

# MAINE INDIAN NEWSLETTER

VOLUME 2, NUMBER 3

October 1967

## IMPORTANT NOTICE

For more than a year - since August 1966 - the Maine Indian Newsletter has been distributed free-of-charge to all interested persons. During that period, the cost of materials and postage has been provided by a few generous individuals both within and outside of Maine. (The labor of typing, addressing, assembling, mailing, etc., has been donated by considerable numbers of people each month.)

It is now time to begin making preparations to see if the Newsletter can be self-supporting. We hope that - for the past 15 months - its readers have seen some value in the publication and - if they have not been completely satisfied with it - have been able to see its potential for the future.

The Newsletter is intended to benefit Indians and non-Indians alike. We feel that the Tribes of Maine can profit from knowing what other Tribes are doing, thinking and planning. We feel our non-Indian citizens can profit from knowing what the Tribes of Maine - and other Tribes - are accomplishing, and what problems they are facing.

We also recognize that our non-Indian readers are very likely to be better off - economically and socially - than our tribal readers. For this reason we are hoping that they - the people not culturally fortunate enough to be Indians - will be willing to assist us in reaching our Indian readers with as few restrictions as possible.

In other words, we are requesting a subscription charge (effective January 1, 1968) of all non-Indian readers, so that Indian readers, where ever they may be, may continue to receive the Newsletter each month, free-of-charge.

We believe that if each non-Indian reader of the Newsletter will contribute a minimum of \$2.00 for a year's subscription, Indian readers may be kept on and added to the mailing list without charge. Naturally, contributions from any Indian readers will be accepted, but they will not be solicited. Subscription donations of more than \$2.00 a year from non-Indians, will also be welcomed - as supporting or contributing, subscriptions - but will not be solicited.

The charge for subscriptions will not become effective until January 1968, though some of the funds must obviously be collected before that date. Certainly, no one will be dropped from the mailing list before January. Please turn this page over for a detailed account of how we hope matters will proceed.

# If you are . . . .

....an INDIAN,  
living on a  
Reservation in  
Maine,



....an INDIAN,  
not living on  
a Reservation  
in Maine,



....a NON-INDIAN,  
regardless of  
where you live,



now receiving  
the Newsletter -

now receiving the News-  
letter -

now receiving the  
Newsletter -

## DO NOTHING!

You are known to be an  
Indian and will con-  
tinue to receive the  
Newsletter free-of-  
charge.

SEND IN THE SUBSCRIPTION  
SLIP ON THE LAST PAGE &  
IDENTIFY YOURSELF AS AN  
INDIAN!

You will then continue  
to receive the News-  
letter free-of-charge.

SEND IN YOUR SUBSCRIP-  
TION FEE, BASED ON THE  
FOLLOWING SCHEDULE, TO-  
GETHER WITH THE SUB-  
SCRIPTION SLIP ON THE  
LAST PAGE!

Regular	- \$ 2/year
Contributing	- \$ 5/year
Supporting	- \$10/year
Lifetime	- \$50.00

You will then continue  
to receive the Newslet-  
ter each month.

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NO ONE will be dropped from the mailing list for any reason until January 1968. ALL SUBSCRIPTION FEES collected before January 1968 will entitle the subscriber to a one-year subscription beginning in January. Subscription fees submitted AFTER January 1968 will entitle the subscriber to a one-year subscription beginning the month after the fee is received.

The above explanation will be presented again in the November and December issues of the Newsletter. However, Indian readers NOT living on Reservations in Maine are urged to send in their subscription slips, identifying themselves as Indians, without delay, so that there will be no possibility of their missing an issue.

Non-Indian readers, on whom we are relying so that the Newsletter may continue uninterrupted publication, are urged to send in their subscription fees right away, so that the necessary supplies may be bought for next year's issues.

New subscribers need only follow the instructions on the last page of this or future issues, depending on which category they fall into. Checks for subscriptions should be made payable to: MAINE INDIAN NEWSLETTER. (No stamps please.) All subscribers are reminded to include their post office ZIP code together with their name and address; the Newsletters have to be sorted by ZIP code each month before being mailed, to qualify for the bulk mailing rate presently in effect.

SUBSCRIBE NOW TO THE MAINE INDIAN NEWSLETTER  
Pine Street  
Freeport, Maine 04032

E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

EDITOR - - - - EUGENIA (THOMAS) THOMPSON  
(Penobscot)

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

News and stories may be submitted to the Newsletter for publication at the following address:

Pine Street  
Freeport, Maine, 04032  
(Telephone: 865-4253)

Letters to the Editor are welcome but must conform to the rules required by every newspaper. They must bear the writer's correct name and address although pen names are permitted at the discretion of the Editor. All letters must be signed though names will be withheld from publication on request. Preference will be given to letters not over 350 words in length. Letters are subject to condensation or editing when space limitations require and to correction of grammar or obvious errors.

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"PRIDE GOETH BEFORE A FALL"

Can you imagine a state trooper withholding evidence in court because of his pride? (See story on page 17) From what I have read and heard, and from the people I have talked to it appears this whole incident wouldn't have occurred if a little more courtesy had been shown on the part of the police officers. Anyone, it doesn't matter who it is, would stop to inquire when he saw his brother stopped by the police along the side of the road. It was at this point that the stories began to differ. But, at any rate, no matter which story is true, if the police had shown just plain courtesy, if not common sense, it is quite evident the later developments could have been prevented. Perhaps it was pride.

After giving testimony in court, the trooper's superior revealed that because of his pride, the trooper had not stated the entire truth in court. The truth of the matter was, according to his superior, that the officer was rendered unconscious on the roadside. The question now becomes: How many more facts have been concealed by this officer? Distorted, maybe? How many other incidents of this type have there been on the reservations which have gone unheard of? Remember the Francis murder of 2 years ago which still remains unsolved. There has been a continual indifference toward justice for the Indians. The approach seems to be to ignore the Indians. But then when the tables are turned and a non Indian has had his pride hurt, at least six police cars with more than a dozen state troopers, and deputy sheriffs and game wardens come swarming into the reservation and proceed to search Indian homes with out search warrants. (Although it was just after 2 A.M. the police claim they were invited into the homes to search them!) It seems to me that pride is a pretty poor excuse for ignorance, lack of training and lack of courtesy.

