

MAINE INDIAN NEWSLETTER

VOLUME 3, NUMBER 8

APRIL ;969

PENOBSCOT RESERVATION NEWS
by Carol Dana, Report r

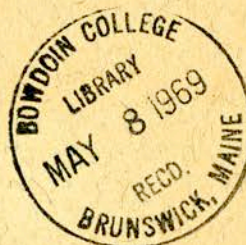
An item appeared in the last issue of the Indian Newsletter about contributing to the purchase of a used bus for Indian Island. This project had its beginning because a means of transporting tutors to the Island was greatly needed. The project has grown to a community effort and a Community Bus Campaign has been started. Heading up the Campaign is John "Sammy" Sapiel, the Recreation Director for the Island. Other members of the Committee include: Phillis McGrane, Chairman of the Women's Club; Mrs. John Sapiel; Matthew Mitchell; Irving Ranco, treasurer for the committee; Fran Chevaree; Timmy Love. President of Indian Youth Council; and Carol Dana, Vice President of Indian Youth Council. The Committee is now in the process of soliciting donations from members of the tribe and various organizations.

When the bus is purchased, it will be turned over the the Island Recreation Dept. and used for various Tribal purposes, such as, transporting the tutors, transporting the Little League and Pony League Baseball teams, transporting the Indian Youth Council on trips, and transporting the Senior Citizens on trips they might wish to take.

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The following is the copy of a letter which was sent to Ronald Scribner, Acting Commissioner, Department of Indian Affairs by Governor John Mitchell on behalf of the bus project.

Ronald Scribner, Commissioner
Department of Indian Affairs
State House
Augusta, Maine



Dear Commissioner Scribner:

As you know, for the past $2\frac{1}{2}$ years we have had a tutorial program for our children using students from the University of Maine (5 miles away) as tutors. With the help of interested Indian parents, the program has expanded from a rather modest beginning to the point now that approximately 85 children (nearly everyone on the Island) has his own individual tutor for $1\frac{1}{2}$ - 2 hours a week. The tutoring is divided into two nearly equal groups, elementary one night and secondary students another night.

The program has produced a number of worthwhile results: our students
(Continued on page 2)

(Continued from page 1)

are improving academically, they are reading more, and they are interested not only in staying in school, but in going on to college or technical schools after graduation. The University of Maine is no longer part of another world - - our children and their parents are discovering that the university is accessible to Indian students as well as white students. The university students themselves and other members of the outside community have discovered (many of them for the first time) the conditions of our reservation; they have learned that despite some aspects of material poverty our community is a alive and progressive and our people are as friendly, inquisitive, and prideful as the students' own communities and people.

Our greatest problem thus far has been transportation. Few students at the university have cars, and the parents of the Island who do have cars have a difficult time transporting students what with changing work schedules and large families of their own to take care of after work. With this in mind, several of the parents and I have been talking about the possibility of obtaining a bus (a used school bus) during the early part of the summer, which is the best market time. The bus and the arrangements for its use will be intrusted to our Recreation Department. The bus would be used twice a week during the fall and spring semesters for tutoring, and would of course greatly simplify the project: we wouldn't be delayed as we are each year in finding drivers and working out ride schedules, nor would we encounter the problems of cars breaking down or drivers getting sick, etc. Further, the bus could be used for recreational purposes, transporting tribal members (especially children and the older members of the tribe who rarely get a chance to go anywhere) on trips. In addition, as you well know, during the late summer months and early fall, there are a number of tribal pageants on the east coast and in Canada. With such a bus, we could transport our tribal dancers and singers to these gatherings, thus bringing our tribe closer together with other tribes. In short, sir, the bus would be an invaluable resource.

At present, we are in the process of soliciting contributions from private groups and church organizations around the state. In addition, we will be engaging in local fund raising activities on the Island, working through the Tribal Council, our recreational director, our education committee, the youth club, the women's club, and others.

From talking with people at Peter Dana Point, we understand that the school bus in use there (owned by the Department of Education) is going to be traded in for another bus fairlysoon. To speak plainly, sir, we are interested in that bus. Could you possibly make inquiries at the Department of Education for us concerning the value of the bus and if and when it will be available.

If the Department of Education were willing to either donate the bus to us or to sell it at a reasonable price, it would go along way toward developing good relations between the Department and the tribe.

We hope this matter will receive your urgent and most considerate attention.

Sincerely,
John M. Mitchell, Governor
Penobscot Tribe

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Mathew Mitchell who originally started this project would personally like to thank the following people for their contributions: Louis L. Doyle, Coordinator of Division of Indian Services; Mr. Edward Hinckley, Consultant
(Continued on page 6)

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 Street
Gardiner, Maine 04345
Telephone: 582-5435

As of April 30, 1969 the Maine Indian Newsletter has been designated a Federal income tax exempt organization for Educational and Literary Purposes.

In part, the letter continued, "Contributions made to you are deductible by donors as provided in section 170 of the Code. Bequests, legacies, devises, transfers or gifts to or for your use are deductible for Federal estate and gift tax purposes under the provisions of section 2055, 2106 and 2522 of the Code."

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The Newsletter plans to remain alive for some time to come, but in the case that the Newsletter ever does cease publishing, all assets will be distributed as near evenly as possible to each of the following three Indian Governments: (1) Penobscot Tribal Governor and Council, Indian Island, Old Town, Maine; (2) Pleasant Point Passamaquoddy Tribal Governor and Council, Pleasant Point, Perry, Maine; and (3) Indian Township Tribal Governor and Council, Princeton, Maine.

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GOING PRINTED ? Yes, the Newsletter has hopes of someday going printed, tabloid size, about 4 to 6 pages. This would cost about \$4,000.00 for the first year, and would allow about \$500.00 for expenses to enable us to obtain first hand stories, have pictures whenever desirable, and pay travel expenses for our reporters to attend conferences, meetings, etc., and to be able to report on them from an Indian's point of view. There would be many more things we could do in the Newsletter than we are able to do now. Once we had the funds for the first year or even first six months, I think the Newsletter could generate enough income through subscriptions and sales of individual copies around the state to meet the expenses of the following year.

Many other Indian Newsletters, Newspapers, and Magazines started out in the same way we did, and finally arrived at a much more acceptable format to better serve the people they seek to serve.

Even in our present form there are ways we may be better able to meet some of the needs of the Penobscot and Passamaquoddy and other Indians in the area than we do now. To examine this possibility further, the Newsletter is planning a small conference of all those people who help on the Newsletter and certain other interested people, both Indian and Non-Indian to sit down and discuss ways the Newsletter might become more effective. Watch for next month's Newsletter for the date and place. It will be on one of the Reservations.

L E T T E R S - to the Editor.

Dear Mrs. Thompson:

I have received my first two copies of the Indian Newsletter, and I must say that I am quite pleased to be on your mailing list.

In 1970, our town (Mashpee, Mass. -Ed.) will be celebrating the centennial of self government. (Indian Reservation until 1870 with inhabitants of the Wampanoag tribe.) Plans are underway to make this a memorable occasion. At that time we hope to dedicate our Nature Center, located in Attaquin Park, in the Old center of our town on Cape Cod.

Our Center will include two authentic replicas of Indian villages. The summer village will be erected in view of the beautiful Mashpee Lake, and the winter quarters to be deep in the forest of the Attaquin Park.

These projects are of a Self-Help nature, and naturally the total results depends on our community action.

May I congratulate you and Mr. Newell for your grant by the Ford Foundation for it's Leadership Development program. Best of luck and wishes of enjoyment in your new experiences.

Yours truly,
(Mrs.) Amelia G. Bingham

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Dear Mrs. Thompson:

I have enclosed the completed subscription form and my personal check for the Maine Indian Newsletter.

We have found the Newsletter to be most informative and enlightening. Give my best regards and most sincere congratulations to the fine young lawyer in your family.

Sincerely yours,
Wyman J. McDonald
Program Officer
Indian Desk
(U.S. Dept. of Commerce, . . .
Economic Development Administration,
Washington, D.C.)

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Dear Brothers:

Recently read a copy of your "Newsletter" at the American Friends Service Committee office in Boston and we were more than impressed with its quality. It would give us great pleasure if you would allow us to subscribe and thus let us share our common thoughts together.

Thank you for saying that which so desperately needs to be said. May you and your work be blessed that you may continue to fill the hearts of The People with Sunshine.

