

MAINE INDIAN

NEWSLETTER

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PENOBSCOT NEWS

Indian Island Girls' Club

The Girls' Club would like to welcome Sister Eugenio to the Island. We are looking forward to her arrival. The club has been quite successful in most projects it has worked on. Although the club shows a slight lack of motivation it will take on new projects and may soon join with the boys' club. This will be the start of a teen-age club with all members of high school age.

Present members of the Girls' Club are Carol Dana, President, Pam Norwood, Vice President, Faye Bisulca, Secretary, Mildred Lolar, Treasurer, Barb Francis, Sargent-at-arms.

Division of Human Relations

As most people know Sister Caritas who was working with the Bureau of Human Relations, has recently been replaced. It has been pleasant knowing her. The teenagers of the island miss her and would like to thank her for all she has done in helping the club and others. We are sorry we did not see her before she left as neither of us knew when she was to leave. We will soon be working with Sister Eugenio.

Indian Island Band

The group from Indian Island will soon be fully organized. They have played at many dances at the Tribal Hall. It takes much work and practice but so far the group has stuck together. They have not yet adopted a name. Members of the group are Sparky Clark, Paul Francis, Mike Ranco and Doug Francis.

Students attending college or away at school are Michael Ranco, Paul Francis Jr., George Tomer and Erlene Paul at the University of Maine.

Stephen Mitchell and Nicholas Dow are at Husson. At Eastern Maine Vocational Institute are Owen Lolar and Geoffrey Goslin.

Ava Ranco, daughter of Mr. and Mrs. Irvin Ranco of Indian Island will soon be joining the WACS. She will be stationed in Alabama, and will leave sometime in January.

Boys in the Service

There are about four boys from Indian Island who are now in the service. Eugene Loring Jr. is in Viet Nam. John Mitchell Jr. and Kirk Loring are stationed at Ft. Bragg, North Carolina. Steven Neptune has just come home from the service. He was stationed in Germany.

Mr. and Mrs. Ralph Broschard and family came from Somerville, New Jersey to visit Mr. and Mrs. Ranco on Indian Island. They came for the Thanksgiving Holiday.

Carol Dana
Penobscot Reporter

BREAD AND WATER JAIL

Rev. C.E.B. Harnsberger, a priest in the Rosebud Mission of the Episcopal Church, has compared a sentence of bread and water to Hitler's Gestapo.

The former Rosebud priest, now stationed at White River, made the comment after reading where the Hot Springs city court had sentenced three Indian persons to bread and water for fifteen days.

The two men and a woman also received fines with 30-day jail sentences, Fr. Harnsberger said. The sentences were for public intoxication and disturbing the peace.

"I never thought that I would live to see the day when a medieval sentence of bread and water would be

imposed on a citizen of this country," he wrote in a letter to the Rapid City Journal.

Fr. Harnsberger lived in Hot Springs for seven years.

"One questions whether such an extreme penalty would have been imposed on non-Indians," he added.

Fr. Harnsberger noted that trouble may come if citizens "can sit back and be complacent about the type of justice that prevails in many of our communities thruout the state."

He added that "we must be concerned about law and order...but we just be just as concerned that justice prevails for all people--not justice for some, while others are excluded."

(From the Rosebud Sioux Herald, Rosebud, South Dakota, December 16, 1968)

* * * * *

LETTERS TO THE EDITOR

Dear Editor,

As former residents of Pleasant Point, this item may be of interest to friends and relatives at the reservation.

Miss Carol Ann Stanley 16, daughter of Mr. and Mrs. John Stanley is being honored for her contribution to the Y.W.C.A. of the Hartford area.

On Friday, Nov. 8th she left for Washington D.C. and will attend the World Fellowship service in the National Cathedral on Sunday, tour the White House and visit Arlington National Cemetary.

Carol is a Junior at Penney High School, East Hartford, Conn., Secretary of Junior Achievement and an active member of Blessed Sacrament C.Y.O.

Sincerely,

Mr. and Mrs. John Stanley
East Hartford, Conn.

Dear Editor,

I received my first copy of Maine Indian Newsletter and found it very good reading.

I also receive the American Heritage every other month. The issue of December has a article on the Seneca Indian in Penna. and New York.

The name of the article is "Cornplanter, can you swim." It is about the Allegheny Reservoir behind Kenzua Dam and the taking of 10,000 acres of the Indian only habitable land which ran along the Alleghany River, and deliberately breaking an Indian treaty in order to do so.

It was the oldest active treaty, made in 1794 with the Cornplanters, Senecas and five other Indian nations.

Thanking you for your fine publication.

Clarence Avant
Newburyport, Mass.

(LETTERS continued on page 4)

DON'T FORGET TO RENEW YOUR SUBSCRIPTION.

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E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

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

News and stories may be submitted to the Newsletter for publication at the following address: Maine Indian Newsletter, 42 Liberty St., Gardiner, Me.
Zip code-04345 Telephone-582-5435

A PUBLIC CHARGE

"America has much to learn about the heritage of our American Indians." These words of John F. Kennedy, in the introduction of the American Heritage Book of Indians, places upon us a public charge as the old year ends and a new year begins.

