

# MAINE INDIAN NEWSLETTER

LIBRARY

Volume 2, Number 8

MAY 10 1968

April 1968

PENOBSCOT NEWS  
By Carol Dana, Indian Island COLBY COLLEGE

## Teen Club Activities of Indian Island

Teen Club Activities will start next month on the reservation, sponsored by the Division of Bureau of Human Relations and led by Sister Caritas. The activities will have an accent on sports events such as a girl's softball and track team, badminton, and volleyball. There will also be a cooking course for the girls in the parish hall. The course will include making desserts. Baked Alaska, puddings and pies were suggested by the girls.

The first meeting of the club was held at St. Ann's Convent on Indian Island on March 28, 1968 at 6:30 p.m. Five girls attended this meeting. There were a few girls who were not able to attend but we hope more will come to offer their suggestions and to help Sister Caritas.

A retreat is planned for the boys from the three reservations on April 16th, 17th and 18th. I hope many of them will go. As one of the girls who went on the girl's retreat last month I am sure they will also like it and they will like Father Bourque and Father Siboux. The retreat will be at the Oblate Retreat House in August.

A trip is planned for the girls from Indian Island to visit the Calais hospital on a career day. We will meet the girls from Pleasant Point and Peter Dana Point at the hospital. We will learn something of the training of a practical nurse and an X-ray technician. A nurse will also give a talk to the group.

After the visit to the Calais hospital we plan to go to the two reservations from which we will take a trip to St. Andrews by the sea and Campbell Island in Canada. I'm sure the teen club will be a huge success and we are looking forward to seeing our new friends on the other reservations.

## Confirmation at St. Ann's

There were many to be confirmed this year at St. Ann's on Indian Island. The ceremony was on March 17, at 3:00 o'clock. Twenty five children and one adult were confirmed. Hymns were sung and the organ was played by Marie Atkins. The bishop talked to the children and commented on how nice they looked and how anxious they must be. He also asked them questions about God and what confirmation is. His questions were answered promptly by a volunteer of words. The sponsors were Grace and Ralph Nichols. This was Bishop Gerety's third visit to the island. He came to the pageant last summer at which he celebrated the outdoor Mass.

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PERIODICALS  
(Continued from page 1)

Measles Vaccination Clinic

A measles vaccination for pre-school children took place March 21 at the parish hall. It was well attended as the number of mothers with their children was larger than the last vaccination clinic. There was some doubt as to whether this clinic should be continued. The previous clinics were poorly attended. Had the mothers forgotten, did they get the notice or were their children vaccinated somewhere else? Since the last clinic was a success they will still be held. Two more clinics will also be held in April.

St. Patrick's Show

The Annual St. Patrick's Show was held Sunday at 2:30 and 7:30 p.m. There were about 125 people at the day show. Refreshments and grab bags were sold and games were played. The acts included songs by the band, Pat Francis, Charles Loring, Ralph Nichols, Jr., and Barbara Francis. Songs were sung by the younger girls, Vicki Francis, April Loring, and Rhonda Mitchell, also the Oakhill girls, Peggy Chevaree, Gayle Phillips, and Mary Hamilton. Another group, Orland Clark, Tim Love, and Michael Ranco sang folk songs. Comedies were acted by Alberta Francis and Evelyn Sapiel, and Dale Lolar and Tim Nichols acted as Laurel and Hardy. The show was a success and was for the benefit of the Church.

Tutor Program

There is a tutorial program on Indian Island which is sponsored by S.A.C. of the University of Maine. Last year only 25 attended, this year there are 40. The program includes a group of people from grades 1-12. There are two adults working for their high school diplomas who also who also take part in this. The tutors teach in the tribal hall, the parish hall, or in the homes of the people.

Youth Leadership Convention

A Youth Leadership Convention was held at John Baptist High School for the teenagers of the local parishes. Two people attended the convention from St. Ann's parish on Indian Island, Graden Lolar and myself. The convention started Friday the 15th of March from 7:30 p.m. to 10:30 p.m. and also Saturday and Sunday. There were teenagers from the Brewer, Benedicta, Bangor, and Old Town area parishes. Each of us was given a booklet called Christianity in Renewal. We were divided in discussion groups with a discussion leader and a secretary. We read chapters in the book and answered questions. This discussion was for ourselves only. We later gathered in one group for another discussion and to present the conclusion we came to in answering the questions. This was presented by the secretaries and further discussed or commented on by the rest. Father Munroe and Sister M. Eleanor of John Baptist were present at the main discussion. The convention was a new experience to us in which we felt close to God and our religion. The topics we discussed were: Who is Jesus Christ?

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## E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

EDITOR: (Name)  
(Address)

or may be sent to the following:

opinions  
statements  
stories  
ideas  
jokes  
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Maine Indian Newsletter  
Pine Street, Freeport, Maine 04032  
or  
Mary Yarnal  
Pleasant Point Reservation  
Perry, Maine 04667  
or  
Morris Brooks  
Indian Township  
Princeton, Maine 04668  
or  
Carol Dana  
Indian Island  
Old Town, Maine 04468

## THE SPLIT RAIL FENCE

## NO LUTHER

Still the split rail fences stand  
Silent sentries to the land  
Overseeing fields and men  
Seeking peace in hills and glen.

Land not fit for plowing  
Woods not fit for cutting  
Sores on our bodies  
And colicky babies

Cows and kids obey their stance  
Even though they jump and dance  
Or swing on the split rail gate  
This boundary keeps our fate.

Seas not fit for fishing  
Earth not fit for planting  
Sores on our bodies  
And colicky babies

Firm and sure, protection, defence  
To this we deem our split rail fence  
Leaving our seed the fields of clover  
When sunset's here and harvest's over.

Air not fit for breathing  
Skies not fit for viewing  
Sores on our bodies  
And colicky babies

## MARTIN LUTHER KING

We were blind  
Everyone of our kind

Water not fit for drinking  
Lakes not fit for bathing  
Sores on our bodies  
And colicky babies

We were shed  
And bled and bled and bled

Animals not fit for breeding  
Skin not fit for tanning  
Sores on our bodies  
And colicky babies

Till we no more  
Exist no more

War and pestilence in our land  
Blood and murder of every man  
Sores on our bodies  
And colicky babies

No land, no sea  
No you, no me...

