

MAINE INDIAN NEWSLETTER

Volume 2, Number 2

May 1968

INDIAN RESERVATIONS DEVELOPMENT MEETING WHAT DOES IT MEAN?

On May 4th, a unique meeting was held in the Pleasant Point Tribal Hall. It had good points and bad points, strengths and weaknesses. To some people it may have been the beginning of a new way of life on the 3 Reservations in Maine. To other people it may have seemed more of the same old talk. Let's look at this meeting and see what some of its features were.

It was unique in that it was called by a State Governor (Kenneth M. Curtis) and held on the Reservation on a Saturday "to assure the maximum participation by the representatives of the Indian tribes," (a quotation from the first of two letters of invitation sent to key individuals by Gov. Curtis.) The Governor also indicated in these letters that he wanted this meeting to be considered "as a work session to gain a better idea of where we now stand in the improvement of physical facilities of the three Reservations and what specific steps need to be taken by which agencies to continue development as fast as the Tribes themselves think suitable." Surely this is the first time in the history of Maine's tribes that the Executive leadership of the State has taken such an interest in Reservation and Tribal development. Whether this interest is viewed as useful or dangerous must be decided by every individual independently - certainly the interest is in line with official expressions from Tribal leaders regarding assistance in housing, sanitation and economic development programs for the Reservations.

A good sign at the meeting was that the "head table" consisted of only one non-Indian (the Governor's Administrative Assistant, Allen Pease) and 7 Indians (Pleasant Point Gov. Joseph Mitchell, Indian Township Gov. John Stevens, Penobscot Lt. Gov. Fred Nicla, Pleasant Point Housing Authority Chairman Eugene Francis, Indian Township Housing Authority Chairman George Stevens, Jr., Penobscot Housing Authority Chairman Matthew Sappier, and Passamaquoddy CAP Director Archie LaCote).

A poor sign at the meeting was that there were very few other Indians present - perhaps only 15 from all 3 Reservations. Why was this? Passamaquoddy Legislative Representative George Francis felt it was because people were "scared" to come, having had too many poor episodes with the State in the past. Penobscot County CAP Aide (and Penobscot Tribal member) Phyllis McGrane felt it was because the Indians have heard too many promises before and no longer see any value in talking about programs - they want to see the programs themselves. Others suggested that the people who received Gov. Curtis' personal invitations hadn't told other Tribal members about the meeting, or that people hadn't understood that anyone could attend even if they hadn't received an individual invitation. Whatever the reason, the Indians were considerably out-numbered!

It was good to hear the Tribal Leaders and the Tribal Housing Authority Chairmen reporting on the status of new, complex Tribal programs. As one of the Housing Chairmen put it, this was the first time he had ever had to address

(over)

a group of that sort. Another Housing Chairman expressed his concern about the size and speed of some of the new programs by saying that "progress has been good - almost more than we can handle" and by saying that he didn't know if the Indians could absorb all this interest on the part of the government. This is an important point, as sad experience has shown that where tribes accept government programs they do not fully understand (and control) they often-times end up with something they don't really want!

A benefit of the meeting was that the representatives of the many federal and state agencies present learned more about each other's programs. We would think that the various branches of government could keep track of one another, but are glad if they learned better how various programs might be fitted together. It does seem kind of silly, however, for this mutual government understanding to take place at a Reservation meeting. It remains to be seen whether the Indian people of the 3 Reservations will know more about government programs as a result of the meeting. Much will depend on how much information the Tribal leaders gained, and how well they can pass this on to their people. We understand that the Dept. of Indian Affairs plans to mimeograph a summary report of what was discussed. Perhaps enough copies of this will be made so that every family can have one, to study if they are interested.

From the reports submitted to the meeting by various individuals, it seems that sanitation programs for Pleasant Point and Peter Dana Point are moving along quite well, with federal money promised just within the past week or so before the meeting. The Penobscot Housing Authority has sent in its first application for 40 housing units for that Reservation. Apparently the Passamaquoddy Housing Authorities will now begin working on their housing applications; the Penobscot Authority will begin working on its sanitation program applications.

MUCH PASSAMAQUODDY CONCERN WAS EXPRESSED FOR THE PRINCETON "STRIP" ON THE INDIAN TOWNSHIP RESERVATION. HOUSING FOR THIS COMMUNITY DEPENDS ON SANITATION MONEY FOR THE AREA. THIS MONEY IS INCLUDED IN THE JUNE 17TH PRIMARY ELECTION BOND ISSUE QUESTION. If the bond issue passes the voters of Maine, the "Strip" should be able to participate in the programs the other communities or reservations are in the process of getting. THE BOND ISSUE QUESTION ALSO INCLUDES IMPORTANT SCHOOL CONSTRUCTION MONEY FOR ALL THREE RESERVATIONS. EVERYONE SHOULD VOTE YES ON BOND ISSUE QUESTION NUMBER 1 ON JUNE 17TH.

The possibility of a demonstration self-help housing project for the Passamaquoddy Tribe was discussed, but nothing definite decided. This discussion was somewhat over-shadowed by a calm statement from a representative of the federal Housing Assistance Administration that it might be possible to construct half the homes needed on the Reservations before the coming of next winter. This seems incredibly fast to us, but we are sure the Housing Authorities will look into this matter and will move as rapidly as seems desirable.

Many people commented on the importance of planning Reservation programs so that the final result is satisfactory to everyone. With Passamaquoddy CAP and the 3 Housing Authorities all undertaking various planning programs, we are sure this need will not be overlooked. Economic development of the Reservations was mentioned only occasionally, but part of the planning will surely focus on economic and employment programs the Tribes need. The need for recreation facilities and tribal buildings was also emphasized and discussed. Many specific questions about the proposed housing programs were brought up, and must be worked out between the Housing Authorities, their people, and the federal and state agencies involved. Interest, however, seems high on the part of the people - looking at present housing on the 3 Reservations, it is easy to understand both the interest in housing and the suspicion of government housing programs.

In conclusion, it appears that progress is being made - certainly more interest is being shown in Maine Indians than was true in the past. The future? Most Indians will want to work and wait and see what happens, before they commit themselves too deeply. The Pleasant Point Little League Team benefited from the meeting, however - the ladies had prepared a lunch, and contributions seemed to be quite generous! (See next page for list of agencies present at the meeting.)

WHO WAS THERE?

The following is a fairly complete list of the agencies represented at the May 4th Indian Reservations Development meeting, by 1 or more persons:

Pleasant Point Tribal Council and Housing Authority, and VISTA program
 Indian Township Tribal Council and Housing Authority
 Penobscot Tribal Council and Housing Authority
 Passamaquoddy Tribal Councils' Community Action Program
 U. S. Dept. of Housing and Urban Development
 U. S. Economic Development Administration
 U. S. Farmers Home Administration
 State Dept. of Indian Affairs
 State Dept. of Economic Development
 State Division of the Office of Economic Opportunity
 State Planning Office
 State Water and Air Environmental Improvement Commission
 State Dept. of Finance and Administration
 State Executive Department
 State Dept. of Education
 Legislative Committee on Indian Affairs
 Diocesan Division of Indian Services
 American Friends Service Committee
 Wright, Pierce, Barnes & Wyman
 Office of U. S. Representative William Hathaway
 Educational Design, Inc.

