

MAINE INDIAN NEWSLETTER



VOLUME 3, NUMBER 2

SEPTEMBER-OCTOBER 1968

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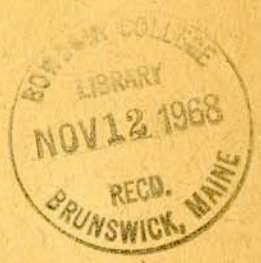
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Return to: Maine Indian Newsletter
42 Liberty Street,
Gardiner, Maine 04330



THE DIOCESAN DIVISION OF INDIAN SERVICES

(This is the first of a series of brief articles intended to tell the reader about the Division of Indian Services).

His Excellency, the Most Reverend Peter L. Garety, Co-adjutor Bishop of Portland, has, since coming to Maine, had a strong interest in the life of Maine Indians. This interest led, in 1967, to the formation of the Division of Volunteer Services as a part of the Diocesan (Continued on page 2)

(Diocesan Indian Services, Continued from page 1)
Bureau of Human Relations Services.

During the summer of 1967, the Division of Volunteer Services sponsored volunteer groups on Maine's three Indian reservations. Part of the job of these volunteers was to find out what the Indian people needed and how the Church could answer that need.

The Bureau of Human Relations Services reported to Bishop Gerety on what the volunteers saw and heard. This report pointed out the need for aid to Indians in matters of education, health, dental care, building construction, and programs for children. As a result of this report, the Bishop supported the formation of a full-time Division of Indian Services within the Bureau.

It is the job of the Division to fulfill the needs of Maine Indians in the above matters insofar as possible. The Division has a Co-ordinator and a registered nurse as full-time staff members, and the Bureau of Human Relations Services provides it with secretarial help. In addition, the American Friends Service Committeeworks in cooperation with the Division.

In the next article, I will tell about the Dental Clinic - how it came about and future plans for it.

(From Louis L. Doyle, Co-ordinator, Division of Indian Services.)

(The following Indian recipe was published last winter during the Christmas season in the Newsletter. Several friends have recently asked about it and it is one of our favorites, therefore we are giving you another chance to try it. Ed.)

TURKEY WITH OYSTER-CORNBREAD STUFFING (Makes 6 - 8 Servings)

TURKEY:

- 1 (8 lb.) turkey
- 1½ cups water
- 1 cup butter or margarine, softened

STUFFING:

- 8 cups crumbled cornbread or muffins
- 5 scallions, washed and minced (include tops)
- 10 medium sized mushrooms, wiped and chopped
- 1 cup coarsely chopped pecans
- 18 oysters, drained and chopped (reserve liquid)
- Turkey giblets, cooked chopped
- 1 egg
- 1 clove garlic, peeled and crushed
- 2 tablespoons minced parsley
- ½ teaspoon powdered savory
- ¼ teaspoon fresh ground pepper
- 2½ teaspoons salt
- 5 tablespoons oyster liquid
- 5 tablespoons giblet-cooking water
- ¼ cup melted butter or margarine

1. Wipe turkey well with a damp cloth inside and out. Remove any pinfeathers, and singe off hairs.
 2. Simmer the giblets in 1½ cups water for 20 to 30 minutes. Remove from cooking water, and chop. Save the cooking water.
 3. Mix the dressing ingredients together thoroughly, and stuff both neck and body cavities of the bird. Wrap remaining stuffing in
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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 any of the following addresses:

Maine Indian Newsletter

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Indian Township, Princeton, Maine 04668

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Indian Island, Old Town, Maine 04468

A Correction

I believe that it was in the April issue of the Newsletter that we duplicated the number of the issue, so consequently we have two Volume 2, Number 8, for March and April. We apologize for the error. Take up your pen and some ink and start with April 1968 and change the 8 to 9, etc. This current issue should bring everything up-to-date.

A Request

If you would like to help with the Newsletter, which would be putting the pages together, or sorting out the addresses according to Zip Code areas, or tying the bundles, just drop us a line or call us and we will let you know the time we put it together. If you are a member of a group who would like to donate one evening, we could plan to put it together at your meeting and in so doing it would give us a chance to talk with you about the Indians.

An Explanation

If perchance when you pick up your mail and find several back issues of the Newsletter, you are probably one of the sixty new readers that subscribed over the summer months. In the course of moving we lagged behind in our bookkeeping, and now that we have our house-keeping in order, we hope that our books are up-to-date. Also about four weeks ago we had the back issued ready to mail, but due to the expense of mailing a single copy, first-class (eighteen cents), we held those copies to mail with the regular bulk mailing at the cost of 3.6¢ apiece by thrid class.

When you vote on November fifth, remember that one of the things to keep in mind is the fact that some politicians favor Indian legislation while others do not. This can not be wholly credited to any one Party, so think about it first, ask questions if you have to, and then vote for the individual in each case who will best serve you. If you do not vote this year, or any year in fact, I fail to see what right you have to complain later on.

LETTERS TO THE EDITOR

Dear Friends,

This is a letter to parents, especially Indian parents. It is also for school children and teachers, and for those of us teenagers and adults who have suffered under the dubious gift of the white man: EDUCATION.

On my reserve the Indian child is every day faced with a ridiculous and cruel decision: shall I go and learn what the teacher puts in front of me - which is most often untrue, insulting, and useless to any but a Caucasian child; or shall I quit the whole sorry business right now (as my intelligence tells me to do) and live the difficult, maybe hopeless life, of a 5th or 6th grade dropout.

All over North America thousands of Indians of the many tribes say "Fooy to this nonsense" at the ages of ten, eleven, twelve.

I say that it is not because they are stupid; it is because they are smart.

I say it is not because they cannot do the work; it is because they judge the work as not worth doing.

I say that parents should not become angry or disgusted with the child who is having to cope with a seriously questionable school system and curriculum; parents should listen to this child who is going through it, and MAKE UP FOR THE POOR QUALITY OF INDIAN EDUCATION AT HOME.

The white man's schools, like most of his institutions, are a source of nervousness and false respect for anyone who has never been through them. Reservation Indian parents and grandparents are slow to speak out against them when they should, and sometimes feel that if a child fails to make it a school, then the child was somehow at fault; but consider this:

The history books used now on all the reserves I've ever visited talk about this nation only as it exists for those of European background. It was "discovered" by a white man...as though he invented it! This "discovery" (and even the professors fight about which European country discovered it, but they act as though it's understood that he was . . . was the beginning of our country.

Now, if an Indian kid refuses to accept this story as Gospel, if out of common intelligence and normal dignity he becomes bored or irritated after the first ten minutes of the same old fairy tale, if he prefers to flunk his test by putting down equally credible, alternative answers, I'll never say that he's the one who's wrong.

While all this "discovering" was going on, where was great-grandfather Indian? We are taught that they were roaming the forests like half-asleep animals, not because it's true, but because the educators for a change don't know. So who gets the bad grade? The Indian kid.

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(Letters...continued from page 4)

In the history books, the college textbooks, the encyclopaedias, the Indians are treated as one more natural enemy the brave colonists had to contend with, like rattlesnakes and grizzly bears. They were savages and scalped innocent white ladies; besides, they smelled bad. Their chiefs could hardly speak English and they massacred any that passed by.

Now I ask you, what is Johnny Redfox supposed to do during all this?

He might just doze and wake up in the middle of the social studies lesson, when he will be taught that this is a continent of just and honest people, that this is truly the Land of Opportunity where all may work, where a man may worship and believe as he sees fit, where a man is judged by character and his willingness to work at his chosen field.

Now, Ladies and Gentlemen, we know that this is not the case. This is the way we would like our country to be, but nobody tells the kids that. IF WE DID, MAYBE THEY COULD FIGURE OUT HOW TO MAKE OUR NATIONAL DREAMS COME TRUE, but instead we keep them quiet, keep them from contributing, with lies. This is where parents must come in. We owe it to our children to tell them the straightforward truth if we know it. They don't stay children long enough for us to mess about with half-truths; we must prepare them for life outside our protection.

My friends, I finished four years of college and trained to be a teacher, and what I learned is that teachers graduate from their schools largely untrained to teach Indian children anything except how to read and write, add and subtract. After that the majority of them should do everybody a favor and keep quiet, because they themselves know so little of the world that surrounds an Indian child.

