

# MAINE INDIAN NEW S L E T T E R

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JULY 1968

## INDIANS, GEORGIA-PACIFIC OK WOODS PACT

WOODLAID - Passamaquoddy Indians, lineal descendants of North America's original woodsmen, won the exclusive right to cut pulpwood on a disputed-ownership section of Indian Township lands Friday. But they assumed the burden of holding up the production end of the log in return.

A far-reaching agreement, which becomes valid if approved by the Tribal Councils at the Indian Township and Pleasant Point Reservations, was reached at a meeting between representatives of the Passamaquoddy tribe and top officers of Georgia-Pacific Corporation at the paper company's Woodland mill.

The memorandum of understanding was presented by Maine Employment Security Commission Chairman James Schoenthaler and approved by Georgia-Pacific General Manager Edward G. Wilson. A rough draft of the memorandum had been tentatively approved by the two Tribal groups following an earlier meeting on July 8th...

Formal acceptance of the agreement by the two Tribal Councils will bring to an end a dispute over cutting operations conducted by a private contractor employed by Georgia-Pacific, which began June 4th. The agreement, worked out in detail at a July 12th meeting, stipulates that Georgia-Pacific will move the private contractor onto other company-owned lands and complete the harvest operations with Indian labor. One Indian woods crew is currently employed by the paper company on Indian trust lands, within Indian Township. Additional Indian crews will be assigned work in the disputed-ownership section of the Township as soon as they can be recruited and trained.

MESC officials will sponsor the recruitment among the more than 600 residents of the two reservations and training sessions will be conducted by experienced woodsmen members of the tribe. A conventional woods crew in the type of operations now being conducted by the company consists of a skidder operator and two or more cutters equipped with power saws. Georgia-Pacific has agreed to make equipment available without cost to woods crews not already so equipped, during the training program. Basic recruitment for the training program, which aims at developing 3 additional all-Indian crews, will be the responsibility of the 2 Tribal Councils and the Passamaquoddy Community Action Program.

The Roman Catholic Diocese of Portland's Division of Indian Services has agreed to attempt to work out a system that will enable it to assist Indians in the purchase of heavy equipment in the event that tribal members undertake pulpwood cutting contracts on their own behalf, for the company. DIS Coordinator Louis Doyle said that his agency would maintain an active interest in the training program, and felt that it would materially assist both tribal members and the company.

His feelings were strongly supported by G-P officials, who said their experience with the one all-Indian woods crew now at work had been most satisfactory. The company said it would welcome Indian crews in the woods to relieve a critical

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labor shortage. But the company officials said a consistent supply of pulpwood is essential to mill operations and they reserved the right to substitute non-Indian crews or crew members if production lagged below reasonable limits.

Maine Governor Kenneth M. Curtis said the proposed settlement "indicates that all parties have shown flexibility and consideration of each other's points of view" and that the mutual accommodation has "far reaching and favorable implications for the economic growth of the tribe and the Georgia Pacific Corporation."

Indian Township, some 18,000 acres of mostly forested land just north of Princeton has belonged to the tribe nearly 200 years, by treaty with Massachusetts and administration by Maine after 1820. In the past century-and-a-half, since Maine's statehood, however, the Maine legislature voted from time to time to dispose of some of the land and over the years Georgia-Pacific acquired deeds to some 6500 acres.

The Indian Affairs Department said about 3400 acres are harvested by year-to-year cutting of only mature trees. 3100 disputed acres are under water and another 1000 acres are privately held by others. The tribe is claiming in current litigation, introduced into Massachusetts Superior Court on March 8th, that the state had no right to dispose of this land, and that it still belongs to the Indians.

On the balance of the Township, harvesting is managed by the state and carried out by Georgia-Pacific with all-Indian crews, by long-standing agreement. The company reimburses the tribe's trust fund for the timber so obtained. Company practice is to hire independent contractors to harvest the alienated lands to which it holds title.

The dispute broke into the news about 2 weeks ago, after the Passamaquoddies had protested the company contractor's cutting practices on 3 lots of the alienated lands the tribe says it owns. On June 26th, tribal spokesmen said the company had done nothing to correct the practices nor to hire Indian labor, as requested earlier. They gave Georgia-Pacific seven days to stop operations on the disputed lots completely, or to hire only all-Indian crews for the contract.

Then, on July 4th, about 50 Indians stopped the cutting operations by non-violent demonstrations on the site, and additional work stoppages were brought on two more days.

The group which worked out the tentative final agreement included Indian Affairs Commissioner Edward C. Hinckley, and Division of Indian Services Coordinator Louis Doyle, in addition to Mr. Schoenthaler. Passamaquoddy Governors John Stevens and Joseph Mitchell, and Tribal member (and A.F.S.C. fieldworker) Wayne Newell and other company and MESC officials participated in the afternoon meeting on the 12th.

At the outbreak of the dispute, Governor Curtis directed the Attorney General's office "to proceed in any action which can lead to a final court determination of the legal ownership of the lots in question." Tribal spokesmen on the 12th indicated that they did not wish the legal ownership question to be brought before Maine courts by the Attorney General, for fear that it would interfere with the larger tribal claims case already introduced into court in Massachusetts.

The tribe's eventual long-range goal relative to the forest resources of Indian Township is to equip itself to manage these itself, hiring or obtaining such technical help as may be necessary. Indian Commissioner Hinckley supports this goal, and has cited similar development of forest resources by other Indian tribes throughout the country, as precedents.

#### PENOBSCOT MET PENOBSCOT

when, on July 11th, 20 crew members from the USS Penobscot, a Navy ocean tug, met their namesakes on Indian Island. Lt. Richard Culbertson, commander of the vessel, currently moored at Castine, explained that all Navy tugs are named for American Indian tribes. A ½-blood Oklahoma Cherokee is Hospital Mate on the ship. Now the question is - where is the USS Passamaquoddy?

E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

EDITOR: (Mrs.) Eugenia T. Thompson  
(Penobscot)

News and stories may be submitted to the Newsletter for publication at any of the following addresses:

Maine Indian Newsletter  
42 Liberty Street, Gardiner, Maine 04345

Morris Brooks  
Indian Township  
Princeton, Maine 04668

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Perry, Maine 04667

Carol Dana  
Indian Island  
Old Town, Maine 04468

On Human Rights.