CURTIS URGES BOND ISSUE TO AID MAINE INDIANS

AUGUSTA (AP) - Gov. Curtis yesterday reported unprecedented progress toward improving Indian reservation housing and urged voters to approve a bond issue for related purposes in a June 17 referendum.

In a statement distributed at a news conference, Curtis said leading representatives of the three reservations met with officials of several state and federal agencies at Pleasant Point Saturday. The meeting, which Curtis arranged, had the broadest representation of any meeting ever held involving Indians.

An official of the U. S. Department of Housing & Urban Development reported to that meeting that some home construction might begin this year. Under this plan, the federal government would pay all costs of building the houses and then rent them to Indian families at nominal rates with an option to buy.

"I am committing the attention and services of all appropriate state agencies to work closely with the DHUD and the tribes in order to assure continued progress in this area at the fastest rate acceptable to the Indian people themselves," Curtis said.

Leaders of the Passamaquoddy and Penobscot Tribes made it clear they are willing to cooperate with the state in this development, he said, "to transform the reservations into healthy communities where members of the tribes may live and work in safety and pride if they so desire."

The Penobscot Tribal Housing Authority has completed application for 40 new housing units. The Pleasant Point and Indian Township authorities are in that process and the federal government recently approved sanitation grants totaling nearly \$500,000.

The bond issue coming up for referendum voting June 17 would provide for a sewerage project on the Princeton Strip settlement in Indian Township, and for schools at Indian Township, Pleasant Point, and Indian Island.

(From the Portsmouth, N.H., Herald, 5/8/68)

E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

EDITOR: Eugenia (Thomas) Thompson
(Penobscoet)

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

Onglusamwessit	MAINE INDIAN NEWSLETTER
Taquask'nikizoos	Pine Street,
Pnhodamwikizoos	Freeport, Maine 04032
Amuswikizoos	or
Kikkaikizoos	Mary Yarmal
Muskoskikizoos	Pleasant Point Reservation
Atchittaikizoos	Perry, Maine 04667
Wikkaikizoos	or
Montchewadokkikizcos	Morris Brooks
Assebaskwats	Indian Township
Abonomhsswikizoos	Princeton, Maine 04668
Ketchikizoos *	or
On or before the	Carol Dana
fifteenth.	Indian Island
*See page 9	Old Town, Maine 04468

COMMENTS

"We have the greatest need, therefore we need the greatest help." "We operate to the heart, we don't need to march." "We don't make as much, we have difficulty getting jobs, basket making doesn't pay much, we we still hunt as our ancestors did, we live close to nature." Governor Joseph Mitchell quietly stated. He excused his English, when he spoke before an audience on Indians, because he was more at home in the Passamaquoddy tongue. Even still he spoke to the hearts of people, because he represented a still proud nation, whose spirit cannot and will not be broken. Even in the midst of poverty, whose men earn only \$430 per year, it is difficult to be poor, but it is not difficult to be an Indian, because we have a legacy. It is difficult to live the white man's way, because it sets limits. These limits are necessary for our young people, to be able to survive. We cannot set time back, but we can set it ahead. We will need the greatest help because we have the greatest need. We need your vote at the June 17th referendum.

You are cordially invited to attend The Second Annual New England Powwow, on Friday, Saturday and Sunday, July 12, 13, & 14, at Circle 9 Ranch, Rte. 28, Epsom, New Hampshire. Bring your tipis and tents, papooses.

The Republicans have done it again! In its haste to solve the Indian problem, the Republican party at the State Convention, held in Bangor on Saturday, May 11, 1968 adopted a platform in which they proposed the adoption of a long range program designed to assimilate finally the Indian population of our state. This is one method of solving the problem, another would be genocide. Obviously the Republicans want to solve the problem, but at the expense of dealing equally with the people involved. They are not concerned with the fact that perhaps the Indians as a whole may not want to assimilate. They look at the Indians as used cars, something to be moved from one lot to another,

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"LO, THE POOR INDIAN"

by

RALPH NADER

(Editor's note: This article is being reprinted from The New Republic. The first part is included in the April issue of the Newsletter, and is concluded here.)

The Task Force, were it not divided into a majority and small minority position over shifting the BIA's functions to HEW, might have made a far stronger case against the BIA. Illustratively, Senator Robert Kennedy's subcommittee has pointed attention to the failure in quantity and quality of BIA reservation schools. Since these schools breed despondency, cultural inferiority and alienation, it is not surprising that the dropout rate exceeds 50 percent. Mismanagement of BIA's supervisory responsibilities over land, timber and water resources is legion. Last year BIA negligence led to major forest fires including one on the Mescalero Apache Reservation in New Mexico and another on the Quinault Reservation in Washington. BIA has managed to oversee the leasing and franchising of valuable reservation property rights and income opportunities into predominantly non-Indian hands. Even busboys in the restaurants on the Cherokee reservation are non-Indian; while Indian boys stand or sit idly by the roadside. Still, BIA will not supply inquirers with a list of all the franchises given non-Indians on the reservations.

Secrecy in the BIA has boarded on the Byzantine. The complexities of the government-Indian trust relationships, the undisclosed details of trust funds held in the Treasury Department, and the fractionated land heirship problem on reservations are all wrapped up in the BIA's endemic secrecy. It is not even possible to receive from the Bureau a reliable estimate as to the number of Indians on the reservations who are not serviced. Moreover, services are uneven in any given program and a few reservations become BIA "favorites" for one program or another, depending on the needs of Indian politics.

By not dealing with the fundamental malaise of the BIA, the White House will see its slightly refurbished proposals consigned to a limbo of resonant rhetoric. Quite possibly, the Administration did not want to upset the intricate relationship which BIA has built up with grazing, timber, mining interests in the West, on the one hand, and its Indian associates on the reservations whom young Indian reformers call derisively "Uncle Tomahawks." Moreover, many Indian chiefs, fearing that change could place them at a great disadvantage and perhaps activate the semi-dormant federal termination of the reservation policy approved by congressional resolution in 1953, cling to the Bureau as the best bulwark against change. They could not be more accurate in this estimate of the Bureau's molecular inertia as well as the omnipresent pressure from several congressmen for renewing the termination policy whereby reservations would be dissolved. Completed terminations on the Klamath reservation in Oregon and Menominee in Wisconsin have had terribly adverse effects on Indians and their local economies. Without a land base, Indians will soon cease as distinct cultures.

