

# MAINE INDIAN LIBRARY SEP 18 1968 COLBY COLLEGE NEWSLETTER

VOLUME 2, NUMBER 12

AUGUST 1968

## FIRST TEACHER ORIENTATION HELD

AUGUSTA - A historic meeting was held in Augusta on August 13th - the first orientation program ever provided for the teachers in the 3 Reservation schools. Organized by Mr. Louis Doyle, Coordinator of the Diocesan Division of Indian Services, and Mother Mary Denis, Mother General, Order of the Sisters of Mercy, those in attendance included representatives of the 3 Reservations, the Unitarian Universalist Service Committee, the American Friends Service Committee, the Division of Indian Services, Wesleyan University, Passamaquoddy CAP, the State Departments of Indian Affairs and Education and - of course - the teaching staffs of the 3 Reservation schools for the 1968-1969 school year.

The teaching assignments for the coming school year are as follows:

- Pleasant Point School - Sister Mary Cyril - Principal  
Sister Mary Judith  
Sister Mary Beatrice
- Indian Township School - Sister Mary Madonna - Principal  
Sister Mary Colman
- Penobscot School - Sister Mary Norma - Principal  
Sister Mary David  
Mrs. Christina Jones (Kindergarten)

All but Sister Madonna and Mrs. Jones were present at the orientation meeting. The Dept. of Education is in the process of recruiting a fourth teacher for the Pleasant Point School, to relieve overcrowded classes. Sister Beatrice, who began work at Pleasant Point last year under a special federally funded educational program, is a member of the Passamaquoddy Tribe, and will be returning this year as part of the regular staff - her assignment will probably be to the primary grades, where her ability to speak both English and Passamaquoddy will be most helpful to the students.

The content of the orientation program, which consisted largely of informal "round-table" discussions, emphasized the need for the teachers to be innovative and imaginative in planning programs and special activities for the students; the necessity for the teachers to consider themselves members of the community and not just school teachers; and ways of improving individual communications between the school staffs and the students' parents. Commissioner Hinckley pointed out that teachers in other Indian schools generally participate in 2-week-long orientation programs, and everyone agreed that similar sessions should be planned during the school year.

Mr. Doyle stated that, judging from the number of students successfully completing elementary and high school programs in the past, there was certainly need for improvement in techniques and methods of teaching, with more attention being paid to the cultural and historical background of the Indian students. Connected with this new interest in Indian education by the tribes, the Diocese and the state is the fact that this year - for the first time - all of the Reservation school teachers are volunteers from within the Order of the Sisters of Mercy. They were all given special orientation materials assembled by Mr. Doyle and Mr. Hinckley.

(Continued on Page 2)

(Continued from Page 1)

Some of the discussion questions presented to the group by Mr. Doyle, who served as moderator, were:

How do Indian communities differ from non-Indian communities?

What may be the Sisters' role in the community besides that of teacher?

What social, economic and educational problems may the Sisters expect to meet?

What agencies and/or individuals may the Sisters call upon for cooperation?

How may the Sisters and the State Dept. of Education best cooperate to achieve maximum benefits for the children?

In addition to the Sisters, Mr. Doyle and Indian Commissioner Hinckley, the following participated in the orientation program: Sister Mary Caritas, R.N., of the Division of Indian Services; Father Bernard Nicknair, Pleasant Point Chaplain; Father Romeo St. Pierre, Penobscot Chaplain; Mr. Wayne Newell, American Friends Service Committee fieldworker; Dr. Willard Walker, Professor of Anthropology, and Miss Myra Rothenberg, graduate student in Anthropology, Wesleyan University; Indian Township Governor John Stevens; Pleasant Point Governor Joseph Mitchell; Penobscot Lt. Governor Frederick Nicola; Passamaquoddy CAP Director Archie La-Coote; Dept. of Education representative Robert Jones; and Mr. Brad Greeley, representing the Unitarian Universalist Service Committee. The program was held at the Oblate Fathers Retreat House in Augusta, from 10:00 A.M. to 3:30 P.M.

#### PENOBSCOTS MAKE NOMINATIONS FOR TRIBAL OFFICES

OLD TOWN - The Old Town Indians beat the Republicans and the Democrats as far as nominating candidates goes Tuesday evening, when they met at the Penobscot Indian Tribal Hall and selected people to run for the offices of Governor, Lt. Governor, Representative at the Legislature, and for posts on the 12-man Council.

Among those nominated were the following: For Governor, John Mitchell, the present governor, and Frederick Nicola, the present lieutenant governor; for Lt. Governor, Donald Daigle, unopposed; for Representative, John Nelson, the present representative, unopposed; for the Council, Vivian Massey, Beatrice Phillips, Violet Francis, Evelyn Sapiel, Ernest Goslin, Eva Bisulca, Bernice Lolar, Wilfred Pehrson, John Sappiel, Nick Sappiel, Ernestine Tomer, Teresa Sappier, Irving Ranco, Matthew Mitchell, Sebastian Francis, Gale Daigle, Mary Myers and Rita Dana.

Rules and regulations governing the pre-election activities and the actual voting on September 10th were set up. The candidates were reported already out campaigning.

(From the Dagor Daily News, 8/7/68)

#### NAVAJO COURSE ADDED BY NAU

FLAGSTAFF, Ariz. - Northern Arizona University this fall will begin teaching the literary traditions of the Navajo people to Navajo students, in the Navajo language. NAU will add a new course - Navajo composition and oral literature - to its modern language program in the Athabascan language. The course will be taught in Navajo.

The new course is designed to formalize the basic structure - spelling and grammar - of Navajo as it has been reduced to written form by modern students of linguistics, and to encourage Navajo speakers to read and write effectively in their native language.

(From the Navajo Times, 8/8/68)

#### DID YOU KNOW THAT

three Winnebago Indian boys from their reservation in Nebraska received summer camp scholarships this year at Camp Winnebago, in Fayette, Maine? Camp Director Howard Lillenthal plans to add two new Winnebago scholarships each year until there are 2 tribal members in each of the camp's seven age brackets.

E D I T O R I A L S

THE MAINE INDIAN NEWSLETTER

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

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

Maine Indian Newsletter

42 Liberty Street, Gardiner, Maine 04345

or

Mary Yarmal

Pleasant Point Reservation

Perry, Maine 04667

or

Morris Brooks

Indian Township

Princeton, Maine 04668

or

Carol Dana

Indian Island

Old Town, Maine 04668

HAPPY BIRTHDAY

The Maine Indian Newsletter is two years old this month! Early in our two year history we ran into many problems which had to be ironed out, however none of them proved to be insurmountable. Finances was one, printing was another. A third was help in putting the Newsletter together once it was printed. A mailing list had to be compiled and a way to obtain local news from the reservations was sought after.

Before starting out with the new venture we talked to several people from each of the reservations and several other friends to see what they thought of the idea and to solicit their advice. Most were very helpful but one tribal governor would not answer our letters and left home early one Sunday morning when we told him we would be on the reservation that day hoping to talk with him!

In those days the Newsletter was to be free until expenses became too high. Subscriptions neared the 800 mark before it became necessary to charge. We expected our readership to be cut in half and sure enough this is what happened. This was at the end of the first year and five months. Since charging for the Newsletter the readership has climbed back up to nearly 300 once more. We have readers all over the United States, in Canada, Hungary, The Netherlands, Canal Zone, and So. Vietnam. Soon a copy will be going to Scotland to Harry and Mary Bell. The Bells (He's from Scotland and she's from Ireland) have helped put the Newsletter together several times, and told us that they would like to continue hearing about Maine's Indians after their return to Scotland.

One Newsletter was passed from hand to hand until 12 different adults had read it. So there's no telling just how many readers we actually have.

We are always after interesting articles and especially local news from the three reservations in Maine. Occasionally we are told how someone objects to an article published but when we ask the person to send in a reply he sometimes doesn't, for any number of reasons. Usually we print everything we receive, whether it speaks for the Indian or against

FACE TO FACE

With A White Girl Who Lives On A Navajo Reservation

"The only thing white about me is my skin, and I was born with that. In every other way I'm an Indian," says Wyona Smith, 17, who spent the first fifteen years of her life on a Navajo reservation in Arizona, where her family operates a trading post. "I've been away at boarding school for the past two years, and I've found that I can succeed in the white man's world (I was valedictorian of my class), but I haven't been happy or made close friends.