Parent, grandparent, you must make yourself a supplement to your children's teacher. The teacher believes what the "great white father" tells her to believe. She is probably teaching Indian children out of a sense of charity and, if it's her first year, romance, to begin with; and she could probably be back home in Tollyville, USA, teaching her own little nieces and nephews if she did not want to "help the Indians"; but she has not been properly trained, not were her teachers properly trained, to be of much assistance to the Indian child, and even her best efforts are not of much value.

The girls in my teaching classes at college are out teaching now, while I am singing. Some are teaching Indians, never having un-learned the old prejudices and false impressions of Indian history, Indian life. These teachers do not know, for instance, that the white colonists taught and paid the Indians to scalp other white colonists as they fought amongst themselves for control of Indian land. Scalping was an European invention. Certain hired Indians were paid to bring French scalps to the English, and vice versa.

Why doesn't an Indian student learn that many Indians not only spoke a fair amount of English and French, but also eight or ten others of the hundreds of beautiful and sophisticated languages that were being spoken here when the white people were still living in caves and talking in grunts.

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(Letters...continued from Page 5)

When Miss Meanswell casually mentions the Custer "massacre", why doesn't she also casually mention the Sand Creek Massacre or Wounded Knee, which were far more important facts for an Indian child to comprehend, who is trying to learn how to survive in a not necessarily very nice framework.

Why not give the children all the truth? Is it because Miss Meanwell is afraid to hurt the children's feelings? Or of confusing them with too much information?

No.

It is because teachers don't know beans about Indian history. Nobody ever told Miss Meanswell about the way things were, or really are for an Indian. She operates bright and cheery, confident that she is helping the children; but for all her A's and B's and college degrees, she doesn't know what she's talking about. How frustrating for all when the students "fail" and drop out.

Here's what I propose:

1. You teach the teacher.
Ask her first if she is interested. She probably will be.
2. You teach your kids when they are home from school. The idea is not to make them hate white people; there's enough hate around already and it isn't helping anybody. You just want to let them know both sides of the truth, and the school only knows one side.
3. Encourage children and their grandparents to get to know one another.

I think this VERY important for the health of the Indian people.

So often a grandmother or grandfather is shy to teach the youngsters; and yet this shyness is the result of a war tactic the governments approved. The breaking of the generations, by sending the children away from their elders to boarding schools, has hurt the Indian people as deeply as have the smallpox blankets and pit massacres.

The old people might teach the kids how to speak and sing in their own language; they might teach them medicine, dances, crop care, how to pray...who knows. The only lesson that can hurt a child is one that is incomplete and said to be the whole.

The lessons of the older generation can be scoffed at in these days of atom bombs and race riots and multi-million dollar bridges, but I say that these lessons can provide an inner stability that will maintain a person through struggles that will defeat another man.

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4. Encourage your school and your friends to have teaching duties taken over by members of your community for a few minutes a day. Each member of the tribe, no matter WHAT his station, I'll bet has something to contribute to the welfare of the children, something to say, something to teach, something to share.
5. Let the children choose one area a month...language, beadwork, quillwork, singing, drumming, dancing, history, making up stories...to study at the side of some member of the tribe who still knows these things. It will be good for everybody.
6. Give the teacher copies of the speeches by the great orators of the various tribes, and, even if it means clenching your teeth in shyness, get to know these teachers and help them, for the sake of your kids.

After all, if we're going going to "imprison" them in school-rooms_for`all of their childhood, we might as well see to it that they learn what is true, what is relevant to them.

By BUFFY SAINTE-MARIE

(Editor's note: The following letter was relayed to me to reprint as the Governor thought it is a great opportunity.)

Governor John Mitchell
Indian Island
Old Town, Maine

Dear Governor Mitchell:

I would like an opportunity to talk to you, and maybe to the Penobscot Council, about an educational memorial project we have in mind for Indian Island. Two weeks ago today I talked briefly to Mr. John Nelson about it, and he suggested I write to Commissioner Edward Hinckley at Augusta. It is now two weeks since I wrote to Mr. Hinckley and I have not heard from him. So this morning I drove up to your Island again, and this time I talked with Mr. Poolaw, as Mr. Nelson is away.

I was quite pleased to learn that Mr. Poolaw has had some ideas in the past about something related to the kind of thing I had in mind. From what I gathered about his interest, our project would blend nicely with his and would make a substantial educational and tourist attraction on the island of the better kind.

We are an organization dedicated to Henry David Thoreau, whose book MAINE WOODS, has make one of your Indians of a hundred years ago world known,-Joe Polis. Joe Attion, and one of the Neptunes are also prominent in the book. In looking for some way to set up a memorial to Thoreau in Maine it occurred to us that Indian Island might be the perfect place for it, for at the same time we can honor the Indians he wrote about, who lived on Indian Island at that time. And we can make the memorial a more useful one by choosing such a location.

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What we have in mind is to set up a replica of Thoreau's Walden Pond cabin. A man in Massachusetts makes and sells replicas; they are charming, sturdy little buildings, with fireplace and chimney, only 11 ft. by 15 ft. It's a world famous structure. In it we would like to put a library on Thoreau and on the Penobscot Indians. This Thoreau cabin replica, of which there are as yet only two or three in the world, is a great tourist attraction; and as Thoreau is world-famous it would make a very good memorial building.

At first we were also hoping to make it a sort of museum, if we could get a few Penobscot artifacts; but Mr. Poolaw tells me of such quantities of Penobscot artifacts being available we might need a larger building for a museum. So the suggestion at the moment is, to plan for two buildings, the Thoreau cabin, AND a small museum building of different shape and size, to make a cultural unit for Indian Island. I can think of several things myself, for the museum: color pictures framed of Penobscot parades, and dances, and costumes; and of course, real costumes on display. Color slide exhibits on such things; tape recordings of drums, or any kind of music any of the Penobscots have talent for.

Unless you have Indians on the island who are already trained librarians, professional literature people, etc., we would like to suggest that we work through the literature and library departments of the University in setting up the Joe Polis-Thoreau library, then gradually train Indians to take over. As far as we are concerned, the whole thing should eventually be under the complete charge of the Indians, and any income should go only to Indian Island. All we are asking for is permission to set up such a memorial on your island.

As to financing it, we are willing to try to find the funds for the Thoreau cabin. It might take awhile, longer than a year, but once we do get the funds, and set up the structure, the deed to it will be given to whatever legal group on your island is qualified to accept it, and which you approve of. We do hope for the right to supervise setting up the library properly.

If it is decided to also set up a museum near the cabin, we will be happy to cooperate with that effort in any way, as we feel the two complement each other. The two together would make a strong, unified cultural complex for your Island. Other Indian groups are doing so much today with these cultural activities that I hope our suggestion appeals to you.

Much work will be involved to get the ball rolling, so I would appreciate having a chance to talk it over with you soon. Before the university season gets too well advanced I would like to be in a position to talk to the English and Library departments, as students can be tremendous help with such a project, and it gives them something constructive to do. I hope there are one or more Penobscot Indians registered at the University this year. If not, maybe a high school Indian senior will want to help. I'm all for getting young people interested in folk activities of their group.

In any event, once the Cabin Library is established, and operating, or even while it's under construction and organizing, it will pay some Indian, either sex, to take library courses at the University to train for taking it over. I am sure there will be ways to make it pay enough to offer a salary to a librarian, if not all year, at least in summer. If it's done right, and well, it can become a popular thing. And of course

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it will have great educational benefit for the Island young people. The same for the associated museum. ...

Sincerely,
 Mrs. Mary P. Sherwood
 Executive Secretary
 Thoreau International Fellowship
 Founder, Thoreau Foundation, Inc.
 Thoreau Lyceum

PASSAMAQUODDY NEWS

BY

Morris Brooks

Parish Hall

The parish hall should be ready for use sometime in October. (According to the contractor) In looking toward opening celebrations, we are thinking of both Indian Dancers and a regular dance. As we hope to have both refreshments and a band, some financing will become necessary. We felt that this might be obtained through donations from the people of Indian Township and through beans. If, however, we can't afford a band, I'll donate a hi-fi for the evening. We also felt that it might be good if the Bishop could come to participate in the formal opening of the Hall. I'll talk to Father O'Toole about arranging this. Made a call to Mr. Meader of the Dept. of Health and Welfare for Mary Socoby. He referred me to ,r. Bud Weston to make further arrangements for meeting Mrs. Socoby's food and clothing needs.