Until the recent hearings by Sen. George McGovern of the Senate subcommittee on Indian affairs, there have been no meaningful hearings on Indian poverty. There is no indication, however, that the Bureau will be subjected to a probing congressional oversight hearing. Criticism directed at the Bureau has been for not terminating reservations fast enough. James Gamble of the Senate subcommittee staff, with the apparent knowledge of Senators Henry Jackson (D, Wash.) and Clinton Anderson (D, N.M.) has long been the chief congressional worker for termination of Indian reservations and assimilation of the Indian into the mainstream

"LO, THE POOR INDIAN"
 (Continued from page 5)

of American life. The intensity of his animosity toward what he considers the privileged position of Indians and the BIA, which he says has a vested interest in this position, is almost startling. Not until 1967 did the Indian affairs subcommittee in the Senate and House lose their total grip on matters Indian. Both Senators Robert Kennedy and, to a lesser extent, Abraham Ribicoff (D, Conn.) held hearings during the past year on Indian urban ghettos and Indian education. Such a trend may lead to a fresh approach toward understanding at least the dimensions of the Indian problem and the priorities in policy-making.

For example, Professor Gary Orfield of the University of Virginia believes the key focus should be in providing the Indians with jobs. Employment, he believes, would radiate the kinds of self-confidence and options that offer freedom of choice and break the vicious circle of poverty. "Even allowing for the rapid population growth, it is obvious that the basic economic problem of the Indian communities could be solved by the provision of 40,000 jobs. This would seem a small demand for a nation where civilian employment has increased an average of 723,000 each year from 1955 to 1965, and where the last five years the average increase has been almost 1.5 million per year." Analysis after analysis of the reservations' economic potential points to what has to be done to achieve this relatively modest objective. Provision of adequate loan funds to finance tribal enterprises and incentives to attract industry are often recommended. Conservation projects, recreational site developments, public housing construction and other community improvement projects can be more immediately implemented. There is solid precedent for success in job creation in the Indian Emergency Conservation Work program during the thirties. Some 15,000 men were put to work in a few months time.

(From The New Republic, by Ralph Nader, 3/30/68)

Correction

Sirs:

A line was omitted in my article "Lo, the Poor Indian" (March 30). On page 14, column two, (page 5, third full paragraph in April Maine Indian Newsletter), the final sentence of the second full paragraph should read: With responsibility for Indian health services already in HEW, the Task Force diplomatically concluded by emphasizing that "HEW programs emphasize human development as contrasted with Interior's program emphasis on conservation and natural resources."

Ralph Nader
 (From The New Republic, 4/6/68)

YOUNG CHEROKEES PROTEST EMPHASIS ON NEW INDUSTRIAL SITE

(Editor's note: the above article was started in the April issue of the Newsletter and is concluded here.)

These older people have formed what, translated into English from Cherokee, they have a lawyer, Stuart Trapp, working with them, trying to figure out the exact nature of their problem. Mr. Trapp comments that its complexities seem almost beyond definition. They weave back into the great history of this people, once a sovereign nation that had its own highly efficient government, its own police force, a system of courts, and public schools.

Cherokees, like the other members of the Five Civilized Tribes, were among the chief architects of the State of Oklahoma. The Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles, forced into Indian Territory by the determination of the southeast states to appropriate their lands,

YOUNG CHEROKEES PROTEST...

(Continued from page 6)

pioneered this region. Cherokees were Oklahoma's first literate settlers. They produced its first newspaper.

These first Oklahomians got caught in the same divisions that wrenched white Americans asunder in the Civil War. It left most of them terribly impoverished.

When Congress gave Oklahoma statehood in 1907, it assumed that the Indians would become part of the mainstream. It ended their tribal governments. When the Indian Reorganization Act of 1948 came along, providing for tribal government elsewhere, it left out the Five Civilized Tribes.

As Mr. Keeler sees it, the next needed call the Original Cherokee Community Organization. (Ed. note: ?)

Under a grant from the Field Foundation, step is economic recovery. Innumerable Oklahoma Indians, living in and around Oklahoma City, Tulsa, and other population centers, are prosperous citizens. Back in the oil-boom days, some Osage people became wealthy. The poverty problem centers in remote places like this eastern hill country.

"Most of the Indian people around here," comments Ralph F. Keen, Mr. Keeler's lieutenant as general business manager for the tribe, "live on welfare. We're trying to change this situation."

Outlet for skills

By last fall, 60 Cherokees had been employed for industrial-site construction. Once operating, Mr. Keen points out, it had permanent jobs for 40. This winter, new construction - an office building, a warehouse - has provided work for more.

Actually the project reaches farther.

Sam Sanders, a Cherokee and former newspaper reporter, manages the Arts and Crafts Center. It provides an outlet for Indian craft workers in nearby villages. They produce fabrics, sports clothes for men and women, ceramics, and other objets d'art carved from wood.

Besides, Mr. Sanders works with surrounding communities in developing craft guilds. Cherokee craftsmen are noted for their homespun woolsens. Since 1935, the Indian Arts and Crafts Board of the Interior Department has worked with Oklahoma Indians, helping them develop great weaving skills.

Tahlequah is offering Indians other employment opportunities. The Cherokee National Historical Society last year opened to the public a Cherokee Village, illustrating the Indian way of life around 1700. It had an average of 200 visitors on weekdays, 600 to 800 over weekends.

Projects mean jobs

Col. M.A. Hagerstand, the society's executive vice-president, says this year or next will see the opening of a 3,000-seat amphitheater. Dr. Kermit Hunter, who wrote the Cherokee drama, "Unto These Hills" given every summer by the prospering Cherokee remnant in North Carolina, has written an epic historical drama to be presented here.

Such projects, points out Mr. Keen, mean jobs. The Cherokee Village uses 30 to 50 Indians during eight months of the year. The drama will employ 100 throughout three summer months. In North Carolina, the Cherokee project has brought enough money into the community so that federal Indian welfare expenditures have dropped from over \$114,000 annually to \$50,000 between 1960 and 1965.

"We're trying to remain so flexible," observes Mr. Keen, "that we can take advantage of anything that comes along. This isn't an Indian problem. It's a people's problem."

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YOUNG CHEROKEES PROTEST...
(Continued from page 7)

Oklahoma is a state where this can be said meaningfully. The intermixture of Indian and white blood is close to universal. Young Mr. Keen, with a background as specialist in Indian affairs, offers himself as a case in point. "I'm half Cherokee," he says, "but I was raised as though I were a full blood. My father was Irish, my stepfather was Choctaw. We lived in Osage country. So Osages always could call me a Choctaw and Choctaws could always say I was a Cherokee!"

Mr. Keen says he hasn't any time for critics of what the Keeler administration is doing here. As indicated, there are critics. Finis J. Smith, chief of the Nighthawk Keetoowah Society, describes the Cherokee situation - meaning Mr. Keeler's role as appointed chief - "a gross violation of American democratic ideals."

This contains an allusion to the Cherokee Executive Committee, a sort of advisory cabinet formed to work with Mr. Keeler in 1948. Apparently none of its members speak the Cherokee language. They are not elected by the tribe. They do represent, as Mr. Keeler's supporters point out, a potential reservoir for future elected tribal leadership.

Trying to sum up a situation so complex that even Cherokees admit to numerous uncertainties, a reporter coming from the outside would set down these conclusions as fact:

Mr. Keeler, as principal chief, obviously believes that building up a Cherokee economic base will make possible a continuance of Indian culture.

His critics represent a resurgence of Cherokee "nationalism" that hopes for a return of the days when Cherokees elected their own officials and took part in making tribal decisions. They believe this must come first. They are not entirely certain they want prosperity on the white society's terms.