"Life on the reservation is so wonderfully simple and beautiful. The colors of the mesa change constantly, and each rock has its own personality. Living so close to the land, the Indian becomes part of it; there's a sense of nearness to nature, and God's presence is everywhere. White people can't seem to comprehend this. When they visit our house, they're so surprised to see our pet goat sitting on the couch--they say, 'It's cute' or 'Ooh, how unsanitary.' But the Indian can accept such a situation because he feels a kinship to all creatures. Man is no better than the animals--just different." When Wyona left the reservation, she was struck by the great difference between Indian and white teen-agers. "At boarding school the great goal was to be as independent as possible, to break as many family ties as you could. My Indian friends would never think this way. At parties on the reservation the whole family comes, not just the children, and everyone's relaxed. The difference lies in the fact that Indian parents are always open and honest with their children. When a young white child asks his parents how a baby is born, they may ignore the question or make up a silly lie; a Navajo simply explains the facts of conception. Many white teens I've met seem confused about who they are, and I think that's due to their parents--parents who are too insecure to be honest and to enforce rules of conduct. An Indian doesn't care about possession or status; he knows his place in the universe. My Navajo friends respect their parents (even after they're married, the father is still head of the family), the tribe leaders and themselves."

Wyona feels completely at home on the reservation but says, "I'm never really relaxed around white people, except my own family. Even my speech reflects this. An Indian would say, 'I have a pen red' instead of 'I have a red pen.' When I'm with white people, I make these slips speaking English--my thought patterns are Navajo. I'm also more relaxed with Indians because they're so honest. If you put your faith in a Navajo, you'll never regret it; he'll always return your trust. But a white man will promise one thing--and do the opposite. Maybe it's because he lives in such an impersonal world that he's always protecting himself. By breaking away from nature, he divorces himself from his fellow man."

Wyona was brought up on Navajo legends. "On cold winter nights my family sits around the fireside and talks about the Mai-tso, the Navajo werewolf--far fiercer than the English one. The Mai-tso runs faster than a horse, away from the hogans and graves of the wealthy Indians it robs. It can bewitch a person by getting a lock of his hair or fingernail parings; that's why few Navajos cut their hair or nails. I believe these legends--and if you believe in something, it exists."

According to Wyona an Indian can accept anything he sees, even the  
(Continued on page 5)

(Continued from page 4)

fantastic. "Recently we saw a cigar-shaped, glowing object hovering overhead - a flying saucer. The tribe took it so calmly. A Navajo came into the trading post and said, 'I saw a flying saucer.' There was no panic, no fear of being invaded; just calm acceptance.

"There is a great deal of poverty and misery on the reservation, but by and large the Indian is resigned to his lot. Much of his real unhappiness is due to the white man - who took the Indian's land and refused to admit that the Indian's way of life has merit.

"It's a culture worth preserving because it's noble and one of the few things left to the Navajo. The Indians I know would never try to change the white man, why can't the white man allow the Indian to live in peace?"

(From SEVENTEEN, July 1968, p. 85.)

## RECIPES

### BROILED REINDEERBURGERS (Makes 4 Servings)

1½ pounds ground venison  
16 strips fat back or bacon about 2" long  
3 scallions, minced  
4 round buns, toasted  
¼ cup dry red wine  
Salt to taste  
Fresh ground pepper to taste

1. Shape the ground venison into four thick patties.
2. Lay two strips fat back or bacon on the top of each patty, then arrange patties bacon side down on a long-handled rack. Place two strips fat back or bacon on face up side of the patties. Secure in rack, and broil for two minutes on a side over glowing coals. Broil about 4" away from the coals.
3. Remove at once to toasted buns. Top each with scallions, 1 tablespoon dry red wine, and a generous sprinkling of salt and pepper.

NOTE: Reindeerburgers may be pan-broiled in bacon drippings - about 2 - 3 minutes per side for rare; or they may be broiled in the oven. For oven broiling, top each patty with strips of fat back or bacon, and allow about 3 - 4 minutes per side for rare.

## WELCOME TO SEBAYICK

The junction of route one and the Eastport road has a new sign since Indian Day. The large, eight foot by sixteen foot sign welcomes the visitor to Sebayick home of the Passamaquoddy Indians (a branch of the Algonquian Indians.) The sign was erected by the Catholic mission and was the project of Father Nicknair. There is also a smaller sign at the north entrance of the reservation. Since the signs have been put up, an increase in the number of cars passing through the reservation has been noticed - - might be a chance for someone to open a store selling Indian goods.

(THE WIGWAM WEEKLY, Vol. 1, # 19, Aug. 20, 1968)

CONFERENCE ON HUMAN RIGHTS & THE INDIAN

Held at TOBIQUE INDIAN RESERVE on August 28, 29, and 30, 1968

The Conference had several excellent speakers and the topics under discussion are all very timely.

Following is a list of subjects under discussion:

- Indian Treaty Rights
- American Indian & The Law
- Culture Of New Brunswick Indians
- Human Rights & Indian Education
- Human Rights & Indian Culture

Among those taking part in the Conference are Dennis Nicholas, Chief Tobique Indian Reserve, Joseph Nicholas of Sebayick, near Perry, Maine, Morris Brooks of Medakmigoog, near Princeton, Maine, a reporter for the Newsletter, and Ray Fadden, Curator of the SIX NATIONS INDIAN MUSEUM in up state New York. The Newsletter has printed several articles on Ray and his work. Also much information from Ray has been reprinted in the Newsletter.

Several other outstanding people are also on the program.

ARE INDIANS CITIZENS?

YES. On June 2, 1924 Congress enacted a law conferring citizenship upon all Indians, born in the territorial limits of the United States. Prior to that time citizenship had been conferred upon approximately two thirds of the Indians thru treaty agreements, statutes, and naturalization proceedings.

From the U.S. Department of Interior, B.I.A.  
(Reprinted from Menominee Prints, Feb, 15, 1968.)

DID YOU KNOW - that in 1967, 304,000 Indians belonging to 114 tribes in 20 states benefited from OEO programs.  
(Reprinted from Great Lakes Indian Community Voice, Feb. 19, 1968.)

Studies have shown that our poverty-stricken families suffer most cruelly from lack of consumer protection and lack of buyer know-how. Consider this the most urgent challenge in the field of consumer information and education....

Today 34 million Americans - 7 million families - must try to stretch poverty-level incomes to meet living costs; ... these people are plagued by consumer problems unknown to the affluent majority.  
(Excerpt from Special Message to Congress by Pres. Lyndon B. Johnson, and reprinted from Great Lakes Indian Community Voice.)

TREES

On Monday and Tuesday, Sept. 9 and 10, Jerry Goodall plans to visit Pleasant Point and Indian Township to discuss with some members of the tribe the planting of some pine trees at Pleasant Point and possibly some ash on swamp land at the Township. There seems to be a great deal of interest in the projects among the Passamaquoddy.

(Continued from page 3)

him. Each one of us should form our own opinion from the information available. After the second issue, I received a letter from a white lady telling me I should never publish such an anti-Indian article in an Indian publication. (However the lady indicated that I didn't understand Indians like she did.) It was following this that I started putting my Tribe following my name. Indeed! This non-Indian, arm chair philosopher understood how Indians think better than I did! Certainly all Indians do not think as I do but I think Indians are just as capable as white people in reading more than one side of an issue and making up their own mind as to what they think.

From necessity some very fine letters and articles are not published, usually due to lack of space, but some times due to other reasons, which I feel no compulsion to go into at this time.

An Eagle Feather should go to VISTA Bill Rupert and to Virginia Francis and to the others who had any part in saving the life of five year old Kathleen Lewey at Pleasant Point. (See story on page 20) Sometimes, after its all over we wonder if such federal programs as VISTA really accomplish any more than to keep young people out of the labor market, and sometimes it seems to be a place for college drop outs to R. & R. while they "find themselves" and decide what they want to do with their lives, neither of which is bad in itself. Sometimes this means its a little tougher for serious people like I'm told the Ruperts are to "reach" the people they want to work with. From what Mary Yarmal and others told my husband, Bill has earned the respect of all of us because of his efforts which saved this little girl's life. At least once during the time Bill was administering mouth to mouth resuscitation, no pulse could be felt and there was some talk by some of discontinuing the efforts, but with hope all but gone the efforts were continued and a life was saved.

