor to all citizens of Maine, instead of a source of confusion, embarrassment, shame and constant hostility," he said.

When informed of Hinckley's displeasure, Curtis said, "I felt that I could not endorse his request by 100 per cent."

"My budget does call for improvements for Indians living in Maine in addition to programs suggested by the Commissioner," he said.

"Among those I recommended for Indians were improved educational programs for Indian children," Curtis said.

"We cannot go beyond our fiscal limits," the governor said.

(From the Portland Press Herald, 1/14/67)

## PENOBSCOTS ELECT TRIBAL GOVERNOR

OLD TOWN - John Murray Mitchell of Oak Hill Street, Indian Island was inaugurated tribal governor of the Penobscot tribe on Jan. 1. The ceremony, conducted by The Reverend Real Nadeau of Saint Joseph's Roman Catholic Church was held in the Tribal Hall.

Mitchell was elected to the office by popular vote of the tribe. As tribal governor it will be his duty to appoint a constable, clerks, various committees, and to lead his people in all affairs. He succeeds Francis Ranco.

Also elected as leaders were Fred Nicolar, lieutenant governor, and John S. Nelson, state representative. Elections are held every two years in accordance with tribal law.

With the exception of nine years spent in the Armed Forces, Mitchell has always lived on Indian Island. He has two sons, ages 16 and 18, and is employed at Tucker's Shoe Company at Brewer.

He feels that his travels while in the service enable him to view conditions on Indian Island in a new perspective and he is anxious to work with his people to improve their situation.

In his inaugural address, Mitchell outlined several programs for consideration. He called first of all for a better youth program. He suggested that a swimming pool would provide youngsters entertainment in the summer. As the river waters are polluted, there is no place for them to swim. In the winter, a skating rink could be a center of activity.

Mitchell also proposed setting up a tribal office where records and statistics could be kept in order, and free for inspection. He stated his intention of carrying on the project of bringing water and sewage disposal to homes which do not have them.

In conclusion, he called upon his people to work together with the newly created Indian Affairs Department. Mitchell reminded them that they had worked for a long time to have their their own department. He urged them to cooperate in initiating new programs that would benefit the whole Penobscot Tribe.

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CLOSING OF THE INDIAN SCHOOLS  
by Katherine M.E. Fredricks

The State Board of Education meeting on January 16th, was informed by Commissioner William T. Logan Jr., of a communication received by him August 30, 1966 from David S. Seeley, Assistant Commissioner, Equal Opportunities Program, stating that the three schools on the Indian Reservations in Maine be closed and the children be reassigned for the 1966-67 school year or as near that term as possible.

Since the Sisters of Mercy have been teachers at these schools for more than one hundred years, Mr. Logan deemed it wise to hold a conference with the Maine Roman Catholic diocese to learn if it would continue its other obligations to the Indians and retain the Sisters on the Reservations. After receiving his answer Mr. Logan would then meet with the Governors of the Reservations and explain the Washington order.

The Board meeting was not closed and the press picked up the story. Therefore, the informal meeting held on Thursday afternoon was not just a quiet talk between Mr. Logan and the Diocese, but was attended by the Indian governors, many members of the Tribes, a full compliment of the Clergy, a representative from Governor Curtis, a few interested persons, one Senator, and one Representative.

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CLOSING OF THE INDIAN SCHOOLS by Katherine M.E. Fredricks

Mr. Logan read and explained the ruling from Seeley, saying he had replied on September 7, 1966, but had received no further communication from Washington. However, at a meeting of the Commissioners from all states, held last fall in New Orleans, he had asked Mr. Seeley to send a representative from his department to Maine to visit the Indian schools and become familiar with all phases of their operation, but to no avail. In fact, Seeley, in his August letter, had already stated that his staff was too busy to come to Maine.

The Maine diocese gave absolute assurance of continuing their obligation to the Indians, and then the meeting really opened up. Mrs. Catherine Carswell, Representative from Portland, said she had heard of the meeting purely by chance and criticised Mr. Logan for his failure to notify both Houses of the Washington ruling and the meeting.

Mr. Logan, while repeatedly sympathizing with the Indians, reiterated that he held out no hope the ruling might be set aside. Neither did Mr. Hinckley, Indian Commissioner.

Several enlightening things came out at this meeting. First: David Seeley's letter had inaccuracies. To wit: "Only Indian children who live on the Reservations attend these schools." (At Pleasant Point 20 per cent of the 84 pupils are non-Indian. The other two schools have a smaller percentage of white children but nevertheless are not segregated.)