In between, the fact that thousands of Cherokees have become more Oklahoman than Indian raises many questions. Some elements resist any sort of change. Many seem totally indifferent.

Conservative element

Members of the Nighthawk Keetoowah Society, for example, represent a persisting conservative element in the hill country. The name "Keetoowah" goes back maybe 3,000 years and refers to a concept of Indian behavior that is fundamentally religious. The Keetoowah Society itself was founded in 1858 and incorporated in 1905. The Nighthawk Keetoowahs are an offshoot.

On the other hand, Cherokees like Mr. Keen are actively concerned about the future. They believe, as Mr. Keen himself emphasizes, that Indian values and modern economic progress can thrive together.

"Now we have a culture based on welfare," he says. "It produces only a vicious circle. Already, due to this center, we have men who are acquiring working habits. They have regained some lost human prestige. Some of them, for the first time in their lives, have experienced the prestige of bringing home a weekly paycheck."

(From The Christian Science Monitor, by Kimmis Hendrick, 4/4/66)

PRIVILEGE and RESPONSIBILITY describe your presence at June 17th Primary Election, when you will be asked to express your opinion on the three referendum questions.

Next month read about A Changing Culture, how the Eskimo adjusts.

Also read a review by the editor of The New Indians, author, Stan Steiner. A report of "Red Power" describing a growing anger of the Indian.

and incapable of having a say in their own destiny. Some Indians do assimilate, but some do not, the choice should be left to each individual.

If the Republicans were truthful, the plank would have been worded such that the Republicans would have admitted that what they were really seeking was to destroy what little the Maine Indians have left.

It is ironic that the Preamble to the 1968 Maine GOP Platform contains the words; "Freedom of the individual, with equal opportunity for all, is the key to the greatness of Maine and of our nation. The state must adequately fulfill its obligation to assist those citizens who are in genuine need. At the same time, however, individual initiative, responsibility and resourcefulness must be constantly encouraged."

The Newsletter suggests that instead of alienating the Indians, along with other minority groups, that the Republicans seek to deal with the problems where they exist. When Portland and Waterville had urban renewal problems they attempted to deal with the problems where they existed, and they did not assimilate their poor into other communities. There is no reason why the Indian reservations should not be treated similarly by the State.

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MONTHS OF THE YEAR

The Indians commence the year from the new moon preceding Christmas; they count the months by moons, and the first day of each new moon is the first day of the month. As in some years there are thirteen moons, then the Indians skip the moon between July and August, and they call it Abonamwikizoos (let this moon go.)

January.- *Onglusamwessit (it is very hard to get a living.)

February.- Taquask'nikizoos (moon in which there is crust on the snow.)

March.- Pnhódamwikizoos (moon in which hens lay.)

April.- Amusswikizoos (moon in which we catch fish.)

May.- Kikkaikizoos (moon in which we sow.)

June.- Muskoskikizoos (moon in which we catch young seals.)

July.- Atchittaikizoos (moon in which the berries are ripe.)

August.- Wikkaikizoos (moon in which there is a heap of eels on the sand.)

September.- Montchewadokkizoos (moon in which there are herds of mooses, bears, &c.)

October.- Assebaskwats (there is rice on the borders.)

November.- Abonomhsswikizoos (moon in which the frost-fish comes.)

December.- Ketchikizoos (the long moon.)

*This month was called formerly Mekwas'que (the cold is great); but since they were deprived of their rich settlements in the Kennebec, it is called as above.

(Taken from the ALNAMBAY ULI AWIKHIGAN, BY Father Eugene Vetromile, either 1856 or 1858, Historian of Holy Cross College, Wooster, Mass. This is a prayer book with the Penobscot, Micmac, Passamaquoddy, and Malecite words translated. Given to me by my grandfather Evans Phillips)

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It's not too late to subscribe to the Newsletter. Send in your name and address and zip code with the subscription blank on the last page. If you know of any friends or anybody who might be interested send in their names and we will send them a complimentary copy to get them interested in what our Maine Indians are doing.

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LETTERS TO THE EDITOR

Old Town, Maine

Dear Editor,

I was present at the meeting May 4, 1968 at Eastport, With the State officials and Federal Officials and each Tribe officials, all I could see as far as progress is concerned was things have been put down on paper and submitted. Now how long to wait?

I heard Senetor Becket express the need to improve the Prinston Strip by making a show place of it by moving the Indians back up the hill. If I was a member of the Indians I would not allow the State to say I had not made progress. I would show them that I have.

First by telling them the first home I had lived in was one room now I have three rooms and ten children. Then I would show my old wood stove I used to use, now I have an oil stove which may blow up any minute but this is progress. Then I would show them my sink with a shinry faucet no water by a sink. Then I would show them my bathroom ficalities the one I had 20 yr ago was a pail out back, but now I have a pail with a roof over it and a door. This same progress has also been acomplished in Old Town. I do not live on the Island because there is nb place to live there is no rents availble there all the progressive homes are in use now.

Thanks for hearing me out.

Phyllis McGeane
202 N. Brunswick St.
Old Town, Me. 04468

(Editor's note: Thank you for saying it!)

Dear Eugenia:

I'm enclosing a clipping of Roger Ranco's answer to Raymond Moore's claim that the Indians were getting lazy living off Welfare. It was on the FRONT PAGE too! I've talked to some people at Pleasant Point and they told me that quite a few people had to rely on Welfare because there were no jobs available at the time. I'm enclosing his letter.

I also have good news to report. Ricker College is helping the Houlton Indians in regards to housing, employment, and health services. They hope to get an organizer from Houlton (who will be Indian) to start the program. I will get the full particulars from Mr. Frederick Heinze from Ricker. It took a long time, but it's finally happening. In a year of so the Indians on the Houlton Flats will have all modern facilities.

Am dending you a letter I got from a Doris Diabo Melliadis and undoubtly she thought I was the Editor but I have written to her to clarify this. The l'ists of forthcoming events may be beneficial to someone within our circulation area. As I'm writing this, a man from the Forestry Dept. is giving insrtuctions to five young men who are studying to be firefighters. And they will get as high as \$1.75 an hour while learning. I don't have much news to report at this time but will have some next time.

I'll sign off for now

Yours truly
Morris Brooks

(Editor's note: See page 16 for Roger Ranco's letter to the editor of the Bangor Daily News. Because it was pertinent, Roger's letter to Morris will be included.)

(Letters to the Editor continued on page 13)

A PASSAMAQUODDY VIEWS RIGHTS AND WELFARE
by Kent Ward

Maine Indians have been made lazy by welfare programs, have been pushed too hard on civil rights issues, are not the victims of discrimination that some claim them to be, and realize that any hope of rising above their generally low economic status is tied closely to education.

Those are not the provocative views of a non-Indian. Rather they belong to a young member of the Passamaquoddy Tribe, Raymond J. Moore, who left the Pleasant Point Reservation at Perry to find work in Bangor.

Moore, 30, a former Indian constable and the father of six children ranging in age from four to 13, is employed in the maintenance department at St. Joseph Hospital and lives in Bangor.