This may make it tough on other VISTAs who do not have a life to save in order to prove their sincerity and I certainly do not want to indicate that Bill is the only VISTA who has actually benefited the Indians of Maine; but I do want Bill to know that we are all especially grateful to him for what he has done.

#### LETTERS

Dear Maine Indians:

Just a line here to say I would like to be on your mailing list of the Maine Indian Newsletter. . . .

I teach Indian Arts and Crafts, some white man's art too. Soon pottery & ceramics.

Thank you very much.

As ever a Fellow Indian,  
Miss Pauline Walisise  
Tappinish, Washington

Sir:

Would you please send the Indian Newsletter to my brother Fred Peters, Wooddawn Ave Hyannis, Mass. Indian name is Sly Fox, Wampanoag.

Our father was from Gay Head on Martha's Vineyard and our mother Micmac. I am mailing you 2.00 to help with your expenses. We have a Bulletin which runs into quite a bit.

Thanking you again,

Late Dawn.

P.S.

Why hasn't Mary Yarmal ans'd my letter? If I was concerned with her

(Letters, continued from page 7)

problem, I think courtesy is due me. I have all kinds of clothes that some of my needy brothers could use. (if not too proud). But the postage is awful for me. You see I am on ADC. But I have many good friends who are always donating things for our annual F.E.I.L. rummage sale. (Federated Eastern Ind. League.) Well my dear brother so long for now.

Dear Mrs. Thompson,

I received a Newsletter on the Indians of Maine, from the Department of Indian Affairs. Also they sent your Maine Indian News-Letter.

Maybe I have no right to say what I think of your News-Letter, I am English and  $\frac{1}{2}$  or more Abenaki. I feel that I am Indian and I am very interested in our Maine Indians, as well as other Indians in different parts of our Country.

Your News-Letter unlike most, I found no pictures at all. But I found that it was just packed with 18 pages of news from Maine and other parts. I found it so interesting and I enjoyed it so very much.

My mother is English and so were her people, my mother has a foster Algonquian Indian mother, who has been her mother since she was 18. My father's side, I understand my grandmother was full blood Abenaki. And that she had left Indian Island at a very young age to marry. She died when her children were very small. I understand that my grandfather was English and Abenaki, I don't know where in Maine he came from.

I learned beadwork at a very young age, I haven't done it in years. I was taught about Kateri Tekakwitha the Lily of the Mohawks. I was head of my class in school, on Indian History. I am sorry to say I was never taught to speak Indian, and in my 27 years, I have heard my grandmother speak Indian a few times. I am sorry to say I don't know much about my Abenaki people. I would like to learn so I can someday teach our young buck, who is now 19 months. There is also Indian in my husband's family, but they didn't keep much for records in those days. Also they didn't stay but very long.

Mrs. Thompson one sunny morning a few months ago, I was thinking our lucky we were. We just a typical family, we are not at all rich or anything like that. We have food, a roof over our heads and our son has lots of toys. And I stay home with him and care for him. I told my mother why couldn't I help an Indian child, who doesn't have these things.

Mrs. Thompson I started writing to Mission's in different parts of the Country. Some wanted so much money a month, one 25.00 for membership. I wanted to send different things and write to the child. Some Mission's never answered. One Father said he wasn't an adoption agency and one Missionary said, that they didn't like White People and we make them beg. Well my Indian got the best of me, I went on the war-path.

Father Edwards wrote from Red Cloud Mission in South Dakota, he was very nice. He told me that, he had 500 children at the school and not as many Sisters. So the children wouldn't be able to write, because the Sisters couldn't keep up. Which I can understand, but he said that he would be very pleased if we could help him in some way. And he told me what he needed.

Then I received a letter from Father O'Toole of the St. Ann's Mission at Peter Dana Point, in Princeton, Maine. He was so very nice and took the time to see if he could find a child, he sent us a name of a young boy. We have written, but we haven't heard as yet. Mean while we wrote to Woman Circle Magazine, we have had so many nice letters from Fathers and Sisters, Indian girls that were a great help. Also I had a few girls who wanted to help me. So us girls have started like a club, we are making clothes trying to get books and other things. Then we will send them to the Mission every few months, our first one will be for Peter Dana Point. Also the girls have adopted Indian children and also have taken foster Indian children in  
(Continued on page 9)

(Letters continued from page 8)

differed parts of the Country. I don't know how much this will help, but I hope it will help a little.

Mrs. Thompson, I am looking for three more little Indian girl for the girls. They must from 5 to 9 years old, Indian and may be no mother or father or can be living with a grandmother, but must need help. The girl who takes the child, will write to her, send clothes and books. And also will be interested in school and church of the child.

If you know of any children, please write me. These are all young mothers, some of these girls are White and some Indian or half and less. None of these girls are in the State of Maine. Also we would like the mailing address of the Mission on Indian Island. If anyone would like to send different things to us for the children, we would be very pleased.

I think we could to a lot for our people, we had more that cared. More like Father Edwards, Father O'Toole and the girls in our club.

I have sent no money Mrs. Thompson, I have always received my News-Letter and Papers free, from other parts of the Country. In Maine I don't know if you would think of me as an Indian. The State of Wisconsin just stopped th  
their Newsletter.

Mrs. Francis (Madalene) Ames  
12 Lowell Street  
Lewiston, Maine 04240

(The address of the Mission on Indian Island is % Reverend Romeo A. St. Pierre, St. Ann's Rectory, Indian Island, Old Town, Maine. From your letter I gather you think of Indian Newsletters and papers as State Newsletters, such as when you say, "The State of Wisconsin just stopped sending theirs." But such is usually not the case. For example, the Maine Indian Newsletter is a privately supported Newsletter and depends on subscription money and gifts in order to keep publishing. When this source of funds stops, by necessity the Newsletter will stop. A lot of people put in hours of work every month with out being paid one cent to get the Newsletter out. However the policy is to send the Newsletter free of charge to all Indians which includes you. However, I should point out many Indians send in their \$2.00 and several send in more. Because of the costs involved, some Newsletters and papers do not exchange theirs with the Maine Indian Newsletter, since we are quick to send a free copy of the Newsletter for their paper, but we do not have the funds to pay for their Indian paper.

The projects you have outlined sound fine, and I am glad to see that you contact the people concerned first, before you send any clothes or books to them. Many people who have old books and clothing which are no good to them will send them to someone working on one of the Reservations thinking they are doing the Indians a favor. In some cases they have, but in other cases it turned out to be in very poor taste. As you are already aware, it is better to ask first. -Ed)

For a course at the University I am making a collection of Maine materials for the school where I am librarian.

I am very interested to find pamphlets, Looks or fact sheets on Maine Indians. Would it be possible to have a copy of your newsletter and any other information you might have? I will be glad to pay postage or any other charges.

Thank you  
Mary Haskell  
156 Wilson St.  
Brewer, Maine 04412

Dear Mrs. Thompson,

We thought that the readers of the Maine Indian Newsletter might be interested to know something about this summer's volunteer group working at Indian Township and so here are some of the facts.

There are a total of six adults - four of whom are professional teachers - working with the children, teenagers and adults in a variety of ways. Two of the teachers are working in the Head Start program, which is being held in the school on the reservation. In the afternoon, "Fun School" is held in the house which has been loaned to us to live and work in by George Stevens, Sr. During these afternoons, all children may come and learn how to make various kinds of handiwork. They also play different games, read and listen to stories, and receive individual tutoring. Sometimes we work outdoors with the children, sometimes indoors; Every day is different.

Two of our volunteers are from Maine, two are from Illinois and two from New York. All of us were originally recruited by the Unitarian-Universalist Service Committee; Paula and Walter Moulton were the group leaders in 1966 and George La Porte led it in 1967. Betty and Doug Edmondson are new this year, as is Milly Gilman.

Each of us has had considerable experience in working with children of various ages and, as a group, we are able to offer a large number of skills and a background of knowledge which we hope that the whole community will make use of while we are here this year.

Also, we would like to use this opportunity to thank Gov. John Stevens, CAP Director Archie La Coote, Mr. Louis Doyle of the Portland Diocese and all the other fine people who have given us their help and encouragement.