"The children who attend the Indian schools receive an education which is inferior." (This is not true. When **Indian Education** was transferred from Health and Welfare to Education, the schools were supplied with exactly the same textbooks used in all public schools in the state and followed the same curriculum. And all teachers there are certified)

"There has been apparently little or no exercise of the free choice available in grade offered by the Reservation schools." (Again this is untrue. White children are presently attending these schools and many Indian children go to off-Reservation schools. Much testimony was given that full freedom of choice had been in practice for many years.)

Since last August 30th, there has been no official correction to these erroneous statements. Mr. Logan gave as an excuse that there were several "Freedom of Choice" cases pending in courts and he hoped the decisions would be favorable. They were not.

Another important point lies in the fact that for a period of four and a half months, Mr. Logan failed to bring this ruling to the attention of other authorities, to the Indians themselves, or to the Maine citizens. It was Mr. John Nelson, not Mr. Logan, who got in touch with Senators Smith and Muskie after the newspapers carried the story. The Indians had to learn about the ruling from the same source as Mr. Nelson, even though they would be the ones hurt by it.

The State of Maine has a sound fighting point in this for there are several Reservation schools in the West which are completely segregated by the sanction of the Federal Government. As Senator Norris stated, "This is a problem for everyone in the state and certainly for the Legislature. It is not a problem to be confined to one department."

In reply to several examples of Washington rulings in the Southern states, on which Mr. Logan based his lack of hope, Mrs. Carswell insisted that Maine should work for the greatest good of all within her borders, no matter what happened in other areas.

(Continued on page 19)

(Indian Schools, Cont'd from Page 2)

trative District in the area by Eastport and some towns. "They at least had a chance to vote... We were not so privileged then and still have no say in the matter of what we are to be taught, who by, how, or where," he declared.

He said he also interpreted the State Board of Education to mean that the nuns were not doing the job correctly - "so let the state do it."

Nicholas said "this we do not like or accept. The sisters have been here since 1830 and at that time the Indian could not speak English. Now we are able to."

The leader also took issue that the reservation schools were discriminatory. "Ours is a public school, wide open. We have had other than Indians make application and attend the school here. No application has been turned down."

Joseph Mitchell, tribal governor at Pleasant Point, felt the Indian was being discriminated against by forcing the children off the reservation and he added that the move, if carried through by the state, would cause considerable hardship to the families because of the possible feeling of "not being wanted" in the white school system... "the people feel they are being pushed into another society and they don't care to integrate," he said.

John Stevens, tribal governor at Peter Dana Point, Princeton, said "we are ready to fight. If the nuns are forced to leave, I wouldn't want to live here . . . There are good people here that are holding on because of their example."

As a practical matter, the Indians are caught in a situation which was none of their doing. It stems from school integration problems in the South. Previously, Maine Indian children have had "freedom of choice", meaning they could attend reservation schools or public schools. Now, the U.S. Office of Education says this is not acceptable.

Maine Education Commissioner William T. Logan, Jr. has found himself in a bind over the matter because the federal government could withhold funds until the state complies with the law.

One possible solution might be making the schools over into private parochial institutions. Although they are run by the Sisters of Mercy, they are not Parochial schools at present.

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GOV. CURTIS PLEDGES SUPPORT FOR INDIANS

In the Inaugural Address of Maine Governor, Kenneth M. Curtis to the 103rd Legislature on January 5, 1967, Gov. Curtis gave his support to the Maine Indians. He stated, "We must also provide for expanded professional services and support for self-government for Indians on reservations. I further recommend that Indian representatives to the Legislature be granted full privileges to speak on all legislation on the floor of the House, and that they be granted salary and expense allowances equal to that of other representatives."

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INDIAN ISLAND SWIMMING POOL

A representative of the Penobscot Indian Tribe will be named to a committee to administer a proposed in-door, out-door swimming pool to be built in Old Town, the Bangor Daily News announced on December 30th.

The Original Americans . . .  
CHEROKEES PROVE INDIANS CAN SHED WHITE PATERNALISM

(Last of three articles)  
By JACK V. FOX  
United Press International

Tucked away in the Appalachian Mountains of North Carolina near the Tennessee line lies a Cherokee reservation which has the distinction of being one of the rare examples of the American Indian throwing off the white man's paternalism.

Among the more than 600,000 Indians scattered across the United States the Cherokees near Smoky Mountain National Park have created the most self-sufficient Indian community in the nation by cashing in on the curiosity about the red man.