Now that the fighting, massacring, killings are over, (except on tv) we must lust for a new truth and a new approach to the Indian problem. We hope that the new lust will include a desire for reflection in ourselves as members of a great tribe called America. To reflect of the spirit which kept our Indian tribes together in times of hardship and harvest, and to reflect on continuing our concern for our brothers whether they be red, black, yellow or white, should be our foremost resolution.

We hope for research to find the historical pages of misprint, mistruths, and omissions. We hope for a return to the history books and replace the errors with the truth. We hope for this renovation so that our children will read in their history books of proud, intelligent and courageous ancestors.

We hope revenge will not occur so our children with proper diet and education will stand straight again.

We hope that the new year will not renege on its promises and that we all can work for a better read yesterday, a healthier and heartier today, and a bigger and greater tomorrow.

(ETT)

NOTES

Don't forget to send in your renewal coupon in order for you to keep on receiving the Newsletter.

Please continue to send in those clippings of articles on Indians, from your newspapers, newsletters, magazines, we can use them.

Continue to send in your friends names names, as we can send them a complementary copy of the Newsletter to acquaint them.

Continue to write to us telling us what tribe you are a member of, and what you have been doing, as the news is interesting to our readers who include your relatives, and friends.

Keep healthy and God bless you.

(Continued from page 5)

Advancement Awards for Graduate Study

For more information, a student should write to the Graduate Registration Officer of the department in which he proposes to study, or to (Dean Robert K. Weatherall, Associate Director of Admissions, Room 3-132,) Massachusetts Institute of Technology, Cambridge, Massachusetts 02139.

(LETTERS continued from page 2)

Dear Editor;

Just a short letter to you, I get this Indian newsletter From Maine, and it is a very interested, and that is good, I think them Indians got it made, and us Cherokees we are doing a very well, any way it good to be alive the next thing, I will be Published the Cherokee newsletter the next few months, I will be senting you one Each time.

This is what I was want to ask you about, can you sent a man a Newsletter? he is a fullblood cherokee Indian, Just like I am full blood Cherokee, so he want to know if you can send him one each month?

Here is his name. . . .(Editor's note: We have added his name to our mailing list and he will receive a subscription each month for as long as he is an Indian and as long as there is a Maine Indian Newsletter.)

Hes the man wants one each month, he ask me to write to you about it, I was at Maine about year ago this month, I was at Pleasant Point, I knew john Mitchell, he is at old town, Maine, also I knew Mary Yarmal, Theres is a few Passamaquoddy Indians, that I know, and they know me to, I sing in Cherokee for them, and they so did liked my song, I think most Every body did in state of Maine and also at Middletown Conn to:

Well best wish to every body up there:: MY NAME IS SAM H HAIR

HELLO EVERY BODY

FROM FRIEND

Sam H Hair

Tahlequah, Okla.

Dear Editor,

I am curious who contributed for my subscription. I am very pleased to receive it monthly. I am of Wabanaki descent through Nokomis, who still lives in South Portland, Me., and will be 82, Dec 1. She was born on Great Chebeague Island in Casco Bay, and grew up with many of the Penobscots and Passamaquoddies who came there summers. Her family stayed all year, however.

My wife is an Oklahoma Cherokee, from the city of Muskogee, and most of her relatives live there.

Please enter a subscription for: Growling Bear (Penobscot)

His Christian name is Francis Curtiss Nicola (Nicolar), and he is son of Mr. and Mrs. Ralph Nicola Sr., West St., Indian Island, Old Town, Me., grandson of late Chief Albert Nicholar.

Growling Bear is pursuing Indian cultural employment as a sideline. He is an electronic technician, now at IBM.

Enclosed are three news items which may be of interest to your readers. I work as AP wire editor one day a week when the regular wire editor has a day off. The (Rome) Sentinel publishes 6 days a week. Other days, I cover Oneida County government. This is the home of the Oneida Iroquois Nation, and there is a reserve in Oneida County, and another over the line in Madison County, south of the City of Oneida. The two reserves are separated by Oneida Creek.

Among the Oneidas is a St. Francis Abenagui man, Raymond Robert O'Bomsawin, "He carries the torch", (Waban-sawino), son of the late Chief Louis Robert O'Bomsawin. The family does not currently reside on the reserve, and I do not have their address. He is a high-steel man, as are many Oneidas. The Mohawks, of course, are most famous for their high-steel work.

If you want more information on who will be the next head chief of the Iroquois League, I suggest you inquire of the adopted son of Chief Thomas, and please enter a subscription for him: Richard Brewer (Onondaga)

I am concerned lest the Penobscot-Abenagui dialect die out completely, and the Passamaquoddy-Malecite dialect be so adulterated that the Maine

(Continued from page 4)

Indian Youth lose its cultural benefit and enrichment. May I suggest language lessons each month in the The Newsletter? If you like, I will start them, and other interested persons can continue them, for as long as the paper is published. There need never be an end.