Very truly yours,  
1968 SUMMER VOLUNTEERS  
Co-Directors: Walter Moulton  
George La Porte

X X X X X X X X X

### The Wigwam Weekly

The Wigwam Weekly is a local "Newsletter type" newspaper which formerly was published at Indian Township. It is interesting, informative and full of the local news which is difficult for most of us to obtain while it is still current. Now the Wigwam Weekly has been expanded to include both Passamaquoddy Reservations. If you are interested and would like to receive it, see below:

The Wigwam Weekly is a publication of the Passamaquoddy tribe. It is printed alternately at Pleasant Point and Peter Dana Point. Its purpose is to aid communications within the tribe and to provide a source of news and information to concerned outsiders.

The newspaper encourages all of its readers to submit articles, letters to the editor, notices, and anything else that might be of interest to the community.

The Wigwam Weekly will be printed 36 times a year and is free to all Indians. In order to cover mailing expenses, however, Indians living off of the two Passamaquoddy Reservations are asked to pay \$3.00 for 36 issues of \$1.50 for 18 issues. The newspaper is available to non-Indian subscribers

(Continued on Page 21)

PASSAMAQUODDY - GEORGIA PACIFIC AGREEMENT RATIFIED

The agreement worked out between the Passamaquoddy Tribe and the Georgia Pacific Corporation (see story on Page 1, July Newsletter) on July 12th was later ratified by the Pleasant Point and Indian Township Tribal Councils, and signed by Governors Joseph Mitchell and John Stevens. Following is the complete text of this agreement:

MEMORANDUM OF UNDERSTANDING

on

Passamaquoddy Tribe - Georgia Pacific Company  
Forestry Training and Employment Program

\* \* \* \* \*

The following items, programs and policies are agreed to by all the undersigned parties and will be implemented as indicated.

"Company" refers to the Georgia Pacific Company, with division offices in Woodland, Maine. "Tribe" refers to the Passamaquoddy Indian Tribe, with tribal offices at the Pleasant Point and Indian Township Reservations. "MESC" refers to the Maine Employment Security Commission and related employment training agencies. "Diocese" refers to the Diocesan Division of Indian Services, with offices in Portland. "CAP" refers to the Passamaquoddy Tribal Councils' Community Action Program, with offices on the two Reservations.

A. TRAINING

1. The Company, CAP, the Tribe and the MESC agree to cooperate in a training program to train Indian pulpwood harvesting crews.
2. The goal of this program is to train 3 all-Indian crews over and above the one Indian crew now functioning.
3. Each crew will consist of one machine operator and from 2 to 5 cutters, for a total of from 9 to 18 Indian trainees.
4. In addition, at least one Indian experienced in pulpwood harvesting will be employed as a Training Coordinator to assist the Training Supervisor.
5. The Tribe and CAP will be responsible for recruiting the Indian trainees. In the event that more than 18 trainees apply for this training program, appropriate testing will be conducted by the MESC to determine a preference list of applicants.
6. The Tribe and CAP, in recruiting trainees, will nominate those trainees most qualified to be machine operators. These nominations will be verified or amended by MESC standardized testing.
7. The Tribe and the CAP will be responsible for encouraging satisfactory attendance of the trainees during the training program.

B. FUNDING

1. The Company will pay at least Federal minimum wages to the trainees, the Indian Training Coordinator and the Training Supervisor.
2. The Company will be partially reimbursed for these training expenses by the prime OJT (on-the-job training) contractor at a rate of \$19 - \$25 per week per trainee during the training period.
3. The Company will make available adequate training machinery and equipment (such as skidders and saws) to the training crews during the training period, at no expense to the crews.
4. The Company will provide necessary forestry camps for any crews not from the Indian Township Reservation, under usual Company arrangements. Residents of Indian Township Reservation may use space in these facilities if space is available.
5. The MESC will be responsible for obtaining a prime contractor for this OJT program who will establish, in cooperation with the Company, an approved

(Continued on Page 12)

(Continued from Page 11)

curriculum, the duration of the course, and other such details, under the general supervision of the MESCS.

6. During the training period, trainees will be expected to maintain good attendance and promptness. Trainees may be dropped from training for excessive absenteeism, for misconduct or for similar reasons as determined by the Training Supervisor.

7. Any problems, grievances, or complaints by either the Company, the prime contractor, the Training Supervisor or the Trainees shall first be reported to the Indian Training Coordinator. If he cannot satisfactorily resolve the matter, he will report it to the local MESCS representative, who will be the chairman of a Grievance Committee consisting of himself, the Training Supervisor, the Passamaquoddy CAP Director and the two Tribal Governors. The Grievance Committee will hear all aspects of each grievance presented to it and will then make a decision following an executive session. Decisions of the Grievance Committee will be final.

8. The local MESCS representative, as the chairman of the Grievance Committee, is charged with an overall "trouble-shooting" responsibility during the training program and will maintain good communications with all parties to this agreement.

#### C. EMPLOYMENT

1. Successful completion of the training program, as certified by the Training Supervisor and Training Coordinator, will qualify a crew or an individual for employment with the Company.

2. Such a crew may be employed on the Tribal Trust lands as Company employees, harvesting, as prescribed in the Indian Township Cooperative Forestry Management Agreement, on a sustained yield basis.

3. Such a crew may be employed as a sub-contractor on the so-called alienated lots within the boundaries of the Indian Township Reservation, harvesting, under the Company's management plan, on a sustained yield basis.

4. Based on the desire of the crews or individuals, the Diocese will assist in setting up and coordinating a joint tribal and private credit financing program to enable Indian crews or individuals to obtain the equipment necessary to apply to the Company as sub-contractors.

5. The current all-Indian crew, now working as Company employees on the Trust lands and having demonstrated to the Company an adequate level of production, may - at the discretion of the Tribe - be employed on the so-called alienated lot recently vacated by Mr. Mannheim, as Company employees, to complete the current harvesting contract.

6. All employment of crews or individuals as Company employees will be based on the demonstration and maintenance of adequate production levels, which will be established with due regard to the experience level of the crew. Any crew working as a sub-contractor for the Company that demonstrates and maintains such production levels will be eligible for employment by the Company as Company employees on any Company-owned lands or on the so-called alienated lots within the boundaries of the Indian Township Reservation.

7. Under the terms of this Memorandum, the Company agrees that only Indian crews will be employed in harvesting operations on the so-called alienated lots within the boundaries of the Indian Township Reservation as sub-contractors or as Company employees who have demonstrated their ability to maintain adequate production levels.

In the event of the non-performance or non-availability of Indian crews to complete future planned cutting programs, the Company reserves the right to hire non-Indian crews to harvest the alienated lots in accordance with these programs.

(Continued from Page 12)

3. The Company will provide adequate reforestation for roadside screening in the areas vacated by Mr. Mannheim at the completion of the current operations in that area.

IN WITNESS WHEREOF the parties hereto have made and executed this Memorandum of Understanding on the 12th day of July, 1968.

GEORGIA-PACIFIC CORPORATION by /s/ E.G. Wilson, General Mgr., Woodland Division  
 PASSAMAQUODDY TRIBE by /s/ John W. Stevens, Governor, Indian Township Res.  
   /s/ Joseph Mitchell, Governor, Pleasant Point Res.  
 MAINE EMPLOYMENT SECURITY COMMISSION by /s/ James Schoenthaler, Chairman  
 DIOCESAN DIVISION OF INDIAN SERVICES by /s/ Louis L. Doyle, Coordinator  
 PASSAMAQUODEY COMMUNITY ACTION PROGRAM by /s/ Archie J. LaCoote, Director

On July 31st, the first meeting of the above interested parties was held in Woodland to begin working out details of the training program. The prime contractor will be the American Pulpwood Association. Approximately 25 trainees will receive 10 weeks of 40-hours-per-week training, at \$2.00 per hour. Consecutive classes will be set up, based on the equipment available, for from 5 to 12 trainees at a time. Mr. Ralph Currier, Woodlands Manager for the GP Company pointed out that the training was intended for unskilled workers, and said that skilled workers will be screened and hired immediately at \$2.30 or more per hour.

The Passamaquoddy CAP and the Tribe have the responsibility for recruiting and sending applications to GP for testing and selection of qualified persons by the MESC. Two 3 or 5 man crews may be hired within the next week, pending the processing of their records and the checking of their operating skills by a GP operator. Such persons will work a 45-hour week and be paid according to their skills and experience. 28 names were given to the local MESC representative for processing.