I made three surveys: Those people interested in attending sewing classes; Those people needing oil burner repairs, those who need oil at the present time.

Concerning the installation of the playground equipment: the Merry-go-round will be completed as soon as weather permits. Work on the rest of the equipment will immediately follow the completion of the Merry-go-round. I will continue to help Thomas Wiseman and George Stevens, Sr. with this installation.

Peter Dana Point Children Get A New Playground

In cooperation with the Diocese of Portland, Father Coleman O'Toole has provided playground equipment for the children of St. Ann's School. George Steven, Sr., Tom Wiseman, and Morris Brooks are setting up a merry-go round, a slide, and a castle. They are also making plans to build a Basketball court for the youth of the area. At the request of the sisters of Peter Dana Point, Mr. Ross, superintendent of the Princeton schools, has provided this court plus other Physical Education equipment. The program will be further enlarged through a donation from Elaine Zimmerman and other students from Rockville Center, Long Island.

The concrete for the playground equipment is being put in now, and the playground will be ready for use next week.

ELEPHANT STEW

1 Elephant, 2 Rabbits (Optional), Brown Gravy, Salt & Peppce
 Cut elephant into bite-size pieces. This should take about t months to cook with brown gravy; cook over Kerosene fire about four weeks at 465°.

This will serve 3,800 people. If more are expected 2 rabbits may be added, but do this only if necessary as most people do not like to find hare in their stew. Yield 3,800 servings.

From Red Lake Reservation News.

(Turkey and stuffing , continued from page 2)
aluminum foil. Skewer the openings shut, truss, and place the turkey breast down on a poultry rack in a large roasting pan. Place the foil wrapped stuffing in the bottom of the pan. Rub the bird generously with about ¼ cup of the softened butter.

4. Roast the turkey, uncovered, in a moderately slow oven, 325°F., basting every 20 minutes with a mixture of the oyster liquid, giblet-cooking water, and remaining butter, melted. After 1½ hours of roasting, turn the turkey breast side up. Allow about 30 minutes per pound for roasting the turkey. The turkey is done when the leg joint moves easily.

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Children Rescued By Skillful Trackers

Manitoba (Canada) - Persistent and skillful Indian Tracking led to the finding of Jill Sinclair, 8, and her brother Kirby, 4, after they'd spent five nights and five days in the northern wilderness near Buffalo Lake, Man., this summer.

The doctor who attended the children after their ordeal was amazed at their good physical condition, in light of their experience. Jill told him that she and her brother ate berries and drank water during the day and slept at night.

"We weren't afraid," she said. "We knew somebody would find us."

Their relieved parents, Hubert and Audrey Sinclair of Grand Rapids had stubbornly refused to abandon the search in the rugged bush and swamp country and kept combing the area, sometimes through the night.

While more than a 100 servicemen were starting a systematic search under the auspices of the provincial government's Emergency Measures Organization, a search party of 19 Indians and Metis went their own way and found the children.

Trees Planted At Pleasant Point

Between Monday October 7th and Wednesday October 9th, 15 (mostly pine trees) 6 to 8 feet tall, and nearly 1000 white spruce seedlings were planted at Pleasant Point. The trees and seedlings were donated by Jerry Goodall of Goodall Tree Expert Company of Portland. Jerry, who trucked the trees from Portland to the Reservation said all the credit for the success of the program goes to Red Sapiel, "If it hadn't been for Red, we never would have gotten the trees planted." Credit also goes to more than a hundred school children who helped plant the seedlings.

If the trees are properly cared for and live, the possibility is good that more trees will be donated to the Tribe next summer, thus improving aesthetic qualities of the Point.

Jerry has also been gathering information on brown ash and is trying to find brown ash seedlings to be set out along the stream beds at the Township. All efforts so far in this area have been to no avail. It appears more and more that brown ash seeds will have to be gathered in the summer and seedlings started for planting the following year.

All of these efforts have been discouraged by some of the Indians, saying they will not work, or they will take too long to grow, or that the seedlings will never get a chance to grow, do to children and grass fires. However Jerry and Red and most of the other Indians living at Pleasant Point do not agree. They feel there was so much community interest involved that the trees and seedlings are bound to pull through.

NATIVE SKILL, NOT MODERN TOOLS
MAKE ARTISANS, SAY PENOBSCOT INDIANS
by Ted Richards

There are few traditions of the American Indian still carried out in this age of the horseless carriage and color TV. Here in Maine, for example, no one from the Penobscot tribe, or any of the other Indian communities, trap or net salmon and alewives for smoking in preparation for a long hard winter. Once in awhile the Indians do stage a tribal festival, complete with dances and Indian dress, for visitors of Maine's Indian reservations or at county fairs. For the most part, the only true natives of this land have completely modernized their lives with the latest fashions and, when they can afford one, a late model auto....

The birch bark canoe has long since joined assorted arrow heads and spears and handmade buckskin clothing on museum walls. Today, curios with "fancied up" trimmings to catch the eye of tourists are carried in "Indian Stores" over a statewide area, but only one item can be considered genuine "Indian Made" as the same way when tribes trekked across the land in the beginning of time.

Yet, according to Indian Island's elder residents in Old Town, more lucrative trades such as shoe manufacturing and the paper manufacturing industry have drawn most of the younger members away from the traditional trade which involves considerable labor and wizard-like woods craft. Few people doubt that this too will soon join all of the other skills perfected by the Red Man millions of years ago, just for a lack of available craftsmen within the ranks of the younger folk, who are giving up "The Old Ways."

In a casual conversation with veteran sportsman Sam Fellows of Dexter, it was learned that two residents of Indian Island in Old Town were fast at work making baskets, deep in the woods on the Cambridge road, on land owned by another outdoorsman, Clyde Willard. (Other craftsmen work on Indian Island - Ed.) Securing permission to watch these craftsmen at work was made through Clyde and Sam, who both have owned pack baskets made from the increasingly rare brown ash tree. It was not hard to find the Indians' camp as they had thoughtfully blazed a trail to their camp site along the banks of Main Stream. Clyde listened with a trained ear in the general direction of where he had indicated the basket weaving operations were going on, and an echoing thump-thump-thump could be heard. This, said Clyde, was a sure bet that they were indeed working, and not fishing as they often do in the late afternoon.

It is a long walk to the site along the well laid out trail, but the sound of metal, rendering considerable abuse on a fallen log, gets louder with every step and draws one directly to the site.

Louis Sockalexis, nephew of the great athlete, it was found, was the one responsible for the noise that by now had reached ear-shattering proportions. His axe seemed not to miss a beat as he acknowledged our presence, and we noticed that considerable material of the log was beginning to lift away like so much plywood.

Making a mental note to ask about this later, we continued on through the woods to the neat cabin perched on the banks of the stream to find the older of the two craftsmen, Sidney Dennis, stoking coals in the camp's outdoor fireplace.

Sidney, who says he is 63, but looks 40, said that Indians have been visiting this area since time began. Sid says that he has lost count of the pack baskets he has made in the last 35 or 40 years, but Indians have visited this area for thousands of years.

Going through the steps used in making the several styles of baskets, Sidney pointed out that brown ash is the best material for pack and picnic baskets, but some of the weavers employ elm bark that takes a leather-like

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appearance as it ages. Fancy baskets, usually made at home by the women folk, are of sweet grass and some imported materials, he said.

The ash trees used at the Cambridge site are selected for their grain quality and are cut with a bow saw (buck saw) into ten foot or longer lengths.

An axe head or other heavy tool is applied with enough force to the whole length of the log until the grain is lifted enough allowing it to be stripped away in ribbons about an inch thick and a little over an inch wide. These ribbons are stripped again shortly before the weaving operation to a thickness ranging from paper thin to heavy cardboard, depending on the style of basket and its fineness of weave.