"I wouldn't move back to the reservation," he said in an interview. "This is the first place I ever liked. We are well accepted in every way by my fellow workers and my neighbors." Stimulated by a series of articles which the News recently ran on the Passamaquoddies, Moore took the occasion to express his thoughts on a number of things vital to his people, all the while calling a spade a spade.

"The white man has made us lazy with all of this welfare business," Moore charged. "I have been trying to make people understand that most of this assistance should go to the old people. They are the ones who are struggling. But there are too many Indian men from 16 to 40 years old collecting unemployment. If you could get a handout on unemployment would you work?"

There are woods jobs in the Princeton area available, Moore said, giving a left-handed compliment to the job performance of Indians this way, "If you can get them to work, you couldn't find a better man. But as things stand now, the wrong ones are getting welfare and too much of it. It saddens me that these young, able-bodied men are abusing this program...."

Moore has other views too. On civil rights: "Ever since this lawsuit against Massachusetts (for \$150 million, charging violation of a 1794 treaty with the Passamaquoddies) has been in the works, we have been pushed too much on this civil rights business. Believe me, my people have knowwhat has been going on in our relations with the state all these years. These people are not dumb. But instead of erupting things, they didn't know how to go about it to get help."

"We knew what was going on and it was happening right in front of our noses. But there is too much distrust in each and every one of us. If some outside group comes along and says this and that, we would rather believe them than our own leaders."

"Personally, I would have accepted some sort of an apology from the state that things hadn't been just right, and a promise to start out new, rather than the way it is going now," he declared. This last remark was a reference to counsel Moore says the Indians have been given on several occasions in the past by certain non-Indians to participate in sit-ins and protest marches to draw attention to grievances.

On discrimination against Indians: "There is more discrimination practiced between the two reservations (Pleasant Point and Indian Township) than between my people and the outside," Moore said, in commenting upon a statement attributed to Wayne Newell, another Passamaquoddy, that discrimination toward Indians is rife in Washington County. "I have been accepted as well as anyone else in Washington County," he remarked. "I have never been refused anything. I have walked into barbershops and the man has said 'next' and given me a wonderful haircut. I have established credit in various places. As a matter of fact, I wish it hadn't been so easy sometimes...."

"As for the Washington County courts, there definitely is no prejudice

(Continued on Page 12)

(Continued from Page 11)

towards Indians as far as I can see. I personally know of many times while I was constable that the judge was very lenient with Indians, explaining to them in many cases why he was fining them, and giving them extra time to pay," he said.

On education: "Education is the most important thing right now. I want my children to get a full education and that is my prime reason for getting away from the reservation. I'm here, but somehow or other my heart is still down there. I wish many times I could go back and do some good. But I am too late, I have a grown family. The kids back home don't get too much encouragement from home to finish high school, but I can promise you I am going to give my children encouragement," said the young Passamaquoddy who dropped out of Shead Memorial High School, Eastport, after about a year of high school. "I didn't realize these things until I moved away from the reservation. I was blinded by life down there...."

A similar view on the value of an education was expressed by another Passamaquoddy in a letter to the News last week. Peter A. Mitchell, a former Passamaquoddy Tribal clerk who also now works at St. Joseph Hospital, commented on a recent news story telling about the plans of Newell to return to the reservation and counsel youth.

"This story represents for me a hope," wrote Mitchell. "A friend, Wayne Newell, shall be effective in his endeavor. His task will not be an easy one and his efforts will not always be appreciated from all quarters within the tribe."

"But Wayne is a man of strong conviction and I am certain he will not permit criticism or adversity to deter his good purpose. My profound hope is that he will be able to reach and convince Indian youth about the advantages of a higher education."

(From the Bangor Daily News, 4/16/68. See Pages 18-20, April issue. - Ed.)

CURTIS SEEKS KENNEDY HELP AT INDIAN AFFAIRS HEARING

(AP) - Gov. Curtis asked Sen Robert F. Kennedy Friday to come to Maine and hold a hearing with his Senate Subcommittee on Indian Education. Curtis' office said he has asked the New York Democratic senator to help make all federal programs for Indians available to all Indians, including those whose reservations are under state, and not federal, supervision.

The requests were disclosed by Curtis' office in his absence on a Florida vacation. They were included in a letter in which Curtis also included a summary of Indian education programs in Maine since July 1, 1966. That was when the legislature transferred responsibility for Indian education from the State Department of Health & Welfare to the Department of Education....

The announcement said the requests were made after Curtis consulted with the Department of Indian Affairs, Department of Education and the Maine Indian Tribal Councils. Last January 11th, it added, the Tribal Councils of the two Passamaquoddy Indian Reservations in Washington County unanimously passed a resolution stating their wish to testify before the Kennedy subcommittee.

Such a hearing, Curtis said, could "provide a stimulus for new and creative talking in the area of Indian education and suggest new methods and programs" to develop greater opportunities. Maine also has a reservation for Penobscot Indians, in Old Town.

"This state, whose tribes have no relationship with the federal government, has suffered by not being involved in federal legislation to benefit American Indians," the governor said. Earlier this week, Curtis' office announced that he has asked governors of seven other states having substantial numbers of "state" Indians to join him in urging Congress and federal agencies to eliminate the distinction and make all Indians eligible for all federal programs. He also made the same request of Vice President Humphrey, who heads the newly created National Council on Indian Opportunity.

(From the Kennebec Journal, 4/20/68)

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LETTERS TO THE EDITOR
(Continued from page 10)

Dear Morris;

I received your letter and was pleased to hear that I am not the only one that thought about answering that article that was in the Bangor paper.

He will find out only too soon that he'll be going back to the reservation old and unable to work.

I have been here in Bar Harbor since June 1956 and I know how it is to be on your own, and I know it is not a bed of roses. I'm sure you must know too.

No I wouldn't mind if you sent the clipping to Eugenia Thompson as I'm sure she would be more than glad to put it in the NewsLetter.

I have been wanting to come down to see some of my old friends at the Point but I have been pretty busy. I haven't been there in about 8 or 9 years, I probably wouldn't know anybody down there now.

I have been pretty active in politics, I am on the Town Comm., County Comm., and I am a Delegate to the State Convention that is to be held in Augusta May 17th & 18th. Oh yes Democate too.

Well I hope you keep in touch as I would like to know how things are going.

Sincerely yours,
Roger Ranco

Dear Eugenia:

No doubt, you have read of the arrest which followed the filing of the Indian land case in court.

If you feel that is is a good idea to reprint any of the newspaper articles concerning this obvious frame-up, I'd greatly appreciate your letting me know, so that I could write something, or suggest to a friend to write something, setting forth the true gist of what the smear is all about, which you could publish alongside of any reprint you may have intended to run.

Needless to say, further circulation of these stories about my arrest isn't going to help me get a fair trial. But, as I say, if you feel that you want to run one of them, I'd appreciate your letting me know so that I can try to set the record straight in your same issue.

Thanks for every thoughtful consideration. Even though, from what you have probably seen in the paper, things may look badly on this score, they aren't that way at all, you can be sure.