Each summer since 1950 they have enacted an outdoor pageant, "Unto These Hills," which tells the history of the Cherokee. Those living there still are descendants of renegades who hid from federal troops when the United States forced the Cherokee tribe in 1838 on a march all the way to Oklahoma. Half of them died.

The drama brought tourists in ever growing numbers and today there are 35 motels on the reservation, three quarters of them owned by the Cherokee people and 75 per cent of the employees Cherokees.

The Indians about 10 years ago also started a factory which makes tom-toms, headdresses, baskets and other Indian regalia. Their products are now marketed nationwide and several other factories have been started by the tribal council.

The North Carolina Cherokee success is notable because it is virtually the only such example of a tribe rising from the policy of federal paternalism which in the main has left the Indian a helpless and near hopeless drag of society.

There are signs the government may be taking a new course.

Robert L. Bennett, a 54-year-old Oneida Indian from Wisconsin, recently was named to head the Bureau of Indian Affairs, which is the main federal agency dealing with Indian problems. Bennett is the first Indian to hold the post in 95 years. White men have been in charge since 1871 when Eli F. Parker, an appointee of President Ulysses S. Grant, retired.

The BIA finances and staffs 260 schools for some 58,000 Indian children on the reservations, the great majority of them elementary schools.

It has been one of the few solid accomplishments of federal policy but even it has had the tragic effect of breaking up Indian families and creating in the young people a sense of shame about their parents and the way they live.

Bennett speaks with enthusiasm of the efforts various tribes are now making with the help of BIA and the Office of Economic Opportunity to attract industry to reservations areas. They are pitifully few, but they are a start.

Next to employment, housing is the greatest Indian problem and on most reservations it is wretched. Reservation Indians own their land and they pay no taxes but there is also the fact they cannot sell the land. For that reason they cannot get mortgages or loans for improvement because the law prevents banks and other lending agencies from foreclosing.

(Continued on Page 15)

(The Original Americans continued from Page 14)

In Oklahoma, a state with one of the largest Indian populations numbering well of 60,000, the reservation concept was largely discarded years ago. About 90 per cent of the Indian children go to public schools but the drop-out rate in high school is three to four times higher than that of the non-Indian.

Says Charles Poehlman, director of Indian education in Nevada: "An Indian child holds back in classroom discussion because he would never answer a question unless he knew he was right. On the other hand, he would never answer a question that one of his friends had missed."

North and South Dakota and Nebraska have an Indian population of about 65,000, mostly Sioux. Of the 45 million acres of range land on the reservations, more than one third is being worked by white ranchers who lease it through the BIA with the income going to the tribal councils.

Vernon Ashley, a full-blood Sioux who grew up on the Crow Creek Reservation, is bitterly critical of the BIA and its failure to train Indians in doing their own farming and ranching.

In the state of Washington, sales of timber, mining claims and farm land have made some Indians rich.

The 5,000 Yakimas are still great Indians. They run cattle, sheep and horses, have irrigation for their farms and apple orchards, hunt and fish for their needs year round in the area of Mount Adams.

The Muckelshoots, on the other hand, live a few miles south of Seattle on land so poor they have a hard time growing potatoes. They fish for a living but since the state got an injunction a year ago against netting streams out of season, even this source of income has been closed.

Los Angeles is another of the big cities to which Indians have been relocated or attracted on their own. It has more than 25,000 Indians in the metropolitan area. The State Advisory Commission on Indian Affairs in a report this year concluded: "The social and economic condition of the Indian are the lowest of any minority in the state."

And the report was issued after the Negro riot in Watts.

Wall Street Journal- October 7, 1966

How You May Obtain Copies Of  
GLUSKAP THE LIAR  
& OTHER INDIAN TALES

The Maine Indian Newsletter will receive orders for Gluskap the Liar & Other Indian Tales written by Horace P. Beck. Send your name and address and the number of copies you would like to the Editor.

See page 16 under Book Review for a description of the new book that uses the Maine Penobscot Indians as a central group.

You may send a check or a money order for \$5.95 to the Maine Indian Newsletter, Pine Street, Freeport, Maine 04032

"Must warn, paleface! The ingredients of this pipe are deemed to be injurious to health if inhaled!"

## BOOK REVIEW

GLUSCAP THE LIAR  
& OTHER INDIAN TALESby  
Horace P. Beck

Humor, terror, trickery; vampires, witches and cannibals; brave girls and transformed creatures--such as the snake that shed its skin each night to become an Indian maiden's lover--are the major ingredients of this fascinating volume.