The training program is to start in early August, with a February 7, 1969 completion date. Training will take place on tribal lands. Although the contract states that the men will be trained as harvesters, it was made clear that the training curriculum is sufficiently flexible to include training for skidder operators, etc.

There is also a position for Indian Training Coordinator - this person will be selected on recommendation by the tribe with his pay to be negotiated on the basis of his skills, present rate of pay, etc. Actually, 3 Indian Training Coordinators may be needed. The selection of Training Supervisors (instructors) will be the responsibility of the GP Company, from their regular personnel.

It is anticipated that the first group of trainees should be started by mid-August. The contract allows for filling in of places left by dropouts or by persons who are considered ready for employment before the end of a 10-week cycle.

Among those present at the meeting on the 31st were Gov. John Stevens, CAP Director Archie LaCoote, Assistant CAP Director John Nicholas, CAP Housing Coordinator Francis Sapiel, AFSC Fieldworker Wayne Newell, James Schoenthaler and Bob Ouellette of the MESC, Sister Mary Caritas (representing Louis Doyle of the Diocese), Indian agent Bud Weston (representing Commissioner Edward Hinckley) and 5 Company officials, together with a U.S. Department of Labor representative.

#### PENOBSCOT INDIAN PAGEANT SUCCESSFUL

Peace-pipes, chants and ceremonial dances captured the attention and imaginations of between 1500-1800 persons on July 27-28 when the Penobscots staged their 5th annual pageant. Although attendance was average for the 2 Saturday shows, Ernest Goslin, chairman of the pageant, said that Sunday's turnout was "magnificent even with the threat of rain all day. We played to an almost capacity crowd." 54 Indians participated. (Bangor Daily News, 7/29/68)

## USES FILM TO HELP BLACKFEET INDIANS ATTRACT INDUSTRY

BROWNING, Mont. (AP) - VISTA Volunteer Jim Ludwig, 27, of Rochester, N.Y., has created a film which he and the Blackfeet Indian Nation hope will be the first step toward industrial development for this 1.5 million acre reservation.

The 28-minute color and sound movie narrated by tribal Chairman Earl Old Person shows the tribe's preparation for a commercial future, including a fully-equipped 67-acre industrial park. Natural resources abound, along with scenic beauty and outdoor recreation sites. A \$2.5 million airport is part of the plan by which the 12,000 member tribe hopes to realize its motto, "The past we've gained; the future we'll achieve."

Ludwig spent a year shooting the movie for which the tribe bought the supplies. His interest in Indian problems began when at age 15 he saw a movie on poor conditions among the Navajo. It grew as he studied film-making at Syracuse University.

"I really believe the Blackfeet have the greatest potential among the reservations in the Northwest," Ludwig says. However, he is very much aware of such current problems as alcoholism and a 40 per cent substandard housing level. The area, he says, "is like an underdeveloped country."

He began his work with an undue idealism, he says, which turned to disillusionment and then became "a realistic idealism that is very practical." Ludwig spends much of his time working with Indian youth. Once he saved a boy from jail and on another occasion he arranged for an Indian youth to study in the East. His many summers working in youth camps have led him to plan hikes for Indian young people, whom he calls "wonderful and sincere and honest." Before Ludwig's hikes, many young Blackfeet had never been to Glacier National Park, 13 miles west of Browning and adjacent to the reservation.

(From the Kennebec Journal, 8/5/68)

TINA PROUD OF HER TRIBE  
by Peg Hendrick

Christina Francis, 17, is quietly proud of the tribe of Pleasant Point Passamaquoddy Indians to which she belongs. Tina, who is the guest of Mr. and Mrs. Donald Paquette of North Street, Saco, is one of eight children. Nine other brothers and sisters have died, either in childbirth or from sickness.

Rev. Bernard Nicknair, the diocesan priest at the reservation, first interested the Paquettes in the Passamaquoddies last year. Father Nicknair was, at one time, a curate at St. Andre's Church in Biddeford.

The Paquettes, who have camped at Pleasant Point, the site of the reservation, are deeply concerned about the Tribe and took 586 pounds of clothing, garnered from friends and relatives, to Father Nicknair last month. According to Don, the Indians are too proud to accept outright gifts, so a rummage sale was held and the articles sold for a few cents apiece.

Tina, who has been with the Paquettes for four weeks, is receiving a small salary for housekeeping and baby-sitting chores, but says she's really having a vacation. She hates to leave her hosts, "They are so good to me," but feels she must leave in another week. "My mother isn't well, and as I'm the oldest girl she really needs my help," Tina said. "She almost died when the last baby was born."

Life at the reservation is far from easy, particularly for the women who must raise large families, often without electricity or indoor plumbing....

Tina, who regards the faults and virtues of the tribe with unbiased eyes, said that liquor is often a problem there. She laughed wryly as she related that there are only two trees on the entire reservation of 100 acres. "The rest have been cut down for firewood. They were too lazy to go out into the woods, I guess."

(Continued on Page 15)

(Continued from Page 14)

Because of the 12-foot tides in Cuoddy Bay, gardening is almost non-existent at Pleasant Point. Salt spray washes the land, making it unfit for growing vegetables or even for grazing cattle, Tina says. In the fall, deer and rabbit hunting provides food for the Indians, as does year-round fishing. All other foods must be purchased, a difficult task with the average (per capita) income around \$450 yearly. Tina's father works at the woolen mill in Eastport. Basket weaving and fishing are the main sources of income on the reservation, and many youths leave their homes and go to work in Bangor or Boston. The 1967 census listed 338 persons living on the reservation and 385 absent....

Passamaquoddy Indian boys have served in all American wars, although Indians were unable to vote until 13 years ago. A plaque honoring their service in the Revolutionary War stands on the site of an old cemetery at Pleasant Point; several Passamaquoddies are now serving in Vietnam.

The reservation has no resident doctor or dentist. "Sister Nurse" (from the Roman Catholic Diocese of Portland) visits once or twice a week to minister to the sick. Tina, who would like to become a nurse when she graduates from Eastport High School, says that the nearest dentist is in Calais, 23 miles away...

The Paquettes are hopeful that some citizens in this area will have room for an Indian child for a week or more. They are willing to serve as a clearing house and will arrange any visits with Father McNair. A telephone call to Don or Denise Paquette could bring, in Denise's words, "wonderful rewards." The couple plans to take another Indian child when Tina leaves...

(From the Biddeford-Saco Journal, 7/13/68)

#### MAINE INDIAN EDUCATION ADVISORY COMMISSION FORMED

GORHAM, Aug. 3 - Lincoln T. Fish, Chairman, Maine Education Council, has announced the formation of a new Indian Education Advisory Committee. The purpose of the Advisory Committee is to make recommendations to the various public and private agencies involved with the Indian schools, concerning pre-school programs, educational and vocational guidance, on-the-job training, adult education, school dropout rate, coordination of state and federal programs, and school facilities.

The chairman of the new Committee is Mrs. Marion Tagley, Director of Guidance at Machias Memorial High School and past president of the Maine Teachers Association.

To represent the Indian Council at the Penobscot Reservation, Governor John Mitchell has named Mrs. Vivian Massey. Governor Joseph Mitchell of the Pleasant Point Reservation has named Mr. Wayne Newell, and Governor John Stevens will represent the Council at the Indian Township Reservation.

Other members of the Advisory Committee are:

Mr. Thomas Voce, Associate Director of Education, Diocese of Portland;

Sister Mary Cyril Kirby, who has been assigned to the St. Ann Indian School at Pleasant Point and who is completing an assignment as principal of a diocesan elementary school;

Mr. Omar Norton, Chief, Bureau of Elementary Education and Supervision, State Department of Education;

Mr. Herbert S. Sperry, Director, Office of Economic Opportunity;

Dr. Stanley L. Freeman, Coordinator, Office of Research Support and Federal Relations, University of Maine, Orono;

Mr. Maurice Littlefield, who is presently Director of Student Personnel at Gorham State College and who will be Assistant Director of Development, University of Maine, Orono, as of August 1st;

Mr. Edward Hinckley, Commissioner, State Department of Indian Affairs; and

Dr. Ronald Banks, Administrative Assistant to the President, University of Maine, Orono.