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L E T T E R S

To the Editor

Indian Relic Collection

Dear Editor of Maine Indian Newsletter;

I have just finished reading the August & Sept. issue of Maine Indian Newsletter. I am an amature archeologist. All my experience has been in the field and what home study I have had. I have a collection of Indian artifacts of between seven and eight thousand pieces, all collected within a twenty mile radius of Grand Lake Stream, in Washington County, and some of the best and finest work I have ever saw on Indian artifacts.. As far as workmanship I don't believe they could be any better work done on first and secondary chipping on arrow, spear, and knife points and work on tools, pendants and effigies. Now about the Newsletter you are putting out, keep up the good work. Its about tie e the Maine Indian was being recognized. Its too bad some of the people that think the Maine Indian was so backward they should try the Indian's tools that he had when he made his stone tools and weapons. There sure would be a lot of ruined flint in piles where they worked. I don't mean there is no white man that can't make them because there is that I know. The thing is its about time the Indian got some credit for what e could do and did do. The Indian could have been friendly and was in most cases until the white man robbed him blind and burned every thing he had , to the ground and hunted him down in exery way he could. The way I look at it the Indian got the rawest deal any people ever got.

By the way any one interested in the collection I have are welcome to come and look it over and I will answer any questions I can. Also any information I can give you or help please feel free to call on me. I think its about time we all begin to recognize the true American. Three cheers for the Maine Indian Newsletter. Keep pounding them out Editor.

Yours sincerely,  
Edward T. Brown  
Grand Lake tream, Maine 04637  
(Washington County)  
Box 431

X X X X X

Dear Mrs. Eugenia Thompson,

I received your address from my cousin Teresa Sappier of Indian Island in Old Town, Maine and would appreciate it very much if you would include my name on your list of subscribers.

Being Indian and not knowing everything I should about my people, I'd like very much to learn more and be part of my great race.

My mother, the late Stella F. Tomah Sappier Newell was a member of the Passamaquoddy Tribe in Perry, Maine and quite a number of her people & mine are still there. My father, the late Peter Leo Sappier was from Woodstock, N. B. Canada and of the Melacet tribe. If you have any information concerning these two tribes, their customs etc., I'd appreciate your kindness.

I have had the opportunity to read one of your Newsletters and was quite interested in all you had to print.

(Continued on page 5)

(LETTERS, Continued from page 4)

Keep up the good work Mrs. Thompson, and I hope you will put my name on one of those letters & send it down here to Texas.

Sincerely,  
Georgina C. Parrett  
Lubbock, Texas

X X X X X

Dear Mrs. Thompson:

Enclosed is a small check to cover some of the cost of publishing The Maine Indian Newsletter, which I have enjoyed receiving for the past year. I don't agree with some of the opinions you seem to hold but I think the MINL is a distinct contribution to the cause. I just wish more Maine people read it. I am a taxpayer but not a resident.

Yours truly,  
Wilmot R. Jones  
Philadelphia, Penna.

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Dear Mrs. Thompson:

First of all, I would like to congratulate you on the time and effort you expend in editing the quality publication, Maine Indian Newsletter. I feel that it fills a great need in promoting understanding about the Maine Indian and will go a long way in waking up the people of the state.

I am currently editor of our church newsletter, The Parish Messenger (Unitarian-Universalist) and am about to initiate a "Concern Corner" or something suitably named in which I hope to point out - periodically - areas of social concern, both locally and beyond. I wondered if you would give me permission to invite members and friends of our church to subscribe to the newsletter you publish. Several of us have been hosts for the Passamaquoddy youngsters who have visited Brunswick the past few years and, because of this, many in the church have taken an interest in the Maine Indians. I notice that you have invited persons to subscribe but I hesitated to include the information without checking with you first because I didn't know how widely you wished to extend the invitation and if -perhaps - you would not need to ask for a subscription fee in order to carry on your work.

I would appreciate hearing from you regarding this matter and extend to you my best wishes in carrying on the project you have so ably undertaken.

Sincerely yours,  
Mrs. Philip E. Johnson  
Brunswick, Maine

(Editor's note: Mrs Johnson and any of our other readers may feel free to tell others about the Newsletter. Soon we will be charging a subscription fee, but even until then the more people we can send the Newsletter to, the more people there will be who are aware of the Maine Indians and perhaps the more understanding we will be able to generate.

(Continued on page 6)

(LETTERS Continued from page 5)

Gentlemen:

I would appreciate your forwarding to me a copy of your newsletter. I feel that some of our teachers in social studies classes would find some very helpful material in it.

I attended a meeting in Bangor yesterday and had the opportunity of hearing Mr. Hinkley speak on Indian Affairs and at the question and answer period he suggested if anyone would care to receive a copy of your newsletter to write to Freeport. Thank you.

Yours truly,  
Mrs. Eleanor C. Chapin  
Secretary Adams School  
Portland, Maine

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(This is a good cross section of the letters we received this month. We would be glad to hear from you regarding your opinions, ideas and comments. -Editor)

\* \* \* \* \*

#### Early Peace Treaties

(The following excerpt from the book, Maine Indians In History, is further evidence showing what finally turned our Indian ancestors against the non Indian. Several treaties were signed with the English by the Indians living in Maine. On one such occasion, described below, other white men burned the Indian village and destroyed the crops of the Indians. It is interesting to note that while it was a common trait of the Great White Fathers to hold one band of Indians accountable for the act of other tribes in the same area, in the incident before us now, the English disclaim all responsibility for the acts of the looters. -Editor.)

"Assiminasqua, a Kanabas sachem upon being summoned by the English to a peace conference said: 'It is not our custom when messengers come to treat of peace, to seize upon their persons, as sometimes do the Mohawks do; yea, as the English have done, seizing upon fourteen Indians, our men, who went to treat with you - setting a guard over them, and taking away their guns. This is not all, but a second time you required our guns, and demanded us to come to you, or else you would kill us. This was the cause of our leaving both our fort and our corn, to our great loss.'

'This speech greatly embarrassed the English, but they tried to explain that the white men who had done this were not within their jurisdiction and they were, therefore, not accountable to them.' "

\* \* \* \* \*

DID YOU KNOW THAT Count Frontenac tarnished his and his peoples name by the murder and torture of two unfortunate Iroquois captives (1696) at Montreal?

Did you know that the United States Government is based on the Government of the Iroquois Nation and not on any European Government?

He Says He Loves His Red Children

BROTHERS: We have heard the talk of our great father; it is very kind. He says he loves his red children.

"Brothers, when the white man first came to these shores the Indians gave him land and kindled fire to make him comfortable. When the pale faces of the south (Spaniards) would have taken his scalp, our young men drew the tomahawk and protected him.