What is the end to all this sin  
Maybe the end to the beginning again  
Sores on our bodies  
And colicky babies

## LETTERS TO THE EDITOR

Dear Mrs. Thompson:

I was recently very fortunate to have had a share in the planning of a successful "First" for the Native Women in the Province of Alberta - The First Native Women's Conference of Alberta on March 12th through 15th. Indian women may have been traditionally silent and accepting but the day is coming, as this conference illustrated, when they will take their place beside the men to work for a better tomorrow for all native people.

Enclosed are some of the clippings from the Conference. They speak for themselves. And perhaps you might find something in them for your Newsletter.

Many thanks for the copies you have been sending me.

Sincerely,

Mrs. Andrea (Bear) Nicholas

(Mrs. Nicholas participated as one of the discussion leaders in the four-day conference in Edmonton, Alberta. Articles start on page 9. -Ed.)

"LO, THE POOR INDIAN"

by

Ralph Nader

The cry of "Lo, the Poor Indian" resounded once again from Washington this month - this time in the form of a special presidential message to Congress. Like a torrent of previous statements on the "Forgotten American" flowing from the Department of Interior, the President said most of the right things and used most of the compassionate adjectives. As in former years and former Administrations, emphasis was placed on self-help, self-determination, a higher economic standard of living, better education, improved health care, manpower training, new roads, and a bill of rights for the 400,000 reservation Indians.

Is there anything new here, other than further action-displacing sympathy that has bred a hard skepticism into most Indians long resigned to poverty in perpetuity? Clearly, a direct White House commitment to Indian betterment, for the first time, gives the mission greater visibility and importance. There is a 12 percent increase in overall Indian appropriations requested of Congress for fiscal year 1969. But beyond that, the President's message avoided dealing with the enduring organizational dry rot upon which these programs are being advanced, namely, the Bureau of Indian Affairs (BIA).

One hundred and nineteen years ago, the BIA was established in the Department of Interior with both presumed and actual missions. The former dealt with improving the lot of the Indian; the latter with facilitating the encroachment on or exploitation of Indian lands and resources. Under the Bureau's aegis and congressional directive, the Indian land base shrunk from 150 million acres to the present 53 million acres - about the size of New England. For generations the Bureau presided over people without a future. Indians were called "wards", were culturally devastated, physically pushed around and entwined in the most intricate web of bureaucratic regulations and rulings ever inflicted anywhere in this nation's history. They still are.

In the meantime, the BIA has prospered, growing to its present size of approximately 16,000 employees providing the services of a federal, state and local government in one administrative bundle. Together with smaller programs in Indian health (under the Public Health Service)

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"IO, THE POOR INDIAN"  
 (Continued from Page 4)

and anti-poverty programs (in OTO), current fiscal year appropriations for Indians totaled about \$460 million or an average income per reservation family of some \$5,600 if paid out in cash. (The average family income is \$1,500 per annum.

The Indian budget has been increasing at a rate that has doubled in the past decade. Yet the picture on the reservations is drab and grim. The present poverty tally is a 40 percent unemployment rate (with much underemployment), grossly dilapidated housing, at least 50 percent illiteracy, two-thirds the life expectancy and less than a third of the average income of other Americans, rampant disease including a tuberculosis incidence seven times the national average.

Anyone who has followed Indian affairs finds these figures to be a dreary redundancy of past recitations. With the exception of some advances in Indian health, reservation conditions remain as bad or worse than 10 or 20 years ago. In the past decade a new dimension of despair has emerged in the form of 200,000 Indians in city slums such as Los Angeles, Denver and Minneapolis. But the BIA continues to exude funds of hope - whether it is relocation away from the reservations, tourism, mineral development and the latest unfilled expectation - bringing industry to the reservations.

Prior to the President's message, the White House rejected the major recommendation of the President's Task Force on American Indians to transfer primary responsibility for Indian affairs from the Secretary of Interior to the Secretary of Health, Education and Welfare. The Task Force, in its still secret 104-page report completed in 1966, urged the shift to HEW on the grounds that 75 percent of total Indian appropriations is allocated to health, education and welfare functions. About 53 percent of the BIA budget (\$250 million in fiscal 1966) goes toward its education function on the reservation. With responsibility for Indian health services already in HEW, the Task Force diplomatically concluded by emphasizing that "HEW program emphasis on conservation and natural resources."

Beneath such a placid rationale was the disgust and despair felt by many of the Task Force's members at the performance of the Bureau. The Task Force report took note of the widespread impression that "too many BIA employees were simply time-servers of mediocre or poor competence who remained indefinitely because they were willing to serve in unattractive posts at low rates of pay for long periods of time; that too many had unconsciously anti-Indian attitudes and are convinced that Indians are really hopelessly incompetent and their behavior reflects this assumption."

Building on numerous previous government (Hoover-type\* critiques of the BIA's changeless ways, the Task Force ticked off a list of "discoveries" which shocked it: "The Bureau has no really hard data on population dynamics, income, employment, education...grossly inadequate data on which to base development plans. The Bureau does not even have one trained statistician on its staff at the present time (its emphasis ...A related matter, equally shocking to the Task Force, was the total absence of any R & D funds in the BIA budget."

(Editor's note: This article by Reiner Lader will be completed in the May issue. He will disclose more incidents involving the BIA

## YOUNG CHEROKEES PROTEST EMPHASIS ON NEW INDUSTRIAL SITE

By Kimmis Hendrick  
Staff Correspondent of  
The Christian Science Monitor

Tahlequah, Okla.

Indians have two ways of looking at the Cherokee Nation's new industrial site here.

They agree it's handsome. It covers 40 buildings, attractively designed, include offices, a beautifully appointed restaurant, warehouses, and a new service station.

Ultimately, with an eye to the potential of the vacation country surrounding Tahlequah, there will be a fine motel.

But like the word "nation", which has been only a courtesy term since 1906, when this great Indian tribe lost its sovereignty, these buildings prompt observers to ask two questions: Will economic progress really meet deep Indian needs? Or is stressing economics only a facade for failure to come to grips with deeper issues?

To many eastern Oklahoma Cherokees, probably to a majority, these buildings, dedicated with much ceremony last summer, stand for economic hope. Specifically, they mean jobs, paychecks, enough to eat, a way to get ahead.

Yet a few young Cherokees threw a protest demonstration, like a monkey wrench, into the middle of the dedication ceremonies.

### Tougher problem seen

People say the incident hardly amounted to anything. At the same time, all Cherokees aren't happy about the industrial-site project. It masks, they say, a problem that many of them regard as just as tough, and maybe tougher, as Indian poverty here in the Ozark foothill.