Human rights are equal rights bequeathed to every new born the right to be born, the right to be taught, the right to be tended to, And when the newborn became adult he has a right to give birth and to safeguard that birth with food, clothing, shelter, comfort. He safeguards his newborn with the knowledge that within his culture, he accepts or adopts or abolishes laws, ordinances, charters and declarations.

Unfortunately within his culture, there are those who believe in distributing these rights, forsaking the insight, instinct, the voice within to consider a part of humanity those who do not love his neighbor as he loves his own self.

I often meet and talk with those neighbors who often propose that the best thing would be to assimilate the Indians and abolish the reservations.

To partake of humanity, one must be a member. You as a member of your group, understand the rights and responsibilities of membership. If you do not then it is your own fault. If you feel that something is wrong in your procedure or proposals, then you must exercise your human right to right the wrong. There are acceptable ways of making humanity understand and adjust the wrongs.

My People have suffered many wrongs, such as  
treaty trampling  
broken bequeaths,  
promises, promises  
killing, burning  
scalping, polluting,  
hunger, unemployment  
prejudice, indifference.

It is recently that history has righted many human mistakes. But using full measure the proper and legal procedure. We do not wish to enslave a nation, murder a man, plunder the land or march in numbers. We only wish to serve in ascertaining our human rights, abolishing inequities and erasing the inequities of American history.

We are now going to live in adequate houses, have plumbing facilities, sewerage facilities, etc., because our neighbors have sought to bequeath these rights to us. We are going to live again - but we have a few more promises that need filling - but we have been here longer than you and I expect we'll be around for some time to come - perhaps long enough to witness the fulfilment of these promises. END

L E T T E R S

Dear Mrs. Thompson:

We are sorry you have left this area but glad that you seem happy to be back where you once lived. The cup of coffee invitation may just be accepted by us it hath such a cheery and welcoming sound!

During the last part of June when sweetgrass begins to shine and we were living back in Eastport, Mitchell Francis 98 years old was taken to the Eastport hospital. Mitchell Francis Passamaquoddy, looked up into the faces of those who were his family. Recognizing them he smiled then looked towards a window and as if seeing things remembered whispered to those present, "I would like to walk in sweetgrass once more."

Soon after at nine O'clock that night, Mitchell Francis quietly left those who loved him.

I went to the funeral at Pleasant Point. The only other whitemen I saw were two undertakers. The priest remarked to the congregation that this funeral service would be the last in which their priest would wear black vestments. Henceforth the priest would be vested in purple for a funeral...The service beneath the colored glass windows topped, each one, by colored glass thunderbird, was soon over. The priest took off the black vestments for the last time. I did not go to the burying ground. Instead I went to where I first met Mitchell Francis at the sea meadow where the sweetgrass is never still.

Afterwards back in Eastport I found none who were aware that a wise patriarch had left the living. In the newspapers to follow with the excitement of weddings, births, 4th of July announcements and historical events I saw no notice or news-events or obituary of the passing of Mitchell Francis. I felt as though in all the forked, frustrated world of whiteman I was the only one who felt and knew this wonderful old Indian.

Soon after and quite by remarkable accident I took a girl with the proud blood of Indian ancestry clear and sweet in her veins to pick her first sweetgrass near the ancient Indian village of Sebaik. (Pleasant Point) It was her first visit. She unhesitatingly found and picked a fragrant swag of sweetgrass. When we had finished picking I said to her, "there is a legend of a sweetgrass man blowing here in the sweetgrass...Now there will be a legend of a sweetgrass girl!"

Instead of laughing she said quietly, "I feel here in the sweetgrass what I am supposed to feel in church."

I felt that Mitchell Francis heard and understood.

Sincerely,  
A.E. McInnis

P.S. Am reading THE NE; INDIAN..Stan Steiner..Very topical and hits terrific punch where should do most good---realization by white America that there is a fresh new wind blowing in this land for the Indian...

(Letters continued on page 7)

PENOBSCOT INDIANS FIFTH ANNUAL INDIAN PAGEANT

"IN THE BEGINNING, there was nothing and Ketch-in-wesk, the Great Spirit, said, 'To fill this great void of darkness, I will create the sun, the moon, and the stars, to enjoy all that I have done, I will create man'....."

Again the public is invited to watch the creation of the first Penobscot Indian. The tribe is donning their feathers and preparing to beat the tom-tom to set the stage for specialty, dances, along with such group dances as the Green Corn Dance, Wedding Dance and many others. A Council of visiting Chiefs will be featured, since Indian Island was a central location for such tribes as the Passamaquoddy and Maliseet. This will all be presented in a natural background.

DATE: July 27, and 28.

TIME: 2 P.M. and 4 P.M. each day.

PLACE: Indian Island, Old Town, Maine.

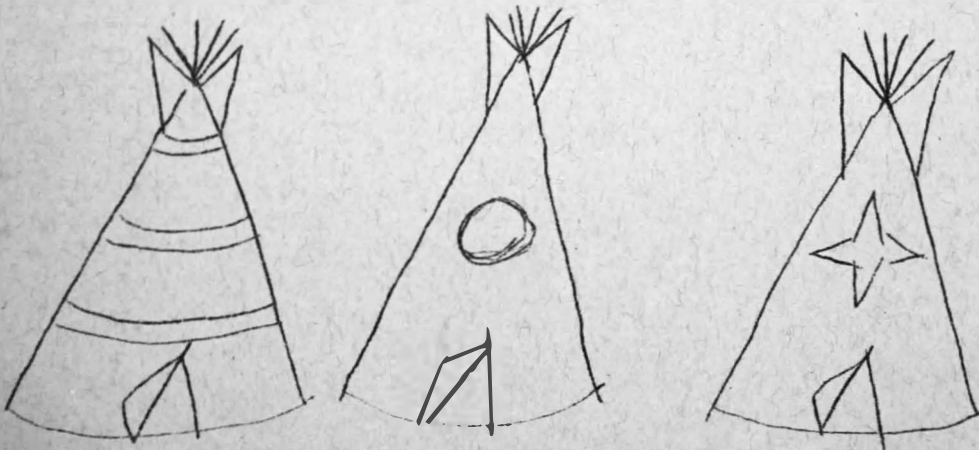
Admission: Adults...\$1.00.  
Children: \$ .75.