Also I am pleased that such progress is being made under Commissioner Hinckley, and I commend not only him but each Wabanaki man and woman who has determination enough to stand up and speak for what they believe is right!

Required reading: "The New Indians", by Stan Steiner, 1968, Harper and Rowe, \$7.50 - get it at the library! It tells about the new "red power" movement, and is an exciting book. I went to the Univ. of New Mexico with Herbert Blatchford (Navajo), mentioned in it. Clyde Warrior, also prominent in the book, died in July, was buried near Ponca City, Okla.

The peace of the Great Spirit be with you.

Richard Bounding Elk (Gaffney)
Rome, New York

Dear Editor,

I thought you would find this article of interest and might want to incorporate something from it in your excellent newsletter.

I had a very interesting trip into northern Quebec Province where I visited several Cree and Montagnais reservations. You can imagine my surprise to meet a Penobscot living on the Montagnais Point Bleu Reserve on Lake St. Jean! In the North-subarctic region many Indians live in tents all year round, even when the temperature dips to -60° . Non-Indians are not allowed to hunt on reserve lands and commercial interests have not yet invaded their land.

Sincerely yours
Nicholas Smith

ADVANCEMENT AWARDS FOR GRADUATE STUDY

Forty fellowships and assistantships are offered for award in 1969-1970 to promising students who in pursuing their educational objectives have had to overcome the handicaps of poverty or prejudice. The awards are especially intended for Negroes, Spanish-Americans, Mexican-Americans, American Indians, and residents of the Southern Appalachian and Ozark Mountain areas. The awards are restricted to U.S. citizens.

Programs of graduate study. The awards will support candidates for the master's or Ph.D degree in the following fields: Architecture, Biology, Chemistry, City Planning, Economics, Engineering, Geology and Geophysics, Linguistics, Management Mathematics, Meteorology, Nutrition and Food Science, Oceanography, Philosophy, Physics, Political Science, Psychology. The M.I.T. General Catalogue should be consulted for details of department offerings in these fields. Programs will be planned on an individual basis--following the Graduate School's normal practice--to meet students' particular circumstances.

Character of the awards. Whether an award takes the form of a fellowship or assistantship will depend on the recipient's preference and the advantages each type of award appears to offer in his case. Each award will cover tuition and provide a stipend, after deductions, of not less than \$200 a month for a single student. Awards will range higher for students with dependents and students giving other evidence of financial need. Awards will be renewed from year to year, in the form of fellowship or assistantship support, for all students making satisfactory progress.

Application will be on the standard M.I.T. application form for graduate school admission and financial aid, obtainable from the Director of Admissions. A candidate should indicate on the form that he wishes to be considered for an Advancement Award. Application should be made by February 1.

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DEAR READER,

IF YOU WILL RENEW YOUR SUBSCRIPTION TO THE NEWSLETTER YOU CAN CONTINUE TO RECEIVE MONTHLY COPIES OF MAINE'S ONLY INDIAN NEWSPAPER.

YOU WILL NOTICE ON YOUR MAILING LABEL THE INITIALS FOR THE ABBREVIATION OF THE MONTHS OF THE YEAR. THIS WILL TELL YOU WHEN YOUR SUBSCRIPTION WILL RUN OUT. FOR EXAMPLE, IF YOUR LABEL SAYS "DEC", YOU WILL NOT RECEIVE JANUARY'S NEWS LETTER, AS YOUR NAME WILL HAVE BEEN TAKEN OFF THE MAILING LIST.

WE HAVE ENJOYED PUTTING OUT THE NEWSLETTER AND HOPE THAT YOUR YOUR INTEREST IN IT WILL CONTINUE. IF SO, THEN TURN TO THE LAST PAGE AND FILL OUT THE COUPON AND SEND IN YOUR NAME.

MOST SINCERELY,

EUGENIA THOMPSON

INDIANS OF THE EASTERN SEABORD

All of the Atlantic seaboard Indians belonged to the cultural division known as the Woodland People. They were primarily a hunting, fishing, or an agricultural people or a combination of all three.

The homes they built suited the weather and their customs. In the north houses were conical shaped bark and round bark-covered wigwams. In the central area they were long in shape and also bark-covered. Each house was occupied by a number of families. Large villages were fortified and surrounded by stockades. In the warmer climate, houses were open shelters with thatched roofs.

In the far north, Indians originated the light birchbark canoe. Other boats were made from logs charred on one side and then expertly gouged out and shaped with sharp-edged stones, horn, or strong shells. For winter travel over deep snow the northern Indians invented the snowshoe and the tobaggan.