Cherokees have no democratic tribal government in the sense that most American Indian tribes have it. They can't pick their principal chief. The President of the United States appoints him.

He happens to be W. J. Keeler, president of Phillips Petroleum Company. Mr. Keeler, part Cherokee, is one of the wealthiest men in Oklahoma. He was originally appointed chief of the tribe by Franklin D. Roosevelt. He is universally described, even by his critics, as totally dedicated to Cherokee interests.

Mr. Keeler's management of tribal funds has made possible the new industrial site, offering jobs to Indians who, in many cases, have never had jobs before, and promising more jobs to come.

Is employment, or a policy mainly keyed to getting it, the adequate answer to Indian needs? Current federal programs for the American Indian, as well as numerous Indian-initiated programs, rest on the assumption that it is. Give Indians jobs, they argue, and other problems will take care of themselves.

### Self-government sought

Some young Cherokees described usually by their elders as "mixed up" think that top priority should go to getting a democratically elected tribal government. Mr. Keeler agrees. He is reportedly backing a congressional move this year to get it. But his young critics think it will be gotten on his terms - meaning subject to his control.

Many older Cherokees in these parts have another concern which they see as stemming directly from lack of self-government as a tribe. Their lands, due to numerous factors, are slipping away from them. The whole original congressional arrangement for their lands, when statehood came in 1907, made them vulnerable to exploitation. And a tangle of heirship problems has intensified their land difficulties.

(Continued in the next issue.)

PENOBSCOT NEWS  
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What is the Church? What is the World? You the Church and the World. This convention was enlightening and opened up new avenues of thought for us. I hope there will be more of them.

A Visit to the University

Two weeks ago seventy five to eighty children from Indian Island visited the University of Maine. These children were divided into seven groups with guides. Two buses left at 1:00 p.m. on March 23. The children visited the museum, a radio and television station, and anthropology department, the agricultural department and the astronomy building. The children also had lunch and visited the dormitories. At five o'clock they returned home to tell about their trip and the things they had seen. This was also sponsored by S.A.C., the same group sponsoring the tutor program.

DECORATED FIVE TIMES

Sgt. Eugene J. Loring Jr., 40, listens to Gov. Kenneth W. Curtis during a brief ceremony at the State House where the five-times decorated Vietnam veteran was presented a state flag. With the sergeant, who is a full-blooded Penobscot Indian from the Old Town reservation, are his father, Eugene J. Loring, and Penobscot Tribal Governor John Mitchell, at extreme left. Sgt. Loring, who was outstanding young man of his Old Town High School class two years ago, is a career soldier. He spent a year in Vietnam before returning to the United States the first of March. His next duty station is at Fort Richardson, Alaska.

(From the Bangor Daily News, Bangor, Maine, 3/30/68, a picture accompanied the above article.)

PASSAMAQUODDY NEWS

By Morris Brooks, Peter Dana Point

I returned from my 6 week training course at the University of Wisconsin and was treated very nice while there. I believe I've told you the purpose of my going there. There were sixty one trainees from the east of the Mississippi with the exception of one who was from the State of Washington.

There were thirteen different Indian Tribes represented. They are from Florida, Maine, Washington, Wisconsin, North Carolina. One that impressed me the most was Billy Osceola who is the direct descendant of the great Chief Osceola of the Seminoles.

I also visited the only Indian County in the United States which is Menominee Co. The Menominee Indians were terminated in 1961 and they have two more years to prove that could be self sustaining and judging from the way they operate I'm confident that they will make it. Otherwise they go right back to reservation status.

These people have their own lumber mill which employs approximately three hundred Indians around the clock. They have their own government, their own Fire Dept. I also visited the family of John Larne who is our Vista. I was treated very nice by Mr & Mrs F.F. Larne. Frank Larne is a doctor and he took me on a tour of his hospital.

Mrs. Larne also took me on a tour of the town. We visited a rest home and a dairy farm also a vocational school. By the way, I rec'd my certificate of achievement from the Center for Community Leadership Development at the University of Wisconsin.

PASSAMAQUODDY NEWS  
(Continued from Page 7)

Recently, I, (along with John Nicholas from the Perry Reservation) went to Long Island to talk to the students from Rockeville Center. They are on a fund raising drive to help the Passamaquoddies. Miss Elaine Zimmerman and Miss Janice Steiber are conducting this drive.

Elaine said that they will be on the fund raising drive until the end of the school year, at which time they will present the money to someone from the Passamaquoddy Tribe.

I estimate the amount to be somewhere between three and four thousand dollars. I am enclosing some clippings from the Southside school newsletter and a schedule of future events.

We had a Question and Answer period where we answered questions about the Maine Indians asked by the students at these schools.

We were treated very good while at Long Island.

At one dance that was held while we were there, the proceeds were \$300. Following is the schedule of future events.

1. Three teepees in hall of school for donations .
2. A hootenany with proceeds to Indians.
3. Two dances.
4. South Dide Day (written in newspaper-Feb 13).
5. Cake sale.

Future events

6. More dances.
7. School competitive academic program (like the T.V. program "College Bowl" with the two other schools supporting the Indians---Woodmere Academy and Hewlett High School.
8. A concert in the Spring.
9. A book drive.
10. A Clothing drive.

Possible having Indian dancers

Possible exchange program

John Nicholas says that he can get the dancers at the end of the school year.

As for the student exchange program--this will have to be discussed at each of the two reservations.

CURTIS ASKING CONSIDERATION OF 'STATE' INDIANS

AUGUSTA - Gov. Curtis is asking the governors of seven states which have Indians not under federal jurisdiction to join him in a move to eliminate the distinction between "federal" and "state" Indians.

Curtis' office said Monday he will seek a resolution from the National Governors' Conference calling on Congress and the appropriate federal agencies to abolish the distinction where eligibility for federal aid programs is concerned.

He will also ask Maine members of Congress to support this move.

The governor's office said there are about 100,000 American Indians who do not live on federal reservations and are not members of tribes with which the federal government has treaties.

Most of them are in the East and South and more than 27,000 live in Maine and the other states to whose governors Curtis has written.

Recently, President Johnson called for a one-half billion dollar program to create new opportunities for Indians. But Curtis' office said

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CURTIS ASKI G...  
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this money would be channelled through existing federal agencies, which often do not recognize the "state" Indians as eligible.