The proceeds will benefit St. Ann's Church on Indian Island.

SUGGESTION: Following the PAGEANT pay a visit to one of the Indian stores on the island. You will find the hand made goods are inexpensive but very well constructed. Even if you purchase nothing you will enjoy the walk and will see many interesting artifacts.

Be sure and talk to some of the Indians. You will find them friendly and interesting.

Take the children, bring the older folks, and come yourself and have a good time.



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# PENOBSCOT PAGEANT

From Old Town, head north and turn right , at the Indian Island bridge. You can't miss it. just watch for the Indian Island sign.

DANCES

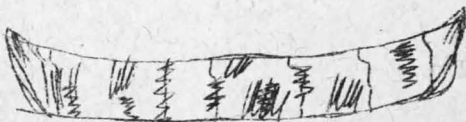
SONGS -in Penobscot.

We'll see you there!

STORIES

In centuries past, the Penobscot Indians held similar ceremonies following all important events, such as the signing of treaties with the English, following a harvest, or just when good friends dropped in. (The Passamaquoddy, for instance.)

FOOD



(Letters, Continued from page 4)

Dear Mr. and Mrs. Thompson:

Well, now that our busy season is nearly over and things have settled down to normal, I've got time to write you. . . .

I've forgotten who wanted the ash wood - Gov. Stevens or Gov. Mitchell. Could you please tell me which one and if he still needs it? If the tribe has some available land, I think we could grow some trees - maybe even enough to keep up with the demand of making baskets, etc.

. . . .

Yours truly,

Mary, Jerry and Christopher Goodall

(Editor's note: Jerry is the President of Goodall Tree Expert Co., Inc. 25 Gray Road, Portland, Maine 04105. He is quite interested in the Indians living in Maine, especially the Passamaquoddy. Some time ago we talked to Jerry about the three Reservations and he helped put the Newsletter together one month. We told Jerry of the Indian's need for ash wood and asked if he thought they could start a program to raise some ash trees of their own for future needs. We realize there may be a problem of obtaining land for the program if the Passamaquoddy are interested in setting one up, since it seems that every one except the Indians themselves have leases to the land. (Some of these leases are said to be 999 year leases which later some how turned into Warranty Deeds, but that is another story.) We will be talking to the Indian Governors further about this.)

Dear Eugenia:

We have a Neighborhood Youth Corp here at the Point, (Peter Dana Point) but we are in dire need of tools to work with. Our Commissioner of Indian Affairs has refused to help us. I asked him for rakes and a lawn mower, but he told me that the money for the tools is not available.

We are trying to beautify the two Reservations, but are hampered by the lack of working materials and other expenses such as money for transportation and if we get a lawn mower we will need gas for it. There are no appropriations for this.

I would like to know of any men's or Women's organizations that could help me with my problem. Besides rakes and a lawn mower other materials can be used. If there is any way in which you can help I would appreciate hearing from you. The program ends August 9th.

Sincerely yours,  
Morris Brooks  
Passamaquoddy Tribal Councilman  
Peter Dana Point  
Princeton, Maine

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FROM THE PAGES OF HISTORY:

Wounded Knee Massacre

By Black Elk

We followed down the dry gulch, and what we saw was terrible. Dead and wounded (Indian) women and children and little babies were scattered all along where they had been trying to run away.

The soldiers had followed along the gulch, as they ran, and murdered them in there.

(Continued on page 7)

(Wounded Knee Massacre, continued from page 7)

Sometimes they were in heaps because they had huddled together, and some were scattered all along. Sometimes bunches of them had been killed and torn to pieces where the wagon guns hit them. I saw a little baby trying to suck its mother, but she was bloody and dead.

When we drove the soldiers back, they dug themselves in, and we were not enough people to drive them out from there. In the evening they marched off up Wounded Knee Creek, and then we saw all that they had done there.

Men and women and children were heaped and scattered all over the flat at the bottom of the little hill where the soldiers had their wagon guns, and westward up the dry gulch all the way to the high ridge, the dead women and children and babies were scattered. . . .

This is the way it was: . . . .

The women and children ran into the gulch and up the west, dropping all the time, for the soldiers shot them as they ran. There were only about a hundred warriors and there were nearly five hundred soldiers.

The Warriors rushed to where they had piled their guns and knives (previously). They fought soldiers with only their hands until they got their guns. .... It was a good winter day when all this happened. The sun was shining. But after the soldiers marched away from their dirty work, a heavy snow began to fall. The wind came up in the night. There was a big blizzard, and it grew very cold.

The snow drifted deep in the crooked gulch and it was one long grave of butchered women and children and babies, who had never done any harm and were only trying to run away.

(From Rosebud Sioux Herald, July 1, 1968, p. 6)

#### DID YOU KNOW THAT

- Frank Allen offered to buy an acre of land from any of the five members of the Indian Claims Commission for \$1.10? He had already been turned down by President Johnson when he made the same offer for a part of the LBJ Ranch. Allen, a Stillaguamish Indian from Washington State, who is a leader in the Poor People's Campaign, does not think the rejections are fair. After all, he argues, \$1.10 an acre is the recent offer the U. S. Government made to his tribe for the 58,600 acres it took from them in the 19th Century!

- Red Sox rookie outfielder Joe Lahoud is part Penobscot Indian and hunts every year with friends in Piscataquis County, where his grandmother still resides?

- Henry Sockabeson III, 17-year old son of Mrs. Clarice Tomer Sockabeson, and a senior at John Napst, is a student this summer at the 6-week Grove Farm Workshop in the Humanities, in Rumford, Me.? The workshop is in its 7th year, with programs in literature, music, history and drama.

MacNichol named Assistant Chief Attorney  
PINE TREE LEGAL ASSISTANCE, INC.