(From Indians of the Eastern Seaboard, U.S. Printing Office, Washington, D.C. 20402 - Price 15 cents)

STATEMENT BY RICHARD M. NIXON

Issued to The National Congress of American Indians
Omaha, Nebraska, Sept. 27, 1968

The sad plight of the American Indian is a stain on the honor of the American people. Historically, these native Americans who shared the first Thanksgiving and guided restless explorers across the American continent have been deprived of their ancestral lands and reduced by unfair federal policies and demeaning paternalism to the status of powerless wards of a confused Great White Father.

Today, many of the 600,000 American Indians living on reservations suffer limitations, disabilities and indignities that few disadvantaged groups in America suffer in equal measure. Their infant mortality rate vastly exceeds the average for the nation as a whole.

Their education level is inexcusably low in spite of increased federal spending on Indian education, and their motivation is sapped by an educational structure which forces them to reject their own culture as the price of educational advancement.

Their unemployment rate is 10 times the national average. Their average family income is far below the national average and, in some areas, below \$500 per year. Ninety-five per cent of their housing is totally inadequate and improvements are stymied by bureaucratic restrictions on efficient production.

Off the reservations, many Indians, some of them unwisely relocated by the federal government, have not been successfully assimilated and find themselves confined to hopeless city reservations of despair because of lack of education and skills.

The causes of these tragic problems cannot be confined to the 19th century era of expansion or excused as the growing pains of the nation. The Indian people have been continuous victims of unwise and vacillating federal policies and serious, if unintentional, mistakes. Their plight is a bitter example of what's wrong with the bankrupt old approach to the problem of minorities. They have been treated as a colony within a nation - to be taken care of. They should - and they must - be made part of the mainstream of American life.

To their great credit, the Indian people are not occupying themselves with the errors of the past. Many of them - seizing thin threads of opportunity - have made great contributions to our society. Now they are striving for a brighter future.

To help them reach the goals that they themselves have set and will set, my administration will be pledged to the following policies:

The special relationship between the federal government and the Indian people and the special responsibilities of the federal government to the Indian people will be acknowledged.

Termination of tribal recognition will not be a policy objective, and in no case will it be imposed without Indian consent.

We must recognize that American society can allow many different cultures to flourish in harmony, and we must provide an opportunity for those Indians wishing to do so to lead a useful and prosperous life in an Indian environment.

The right of self-determination of the Indian people will be respected and their participation in planning their own destiny will be encouraged.

I will oppose any effort to transfer jurisdiction over Indian Reservations without Indian consent, will fully support the National Council on Indian Opportunity and ensure that the Indian people are fully consulted before programs under which they must live are planned.

I will appoint a qualified Indian member to the Indian Claims Commission; will see to it that local programs and federal budgets are operated with minimum bureaucratic restraint and in full consultation with the Indian people who should

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achieve increasing authority and responsibility over programs affecting them.

Independent school boards, funded at government expense, must be urged for each government-run school. Tribes should be urged to take over reservation law and other programs. Road construction and repair activities should be under Indian management. School service contracts for running school buses or for operating a school lunch program, should be funded as they are now but should be an activity of the Indian people themselves rather than of the federal government.

The economic development of Indian reservations will be encouraged and the training of the Indian people for meaningful employment on and off the reservation will have high priority.

To date, the basic error of attempting to train the Indian work force only for off-reservation jobs has been the major cause of the lack of normal progress on the reservation.

My administration will promote the economic development of the reservation by offering economic incentives to private industry to locate there and provide opportunities for Indian employment and training.

Large companies which have already located on reservations have been highly impressed with the reliability and productivity of Indian workers. Such companies can provide a stable economic base for a reservation and can, and should, be encouraged to permit the Indian people to share in the fruits of their enterprise.

The special development problems of smaller reservations will also be recognized and the administrators of government loan programs will be encouraged to take businessmen's risks in sponsoring Indian enterprises.

Moreover, the recreation and tourist potential of Indian reservations can be improved as a source of continuing independent income which would in turn fuel further Indian-sponsored development.

Job training for Indian people must be accelerated on and off the reservation. I have promised my full backing to the Vocational Education Act and will see to it that the Indian people enjoy the full benefits of its provisions.

The administration of federal programs affecting Indians will be carefully studied to provide maximum efficiency consistent with program continuity.

A first priority of my administration will be a thorough study of the executive branch by an independent commission patterned on the Hoover Commission. The coordination of the various programs affecting the Indian people will be an important matter on the agenda of that commission.

I will particularly direct that attention be given both to the ultimately desirable administration of Indian affairs and to methods by which a smooth transition from the existing structure can be effected. I will instruct the commission to eliminate needless bureaucratic levels which insulate decision-making from the Indian people.

Improvement of health services to the Indian people will be a high priority effort of my administration. The Eisenhower Administration revitalized health programs for the Indian people and sharply reduced the death rate from tuberculosis and the infant mortality rate. Now new progressive steps are direly necessary.

Looking to the future, my Administration will stress programs of preventive medicine, additional modernization of health facilities, and assure greater progress in the delivery of health services to the Indian people.