Thankfully,
Doug & Connie Bradway
Springfield, Mass.

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Dear Mrs. Thompson:

Enclosed is a check to continue my subscription to Maine Indian Newsletter which I find very interesting and which certainly helps one to understand the problems Indians face. Congratulations on the fine work you are doing and on your selection as a Fellow in the
(Continued on page 5)

Letters, continued from page 4)
Leadership Program.

Sincerely,
Doris C. Griffin (Mrs. P.B.)
Winthrop, Maine

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DID YOU KNOW THAT - a new 7 pound, 5 ounce baby girl was born on April 5, 1969 and was named Susan Thompson? The parents are Mr. and Mrs. Kenneth C. Thompson. Kimberly and Bill are very pleased with their new baby sister.

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A few weeks ago J. L. Bassett now living at 3601 Walnut St., Phila., Pa. 19104 sent me a copy of a book, PENOBSCOT TRANSFORMER TALES, By Frank G. Speck and Dictated by Newell Lion. The most interesting thing about the book is that it contains an explanation of the characters and sounds in Penobscot, and then proceeds to print each story in Penobscot, underscored by a literal translation in English. All this is followed by a more routine translation in English.

Mr. Bassett devotes all his spare time to developing his printing business and as a hobby is seeking all of the Indian material he can, to print before it is totally lost.

If any of our readers are interested in obtaining a copy of the fine book described above, why not contact Mr. Bassett at the above address, as to quantity and price?

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ON MAY 13, 1816 the Sauk Indians signed a treaty at St. Louis confirming their earlier cession to the government of most of north-western Illinois, southern Wisconsin, and part of eastern Missouri.

"I touched the goose quill to the treaty," one of the chiefs named Black Hawk said later, "not knowing however, that, by that act, I consented to give away my village." As settlers pushed into the territory, driving away the game and plying the Indians with alcohol, it soon became apparent to Black Hawk that the white man intended to have his village of Saukenuk, situated near present-day Rock Island, Illinois.

Keokuk, a servile young Sauk, urged peaceable compliance with the treaty; but Black Hawk's will stiffened when he returned from a fall hunt in 1828 to find Saukenuk occupied by white settlers. In 1830 he attempted to rally support among other Indians, and in 1832 he went on the warpath.

Defeated and captured at the end of this futile campaign-glorified as Black Hawk's War-the Sauk chief bowed to the inevitable and moved to Iowa. His removal was a symbolic farewell to the East on the part of the Indians of the Old Northwest.

(From the American Heritage Book of INDIANS.)

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When you have a minute, sit down, relax, and write a letter to the Maine Indian Newsletter, and tell us what you have been doing of interest to our Indian readers.

Don't forget to include your ZIP CODE.

(Personal Thanks, continued from page 2)
of the Indian Affairs Department; Mr. Kenneth Thompson, Deputy Commissioner
of Indian Affairs; Mrs. Eugenia Thompson, Editor of the Indian Newsletter,
and Mrs. Mary L. Coates, South West Harbor, Maine for her personal contribution.

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PENOBSCOT NEWS

There were Child Health Conferences held at the Parish Hall at Indian
Island last month. They are held there three times a year. There will be
two immunization clinics in May. The 2nd and 29th - tentatively.

Sister Theresa plans to conduct courses in Home Nursing on the reservation
in the near future.

An Oklahoma Indian would like to get in touch with any member of the
Cherokee tribe in Pawhuska, Tahlaquah, or Muskogee, Oklahoma. Address is:
Mr. and Mrs. John Sapiel, Box 248, Old Town, Maine 04468.

SAMMY SAPEIL

.or

Why John (Sammy) Sapiel Was Appointed as Recreation Director at Indian Island.

In 1954 John Sapiel was awarded a First Army Certificate of Championship.
The event was javelin throwing. He was also a member of the First Army Base-
ball Team. He was a player for Ft. Tilden, New York. He made the First
Army Swimming Team at Fort Monmouth, New Jersey. Later he received a
Certificate of Accomplishment for outstanding athletic ability in the First
Army track and field Championships.

In September, the First Army Championship softball team wan. John Sapiel
was also a member of this team. He was discharged from the Army in 1955.
From there he went to Connecticut to work. He played basketball for the
Watertown Boy's Club, and the Y.M.C.A.. He played volleyball also for
the Y.M.C.A. He returned to Indian Island in 1960.

At Indian Island he played basketball for the Indian Island Basketball
team. The team won the National League of the Bangor recreation program in
1961. They also played for the city championship.

Sammy moved to California where he played Semi-Pro football for the San
Pedro Marauders, for five years. He also tried the Long Beach Admiral's
Professional Football team. When he went to (Anjon ?) he played for the
All-Indian Basketball team of Los Angeles. They won the championship at
Parker (- - -).

He then moved back to Indian Island where he was selected for recreational
director. He was selected in 1968 by the Governor and Council of Indian
Island. He set up the Little League baseball team, girls' soft ball team,
men's softball, the Pony League and basketball team. Sammy still plans to
stay with the Recreation for a long, long time.

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If anyone would like to donate uniforms to the Indian Island, Semi-Pro
Baseball Team, send contributions to Mr. John Sapiel

Box 248

Old Town, Maine 04468

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American Indian - Medical School

The Association on American Indian Affairs today announced the establishment of a \$3,000 Charles Eastman Fellowship for American Indians entering their first year of medical school.

The Mead Johnson Laboratories is providing matching funds for the fellowship.

The fellowship was proposed by and developed in collaboration with the Committee on Indian Health of the American Academy of Pediatrics.

Each year the Association on American Indian Affairs will designate a university medical school to receive the funds and the medical school, in turn, will select the recipient. The grant for the academic year 1969-70 will be made to the University of Oklahoma Medical School.

In announcing the fellowship, Dr. Carl Muschenheim, chairman of the Association's National Committee on Indian Health, stated: "American Indian communities have the poorest health status in the United States and there are only a handful of American Indian doctors. It is hoped that the Charles Eastman Fellowship will help encourage more American Indians to aspire to medical careers to serve their people."

The fellowship was named after Dr. Charles Eastman, a distinguished physician from the Santee Sioux Tribe. Dr. Eastman graduated from Dartmouth in 1887 and received his M.D. degree from Boston University School of Medicine in 1890. Subsequently he worked with the U.S. government practicing medicine among the Sioux of South Dakota.

For information:
Mrs. Arlene B. Hirschfelder
(201) MU 9-8720

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(The following letter was forwarded to us by Don Gellers at the author's request. Ed.)

19 April 69

To Friend Don Gellers,

Good things are in your favor, I hope. How have you been, the best of health I hope. And now to get down to what I want to say so it wont bother me so much when I get drunk and express my feelings violently here in Na - - - (Navy ?) like all the boys do when we get drunk and get into trouble at home. Ill start with, why do Indians get drafted and why are we, the Indians in particular, sent to fight a war for tje United States or to come right down to it for the people benefiting from it currency wise. They dare send my people to fight with them, while back home they are still clawing our lands, like leeches, enforcing only some laws which they might benefit from. The time they, who ever is behind it, sent a gunman to shoot my friend and get away clean even though it was murder. While all it took was alittle money to get hfm out. If they can shoot my people like this and get away with it money which we do not have much of because of the opportunities given us, it is a wonder in itself that they have not taken all of our land as of yet. Now they actually cry by insisting on giving us excuses on not helping us out financially after all they took from us past, present and possibly future times to come.

The teaching faculty at home should learn the children to be proud of their heritage and not told to be ashamed.

This short burst of temper which I just expressed would make any person open its eyes if he was warm blooded. And even now they cannot afford to have honest people, like Presidents, Senators, and Ministers. These honest
(Continued on page8)

(Letter continued from page 7)

men which I have just referred to, resting now for eternity. President John Fitzgerald Kennedy, Senator and brother to honest John, Senator Robert Edward Kennedy, which would have made President easy and would have both been able to help my people tremendously, and Martin Luther King who only wanted the whites to know they were equal. And these great men will be remembered in an honest persons mind. And its just to bad we did not have enough rifles when my ancestors were fighting the white man. They also used theirdiseases to eliminate us, but its still the white man that still has a cold mind on insisting on destroying honesty which I hope will reign on the side of the majority in the future. Well Don I can think of more to say but this will be it for now. We shall overcome. Don could you put this in the Indian Newsletter, the Wigwam Weekly and other newspapers for benefit of the Indians. If you can't do it Don I'll send it to some one who can. I appreciate your having listened to what I said.