The Board of Directors of Pine Tree Legal Assistance, Inc. at its regular quarterly meeting in Augusta last Wednesday, unanimously approved the appointment of Alexander A. MacNichol of Cape Elizabeth as Assistant Chief Attorney for the organization. Pending the selection of a permanent replacement for Charles W. Tenney who resigned as Chief Attorney in April to accept a post at Northeastern University in Boston, the Board also approved selection of MacNichol as Acting Chief Attorney. Pine  
(Continued on page 9)



(MacNichol, Continued from page 8)

Tree Legal Assistance, Inc. is Maine's OEO-funded, statewide legal services program serving low income individuals. It has area offices in eight cities throughout the state.

In other action, the Pine Tree Board also approved unanimously the appointment of Donald F. Fontaine as Law Student Coordinator. His duties will include not only supervising the work of a contingent of University of Maine law students, but also the coordination of all test case and law reform matters by the organization. Pine Tree lawyers currently are working on cases challenging the ADC maximum budget and maximum grant limitations of the State Department of Health and Welfare; the imprisonment of an individual for the "crime" of chronic alcoholism; the refusal of the Federal Social Security Administration to grant widow's benefits to a common law wife and the "holder in due course" defense in contracts for consumer goods. In the realm of law reform, Pine Tree is considering the problems of divorce legislation, body executions against judgment debtors, housing code enforcement, and the juvenile courts.

Mr. MacNichol, a 1964 graduate of the University of Maine School of Law, joined Pine Tree Legal Assistance as a Staff Attorney in the Portland Area Office in May, 1967. In January this year, he was appointed Senior Attorney for the Portland Office and Acting Assistant Chief Attorney. Prior to joining the Pine Tree staff, MacNichol practiced law in South Portland. He is a native of Eastport, Maine.

Mr. Fontaine is a 1967 graduate of the Georgetown University Law Center. Prior to law school, he served for two years with the Peace Corps in Ghana. Fontaine has served with Pine Tree Legal Assistance as a Staff Attorney in Portland since the summer of 1967. He is a native of Portland where he resides with his bride of one month.

Outgoing Chief Attorney Tenney asked the Board of Directors to permit him additional time in which to file his final report to them. He indicated, however, that he would devote considerable attention in the report to such matters as the nature and extent of service actually provided by Pine Tree lawyers, relations between the organization and the bar of the state, and possibilities for formal restructuring of the unit which is now uniform throughout the state. Tenney, who joined Pine Tree Legal Assistance, Inc. as its first Chief Attorney in June, 1967, leaves the state to become Dean of Northeastern University's College of Criminal Justice, a new venture designed to provide formal academic training for law enforcement officers.

#### Poor People's Campaign

By James Scarboro

(The Coalition of American Indian  
Citizens)

WASHINGTON, D.C. - Four Indians who have been active in the Poor People's Campaign were among the nearly 300 persons arrested by Washington police on Monday, June 24, while marching on the nation's capital building to protest their eviction from Resurrection City.

The four, all members of the Coalition of American Indian Citizens, were jailed on a charge of unlawful assembly. The marchers consciously sought arrest to dramatize eviction from their Washington "home" and to inaugurate what leaders call the second phase of the Poor People's Campaign, the phase of civil disobedience. This practice, which became popular during the Civil Rights Movement, involves the peaceful disobedience of laws to draw attention to injustices.

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(Poor People, Continued from page 9)

The Indians arrested were: Mel Thom (Paiute), Schurz, Nevada; Victor Charlo (Flathead), Arlee, Montana; Miss Tillie Walker (Mandan-Hidats Denver, Colorado; and Miss Frieda Wagner (Pomo), Oakland, California.

The Poor People's Campaign has included people from many races (Negro, Indian, Mexican-American, Puerto Rican and White) and from time to time has had as many as 150 Indian participants from tribes and reservation throughout the country, representing sometimes harmonious and sometimes diverse interests. The Indians have sought to make the country aware that Indian people are the poorest in the nation and those with perhaps the least opportunity to live as they would choose to live.

Because the presence of the Indians in the campaign has not been approved by the National Congress of American Indians, the participants have made it clear that they represent only themselves and others of like mind. But they have also made clear, notably to the Bureau of Indian Affairs, their belief that neither tribal councils nor the National Congress of American Indians has done a conscientious job of representing Indian people.

While supporting the objectives of the Poor People's Campaign, the Indians here have also worked on their own to make government agencies aware of their particular problems. They have demonstrated at the Bureau of Indian Affairs, the Department of Justice, the Department of the Interior and the Supreme Court and have presented detailed demands to government officials. Though the Indians have not been optimistic about the results of their campaign, they plan to have a representative in Washington this summer to follow up on the many demands and requests made during the two months at Resurrection City.

They also plan to tell the story of their work here to other Indians throughout the country in the hope of mustering support for what they believe should be the common cause of all Indian people. To partly accomplish this purpose the Coalition of American Indian Citizens envisions publishing a booklet describing the Washington campaign and how it might be carried on in Indian communities. The Coalition and presumably other groups of Indians also intend to maintain their alliance with the Poor People's Campaign and with whatever organization may replace it. Indians have discovered that such united action is more likely to make Washington officials take notice of their problems.

....

Demands which the Coalition has made to the Bureau of Indian Affairs include: just compensation for land taken by the United States, the creation of jobs and public works projects, conventions with tribes to reaffirm treaty obligations and to clarify ambiguities, an end to racism in federal agencies serving Indian peoples and the operation of schools by Indian communities rather than by tribes.

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Remarks of Senator Fannin regarding the National Congress of American Indians not supporting the Poor People's March. "...the National Congress of American Indians, one of the most outstanding organizations interested in the affairs of Indians, has voiced its opposition to the Poor March in Washington and has courageously pointed out that without definite realistic and achievable goals there can be little hope of success." Reprinted statement by the National Congress of American Indians June 3, 1968. (114 C.R. 98, S 6925-6926, June 10, 1968)  
(Reprinted from American Indian Law Newsletter, The U. of New Mexico, June 20, 1968, p. 5)

### REMNANTS OF NORRIDGEWOCK

Until his death in 1724, Father Sebastian Rale lived and worked among the Norridgewock Indians whose main village was in the present Norridgewock Madison area. The village boarded the Kennebec River and thus were sometimes called Cannabas Indians. They travelled along the river, spending their summers nearer the coast and their winters back at the Main village.