The Indian people have long responded to deprivation and hardship by seeking to utilize the processes of orderly change. Through their own ability and determination, not a few of them have achieved notable success. We must seek to demonstrate to them all that our society is responsive to their patient pleas and help them to live among us in prosperity, dignity and honor.

CANADIAN INDIANS THREATEN REVOLT
AS POVERTY ENGULFS NORTHERN TRIBES

by Michael Cope

TORONTO, Canada - A pathetic handful of Canadian Indians foraged in the town dump at Moosonee, a small subArctic settlement at the southern end of Hudson Bay. They were looking for scraps of food thrown out by the white man. Already the bitter Arctic winter has fallen. Deep snow covers the ground and an icy wind whistles in from the ice cap and tundra.

They are Canada's second class citizens, eking out a humiliating, substandard existence on government handouts in filthy, tarpaper shacks. But the crushed spirit of the once fiercely proud Redskins is rising again. Discontent in the Indian tribes across Canada is boiling over into rebellion.

At Toronto, 500 miles from Moosonee, the leader of the socialist New Democratic Party warned in the Ontario Legislature: "Time is running out for the white man."

"Either we act quickly to remove the national shame which has characterized our treatment of Indians in the past, or the difficulties of solving the Indian problem will become bedevilled by Red Power with all its irrationality and violence born of years of frustration and neglect."

The warning may be too late. On the Canadian prairies, where the big Blackfeet and Cree tribes live on land granted them by England's Queen Victoria, the revolt has already started. At Buffalo Narrows in Saskatchewan, Red Power commandos set fire to a \$6,000 government patrol boat. Government Indian agents and conservation officers have had to arm themselves with rifles and pistols.

Isolated white farmers near the restless Indian reserves have taken to keeping a rifle as they plough their fertile wheatlands as tom-toms in the Indian villages beat out an endless, nerve-wracking rhythm....

One Metis (halfbreed) leader, Dr. Howard Adams, has warned the government in Ottawa both the Cree and Blackfeet are "organizing Red Power groups and linking up with Black Power groups in the United States. Prime Minister Pierre Trudeau himself is alarmed about the Indians. "If there are the beginnings of a civil war here...it might be the Indians or the Metis," he has admitted.

A prominent sociologist in Alberta, Jack Thorpe, who has spent a lifetime working with the Indians, predicts: "Thousands are ready to revolt now. We will have riots here that will make Los Angeles and Detroit look like small stuff."

But while the Redskin braves oil their weapons and ochre their bodies in western Canada, the eastern tribes are still seeking less violent solutions to their problems. The six-nation Iroquois in Ontario wants to send a representative to the next British Commonwealth Prime Ministers' Conference in London next January to negotiate their grievances - and their independence.

And in Ottawa, Khan Tineta Horn, a lovely 27-year-old Mohawk Indian model and cover girl from the Caughnawaga reserve near Montreal carried her fight into a federal government conference in the ornate Parliament Buildings. There she sent delegates screaming and scattering when she emptied a paper bagful of live and dead rats onto the chairman's table. As television cameras recorded it all, she yelled: "That's what the white man is using the Caughnawaga Indian lands for today - as a garbage dump for the city of Montreal."

Behind this festering Indian unrest across the nation are the facts and statistics of poverty, loss of self respect, illiteracy and a soaring birthrate - which at 40 per 1,000 is even higher than the chronically overpopulated Orient - and which will double Canada's present 250,000 Indian population by the end of the century.

Of 35,000 Indians surveyed by a government commission, more than one-third was on relief and 61% worked for less than 6 months of each year. The average death rate was 33.31 years (compared with 60.5 for other Canadians) and 34.71 for their women (compared to 64.1)....

(From the Bangor Daily News, 12/19/68)

MOHAWK UPRISING FLOCKS BRIDGE

MASSENA, N.Y. (AP) - Unarmed Canadian police Wednesday arrested 48 Mohawk Indians who formed a human wall and blocked the international bridge linking Canada and the United States. The Indian uprising was in protest of Canada's alleged failure to live up to the 1794 Jay Treaty.

The Mohawks, numbering about 100, had blocked the bridge with 25 automobiles. Indian men, women and children threw their bodies in front of tow trucks sent to clear away the wall of Mohawks and cars. There were no reports of injuries.

Ernest Benedict, one of the Indian leaders, spoke to the demonstrators that were left after the bridge was cleared and called them to a community meeting on the St. Regis Reservation, which includes territory both in the United States and Canada.

The Mohawks were up in arms over Canada's insistence on collecting customs duties from the Mohawks traveling to and from their reservation on the bridge. The Mohawks contend the bridge is reservation territory. The demonstrators carried signs that read: "This is an Indian Reservation, No Trespassing" as they confronted police from Cornwall Island, Ontario State Police and Royal Canadian Mounted Police.

The Cornwall Island officers, who handle peace duties on the reservation, made the arrests. The officers were not armed. Some Indian women, screaming epithets, were carted off the roadway and into waiting police vehicles.