How did you make out?

P.S. Im up there almost everyday dig it.

One of the Boys
Your Friend
Bob and Joe Murphy
(Author, ha ha)

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INDIAN YOUTH COUNCIL

Indian Island-On March 19th the Girls' Club and the Boys' Club combined to form a teen club now called the Indian Youth Council. The newly elected officers are: Tim Love - President, Carol Dana - Vice President, Sparky Clark - Treasurer and Pam Norwood - Secretary.

The Club advisors are Bob Love and Kim Clere. The purpose of the Club is to promote recreation for the teenagers of the island. Their first project is a dance at Old Town featuring the Barracudas.

On April 18th the Indian Youth Council held a dance at Helen Hunt Auditorium in Old Town, from 8 to 11:30 P.M. Fifty posters were placed around and a good turn out brought success to the first project of the Indian Youth Council. (We understand part of the proceeds were contributed to the bus project. -d.)

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POCAHONTAS A BIGAMIST

HAD SEVERAL ALIASES TOO

(By Jean Heller, New York (AP)) Pocahontas, that beautiful Indian princess of American folklore, was a bigamist.

Not only that, she had enough aliases to do credit to a confidence man. Pocahontas means "playful one."

And contrary to popular belief and the history books, she did not save Capt. John Smith's life.

350th Anniversary.

All this disillusioning information comes from the U.S. Travel Service, a division of the U.S. Department of Commerce, in an attempt to create interest in British-American tourism on the 350th anniversary of the Indian princess' death.

(Continued on page 9)

(Pocahontas, Continued from page 8)

But, publicity gimmick or not, it appears that Pocahontas wasn't all she's cracked up to be.

The travel service said it found that when Pocahontas married John Rolfe, she hadn't divorced her Algonquin Indian husband - and never did.

Regarded Needless.

She was baptized, and settlers felt there was no need for her to be divorced from a man they considered a heathen.

Pocahontas was called Pocahontas only in history books. Indians called her Matoaka, those present at her baptism called her Rebecca, and members of King James' court, smitten by the Indian lady, called her Lady Rebecca.

Although Smith knew Pocahontas, the travel service said, the rest of the story about their relationship was strictly the dream of a 17th century public relations man who wanted to romanticise Smith's voyage to the New World.

Enjoyed His Fame.

In any event, Smith did nothing to dispel the story and actually came to enjoy his reputation as a living example of Indian compassion.

So far as the rest of the travel service version of the story goes, Pocahontas died of small-pox in England on March 10, 1617 and was buried in the graveyard at Gravesend church in London.

The church underwent renovation in the 19th century and some of the headstones got mixed up. So the exact location of the grave remains a mystery.

(From the Stamford Advocate, Wed, March 22, 1967.)

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DANA NEPTUNE and GLORIA HASTENS were married at St. Ann's Catholic Church on Indian Island. They were married April 11.

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HENRY J. SOCKBASIN JR. was accepted by COLBY COLLEGE, Waterville, Maine for the Fall 1969 School year, as a Freshman. He was awarded a \$2600.00 scholarship by Colby.

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(Editor's note: The following information was received too late for the March issue of the Newsletter and the May 1st entry date is already past, but I suggest to anyone interested that he or she write anyway and see if it isn't possible to still enter. Also, keep this in mind for next year.)

RED CLOUD INDIAN ART SHOW

June 8 - Aug. 24, 1969

Red Cloud Indian School, Pine Ridge, South Dakota, 57770. For AMERICAN INDIAN ARTISTS, 14 years or older.

Pine Ridge, South Dakota -- A nation-wide, all Indian art show, open to members of all tribes, has been announced by Red Cloud Indian School here.

"Any American Indian, 14 years or older, is eligible to enter his art work in this show," Father Ted Zuern, S. J., Superior, said.

(Continued on page 10)

(Red Cloud Indian Art Show, continued from page 9)

"This is exclusively for Indian artists," he pointed out, "because we want to help them develop their talents and gain greater public recognition. There is a great deal of really fine Indian art talent in the nation, but many of these artists are unknown to the public at large because the avenues of publicity and well-known art shows have not been readily available to the Indian artists."

The Red Cloud Indian Art show will open on June 8, when judging will take place, and the artwork will be kept on display throughout the summer.

"Interested friends of our school from all over America have donated the prize money to make this show possible," Father Zuern said, "and we hope to make it an annual event."

Awards of \$100, \$75 and \$50 have been allocated for each of three separate art divisions. In addition to these awards there will be a "Best of Show" award of \$250. One work from the first award winners of the three divisions will be selected by the Judges for this prize. Other prizes will be nine "honorable mention" awards of \$15 each, and a public balloting will decide which picture of all entries gets a \$25 "Popular Picture" award.

Interested Indian artists can get entry blanks by writing to Red Cloud Indian School at Pine Ridge, South Dakota. No entry fee will be charged.

The deadline for works to be entered is June 1, 1969, but application forms should be received by May 1.

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AMERICAN INDIAN LAW STUDENTS.

The University of New Mexico Law School is presenting, for the third year, the Special Scholarship Program in Law for American Indians. The program will consist of an eight-week "pre-law" program, beginning June 16. Students selected to continue in the program after the summer session will enroll in law school as regular students in the fall.

The purpose of the program is to encourage Indians to enter law school and to help them obtain this objective. Those students selected for the program will receive substantial scholarship grants, depending on need, ranging from \$1,000 to \$1,500 for the eight-week summer session, and from \$2,500 to \$6,000 for the academic year.

Students majoring in any subject are eligible. It is hoped that the program will attract Indians who are presently in their third or fourth year of college, those who will graduate this June, and individuals who have graduated during the past five years.

Last year, eighteen applicants representing thirteen tribes were accepted for the summer program; of the eighteen, thirteen were eligible for the law school last September, and all were accepted and are now regular law students.

Those interested in making application should contact Mr. Woodrow B. Sneed, University of New Mexico School of Law, Albuquerque, New Mexico, 87106.

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"Don't ever let anybody tell you that college is only for the other guy." Geronimo (1834-1909) (Reprinted from United Scholarship Service News, March, 1969.)

PLEASANT POINT NEWS

The Teen-Age Club has shown movies for the past two weeks at the Tribal Hall, on Sunday evening. Wayne Newell of A.F.S.C. helps the club in this endeavor.

Joseph Nicholas was taken seriously ill on March 16 after suffering a heart attack at his home. Joe has his barber shop in Eastport. At this writing he is much improved and all his friends look forward to his speedy recovery.

Mr. and Mrs. Dale Longfellow have moved here with their little daughter Kateri.

The Women's Club met last week with 17 members present. It was voted to hold the meeting on Sunday, beginning this week. The mystery gift was won by Sister Julie. Games were played after the meeting and refreshments were served.

Sara Jean, infant daughter of Mr. and Mrs. Andrew Dana, was baptized in St. Ann's Church by Father Nicknair on March 16 with Grace Dana and Martin Francis as her god-parents.

Mr. and Mrs. Francis Sapiel spent the weekend visiting relatives in Old Town. They also went to see the St. Patrick's Concert.

Mrs. Frances Richard has been able to go out for the past few weeks, after spending most of the winter convalescing at her home from surgery.

Mr. and Mrs. Bill Rupert attended a week-end conference at Colby College in Waterville, with all the other VISTAs of Maine.

Mrs. Dewayne Gibson, nee Madonna Söcotomah, will be leaving for Hawaii on March 24, where her husband has been transferred. He is with the Navy and has been training in Scuba Diving at Washington, D.C. Their children, Nancy, Donald, Susan and Patty will accompany them.

Mrs. Clara Keezer was honored at a baby shower by the Women's Club on Sunday afternoon. She received many lovely gifts, which were displayed on a prettily decorated table. Refreshments were served.

Mr. and Mrs. Gerard Nicholas recently moved here from Spring Lake, N.C. They make their home with his mother, Mrs. Margaret Nicholas.

Mr. David Francis was recently elected a trustee of the Eastport Memorial Hospital.

Mr. and Mrs. Sabbatus Lewey and daughter Janet attended the reception given by the Bangor Art Society in the Bangor Public Library on March 22. Janet was presented with her certificate for having won a Merit Award in the 1969 Bangor Daily News Art Awards.