A character who dominates many of these tales is Gluscap, the friendly giant with stone eyebrows, who seems to have been a relation of the great giant Katahdin, and who is assisted by the dwarf Mikumwesu, so heavy he sank knee-deep into granite when he walked.

One group of tales, among which some resemble in a way our "shaggy dog" stories, exhibits both a European and Indian background. They concern N' Jacques, whose amoral behavior leads him into all sorts of scrapes. According to Mr. Beck, N'Jacques is very popular among the Indians, perhaps more so than Gluscap.

Using the Penobscot Indians as a central group, the author has devoted a considerable section of this book to an archaeological, historical, ethnological survey of the tribe up to the present time. Through a large body of their folklore, he has shown how the material fits into the lives of these Indians and can extend our understanding of them. There are mythological tales that seem to verify the archaeology, historical tales that have their roots in historical fact, moral tales that suggest certain characteristics of the Penobscot culture, and European tales that the Indians picked up from settlers and missionaries and adapted to their own environment.

Many of these latter are still quite recognizable as variants of stories among those collected by the brothers Grimm, whose fairytales have nourished so many generations of American and European children. To show how representative all the tales are of the entire New England region, Mr. Beck has also included some material from tribes neighboring the Penobscot.

Rather than tell these stories verbatim, Mr. Beck has transcribed them, except for one tale told in dialect, in a style that maintains the color of oral transmission, of the native idiom and style peculiar to the narrators, and has the simple direct quality of folk art.

Aside from the pleasure the text will give the layman reader, a concise appendix, valuable to the serious student of folklore, provides a discussion of the sources and the motifs involved in this collection.

#### \$23,119 GRANTED FOR ANTIPOVERTY PLAN OF QUODDY INDIANS

WASHINGTON - Approval of a \$23,119 federal grant to develop anti-poverty programs benefiting Maine's Passamaquoddy Indians was announced by Sen. Edmund S. Muskie and Rep. William D. Hathaway.

The funds will be allocated by the Office of Economic Opportunity to the Washington County Regional Action Agency in Machias and will be administered by the Passamaquoddy Indian tribe at the Pleasant Point and Indian Township reservations.

Hathaway said the grant will be used to "mount a program to deal with social and economic problems of the Indians in an effort to alleviate poverty within the tribes." Dr. James Payson will direct the project, according to Muskie.

(From Portland Press Herald, 1/12/67)



## FACT SHEET FOR LEGISLATORS

The material on this page, and on Page 18, was prepared originally as a fact sheet for members of Maine's 103rd Legislature.

Following a request from Representative Glenn Starbird (D-Kingman) the Editor assembled this basic information on Maine Indians in particular and eastern tribes in general and mimeographed it on the green Newsletter masthead. Rep. Starbird plans to distribute these sheets for the benefit of the legislators. It is included here for the benefit of Newsletter readers.

DID YOU KNOW THAT -

- there are an estimated 1,200 Indians living on three Reservations in MAINE?
- the Penobscot Reservation includes all the Penobscot River islands from Old Town to Mattawamkeag?
- the Passamaquoddy Reservations are Pleasant Point (near Perry, Maine) and all of Indian Township (near Princeton, Maine)?
- an estimated 800 MAINE INDIANS live off-Reservation-throughout the state, and that a considerable number live throughout New England and the rest of the United States, while still maintaining their ties to their Tribes?
- the MAINE RESERVATIONS were given the Penobscot and Passamaquoddy Tribes in exchange for all of what is now the State of Maine?
- there are more than 500,000 Indians in the United States, belonging to hundreds of different Tribes, and that birthrate among Indians is about 2½ times as great as among the country's population as a whole?
- Massachusetts has an Indian population of over 2,000 Mashpees, Wampanoags, and Nipmucs;  
Connecticut has an Indian population of almost 1,000 Pequots, Mohegans, Schaghticokes, and Paugussetts;  
Rhode Island has an Indian population of almost 1,000 Narragansetts;  
New Hampshire has an Indian population of over 100 Pennacooks; and  
Vermont has an Indian population of over 50, belonging to various Tribes?
- in addition to the New England states, there are some 115,000 Indians living in northeastern, east central, and southern states - the great majority of these having no Federal administrative connection?
- MAINE INDIANS have never had any administrative connection with the Federal government, and do not now?
- MAINE is the ONLY STATE in the country to have a State Department of Indian Affairs?
- Congressional delegates and Indian Tribes from other states have already expressed an interest in this new approach to MAINE INDIAN AFFAIRS, and that the federal Bureau of Indian Affairs and the U.S. Public Health Service (Division of Indian Health) are also very interested in developments in MAINE?

