

To
Frank Gagan

'T' IIII

MAIL ROOMS
10/10/71

AROOSTOOK INDIAN

Vol. # 3 No. 7 P. O. Box 223 Houlton, Maine 04730 July 1971
Tel. (207) 532-6452

NEW ADDITION TO STAFF OF AAI

As of July 24th the Association of Aroostook Indians has hired Mr. Gregory Buesing as an additional member of the staff of the A.A.I. Greg will be working with the staff on different projects but will be actually involved in the Alcoholism Program. His job will consist of finding and implementing programs which will prevent alcoholism within the Indian population.

Greg has been working with the Indians in Maine for the past five years in the role as a VISTA worker. Last year he was in VISTA assigned to the Division of

Indian Services of the Bureau of Human Relations in Bangor, Maine.

The staff and members of the Association of Aroostook Indians would like to extend their thanks and appreciation to Mrs. C. D. Shellenburger of Andover, Maine for her contribution of \$25.00.

WANTED: ARTICLES FOR AROOSTOOK INDIAN

In order to continue publishing our newsletter, we must ask for the cooperation of the Indian people in Aroostook County, Maine. If you have any comments (criticisms or otherwise), old Indian tales or legends, recipes, poems, cartoons, current news, or anything else you would like to see printed in THE AROOSTOOK INDIAN. Write them down and send them to P. O. Box 223, Houlton, Maine 04730. We want to hear from all the Indians in Aroostook County and the rest of Maine.

ONCE WE WERE BROTHERS

The Miramichi Fire

Editor's Note: Once We Were Brothers is distributed by the Division of Indian Services, Human Relations Services, Roman Catholic Diocese of Portland as part of an effort to improve Indian-white relations by telling the true history of the four tribes of the ancient Wabanaki Confederacy (the Passamaquoddies, Penobscots, Maliseets, and Micmacs) 2000 of whom still reside in Maine.

Since the beginning of the 19th century the Wabanaki have lived side by side with English-speaking people. Distrust was felt on both sides, but in that the Anglo-Americans and -Canadians had control of both economic and military power, they have been more capable of acting out their mistrust. So law officers have been heard to say that if an Indian has committed a crime, you should just go up to the reservation and arrest the first "buck" you see, or that old homie, the only good Indian is a dead one.

The Indians, bereft of the means to protect themselves, have looked to spiritual salvation on occasion. The Penobscot author, Nicolar, for instance, told of his tribe's belief that the white man would eventually destroy himself out of his own greed. The Micmacs of Burnt Church Reserve in New Brunswick point to the great Miramichi Fire of 1825 as a supernatural purging of the white English-speaking community. "The ground itself was burned into ashes to a depth of seven inches. That shows for certain that the fire must have come from below," explained Thomas Meuse. "Not one Indian was burned," he continued, "but nearly all the English people and their property were burned and destroyed. When the fire came to the wigwams of the Indians, it went around them, and did not burn them. That was queer - very strange. It must have been a punishment on the whites for their treatment of the Indians. There is no other explanation."

The fire started as "the white people were planning to murder, one night, all the Indians along the Miramichi River...The people were ready with their guns...But a dark

red cloud came and started the fire," Meuse explained. Only those whites who refused to join the plot were spared.

One sea captain and a miller in Newcastle, New Brunswick, remained safe in their homes although the conflagration raged about them. A group of Catholics, who spent the night in a church, were untouched by the blaze; these people were probably Acadian French, long the trusted friends of the Micmacs. John Tenass explained how "one Englishman, a Baptist and a rich man, was good to the Indians... When the fire came the Indians went into his barn and his house...That man had not a scratch on his shop, barn or store although vessels a quarter of a mile from the shore were burned...Next day, he took out the flour and provisions and distributed them among the Indians."

"Since that day," Tenass asserted, "the British have had some sense."

(The preceding has been reprinted with permission from the Indian Services Division in Bangor, Maine.)



INJUN DICKSHUNARY

ASSIMILATION: (ass-sim-i-la-shon):

Red Man: Come share with me my apple.

Chicano: O.K.

Afro: Right on, man.

Whity: Gimme that damn apple!

Mr. Anthony Joseph, son of Mr. & Mrs. Frank Joseph of Houlton, Maine is currently stationed in Viet Nam. If anyone wishes to write to him, his address is:

L/Cpl. Anthony Joseph
D Co. 7th Engk's Bn
Bridge Plt., 3rd Mar. Div.
FPO San Francisco, Calif. 96602

I don't believe that the bow and arrow was any match with the white man's gun. The bow and arrow was used with great skill in hunting and in sports. It was their weapon for survival. If the Indians was wild like they claim, why didn't they wipe out every white man that ever crossed the Great Seas? They must have wondered and tried to understand when Columbus stood on the shore to claim this beautiful and unspoiled land; but did Columbus try to understand the Indian? That they loved their land and had rules and regulations in their own ways? The Indian tried to understand the strange man, not knowing the worst. The white man was outnumbered. If they were savages like they claim, the story of Columbus would have been written differently in history.

Submitted by Donna & David Sanipass
of Mapleton, Maine.

* * *