Dr. Fish said the initial assignment of the Advisory Committee would be to make recommendations concerning Indian education for consideration by Governor Curtis and the 104th Legislature. (From the Penobscot Times, 8/8/68)

JOHN COLLIER'S VISION  
by D'Arcy McNickle

(Continued from last month)

Sustained by a strongly integrated personality, Collier never adulterated the intellectual content of his discourse. Whether writing letters to his field officers, addressing a meeting of DAR ladies, or preparing an editorial for the Bureau's house organ, Indians at Work, he wrote or talked in a prose style that often dazzled and confounded his audience. On one occasion, after he had spent several hours speaking eloquently on Indian values and world view before a Congressional committee, at the conclusion of which the committee members trooped out of the meeting room glassy-eyed, the clerk of the committee shook his head dejectedly. "What a pity," he remarked, "they didn't understand a word he said."

The Indians, however, seemed always to understand. Either the interpreters who worked with him were unusually good, or his style of speech translated readily into the richly imaged native vernaculars. Whatever the reason, one always sensed a quickening of responsiveness when Collier addressed an Indian gathering. His voice carried warmth, gentility and dignity, modulated by tenderness, which brought quick smiles of recognition and sometimes teasing answers. It was the kind of discourse which Indians could appreciate because their good speakers display similar manners.

Because he would not temper the quality of his conceptual grasp, Collier was sometimes dismissed as a visionary, an impractical intellectual. Because he expounded Indian worth, and more particularly, perhaps, because he insisted on extending religious and cultural freedom to Indian groups and proved to be politically astute in obtaining the enactment of such life-giving legislation as the Indian Reorganization Act, he was accused of turning the clock back on Indian development and of trying to convert Indians into museum pieces. His detractors constituted a strange medley of unlikely associates - frustrated land grabbers, special-interest lobbyists, Indian "experts" of various shades of competence, overzealous Bible thumpers, and an occasional part-time Indian who had been discovered in some act of chicanery.

In spite of all the criticisms aimed at his administration, subsequent events demonstrated the soundness of the vision and the practicality of the action. With encouragement to act out their own lives and with the beginnings of financial assistance in restoring and developing their resource base (abruptly halted by war), Indian tribes all across the country seemed to renew their traditional tribalism, while at the same time participating increasingly in areas of interest in the general society. Identity with an Indian community, even an urban community of relocated tribesmen, provides a base from which adaptive and assimilative processes can draw new growth. Without such a base, there can only be a withering of social impulses.

Thus, Collier wrote: "Societies are living things, sources of power and values to their members; to be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled."

It may yet happen that fragmented, depersonalized urban man will give thanks that the Indians were not totally destroyed. And on that day, however far off, a special debt will be owed John Collier for having defined and explored the terms by which the Indian people could survive.

(From The Nation, 5/3/68. Mr. McNickle is a member of the Confederated Salish and Kootenai tribes of Montana. He is a professor of anthropology at the University of Saskatchewan, Regina Campus. The article was written on the occasion of Mr. Collier's death on May 4, 1968, at the age of 84. Mr. Collier was U. S. Commissioner of Indian Affairs from 1933 to 1945.)

## HINCKLEY APPOINTS DEPUTY COMMISSIONER

The appointment of Mr. Kenneth C. Thompson, 31, of Freeport, as Deputy Commissioner for the Department of Indian Affairs was announced on July 22nd by Commissioner Edward C. Hinckley. Authorized by the 103rd Legislature, the position marks the first new administrative position (other than clerical) since the Department began functioning in January, 1966.

A 1963 graduate of Colby College, Mr. Thompson worked 2½ years as a Social Worker for the Augusta District Health and Welfare office and gained some administrative experience while on active duty with the Army National Guard. He graduated from the University of Maine's College of Law, receiving his LL. B. degree in June of this year.

His senior thesis at the law school was entitled, "The Diminishing Dominion of the Penobscot Indians." Mr. Thompson comes by his interest in Indian affairs through the fact that his wife, the former Eugenia Thomas, is a member of the Penobscot Tribe of Maine (and editor of the Maine Indian Newsletter). They have two children and currently reside in Gardiner.

Commissioner Hinckley explained that Mr. Thompson's chief area of responsibility would be in the fields of housing, sanitation and other construction programs for all three of Maine's Indian reservations. He will be continuing the work started in August, 1966, by Mr. Tony Kaliss, who was assigned to the Department by the American Friends Service Committee in that month. As a result of activity in the development of housing and sanitation facilities - identified by the Tribes in early 1966 as an important priority - almost \$1,500,000 of state and federal funds are now available to the 3 reservations for sanitation construction projects. These must precede the federally-assisted housing programs for which the 3 Tribal Housing Authorities are applying.

## PASSAMAQUODDY CAMPGROUND MANAGER PRAISED

(The following letter was sent to State Forest Commissioner Austin Wilkins on August 2nd, referring to the writer's experience at the Long Lake Campground on the Indian Township Reservation. A similar letter, from another camper last year, appeared in the June '67 issue of the Newsletter. Mr. David Soctomah, the campground's manager, is certainly to be commended for his fine service. - Ed.)

Director  
Maine Forest Service  
State Office Building  
Augusta, Maine 04330

Washington and Jefferson College  
Washington, Pennsylvania 15301  
August 2, 1968

Dear Sir:

During July of this year I had the pleasure of camping for a few days at your Long Lake campground near Princeton.

I want to take this opportunity to thank and congratulate your department for having such a fine caretaker as you have at Long Lake. Never, in the years I have been camping, have I met a more dedicated, conscientious and accomodating campground operator - public or private - than David Soctomah. The attention he gives to individual campers while tending to their menial, and sometimes trivial, requests, should be a conspicuous example to campground managers everywhere. The cheerfulness and enthusiasm he displayed while aiding all campers solve their individual camping problems reflects great credit on your department, himself and the State of Maine.

I hope you will see fit to forward this letter with any additional comment you may care to make. Thank you for a memorable experience.

(Copies of the letter were forwarded to /s/FREDERICK S. HENRY  
Mr. Soctomah and Tribal Governor Stevens.) Lieutenant Colonel, Artillery

## HOUSING AND SANITATION PROGRAMS CONTINUE TO ADVANCE

The Penobscot Housing Authority is still waiting for approval of its Program Reservation application for 40 housing units. Although this had been expected some time ago, new policies within the Dept. of Housing and Urban Development required additional forms to be submitted. These were approved by the Housing Authority at its first annual meeting on August 7th. This same meeting marked the election of officers for the coming year. Mr. Matthew Mitchell is the new Chairman of the Authority, replacing Mr. Matthew Sappier, who was elected Vice Chairman - a position formerly held by Mr. Mitchell. Mr. Irving Ranco was re-elected Treasurer, and Miss Elizabeth Gould was elected Secretary of the Authority. Father Romeo St. Pierre is the fifth member of the Authority.

In the meantime, engineers of the James Sewall Company continued preliminary design work for sewage and water systems and facilities for the Island, and have had several meetings with members of the Authority regarding alternative plans.

The Pleasant Point Passamaquoddy Housing Authority has submitted to the New York office of the Dept. of Housing and Urban Development its preliminary Program Reservation application for 50 housing units, and the Indian Township Passamaquoddy Housing Authority's similar application is expected to be sent to New York shortly. In addition, the Indian Township Authority and the Dept. of Indian Affairs have begun negotiations for federal funds to assist in sewage and water construction in the Princeton "Strip" area, made possible by voter approval of the June 17th bond issue question. The engineering firm of Wright, Pierce, Barnes and Wyman is continuing in the preparation of final plans and specifications for water and sewage systems at Pleasant Point, and a water system at Peter Dana Point on the Indian Township Reservation.

On all 3 Reservations, members of the Tribal Councils and Housing Authorities (and of the Passamaquoddy Community Action Program, in Washington County) have constituted themselves into school building committees, to advise the Dept. of Education in its plans for new school construction on the 3 Reservations, also made possible by the June 17th bond issue. Meetings were held on the Reservations on August 12-14 with these committees, officials of the Dept. of Education, and the architect hired by the Department for the new school buildings.

## MEMORIAL SERVICE HELD

WASHINGTON - A memorial service for Clyde Warrior, president of the National Indian Youth Council, militant spokesman for Indian rights and freedom and champion of Red Power, was conducted in the Bureau of Indian Affairs auditorium on July 9th.

Mel Thom, leader of the Indian delegation to the Poor People's Campaign and Poor People's Coalition, and Robert L. Bennett, Commissioner of Indian Affairs, were among those who delivered eulogies. Warrior, a member of the Ponca tribe, died after a year's illness at the age of 29. The funeral was at the home of his grandfather, William Collins, in Enid, Oklahoma, and he was buried at White Eagle, Okla., a small Indian community on Indian land.