The Indians hold that the Jay Treaty of 1794 - signed by Chief Justice John Jay as a special emissary to negotiate a treaty with Britain - guaranteed the Mohawks the right to travel unhampered from both countries. Mohawk spokesmen called for the five other nations of the Iroquois Confederacy to join with the St. Regis Reservation Indians in a massive "Indian Power" demonstration to block traffic on the bridge. Automobiles began to filter across the bridge around noon.

Cornwall Police Chief Allen Clark lost his hat in one scuffle. Mrs. Kahn Tineta Horn, sister of one of the leaders of the protest movement, was arrested.

The Mohawks had sent a telegram to England's Queen Elizabeth, protesting the Canadian posture on collecting customs duties. Members of the tribe met with Canadian government officials Tuesday night, but no agreement was worked out.

New York State troopers shunted traffic away from the bridge on the American side during the morning. The 41 arrests were all on misdemeanor charges.

Benedict, a graduate of St. Lawrence University, is a worker in a Canadian government youth corps program.

Protest spokesmen pledged to turn out 2,000 Mohawks for a similar blockade Thursday. There are some 6,000 Indians on the sprawling reservation, split about evenly between the American and Canadian sides of the border.

The 48 arrested were returned to Cornwall Jail after they appeared in city court. Their cases were ordered held at least through Friday. Kahn Tineta Horn was charged with obstructing police and carrying a concealed weapon.

(From the Portland Press Herald, 12/19/68)

THE CALL OF THE WILD

Folksinger/actress Buffy Sainte-Marie and Los Angeles designer Marne Murray have gone into the dress-designing business - the clothes naturally have an Indian motif. Among the traditional dyes used are chokecherry and sea urchin; accessories include Navajo-type velvet blouses, leggings, and hand-loomed fringed ponchos.

Profits from these fashions - to be sold under the label "Maria Starblanket - Division of Ethnics" - will help support Indian causes. Maria Starblanket is Buffy's real name. A number of the fashions were pictured in a recent issue of TV Guide.

DONNA BYERS, NEAL CHAPMAN WED IN STATE STREET CHURCH

At a ceremony Saturday evening in the State Street Church Chapel, Miss Donna Elizabeth Byers of State Street became the bride of Neal Winslow Chapman, son of Mr. and Mrs. Kendrick J. Chapman of Grandview Avenue, Auburn. The bride's parents are Mrs. Alberta R. Nicola of Center Street, Indian Island, and Donald E. Eyers of Sherman Station.

The bride wore a gown of ivory satin accented with ivory lace appliques. Her veil was caught to an ivory bow edged with pearls and she carried a cascade of white roses, carnations and ivy.

Wearing a gown of moss green satin, Miss Mary T. Byers was maid of honor for her sister. She carried a bouquet of red carnations and holly. LaForrest P. Horton was best man. Allen Peterson and John Bruno seated guests.

A reception was given at the Grand International Exposition. After a trip to Boston, the bridal couple will make their home on State Street.

The bride is a graduate of Old Town High School and the University of Maine. She is a social worker for the State Department of Health and Welfare in Lewiston.

A graduate of Kents Hill School, the bridegroom is employed by the Maine Printing Company and is assistant manager of the Gate Coffee House.

(From the Maine Sunday Telegram, 12/22/68. Mrs. Chapman is a member of the Penobscot Tribe.)

GOVERNMENT GRANT SEEMS AN EXAMPLE OF COMMUNICATIONS GAP FOR N.B. INDIANS
by Dean Rhodes

WOODSTOCK, N.B. - Better communications to acquaint Indians with government decisions before "two or three years have gone by" is the goal of the president of the Union of New Brunswick Indians, St. Mary's Band Chief Harold Sappier. Chief Sappier may be on the right track.

Peter Paul of the Lower Woodstock Maliseet Village and 71 others in Canada have been granted awards valued at more than \$300,000 by the National Museum of Canada in Ottawa.

But Paul told the NEWS Thursday he had received no notification of his award and didn't know what the award is for. "What they mean by this award, I don't know," exclaimed the blue-eyed authority on Maliseet custom and language.

Although Chief Sappier was not speaking specifically of this award when he announced his goal, it seems a fair example of the communications gap between the Maliseet Indians and the government. Reports in the Canadian Press said awards were granted Paul and the others to cover study and research carried out during recent months.

The 66-year-old Maliseet has analyzed Maliseet language with the head of Harvard's linguistics department, Karl V. Teeter, but Paul doesn't know whether a month's work here with Teeter last July helped to earn the award.

The studious "throwback" who knows almost as much about the Maliseets as did his grandparents, has worked for years at Canada's National Museum in Ottawa, in winter. There, ethnologist Gordon Day extracts information on the Maliseets' dying language, folklore and culture. Paul is due to return to the National Museum next month, and Dr. Day, laboring a bit like a dentist, again will operate on the Maliseet authority.

Amidst fossils, stuffed animals and more than 27,000 Indian and Eskimo items in a room off limits to the public, and little known, behind-the-scenes work will go on. Paul and Day will tape record Maliseet names of Indian items - moccasin laces, for instance, "Chuch-Kwenob-I-Nul."