Regards,
Don Gellers

(Editor's note: Unfortunately the March issue of the Newsletter came out a few days (with the article, page 12) before the arrival of Mr. Gellers' letter. A subsequent telephone call was made to request that he reply anyway. The April issue was held, pending his reply, but as Mr. Gellers related the harm was done, and it was too late. What more can a person say than, " I am innocent.")

Dear Mrs. Thompson-

I would like to receive all issues since the December issue, if this is possible.

Once again, thank you for all your help for my Boston Globe article on the Passamaquoddys, last November.

Wishing you much success with the Newsletter.

Sincerely yours,
Andrea Schermer

(Letters continued on page 14)

Dear Sir:

At a training program held in February and March at the University of Wisconsin, I made the acquaintance of Mr. Morris Brooks, Passamaquoddy Tribe--Princeton, Maine. He told me much about the problems of American Indians and told me also of your newsletter. He gave me an old issue to read but I would like to receive the Newsletter regularly. I am enclosing \$2.00. If the subscription is more than this, please advise. I am hopeful, that in reading how other groups deal with the variety of problems facing the poor, I may be better able to deal effectively with the problems in my own area. We are (the Facility) a two-county Community Action Agency sponsored by OEO.

Sincerely,
Constance S. Munson, coordinator
Fulmont Neighborhood Centers

Dear Eugenia Thompson,

We tried twice unsuccessfully to meet with you at your home. You are as much on the move as are we and so will hope that we can meet you some time in the future.

Your publishing of our SWEETGRASS last summer (see May and June Newsletter, THE TOUCH OF SWEETGRASS by A.E. McInnis) was a pleasant surprise to us and we have wondered what the reaction to it by your readers were ?

The real treasure of our People, the Amerindian lies in the treasure of their poetry, music, legends, and handicrafts. We sometimes suspect the sparkle in some eyes is not concern for his Brother the redman but more the sparkle of whatever silver might be obtained from them.

Could you send a copy of one of your issues to...

Enclosed is a clipping from National Fisherman. Thought you might be interested in this Indian girl.

We were entertained royally by another Indian girl--your charm-filled daughter.

She very seriously introduced us to her little warrior brother. We asked, "Where did you find him? We would like very much to find one like him."

She answered, "found him in the garden under a cabbage plant."

We wouldn't want to disillusion her but we looked all over our garden and found nothing half so nice as her little brother.

Sincerely,
A.E. McInnis

(Editor's note: we are looking forward to meeting you, and talking with with you about Indian things. Your article about sweetgrass brought to life, the manner of the Indian. We have an old sweetgrass comb, which use was made more meaningful by your article. I, too, believe that money is the root of all evil, this we can observe throughout our (Indian) history. The sparkle all too often turns into evil glint, when something is gotten through no effort. No effort being the breaking of treaties, counterfeiting of deeds, exchanging with beads, etc. Now that the land is almost gone, the use is taken out of it, and what price is paid for pollution of the waters, desecration of the forests, and other debasements. Nothing, the state hides its tribal accounts, the industries fails to clean up after themselves, all for nothing. Thank God we still have our Reservations. Let's try and help to keep them clean. Maybe it's a good thing that industries have not invaded our lands, otherwise, we'd be dirty, and our eyes would be full of glint, too !)

(Letters, continued on page 15)

Dear Gentlemen,

All the European friends of American Indian culture and life, united in the IFI - Interessengemeinschaft für Indianerkunde (German Association on American Indian Culture), draw your attention to the most important fact that this organization has joined as associate organization the NCAI - National Congress of American Indians in Washington, D.C.

The NCAI is the only private, national organization of the Indian people themselves, where the voting and programming is limited to legally recognized Indians, and that attempts to keep track of Indian legislation.

The IFI on the other side is the only organization of the Indian interested individuals as well as institutions in Germany, and is respected throughout the whole of Europe as the unified voice of the Indian interested persons.

With the joining of the IFI to the NCAI the Indian tribes of North America have gained a representative for their interests in Europe which will support actively their efforts concerning the economic and social approach to the living standard of the free world. Beyond this it will be an important contribution to the European-American correlations in cultural life.

Already at present the role of the NCAI is a very important one in all fields of Indian life. In the future they should become an organization respected throughout the Indian community and throughout the non-Indian community as the unified voice of the Indian people, and they should reflect the dignity, wisdom, and endurance that traditionally characterize the Indian people.

Therefore the European friends of American Indian people beg you urgently to give your assistance to the

National Congress of American Indians
1346 Connecticut Avenue, N.W.
Washington, D.C. 20036
Room 1019 223-5532

that they should have the potential for becoming the leader of the Indian people, and for becoming the unified speaker which the Indian tribes had to miss in their long history.

Sincerely yours,
A.S. Thulin

p.s. The IFI is very interested in your work assisting the American Indian tribes, and therefore would appreciate your contact informing them about your aims in the fields of education and community development, economic progress, research and information, and legislation for the protection and advancement of all Indians. Thank you!

NCAI*Kontaktstelle:
Axel Schulze-Thulin
5463 Unkel a. Rhein
Auf dem Rheinbüchel 12
Germany

(Editor's note: The NCAI was founded in November, 1944, so that "Indians themselves could freely express their views and wishes on national legislation and policy." The "United Nations of the tribes," representing at various times, from forty to more than one hundred different tribes and bands. Has non-Indian, non-voting members. This quote was taken from The New Indians, by Stan Steiner, Harper and Row, 1968)

"AMERICA IS BURNING"

Our beloved country is aflame. Aflame with the fire of hate and violence. What has happened to a land - given by God - and once so serene and beautiful? Beauty no longer exists. Beauty is marred by fires burning in our cities. It is marred by the minds of men who advocate racism and marred by leaderless minorities who lash out with violence as a final desperate alternative.

This great land taken by force from my people is now immersed in an internal strife of its own doing. The American Indian of today looks and watches the beloved land of his birth with pain and great sorrow. Our Fathers fought valiantly against the first intruders of another land. They fought but finally yielded to overwhelming tactics and superior arms. Over the years, some of us accepted the ways of life of the new and dominating society. Yet there are some of us who never will accept nor ever find the heart to forgive for injustices inflicted against us.

And today, American burns. Its very "conscience" burns and shows. And we can only look with great pity.

Peter A. Mitchell
Passamaquoddy Tribe
Pleasant Point Reservation

From the Portland Sunday Telegram, 4/14/68. The Telegram of May 5th reported as follows:

Rep. Bill Hathaway of Auburn, who represents the Second District, reads the "Letters to the Editor" of the Sunday Telegram. He was especially touched by the communication from Peter A. Mitchell of the Passamaquoddy Tribe's Pleasant Point Reservation. So much so that he placed it in the Appendix of the Congressional Record.

Hathaway commented: "Not without pain can we read **history's** documentation of our treatment of the American Indian - and we are prone to rationalize that the fate of a free nation demanded some sacrifice. The letter to the editor of the Maine Sunday Telegram serves to remind us of an obligation which yet remains unfilled. Never before have I read such a poignant reminder of the injustice inflicted upon these forgotten Americans."