Curtis urges Vice President Humphrey recently to consider Indians on state reservations, such as the three reservations in Maine, when programs are planned by the newly created National Council on Indian Opportunity. Humphrey was designated by President Johnson to head the council.

Curtis addressed his appeal to Govs. Nelson A. Rockefeller of New York, John B. Connally of Texas, Mills E. Godwin Jr. of Virginia, Robert E. McNair of South Carolina, John H. Chafee of Rhode Island, John N. Dempsey of Connecticut and Raymond P. Shafer of Pennsylvania.  
(From Press Herald (AP), Portland, Maine 4/16/68)

CANADIAN INDIAN WOMEN ON THE MOVE

By Alma Keroack, The Edmonton Journal -

An intense and insistent chant of, "We want Manning" echoed from the domed ceiling of the legislative building Thursday afternoon.

Alberta's minister of health, Dr. J. Donovan Ross, was shouted down when he tried to persuade approximately 250 Indian and Metis women to meet a government committee to air their grievances.

"Mr. Manning is the head man here, and we'll stay until we see him," said Mrs. Mary Ann LaVallee, group spokesman.

SHOW STRENGTH

The native women were staging a "show of strength" over a federal government announcement that health services on Indian reserves would be discontinued.

Premier Manning was presented with a brief and informed of the impending march earlier Thursday by a representative group from the Alberta Native Women's conference presently in session at the Hayfair Hotel.

During the mass protest the dignified old building's walls rang with cries of:

"How come native communities have the largest infant mortality rate in the country?"

"Is the second century going to be the same as the first for us?"

Dr. Ross's statement that "we cannot possibly interfere with the services given by the federal government," was drowned out in a chorus of "We don't understand you, Dr. Ross. Go get us Premier Manning."

'SHOW RESPECT'

"If you'll keep quiet and show a little respect, I'll see what I can do," said Dr. Ross.

While they waited the women sang O Canada and God Save The Queen. Some took their coats off for a long siege but they did not have long to wait.

The premier, after an unsuccessful attempt to make himself heard from the inside balcony, descended the steps to talk to the women face to face.

SURPRISED

"Ladies", he said, "we are as surprised and upset by the federal government's decision as you are."

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INDIAN WOMEN...

(Continued from Page 9)

"We are strongly protesting this change.

"When I received your brief I discussed it with the government of the province and we decided to wire the Prime Minister to tell we don't think the decision is right.

"We will ask him to intercede. This change was not proposed by us and we were not consulted any more than you were."

Mrs. LaVallee asked: "Why does the Federal government say we natives are only a moral obligation?"

"I don't know why - but I do know it is wrong," said the premier. "You are also a legal responsibility."

A voice from the crowd called out:

"We don't know where we stand,"

Another voice took up the cry:

"The federal government doesn't want us, neither does the provincial. We don't want to die out as a race."

The premier replied: "I realize you can't go all the way down to Ottawa to present your case. So, if you like, I will represent you.

"I'll wire the Prime Minister tonight and as soon as I get his reply I will let you know right away."

"It better be soon or we'll be back." said Mrs. Rose Faust, a separated mother of five, living on welfare.

"You have my word, ladies, I will give you his answer as soon as I receive it," said Premier Manning.

They clapped their acceptance and voiced their thanks. Then quietly turned and left the building.

(From the Edmonton Journal, Edmonton, Alberta, 3/15/68, The above article was submitted by Mrs. Andrea (Bear) Nicholas, who participated as one of the discussion leaders in the four day conference in Edmonton.

ROSEBUD SIOUX INDIAN ACQUITTED

William Stands, 19-year-old former University of South Dakota student, was found innocent of murder charges.. The Douglas County jury deliberated for twelve hours, and returned a verdict of innocent on the charges of murder in the death of Vermillion jeweler, James Yeado.

Immediately afterward Stands was arrested on charges of burglary and grand larceny. It was the second trial on murder for Stands. In December a Yankton County jury was unable to reach a verdict and Judge James Bandy declared a mistrial. Thomas White Hawk, Stands companion, pleaded guilty to the slaying Nov. 13 and subsequently was sentenced to die in the electric chair. Stands attorney, Ramon Roubideaux, indicated he will defend Stands on the new charges.

(From the Rosebud Sioux Herald, South Dakota, 4/8/68)

TEACHING INDIANS

Benidji State College is offering a course in the Spring Quarter on "Teaching Indians."

Cultural and Historical background of Minnesota Indians, value system, self image, curriculum, drop outs, improving oral and written communication and relations with parents, teaching strategies, and demonstrations are the contents of this course. ...

(From Redlake Reservation News, Red Lake, Minn., 3/22/68)

## KENNEDY MAKES HIT WITH INDIANS

FLAGSTAFF, Ariz. (AP) - Sen. Robert F. Kennedy played the noncandidate for a while Saturday. And he had time to reflect on what the explosive opening of his Democratic presidential campaign all means in the hard terms of politics. He ate breakfast with Navajo children and followed by presiding over a Senate subcommittee inquiry into the problems of Indian education. Then he prepared to tell Arizona Democrats what he has found in the grueling first two weeks of his drive to unseat President Johnson.

Hopis, Navajos, Apaches, Papagos and Quechans listened to the presidential contender in a large hall at Northern Arizona University, where he sat before a wall-sized Indian rug, rapped a pen on the table for order, and tried not to be political. But he couldn't resist the temptation to tell the tribal leaders and several hundred persons in the hall that he could be a lot more helpful to the Indians as a president than as chairman of a subcommittee on Indian education....

Kennedy heard a bitter attack on the Bureau of Indian Affairs by an Indian matriarch and Navajo Tribal Councilwoman, Mrs. Annie Wauneka, who said the government's handling of Indian children is an "outrage." "I'm with you, Annie," he told the stout, colorfully-dressed woman as she complained that the Bureau took children from their homes to fill a new school "just to make Congress happy."

"I can tell you that I'm not happy," said Kennedy, who has mentioned the plight of the Indians in almost every campaign speech and has promised a shakeup if he becomes president.

The weary candidate started the day under sparkling Arizona sunshine by visiting a dormitory where 300 Navajo children from the nearby reservation are attending public school. The New Yorker went through the cafeteria line with them, ordered and ate cereal, eggs, bacon, orange juice and a glass of milk, and then chatted with several of the children.