Paul is a rare find among his 1,500 Maliseet brothers because culturally and linguistically his tribe is practically Anglo-Saxon. A cooper by trade,

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Paul was raised by grandparents after his parents died following his birth, and thus he became familiar with Maliseet language and folkways. The Woodstock Reservation's School had white teachers after 1911, with Maliseet language discouraged. Children of the 150-member band today attend school in the white man's town. The Maliseets have become anglicized.

While assimilation of Maliseet and white man accelerates, Paul helps Day salvage a culture before it dies.

(From the Bangor Daily News, 1/3/69)

"UDALL'S FREEZE" STIRS ALASKA

ANCHORAGE, Alaska - The first topic of conversation here in sub-zero weather is not the weather but "Udall's Freeze." "Udall's Freeze," which is now two year's old, was the sequestering by Secretary of the Interior Stewart L. Udall of all federal lands in Alaska until the century-old question of native land claims is settled by Congress. The federal government still owns about 97% of Alaska's 375-million acres.

While the freeze is on, the state cannot get title to the federal lands it is authorized to select under the 1958 Statehood Act. Nor will the federal government offer any of its own lands for mineral leases, either non-competitive or through competitive bidding.

With the exceptions of perhaps most of the state's 55,000 "natives" (Eskimo, Indians and Aleuts), the freeze has virtually all Alaskans very hot under their fur collars. Republican Gov. Walter J. Hickel, whom President-elect Nixon has chosen to succeed Udall, is no exception.

When a reporter brought the subject up during an interview in the Governor's snow-banked home here, the Governor was more cautious than he had been in Seattle just after Nixon named him. Then he had snapped, "What Udall can do by executive order, I can undo."...

Beyond the old, vexed question of the natives' claim to their immemorial hunting, fishing and trapping grounds, there is now the question of who owns the potential oil-bearing lands and thus does the competitive leasing which produces the rich "bonuses" at the outset and hopefully the even richer royalties. What is to be the natives' fair share? And what the state's? Hickel is very sensitive to any suggestion that he is not sympathetic to the natives and their claims....

Udall insists he had to impose the land freeze because of a conflict in the laws. There are those who doubt whether Udall would have taken his action in December, 1966, if it had not been for the fact that the natives were suddenly filing thousands of protests against leases and applications for leases....

The Governor argues it would have been possible to go forward with state selection of land and where there was a conflict with Indian claims, the money from the leases could have been put into a trust fund by mutual consent of Congress, the Interior Department, the state and the Alaska Federation of Natives, representing the villages....

(From the Bangor Daily News, 1/3/69)

MORE ON THE JAY TREATY

(See Page 10) The Portland Press-Herald of December 20th reported that chiefs of the 6 Nations of the massive Iroquois Confederacy met on the St. Regis Reservation December 19th regarding the recent bitter demonstrations against the Canadian government. The chiefs were to meet in the longhouse of the Mohawk Tribe and were expected to call for a moderate approach that would give Canada a chance to act on the Indian request to honor the 174-year-old treaty.

Canada holds that it was not a nation when the treaty was signed by the

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United States and Canada and has held firm on its right to charge customs dues to the Mohawks.

The Portland Express of December 19th reported that the Jay Treaty was reaffirmed between the two countries in Ghent, Belgium, after the War of 1812. Canada, however, which did not become a nation until 1867, never ratified the document. Canadian law specifies that legislative action must be taken before a treaty has the force of law.

Ernest Benedict, chief of the Indians on Cornwall Island, in an open letter to the Canadian people and government, said, "We have become victims of a great error on the part of your government." Benedict said his people were receiving support, both monetary and moral, from other Indian tribes in the United States and Canada. Sources said it has only been in the past 3 weeks that Canadian customs officials began collecting duty on goods taken into Canada from the United States.

A thorough study and the text of the Jay Treaty may be found in "Jay's Treaty: A Study in Commerce and Diplomacy," by Samuel Flagg Bemis (Yale University Press, New Haven and London, 1962).

Significant portions of the treaty include the following from Article 3:

"It is agreed that it shall at all Times be free to His Majesty's Subjects, and to the Citizens of the United States, and also to the Indians dwelling on either side of the said Boundary Line freely to pass and repass by Land, or Inland Navigation, into the respective Territories and Countries of the Two Parties on the Continent of America (the Country within the Limits of the Hudson's Bay Company only excepted) and to navigate all the Lakes, Rivers and waters thereof, and freely to carry on trade and commerce with each other...."

No Duty of Entry shall ever be levied by either Party on Peltries brought by Land or Inland Navigation into the said Territories respectively nor shall the Indians passing or re-passing with their own Proper Goods and Effects of whatever nature pay for the same any Impost or Duty whatever. But Goods in bales or other large Packages unusual among Indians shall not be considered as Goods belonging bonafide to Indians...."