"But when the white man had warmed himself at the Indian's fire, and had filled himself with the Indian's hominy, he became very large. He stopped not at the mountain tops, and his foot covered the plains and valleys. His hands grasped the eastern and western seas. Then he became our Great Father. He loved his red children but said, 'you must move a little farther, lest by accident I tread upon you.'

"With one foot he pushed the red man across the Oconee, and with the other he trampled down the graves of our fathers. But our great Father still loved his red children, and soon made them another talk. He said much but it all meant, 'Move a little farther; you are too near me.'

"Brothers: I have heard many talks from our Great Father, and they all began and ended the same. When he made us a talk on a former occasion, he said, 'Get a little farther; go beyond the Oconee and the Ocmulgee - there is a pleasant country.' He also said, 'It shall be yours forever.'

"Now he says, 'The land you live upon is not yours. Go beyond the Mississippi; there is game; there you may remain while the grass grows and the rivers run.'

"Brothers: Will not our Great Father come there also? He loves his red children and his tongue is not forked."

—Speckled Snake, a Creek Chief, speaking to the Creek National Council in 1836.

(Taken from Red Clay and Rattlesnake Springs, by James Franklin Corn)

\* \* \* \* \*

Book Review

The book Red Clay and Rattlesnake Springs, was written by James F. Corn and depicts the history of the Cherokees. Although I haven't completed the 108 pages of the book, it appears to be something anyone interested in Indians in general or the Cherokees in particular would want to read. The book may be purchased for \$1.50 which includes postage, by writing to James F. Corn, P.O. Box 67, Village Office Building, Cleveland, Tennessee 37311.

Mr. Corn is president of the Cherokee Red Clay Association. The plan of the Association is to make a permanent historic park of shrine of the famous last Council Grounds and spring of the Cherokees in the east located in the south end of Bradley County, Tennessee, just north of the village of Red Clay, Georgia.

The book contains stories and incidents of the Cherokees and the lives of several of their important men are interestingly depicted.

### ANCIENT INDIAN CARVINGS

A bit of Maine's Aboriginal history lies neglected on the banks of the Kennebec River here, visited only by an occasional fisherman or hunter. But already is showing signs of vanealism.

It is a slate ledge located about a quarter mile south of the bridge that takes Route 201 across the river.

The 16 foot outcropping of grey green slate contains more than 100 carvings of figures - believed to be the work of an Abenaki Indian at least two centuries ago.

The rock writings, or petroglyphs, are the least known of two extensive collections to have been found in Maine. The other is located on Clark's Point at Machiasport.

Chiseled out of the rock are figures of canoes, dwellings, birds, animals and strange half animal-half human creatures.

The drawings supposedly tell a story of early Indian life in Maine. But so far as is known no one has successfully translated them.

Some, however, see signs of possible French influence, indicating the carvings may date to the 17th or 18th centuries. Some have also speculated the carvings tell a tale of French and Indian battles against the English.

The carvings were viewed recently by White Nichols of Wiscasset, who has been exploring the region in search for artifacts of Benedict Arnold's Revolutionary War Expedition to Quebec.

The rock was passed by Arnold's men in their ill - fated trek up the Kennebec.

Nichols first learned of the petroglyphs from his mother, who grew up in the region before the turn of the century.

He is urging steps be taken to preserve the mysterious stone markings for future generations and as part of the attractions of a proposed recreation of Arnold's route to Quebec.

Though the rock bearing the carvings can be seen from the bridge that carries Route 201 across the Kennebec, at Solon, only an unmarked trail leads to the site.

And a casual visitor might miss the carvings completely even after finding the proper rock. It has been heavily eroded from decades of flowing ice and water and from the annual log drives that formerly were common.

Most researchers use chalk to trace the outlines for study and photographing. But experiments by Nichols and companions reveal white lime carefully brushed on and the surplus blown away works as well, with less chance of confusing a natural fissure in the rock with part of a carving.

The chiselled areas being made with crude instruments are rough and hold the dust. Marks from natural erosion are smoother and the lime readily blows away.

The Itaglio markings are about three - eighth of an inch deep and Nichols speculates the Indian who drew them may have spent months at the task.

Part of the scenes appear to show a hunt, while another section has been interpreted as a crude map.

Included is a distinct square object that appears to be a building. Several crosses are plainly discernable.

Other symbols can be seen, but their meanings are less clear.

The carvings are located on the west bank of the river where the stream bends sharply.

(From Portland Sunday Telegram, by Robert C. Cummings, Oct. 15, 1967.)



THE RIGHT TO BE INDIAN

(Indians in Maine are not alone in suffering the inequities of justice from the State courts. We are referring specifically to the Peter Francis death of two years ago where Francis, a Passamaquoddy Indian, was beaten and left bleeding in the road to die by several Massachusetts hunters. One of the hunters was brought to trial for manslaughter and acquitted. When the decision was handed down in the state court it was reported there was applause from the Washington County spectators. It should be pointed out that this attitude does not reflect the attitude of all Washington County citizens, however it is prevalent enough so that in the present Indian case, reported elsewhere in the Newsletter, Attorney Don Coatesworth Gellers has motioned for a change of venue (to Cumberland County) so that a fair trial can be assured. The following is an excerpt from The Right To Be Indian by Ernest L. Schusky and deals with similar situations. -Editor)

". . . the reluctance of Indians to accept the justice and legal process of the surrounding society is heightened by their treatment in the outside world. Oliver LaFarge has noted a number of shocking cases of injustice done to the Indians in state courts. Only a few of his instances are necessary to point up the Indians' fear of treatment in courts where civil rights are supposedly guaranteed.

North Dakota takes its name from one of the Great Plains Indian tribes. There not long ago . . . an Indian named William Demerice was drinking with two non-Indians, Nicholas Ramos and Alcario Garcia. They got into a fight in the course of which Demerice was stabbed to death. His companions got NINETY DAYS APiece FOR DISORDERLY CONDUCT.

In one South Dakota town, an Indian failed to stop one night when a policeman challenged him. The policeman shot him; then, as he lay in the gutter, wounded, ran up and finished him off with two more shots. So far as we can learn, no action was taken against the officer. The Indian Service investigated but was powerless to get anything done.

Incidents occur, such as the recent killing of a Sioux named Broken Rope by a local chief of police, in which a clear legal case cannot be made, but one who reads the account is forced to conclude that, had the subjects been white men, they would not have been so used.