He and Sen. Paul Fannin, R-Arizona, a fellow subcommittee member, then wandered through the dormitory. "This just isn't satisfactory," Kennedy said, as he noticed the absence of partitions between dormitory beds. "They deserve some privacy..."

Smiling Navajos clustered around Kennedy as he made his rounds of the dormitory. Usually undemonstrative, they lent a quiet new note to a campaign that has taken the candidate from one boisterous audience to another throughout the West.

(From the Maine Sunday Telegram, 3/31/68)

## PRESIDENT JOHNSON PRESENTS INDIAN MESSAGE TO CONGRESS

"The Forgotten American"

TO THE CONGRESS OF THE UNITED STATES, March 6, 1968:

Mississippi and Utah - the Potomac and the Chattahoochee - Appalachia and Shenandoah...The words of the Indian have become our words - the names of our states and streams and landmarks.

His myths and his heroes enrich our literature. His lore colors our art and our language. For two centuries, the American Indian has been a symbol of the drama and excitement of the earliest America.

But for two centuries, he has been an alien in his own land. Relations between the United States Government and the tribes were originally in the hands of the War Department. Until 1871, the United States treated the Indian tribes as foreign nations.

It has been only 44 years since the United States affirmed the Indian's citizenship: the full political equality essential for human dignity in a democratic society. It has been only 22 years since Congress enacted the Indian

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Claims Act, to acknowledge the Nation's debt to the first Americans for their land.

But political equality and compensation for ancestral lands are not enough. The American Indian deserves a chance to develop his talents and share fully in the future of our Nation.

There are about 600,000 Indians in America today. Some 400,000 live on or near reservations in 25 states. The remaining 200,000 have moved to our cities and towns. The most striking fact about the American Indians today is their tragic plight:

- Fifty thousand Indian families live in unsanitary, dilapidated dwellings: many in huts, shanties, even abandoned automobiles.
- The unemployment rate among Indians is nearly 40 percent - more than ten times the national average.
- Fifty percent of Indian schoolchildren - double the national average - drop out before completing high school.
- Indian literacy rates are among the lowest in the Nation; the rates of sickness and poverty are among the highest.
- Thousands of Indians who have migrated into the cities find themselves untrained for jobs and unprepared for urban life.
- The average age of death of an American Indian today is 44 years; for all other Americans, it is 65.

The American Indian, once proud and free, is torn now between white and tribal values; between the politics and language of the white man and his own historic culture. His problems, sharpened by years of defeat and exploitation, neglect and inadequate effort, will take many years to overcome.

But recent landmark laws - the Economic Opportunity Act, the Elementary and Secondary Education Act, the Manpower Development and Training Act - have given us an opportunity to deal with the persistent problems of the American Indian. The time has come to focus our efforts on the plight of the American Indian through these and the other laws passed in the last few years. No enlightened Nation, no responsible government, no progressive people can sit idly by and permit this shocking situation to continue.

I propose a new goal for our Indian programs: A goal that ends the old debate about "termination" of Indian programs and stresses self-determination; a goal that erases old attitudes of paternalism and promotes partnership self-help.

OUR GOAL MUST BE:

- A standard of living for the Indians equal to that of the country as a whole.
- Freedom of Choice: An opportunity to remain in their homelands, if they choose, without surrendering their dignity; an opportunity to move to the towns and cities of America, if they choose, equipped with the skills to live in equality and dignity.
- Full participation in the life of modern America, with a full share of economic opportunity and social justice.

I propose, in short, a policy of maximum choice for the American Indian: a policy expressed in programs of self-help, self-development, self-determination. ...To launch an undivided, Government-wide effort in this area, I am today issuing an Executive Order to establish a National Council on Indian Opportunity.

The Chairman of the Council will be the Vice President who will bring the problems of the Indians to the highest levels of Government. The Council will include a cross section of Indian leaders, and high government officials who have programs in this field....The Council will review Federal programs for Indians, make broad policy recommendations, and ensure that programs reflect the needs and desires of the Indian people. Most important, I have asked the Vice President...to make certain that the American Indian shares fully in all our federal programs....

..(Continued on Page 13)



PPRESIDENT JOHNSON PRESENTS....

(Continued from Page 12)

The program I propose seeks to promote Indian development by improving health and education, encouraging long-term economic growth, and strengthening community institutions.

Underlying this program is the assumption that the Federal government can best be a responsible partner in Indian progress by treating the Indian himself as a full citizen, responsible for the pace and direction of his development.

But there can be no question that the government and the people of the United States have a responsibility to the Indians. In our efforts to meet that responsibility, we must pledge to respect fully the dignity and the uniqueness of the Indian citizen.

That means partnership - not paternalism.

We must affirm the right of the first Americans to remain Indians while exercising their rights as Americans. We must affirm their right to freedom of choice and self-determination.

We must seek new ways to provide Federal assistance to Indians - with new emphasis on Indian self-help and with respect for Indian culture.

And we must assure the Indian people that it is our desire and intention that the special relationship between the Indian and his government grow and flourish.

For the first among us must not be last.

I urge the Congress to affirm this policy and to enact this program.

The White House

Lyndon B. Johnson

(See March Newsletter, Pages 14-15: "President Asks Plan for Indians," Page 17: "Curtis Asks HHH To Include Maine Indians in Program," and Page 20: "State Indians - Forgotten People." - Ed.)

NORTHERN CHEYENNE'S RECEIVE GRANT FOR COMMUNITY BUILDING

The Northern Cheyenne Tribe has received a \$300,000 grant under the Neighborhood Facilities Program of the Department of Housing and Urban Development to help finance a Neighborhood Center at Lame Deer, Montana, according to Housing Secretary Robert C. Weaver.

The Federal grant will cover three-quarters of the total estimated project cost of \$400,000. The proposed center will contain a Community Building, a Vocational Guidance Building, and a Multipurpose Building, with a total of 37 rooms and will serve 2,763 residents of the area.

It will offer a place for recreational, educational and social activities for which facilities do not exist or are located from 20 to 100 miles away. It will give the local children, young adults, their parents and grandparents a place to engage in indoor sports, wholesome recreational activities, entertainment and a social life presently unknown to many residents. This facility will also provide a Day Care Center for the children of working mothers.