(OVER)

(From "REPORT TO THE 102ND LEGISLATURE: The Administration of Indian Affairs" by the Interim Joint Committee on Indian Affairs of the 101st Legislature, January, 1965)

"For a time following the establishment of the State of Maine as a separate political entity, negotiations with the Tribes was entirely legislative and for the moment the Indians were left to themselves. As the years progressed, the plight of the Indians became more apparent. Legislative matters also were becoming deep and complicated and the needs and wants of a growing white population came first. The problems of the Indians were shunted about by a succession of legislatures, finally ending up with the Department of Health and Welfare."

"In both the 100th and 101st Legislatures bills were introduced which would have transferred the supervision and administration of Indian Affairs from the Department of Health and Welfare...In the 100th the bill failed of passage and in the 101st it was referred to the study which is the basis of this report..."

"It is the opinion of this Committee that the affairs of the Indian tribes within this State are not being handled in a manner that is conducive to the best interests of the Indian.... We feel that any onus of blame falls rightly upon the many legislatures that failed to do anything other than to see that the Indian had shelter, was clothed and fed and that he kept his distance from the legislature itself. The State of Maine, for all purposes, is dealing with the Indian today in the same manner in which he dealt with him one hundred and forty-five years ago..."

"In conclusion, the Committee finds that it is the desire of the Maine Indian to improve his lot. He feels that he must be given the opportunity to have a voice in governing himself and his affairs. He is cognizant of the fact that this cannot come about overnight but by necessity must be a long range affair. He does not wish to lose his identity as an Indian but believes with some assistance both he and his tribe can show progress."

(From the REPUBLICAN PLATFORM FOR 1967-69, March, 1966)

"We recognize that the Indians of our State have gone from sovereign nations to dependent communities in a span of two hundred years; that until recently all that has been offered the Indian is a welfare program...We urge that the Passamaquoddy and Penobscot Tribes be given the necessary governmental and economic assistance to enable them to have a choice and a voice as to their future role in our society."

(From the DEMOCRATIC PLATFORM FOR 1967-1969, May, 1966)

"We commend the 102nd Legislature for enacting legislation that...should enable the Passamaquoddy and Penobscot Indians and the state government working together to develop a program that will enable the Indians living on the reservations to flourish and prosper...We urge...that reservation Indians be granted a greater degree of self-government and a larger voice in their own affairs."

(The MAINE INDIAN NEWSLETTER is a privately sponsored and published monthly mimeographed Newsletter devoted to news of Indian Affairs in Maine and throughout the country. Currently supported entirely by donations, there is as yet no subscription charge. Write the Editor to be placed on the mailing list.)

CLOSING OF INDIAN SCHOOLS by Katherine M.E. Fredricks  
(Continued from page 12)

By far the least important item of mishandling of this matter is the complete withholding of all information connected with it from the Indians. They had to read in the newspapers that what had been their way of life since 1824 was to be disrupted.

Mr. Gessil gave some of the terms of their Treaty with the State of Maine. In a quiet and controlled manner he stated that the State must provide health, welfare and education, but beyond that the Treaty gave the Indians the right to close their gates and be really segregated; a nation unto themselves.

Governor John Mitchell of Old Town said that if there were to be no freedom of choice the white children who lived on the Reservation should then be returned to the Reservation schools and not just the Indian children forced out of them. Governor Mitchell further said that all matters concerning the Indians should be laid before them at the time such arose. To this Mr. Logan agreed, and that information would be distributed through Mr. Hinckley.

Ex-Governor George Francis said that had he known of this ruling when it was made he would have gone to Washington and pled for his people.

A bill has been drawn by the Department of Education for approval by the Legislature, and is designed to raise the necessary appropriations for compliance with the ruling and earmarked "Emergency". The appropriations are not to exceed \$228,500 for the fiscal year ending June of 1968. Section I of the bill reads: "All children who reside with parent or guardian on an Indian Reservation shall be entitled to school privileges as described in sections 1454 and 1454 in Neighboring local educational agencies on a tuition basis only, notwithstanding that these children do not reside in unorganized territory."

The Washington deadline is near and because this has been kept under the lid for months there is little time to bring pressure to have the ruling set aside. Thus the Legislature is really on the spot. Either the ruling is complied with or Maine loses Federal school funds.