More clear-cut is an incident involving a Mr. Fred Stotts. Mr. Stotts was in his home when he seized a baseball bat, ran out and across the street, and bashed a Sioux named George Left Hand Bull over the head so hard he crushed his skull. We may assume that Mr. Stotts disliked Mr. Left Hand Bull, but the available record does not tell why. Mr. Stotts had the Sioux tossed in the clink where, without medical attention, he died the next day. The white man was arrested and charged with manslaughter for which, in due course, having pleaded guilty, he received a TWO YEAR SUSPENDED SENTENCE.

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Next month the Newsletter will present an article on Pine Tree Legal Assistance, which may eventually prove a benefit to the Indian.

CHRISTMAS CARDS

By Indian And Eskimo Artists

Christmas cards designed and offered for sale by individual Indian artists are reported available from the following sources for the 1967 Christmas season. Unless otherwise noted, cards may be ordered directly from the artist, and all requests for prices and orders should be addressed directly to each source.

Clara Archilta (Kiowa-Apache)  
Box 27  
Apache, Oklahoma 73006  
Hand made; various designs available.

X X X

Fred Beaver (Creek)  
437 Locust Street, N.W.  
Ardmore, Oklahoma 73401  
Printed; eight designs available.

X X X

Dennis Belindo (Kiowa-Navajo)  
2941 S. W. 52nd Street  
Oklahoma City, Oklahoma 73119  
Hand made and Printed; twelve designs available.

X X X

Gloria M. Cheshewalla (Osage)  
Route 1  
Pawhuska, Oklahoma 74056  
Handmade; Order from: Clifton's  
Gift Shop, 118 East Main, Pawhuska,  
Oklahoma 74056

X X X

Marcel J. Darling (Pottawatomi)  
1808 North Atlanta Court  
Tulsa, Oklahoma 74110  
Printed; hand colored; six designs available.

X X X

Tom Claymore (Sioux)  
P.O. Box 598  
Fort Thompson, South Dakota 57339  
Hand made.

X X X

Eulamae N. Doonkeen (Seminole)  
1608 N. W. 35th Street  
Oklahoma City, Oklahoma 73118  
Printed; six designs available.  
Order from: Alco Printing Company,  
1612 N. W.  
4th Street, Oklahoma City, Oklahoma 73118

X X X

Bruamett Echohawk (Pawnee)  
P.O. Box 1922  
Tulsa, Oklahoma 74101  
Printed; four designs available.  
Order from: Leaning Tree, Box 1500  
Boulder, Colorado 80301

X X X

Leroy Falling (Cherokee)  
Box 188  
Kayenta, Arizona 86303  
Printed; three designs available.

X X X

White Bear Fredericks (Hopi)  
Box 162  
Oraibi, Arizona 86039  
Hand made and Printed. Order from:  
Saga, Inc., 706 Second Street, N.W.  
Albuquerque, New Mexico 87101;  
Northland Press, Flagstaff,  
Arizona 86001.

X X X

Wesley Green, Jr. (Winnebago)  
Winnebago, Nebraska 68071  
Printed; four designs available.  
Order from: Miss Bernice Tegeler,  
Box 158, Winnebago, Nebraska 68071

X X X

(Continued on page 11)

Norbert S. Hill (Oneida)  
Route 1  
Oneida, Wisconsin 54155  
Printed; five designs available.

X X X

William A. Johnson (Hoopa)  
RFD 118 Fiesta Drive  
Ormand Beach, Florida 32074  
Printed; four designs available.

X X X

Yeffe Kimball (Osage)  
11 Bank Street  
New York, New York 10014  
Hand made. Order from: National  
Aid To The Visually Handicapped,  
175 Fifth Ave., New York, New York  
10015

X X X

Earl Livernore (Blackfeet)  
1619 Clement  
San Francisco, California 94121  
Printed; two designs available.

X X X

Florence Halegotkuk (Eskimo)  
Gambell, Alaska 99742  
Hand made.

X X X

Kivetoruk Moses (Eskimo)  
Box 814  
Nome, Alaska 99762  
Printed; various designs.

X X X

Howell Orr (Chickasaw)  
238 Harmon, Apt. 1A  
Las Vegas, Nevada 89100  
Printed.

X X X

Chethlahe Paladin (Navajo)  
P.O. Box 924  
Sedona, Arizona 86336  
Printed; six designs available. Order  
from: Saga, Inc., 706 Second St., N.W.  
Albuquerque, New Mexico 87101

Terry Patterson (Cherokee)  
407 Edwards  
Big Spring, Texas 79720  
Hand made.

X X X

J. D. Roybal (San Ildefonso Pueblo)  
R.R. 1, Box 306  
San Ildefonso Pueblo, New Mexico  
87501  
Hand made.

X X X

Carl A. Vicenti (Jicarilla-Apache)  
6923 Quander Road  
Alexandria, Virginia 22307  
Printed; nine designs available.

X X X

Harry Walters (Navajo)  
P.O. Box 447  
Kirtland, New Mexico 87417  
Hand made.

X X X

Ruth M. White (Pac and Fox)  
Box 355  
West Point, California 95255  
Hand made; five designs available.

X X X

Dolores Takin (Spokane)  
20 W. Albany Street  
Oswego, New York 14802  
Hand made.

X X X

The Penobscot and Passamaquoddy  
do not have Christmas cards  
designed by themselves, but  
a visit to any of the reservations  
here in Maine will reveal many  
inexpensive hand made gift items.

X X X

If any Penobscot or Passamaquoddy  
Indians do have any unique items  
available for Christmas - just  
write the Newsletter telling us  
what you have, and we'll pass  
the word along to our readers.

ORGANIZATIONS

The following organizations also list Christmas cards by Indian and Eskimo artists available for the 1967 Christmas season. Requests for prices and orders should be addressed directly to each source.

Alaska Native Arts and Crafts Cooperative Association, Inc.  
Box 889  
Juneau, Alaska 99801  
(Printed; by Pauline Ayurprum (Eskimo))

X X X

Museum of the American Indian  
Broadway at 155th Street  
New York, New York 10032  
(Printed; sixteen designs available.)

X X X

Apache Summit Enterprise  
P.O. Box 176  
Mescalero, New Mexico 88340  
(Printed)

X X X

Oklahoma Indian Arts and Crafts Cooperative  
Box 749  
Anadarko, Oklahoma 73005  
(Hand made and Printed; by Indian artists of the area.)

Ka-Eyta, Inc.  
Harlem, Montana 59526  
(Printed; by Frank Cuts The Rope (Gros Ventre)).