The intricate pattern of the baskets is first laid out over two small narrow strips of wood that will be the basket bottom and the weave at this point is almost always of wide material. After weaving the desirable width of the bottom, the material is then bent to a near 90 degree angle and finer material is woven into the wanted height with enough material left over to bend round the rim. Sidney and Louis use special nails to hold the rim, but for out and out purists, the traditional "woven in" rim can be used.

Both men use "home made" tools for their work. A huge clamp used in making rims, and stripping tools with different blade widths show plenty of wear from years of use. In Sid's old camp site, there is a board still between two trees where he placed it years ago. We noticed right away it must have been many years ago, because the trunks of the two trees have grown around it and the board is imbedded about halfway through the trunks.

Sidney and Louis say that their's is a dying art. Not that they have any trouble moving their products, but that few people want to bother with the labor of making them. Factory made baskets from natural and manufactured products have taken their toll on hand made baskets, but still Indian made products seem to have something about them that commands a high place near the gun rack and a high price in the store.

Sidney has trapped during the winter months and made a few pairs of snow shoes. Now basket weaving takes up most of his time. Both men finish their day about 3:30 in the afternoon and fish Main Stream for its several varieties of fish.

Both Indians, members of the Penobscot tribe, stay in camp during the week but a trip home is often made to take baskets to wholesale customers and to check with the home folks. Sid's wife also weaves, but hers is a fancy product ranging from finely made purses to larger sewing baskets. We thought at first that perhaps Sid and Louis might look forward to the home cooked meals a weekend trip would bring, but later we caught sight of their grocery list made out by Sid, and although it wasn't mentioned who does the cooking in camp, the goods listed indicated that neither man lacks a varied diet of "good stuff."

They haven't advertised their presence at the Main Stream site but guests, browsers and customers alike are welcomed to watch. The price is right - the product the best around.

(From the Eastern Gazette, Dexter, Maine, 6/20/68)

INDIAN STUDENT DEDICATES PARK

PINE GROVE, Calif. (UPI) - Jacqueline Stewart, 19, a University of California sophomore, has dedicated a state park here which will preserve the camping grounds of her ancestors, who belonged to the northern Miwok Tribe of American Indians.

The new park contains a stretch of exposed limestone pitted with more than 1,000 small cavities made by the Miwoks in past centuries as they ground their corn and acorns into food. More than 300 designs and inscriptions, chiseled into the surface of the stones by the Indians, are still visible.

(From the Maine Sunday Telegram, 9/22/68)

INDIAN EDUCATION ADVISORY COMMITTEE MEETS

The second meeting of the newly-formed Indian Education Advisory Committee was held in two sessions on the Pleasant Point and Indian Township Passamaquoddy Reservations on September 13th. (See August Newsletter, Page 15. An organizational meeting was held at the University of Maine on August 26th. - Ed.) Headed by Mrs. Marion Bagley of Machias, the 12-member group - formed by the Maine Education Council - discussed a number of items, and individual members received assignments of information-gathering, with results to be discussed at the next meeting.

The most significant discussion of the day-long sessions involved the possible legislative creation of 3 Indian school boards, to serve the 3 Reservations, and the suggestion that funds be appropriated to hire a Director of Indian Education to work with these school boards as a "local" superintendent of schools. At present, the 3 Reservation schools are administered directly by the State Board of Education and the State Dept. of Education in the same manner as the 6 schools in Maine's unorganized territories. All Advisory Committee members seemed to favor changing this arrangement to make possible more local control of and participation in Reservation education programs, and the 3 Tribal delegates on the Committee personally felt that such a change would be a significant improvement. They were asked by Mrs. Bagley to communicate with their Tribal Councils and members and report at the next Committee meeting the official response of their Tribes to this idea. Elementary Education chief for the State, Omar Norton, and Indian Commissioner Edward Hinckley, were asked to begin drawing up a draft of legislation to accomplish such a revision, and Dr. Stanley Freeman, Coordinator of Research at the University of Maine, will inquire as to the availability of Higher Education Act funds which could be used to assist the Indian school boards, once they are created.

Other topics discussed included tribally-desired changes in a Title I remedial instruction program planned for the 2 Passamaquoddy Reservation schools; new school construction for the 3 Reservations; the circumstances under which 6th, 7th and 8th graders from Peter Dana Point were transferred from that school to Princeton, and possible legislation concerning Indian adult education.

The next meeting is scheduled for October 10th on the Penobscot Reservation. Tribal Governors and Council members are specifically invited to these meetings on their respective Reservations, and the Committee adopted a policy that everyone is welcome to attend any of the group's meetings.

The Committee is composed of representatives of the Maine Education Council, the 3 Tribal Councils, the Diocese of Portland, the Departments of Education and Indian Affairs, the Sisters of Mercy, the Office of Economic Opportunity, and the University of Maine. (The Tribal Councils' representatives are: Gov.

John Stevens - Indian Township; Mr. Wayne Newell - Pleasant Point; Mrs. Vivian Massey - Penobscot.)

PARENTS GET MEDALS OF VIET VICTIM

PRINCETON - Pfc. Roger J. Dana was posthumously awarded the Bronze Star Medal, a Purple Heart and a Good Conduct Medal August 18th. The awards were presented to his parents, Mr. and Mrs. Albert Dana of Peter Dana Point, Princeton, by Lt. Charles R. Descheneaux and SFC John C. Heague, U. S. Army Advisor Group, State of Maine.

Dana entered the service in October 1967 and was killed May 13th in Vietnam. In the message from the President awarding the Bronze Star to Dana, it said he was quick to grasp the implications of new problems as a result of counter-insurgency operations. It went on to say he was a motivating example to all with whom he came in contact and his devotion to duty was in keeping with the finest traditions of the U.S. Army and reflected great credit on himself, his unit, the 25th Infantry Division, and the military service. (BDN, 8/24/68)

STATE, THREE INDIAN RESERVATIONS CITED
BY U.S. FOR NEW PROCEDURES TO IMPROVE RESIDENTS' LIVING CONDITIONS

Three Housing Authorities on Maine Indian Reservations and the State of Maine jointly, have been cited by the Regional Office of the U. S. Department of Housing and Urban Development for developing innovative procedures in inter-governmental cooperation which help improve the living environment of the citizenry. Judah Gribetz, Administrator, Region I, of HUD announced today.

The Housing Authorities operate in the Penobscot Tribal Reservation, at Old Town; the Indian Township Passamaquoddy Reservation, at Princeton; and the Pleasant Point Passamaquoddy Reservation, at Perry.

The Urban Development Intergovernmental Award was one of five announced by Gribetz in a competition open to governmental units in New York, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut, as well as Maine, comprising HUD's Region I.

The award-winning entry was submitted by Commissioner Edward C. Minckley, of the Maine Department of Indian Affairs on behalf of the three Tribal Housing Authorities. On review of the background, the judges deemed it desirable to issue a joint citation including the State of Maine.

After necessary fact-finding, the Maine Indian Housing Act was passed by the State legislature, making possible organization of the three Housing Authorities. Thereafter, the Authorities entered into agreements with two state commissions and four federal agencies, including the U. S. Department of Housing and Urban Development, all designed to bring about modern housing and sanitation programs on the State reservations.

The cooperation between Maine and the Indian tribes marked the first time in Maine's 148-year history that the Tribes had been given meaningful decision-making and administrative authority. It derives added values because it extends the benefits of several programs to areas where they had hitherto been unknown.

"Desireable solutions to the problem of helping all of our people achieve the American standard of living often requires cooperative action by several agencies or levels of government," Gribetz explained. "The Urban Development Intergovernmental Awards Program is designed to honor those divisions of government which have demonstrated outstanding ingenuity and skill in utilizing these resources."

"It is also designed to call greater public attention to the fact that we are in an age of intergovernmental cooperation requiring bold partnership programs if we are to advance the public welfare in the most effective manner," Gribetz said.

The Tribal Housing Authorities-State of Maine program has been entered in a national competition sponsored by HUD.