"In hopes that it will arouse the heartstrings of ~~understanding~~ lying dormant in yet too many Americans, I commend this letter to the attention of my colleagues. Then, may we get on with the task of repairing, rather than rationalizing, the weaknesses in the structure of the American dream. America's future depends upon it."

"NO LAZIER THAN OTHERS"

To the Editor:

I am writing you to express my opinion on the interview Kent Ward had with Raymond Moore. (See Page 11-12, this issue.) First of all, I am a Penobscot Indian now living in Bar Harbor and have been for 12 years.

I don't believe that the Maine Indians have been any lazier than any other people, black or white, due to welfare programs. I agree with Mr. Moore that the assistance should be for the older people and those who are unable to work physically.

I also agree that there are Indian men 16 and 40 years of age collecting unemployment. I also know you have to work so much before you can be entitled to draw unemployment.

Mr. Moore mentioned something about the suit of \$150 million against Massachusetts, charging violation of the 1794 treaty with the Passamaquoddy Indians. I would like to know for myself what became of \$50,000 the State of Maine paid for the purchase of 4 Townships mentioned in the June 10, 1833 treaty and the interest, reckoning from the date thereof, that was deposited in the State Treasury

Roger Ranco (Dangor News, 4/19/68)

LITTLE INDIAN GIRL CAUSES BIG TROUBLE

by Hal Humphrey

HOLLYWOOD - Buffy Sainte-Marie, the folk singer and a sprig of a girl, has singlehandedly upset a long-standing Hollywood tradition. A Cree Indian herself, she insisted when hired to act in an episode of "The Virginian" that all 50 other Indian parts in it be cast with real Indians too.

This was an unheard-of request, because it is a well-known fact in film circles here that real Indians never play Indians in westerns. The Screen Extras Guild has a large assortment of Mexicans, Italians and mixtures who pass as Indians in all movies and TV. Even Benny Rubin, the Jewish comedian, has played an Indian.

The only exception to this Hollywood rule is Jay Silverheels, the Mohawk Indian who played Tonto in the "Lone Ranger" for many seasons. Jay, incidentally, has an Indian Actors Workshop, but has had trouble getting his graduates into the guild so they can find work.

"They always use the excuse that real Indians can't be found," says Miss Sainte-Marie, "but I have made it so they cannot say that any more. Do you know there are 20,000 Indians in the Los Angeles area, representing 110 different tribes?"

This whole magilla began when Joel Rogosin, producer of "The Virginian," spotted Miss Sainte-Marie on Johnny Carson's show and decided she would make a good actress for a story he had about an Indian girl whom the Grainger family in "The Virginian" sends to school for an education, then brings back to the reservation. Rogosin was a little surprised, but agreed to her request that the 40 or 50 other Indian roles also be filled with real live Indians. He agreed, not knowing how tough it would be.

"I guess the agents and the guild gave him trouble," says Miss Sainte-Marie, smiling. "It's been expediency and pressure from the agencies, plus ignorance and insensitivity, that's kept Indians from acting. That and the fact they don't know how lousy the other actors are when they try to play Indians."

For a leading man to play opposite Miss Sainte-Marie, Rogosin suggested David Carradine, who is supposed to be one-eighth Indian, but she demurred firmly. Even Harry Belafonte, a friend of Miss Sainte-Marie, would not do ("He wouldn't want to anyway," she says), so finally Ned Romero was chosen. He is mostly Blackfoot.

After a band of real Indians was assembled, Miss Sainte-Marie then insisted they be costumed perfectly and not the way Hollywood usually sees the Indian. (Even real Shoshone language is used.) The next thing Miss Sainte-Marie accomplished was a change in the script, which originally had her offended by the filth and poverty when she came back to the reservation.

"What she would be afraid of is trying to teach her people what she learned while away at school, because she does not believe what the white man teaches," explains Miss Sainte-Marie.

By this time, Rogosin was ready to change the script, or anything else, to get "The Heritage," as the episode is called, completed before he was called on the mat at Universal to explain the budget. Miss Sainte-Marie in the meantime is as happy as any Indian can be. She sings Indian protest songs in her concert repertoire, but says this TV show is the first time she has really felt she has achieved something for her people.

"The public doesn't know that Indians have undreamed-of talents to contribute to our society, and acting in films is only part of it. They will see when this show is on the air next fall the difference between real Indians and the Hollywood kind, because every Indian in "The Virginian" is a real Indian," says Miss Sainte-Marie. As proof of how serious she is about this business of letting Indians play Indians, Miss Sainte-Marie has turned down parts in 4 feature films because no other genuine Indians were going to be employed.

(From the St. Petersburg, Fla. Times, 4/26/68 - submitted by a reader.)

MOHAWK INDIANS WIN A PROMISE OF BILL GIVING THEM SCHOOL VOTE
by Homer Bigart

HOGANSBURG, N.Y., April 26 - The 2,222 St. Regis Mohawks who live in a small reservation on the Canadian frontier along the south bank of the St. Lawrence River, seem about to score a landmark victory in the long struggle of New York State Indians for a basic civil right.

Yesterday, after a school boycott that began Monday, the Indians extracted from state officials a promise of legislation, giving them for the first time the right to vote in school board elections. At present, none of the 15,000 Indians living on nine reservations in the state have any voice in the running of schools.

At the close of a long meeting with tribal chiefs and parents, John R. Hathorn, state coordinator of Indian Affairs, indicated he would support the enabling legislation. Assemblyman Glenn H. Harris, Republican of Canada Lake, promised the Indians he would draft the bill immediately.

It took all day for the State Dept. of Education to determine whether the proposed bill would run afoul of any treaty agreements with the Mohawks. At 5 P.M., Lou Welsh, counsel for the education department, telephoned from Albany that the bill was legal....

The Indians want something more than participation in school board elections, according to Chief John A. Cook. They want a voice in the selection of the site for the new addition to the Salmon River Central School. They want more emphasis on English. They want better teachers and an improved curriculum. And they want a de-escalation of physical training.

"Our kids spend 40 minutes every school day in the gym," complained Mrs. White (chairman of the protest committee). "They don't need it; they live in the country. They ought to spend more time improving their vocabulary..."

Outside, about 20 adult Indians in coats and windbreakers formed a picket line. They carried signs that read: "They teach democracy in school. Why don't they apply it to Indians?" "Better administration; better supervision" and "Indians will go on warpath for our children." The school was closed because the boycott was totally effective.

The picket line was in itself a rare phenomenon, the chief reported. "We have never before had a demonstration, let alone a boycott," he said. The Mohawks, he said, are notably conservative, patriotic and inclined to be hawkish on the Vietnam war....He spoke proudly today of the fact that unemployment among Mohawks is lower than the prevailing jobless rate in communities off the reservation, and noted that some 250 tribal members were working throughout the country as structural steel workers.

(From the New York Times, 4/27/68 - submitted by a reader.)

INDIAN BABY NAMED AT RITUAL

In an ancient Narragansett Indian ceremony, which included smoke rituals to ward off evil spirits, Christopher Weeden, four weeks old, was named "Wise Speaker" yesterday at the Tomaquag Indian Museum, Hopkinton.