X X X

X X X

Lummi Indian Arts and Crafts  
Marietta, Washington 98268  
(Hand made and Printed.)

X X X

Sells Hospital Service Women  
P.O. Box 66  
Sells, Arizona 85634  
Printed; two designs available, by David Sine (Apache).

X X X

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The National Congress of American Indians publish the NCAI Sentinel. In the most recent issue (Late Winter 1967) They ask that all tribes quickly put one of their brochures on tourism into an envelope and send it in to them. Next summer a special issue of the Sentinel will be published dealing wholly with tourism.

If the Governors of the three reservations in Maine will send any information in to the Newsletter regarding their ceremonies, special events and campgrounds etc, the Newsletter will forward this information on. But hurry before it is too late.

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INDIAN HEAD

The carving of an Indian head has been found on a granite outcropping on a high bank above the Harraseeket River in Freeport. The carving is just outside the home of Mr. John Loth on the Bartol Island Road and was not discovered until the stone was being cleared of dirt, moss and pine needles. A part of the Loth home has stood on the property for many years and it is believed that a former occupant did the carving. Although the carving is discernable it shows wear. Mr. Loth believes the carving is of no real significance except as an indication of the carver's probable interest in this time consuming work.

## FEDERAL AND STATE OFFICIALS START RESERVATION TOUR

AUGUSTA (AP) - Federal and state officials started a tour Tuesday in which they will go to Maine's Indian reservations to discuss problems of Indian employment. The Indian governors and tribal councils will participate in the talks, and the object is to work out a program which will qualify for a grant from the U.S. Labor Department for reservation programs under the department's Human Resources Development plan.

The trip started at the Indian Island (Penobscot) Reservation Tuesday. Wednesday it will be at Princeton and Indian Township and Thursday at Pleasant Point.

On the trip are Orval Packard, a Sioux Indian on the staff of the Bureau of Employment Services of the Labor Department, and James Schoenthaler, Maine manpower coordinator in the Maine Division of Economic Opportunity. Plans are to have Packard meet briefly Friday with Gov. Curtis and Commissioner Edward Hinckley of the Indian Affairs Department.

The Governor has told the Indian governors he will include in his special session budget; requests totaling \$304,800 for water supply and sewerage projects on the reservations. He said this would qualify for a combined amount approximately equal that, from various federal agencies.

And he added that completion of water and sewerage projects will make it possible to develop federal housing projects on the reservations, almost entirely with federal money.

(From the Bangor Daily News, 9/27/67. The Newsletter understands that Mr. Packard's initial interest in the employment needs of Maine Indians resulted from a visit to the three reservations, and talks with the three Tribal Governors, by Mr. John Belindo, Washington office director of the National Congress of American Indians, which took place in June. The scheduling of the trip was worked out by the Division of Economic Opportunity after the Indian Community Assistance Committee report to Governor Curtis identified employment as being one main area of concern of the tribal leaders. Commissioner Hinckley met with Mr. Packard and Mr. Schoenthaler on the former's arrival in Maine on September 25th. - Ed.)

## EASTPORT MAN PUT IN COUNTY JAIL

CALAIS - An Eastport man was committed to the county jail when arraigned in district court here Monday before Judge John M. Dudley of Calais on a charge of operating a motor vehicle while under the influence of intoxicating liquor.

The man, Murray P. Emery, 63, pleaded innocent, but was found guilty and sentenced to pay a \$150 fine and receive a 10-day suspension of his license. Emery appealed to the October term of Superior Court and in lieu of \$300 bonds he was committed to the county jail. The complainant was Trooper Arlo Lund of Pembroke. Attorney Don Gellers of Eastport represented the defendant.

(From the Bangor Daily News, 9/27/67. See story on Page 19 of the August-September Newsletter. - Ed.)

## HUMOR IN UNIFORM

A friend was giving a lecture on the military tactics of encirclement and ambush. In a darkened room he projected an illustration of the American Indians fighting the U.S. Cavalry. From somewhere in the room came a voice saying, "It won't work." The instructor proceeded with his lecture, and again the voice boomed, "It won't work."

My friend turned on the light and asked who the commentator was. A GI from Oklahoma, a full-blooded Comanche, stood up and said, "My grandfather tried it, and it won't work." (Jon N. Freeland, Columbia, Mo.)

(From the Readers' Digest, October 1967)

PAVILION WITH A PUNCH  
by Fred Miller, OMI

(This article, continued from the August-September Newsletter, is reprinted from the Canadian Indian Record, and describes the Indians of Canada pavilion at Montreal's Expo '67 - Ed.)

The schools set up for the Indian people ignored their language. Instead of the teachers learning the language of the country, they imposed a new language upon the children. Even today, as the pavilion points out, the textbooks are geared to the culture of the white child who lives in our cities in an entirely different way of life from the majority of Indian children. Dick and Jane are foreign to their mentality, culture and language....

"The reserve is the home of our Spirits."

By this phrase the Indians are protesting against the spoliation of their cultural heritage by a people - ourselves or our ancestors - who have lacked the sensitivity to appreciate how much this means to them. The reserve is the one place where this culture has managed to retain some of its original flavor.... Those of us who have worked among them and "walked in their moccasins" know the frustrations with which these people have lived. We entertain a great sympathy and respect for them. But we realize that in this rapidly changing world great adjustments are still required of them if they are not to remain a forgotten people.

"We want to live our own life on our own land....give us the right to manage our own affairs."

Here lies the crux of the problem and the root of the Indian discontent. They are a people who belong to the land. It holds for them their identity as a people. Having been despoiled of a country they cling passionately to their parcels of land which they hold by law or treaty, "as long as the sun shines and the rivers run down to the sea."

The manner of dealing with the Indians by the various governments of Canada over the years has undergone serious critical re-examination during the past few years. From an overly protective attitude in which all the decisions affecting the Indians were made for them, the government has finally recognized the principal of self-determination for the Indian. But long-established custom has inhibited the carrying out of this ideal. Decisions are still being made which ignore the feelings of the people and no serious attempt has ever been made to help them regain their cultural heritage and their language. The attitude thus conveyed to the Indian is that, in the eyes of the whiteman, these things are of no importance. The consequent breakdown in communications is the real message of the Indian pavilion.....

(From Indian Record, Winnipeg, Canada, September 1967)

BOOK REVIEW

"Lost Heritage of Alaska," by Polly and Leon Gordon Miller, World Publishing Co.