(From the Courier-Gazette, 8/29/68)

INDIAN CHRISTMAS CARDS

An up-to-date fact sheet on sources for Indian-designed and -sold Christmas cards is now available from the United States Department of the Interior Indian Arts and Crafts Board, Room 4004, Washington, D.C. 20240.

Entitled "Christmas Cards by Indian and Eskimo Artists," the 3-page leaflet lists the names and addresses of some 33 individuals and 9 tribal arts-and-crafts organizations, representing almost as many different tribes, which sell Indian Christmas cards. General information on the types of cards and number of designs available from each source is also included.

Interested persons should request the fact sheet from the Arts and Crafts Board in Washington, D.C.

MAINE REPRESENTED AT KANSAS INDIAN CONFERENCE

AUGUSTA - 9/9/68 - Governor Kenneth M. Curtis today announced that Maine would, for the first time, be participating in the annual Governors' Interstate Indian Council meeting, at Wichita, Kansas, September 25-27. Now in its 21st year, the Council's purpose is to assist in coordinating tribal, state and federal Indian programs. Special emphasis is placed on developing means by which state governments can assist Indian people regarding civil and political rights, education, economic development, health and welfare.

Representation at the annual meeting of the Council is based on the following policy: "Each Governor may appoint up to three delegates to the Annual Council Conference, one delegate to be of Indian blood, one of non-Indian blood and the third delegate to be a member of the Administration staff of the respective Governor's office." To represent the State of Maine at this year's Council meeting, Governor Curtis has named Mr. Eugene Francis, Chairman of the Pleasant Point Passamaquoddy Tribal Housing Authority and newly-elected Governor of the Pleasant Point Reservation; Mr. Louis Doyle, Coordinator of the Roman Catholic Diocesan Division of Indian Services; and Mr. Edward C. Hinckley, Commissioner of the State Department of Indian Affairs.

In an August letter to the three Tribal Governors, Governor Curtis stated: "It is my intention that selection of Indian representatives to attend out-of-state meetings of this nature be rotated among the three Reservations. For this initial meeting I have asked Mr. Eugene Francis to represent me.....Following his return from Kansas he will report to me and to each of you any useful information which he obtains at Wichita. His travel expenses are being met by the Executive Department." (Attempts to have Maine represented at the 1966 and 1967 Council meetings were unsuccessful due to travel funds being unavailable.)

Council Chairman Robert Schumacher, of South Dakota, has announced the tentative convention program for this year. The Wednesday afternoon session features a panel presentation on Indian culture, with Dr. Bea Medicine Garner of South Dakota speaking on "The Red Man (Yesterday)" and Commissioner Hinckley on "The Indian (Today)." The Wednesday night banquet speaker will be Mr. Jack Lacy, Director of the Kansas Department of Economic Development. Thursday will feature a discussion of various Federal development programs and presentations on social and educational concerns and possibilities. The final day of the conference includes an address by U. S. Commissioner of Indian Affairs Robert L. Bennett, and a report on State Indian Affairs commissions. Eighteen states in addition to Maine will be represented at the 1968 conference.

(The Newsletter has learned that during the same time that Governor Francis was representing his people at the Wichita conference, Governor John Stevens of the Indian Township Passamaquoddy Tribe was attending the annual National Congress of American Indians convention in Omaha, Nebraska. Thus, after years of isolation from other Indian tribes, the Passamaquoddy Tribe of Maine was represented at two national conferences the same month. We hope it will be possible to obtain from the Governors a report of their experiences - we know they must have met many people and learned many things that will help them during the next two years of their administrations in Maine. - Ed.)

SHOE FIRM DISCUSSED WITH PASSAMAQUODDY CAP

CALAIS - Members of the Passamaquoddy Community Action Program (CAP) board of directors, and others, and representatives of the State Dept. of Economic Development and the U. S. Economic Development Administration, met here on October 8th to hear the owner of a Portland shoe firm explain factors involved in extending the firm into the Indian employment picture.

Frank Musselman of the DED told the Bangor Daily News that the Calais meeting was only a "preliminary discussion of the projected situation" and added that "no firm commitments have been made at this point."

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Musselman confirmed that Jack Spiegel, president of Quoddy Moccasin, was present to explain the project, but failed to reveal the extent of the discussion. Also present at the meeting^{ing} was Mr. Jerome Barnett, Maine coordinator for the federal Economic Development Administration; Mr. James Keefe, State Commissioner of the Dept. of Economic Development; and Indian Commissioner Edward Hinckley.

Indian Township Governor John Stevens, who is also chairman of the CAP board of directors, indicated the project might be established on either the Indian Township or Pleasant Point Reservation, but declined to speculate on other aspects of the industrial project.

Mr. Archie LaCoote, Passamaquoddy CAP Director, reported in the News of October 12-13 that plans are underway to send pre-cut moccasin material to the Reservations, accompanied by a representative of "Quoddy Moc" to find out the interest and ability of tribal members in the hand-sewing process that was discussed at the meeting. LaCoote stressed that the pilot project was being set up strictly on a "trial basis," but that if sufficient interest is developed federal funds could be applied for to set up a factory - perhaps on one or both of the Reservations - which could produce some 10,000 pairs of Indian-style shoes annually.

The new industry, although not yet out of the talking stage, is expected to add greatly to the Indian economy since the work can be done on a part-time basis. LaCoote explained that both men and women could find employment; but perhaps just as importantly, young men and women of the Reservations could pad their incomes during the evenings and free time.

"But first they must be motivated," LaCoote noted, explaining that this would be the greatest test of the pilot program.

NATIONAL PLATFORM "PLANKS" ON INDIAN AFFAIRS

Following are the Republican and Democratic national platform "planks" on Indian affairs, as reported in the University of New Mexico's American Indian Law Newsletter of September 12, 1968. - Ed.

REPUBLICAN - The plight of American Indians and Eskimos is a national disgrace. Contradictory government policies have led to intolerable deprivation for these citizens. We dedicate ourselves to the promotion of policies responsive to their needs and desires and will seek the full participation of these people and their leaders in the formulation of such policies.

Inequality of jobs, of education, of housing and health blight their lives today. We believe the Indian and Eskimo must have an equal opportunity to participate fully in American society. Moreover, the uniqueness and beauty of these native cultures must be recognized and allowed to flourish.

DEMOCRATIC - The American Indian has the oldest claim on our national conscience. We must continue and increase federal help in the Indian's battle against poverty, unemployment, illiteracy, ill health and poor housing. To this end, we pledge a new and equal federal-Indian partnership that will enable Indian communities to provide for themselves many services now furnished by the federal government, and federal sponsorship of industrial development programs, owned, managed and run by Indians. We support a quick and fair settlement of land claims of Indians, Eskimo and Aleut citizens of Alaska.

TRIPAL INSTALLATION

The installation of Gov. Eugene Francis and his Council at Pleasant Point was reported in the Dangor Daily News of October 7th. A special Catholic mass for the occasion was followed by Indian dances and social dancing. Legislative Representative Albert Dana was also honored at the ceremonies.

50 MUTUAL HELP HOUSES TO BE BUILT AT SHIPROCK

Navajo Tribal Chairman Raymond Nakai has signed a contract for the construction of 50 Mutual Help houses in Shiprock, Arizona. The contract is between the Navajo Tribe, acting as the developer, and the Navajo Housing Authority which will sponsor the project after construction is completed.

Office of Navajo Economic Opportunity trainees will build the houses and construction is expected to start immediately.

Mutual Help housing is a federally-sponsored program which is financed by the Navajo Housing Authority, the Department of Housing and Urban Development, and the Bureau of Indian Affairs. Purpose of the program is to provide home-ownership opportunities for needy, low-income families. The Shiprock project is one of several contracts which will be entered into for the immediate development of 200 units of Mutual Help housing on the reservation....

(From the Navajo Times, 10/10/68)

SEA LOAN TO HELP INDIAN TRADE

AUGUSTA (AP) - The first Small Business Administration guaranteed loan to help Maine Indians enter the logging industry has been approved.

The loan will be made to Joseph R. Socobasin, Princeton, a member of the Passamaquoddy Tribe, by the Calais branch of the Merrill Trust Company. The amount wasn't disclosed but the money will purchase heavy lumbering equipment, and Socobasin will manage his own independent logging operation to supply pulp mills including the Georgia-Pacific Corporation.