Often called the most dynamic Indian leader of the past 20 years, Warrior began his career of compassionate advocacy by attacking the welfare system and the patterns of land exploitation and menial labor pressed upon the Indians. He went on to initiate attacks upon the power and attitudes of the Bureau of Indian Affairs and other government agencies. He was the first Indian to participate in civil rights activities and was the only Indian representative at the 1963 civil rights March on Washington for jobs and freedom. He would have been the Indian leader of the Indian contingent at the Poor People's Campaign, but for his health.

(Continued on Page 19)

(Continued from Page 18)

Warrior had been a prominent and controversial leader since 1961. He was founder of the National Indian Youth Council, which drew criticism from the established tribal councils for its activities on behalf of Indian rights, and had served as president of the NIYC for the past two years. It was largely through his efforts that Indians became aggressive enough in seeking their rights to join forces with the Poor People's Campaign.

In his statement at the service, Mr. Thom, Executive Director of the National Indian Youth Council, said: "Clyde gave us a new hope. He gave us courage at a time when we were scared. He led us to know what freedom might be for our people. For many of us he turned the tide when Indian life seemed to be a one-way road to oblivion. He frightened people with his fight against oppression of Indian people. With crystal clear words he could talk of our American system which few American people understood....Clyde is gone but never forgotten."

A national Clyde Warrior Memorial Scholarship fund is being established, with an annual scholarship to be awarded each year to a student of the Office of Economic Opportunity's UPWARD BOUND program; Clyde Warrior had been a consultant and advisor to the UPWARD BOUND program since its beginning. Contributions to the fund may be sent to: Mr. Melvin Thom, National Indian Youth Council, 1 Garden Circle, Hotel Claremont, Berkeley, California 94705

#### NEWS FROM HERE AND THERE

- The Pleasant Point Passamaquoddy Dancers appeared on Channel 4 (CHSJ) TV on July 30th.

- Governor Kenneth M. Curtis sent a congratulatory letter to the Penobscot Tribe on the occasion of its 5th Annual Pageant, held on July 27-28th. On August 3th, during a visit to Perry's sesquicentennial, the Governor spent an hour visiting the Pleasant Point Reservation and talking with Tribal leaders from there and from the Indian Township Reservation.

- Persistent Indian trackers in Manitoba located an 8-year-old girl and her 4-year-old brother who had been lost for 11 days and nights in desolate bush country. The children appeared to be in satisfactory shape, despite the event.

- The advisory committee of the Maine Federation of Women's Clubs has voted to make Indian affairs the Federation's prime project for the coming year. "The resolution was voted late in the afternoon...and lifted the session from no high-light status to a climactic conclusion," according to one report. During the 103rd Legislative session, the Federation actively endorsed Indian affairs construction requests, with favorable results.

§ University of Maine anthropology students this summer have been studying an ancient graveyard in Passadumkeag, believed to have been used by Indians about 3,000 years ago. A second team is continuing work on a site near Blue Hill; both activities are under the supervision of Dr. Dean Snow, assistant professor of Anthropology.

- All 3 Tribal Councils have approved the placement on the Reservations for one year of the VISTA teams, sent last month to the Reservations for a one-month probationary training period.

- On August 9th, State Museum Director Robert Damm and 2 research associates, visited the Pleasant Point and Indian Township Reservations to discuss possibilities of future tribal museums being planned for the Reservations. The visit took place during a tour of historical sites in Washington and Hancock Counties, as part of a state-wide inventory by the Museum staff.

- The Independent Postal System of America, formed in Oklahoma City last February (See Page 20, January '68 Newsletter) with 3 clients to handle 3rd Class-type mail at lower than U. S. Postal Department rates, now has 75 clients; has extended services to Dallas and St. Louis, and plans to begin functioning in Canada in September. The Company announced plans on its formation to hire a considerable number of Oklahoma Indians as employees.

## GIRL NEARLY DROWNS IN QUODDY BAY

PLEASANT POINT - A five-year-old Passamaquoddy Indian girl was reported in satisfactory condition Wednesday night at a Bangor hospital after she was nearly drowned here Tuesday, August 13th.

Kathleen Lewey was believed to have become frightened by a dog as she played with other children on the steep rocky shoreline of Passamaquoddy Bay and toppled down the incline into the water. The girl was taken to the Eastern Maine General Hospital.

Virginia Francis, 16, and Joyce Murphy, 22, were summoned to the scene by shouts from other children, including Russell Eassett, 5. Miss Francis stated that the other girl waded into the icy waters to her shoulders, but was unable to reach Kathleen who was floating face down and unconscious. She then waded into the water herself, swam to the little girl, and dragged her to shore.

"I went down three times and was awfully tired when my feet touched bottom, so I called for Joyce, who helped us in," she said. Reaching the shore, Bill Rupert, a VISTA worker, applied mouth-to-mouth respiration successfully. The girl was then taken to the Eastport Hospital where she was believed to have been treated for a cut on her forehead and given oxygen before being transferred to the Bangor hospital.

The Lewey girl is one of 16 children in the family of Mr. and Mrs. Sabbatis Lewey. Miss Francis was working at her job in the Indian CAP office at the time the children called her for help. She is a sophomore at Shead Memorial High School in Eastport.

A recognition ceremony of the persons involved was arranged by Governor Curtis for August 21st, in Augusta.

## A FIX FOR STICKS

Lacrosse enthusiasts like to boast that theirs is the fastest-growing sport around. But last week the lacrosse boom came to a sizzling stop - the factory that makes 97% of the lacrosse sticks in the world burned down. Until the fire, the Chisholm Lacrosse Manufacturing Company near Cornwall, Ontario, had been doing a rush business, with production this year slated for a record 72,000 sticks, 22,000 more than last year.

Not everyone can make lacrosse sticks, which retail at from \$5 to \$17.50. The Chisholm company's 75 employees are all Mohawk Indians, mostly descendants of stickmakers. The sticks are made from select hickory, so select indeed that Colin Chisholm, the company founder, traveled 15,000 miles a year/look over wood. Back at the factory, the Mohawks set to with electric drills and sanders, but even with such modern gadgets it still took a year to cure and bend the sticks in proper fashion.

There was a stick shortage before the fire. In Canada, an estimated 25,000 youngsters took up lacrosse this spring, and many had been playing without sticks of their own. Unless the plant can get back into production soon - a highly unlikely event since it was uninsured - there will be a shortage of 3,000 to 4,000 sticks just in Ontario alone....

(From Sports Illustrated, 6/10/68)

## DID YOU KNOW THAT

banks in western Oklahoma had to close their doors temporarily this month when Cheyenne-Arapaho Indians received a \$15 million claims payment from the U. S. government? The money - paid by check - was for land their grandparents had had to leave, reluctantly and without adequate compensation, in the late eighteen hundreds. Each tribal member received approximately \$2,300.

Continued from Page 10)

at a cost of \$5.50 for 13 issues, or \$19.00 for all 36 issues, which covers both mailing and printing costs.

If you are interested in subscribing to the paper or contributing toward either its operating costs or its articles, please write to:

Wigwam Weekly  
P.O. Box 212  
Princeton, Maine, 04663

#### PASSAMAQUODDIES ELECT

The Passamaquoddy Indians elected their tribal leaders on September 3. The elected candidates and total votes cast will be as follows. At Pleasant Point Reservation there were 121 ballots.

Governor: Eugene Francis 53 votes  
Lieutenant Governor: Timothy Newell 50 votes  
Tribal Council: Mary Altvater 73 votes  
                  John Bailey 49 votes  
                  Frederick Francis 34 votes  
                  Frederick Moore 61 votes  
                  Jeannette Neptune 54 votes  
                  Arthur Newell 72 votes  
Representative to Legislature: Albert Dana 92 votes

Indian Township Reservation elected their leaders from a total of eighty-five ballots.

Governor: John Stevens 42 votes  
Lieutenant Governor: Noel Gabriel  
Tribal Council: Philomene Dana 36 votes  
                  Basil LaCoote 44 votes  
                  Delia Mitchell 33 votes  
                  George Stevens, SR. 34 votes  
                  David Tomah 39 votes  
                  Fred Tomah 41 votes

Representative to Legislature: Albert Dana 39 votes

(Editor's Note: Our congratulations go to the people that you have elected. If we can serve you, please feel free to ask. Yours is a better governed tribe when all of its members serve. Remember your voice is heard through the Maine Indian Newsletter.)