The setting of the village was at one of the most scenic points along the river, but all this was to come to an end because the English wanted the land. And when the English wanted Indian land they always ended up getting it. After negotiating several treaties and fighting in several "wars", the English finally resorted to the only sure way they knew for creating peace and maintaining it thereafter; this was to send in an army and massacre all of the inhabitants. Thus on August 23, 1724 while the Indians were in church having Mass, the English swept down, burning the whole village and nearly every inhabitant. The remnants of the villagers who escaped went to Indian Island to live with the Penobscot tribe mostly, while the remainder went to Canada to live, just as the Wawenock and Annasagunticook were to do just 20 to 25 years later.

This summer if you perchance find yourself in Portland, Maine be sure to stop at the Maine Historical Society at 485 Congress Street where on exhibit through Labor Day you will find many old relics of the Kennebec area. Included Father Rasle's strong box, his prayer book and the bell which went to his mission. Also there is a map of the Kennebec Valley published in England in 1755.

The exhibit is free and the Historical Society museum is opened from 10 to 5 weekdays and from 10 to noon on Saturday.

THEN A PLEASANT DRIVE - Then to top the day off why not take a drive to see the area where the Indian village once stood. The directions are easy: First go to Norridgewock, then going north, turn right, on the Madison Road (Routes 8 and 201A) Then go about three miles and take a tarr road on your left. (There is no sign to guide you so if you miss the turn, just keep going until you cometo the next tarred left which veers off very sharply about 4 miles further down the road; no sign here either.) After taking this turn you will come to an old Catholic Cemetary at the very back of which is a monument depicting the place where the mission once stood. Less than a hundred yards further down the road you will come to another stone monumentwith the following inscription: Site of Norridgewock Indian Village destroyed by English in 1724. Old Point monument beyond commemorates the death of Father Rasles and Indians in massacre.

There are several logging roads nearby leading to the river bank, and also a beautiful pine grove picnic area. Although the river cannot be seen through the brush it is only a few feet into the woods.

It is best to visit the site on a beautiful day as then you will be able to almost sense how it was for the tribe to live in such a beautiful area. However, it might not be to your best interest to take a swim or anything like that since the river has not been kept in the same condition as the tribe once kept it!

TOTEMS

The figures or emblems connected with the signatures of the Indians are called, in the language of the Algonquins, Totems; and are the distinguishing marks or signs of the clans or tribes into which the various nations are divided. They are not the personal emblems of the chiefs, although in signing treaties they employ them as their sign manual.

Each tribe or clan had its emblem, consisting of the figure of some bird, beast, or reptile, and is distinguished by the name of the animal which it has assumed as a device, as Wolf, Hawk, Tortoise. To different totems, says Parkman in his "Conspiracy of Pontiac," attach different degrees of rank and dignity; and those of the Bear, the Tortoise, and the Wolf are among the first in honor.

Each man is proud of his badge, jealously asserting its claim to respect. The use of the totem prevailed among the southern, as well as the northern tribes; Mr. Parkman says that Mr. Gallatin informed him, that he was told by the chief of a Choctaw deputation at Washington, that in their tribe were eight totemic clans, divided into two classes of four each.

Mr. Parkman says again, in the work above cited, page 9, "But the main stay of the Iroquois polity was the system of totemship. It was this which gave the structure its elastic strength; and but for this, a mere confederacy of jealous and warlike tribes must soon have been rent asunder by shocks from without, or discord from within. At some early period the Iroquois must have formed an individual nation; for the whole people, irrespective of their separation into tribes, consisted of eight totemic clans; and the members of each clan, to what nation soever they belonged, were mutually bound to one another by those close ties of fraternity which mark this singular institution. Thus the five nations of the confederacy were bound together by an eight-fold band; and to this hour their slender remnants cling to one another with invincible tenacity."

TOO LONG OVERPROTECTED: PM

Sectors of Canada's Indian population have been overprotected for too long, Prime Minister Trudeau suggested to a Winnipeg meeting, May 24.

Speaking to some 1,000 Winnipeg businessmen during his campaign tour, Mr. Trudeau said that steps toward full integration of the nation's Indians required a "necessary stage of protection," but he also added that "in many cases this stage has gone on for too long."

Mr. Trudeau dropped the suggestion during a question-and-answer session with the local branch of the Canadian Club that swept briefly over many of the key issues in the current election campaign.

He said the long-term aim of the government concerning the Indians in Canada should be geared to integration but not assimilation.

This involves maintaining the autonomy and self-government of the many bands for as long as is necessary to preserve Indian values and then making sure that those values are integrated into society at large.

Although the prime minister made no specific recommendations, he indicated it may be time-at least in certain instances-to attempt to phase out many programs of government protection in order to promote more extensive policies of integration.

(Indian Record (Canada) June-July 1968)

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REMINDER - The Newsletter's new address is 42 Liberty Street, Gardiner, Maine 04345. No phone yet. stop in if you are in the area.

JOHN COLLIER'S VISION  
by D'Arcy McNickle

John Collier, former U. S. Commissioner of Indian Affairs, died on May 8 in the little Holy Cross Hospital at Taos, N.M., at the age of 84. His death silences one of the civilized voices of a savage age.

The fact that his long and productive life ended at Taos carries its own poignancy, for at Taos some forty-six years ago John Collier found his purpose. The Taos Indians who sang by his bedside at the end were acknowledging that discovery, thus completing the cycle.

As Commissioner, during the years 1933-45, years of depression and war, Collier quite certainly rescued American Indians from the doom prepared for them by generations of stupidity and venality fostered by government policies and practices. Indians will thus have the most immediate sense of loss in Collier's passing. Less immediate and less apparent is the loss of a social critic of uncommon gifts.

