

MAY 26 1971

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AROOSTOOK

INDIAN

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MAY 1971

SUMMER CAMP FOR INDIAN CHILDREN

One of the major goals of the Association of Aroostook Indians, Inc. is youth opportunities. With the exception of the tutorial program and some limited scholarships, there haven't been any real viable programs with Indian youth in Aroostook County.

This summer, beginning July 19th, the Association of Aroostook Indians, Inc. together with the Quebec-Labrador Mission Foundation of Boston, Massachusetts will conduct a summer camp for 80 Indian children in Aroostook County between the ages of 8 - 14 years.

This camp, which will be educational as well as recreational, will be split into two ten day sessions of which the first session will be girls and the boys in the second. This camp will be at Mud Lake, 33 miles north of Caribou, Maine near the town of Sinclair. We were fortunate to be able to rent the facilities of Camp Kawanee which is owned by the Caribou Kiwanis for this particular camp.

The Quebec-Labrador Mission Foundation will be providing four experienced volunteer counselors and a camp director, with the Association of Aroostook Indians providing four local Indian counselors from Aroostook County. The local counselors (cont'd top of page)

will be paid and also will have an option to attend an orientation session June 18th in Montreal, Canada with expenses paid by the Quebec-Labrador Mission Foundation. The purpose of this orientation session is to acquaint the local counselors of the procedures in running a summer camp.

The Quebec-Labrador Mission Foundation is a non-profit, non-denominational, educational service foundation and is experienced in the organization of summer camp projects. Last summer in its eighth summer of operation, the QLMF provided camp staff and equipment for 28 communities primarily on the Quebec-Labrador and New Brunswick coasts of Canada. It was last year also they first came in Maine of which they conducted a summer camp in Danforth, Maine.

The camp will be supported partially by the AAI and the Quebec-Labrador Mission Foundation with help from the National Committee on Indian work of the executive council of the Episcopal Church of New York.

It is hoped that this camp will broaden the interest and talents of the Indian children in Aroostook County and it will be through programs like athletics, handicrafts, music, dramatics, and swimming which will help them become aware of the capabilities within themselves.

There are still some loose ends that have (cont'd on page 4, column 2)

THE

NORTH AMERICAN

TRADITIONAL INDIAN UNITY

CONVENTION

MAY 29 - 30 - 31, 1971

MALISEET RESERVE

TOBIQUE, NEW BRUNSWICK

The Northeastern tribes will be hosting the North American Traditional Unity Convention to be held at Tobique, Maliseet Indian Reserve, on May 29th, 30th, and 31st, 1971. T.R.I.B.E., Inc., which is made up of the four tribes, Maliseets, Micmacs, Passamaquoddies, and Penobscots will be the host.

We will be meeting with leaders, spokesmen, delegates, medicine-men from the Hopi, Shoshone, Cheyenne, Cherokee, Nisqually, Seminole, Algonkin, Chippewa, Iroquois, and other Indian nations.

All North American Indian Brothers and Sisters are invited to come and meet. There will be Indian food and crafts.

Discussions will be on the past, present, and future for the natives. Social Indian dancing by different nations in the evenings. Interest for young and old.

Please bring camping equipment if you can. For further information, please call Dennis Nicholas, Maliseet Reserve, Tel. 506-273-2972 or Eugenia Thompson, Old Town, Maine, Tel. 207-827-5748; or call your nearest representative on the Board of Directors of T.R.I.B.E., Inc. They are the following:

John Stevens, President
Peter Dana Point
Princeton, Maine
Tel. 207-796-2618

Eugene Francis
Pleasant Point
Perry, Maine
Tel. 207-853-2871

John Peters
Lennox Island
Prince Edward Is.

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Quebec

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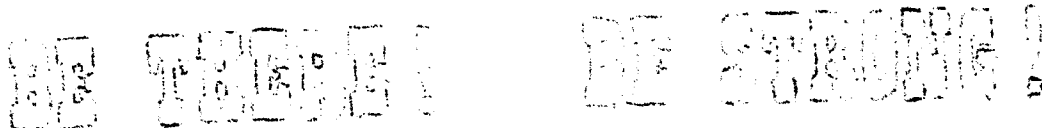
Michael Jadis
Mt. Stewart
Prince Edward Is.