The "lost heritage" to which the authors devote their book is the indigenuous culture of Alaska's coastal Indians. Beginning with the Russians, early travelers who visited the region were astonished by the beautiful and sometimes barbaric arts and artifacts of the native tribes. The authors, a husband-and-wife team, emphasize that the United States acquired Alaska at a time when Indian arts were in full flower, only to see them go into swift decline under the influence of Christianity, education and an entirely new morality.

In that sense, this book fulfills a valuable function, since it traces the development of Indian arts and crafts and their relationship to a tribal way of life now vanished. The book draws heavily on early writings and closes  
(Continued on Page 15)

(Continued from Page 14)

with an examination of what survives of the original culture. The illustrations are many and first-rate. This is an authoritative study in a neglected field. (Submitted by a reader.)

### "UGH!" MEANS HIPPIE IN PUEBLO AREA

by Tom Tiede

NEW BUFFALO, N.M. (NEA) - The sign on the gate says "No Trespassing." On the other side there is a deeply rutted road which twists a hot quarter-mile toward the base of a small featureless mountain. This, such as it is, is Hippieland, U.S.A....The dozen psychedelic families which have homesteaded here in northern New Mexico have no friends at all. In the past few months they have managed to alienate nearly everyone in sight....

On arrival, the hippie men stripped to the waist and the hippie women strapped their babies on their backs. The idea was simple. They had decided to imitate nearby Indian tribes both physically and philosophically. Explained one of them: "We want to get close to nature."

After examining all of the available nature in the region, the hippies bought 103 acres of it in nearby Aroyo Hondo (for \$22,000). Their bead-bedecked leader told the seller his band was out to "build a better world."

The better world began with tepees. Using poles chopped from pine trees and canvas purchased in stores, the hippies constructed 11 wigwams, a few hundred feet apart, in the shade of their nearby hill....

Ironically, even the area Indians are adversely concerned about their imitators. The Pueblos frankly feel that their tribe is being slandered.

"Only an Indian can be an Indian," scoffs Pueblo-born Tony Naylor. "The hippies are not good Indians. They aren't even good white men. I think they are only parasites...like the fleas on the dog."

Other Indians are equally critical. Pueblo spokesmen point out that hippie - Indian similarities simply don't exist. They explain that Indians are clean and neat, while the hippies are sloppy and uncaring; that Indians are oriented to an orderly society while hippies tend toward anarchy or worse....

As far as both Indians and whites are concerned, the only close-to-nature word that adequately describes the hippie homesteaders is: "Ugh!"

(From the Bangor Daily News, 9/20/67)

### PLEASANT POINT RESERVATION HOUSING AUTHORITY NAMED

On September 25th, Pleasant Point Governor Joseph Mitchell, with the advice and consent of his Tribal Council, appointed the following commissioners to the Pleasant Point Passamaquoddy Reservation Housing Authority, for the terms indicated: Rev. Bernard Nicknair (5 years), Eugene J. Francis (4 years), Andrew J. Dana (3 years), Fred Francis (2 years), and David Francis (1 year).

These appointments were made under powers granted to the Tribes by the Maine Indian Housing Authority law as amended by the 103rd Legislature, and mark the first steps in the Tribe's long-range program to improve housing and sanitation conditions at Pleasant Point. The Penobscot Governor and Council appointed that Tribe's housing authority in August (see last month's Newsletter) and the Indian Township Governor and Council are contemplating similar action.

### DID YOU KNOW THAT

John Nicholas, former Pleasant Point Housing Aide for the Passamaquoddy Community Action Program, has been named Assistant Program Director of the CAP? His Housing Aide position has been filled by Andrew Dana, of Pleasant Point.

Daniel Francis was recently named Economic Opportunity Aide at Pleasant Point.

## SPECIAL SESSION ADVANCES INDIAN PROGRAMS

The special session of the 103rd Legislature called by Governor Kenneth M. Curtis, on October 2nd and 3rd restored to the Department of Indian Affairs important sums which had not been approved in the regular session, or in the September 12th defeat of the 8th Bond issue, submitted to a state-wide referendum.

The Department received approval and funds, effective January 1, 1968, to hire a Social Worker for the Calais field office, and a Deputy Commissioner (Housing and Construction) and Clerk-Steno (to be assigned the Deputy Commissioner for the central office in Augusta. As Commissioner Edward Hinckley had told the Legislative Appropriations Committee during the regular session, the involvement of the Department and the 3 Reservations in federally-assisted housing and sanitation programs will demand the full-time attention of one person at the Augusta office; Mr. Tony Kaliss, an employee of the American Friends Service Committee, assigned to the Department, has been acting in the capacity of Housing and Construction Officer since August 1, 1966.

The need for a Social Worker position for the Calais (Passamaquoddy) field office - in addition to the present Indian Development Specialist (Agent!!) position already assigned there - had been documented by Hinckley when he pointed out that the current Passamaquoddy case-load is about 110 cases - more than twice the number of cases a single social welfare worker is normally supposed to handle.

The Legislature approved these positions, with the necessary supporting funds for travel, increased office supplies and expenses, etc., for the 6 months of fiscal year 1967-1968, beginning January 1, 1968 and for the second half of the biennium (July 1, 1968 - June 30, 1969).

Equally important, the special session appropriated to the Department of Indian Affairs \$304,800 as the State's share of the construction costs of sewage and water facilities on the 3 Reservations; these amounts had been included in the 8th bond issue which was defeated on September 12th. Along with the funds, the Legislature authorized the transfer of these monies to the 3 individual Reservation Housing Authorities, when organized, to "match" with anticipated Federal funds from 4 different government agencies.

The Department of Education also received an appropriation of \$19,700 for classroom construction at Peter Dana Point (Indian Township Reservation); this amount also had originally been contained in the 8th bond issue.

Finally, the Legislature approved a one-sentence addition to the Maine Indian Housing Authority Law, required by the Farmers Home Administration, which gives the individual Reservation Housing Authorities the legal power to develop, construct, operate and maintain water and sewage systems on the Reservations. This power is necessary in order that the F.H.A. (and other Federal agencies) can make grants directly to the Reservations for the water and sewage facilities required of new housing programs.

## PASSAMAQUODDY COMMUNITY ACTION PROGRAM TO GET NEW HEAD

On October 13, Mr. Michael Raskin, Executive Director of the Passamaquoddy Tribe's Community Action Program, resigned his position because of illness. In his letter of resignation, Mr. Raskin thanked the CAP's Board of Directors, the Pleasant Point and Indian Township Tribal Councils, and the Tribe as a whole for the privilege of having worked with them. Mr. Raskin also strongly recommended that Mr. Archie LaCoote, of the Indian Township Reservation, be named to succeed him as Executive Director.