The arrangement is part of an agreement under which a dispute was settled between Georgia-Pacific and the Indians last summer. The Woodland paper company was using imported crews to harvest pulpwood on land the Indians contended belongs to them. The Tribe staged a demonstration on the woodlots and forced suspension of the logging operations.

The agreement eventually reached provided for all-Indian crews to cut and yard the wood, with aid for them to buy heavy equipment and training provided by the paper company.

(From the Bangor Daily News, 10/8/68. The Newsletter understands that, as of mid-September, the following Tribal members were employed full-time by the Georgia Pacific Company, in 3 all-Indian crews: Skidder operators-Joseph R. Socobasin, David Sockabasin, and Richard Gabriel; Cutters-Leonard Levesque, Edward Sockabasin, Raphael Sockabasin, Patrick Sockabasin, Clayton Sockabasin, and David Tomah. In addition, the following Tribal members had begun the special training program set-up by the terms of the agreement: Stuart Tomah, Richard Dana, Walter Gabriel, Arnold LaCoote and David Homan. More candidates for the training program are anticipated at the end of potato-picking season.)

PENOBSCOT ELECTION RESULTS

The Penobscot Tribal election was held on September 10th, with a special "run-off" election on September 30th for a tied position on the 12-man Tribal Council. The final results are as follows:

Governor:	John M. Mitchell, Sr.	
Lt. Governor:	Donald J. Daigle	
Tribal Council Members:	Eva Pisulca	Beatrice Phillips
	Gail Daigle	Irving Ranco
	Violet Francis	Evelyn Sapiel
	Bernice Lolar	John Sapiel
	Vivian Massey	Nicholas Sapiel
	Wilfred Pehrson	Ernestine Tomer

Legislative Representative: John Nelson

Terms began October 1, 1968. 148 Tribal members voted in the biennial election.

INVOLVEMENT IS THE WORD FOR IMPROVEMENT PROGRAMS
ON INDIAN ISLAND
by Charlene M. Hall

OLD TOWN - According to John Mitchell, Sr., Penobscot tribal governor, more Indians than ever before are involved in improvement projects on the reservation here. Progress has been made in the areas of recreation and education, he says.

The reason for the great leap forward is due in part, Governor Mitchell feels, to the creation of the Department of Indian Affairs in 1965. "Indians worked long and hard for this," he notes.

Since then, Indians have begun to participate in the planning and implementation of new programs, more publicity has been given to the conditions on the state's three Indian reservations, and Maine people have responded to the needs, he says. This is witnessed by the passage of the \$384,000 bond issue for reservation school construction and sanitation last June, he adds.

Governor Mitchell, recently re-elected for his second term in office, has played a part in the progress. When he assumed his duties in January 1967, he committed himself to working for programs to benefit the youth of the Island. Since then he was instrumental in initiating a Neighborhood Youth Corps.

Working with VISTA volunteers Bob Lowe and Kim Clerc, the NYC brushed out over two acres for a ball field last summer. Old Town provided a bull-dozer and a grader to begin leveling the field and the Old Town - Orono Kiwanis donated funds for a backstop.

Governor Mitchell appointed John Sapiel as recreation director and under his supervision two Little League teams, a Pony League team, and girls' and older boys' softball teams have been organized. There are also two teen-agers' clubs and regular hootenannys, with the help of the VISTA volunteers.

Progress is underway on a 40 by 80 foot regulation size basketball court to be floodlit and adaptable for volleyball, dances and other activities. The cost of the basketball court and basefall uniforms was shared equally by the Tribe and the Diocesan Division of Indian Services.

Governor Mitchell reports that state architects have visited the Island to confer with tribal officials concerning the location and design of a multi-purpose room to be added to the elementary school. The new room will make possible a hot breakfast and hot lunch program for Indian children, as well as provide storage space for books and a suitable area for a tutorial program conducted by members of the Student Action Corps of the University of Maine. This construction is made possible by June's bond issue.

He adds that Miss Meana Neptune, a student at the U. of M. and a resident of the Reservation, will act as teacher's aide at the school.

Mitchell observes that the tutorial program has "ignited" a great interest in education among youngsters here and more than ever before are advancing their educations through an increased number of scholarships. Nine students from the Island are attending either the U. of M., Husson or Eastern Maine Vocational-Technical Institute, he says.

Also relating to education, Governor Mitchell points out two innovations in Maine which involve all 3 Reservations.

In August, the first orientation program ever provided for teachers at the 3 Reservation schools was organized by Louis Doyle, Coordinator of the Diocesan Division of Indian Services, and Mother Mary Denis, Mother General, Order of the Sisters of Mercy.

Commissioner of Indian Affairs Edward Hinckley was one of the speakers at the sessions which were held in Augusta and designed to give teachers an insight into the most effective teaching methods.

Another first is the creation of a Maine Indian Education Advisory Committee

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to make recommendations to agencies involved with Indian schools on matters of guidance, job training, adult education, drop-outs and coordination of state and federal programs. Mrs. Marion Bagley, director of guidance at Machias Memorial High School, is chairman of the committee; representatives of the 3 Reservations have been appointed by the Tribal Councils to sit on the 12-man committee.

Mitchell feels that more attention has been focused on the upgrading of reservation schools since 1967 when they were visited by a team of federal investigators who determined that they should remain open.

Governor Mitchell continues that construction of 35 new housing units and five renovations, resulting from the creation of a Housing Authority on the Island, should be underway next spring. Approval of a \$6,000 federal planning grant application is expected at any moment, he says.

A Master Plan of the Island which will contain recommendations as to location of the units is being made by the Cooperative Extension Service of the University of Maine under the direction of Sherman Hasbrouck. The Soil Conservation Service of the U. S. Department of Agriculture is also conducting surveys and preliminary water and sewage designs are being made by the James Sewall Company.

Matthew Mitchell, Sr., chairman of the Housing Authority, notes that application for additional units and perhaps a tribal hall-community building may be made in the future. Other members of the Housing Authority are Matthew Sappier, Irving Ranco, Miss Elizabeth Gould and Father Romeo St. Pierre.

Governor Mitchell feels that Commissioner Hinckley's dedication has been an important factor in progress to date. He adds that on the local level, his tribal council, particularly Ernest Goslin, have worked hard and effectively.

Governor Mitchell was born on Indian Island and attended school at Old Town. He served in the Marines six years and in the Air Force three. He has been active in Tribal politics 16 years, serving as representative at the Legislature, councilor and lieutenant governor.

He is presently on the Governor's new Task Force on Human Rights, on the steering committee of the Old Town swimming pool, a director of the Penobscot County Community Action Program, and of PRIDE, an economic development organization in Brewer.

He and his wife, Mary, have two sons, Randy, 17, and John Jr., 19.

(From the Maine Sunday Telegram, 9/22/68)

GOV. CURTIS BACKS PLAN FOR PENOBSCOT PROJECT

AUGUSTA (AP) - Gov. Curtis today endorsed the request of the Indian Affairs Commissioner that the Penobscot Indian Reservation in Old Town be declared a "redevelopment area" eligible for concentrated federal aid.

Curtis told Secretary John T. Connors of the U. S. Department of Commerce that the designation would be "most valuable to the state of Maine and to the Penobscot Tribe, as we mutually attempt to alleviate the development problems facing our first citizens."

The governor sent Connors a letter backing up one which Indian Affairs Commissioner Edward C. Hinckley sent July 22 to Jerome Barnett, economic development specialist for the Northeastern Area Office of the Economic Development Administration. Barnett sent Hinckley's letter along to Washington.

Curtis noted that the Passamaquoddy Indians of Washington County already have "redevelopment area" status for their reservation because the county itself has that designation. The Penobscots, he said, haven't had it automatically because the Penobscot County area in which they live is more prosperous.

The governor said that Hinckley "cogently identified the several reasons why such a designation should be made, to prevent the Penobscot Tribal Reservation from becoming a rural ghetto in the midst of one of the more prosperous

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regions of our state."