(From Indian Record, U.S. Dept. of Indian Affairs, March 1968)

APACHE MOVIE STAR

is Roland Clay, 9, son of Mr. and Mrs. Felix Clay, Canyon Dam, Fort Apache Indian Reservation, Ariz., who will co-star with Gregory Peck and Eva Marie Saint in the movie "The Stalking Moon," a suspense drama set in the West. He was selected from four Apache youngsters who were screen-tested in Hollywood last December, and has already been "on location" in the Valley of Fire near Las Vegas, Nev., as have 31 members of the White Mountain Apache Tribe who play supporting roles in the film.

## DIOCESE DIRECTOR OF INDIAN SERVICES APPOINTED

(The following letter was sent the three Tribal Governors, and others concerned, by Neil D. Michaud, Administrative Director of the Diocesan Bureau of Human Relations Services, on April 1st. - Ed.)

As you know, His Excellency, Bishop Peter L. Gerety, DD, has expressed a sincere desire to assist your tribal people in whatever way possible. Through his personal interest several diocesan-sponsored programs have resulted, such as last summer's volunteer unit and currently the health programs. Dental services, camping, educational and other programs are now underway.

Since November, 1967, the diocese has recruited for a professional person who could serve as Coordinator for these diocesan-sponsored services. Obviously the task is now more than can be handled by my office.

An Advisory Council, made up of the Tribal Governors, Presidents of Parish Councils, President and Director of Community Action Program, Chaplains, Sister Caritas and the Commissioner of the State Department of Indian Affairs, met with me several times for day long sessions to review the qualifications of the candidates who applied for this post and then personally interviewed five who met the requirements.

I am happy to announce that with their counsel, the diocese selected Mr. Louis L. Doyle as Coordinator of the Bureau's Division of Indian Services. Mr. Doyle is a graduate of Boston University where he received his Bachelor's Degree. He then completed his Master's Degree in Education at Harvard. He has had several years of experience as an educator and more recently served as Director of a Community Action program in Kentucky.

Both the Bishop and this Bureau believe Mr. Doyle's primary objective at all times shall be to serve the Indian communities. This objective can be reached only if the Indians are continually involved in the planning of services which are to be diocesan sponsored. We would very much appreciate an opportunity to formally introduce Mr. Doyle at your next Council meeting. This would enable us to review his duties with your people.

WIGWAM WEEKLY NEEDS HELP

The Wigwam Weekly, which really is a bi-monthly, needs help!

The Wigwam Weekly is a four-page mimeographed newsletter which is put out each month by John Larme, of Wisconsin, a VISTA Volunteer who is assigned to the Indian Township Reservation at Princeton. The current issue includes teenage news, CAP and Boy Scout notes, a readers' forum, and a variety of news and notes about the activities at Princeton and Peter Dana Point.

Presently there are 50 subscribers, many of them not residents of the reservation, at one dollar for six months for 12 issues. Since it costs \$8 to put out an issue, the Wigwam Weekly needs your help.

One dollar sent to John Larme, VISTA Volunteer, Box 212, Princeton, Maine 04668, will bring you the newsy Wigwam Weekly twice each month and will give John a big boost in his efforts to assist and inform during his VISTA time in Maine

(From Maine OEO News, Augusta, Vol. II, No. 2)

## MICMAC NAMES OF THE MONTHS

January	-	Boonamooe-goos	July	-	Upskooe-goos	(Can any of our readers provide a translation of these names?)
February	-	Abugunajit	August	-	Kesagawe-goos	
March	-	Segow-goos	September	-	Majowtoogwe-goos	
April	-	Punadumooe-goos	October	-	Wegawegoos	
May	-	Agese-goos	November	-	Skoois	
June	-	Nibune-goos	December	-	Ukchegoos	

GRANTS TO BANDS PROGRAM

The Canadian Indian Affairs Branch has been operating a community services program for approximately four years. It is designed to promote and assist the social development of Indian communities across Canada.

Among the services it provides is a financial grants program to aid Indian Bands in their own administration. To give some idea of the popularity of this program, the cost rose from \$66,892 in 1965-1966 to an anticipated cost of \$549,000 for the 1967-1968 fiscal year.

The idea is to develop self-government within the Band. With these grants it is hoped the Bands will be able to employ and develop individuals of good calibre who can take over the administration of Band affairs under the direction of the Band Council.

The program is also geared to enable Bands to take over programs such as welfare and the administration of funds currently administered by the Indian Superintendent in these areas. Where Bands are willing and able to take over this responsibility, transfers of the funds can be made directly to them, for deposit in their account.

Bands handling this money are making decisions that would otherwise be made by the Branch. If the Council wishes, guidance is available in the planning and execution of decisions. However, it is the Band Council and not the Branch that is responsible for the funds used.

(From The Indian News, Ottawa, Ontario, February 1968)

INDIAN WOMAN ON WARPATH FOR DOGS

GROTON, Conn. (UPI) - The state may have a fight on its hands if it tries to prosecute its claim that the Western Pequot Indian Reservation in Ledyard is going to the dogs, a couple of unlicensed canines named "Tootsie" and "Sandy."

Mrs. Elizabeth "Grandma" Plouffe, a full-blooded Pequot Indian, showed up in Circuit Court here Friday to answer charges of owning unlicensed dogs. The case was continued until April 5 to give her attorney time to research the problem.

But Grandma was adamant. "The state wants me to pay taxes, get a license, I guess, for Tootsie and Sandy. We're not supposed to pay any taxes or license money. This upsets me terribly."

Mrs. Plouffe was arrested earlier this month at the reservation by State Dog Warden Steven Brown. She said Friday she thought he should be arrested for trespassing on Pequot land.

(From the Portland Evening Express, 3/23/68)

INDIAN CORN

A letter to the Utah Fish and Game Commission began: "We have just received your 1967 deer hunting proclamation and are very excited about it...Your deer hunting proclamation shows that you have divided the area into several hunting areas; most of them are apparently devoted to deer of either sex and some have buck-only divisions..."

We notice however that you have opened sections 23C, 27C, 23D, 22A, 28C and 28D for Indian hunting. It does not say which sex. Neither does it advise us whether it's in control permits or general license permits....

P.S. Do you have any restrictions on the Indians hunting us? Please send us a copy of the hunting orders you sent them."

(From Sports Illustrated, 2/4/67)

# ATTENTION ALL MAINE VOTERS

## INDIAN RESERVATIONS BOND ISSUE

At the June 17th Primary Election, voters in Maine will be asked to express their opinion on three referendum questions. The first of these is:

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

This is the first time in the history of Maine that there has ever been a separate bond issue question pertaining to the state's "first citizens" - the Penobscot and Passamaquoddy Indians - and we hope that you and your friends will give this their most serious consideration.