On October 11th, the Washington County Regional Action Agency announced the appointment of Mr. Dustin Pease as County CAP Director. Pease is presently director of the Rhode Island Industrial Commission. No date has been set for his arrival to the County post.



## INDICTMENTS RETURNED ON INDIANS

MACHIAS - A Washington County grand jury returned indictments against seven Passamaquoddy Indians Wednesday, charging assault and battery, resisting arrest, interfering with an officer, and conspiracy as the result of a September 3 altercation between police and the Passamaquoddies at Perry.

The indictments came after a day-long presentation by special assistant attorney general Frederick G. Ward of Addison.

They were followed by a motion of defense attorney Don C. Gellers of Eastport to dismiss the entire proceedings on the grounds that the defendants had been placed in double jeopardy in the confusing district and superior court proceedings since the case opened.

Justice James P. Archibald of Houlton, presiding at the October Term of Washington County Superior Court, took the dismissal motion under advisement.

Indicted for various offenses were Daniel Bassett, 28, Annabelle Bassett, 24, Deanna Francis, 20, John Sockabasin, 27, Lawrence Sockabasin, 28, and David G. Holman, 21, all of the Pleasant Point Indian Reservation, Perry, and Victor Bassett, 27, of Cambridge, Mass.; all are free on bail.

In the aftermath of what began as a routine motor vehicle check by State Trooper Arolo E. Lund of West Pembroke but turned into an apparent roadside free-for-all, the following six counts were lodged against the defendants in the indictment: -

Assault and battery on Trooper Lund against Daniel Bassett, Annabelle Bassett, Lawrence Sockabasin and Deanna Francis;

Assault and battery on Indian Constable Robert Newell against the same four;

Resisting arrest by Constable Newell, against Daniel Bassett;

Intervening with a police officer, Newell, against all seven defendants;

Interfering with a police officer, Lund, against all seven defendants;

Conspiracy to obstruct and intimidate both police officers against all defendants except Deanna Francis and Victor Bassett.

No probable cause on a charge of conspiracy against all except Victor Bassett was found in Machias District Court October 2nd by Judge Ian MacInnes of Bangor after Judge John M. Dudley of Calais disqualified himself from the case the previous Friday. Judge Dudley had dismissed a previous conspiracy warrant as being faulty. However, this did not kill the charge, and the grand jury found sufficient evidence to indict for conspiracy to obstruct an officer by intimidation.

Judge MacInnes later found probable cause against Lawrence Sockabasin, Annabelle Bassett and Daniel Bassett on a charge of assault and battery on Trooper Lund, bound them over to await action by the grand jury, and released them in \$2,000 personal recognizances. At the same time he found no probable cause on a similar charge against the four other defendants in the case. Daniel Bassett, Annabelle Bassett, Lawrence Sockabasin and Deanna Francis were found guilty of assault on an officer; Annabelle Bassett and Deanna Francis were found guilty of intoxication.

Found innocent of obstructing an officer were Victor Bassett, John Sockabasin, Lawrence Sockabasin and Holman. Gellers said in his dismissal motion Wednesday that the fact that Judge Dudley had disqualified himself, without giving a reason, after starting to hear the proceedings, resulted in a delay and deprived the defendants of a right to a speedy trial.

The incident has resulted indirectly in an investigation ordered by Gov.

Kenneth M. Curtis of the events surrounding the episode, and has turned into a confusing situation. The probe was ordered by the governor as the result of a complaint by Robert S. Howe, a former instructor at the Poland Springs Job Corps, who was a guest at the Christopher Altvater home on the Pleasant Point Reservation on the night in question.

INDICTMENTS RETURNED....  
(Continued from Page 17)

Howe claimed that state troopers entered and searched the Altvater home following the nearby altercation, without a search warrant. Officers have denied this allegation, saying they were invited into the Altvater home.

Col. Parker K. Hennessey, Chief of the Maine State Police, said Tuesday the investigation being conducted by his department is being run "as impartially as we know how."

(From the Bangor Daily News, 10/12/67)

WILL OF INDIAN ACTOR SETS UP LIBRARY, MUSEUM

LOS ANGELES (AP) - The American Indian actor, Nip T. Strongheart, willed \$15,000 to establish a library and museum about the Yakima Indian Tribe. Strongheart, 76, also left all his collection of Indian artifacts and books to the library and bequeathed \$10,000 to the tribal council for a scholarship fund. He died last December 30th.

The museum and library will be administered by the Yakima Indian National Tribal Council at Toppnish, Washington. The remainder of Strongheart's \$50,000 estate was left to his friends and his son, Daniel F. Strongheart, 43, of Acampo, California.

(From the Portland Evening Express, 9/28/67)

FEMALE FIRST

WINDOW ROCK, Ariz. (AP) - Mrs. Kathleen Arviso is the first Navajo woman to hold an administrative position in the tribal government.

Mrs. Arviso, married and the mother of three boys and one girl, recently was named administrative assistant to Raymond Nakai, elected chairman of the Navajo Tribe, the nation's largest Indian group.

She has been employed by the tribe since 1957. Mrs. Arviso attended Haskell Institute and the University of Arizona. Her husband, Tommy, also is a tribal employee.

(From the Portland Evening Express, 10/6/67)

"MIRACLE HILL"

BOOK SETS FORTH NAVAJO BOY'S STRUGGLE TO LEARN NEW LIFE

The childhood and boyhood recollections of a Navajo Indian, Emerson Blackhorse "Barney" Mitchell, now a student at Fort Lewis College, Durango, Colorado, have been published by the University of Oklahoma Press as "Miracle Hill".

Critics hail his effort, begun as a high school exercise for Mrs. T.D. Allen's class in creative writing at the Institute of American Indian Arts in Santa Fe, New Mexico, as "remarkable" (Los Angeles Times), "unusual and very charming" (Publisher's Weekly), and "A rarity in the publishing field" (The New Mexican, Santa Fe).

"Barney" Mitchell has, to use his own words: "Put the past history in writing so it will be remembered someday." The result is the autobiography of a Navajo boy as he grows up, comes into contact with the white world, and attempts to understand and learn its ways.

His book begins from memories dating back to age 4 when he is a half-wild little boy tending his grandmother's sheep on the Navajo Reservation.... It ends in 1964, when he begins his studies at the Institute of American Indian Arts.

(From Indian Record, U.S. Bureau of Indian Affairs, Washington, D.C.)