For Collier, insight into Indian life gave access to "stupendous facts within tiny dimensions" about the condition of man in modern society. That was what first commanded his attention at Taos Pueblo in 1922, as he watched a ceremonial dance. Later he described how "a whole race of men, before my eyes, passed into ecstasy through a willed discipline, splendid and fierce, yet structural, an objectively impassioned discipline which was a thousand years old."

Watching the dancers, he realized: "These were unsentimental men who could neither read nor write, poor men who lived by hard work, men who were told every day in all kinds of unsympathetic ways that all they believed in and cared for had to die, and who never answered back. For these men were at one with their gods."

As he reflected on these and similar scenes in the years that carried him deeper into tribal affairs, it was borne in on Collier that Indians had retained something that had disappeared from the lives of industrialized Westerners. Urbanization had uprooted populations, destroyed neighborhoods, impoverished the relationship between generations, expanded enormously such escape devices as commercialized recreation, and favored the lowest common denominators in entertainment and mass communication. In all of this, urbanized man stood bewildered, confronting ultimate destruction.

That Indian societies could survive in an environment so hostile to simple folk values could only astonish a mind as sophisticated as his. In spite of oppression, contumely, appropriation of their wealth, even threats of extermination through wars and pestilence, they had remained viable, keeping their languages, their religions, their kinship systems and their self-views and world views. They had been adaptive and assimilative, yet faithful to the past. He observed: "Intensity of life, form in life, beauty in the human relationship, happiness and amplitude of personality are not dependent on complexity of material culture or on that 'security' which in the world today has come to be a controlling objective....It is hard for us, citizens of an age of giant external power, to conceive that the human psychic and social values....were not created by ourselves."

(To be continued next month; from The Nation, 6/3/68)

CHURCHES FORM DENTAL CLINIC FOR INDIANS

CALAIS - The Division of Indian Services of the Diocese of Portland has announced the establishment of a dental clinic at Calais Regional Hospital. The clinic, sponsored by the Unitarian Universalist Service Committee and the Diocese (with the assistance of the Maine Dental Health Division and Dental Association) will treat dental problems among Passamaquoddy Indian children.

Louis L. Doyle, co-ordinator of the Division of Indian Services, stated

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that the clinic will give first priority to the treatment of the dental problems of Indian children and will also treat Indian adults if time permits.

"We hope the clinic will lead eventually to increased dental facilities for all people in the Calais area," Doyle said, "but in the beginning we can offer services only to Indians." The clinic will be directed by Dr. Thomas Skaling during its initial phases, (assisted by two Dental Hygienists assigned by the State Dental Health Division.)

(From the Bangor Daily News, 7/1/68)

#### CURTIS NAMES HUMAN RIGHTS TASK FORCE

AUGUSTA (AP) - Gov. Kenneth M. Curtis appointed a Task Force on Human Rights Monday with Dr. Stanley J. Evans of Bangor as chairman.

"Of immediate concern to me," Curtis said in a statement, "is to eliminate the possibility of discrimination in real estate transactions." He asked the task force to "candidly report on the extent of rights guaranteed in Maine and make specific recommendations for legislative and administrative adoption." The task force will also evaluate Maine laws and practices affecting all Maine people in the full enjoyment of their civil rights. The first meeting will be held in Augusta on July 10th.

The governor named representatives of various racial and religious minority groups to the task force, including the governors of the three Indian reservations in the state....

(From the Bangor Daily News, 6/26/68)

#### FTC RULES INDIAN CRAFT MUST BE GENUINE ARTICLE

WASHINGTON (AP) - The Federal Trade Commission came to the defense Thursday of the American Indian and his craftsmanship.

The commission said it has uncovered imported and machine-made curios, souvenirs and novelties which have been passed off as genuine American Indian handicrafts. It issued a trade regulation it hopes will stop the practice.

Major provision in the regulation is to limit such terms as "Indian made," "Indian" and "American Indian" only to tomahawks, totem poles, arrows, tom-toms and other articles hand crafted by Indians living in the United States.

(From the Portland Press-Herald, 4/19/68)

#### FASHIONABLE FIDDLEHEADS

It is fiddlehead season up North, and now, just like other big-time vegetables, fiddleheads even have their own festival. It was held for the second straight year the other weekend on Savage Island in the St. John River in New Brunswick, and fiddlehead fans made it to the ceremonies on a barge that was passed off as a ferry.

Among those in attendance were descendants of the Malecite Indians, who first harvested fiddleheads three centuries ago. The Fiddlehead Festival featured sports, storytelling, Indian dancing and the crowning of the 1968 fiddlehead princess, but the highlight was a dinner of roast beef and, of course, fiddleheads....

Fiddleheads, graceful spirals resembling the heads of violins, are the curled up fronds of the ostrich fern. The earliest of spring greens, they grow in Maine and parts of Canada. They taste like asparagus with mushrooms. A favorite dish is to serve them with poached egg and hot buttered toast, but there are many ways to serve fiddleheads. McCain's Foods Ltd., of Florenceville N.E., packages 110,000 pounds of frozen fiddleheads a year and lets U. S. specialty stores fight over them...

(From Sports Illustrated, 6/10/68)

### 3 GOVERNORS ATTEND HUMAN RIGHTS TASK FORCE MEETING (See story on Page 14)

AUGUSTA - Passamaquoddy Governors Joseph Mitchell (Pleasant Point) and John Stevens (Indian Township) and Penobscot Governor John Mitchell attended the first meeting of the Task Force on Human Rights, appointed by Gov. Kenneth M. Curtis, held in Augusta on July 10th.

At this meeting, a subcommittee on Indian Affairs was selected, consisting of the 3 Tribal Governors; Dr. Jean D. Andrews, political science professor at the University of Maine in Augusta, and a member of the Flackfoot Indian Tribe; Mr. Gerald Talbot, of Portland, 3rd Vice-President of the New England Regional Conference of the NAACP; Mr. Orville S. Poland, an attorney from Blue Hill; and Mr. Edward Murrell, of Augusta, a member of the Maine State Advisory Committee to the United States Commission on Civil Rights. The Indian subcommittee plans a meeting for July 20th at the home of Governor John Mitchell, on Indian Island.

In addition, Governor Stevens was also named to serve on the Task Force's public relations subcommittee, and Gov. John Mitchell is a member of the subcommittee on Job Opportunities.