The son of Tall Oak of the Narragansett Tribe and Cammetah of the Cape Cod Wampanoag Tribe, otherwise known as Mr. and Mrs. Everett G. Weeden of Charlestown, was the main attraction at the rituals which followed the annual cornplanting ceremony at the museum. About 200 palefaces witnessed a number of Indian dances...which were performed by members of 9 tribes.

Participating were the Malaceet, Schatocoke, Wyndotte, Wampanoag, Pequot, Navajo, Mohawk, Mohican and Narragansett tribes. Tall Oak did the chanting for the dances. Princess Red Wing of the Narragansett Tribe, who lives at the museum and is caretaker there for the Northeast American Indian Council, said... the public is always welcome to attend ceremonies at the museum.

(From the Providence R.I. Journal. 5/6/68)

COLBY TO AID INDIANS GET SCHOLARSHIPS

AUGUSTA (AP) - Colby College has promised "special consideration" for scholarship aid to any Maine Indian boy or girl recommended by the Department of Indian Affairs, Commissioner Edward C. Hinckley said Thursday.

Hinckley said he has been canvassing the colleges trying to get such help for qualified Indian youth. The State Board of Education has established a policy of accepting one qualified Maine Indian each year at each of the five (state) colleges (on a full scholarship).

J.O.Rosenthal, Colby's associate dean of students, told Hinckley in a letter that the college would not wish to set aside funds specifically for one group of people because of the danger of burdening other funds unduly. But he quoted a policy statement that the financial aid committee "will be most happy to consider for scholarship any Maine Indian who meets the academic qualifications for admission."

The statement continued: "We are in complete sympathy with such a program and will give special consideration to any candidate recommended by the Office of the Commissioner...The amount of the financial aid will depend upon the need of the candidate up to a maximum of \$3.600 per academic year."

(From the Bangor Daily News, 5/17/68)

ANTHROPOLOGIST TO AIR POSSIBILITIES OF
WRITING PASSAMAQUODDY LANGUAGE

PRINCETON - A spokesman for the Passamaquoddy Community Action program announced Thursday night that Dr. Willard Walker, professor of anthropology at Wesleyan University, Middletown, Conn., will be the featured speaker June 1st at 7:00 P.M. at Woodland High School to discuss the history and language of the Passamaquoddies.

Mrs. William Kendall of Princeton, a member of the Indian Community Action program board of directors, said Dr. Walker will outline to Indians and all others at the public meeting the possibilities of turning the yet unwritten Passamaquoddy Indian language into a meaningful, gramatically-written pattern. He also will review the history and creative culture of the descendants of the great Algonquin Indian nation now existing as branches of the Abnaki tribe.

Virginia Pottle, also of the Indian CAP board, pointed out that the meeting will be held under the sponsorship of Superintendent of Schools Ozias Brigham. She urged the public and especially the parents of high school age pupils in the Princeton and Woodland area to attend and become better informed on Indian culture. She also suggested the informational meeting could help ease the transition of Princeton High School students into the Woodland school system this coming September. (Bangor Daily News, 5/13/68)

MAINE INDIAN GIRL TO STUDY LAW AT UNM

AUGUSTA (AP) - A 25-year-old Penobscot Indian woman graduate of the University of Maine is the first eastern Indian accepted in a New Mexico Special Scholarship Program in Law for American Indians, the Maine Dept. of Indian Affairs said Monday.

Miss Donna Byers, daughter of Mrs. Alberta R. Nicola of Indian Island, Old Town, will attend the intensive "pre-law" seminar starting June 17 at the University of New Mexico. She hopes to enroll in the University of Maine Law School in Portland and specialize in Maine Indian law. She is a 1965 graduate of the U. of M., majoring in political science, and during the past year has been a resident counselor at the Poland Spring Job Corps Center for women.

Dean Edward S. Godfrey of the law school told Indian Affairs Commissioner

(Continued on Page 20)

(Continued from Page 19)

Edward C. Hinckley that any Maine Indian completing the URM summer program and accepted by the U. of M. Law School would be recommended for full tuition scholarship, Hinckley said.

Miss Myers will be the first eastern Indian to take part in the UNM program he said. Last year, 18 applicants from 13 tribes were accepted. Nine were eligible for law school admission and seven were admitted and now are regular law students. (Bangor Daily News, 5/21/68)

MAINE INDIANS GET WATER, SEWER AID

WASHINGTON (AP) - Grants totaling \$433,560 to help finance construction of water and sewer facilities for two communities on the Passamaquoddy Indian reservations in Maine were announced Wednesday by the Economic Development Administration.

A \$283,960 grant is for expansion of the water system and construction of a sewer system and sewage-treatment facilities at Pleasant Point. A \$149,600 grant will help build a water system, water-treatment facilities and sewers at Peter Dana Point. (Lewiston-Auburn Sun, 4/18/68)

NEWS FROM HERE AND THERE

- Stephen E. Mitchell of Indian Island, Old Town, was elected a national vice president in Kappa Delta Phi Fraternity during the Fraternity's annual convention in New York City last week. Mitchell serves as vice president of Lambda Chapter at Husson College; he is editor of the student newspaper, "The Husson Ledger," and he is secretary to the Dean of Men. He is the son of Mr. and Mrs. Theodore Norris Mitchell of Indian Island.

- 75-year-old Passamaquoddy Legislative Representative George Francis, of Pleasant Point, has joined the Poor People's March on Washington, and was met in Boston on the first leg of his journey by Rev. Ralph Abernathy of the SCLC. Miss Deanna Francis, a Passamaquoddy from Pleasant Point who is a student at the University of Maine in Portland talked with Vice President Hubert H. Humphrey on his arrival in Augusta on May 17th, telling him of the plight of her tribe. Miss Francis also participated in a symposium on Race Relations in Maine, held at Gorham State College on May 15th.

A Coalition of American Indian Citizens, with main offices in Denver, has been organizing Indian participation - particularly among the western tribes in the Poor People's Campaign on Washington, "recognizing that the growing revolution of poor people is not an issue of race, class or culture, but a moral issue in the most basic sense - the right of people to live and to live how they choose."

- Franklin Wright, a columnist for the Portland Evening Express commenting upon Maine's current fight for off-shore oil exploration rights, made reference to the Passamaquoddy Claims Case, now in Massachusetts court: "Wouldn't it be strange if Maine pushed to victory on its crown charter claim and made a bundle from the oil reserves off its shore, then had to pay all it made to settle the argument with the Indians?...But I have great confidence in politicians. If the Indians got all that money, the legislature would find some way of collecting back taxes for 150 years." (Portland Evening Express, 5/2/68)

- Shoshone Chief Herman St. Clair, 67, Fort Washakie, Wind River Reservation, Wyoming, has become the first American Indian in Wyoming to be appointed to the local draft board, following an order by Selective Service Chief Lewis B. Hershey that representation be provided for members of minority groups.

NEW SUBSCRIPTION POLICY

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REFERENDUM QUESTION No. 1

JUNE 17, 1968

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