## MISCELLANEOUS NEWS

- Governor Kenneth M. Curtis and his Executive Council on September 20th approved a request by the Department of Education for funds with which last year's successful "school breakfast" program could be continued at the Pleasant Point and Peter Dana Point Passamaquoddy schools. The \$2,000 granted will pay for five employees and kitchen equipment needed for the extra meal. Hot lunches are already provided; Federal funds provide the food for the meals.

- The second annual open house at the Poland Springs Job Corps Center, on September 17th, featured a display by the Center's Indian Club, a group of 20 girls representing 17 different tribes. The display, which included a full-size, highly authentic tepee, was tended by Miss Melissa Bear, a Shoshone from Salmon, Idaho, and Miss Norma Hernandez, an Apache from Sinton, Texas.

- Will Rogers, Jr., has been sworn in as special assistant to the U.S. Commissioner of Indian Affairs. The actor, who is part Cherokee Indian, and the son of the late humorist, has been a consultant to the Bureau of Indian Affairs for the past year. He assumed his new duties on September 18th.

- The Bangor Daily News of September 23rd-24th, carried a feature story on Mrs. Phyllis McGrane, Penobscot Tribal member and former resident of Indian Island. The article described Mrs. McGrane's successful completion of the state's high school equivalency test, her current training as a Community Aide with Penobscot County's Community Action Program, and her work with Dr. John Romanyshyn, professor of social welfare at the University of Maine, in Orono.

- The problem of providing legal services to Indians on reservations will be discussed at a conference of Legal Services Program directors and law school professors September 29 and 30 at the U.C.L.A. Conference Center, in California. The conference will serve to encourage law schools and law students to participate more actively in the effort to bring legal help to Indians, and as a training program for LSP directors. It is being sponsored by the Office of Economic Opportunity's Legal Services Program and the University of California. There are 13 Legal Services Agencies in 14 states that serve Indians living on reservations. (See story on next page)

- The first official meeting of the Penobscot Tribal Reservation Housing Authority was held on October 11th, at Indian Island, attended by officials of the Housing Assistance Administration (New York) and the Department of Indian Affairs. The meeting was devoted to legal organization, adoption of by-laws and a seal, election of officers, etc. The Authority's Chairman is Matthew Sappier; Commissioner Matthew Mitchell Mitchell, Sr., was elected Vice-Chairman; the Secretary is Nicholas Dow; and Commissioner Irving Ranco was elected Treasurer.

## INDIANS PLAY MAJOR PART IN NATIONAL FOLK FESTIVAL

...This year Indians will participate in the 30th annual National Folk Festival at Syracuse, N.Y., November 13-22, on the occasion of the Centennial Convention of the National Grange, the oldest farm organization in the United States, (under the direction of) Sarah Gertrude Knott, Director of Programs, who founded the festival in St. Louis in 1934. President Lyndon B. Johnson and New York's Governor Nelson Rockefeller will be on hand to open the Centennial Monday, November 13th....

In the years since the first National Folk Festival was held, participating Indian groups have included the Cherokees from North Carolina and Oklahoma, the Creeks, Osages, Wichitas, Kiowas and Caddos from Oklahoma, the Sioux from the Dakotas, Navajos from Arizona and New Mexico, and Zuni, Jemez, Isletas, the Taos, and Mescalero Apaches from New Mexico, Iroquois from New York, Winnebagoes from Wisconsin, the Utes from Colorado, and the Seminoles from Florida. Every National Folk Festival...has featured the songs and dances of one or more tribes.

(From the Indian Record, U.S. Bureau of Indian Affairs, October 1967)

LEGAL PROGRAM IS ESTABLISHED  
TO SERVE WASHINGTON COUNTY INDIGENT

MACHIAS - "The law can operate as an enemy of people who are trying to escape from poverty." This is a beginning statement made in an official pamphlet entitled The Poor Seek Justice, produced by the federal government for the legal services program of the war on poverty, under the Office of Economic Opportunity.

Pine Tree Legal Assistance, Inc., a non-profit corporation, is currently being established in Washington County through the O.E.O. Legal Services Program for those persons not able to afford a lawyer.

David F. Gould, a Bangor attorney, told the News Thursday that a full-time office is being supported and sponsored by the Maine Bar Association, in Machias. Gould, who heads the Machias office, noted that it was located above the Merrill Trust Company and in the Washington County Regional Action Agency office....

The mission of Pine Tree Legal Assistance, Inc., is listed as three:

- to provide legal services to those in need of them;
- to educate people as to the legal rights they now possess; and
- to pinpoint areas of the law that adversely affect the poor, so as to effect reform or secure legislative action.

The state-wide organization, one of the first in the country...is designed to provide a full range of legal services involving both civil and criminal matters....

The Pine Tree concept was formulated during the tenure of Attorney William B. Talbot, of Machias, while he was president of the Maine Bar Association.... "We haven't turned anyone away yet, without rendering some degree of assistance," Gould said, and explained that so-called red tape is kept at a minimum, as to establishing qualifications for legal services. Those not qualified are referred to private practitioners for proper assistance, he said.

The present Maine court system provides a lawyer only in cases involving felonies and where the suspected offender is declared indigent. The Pine Tree Legal Assistance association services picks up where the courts leave off. Also, in cases where the court has appointed counsel for the indigent, the L.S.P. attorney works many times with the appointed counsel....

Gould said his office will be open Monday through Friday from 8:35 a.m. to 5:00 p.m. and is planning "extensive itinerant services" in the near future to better serve Washington County.

(From the Bangor Daily News, 9/16-17/67. Penobscot Legislative Representative John Nelson is a member of the board of directors of Pine Tree Legal Assistance, Inc. The Penobscot County office of the association is located at 194 Exchange Street, Bangor. - Ed.)

WILL ROGERS, JR., ASKS HISTORY OF INDIANS

OCALA (AP) - Will Rogers, Jr., son of the late humorist and a special assistant to the (U.S.) Commissioner of Indian Affairs, told an audience of Seminole Indians yesterday he would like to see a coherent history of the American Indian included in U.S. history books. "I don't mean a few words here and there through a history book, but a careful study of the Indians, following in proper sequence," Rogers said.

Rogers spoke at a Seminole pow-wow at Silver Springs, attended by nearly 400 tribal members. "It has only been since World War II that Indians in America began coming out of their shells...By all means, keep your language, costumes and your historical background, and your step into the white man's world will be all the better," Rogers said....

(From the St. Petersburg (Fla.) Times, 10/1/67 Submitted by a reader.)

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