(From The Quoddy Tides, 3/28/69)

MY COUNTRY TIS OF THY PEOPLE.....

by Patricia Schindler

(The following article appeared in the The Dana Hall Bulletin, published bi-monthly by the Dana Hall School, Wellesley, Massachusetts. Miss Schindler is a Junior at this girls preparatory school. - Ed.)

In September of 1967 I arrived at Dana Hall, not really expecting to be the first and only Indian at the school but finding that I was. For the first couple of months I was rather a novelty. Now and then I would be seriously asked if I lived in a teepee. Feeling slightly guilty, I would have to say no. Sometimes this would lead to a conversation about life on an Indian reservation. Fortunately, this was rarely and then only at the dinner table. I say fortunately because it was very hard to try to explain something that I had known all my life. Although I live somewhat in the way that the girls here live, I know that there are great differences. I don't live in as elegant a house as most of the girls here, for one example.

(Continued on Page 12)

(Continued from Page 11)

For the first time in my life I found that I was the only Indian in a large group of non-Indians for a long period of time. This type of situation caused several changes in my outlook toward other races and ethnic groups, in addition to my being scared and lonely at times. I found that all men are created equal although all men might not think so. I had always had the impression that the white man was better than I, but being among white people showed me that I was wrong. Also, being among non-Indians showed me that they are ignorant of basic, modern aspects of the Indian. I then knew that before I or any other Indian could really talk to non-Indians, they would have to have an up-to-date impression of us. No more teepees, feathers, or "Hows!" They had to know how it really is now.

To be perfectly honest, my first attempt during the school year '67-'68 was a failure. I became a nuisance because I had a way of ruining any conversation by mentioning an Indian topic that was completely off the subject. With a new school year beginning and with discouragement lingering from my previous year's failure, I decided to look at the situation differently. Obviously, I could^{not} expect people to accept what I said by forcing it on them at every possible chance.

So I decided that the best way to get results was to give them a sample and hope they would want more. Therefore, with that thought in mind, I arranged to give an all-school assembly which gave me the chance to get all the students and faculty together in one place at one time. I just told them the basic now-version of the American Indian. I didn't try to speak for my people. I just tried to speak about them, so that the truly interested person who was ignorant would then be curious enough to find out what my people are speaking for. I simply gave everyone an option. I spoke for a half hour with another half hour for questions.

I told them that there are about 600,000 Indians in the United States today. These 600,000 are not like the stereotyped impression that I found most white Americans have. They have no beads, feathers, moccasins, braids, blankets, teepees nor solemn expressions. They might have the beads and feathers for tribal ceremonies.

Their living conditions are very different from Dana students' living conditions. The majority of the Indians live on reservations all over the country. A reservation is a tract of land set aside by the government and reserved for the Indians. The reservations are set up according to tribes. There are reservations in Maine, New York, Wisconsin and Minnesota, as well as in New Mexico, Arizona and South Dakota. Indians are allowed to move from the reservation. When they do move, they often go to the cities. There they usually find that they are unskilled and unprepared for city life, and, after a while, unable to find jobs, they return to the reservation. The majority live in small, shabby houses, often without running water. This means no sanitation facilities, not even toilets. Sometimes there is no electricity. There is a very high birth rate but unfortunately there is also a very high infant mortality rate. There is also poor medication.

Customs are still observed through powwows, festivals and dancing. Very few young people can dance. Native languages are still used. In the west they are used quite a bit but in the east the languages are dying out. There is also practically a different language for each tribe. No language sounds like another. In addition to the differences in language there are differences in the music. Both the chanting and beating of drums are different.

I live on a reservation in western New York. I belong to the Seneca tribe from that area. On my reservation there are no stores, hospitals or schools but there are towns close by with all of these. The majority of the people have cars or trucks. The Seneca tribe belonged to the Iroquois Federation. Five tribes originally belonged to this federation but one joined later

(Continued on Page 13)

(Continued from Page 12)

which made six tribes, which explains the name Six Nations, which was also used. The six tribes were the Onondagas, Mohawks, Oneidas, Cayugas, Senecas and Tuscaroras.

Most people probably associate teepees with all Indians. Another common misconception is that a teepee and a wigwam are the same. They are closely related but are not the same. A teepee was used by the nomadic tribes in the west. The wigwam was used by the Algonquin tribes in the east. The Navajo were also from the west but they lived in houses called hogans. The Iroquois lived in long houses.

Indians are very bitter. They dislike and distrust whites. This bitterness is shown in a song by Buffy Sainte-Marie, a Cree Indian. The song is My Country Tis of Thy People You're Dying. It is a very bitter song but gives a few reasons why.

WILL "RED POWER" EXPLODE IN CANADA?

by Raymond Durocher, OMI

On the cover of his masterly little book, "Right to a Future," John Melling presents a crowd of white people in silhouette, with a red arm and hand sticking up at one spot, like that of a drowning man. The book was published in the Centenary Year of Confederation to draw attention to a number one problem of the nation.

If it were published today, the red hand might be clenched like a fist. Rumors of "Red Power" building up become louder and more frequent. A race appears to be on between those who seek to solve the Indian dilemma by peaceful, positive means and those who have given up hope and are turning to demonstrations, delegations, violence.

Prime Minister Pierre Trudeau has shown exceptional interest in this problem in three ways. The most disturbing took place when he commented on the world's trouble spots and added, in an off-hand way, that perhaps Canada's most imminent problem would be uprisings in the cities. He seemed concerned about a kind of overflow from American disorder but at present the only causes likely to produce echoes in Canada are those of youth and of Indians, maybe even Indian youth.

In London, speaking to students in his inimitable way, he chose an encounter with Indian spokesmen as an example of his problems. With many a shrug he acted out presentations by a group of chiefs and the following silence. They expected him to come up with answers right away. He indicated that none such were forthcoming.

A third indication that the Indian situation is much on Trudeau's mind is his attitude towards Minister Without Portfolio Robert Andras. Other government officials are kept close mouthed but Mr. Andras is allowed to speak out, frequently insisting on the Indian rights.

Although there are big differences between "Red Power" and "Black Power," one great similarity stands out, namely the sensitivity of the media to the underlying problem. When the Indians in the Cornwall, Ontario area protested against the imposition of customs regulations at the international bridge, the television cameras and crews were on hand. This kind of coverage stems from prior contacts and from a decision that an event is of importance. The Kenora disturbances have not had as good an exposure but mainly because it is not as accessible as Cornwall.

The Canadian press however continues to pick up stories of confrontations between Indian spokesmen and government officials, at provincial levels, and they receive good play in the press. This is the type of publicity which not only creates but also reflects public concern.

(Continued on Page 14)

(Continued from Page 13)

The Indian cause was also prominently featured at the famous Montreal Conference on Poverty in May, 1968, with their own people taking the floor. The Indian-Eskimo Association has stirred up and channelled white interest and now has an Indian president. The Indians now have their own Brotherhoods. A revamped federal department and federal act are on the way. An Indian, Len Marchand, of Kamloops, now sits in the Commons. Indians are emerging into the professions, particularly into positions such as teacher, social worker, nurse, agent on the reservations....

In spite of these changes which are now continuous, the pent up frustration in both city and reserve is growing and would have produced more effects long ago but for the major difference between Blacks and Indians.

The Blacks are 10% of America's people, whereas Canada's Indians are about 200,000 or 1% of Canada. The crucial factor could be alliance with youth, with committed and frustrated friends such as Professor Melling, a Quaker, or perhaps intervention of foreign agents.

Standing Arrow told Mr. Andras: "You can't hold our people off forever." In British Columbia, Mrs. Diana Recalma said "the policies we have put up with are archaic and we are fed up." "We are still at the bottom of the totem pole," Simpson Bingham of Ontario, told Mr. Pearson. Duncan Pryde, Northwest Territories Councillor for High Arctic put it bluntly, at Yellowknife: "All hell will break loose," if natives are not given more opportunity.

But the good will of all Canadians and their concern has never been so powerful. Governments must be made to feel this before it is too late.

(From Indian Record, Winnipeg, Canada, April-May 1969)

INDIANS AND INDUSTRY

At first blush, an industrial conference for Indians seems about as likely as a ski race at Singapore. But perhaps cheered by the sale of a number of snowblowers in North Africa - they're used to move sand - the Ford Foundation is financing a three-day American Indian Industrial Conference in Chicago.