He added that because Maine Indians have ties with the state and not the federal government, they are barred from many federal benefits granted to Indians under federal jurisdiction. State Indian reservations are, however, eligible under the Economic Development Act, Curtis said.

He told Connors that the benefits of this act would aid the "social, physical and economic development of the Penobscot reservation and would eliminate massive future development problems."

(From the Portsmouth, N.H., Herald, 9/26/68)

PASSAMAQUODDY ADULT EDUCATION STARTS

AUGUSTA - Adult Indians on the Indian Township and Pleasant Point Reservations in Washington County are being offered opportunities to increase their education and to obtain vocational skills. Mrs. Alyne McPherson Ward, former teacher in Indian schools in the Southwest, has joined the Maine State Department of Education as project director for the Passamaquoddy Tribal Adult Basic Education Project. From an office in Calais, she is working with interested Indians in both Reservations, setting up basic education courses for any who have not completed high school, and arranging for special vocational classes, either on an individual basis or in cooperation with other educational agencies.

One-half Cherokee, Mrs. Ward spent her early life in Kansas, where she graduated from the University of Kansas in 1930. Later she studied at Washington State University, the University of New Mexico, Arizona State College and the University of Arizona.

In addition to teaching and serving as guidance director in Indian schools, Mrs. Ward helped her husband, who is a Yakima Indian, to develop and operate an Indian Trading Post at White Swan, Washington. Their store was the hub of the Indian community and through their efforts a craft and tanning project was developed which provided an outlet for the efforts of many of the Indians.

Omar P. Norton, director of the Bureau of Elementary Education of the State Department of Education, said Mrs. Ward's activities in Maine will be coordinated under a total Indian education program now being developed, since this responsibility was delegated to the Department by the 102nd Legislature.

PENOBSCOT SKY DIVER TAKES TO THE AIR AT WEST POINT

Paul Bisulca, now in his third year at West Point Military Academy, spent the weekend with his parents, Mr. and Mrs. Joseph Bisulca of Indian Island. Bisulca, known as "Chief" to his friends at the Military Academy, returned recently from a month in Germany, as part of the summer Army Orientation Training. During the junior and senior years at West Point, half the members of each class are sent out each summer to regular army units, to act as platoon leaders and become familiar with the army in actual operation. Bisulca was in Germany from July 23 to August 25.

Before going to Germany he had spent two weeks in Florida as a member of the West Point Parachute Team, which was practicing with the United States Parachute Team. He will be going to Florida again for the weekend of September 21-22 to take part in the National Collegiate Competition in sky diving. The West Point team took the national trophy last year, but Bisulca predicts that the Air Force Academy will give them some trouble this year.

Bisulca began sky diving, or sport parachuting, last winter, and has made exactly 100 jumps to date. Each sky diver packs his own parachute, which takes about 15 minutes. A jumper also has a reserve chute, but Bisulca has never had to use his reserve.

Bisulca, who broke pole vault and javelin records in the Penobscot Valley

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Conference while at Old Town High School, played football his plebe year at West Point and later joined the Scuba Club, but sky diving now takes all the time he has available for sports. He now ranks 17th in a class of 784 in the athletic training program at West Point.

His early training in canoe paddling has paid off for him. He used to take part in the canoe racing events in the Indian Pageants here, and he now holds the lake record in canoeing at Camp Buckner.

The life at West Point is meant to be rough, to build the hardy, resourceful officers needed for the army. The men get up early, in time to be ready for formation for reveille and breakfast at 6:15. They then go directly to classes, which end at 3:15, followed by sports - either intramural or competitive - until supper. After supper there is Call to Quarters from 7:20 to 10:00, with Taps at 10:00. The only "free time" is from Saturday afternoon until Sunday night, but the West Pointer spends this "free time" at the Academy except for two weekends each semester when he is allowed to leave the base.

The most notorious part of the training is "beast barracks" during the plebe year, which turns out to be rougher in reality than can be imagined ahead of time, Bisulca said. It was during his experience in "beast barracks" that any upper class squad leader gave him the nickname "Chief," which has stuck with him. "Most of the men probably don't know my first name," Bisulca said.

Although life at West Point is less than pleasant, to the extent that about one-third of each class is expected to leave before graduation, Bisulca regards it as a means to an end: giving him the wide training needed by an officer in today's complex army. "I like the Army," he said, "and plan to make it a career." He plans to be an Infantry officer and would like to train for Special Forces. He thinks he might also like to go into Intelligence work.

Bisulca sees the aim of the army as attempting to bring about conditions that will make possible a peaceful world.

(From the Penobscot Times, September)

MALISEETS PROMOTE CULTURAL UNDERSTANDING

Several tribes in Canada have kept up their traditional dances and ceremonies, the way in which they were passed on by their ancestors. Since this is part of their culture and their way of life it has helped to maintain their sense of pride and dignity as Indians.

Other tribes have, in recent years, developed a renewed concern by promoting various cultural activities in the form of their tribal dances and ceremonies. They are now showing the non-Indian society that Indian dancing does have some meaning other than movie and TV entertainment.

The Maliseet Indian Ceremonial Dancers of the Tobique Reserve in New Brunswick are no exception. Within the past few years, with the help and guidance of Mrs. Marjorie Perley, they have formed a dance troupe in which both adults and children participate. During the summer months they were kept busy performing in many places. At their recent meeting they decided that during the winter months they would only visit high schools in the surrounding area. In this way they hope to promote better understanding of their culture among non-Indian groups.

Costume-making keeps them busy since some of the youngsters are beginning to outgrow their outfits and require new ones. An important item on their schedule will be to perform at the Band Council supper for the installation ceremony of a new chief. (From The Indian News, Ottawa, Ontario, May 1968)

DID YOU KNOW THAT

the 407th Air Refueling Squadron of Loring AFB have a squadron emblem based on Assiniboin Indian tradition? It features a ceremonial shield of the Grass Dance, a buffalo skull, 6 eagle feathers and a parfleche pouch.

PASSAMAQUODDY DANCE LEADER EXPLAINS

by Peg Hendrick

"We want to bring out the heritage of our people, to say how proud we are of it, because it's so beautiful."

Thus Joe Nicholas explained the dances of the Passamaquoddy Tribe, given in full regalia on the field in back of St. Francis College yesterday morning and again in the evening by 13 Indians from the reservation at Pleasant Point.

Joe, a well-spoken Indian, started teaching seven young members of the tribe to dance five years ago when he realized that the old dances and culture were fading into the past; Mary Moore, a dignified, slightly-built elderly lady, as light and quick on her toes as a young deer, helped Joe, and together they were able to pass on to the young the centuries old, meaningful dances.

There are 30 in the entire dancing group now. They have painstakingly hand-sewn their colorful costumes and present an accomplished and ritualistic program. The group attracted 2,500 to their pageant at the Passamaquoddy Reservation this August. They have also appeared on television and jokingly said that they had come out victors for once - there wasn't a cowboy in the studio.

Father Nicknair and the Donald Paquettes of Saco arranged with the St. Francis staff for the visit there to concur with St. Francis Summer Institute of Christian action. The priest told enthusiastically of the enormous help Biddeford and Saco people have given to his flock...

(From the Biddeford-Saco Journal, 8/27/68. The Pleasant Point Passamaquoddy Dancers entertained members of the Lamba Chapter of Delta Kappa Gamma, international honorary society of women teachers, in Eastport on September 18-Ed.)

BISHOP'S CAMPAIGN IMPORTANT TO INDIANS

Few communities in the Diocese of Portland have shown more enthusiasm for the recently successfully-completed Bishop's Campaign than the Maine Indian parishes. At Pleasant Point, for example, the 76 families of Passamaquoddy Indians raised nearly double their goal in just two weeks to lead the state in percentage. The prospect of having a badly needed parish hall has brought excitement into the homes and touched young and old alike, creating the same feeling among the people that must have prevailed when Bishop Cheverus built the first permanent church in 1804.