The rights of Indians under the Jay Treaty are also discussed in volume III, page 753, and volume V, pages 179, 244, 245, and 383, Digest of International Law (Washington, Government Printing Office, 1942, 1943) by Green Haywood Hackworth.

EDUCATION NEWS FROM THE INDIAN LEAGUE OF THE AMERICAS

Haverford College, near Philadelphia, welcomes Indian (men) students. Scholarships are available. Write to: Director of Admissions, Haverford College, Haverford, Pennsylvania 19041, or write to ILOTA and we will get you information.

ILOTA scholarships this year go to Maureen Manning (Shoshone-Paiute) of Owyhee, Nevada, who attends Bacone College in Oklahoma; and Sandra Henry (Chipewewa) of New Jersey, who will attend airline stewardess school in Hartford, Conn.

(From the Newsletter of the Indian League of the Americas, 5 Tudor City Place, New York, N.Y. 10017)

DID YOU KNOW THAT

Boy Scouts from Richmond and Dresden and Girl Scouts from Woolwich recently welcomed four Indian girls from the Poland Spring Job Corps Center? The Indian girls were Darlene Henhawk (Seneca) from Seneca, N.Y., and Rosie Greene, Anna Tepsich, and Adelaide Hickman from Pennsylvania, Louisiana and Tennessee, members of the Choctaw Tribe.

CANADIAN GRANTS PROGRAM

Fourteen Alberta Indian bands are now operating under the Canadian governments grants-to-bands program. And, of the 14, six have received outright grants to run their own administration. The grants cover the cost of basic community programs, administration costs, such as salaries to staff, and recreation grants.

The remaining eight bands have been given grants to began an administration training program to enable Indian staff on the various reserves to be taught administration procedures.

"The program is going along well now," said Vern Boultee, supervisor of administration with the regional Indian affairs office in Edmonton. "The people are getting more and more involved." (Grants to the bands range from \$2,200 to \$345,856, depending on the programs and the size of the bands.)

All the grants cover the final part of the Indian affairs' fiscal year which ends in March, 1969. "The bands, at that time, will be requested to pass resolutions saying they want to continue with the program," Mr. Boultee said. The Indian affairs department has not received any other applications to operate under the program, but more are expected from other Indian bands when the new fiscal year approaches...

(From the Indian Record, Winnipeg, Manitoba, Canada, December 1968)

OGLALA SIOUX TO STAR IN "A MAN CALLED HORSE"

Edward Little Sky, a full-blood Oglala Sioux and a grand nephew of Crazy Horse, has been signed by producer Sandy Howard for the "heavy" role in "A Man Called Horse." A one-time rodeo rider from South Dakota's Pine Ridge Reservation, he was brought to pictures by Walt Disney and recently finished a guest star role in a segment of TV's "The Virginian."

In Durango, Mexico, he joins 65 Brule Sioux, brothers of the Oglala in the Teton group, who have been brought from the Rosebud Reservation to be the extras.

The movie is a story of an English aristocrat captured by Indians in 1825 and the aristocrat will be played by Britain's Dame Judith Anderson. Miss Anderson is learning the Sioux language and will appear as a squaw speaking Sioux. Mr. Richard Harris is being taught the Sioux language by Mrs. Olive Prettybird. Harris will play a white slave who achieves warrior status with the help of the chief, Little Sky.

Eighty percent of the dialogue will be in the original Sioux language (Lakota) and authenticity is stressed...Later, the location will be in Sioux country...

(From the Rosebud Sioux Herald and the Native Nevadan)

CLERIC CLAIMS WHITES BROKE VOW TO INDIANS

Plymouth, Mass. - (UPI) - The Rev. Gerald Krick says Americans have broken a 347-year-old vow - made to the Indians after the first Thanksgiving - that the white settlers "would not wrong them or give them any just cause against us."

The Rev. Krick, speaking yesterday from the site of the first Thanksgiving, said the Indians were largely responsible for the settlers' survival and feast of thanks in 1621. But white America, he said, has proved itself "ungrateful" by turning its back on the Indian when he needs help.

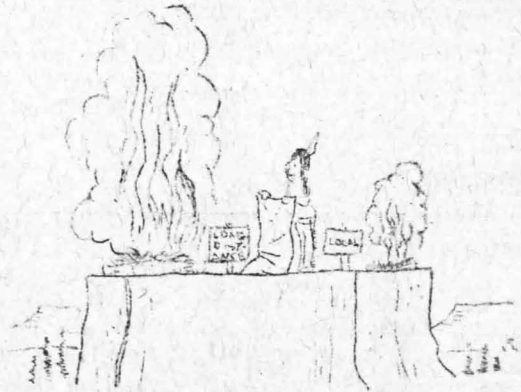
The Rev. Krick told a Thanksgiving congregation dressed in the clothes of their forefathers that the original settlers were so thankful to the Indians they pledged: "We would not wrong them or give them any just cause against us."

(From the Providence (R.I.) Evening Bulletin, 11/29/68)

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