Hundreds of Indians from 15 tribal groups will attend but a special emphasis will be on the 2,500 or so Midwestern industrialists. The purpose is to find ways of locating industries on or near reservations as a means of providing economic encouragement for the Indians.

Surely no group in America needs encouragement more than the Indians. But that is not enough, obviously. Nor will it be sufficient to establish industrial plants although that certainly is an indispensable factor. The Indian must be prepared to utilize any such opportunity that may become available.

The conference could hold some interest for Maine since what is done as a result of its discussions might be duplicated in miniature in the Pine Tree State. Perhaps Maine Indians have some slight advantage at least momentarily. The tribes are painfully low on the political totem pole. They just don't have enough balloting muscle to concern the politicians.

It is somewhat different in Maine right now. The Indians don't have any greater voting strength, but they do have an aware legislature and an aroused public - at least a public aroused to the point of conscience. We hope the conference is productive and that Maine authorities will be watching.

(From the Portland Evening Express, 4/7/69)

DID YOU KNOW THAT

Maine's legal aide program - Pine Tree Legal Assistance, Inc. - just received a grant from the Office of Economic Opportunity for next year (July 1, 1969) which includes funds for a new attorney to be placed in Washington County to deal with the legal problems of Indians. Three other attorneys will also be hired for other parts of the State. (Portland Evening Express, 4/9/69)

COFFEE BREAK LEFTOVERS
by Jerry Durnbaugh

There is a shift of emphasis in the Maine Department of Indian Affairs. Under former commissioner Edward C. Hinckley the general rule was that what the Indians wanted the department would support; what the Indians opposed, the department would fight.

Acting Commissioner Rodney L. Scribner says he will "go along with anything reasonable" but use his own judgment as to what is reasonable. "I took an oath to uphold the constitution," he said, and so could not go along with the Indians should they propose anything that might be unconstitutional. He doesn't feel Indians should enjoy any special privileges under state law.

An administrator, not an anthropologist, Scribner says he is spending about 80% of his time working with the Department of Indian Affairs, 20% on his regular job as deputy commissioner of finance and administration.

He thinks one reason the finances of the Department of Indian Affairs became fouled up is because an accountant was not assigned to the department when it was first established.

"It isn't very often that the state sets up a completely new department," he said. As a result, no firm accounting procedures were developed and the administrative end of the department was rather hazily defined.

Former commissioner Hinckley put his efforts more into working with Indians than working on books. He made a hit with the Indians but struck out with the bureaucrats when Indian expenses exceeded appropriated funds. Under pressure of a legislative investigation and Governor Curtis' charges of "sloppy administration" he quit two weeks ago, then was rehired as a consultant to the department to maintain good relations with the tribes.

The end result is Hinckley will still be working with the tribes while Scribner, official spokesman for the department and the state will handle the books. The cost to the department is the same. Hinckley's fee as consultant is exactly the same as his salary as commissioner had been. Scribner, still deputy commissioner of finance and administration, receives that pay but no extra as acting Indian affairs commissioner.

The search for a permanent commissioner is on, Scribner said. It might take two weeks; it might take two years.

(From the Kennebec Journal, 4/2/69)

AN EVIL COUNTRY
by Murray Kempton

"We have always done it this way" - An explanation of the Chilocco Indian Boarding School. Last November, a team from the Bureau of Indian Affairs visited the boarding school for Indian children it maintains at Chilocco, Okla.

The inspecting party's membership included a deputy assistant commissioner (education), an education specialist (school management), the assistant chief of the division of curriculum, the education specialist of the division of instructional services, the chief of equipment and training section of the division of school facilities, the former assistant area director for education and the present education area specialist - all ranks in the imperial service of the oldest social agency of the government of the U.S. None of them, of course, has a name suggesting Indian.

And this is what they had to say about their stewardship:

"Youngsters reported that they were handcuffed for as long as 18 hours in the dormitory, handcuffed behind their back from above or around a basement pillar or from a suspended pipe. One team member was shown the restraining procedures used by the personnel in the boys' dormitory and therefore verified the youngsters' expressions. However, the permanent wrist scars on one young-

(Continued on Page 16)

(Continued from Page 15)

ster's arms, the deformed hand of another boy, and obviously broken and misshaped ribs on another tended to reveal the veracity of student statements."

Chilocco has 1050 students from 23 states, children sent there "due to lack of school space in their home area or because of academic or special reasons." The Bureau of Indian Affairs reported a curious nutritional problem: "The Alaskan children's expressed dislike for Southwest regional food accounted for excessive school waste." We take a child from his parents in Alaska and ship him to Oklahoma; and the Bureau of Indian Affairs does not feel called upon to comment, beyond being distressed by subsequent indifference to dietary habit. But then it is an article of faith to the Bureau of Indian Affairs that Indians make poor parents.

And how are the Americans as guardians?

"(At the Chilocco school) there is evidence of criminal malpractice, not to mention both physical and mental perversion on the part of certain staff members....The administration of the school implicitly has condoned these conditions'Well, we have always done it this way.' "

"Extroverted inappropriate behavior is generally solved by physical punishment, placement in the Newkirk jail without guidance or any visitation, or expulsion to oblivion." The staff has a failure expectancy syndrome - "the concept that Indian students are stupid at best, troublesome and inferior to others."

"The basic textbooks are outdated and short in supply....An excessive amount of equipment that is obsolete is on the campus." Such are the services delivered by a bureau which can afford to pay an assistant chief of the division of instructional services and to maintain a chief of an equipment and training section of a division of school facilities, etc., etc.

The Bureau's team's recommendations for the salvage of these our wards was the recommendation that the superintendent of Chilocco be removed. "We've been trying to get rid of him for years," the assistant director for education blithely reported.

Such, as one guardian summed it up, is the way we have always done it. You know something? This is an evil country, with an evil past and an evil present.

(From the New York News, 4/9/69. See following story - Ed.)

TOP OFFICIALS OF INDIAN SCHOOL IN OKLAHOMA ORDERED REPLACED

Assistant Secretary of the Interior Harrison Loesch today directed the Commissioner of Indian Affairs to replace immediately the Superintendent and the Principal of the Chilocco, Oklahoma, Indian school pending completion of a thorough investigation of conditions there.

The high school is run by the Interior Department's Bureau of Indian Affairs. It accommodates about 1,000 Indian boarding pupils from various parts of the nation. A BIA education team, in reviewing the operation of the school, charged that some students had been subjected to handcuffing for long periods and to other physical punishment. The conditions were discovered last November but no further action was taken by the Bureau.

"I have urgently requested that the Federal Bureau of Investigation check into the possibility that criminal laws may have been violated," Mr. Loesch said. "Other actions will be taken to improve both the quality of education being offered to the students and the living environment," he added...

The Superintendent, Dr. Leon Wall, and the Principal, Clarence Winston, are being reassigned temporarily to other duties while the investigation continues. Gordon Gunderson, BIA's Assistant Area Director for Education at Anadarko, Okla., has been detailed to serve temporarily as Acting Superintendent at the Chilocco School.

(From a Dept. of the Interior News Release, 4/8/69)

AMERICAN INDIAN CULTURAL GROUP

The American Indian Cultural Group of San Quentin Prison has emerged from the difficult and early stages of a small group counseling class of some ten years ago, to become the first independent chartered group of imprisoned American Indians, officially recognized by the State of California.

Efforts by the American Indian population were initiated during the late 1950's to start an all Indian Council organization. It was their concern that the Indian inmates assemble in the Traditional Tribal Council to better their lot both inside and outside of prison.

Cooperation between the Bureau of Indian Affairs and the Department of Correction of the State of California is intended to establish regular means of communication with the appropriate staff members in order that there will be a concerted response to the problems of Indians. Subsistence funds, employment services, vocational training and scholarships will be available. It will be the responsibility of the California Department of Correction to apprise the Indians of the assistance available to them.

It has been said, "We realize that our group is not 'the answer'. We cannot reach out to the Indian on the reservation, or in the metropolitan areas. We cannot reach into the homes of our people to tell our stories of personal degradation; the disillusionment of alcohol; the fierce pride that flows in our blood; nor the greed for material gains that have all contributed to our varied as well as many individual miseries. What we hope, and look forward to, is to utilize our experience and work with the Indian youth and their parents upon our release, in the hope that many of them will not have to go astray, but rather can profit from our mistakes and experiences.