If approved, this bond issue would provide \$249,000 to the State Dept. of Education for the construction of classrooms and multi-purpose (library, cafeteria, etc.) rooms for the 3 Reservations' schools, at the Pleasant Point, Indian Township and Penobscot Reservations. According to Education Commissioner William T. Logan, Jr.:

"These facilities are critically needed, since the buildings presently in use are overcrowded, unsafe, unsanitary, and generally not suitable for housing school children. They are actually some of the poorest school facilities in the entire State."

This school construction would make possible new kindergarten programs, provide space for adult education classes and night study-halls, eliminate present overcrowding and reduce the currently high teacher/pupil ratio.

The remaining \$135,000 in the bond issue would provide the Dept. of Indian Affairs with 30% of the cost of constructing adequate water and sewage facilities for those residents of the Indian Township Reservation living near Princeton. The remaining 70% of such cost is available from the Federal government, if the State share is approved. Indian Commissioner Edward C. Hinckley has stated:

"Of the approximately 25 buildings in this area of the Reservation, housing some 100 Tribal members, only 2 homes have indoor bathroom facilities. Provision of an adequate, suitable potable water supply and waste disposal system is a critical prerequisite for housing programs currently being initiated by the Tribe and badly needed in this area."

(Continued)



Following are some pertinent quotations from testimony to the 103rd Legislature:

"This is the most vital thing, I think, that we can do, if we are going to claim we are doing something for the Indians..... I think the education of the Indian is what we all feel will improve their lot." (Sen. Herald J. Beckett, R-Washington County)

"You and I, I believe, have both a moral and legal responsibility to provide the minimum amounts requested in this bond issue. We must not, now or ever, in our actions as citizens or legislators, neglect to provide a bare minimum of living and educational facilities for underprivileged citizens in our state. This issue, to me, is an important issue and not to be taken lightly."  
(Senator J. Hollis Wyman, R-Washington County)

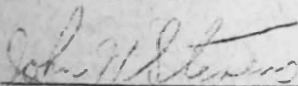
"I think we should realize that this is about the only chance that the Indian Reservations in Washington County (and Penobscot County) will be able to get really what they need...Let's let the Indian have an opportunity to have a bond issue out there with the rest of them."  
(Senator Peter J. Farley, D-York County)

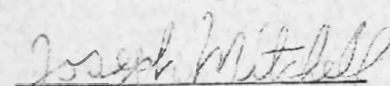
Other legislators spoke as well; the bond issue passed the Senate 29-0 and the House 122-7.

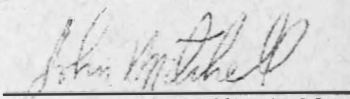
Governor Kenneth M. Curtis, speaking of the bond issue, said:

"If state government - and I mean the legislative as well as executive branches - is going to represent itself as concerned about the education of our young, I don't see how we can ignore the dismal plight of our Indians, not only because they have to attend the poorest schools in our state, but because they also live under the most trying circumstances possible. The State of Maine has the prime responsibility for improving the living conditions of our fellow citizens residing on reservations. I hope that all Maine legislators and citizens will use their voices and their votes to meet our responsibility to our Indian children."

Because of your previously-expressed interest in Indian affairs, this material is being sent to you in hopes that you will bring it to the attention of your associates, on behalf of the Passamaquoddy and Penobscot Indians of Maine. Thank you for your attention.

  
Governor John Stevens  
Indian Township  
Reservation

  
Governor Joseph Mitchell  
Pleasant Point  
Reservation

  
Governor John Mitchell  
Penobscot Reservation

## FUTURE MAINE INDIAN LAWYERS?

Last month's Newsletter, on Page 6, described the second year of a special program offered by the University of New Mexico. The program, supported by scholarships, is intended for Indian students who have completed at least two years of college and will consist of an eight-week "pre-law" program, beginning June 17th. Successful students who have completed their under-graduate college education can be considered for entrance to law school as regular students in the fall, with continuing scholarship assistance. Applications for the summer program will also be accepted from Indian students who have graduated from college during the past five years.

The purpose of the program is to encourage Indians to enter law schools and to help them obtain this objective.

In early April, Maine's Indian Commissioner Edward Hinckley received letters from University of New Mexico Law Professor Frederick M. Hart and from Dean Edward S. Godfrey of the University of Maine Law School in Portland.

Professor Hart wrote: "We are most interested in attracting students from all areas of the country and I would greatly appreciate any help that you could give us in publicizing this program in your state."

Dean Godfrey wrote: "We are willing to participate in the program to the extent of recommending a full tuition scholarship for a qualified Indian who has gone through the New Mexico summer program and who is accepted for admission at the University of Maine School of Law."

Although completion of the New Mexico program by an applicant does not, in itself, guarantee admission to the University's Law School (or to any Law School, for that matter), the two letters taken together indicate that a Maine Indian college student, who is otherwise qualified, should be able to become a lawyer with the expenditure of considerable hard work but very little cash. If there are no Maine Indian college students presently eligible for these opportunities, perhaps they may be found in future years - the opportunity is available.

Last summer's program in New Mexico accepted 18 Indian students (representing 13 Tribes). Nine of these 18 were eligible for Law School admission last September and 7 were accepted and are now regular law students.

YOUNG PASSAMAQUODDY SAYS  
LACK OF COMMUNICATION IS INDIAN STUMBLING BLOCK  
by Kent Ward

PLEASANT POINT - Wayne Newell is 26, articulate and Indian. Early in his life which began in a modest home on the Passamaquoddy Indian Reservation here in 1942 he decided he wanted to some day make a living in television and radio. To prepare himself he spent long hours in front of an old phonograph - his most prized possession - practicing "disk jockey."

The perseverance paid off. After graduating from Shead Memorial High School at Eastport he became one of the few members of his tribe to go on to college. A year at Ricker College, Houlton, was followed by a period at Emerson College, Boston, a training ground for those interested in entering the communications field. Because of his poor eyesight, the young Passamaquoddy knew he never could become an announcer. So he trained as a television cameraman and hired on with a Bangor television station.

The work has been rewarding and it has helped rekindle in Newell a conviction that the chief barrier to effective working relationships between Indians and non-Indians is a lack of communication. So Wayne Newell is about to go back home to work with his people as a representative of the American Friends Service Committee, a non-profit Quaker organization active in peace and race relations, as well as programs of social and technical assistance.