Audrey Shenandoah, Secretary
North American Unity Convention
Nedrow, New York
Tel. 315-469-7516

George Francis
Maliseet Reserve
Tobique, New Brunswick

Peter Perno
Antigonish Co.
Nova Scotia

(CONVENTION WILL BE HELD AT ONONDAGA AND TONAWANDA, NEW YORK; AND WITH SAC AND FOX IN IOWA, IN SIOUX TERRITORY ; AND WITH MANIWAKI, QUEBEC FOLLOWING TOBIQUE.)



A VIEW TOWARDS INDIAN ISLAND

It is

pristine

apparently

across

the green bridge

on a cool day

in spring.

The Church:

St. Anne's,
looks a part of it...

a toy village

and a good place.

Crossing

changes that.

The streets wind in agony,

and a scream

of shame,

our shame,

is everywhere.

I cannot go

as a tourist.

Even the trees ask me,

'Why have you come?

What can you do for us?'

Wooden crosses

set crooked

in the graveyard

reject me.

I go back quickly,

but I cannot forget.

(cont'd top of page)

I am the stranger here,

and I live on stolen ground.

Submitted by :

Theodore Enslin

COMMENT FROM A STUDENT AT TRIBE, INC.

Many people think the Indian as a drunken loafer, a bloodthirsty savage, an F-Troop buffoon. To me, in real life, he is none of these; he is a defeated man who has been robbed of his land, his culture, his heritage, and his pride. I came across someone else's ideas about Indians and it was good because it really came on strong and I thought it should not go unheard:

An Indian is many things...He is a brown man with a heart and soul. He speaks a different language; he sings chants; he has deep feelings; and he is very proud. Indians come in all different sizes and temperaments - short, tall, skinny and plump, laughing, serious, happy and sad. An Indian stands tall, silent and brave. He fights for his country and his clan. He is an Indian, weaving rugs, making jewelry, weaving baskets and striving for progress. An Indian loves his people, his clan and his traditions. His love is deep and long lasting. An Indian is humorous and loves to laugh.

Indian fathers and grandfathers, with weathered, trembling hands, tell old legends of foxes, rivers, and trees. Indian mothers and grandmothers sit quietly and weave or prepare the Indian meal. Indian children love to play the part of the brave young warrior and go hunt the wild buffalo.

The Indian is achieving progress, with running water and electricity in his house. He has a car and a pick-up truck. He is beginning to gain a high school and, in some instances, a college education, and speaks the English tongue. He is a striving man, with a quiet walk and a sentimental grin...
HE IS AN INDIAN.

For hundreds of years Indian traditions have been put aside. From the time white man

(cont'd on next page)

(cont'd from preceding page, COMMENT FROM STUDENT AT TRIBE, INC.)

first came to this continent they have dictated where the Indians may live, how he is to live, and which of his beliefs he must alter or give up entirely in order to be a "civilized" human being. Indians have been forced to leave their homelands and to occupy lands which no white man wanted; their affairs were, and still are, regulated by the government, for it is assumed that no Indian is capable of managing his own life.

Too often the schools have told our children little about the North American Indian, and what they have said has often been wrong. At Tribe, Inc. they are attempting to correct this wrong by doing research in bi-cultural education and promoting and administering new educational programs. This school is to help Indians as well as mankind; I know because I'am a student here at Tribe, Inc. and I'm also an INDIAN.

Submitted by:
Frederick D. Tomah (Sonny)
Student Consultant
T.R.I.B.E., Inc.
Bar Harbor, Maine 04609

white man think we were breaking our promise. Now, today, there is no difference. Indian has no written law of their own, the only law is the white man's government.

We are not in any better condition than in those days, we maybe more civilized. In fact, Germany peasants had better condition.

Sincerely yours,
Donna Sanipass &
David Sanipass
Mapleton, Maine 04757

(SUMMER CAMP FOR INDIAN CHILDREN cont'd from page 1)

to be put together but it can be assured that there will be a definite program for the Indian children this summer. It is hoped at the end of the two sessions that there might be some kind of unity meeting of all the Indian people from Aroostook County at this camp.

Tom Battiste

THE FOLLOWING IS A LETTER WE RECEIVED FROM TWO YOUNG MEMBERS OF THE AROOSTOOK INDIANS:

Dear Sirs:

White man came and lock us up in reservation. Wouldn't you think it would be kind of ridiculous if we went over there in those days, too, Spain, England, and France and did the same?

The reason we fought back cause they were destroying our hunting ground. They traded with land only with trinkets and a little food. Indians wasn't accustomed to white man's law.

Treaty meant promise, but we didn't understand that, so we trespass and the

(cont'd top of page)