At the Penobscot Reservation at Old Town, latest suggestions call for a day care center, increased education and health services, and added professional help. Father St. Pierre, Penobscot Catholic Chaplain, talked about the day care center. "We have people who would be able to work," he said, "many of them. They realize the needs they have for money, too. But they must, at the same time, be obliged to care for their children. You see," he continued, "the need is for a day care center where the tots will have proper care - while their parents have time to work. The parents then can provide necessities for their children and gain a sense of pride as well."

The need for private help is made apparent by Father St. Pierre. "Too many people have the mistaken idea that the state is providing everything for all of the Indian Reservations," he says. "Our water and sewage and school construction problems needed a bond issue. That required a referendum. Therefore it is not even the state that gives aid. In the end, it is the people."

The \$4.2 million Bishop's Campaign raised money for many other charitable works around the state, including homes for the aged, centers for the blind, and expansion of the only live-in facility for unwed mothers.

(From The Church World, 7/19/68, and the Bangor Daily News, 7/27/68. The Wigwam Weekly of October 4th, published alternately on the 2 Passamaquoddy Reservations, reported that the Indian Township parish had obtained \$11,000 in cash and pledges during the campaign, compared to a quote of \$3,000. - Ed.)

PASSAMAQUODDY STUDENTS STUDY AWAY FROM THE RESERVATIONS
by Laura Nicholas

Students from the Passamaquoddy Tribe will be going to schools off of the reservations. Annabelle Sockabasin will be returning to John Bapst in Bangor to complete her senior year. David Tomah and Harry Stevens have started at the Institute of American Indian Arts, in Santa Fe, N.M. Rita Nicholas, Inez Nicholas, Laura Nicholas and Veronica Sapiel will all be starting at the Academy of St. Joseph in Berwick, Maine. Paula Altvater will be starting at St. Joseph's Academy in Portland this fall.

(From the Wigwam Weekly, 9/6/68. Deanna Francis is a sophomore at the University of Maine, in Portland; Margaret Smith is a Freshman at Bacone College in Muskogee, Oklahoma. Are there other Passamaquoddy students we have missed?)

FLASH - FLASH - FLASH - FLASH - FLASH - FLASH - FLASH - FLASH - FLASH - FLASH

On Wednesday, October 30th, NBCTV will screen an episode of "The Virginian" entitled The Heritage. If this Newsletter reaches you in time, we urge you to tune in to this show. Starring Indian folksinger Buffy Sainte-Marie, this program will probably be the most authentic story about Indians ever screened on TV in recent years. 37 other Indians will be featured, with Buffy requiring the story not satirize, caricature or demean Indians - any Indians - in any way whatsoever. Further, she required changes in the script - before she would consent to star in the show - so that it would be true to Indian thought and feeling.

The story involves an Indian girl - played by Buffy - who has been sent to white schools and who must adjust to her tribe on her return. The tribe involved in the program is the Shoshone Tribe. (See Page 17, May '68 Newsletter for details on the successful Indian uprising which Buffy led.)

FLASH - FLASH - FLASH - FLASH - FLASH - FLASH - FLASH - FLASH - FLASH - FLASH

MAINE INDIANS: A PROGRESS REPORT

Maine Indians get a better break than their counterparts in the rest of the United States and Canada when it comes to administration and educational plans, but they are badly shortchanged on health care and economic opportunities.

This is the impression brought back by Louis Doyle, coordinator of the Division of Indian Services for the Catholic Diocese of Portland, after visits to the Indian reserves of the Maritime Provinces and to the Governors' Interstate Indian Council in Wichita, Kansas.

"In sum, it seems to me that Maine Indians, with the help of able Indian leadership and an enlightened State Department of Indian Affairs, have moved several giant steps toward a promising future. There are, however, still certain glaring and shameful deficiencies in our state's treatment of its first citizens," he reported.

Foremost among the "giant strides" is the attempt to include Indian culture and values in the programs of the reservation schools. In much of the United States and Canada, he said, educators are trying to destroy Indian culture and make Indian children into white men. This policy has led to a high drop-out rate among Indian students and to the general failure to educate the tribes.

But health and welfare is a different story. Here Maine lags, chiefly because the Legislature has refused to allot enough money for dental care, preventive medicine and health education.

If it were not for church groups, Doyle said, Maine Indians would receive no dental care at all, "in a state where the Department of Health and Welfare

(Continued on Page 24)

(Continued from Page 23)

spends \$75,000 in tax dollars on television advertisements extolling dental health." In contrast, Indians under the jurisdiction of the federal government get top-flight medical and dental care through the U. S. Public Health Service.

Maine is also behind in economic development for Indians (although a start has been made with the first SEA loan for an Indian to start his own logging operation). The U. S. Bureau of Indian Affairs has a revolving loan fund for federal Indians, and Canada makes grants to individual Indians and to reservations.

Here, Doyle says, "the Department of Economic Development evidences little or no interest in aiding Indians to develop their potential economic resources and the Department of Indian Affairs is without the funds for it."

When it comes to Indian administration, the Passamaquoddies and Penobscots are much more fortunate than most U.S. and Canadian Indians, Doyle says, in that its department, though small and operating on limited funds, is staffed by people with an understanding of and appreciation for Indian culture and values. Federal and Canadian Indian Affairs organizations are large, slow to respond and sometimes burdened with insensitive personnel.

(From the Maine Times, 10/20/68)

HOUSING AND CONSTRUCTION PROGRESS REPORTED

Indian Commissioner Hinckley's "Report for September, 1968" indicates slow but steady progress being made by the 3 Tribal Housing Authorities in reservation housing and sanitation improvement programs.

Approval of the Penobscot Authority's preliminary application for some 50 housing units is still pending with the U.S. Department of Housing and Urban Development (HUD). In the meantime, preliminary water and sewage construction plans for Indian Island have been completed by the James Sewall Co., and a comprehensive development plan for the Island is being worked out by the Authority, assisted by a number of agencies.

Two of the 3 Authorities have signed budget requests for submission to the 104th Legislature, and the third is expected to do so soon. Provisions of the Maine Indian Housing Law make it possible for the State to appropriate funds for the administration and maintenance of the planned sewage and water facilities directly to the Authorities, rather than to the Dept. of Indian Affairs.

Final water and sewage construction plans for the Peter Dana Point community on the Indian Township Passamaquoddy Reservation and for the Pleasant Point Passamaquoddy Reservation are nearing completion by the firm of Wright, Pierce, Barnes and Wyman. The Indian Township Authority has completed its initial inquiry about Federal funds for water and sewage facilities at the Princeton "Strip" community - facilities made possible by the June 17th bond issue approval.

The 2 Passamaquoddy Authorities are in the final stages of completing their applications to HUD for new housing units also. And the Dept. of Education continues to work with all 3 Tribal Councils and Housing Authorities with reference to new school construction, also made possible by the June 17th bond issue referendum.

THE NEW TEACHER

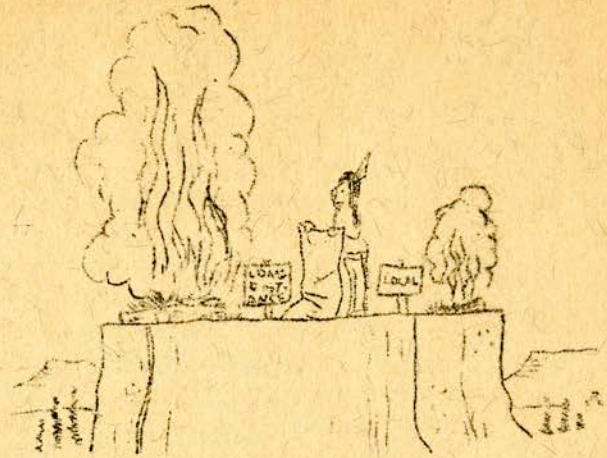
at Pleasant Point is Mr. Richard C. Emmert, 24, from Huron, Ohio. A former student at Bowling Green (Ohio) State University, his last teaching assignment was in Yakutat, Alaska. This is the first time the Pleasant Point 8-grade school has had 4 full-time teachers - plus the daily kindergarten class taught by Mrs. Dorothy Rupert, VISTA Volunteer.

NOTE (Addition to student list on Page 23) - Mary Alberta Nicholas is a student at the Northern Maine School of Practical Nursing, in Presque Isle.

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