### TEPEE CITY IS ERECTED BY DISGRUNTLED INDIANS

OLYMPIA, Wash. (AP) - Another Washington had its Resurrection City today - a tepee and tent encampment set up by Indians who say they want their land back because white men haven't lived up to their treaties.

The camp, established on a corner of the state capitol grounds, is referred to by Indian leader Janet McCloud as "Resurrection City II." Some of its leaders also were active in the life of the first Resurrection City in the nation's capital. When the camp started, Mrs. McCloud announced the Indians were reclaiming a good part of the state - including Olympia. She said the white man had broken the Medicine Creek Treaty of 1854.

She referred to a U.S. Supreme Court ruling that the treaty didn't give Northwest Indians the right to fish commercially for salmon off their reservations in violation of state conservation laws.

The current nighttime population of the camp, consisting of three 20-foot canvas tepees and four tents, is 29, Mrs. McCloud said. At intervals, the camp's costumed and beaded medicine man, Semu Huaute, who describes himself as a Chumash Indian and intertribal medicine man from California, lectures curious from Olympia on Indian lore and customs. The camp is officially ignored by the state.

The settlement is also to protest the jailing of Negro comedian and civil rights activist Dick Gregory. Gregory is in jail just across the street serving a 90-day sentence in connection with an Indian fishing demonstration more than two years ago. Mrs. McCloud was involved in the original demonstration too.

To a question of how long the Indians plan to stay, Mrs. McCloud has a standard answer for all comers: "As long as the sun shines and the rain falls and the mountains stand."

(From the Portland Evening Express, 6/28/68)

### SENATE SUBCOMMITTEE STAFFERS VISIT MAINE

AUGUSTA - John Gray and Adrian Parmeter, staff members of the U.S. Senate Special Subcommittee on Indian Education, visited Augusta on July 17th and the Passamaquoddy Reservations on July 18th as part of a nation-wide exploration of problems, programs and progress in Indian education. Invited by Gov. Kenneth Curtis at the request of both Passamaquoddy Tribal Councils, the staffers met Thursday afternoon in the Governor's office with representatives of the State

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Departments of Education and Indian Affairs, the Diocesan Division of Indian Services and the Sisters of Mercy, before continuing their trip to the Pleasant Pleasant Point and Indian Township Reservations. (The Penobscot Tribal Council had earlier voted not to become involved with the Subcommittee's ~~work~~.)

Governor Curtis told the group that "Maine and the Federal government must accelerate their work together to correct the inequities which often limit the educational opportunities of many of our Maine Indians."

Outlined at the meeting was the need for new classrooms, comprehensive guidance services, hot lunch and breakfast facilities, adequate school playgrounds and expanded adult education programs at virtually all of the state's Indian reservations.

In discussing some of the cultural and language factors that affect Indian education in Maine, as elsewhere, the Governor commented: "It is very difficult to live in two different worlds. The only solution as I see it is to allow our Indian citizens the freedom to do what they want, by making as many opportunities available to them as possible, so they may live in whatever way they wish." Underlining many of the Governor's comments about the Reservations - particularly those of the Passamaquoddy Tribe - was his emphasis on the importance of economic development programs, not only for the Reservations but also for Washington County as a whole. Grey and Parmeter agreed that education could not be separated from such other areas of concern as health, employment, economic development and the like.

The Governor also announced at the meeting that an Indian Education Advisory Committee is being formed by the Maine Education Council to assist in drawing up recommendations to the Governor concerning the establishment of a long-range vocational and educational guidance program at the state's Indian reservations.

"The time is long past when states and the Federal government can afford to shirk their responsibilities in providing quality education for the American Indian," said the Governor. "In this respect we are now not only attempting to achieve equality of opportunity for Maine Indians relative to that of the rest of the state, but equality of results."

A frequent theme during the meeting in Augusta was the fact that many federally-assisted programs that are available to Indian tribes under Federal jurisdiction are not now available to Maine Indians, whose jurisdiction rests with the state. Furthermore, a number of Federal programs designed to benefit communities and units of local government in general are also not applicable to the reservations in Maine without amendments of existing state and Federal laws, because of historical complexities and the unique political status of the reservations. The Governor cited, as one example of this problem, the several amendments required in the Maine Indian Housing Act before the tribes could become eligible for sewage and water grant programs routinely available to communities throughout the country.

The Governor praised earlier actions by the University of Maine and the Board of Education for the state in making scholarship programs available at various institutions of higher education. "More such programs are needed," he said. He also commended such programs as Head Start, the Student Action Corps (University of Maine) Penobscot tutoring program, and activities of the Diocese in the fields of education and child health.

#### DID YOU KNOW THAT

Pvt. John Wooden Legs, of Lame Deer, Mont., posted the highest score ever recorded in basic training combat proficiency tests in Co. E, 4th Bn., 3rd Brigade at Ft. Lewis, Wash.? He ran the mile in 5:34 in full combat uniform and boots. Great-grandfather Richard Wooden Legs was on the winning side at the Battle of Little Bighorn, against General Custer. A great-grand-nephew of General Custer commands a battalion at Ft. Lewis. Pvt. Wooden Legs has never met him!



## "THE ALIENATED LOTS"

by William M. Clark

As this is being written (July 7th) there is no way of foretelling the results of the confrontation at Princeton between the Indians and the company which has been given state permission to cut timber on Indian lands, the so-called "alienated lots" the Indians claim by way of a 1794 treaty with Massachusetts.

No matter what the results are, however, it is past time for some drastic reforms, no matter whose feelings are hurt, no matter whose profits are curtailed, no matter which legislators grumble about being disturbed in their sleep.

The Indians at Princeton own at least 10,000 acres of timberland. They have a pretty good case for claiming another 5,000 or 10,000. Actually, they have a good case for claiming, as a minimum, the whole of Washington County, but it is futile to talk about that. It should have some bearing, however, on the fairness of giving them complete control of the acres they admittedly own.

The lands at Princeton should be theirs to manage and to harvest. The revenues from the land should be theirs to divide in any way they see fit, without portions of it being siphoned off to be used "for their own good."