Eddie Hathcoat, Editor of the San Quentin Newsletter, wrote these remarks on one of the reasons for misapprehensions about Indians. "Like his contemporary on the reservation, he possesses an inbred shyness and reluctance to speak candidly to outsiders or to people they are not absolutely sure of. He is more apt to keep his problems amongst his own people and solve them accordingly. Thus when he is imprisoned he is left to represent himself in the only way he knows. He is more prone to silence than an overly outward expression of his thoughts, attitudes and grievances. The communication guard, or silence, has been taken for reluctance to participate, or a bad attitude. All these traits, normal for the Indian and vastly misunderstood by the men who interpret conduct and attitude have been costly to the Indian inmate. Only recently the causes of excess time are coming to light - shyness, mistaken for indifference."

The group is sponsored by E. E. Papke, Correctional Officer, a Hawaiian who puts it this way: "In addition to the development of self-improvement, one of the outstanding characteristics of the group is that of intertribal harmony. Although they are individuals, each proud of his own particular tribal identity and origin, they readily accept one another. The inability of the American Indian in free society to achieve this sense of intertribal harmony is recognized by the members of our group as a detriment, impeding (if not self-defeating) the progress of the American Indian in modern day society."

Similar American Indian groups have resulted, in other correctional institutions in California.

(From the Indian League of the Americas Newsletter, March 1969)

DID YOU KNOW THAT

a full-blooded Indian has been recommended for appointment to the Indian Claims Commission? He is Brantley Blue, 44, a Kingsport, Tenn., lawyer and a member of the Lumbee tribe of North Carolina. His appointment has been recommended to President Nixon by Rep. James H. Quillen, R-Tenn. and Sen. Howard H. Baker, Jr., R-Tenn. The Commission handles claims by Indians against the U.S. government.

(From the Providence, R.I., Journal, 3/26/69)

HINCKLEY ON INDIAN COSTS

(In a Maine Sunday Telegram editorial of April 13th, it was reported that legislators in Augusta are concerned about State personnel costs. The editorial stated, "They raise sarcastic voices at the fact that in the Indian Affairs Commission, the commissioner, fired for overspending, is now a consultant at over \$15,000 a year and that in addition he now has a 'watchdog' over him at \$17,500 a year. Thus the 'bankrupt' Indian Affairs Commission now has two bosses at a combined cost of \$32,500, instead of one at \$15,000." Aside from the fact that Mr. Hinckley resigned, instead of being fired, there were other inaccuracies in the editorial. Following is a Letter to the Editor from Hinckley which appeared in the Telegram for April 20th:

"I would like to comment on an inaccuracy in your editorial, "Drive to Save Taxpayer's Money in Augusta.

As a consultant to the Department of Indian Affairs, my salary is \$11,500 per year, paid on a daily basis under contract. As Commissioner of Indian Affairs my salary was \$11,500 paid on an annual basis.

The same funds are now being used to pay me as a consultant as were used to pay me as a commissioner. Mr. Scribner was appointed Acting Commissioner of Indian Affairs. As such, his present salary continues to be paid from the budget of the Department of Finance and Administration. My appointment as consultant, arranged by delegates from Maine's three Indian tribes in conference with Governor Curtis on March 21st, was intended to provide program continuity during the change-over. Governor Curtis made it clear to the Tribes and to the Press that this arrangement would only be financially possible until a new, permanent Commissioner is recruited and hired.

To be extremely specific, the only conceivable additional expense to the State from the present arrangement will be the expenditure of \$33.00 per month allocated for any travel-and-subsistence expenses I may incur. A moment's reflection indicates that this will barely cover one round trip per month to the 3 Reservations, without eating or sleeping, at 8¢ per mile. As there is no additional secretarial help available in the Department, I am doing all my own typing, so there is not even an additional work load on the Department's clerical staff."

Edward C. Hinckley, Consultant
Department of Indian Affairs

WAY CLEARED TO BUILD 90 HOMES FOR MAINE INDIANS

AUGUSTA (AP) - Conclusion of cooperation agreements between the state and two of the Indian tribal housing authorities clears the way for the federal government to finance 90 new homes on the Old Town (Penobscot) and Perry (Passamaquoddy) Indian reservations.

Rodney L. Scribner, acting commissioner of the State Department of Indian Affairs, said Wednesday that Gov. Curtis and the Executive Council voted to sign agreements with Matthew A. Mitchell, Sr., chairman of the Penobscot Tribal Housing Authority, and Eugene J. Francis, chairman of the Pleasant Point Passamaquoddy Reservation Housing Authority.

This makes it possible, Scribner said, for the U. S. Department of Housing and Urban Development to make preliminary loans of \$16,000 to the Penobscot Authority at Old Town and \$20,000 to the Passamaquoddy Authority at Perry.

The authorities can hire architects, select sites and make surveys, Scribner said, to determine which members will be eligible for new houses. Up to 40 houses are planned for the Indian Island reservation at Old Town and 50 for the Pleasant Point reservation, with an estimated value of \$15,000 to \$18,000 each.

The cooperation agreement provides that if the tribal housing authorities

(Continued on Page 19)

(Continued from Page 18)

or tribal governments should cease to exist, the state would assume management of the housing projects.

The homes would be made available to eligible Indians at low rent, and the agreements also guarantee that the state will continue to provide the same services to tenants of these houses as it does to other Indians on the reservations. Curtis directed Scribner to move the plans along as quickly as possible, with an effort to get construction started this summer.

Housing is one of the Indians' more serious needs, he said, and legal recognition of the authorities "has made it possible for our Indian tribes to develop a program with self-government as its guiding principle...."

Plans are in the works for similar developments on the Indian Township (Passamaquoddy) Reservation near Princeton.

(From the Portland Press-Herald, 4/3/69)

PRESIDENT AND SEN. KENNEDY WANT INDIAN PANEL SHAKEUP by William M. Blair

FAIRBANKS, ALASKA - President Nixon and Sen. Edward M. Kennedy have something in common: they want to shake up the federal Bureau of Indian Affairs.

While Republicans in Congress were attacking Kennedy's recent Alaskan tour as a junket for political gain, the President's Secretary of the Interior, Walter J. Hickel, was seeking a new commissioner of Indian Affairs to replace Robert J. Bennett. Further, the problem of America's indigenous population is a priority issue on the Nixon administration's human resource agenda.

The Bureau of Indian Affairs is viewed by the administration as a classic example of moribund bureaucracy, a view shared by many Republicans in Congress and by Kennedy. The problem is an old one. Study groups of the Eisenhower, Kennedy and Johnson administrations were critical of the Bureau. Proposals have been made to transfer it to the Department of Health, Education and Welfare, which critics of the Bureau assert is geared more closely to humans than is the Department of the Interior, where the emphasis is on natural resources.

However, Hickel, who was governor of Alaska before becoming Secretary, said recently that "you don't cure anything by transferring the problem from one room to another." Throughout the Alaskan trip Kennedy, who is chairman of the Senate Labor Committee's subcommittee on Indian education, heard criticism of the Bureau.

The critics alleged a wide variety of shortcomings, including a "paternalistic" attitude and curriculums geared more to the white urban American than to closing the gap between the culture of the natives and the white world "outside."

(From the Bangor Daily News, 4/21/69)

TWO MICMAC RESERVES TAKE OVER WELFARE ADMINISTRATION

Restigouche and Maria, two reserves which are located along the Gaspé Coast in the province of Quebec, will take over welfare administration beginning April 1, 1969. Councillor Robert Metallic of Restigouche has been named Welfare Administrator and will be responsible for matters involving food, fuel and clothing allowances. The Restigouche Band Council have made plans to ask for a grant on recreation services; they have already started on their recreation program by hiring Patrick Metallic as Recreation Director...

Chief William Wystoe of Restigouche, a veteran of 6 consecutive years, was quoted as saying: "It is about time that the Indian people try and show what they can do for themselves. I am proud of my people, and especially the Band Council for the great step they decided to take. I know this will be easier for the people of Restigouche because business can be done in the Indian language, and this will prove to be a great asset on behalf of my people."