Some states have refused to comply and taken the loss of funds. But at least they have kept their freedom of choice and the sovereignty of their State. In Maine, however, it looks as though the Indians would lose another round, almost the last right they had left: the freedom of choice.

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LATEST REPORT ON SCHOOLS

In a news conference held on January 31, Governor Curtis stated in the Portland Press Herald that after conferring Monday with federal education officials concerning schooling provisions for Maine Indian children, he thinks those officials feel "they may have been a little hasty" in raising the question of discrimination. "They indicated to us they are not ready to say there is discrimination. . . . From talking with them I feel quite confident they are going to report to us that there is no discrimination in this state."

The issue was over schools on the Indian reservations-which the Indians say they want to keep.

"The state has no intention of allowing any abuse of the civil rights act, Curtis said. "It wants to provide the best education it can to the Indian children."

(From the Portland Press Herald, 2/1/67)

A NEW DAY FOR THE AMERICAN INDIAN  
By Hubert H. Humphrey  
Vice President, The United States of America  
(Continued from December Newsletter)

We touch here on the very bedrock issue confronting the U.S. Bureau of Indian Affairs: How to help the all-Indian citizens of this country attain status—status as citizens, status as human beings, status as Indians. In their own minds, some are confused as to who they are and where they fit in the national scheme of things. Like some of the countries of Asia and Africa, long dominated by foreign powers, the Indian tribes are now coming into a sense of self-awareness but they haven't quite found the way to take a constructive part in affairs of the larger community.

To help them find their way President Johnson stated: "Your President thinks that the time has come to put the first Americans first on our agenda... From this hour forward, we are going to...begin work...on the most comprehensive program for the advancement of the Indians that the Government of the United States has ever considered. I want it to be sound, realistic, progressive, venturesome, and farsighted."

Commissioner Bennett who grew up among his own tribal people, the Oneidas of Wisconsin, and who has been immersed in Indian affairs throughout his entire life has stated: "I am far more interested in promoting constructive action than in recriminations over the responsibility for past action, and it will be the major goal of the Indian Bureau under my leadership to initiate new ideas and programs that will, hopefully, enable our Indian citizens to throw off old frustrations and achieve a much quicker pace of progress."

To place this remark in fullest perspective, let us examine some of the crucial aspects of Federal-Indian relations.

The Secretary of the Interior is, by law, the trustee of about 51 million acres of land, the largest part of which is in the Western States. Trusteeship status evolved following the Indian wars of the 19th Century after which the reservation system was established, and the legal status of Indian tribes changed from one of sovereignty to wardship.

How far does the trusteeship responsibility go? By an accumulation of statutes, regulations, and appropriations, Federal supervision of these Indian lands has come to involve a responsibility for developing natural resources to assure benefits to the Indian owners. But Indian initiative is often obscured by the "wardship" sentiment, and Government policies have also vacillated. The net result is that development of Indian areas has lagged behind resource utilization in the country as a whole. Meanwhile, non-Indians have acquired parcels of land within the original reservation boundaries, creating a "checkerboard" pattern that, in some localities, had reduced the viability of the land for tribal-use purposes, such as large-scale commercial farming or ranching. Moreover, fractionated ownership of Indian parcels, as the land passes from one generation to the next, has resulted in high costs to the Federal Government in administering holdings that offer little income to any single individual.

These in brief, are some of the major contemporary problems arising from the trusteeship status of Indian lands. The lack of flexibility in the trust concept is under attack by the new Commissioner. I am confident that legislative remedies will soon be proposed that will loosen some of the shackles and permit faster economic growth in Indian areas.

(Continued next month)

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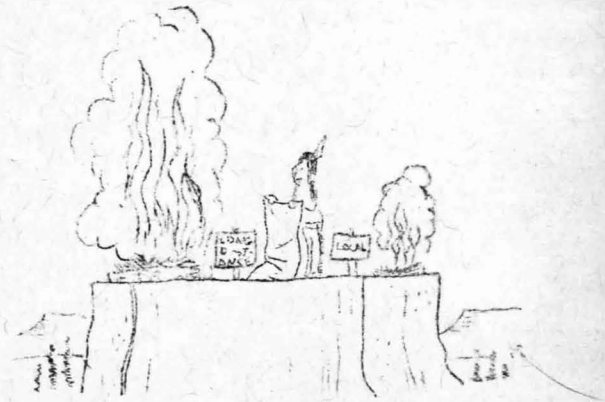
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