Supposedly the management and harvesting of Indian land is now a three-way deal. The State of Maine provides the foresters to plan and activate a long range program which, theoretically, aims at continuity of harvest. Private companies buy the wood and guide cutting practices. The Indians supply the labor and the stumpage.

Financially, the Indians are abused. But even if they were not, the whole arrangement is archaic. The patching up of the present quarrel, even if the Indians triumph, should not be a signal for perpetuation of the old program.

Because, at Princeton, we have the nearest thing imaginable to a divinely created situation. We have circumstances that can be arranged to give a whole group of people a look at new horizons. The opportunity is so exciting that even the most lethargic bureaucrat should be jolted by its spark. It is almost like having a chance to turn over a limitless coal mine to an Appalachian community of 10 people and say, "Here is your industry; we will train you to run it. Bless you, the revenue is yours."

We launch these programs where we train people for jobs and then find jobs for them. Well, on the Indians' timberlands there is a whole range of jobs ready to be filled....work to be done for an Indian cooperative in which each Indian has a share....work in which there is pride of possession and knowledge that the land will be in better shape for sons to come.

How could there possibly be anything more worthy of a state subsidized educational program, state loans for machinery, state provided guidance but NOT CONTROL?

A man doesn't need to be a graduate forester to know the essentials of marking a tract for proper cutting. He need not be a high school graduate to be able to absorb all the fundamentals he would have to learn in a short course in forest management. In 3 or 4 years, the Indians at Princeton could be managing their own lands as well as any other owners of timber tracts in this state....or in this whole country.

To pass up this chance to help and encourage people to help themselves is an affront to every stated goal of the Office of Economic Opportunity. This is a place to open up a future. This is a situation in which so much could be done for so little that the telegrams should be pouring into Augusta.

The injustice that has been going on for so long has culminated in a crisis. Let us not have a patching job. We need a sweeping change, a legislated revolution, a brand new plan.

Elections are closer than we think. Summer goes swiftly. How does the candidate from your district stand on giving this real help to the Maine Indians?

(From the Portland Press-Herald, 7/8/68)

## ADS AND AMERICAN INDIANS

Another minority group - the American Indian - is protesting distortion of its character, traditions and history in TV commercials. John Belindo, executive director of the National Congress of American Indians and himself a Kiowa-Navajo, showed up as a witness before the New York City Commission on Human Rights during hearings on alleged discrimination against minority groups in communications and advertising. He reminded them that the Indian viewpoint should be heard, as well as that of the Negro and the Puerto Rican.

"The enhancement and perpetuation of stereotype motifs of the Indian as drunken, savage or treacherous, unreliable or childlike, produces impeding effects on employability of the Indian or his opportunities for education to a state of employability. It also lends itself to the generation of self-righteous justifications on the part of the non-Indian in application of commercial activities which have direct social and economic impact on the Indian."

(From Changing Times, July, 1968)

## MOHEGAN MUSEUM

People from some 17 countries have found their way to the Mohegan Museum on Connecticut State Route 32, about 9 miles north of New London, Conn., according to a recent 3-column feature article in the travel section of The New York Times. The museum is operated by Harold Tantaquidgeon and his sister, Miss Gladys Tantaquidgeon, who are descendants of the Mohegans illustrious Chief Uncas.

## TOO LATE TO CLASSIFY

The Neighborhood Youth Corps program at Passamaquoddyland this summer sees 15 Indian youth working at the Pleasant Point Reservation under the supervision of Daniel Francis, and at the Indian Township Reservation under the direction of Morris Brooks. Penobscot young people are similarly employed at Indian Island, under VISTA supervision. Projects include expanding and beautifying tribal cemeteries, general reservation clean-ups and the development of better recreational areas.

- Milltown, N.E., on July 14th was the host to colorful ceremonial dances by Passamaquoddy Indians from Pleasant Point.

- Owen Lolar and Jeffrey Goslin, of the Penobscot Tribe, repeated their earlier first semester successes at E. Maine Vocational-Technical Institute by appearing on the Dean's list for the second semester, ending June 7th.

- Robert Jones, former school superintendent in the Sherman Mills area, is now a coordinator for the Dept. of Education in a program to plan model schools for the Indian Reservations and unorganized territories of the state.

- Professional singer, 26-year old Wayne Newton, a native of Norfolk, Va., is proud of the fact that he is  $\frac{1}{2}$  Indian - part Cherokee and part Powatan.

- A vacation school involving children from Princeton, Waite, Grand Lake Stream and Peter Dana Point was concluded on June 28th. Indian Township Chaplain Coleman O'Toole and Sister Mary Vincent of the Sisters of Mercy took part in the program, which was conducted with the Congregational churches of the 3 non-Indian communities.

- The June meeting of the Border Historical Society, in Eastport, learned that the director of the Maine Museum Commission will visit Washington County soon, in connection with Indian Veterans at Pleasant Point.

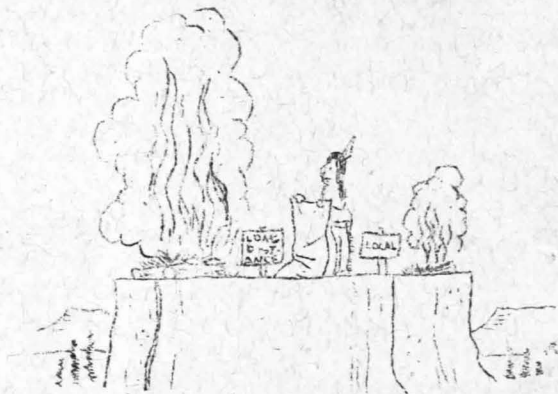
- VISTA Trainees located on the 3 Reservations for a 4-week trial experience are: Bill and Dottie Rupert, at Pleasant Point; Kim Clerc and Bob Lowe at Indian Island; and Greg Buesing and Bruce Bevy at Indian Township. At the end of the 4 weeks, the 3 Tribal Councils will be asked to decide if they wish the volunteers to stay for a full year of service.

- 19 Passamaquoddy young people enjoyed a one-week home stay program in Attleboro, Mass., late in June, for the second year in a row.

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