(From The Indian News, Ottawa, Ontario, March, 1969)

MOHAWKS GO ON WARPARTH TO RETAIN INDIAN CULTURE

CORNWALL, Ont. (UPI) - Mohawk Indians were meeting today over what some Indians consider to be another Canadian intrusion in a St. Regis Reservation matter - Indian schooling.

The Longhouse Mohawks, who believe in retaining the traditional Iroquois culture, were protesting an end to the teaching of Indian language and tradition at Cornwall Island School. Classes in Indian culture came to a halt when the Canadian Bureau of Indian Affairs and the Tribe Council Band, elected under bureau authority, fired two teachers who had been hired to teach Indian language and history.

It was contended that the classes were being conducted by two non-professional teachers, Tom Porter and Mrs. Ann Jock. The bureau maintained that the two teachers were not qualified. Ernest Benedict, spokesman for the Longhouse Indians, said Porter and Mrs. Jock were qualified to teach language and Indian history and charged the band council and the bureau with "religious prejudice, political interference and deliberately making trouble between the factions of Indian people."

The school is operated and financed by the bureau which selects the faculty including Principal Dominic Radeki. It was Radeki - a Polish educator - who asked Porter and Mrs. Jock to teach the class and who reluctantly fired them last week. Radeki said the classes fit in well with conventional courses but he had no choice but to obey the orders from the bureau.

Last year, 47 Mohawks were arrested when they tried to cross the International Bridge across from Cornwall Island. The Indians were protesting sudden imposition of Canadian duties upon Mohawks crossing the bridge, located on their reservation. On the New York state side of the reservation, the Indians won permission to vote in a 1968 school bond issue by boycotting Hogsburg School District schools.

(From the Portland Evening Express, 4/7/69)

A GOOD BASKET IS MADE TO LAST
by Steve Takach

In this day of ulcers the tried and true methods of hand made products are slowly disappearing in a maze of computers and automation. Most of the changes are certainly for the good, but many are for the birds. If a sportsman has a need for a pack basket for instance, he can certainly buy one with no trouble. But how long will it last? Like so many items manufactured today, most of the woven baskets on the market are junk.

The Passamaquoddy Indians of Washington County have carried on the tradition from their forefathers; however, the Indian art of basket weaving is a skill that is rapidly being lost.

I stopped the other day in Princeton to talk to Eddie Socobasin. Ed is one of the few who is attempting to realize an income by making baskets of different shapes and sizes, but has run into some snags. The yellow ash is by far the best for baskets and is becoming more scarce each year. The ash used in these pictures (accompanying the newspaper article - Ed.) came from Aroostook County. According to Socobasin, labor is the next problem; he related that he was the only Indian between Peter Dana Point and Princeton who is attempting to carry on the weaving business.

Ed Socobasin said that there is one particular basket used in the fish processing plants in the Eastport vicinity and in very great demand and that he had a market for 5000 baskets a year at \$6 per basket. He said that an attempt would be made this summer to set up a shop at Dana Point. The basket weaving business of the Passamaquoddy Indians would certainly get a shot in the arm if the proposed shop becomes a reality. Good luck to Ed, if he can make a go of his project - great! (From the Calais Advertiser, 4/10/69)

MAINE STUDENTS SPEND VACATION MAKING AMENDS TO INDIANS

PETER DANA POINT, Maine (AP) - Tired of stories about youth raising hell? This is about a dozen college boys and girls who put a warm heart on the inside ahead of a spring vacation tan on the outside. Instead of heading for the warm Florida beaches, the students spent a week with the Passamaquoddy Indians on their reservation here near the Canadian border.

They tried to make amends for two centuries of neglect, irresponsibility and just plain larceny on the part of the white man. Ten boys from Bowdoin and two girls from St. Joseph's College in Windham, Maine, returned to classes this week convinced that while they may have helped the Indians to a glimpse of a better life, the Indians helped them to a meaningful, enriching experience they will never forget.

For a week, eager and wide-eyed Indian children rushed from school every afternoon to join informal classes in art, music and handicrafts led by the students. "The timidity of the younger children seems to have been forgotten in the novelty and pleasure of meeting white people who actually seemed to care," said one student. "We know that a week isn't enough to help a great deal but we feel we have at least made a start," says the Rev. John P. Davis, Newman Apostolate Chaplain at Bowdoin College, who fathered the project, "Bermuda North." (See February Newsletter, pages 21-22 - Ed.)

"The parents were amazed at the interest of their children in our work. Self-respect means a great deal to them and they showed their appreciation for our effort in many ways," Father Davis said. Father Davis hopes to find the means to make the project a continuing effort. Gov. John Stevens of the Peter Dana Indians welcomed the Bowdoin group after being convinced of their sincerity.

Stevens is a symbol of the new Indian leadership. He is pushing efforts to train dropouts to take jobs in a white man's world and to develop handcrafted products to sell to the increasing number of tourists visiting the remote eastern tip of Maine every summer.

Packing up for his return to school, Erland Cutter, a Bowdoin senior from Westbrook, Maine, said: "I was amazed by the tremendous reaction from the kids. I'd like to stay up here for a year after graduation. One mother thanked me with a loaf of fresh baked bread!"

An Indian father, watching the college students working with the children, recalled his own bitter years in a white man's school and said "Maybe fewer teachers will yell 'stupid' at my people in the future."

(From the Pawtucket (R.I.) Times, 4/3/69)

MISCELLANEOUS NEWS

- Wayne Newell, George Francis, Daniel Bassett and James Mitchell, from Pleasant Point and Indian Township, presented an adult education course in Indian Affairs at Colby College with personal views of the Indian situation, earlier this month.

- During the weekend of April 26th a bus load of Job Corps trainees from the Acadia Job Corps Center at Bar Harbor went to Peter Dana Point to assist tribal members in breaking ground for a new, enlarged ball diamond. Morris Brooks, spokesman for Passamaquoddy CAP, explained that the trainees would lend their assistance to clear brush and undergrowth from the new site. Heavy equipment will then be used by the Indians to grade the field. The present, inadequate, ball diamond at Dana Point is to become the site of new school construction during the summer.

- On May 7, at least 8 Indian girls from Peter Dana Point and the Princeton Strip on the Indian Township Reservation will form the first Junior Girl Scout Troop for Indians on the reservation, with assistance from the Abnaki Girl Scout Council in Bangor. At the organizational meeting in April, the

(Continued on Page 22)

WASHINGTON WISDOM

American Indians have hardly been made to feel at home in their own country for many decades. Few aliens have been treated more inhospitably than the Indians whose undisputed savagery was, after all, in defense of their own land and way of life. It probably came as no surprise to them to learn that by edict of the federal government they speak a foreign language - at least the Cherokees do. But this time the white man's strange behavior was well motivated.

The Office of Education wanted to make federal money available to teach English to Cherokee children. But the law provides, in one of those curious provisions of law, that they can be financed only in the study of a foreign language. With that, some clever Washington expert figured out that if their native Cherokee could be classified as a foreign language, then English would become a foreign language to the Cherokees. It was so classified.

Having witnessed this example of bureaucratic maneuvering, it will come as no surprise if the Cherokee ask to be classified as a foreign nation. Then they can apply for foreign aid and in 10 years become a competitive power.

(From the Portland Evening Express, 4/12/69)

MISCELLANEOUS NEWS

- Vincent P. Skinner, 31, of Rockport was recently named director of a summer Head Start program in Washington County, which will aid some 124 pre-school children in four Head Start centers. Centers will be in Columbia Falls, Lubec, Pleasant Point and Indian Township. Two people were selected as spokesmen for each center's parents' committee. The two from Pleasant Point are Daniel Bassett and Irene Lewey; the two from the Township are Mary E. Socabasin and Eleanor Mitchell. The Head Start program will begin on June 23rd and end on August 15th.

- Penobscot Legislative Representative John Nelson was the guest of the Augusta Kiwanis Club on April 10th. He reviewed Maine law as it applies to the tribes and noted changes he had worked for over the years.