(Continued on Page 19)

(Continued from Page 18)

He will work mainly with youth, trying to sell them on the importance of at least a high school education. Seventeen young Passamaquoddy youths attend Shead Memorial High School in Eastport; another seven attend Princeton High School. Six are enrolled in elementary school at Eastport, while another 17 attend Princeton elementary schools. Indian parents have the option of sending their children to elementary school on the reservations or to public schools outside, with the state paying the tuition.

Because of crowded conditions at the reservation schools, more parents are looking toward Eastport and Princeton elementary schools to fulfill their youngsters' education needs. However, there are not too many Wayne Newell's or George Wiseman's, an Indian youth who graduated from Princeton High School last year and is now attending St. Francis College, Biddeford. More than 90% of the Passamaquoddies attending high school drop out before graduation, one Downeast educator estimates. Much of this has to be blamed on the permissive attitude on the part of too many parents, he says. If Johnny wants to drop out, he drops out, and not too much parental objection is voiced. Wiseman is the first Passamaquoddy to graduate from Princeton High School since the early 1950's.

But there's a ray of hope shining through, says Princeton Superintendent Philip Ross. "I can see a different attitude in these children over five years ago when I first came here," he says, "and hopefully we can break this cycle...." He credits the improved attitude to the inauguration of an adult education course, anti-poverty and self-help programs, and the influence of church groups working on the reservations.

Although Indian youngsters may attend school anywhere in the state, not too many stray far from the reservation. Three Passamaquoddies enrolled at John Bapst High School, Bangor, last fall. But they soon gave in to a combination of homesickness and stiff academic requirements and are among the seven Indians now attending Princeton High.

"Our big fear is that we will lose our identity. We are all pretty proud that we are Indians with a definite culture," Wayne Newell, who recently took a non-Indian bride, pointed out. "First, I am an Indian," he continued. "I am not going to lose my identity and become a pet of a non-Indian. I don't want to give the impression that I am bitter against non-Indian communities, because I am not. I just want my identity and don't want anyone to take it away from me."

Newell doesn't hold any brief for those - like ex-Indian agent Arnold Davis of Jonseboro - who feel that Maine Indians were better off under the jurisdiction of the State Department of Health and Welfare than under the fledgling Indian Affairs Department. The chief role of Indian agents under the former setup, he charges, was simply to dispense welfare to Indians - handouts that were administered by men "who didn't have a feeling for the Indians." Later in an apparent contradiction he praised the late Hiram Hall, a Passamaquoddy Indian agent for many years, by acknowledging, "If it hadn't been for him I possibly wouldn't have come this far...."

The Department of Indian Affairs is only two years old and it's hard to assess its contribution at this point, Newell believes. "But for the first time some control is being given to Indians so they can do something for themselves instead of forever being known as wards of the state. I think a lot of people at home want to do things for themselves. Who wants to be known as a ward of the state?" Continuing, Newell blames the state "for not having an Indian Department earlier, and some Indians for not realizing that there is a white world around us and we have to adjust."

In 20 years, he predicts, "you are going to see that Indians will be independent people caring for themselves and not dependent upon the state...." Admitting that divisive factions in tribal politics have not helped any in furthering

(Continued on Page 20)

the cause of the Indian, Newell points to various anti-poverty programs now in force on the reservations as a possible salvation. Community Action Program (CAP) which has sparked a number of projects such as sewing classes and Scouting programs "for the first time is totally Indian. I think Indians want it, and there is a note of optimism in the air. Something is happening down there (on the reservation)," Newell points out.

In addition, a revival of interest in Indian lore is taking place thanks to Eastport barber Joe Nicholas and other older Indians. Young Passamaquoddies are becoming more aware of their heritage. "A lot of people expect miracles but they are not going to get them. What has taken the state 150 years to destroy you can't build up in two or three years. The state has to carry 75 per cent of the blame," Newell emphasized in a recent interview.

That view has become prevalent among the Passamaquoddies in the last few years since Eastport attorney Don Cotesworth Gellers has been riding hard on the civil rights issue while preparing a law suit for \$150 million against the Commonwealth of Massachusetts, charging violation of a 1794 treaty - a treaty which Gellers claims the State of Maine has continued to violate since it broke away from the Bay State in 1820.

According to Newell, Indians are "very optimistic" about the outcome of the law suit. "Let it be brought to the courts, and hopefully, true justice will be served," he commented, adding, of Gellers, "I think he's barking up the right tree...." The resolving of the suit in favor of the Indians would go a long way toward eliminating the discrimination which Newell charges exists in respect to Indians in Washington County. "People here in Maine talk about discrimination against the Negroes in Mississippi but we have it in Washington County with the Indians in job opportunities and other areas. That turns me off. If we are going to be Americans we should all have the same rights and privileges," he declared.

Let non-Indians understand one thing, however - the Indian doesn't intend to be assimilated into a white society, as an answer to the so-called Indian "problem." "The majority of Indians don't want to live in a white community. What Indians want most is to get rid of deplorable living conditions," the young thinker pointed out. It makes him angry when non-Indians charge Indians with excessive drinking and "judge us by a few alcoholics." Drinking on the reservations is a problem, he admits, while pointing out that the problem is not unknown in white communities. "The drinkers, by and large, don't work and they give the rest a bad name...."

Wayne Newell is an angry - but certainly not unreasonable - young Indian about to go on the warpath against the ills which he realizes permeate his society. His warclubs in his new job down on the reservation will be education and an in-born desire to do something to better the lot of his people.

To paraphrase the hair tonic commercial - Wayne Newell came back. But, in truth, he really never left.

(From the Bangor Daily News, 4/10/68. This was the final article in a three-part series by Kent Ward. The first article focused on the views of a former Indian agent, Mr. Arnold Davis of Jonesboro (4/8/68); the second on the ideas of Maine's Commissioner of Indian Affairs, Edward C. Hinckley (4/9/68). Next month the Newsletter will reprint a fourth article by Kent Ward, which focuses on the opinions of two more Passamaquoddy Indians from Pleasant Point, now working in Bangor - Mr. Raymond J. Moore and Mr. Peter Mitchell. - Ed.)

#### OFFICE OF ECONOMIC OPPORTUNITY

programs are now reaching 80 per cent of the 400,000 Indians on Federal reservations, according to outgoing OEO director Sargent Shriver. More than 100 tribes are carrying out planning programs with OEO aid.



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