- A Boston newspaper recently reported a request by Raymond Spang, of Cambridge, Mass., and an American Indian student at Massachusetts Institute of Technology. Mr. Spang wondered where he might find Boston's Indian population. Readers referred him to the Massachusetts Indian Association (for information about other prep school and college students from various tribes); to the Indian population in Mashpee, on Cape Cod; to the Wampanoags, Narragansetts and others living between Boston and the Cape; and to the Hassanamisco Indian Reservation, Brigham Hill Road, off Route 122, in Grafton, Mass. - the site of yearly 4th of July pow-wows. One reader said that the Iron Workers Union, Local 7, in Boston could put him in touch with any Micmac iron workers in the area; and Mr. Dean Brown, Main Street, Plympton, Mass., president of the American Algonquin Association of Massachusetts, also offered a willingness to make contact. (Mr. Spang's most recent address at M.I.T. was: Box 468, East Campus, 3 Ames Street, Cambridge, Mass. 02139. Mr. Spang is a Northern Cheyenne Indian, and a speaker at Colby College's Indian symposium this past January. Perhaps some of our Indian readers in the Cambridge-Boston area would care to get in touch with him. - EC.)

(Continued from Page 21)

following girls were in attendance: Audrey Harris, Melvina Newell, Audrey Nichols, Pamy Nicholas, Nancy Polches, Annette Sockabasin, Belinda Sockabasin and Eve Sockabasin. Leaders for the troop will be Mrs. Mary M. Sockabasin and Mrs. Betty Sockabasin.

DROPOUT RATE WILL BE STUDIED

FREDRICKTON, N.B. - Any one interested in learning why a large number of New Brunswick Indian children drop out and are suspended from Grades 7, 8 and 9? The office of the Union of New Brunswick Indians, which was described by a staff member Tuesday as "basically a communications project," has been busy making arrangements for a seminar on the drop out - suspension problem in the province.

"They are trying to find out why," explained Miss Elsie Paul, 48-year-old Maliseet who belongs to the Union's office's two-member staff and who learned typing while undergoing treatment in a TB sanatorium. "Right at the moment I'm typing out a taped speech given at the Tobique Reserve on the history of Indians of the Six-Nation Iroquois Confederacy," the 94-pound Miss Paul noted a bit later.

"I didn't know there was so much work," admitted Union Pres. Harold Sappier when he was contacted at the Centennial Building during a conference. "Next month the office is going to hire two additional staff (communications workers) to travel among Micmacs and Maliseets."

The 18-month-old Union opened its first office on April 1, three and a half blocks from the provincial legislature, at 360 King Street. While office Director (and Vice President) Andrew Nicholas was attending consultations on the Indian Act in Ottawa Tuesday, Elsie Paul explained over the telephone that the Union's two-room office was opened to promote better understanding between Indians and whites. She said that the speech she was typing may be filed for persons interested in reading it.

The office was designed to receive and provide information, somewhat the way that military and the big commodity exchanges handle their information programs. One of the first things the office has done in its first month, Miss Paul explained, is to make arrangements for the seminar on the Indian drop out and suspension problem, to be held May 7-9 at Memramcook, N.B.

The staffer was also helpful in running down Union President Sappier at the Centennial Building. Sappier explained there that with the addition of two staff workers in the field "they'll be feeding back information on Indian problems and giving information to the Indians on government programs."

New Brunswick's Micmac and Maliseet Tribes number about 4,000 while the Union of New Brunswick Indians has around 1,500 dues-paying members, Sappier said.

Sappier, chief of St. Mary's Indian Band, declared a year ago at the OAND's annual Fiddlehead Festival here, "The program that we're (The Union) trying to set up is a sort of communications program. I've always felt the Indians in New Brunswick were poorly informed with the Indian affairs department. There would be a program come out and by the time some of the Indians heard about it two or three years might have gone by."

(From the Bangor Daily News, 4/30/69)

INDIAN DAY PLANNED AT UNIVERSITY

ORONO - The Student Action Corps, a campus group oriented to community service, will sponsor an Indian Affairs Day on the University campus Saturday. Two panels will be held, plus informal games and tours for Indian children and teenagers.

Educational problems of the Maine Indian will be one featured panel discussion. Participants will include representatives of Maine Indian groups and state officials. The discussion will begin at 1 p.m. in the Bangor Room, Memorial Union. Taking part will be Omar Norton, Bureau of Elementary Education; Rodney Scribner, acting commissioner, Dept. of Indian Affairs; James Brown, consultant, Dept. of Education; Governor John Stevens, Passamaquoddy Reservation, Princeton; Governor John Mitchell, Indian Island reservation; Mrs. Vivian Massey of Indian Island; Ronald Banks, assistant to President Winthrop Libby, U-Maine; and William Bryan, assistant director of admissions, U-Maine.

(Continued on Page 24)

(Continued from Page 23)

Mrs. Massey plans to show colored slides of western Indian reservations she visited in New Mexico and Arizona. She toured educational facilities there. She is a member of the Indian Island Council and was appointed to the Maine Indian Education Advisory sub-committee.

The second panel will begin at 3 p.m. Dr. Richard Emerick of the U-Maine anthropology department, Theodore Mitchell of Old Town, and Indian Island residents will participate. Their topic will be Maine Indian history and culture.

A program for Indian children and teenagers will be held at the time of the discussions. Guided tours of campus, movies, bowling and games will be provided. Ruth Drake, program coordinator, said the program might become a yearly project of SAC, which is involved in tutoring youngsters from the Indian Island reservation and in other service programs.

(From the Bangor Daily News, 4/30/69)

"BRAIN DRAIN" HURTS INDIAN PROGRAMS

by Margaret Scherf

CHICAGO (AP) - "How ya gonna keep them down on the reservation after they've been to college?" That question is plaguing Indian leaders as a "brain drain" robs their reservations of the brightest and best-educated young tribesmen, says Dan McDonald, a sociologist for the Bureau of Indian Affairs.

"We have to make the reservations more attractive and meaningful to the educated Indian," said the 41-year-old McDonald - a tall, trim, darkly handsome Indian who's a member of the Flathead tribe. McDonald, with his wife and three children, lives on the sprawling Navajo reservation where he's worked for almost four years. He majored in sociology at Montana University. McDonald was interviewed...during an industrial conference sponsored by the National Congress of American Indians. Spokesmen from 15 Indian tribes and 31 reservations, representing one-third of the country's total Indian population - told some 2,500 Chicago-area industrialists attending the conference about the advantages of building business facilities on the reservations.

"I don't know any Indian who really wants to leave the reservation," McDonald said. "But they're forced to out of economic necessity. There just are no jobs there."...Now, he said, "tribal leaders prefer to have jobs brought to the reservation."....

(From the Portland Evening Express, 4/10/69)

HEART'S POTENTIAL SHOWN BY INDIANS

CHICAGO (AP) - Mexican Indians noted for their ability to run long distances without tiring demonstrate that most people do not develop their cardiac systems to fullest potential, a researcher reported today.

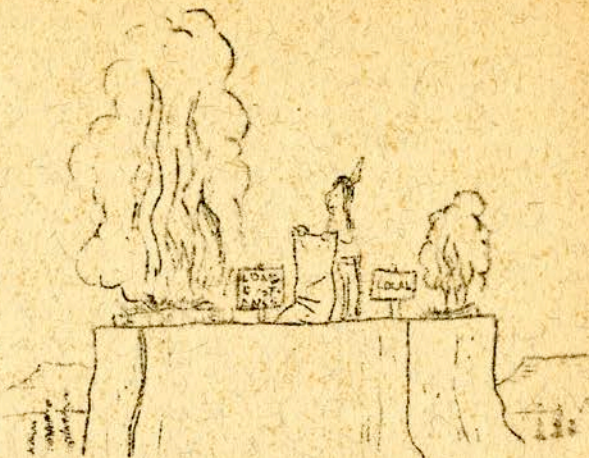
The Tarahumaras have been known to run a race, kicking a wooden ball the size of a tennis ball, for distances as great as 160 miles at an elevation of 8,000 feet. "I've never seen anything comparable to it," said Dr. Dale Groom, a cardiologist and professor of medicine at the University of Oklahoma....In contrast to American athletes, the Tarahumaras of northern Mexico showed no evidence of heart enlargement, he said. The Indians' endurance seems to result from conditioning, Dr. Groom said. They start training in childhood for marathon running. Dr. Groom examined 8 runners ranging in age from 18 to 48 before, during and after a 28.6 mile race in rugged terrain. The average speed of the winning team was about 6 mph. While the runners lost an average of 5 pounds each and some rises were noted in blood pressure and pulse rate, their electrocardiograms were normal, he said....

(From the Portland Evening Express, 4/23/69)

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