#### BANKS RUN SHORT OF CASH AS INDIANS RUN IN WITH CHECKS

Clinton, Okla.-The Federal Government paid Cheyenne-Arapaho Indians \$15-million last week and almost forced western Oklahoma bankers to close their doors.

The money - paid by check - was for land their grandparents left reluctantly in the late eighteen hundreds. But the checks arrived in August, 1963, and much of the money went for motorcycles, used cars, tape recorders and alcohol.

(Continued on Page 22)

(Continued from Page 21)

Banks ran short of cash and sent out of town for more. Some stopped cashing checks unless the Indians deposited part of them. One store sold 50 bicycles and about that many tricycles.

The Indians received about \$2,300 each for their share of the land the Government bought for 5 cents an acre in the late 19th century.

George Lowry, president of the Oklahoma National Bank in Clinton, said, "We had a lobby full of Indians all day Friday. We had to quit cashing some of the checks, though, and require a deposit on part of it."

F.E. Burke, president of the First National Bank of Hammon, said, "I'd say probably that day we paid out \$45,000 to \$50,000."

A department store manager said, "We've sold a jillion tape recorders."

The Indians had a choice of receiving the money in smaller payments or all at once. Most voted to receive the payment in a lump sum.

(From the New York Times, 8/15/68)

#### FRIED BREAD

4 cups flour	2 tsp salt
3 tsp. baking powder	1 tbsp. shortening
2 tsp non-fat dry milk	2 cups warm water

Sift all dry ingredients, mix in shortening. Gradually add warm water, mix and knead until dough is soft enough to handle, let dough rise, mold into balls. Golf ball size.

Flatten with hands, make hole in center and fry in deep fat. Brown on one side and turn.

Recipe by Margaret Ross

(From the Red Lake Reservation News, Red Lake Minn. 6/12/68)

#### MAINE INDIAN HAD DISTINGUISHED MILITARY RECORD

Sabatis Mitchell of the Pleasant Point Passamaquoddy Indian Reservation in Washington County was serving in the United States Navy less than two years after the Japanese attack on Pearl Harbor and 14 years before he received the right to vote in a national election. "Mitch", as his Air Force buddies called him, retired last year after 20 years of active military service, concluded with a year in Vietnam. He also served in World War II and the Korean conflict.

Mitch was welcomed home by his fellow Indians in full tribal regalia. As the familiar Indian drums beat out a dance rhythm during the party, Mitch took advantage of the opportunity to show friends he can still set a fierce dance pace, Trogans and all. Like many of his Indian brothers who became admired and liked by their fellow servicemen for their heritage of unwritten language, religion and habits, Mitch recalled he had often performed the many dances which his forefathers portrayed long before the white man came to power on the North American continent.

Pleasant Point has a long history of contributing manpower for America. A monument stands today on the bank of Passamaquoddy Bay, erected by the Daughters of the American Revolution, honoring some 40 Indians who fought for America, their homeland, during the Revolutionary War. Mitch has continued the tradition of fine military service given the United States by its Indian population.

(From the Coastal Courier Gazette, 7/14/68)

## SCHOLARSHIP OPPORTUNITY AT N.Y.U.

(The following information was recently received by the Dept. of Indian Affairs from the Association on American Indian Affairs, in New York City, with the request that it be publicized as widely as possible among the Indian community and qualified Indian students. It should be noted that the qualifications do not include an undergraduate major in psychology. - Ed.)

This is to inform you of an effort that the Department of Psychology of the Graduate School of Arts and Sciences at New York University is undertaking to try and recruit as students interested members of the minority groups of this country,

The Department intends to accept students from minorities over and above the regular quotas, to apply flexible standards in evaluating the applicants, and to try to give meaningful academic help where needed. At this time it is not possible to make any promises, but serious efforts will be made to provide financial help at a level which would enable full-time study. The Department offers degrees (primarily the Ph. D.) in Experimental, Social, Personality, Community Mental Health, Clinical and Industrial Psychology.

We are interested in taking students for this Fall as well as for next year. Interested applicants who hold a B.A. degree should write immediately to:

Dr. Richard Koppenaal  
Department of Psychology  
New York University  
10th Floor Brown Building  
New York, N.Y. 10003  
Attn: Mrs. B. Schwartz

(If any prospective applicants do not receive application forms from N.Y.U. within a reasonable amount of time after their initial inquiry, they may call the Association on American Indian Affairs collect at 212-689-8720.)

## INDIAN HERITAGE CLASHES WITH WHITE CULTURE

Arizona Indians are destined to become "completely submerged in the large, gray mass of American Mediocrity," according to a descendant of one of the Southwest's most hostile Indian chiefs.

The prediction was made, somewhat regretfully, by Mrs. Juana P. Lyon, of Phoenix, whose great-grandfather, Quanah Parker, and his Comanche warriors terrorized frontier settlements a century ago...

Mrs. Lyon is supervisor of services to Indians with the Arizona State Employment Service. She is the first to hold this newly created post and advises the state agency concerning employment problems which are uniquely Indian. Unemployment and poverty among Indians, according to non-Indian standards, are considered extremely high. About 100,000 live on Arizona's 19 reservations and from 5,000 to 15,000, depending on the season of the year, live in urban areas.

"The different ethnic orientation among Indians," Mrs. Lyon explained, "makes them, in many cases, difficult to employ because they are not oriented toward employment as such."

"For instance, there are many Indian behavior patterns that, unless explained reflect unfavorably on Indian job applicants," she said. In this connection Mrs. Lyon analyzed the frequently expressed opinion that Indians simply don't want to work; that they're just plain lazy.

"There are two answers to this statement," she said. "As far as Arizona Indians are concerned, you must recognize that they are not oriented to abstract goals, such as prestige, progress and personal advancement. The philosophy of most Arizona tribes is that the individual is a member of a community and should

(Continued from Page 23)

not push himself ahead of his fellow men. If he does, many times there's a concentrated effort to pull him down," Mrs. Lyon pointed out.

The second reason for the apparent lack of initiative among Indians is related to the clan's share-and-share-alike system. "Anyone belonging to the same clan is considered a blood relative," she said. "An Indian who feels that a relative has something he needs can go and ask him for it. For example: If I, as an Indian, have a job and earn, say, \$500 a month, I could wind up supporting 50 relatives. In my clan system, it is required that I give a relative whatever he wants. Therefore, where does this leave the incentive?" she said.

(From The Native Nevadan, 6/29/68)

#### DIVISION OF INDIAN SERVICES ADVISORY BOARD MEETS

PLEASANT POINT - The Advisory Board of the Diocesan Division of Indian Services met at Pleasant Point on July 13th. Members attending were: Governor Joseph Mitchell, Governor John Stevens, Father Nicknair, Father St. Pierre, Father O'Toole, Mr. Archie LaCoote (Passamaquoddy CAP), Mr. Wayne Newell (A.F.S.C.), Mr. Albert Dana (Indian Township Parish Council), Mr. Omar Norton and Mr. James Brown (Dept. of Education), and Mr. Louis Doyle, Coordinator.

The meeting was called to order at 4:30 P.M. and the opening prayer was offered by Father Nicknair. Election of officers was the first order of business. John Stevens and Joseph Nicholas were nominated for Chairman. A tie vote was ended when Governor Stevens announced that he wished to withdraw in favor of Mr. Nicholas, and Mr. Nicholas was then elected unanimously.

John Stevens, Wayne Newell, and the Penobscot Tribal Council's representative to the Advisory Board (unnamed) were nominated for Vice-Chairman. The first vote resulted in a tie between John Stevens and the Penobscot representative; a second vote elected John Stevens.

Sister Mary Caritas was the only one nominated for Secretary, and so was unanimously elected. Mr. Doyle presented his report to the Board, describing activities in the areas of health, education, community involvement and summer activities. Counselling and placement in independent secondary schools or colleges has been provided to 10 Indian students - all placements involve some degree of financial assistance.

Much interest was shown in the proposed Tribal Leadership Education Project being prepared by the Division, and in Ricker College's proposed Indian Scholars Program.

The Board unanimously agreed that orientation should be provided to all non-Indians coming onto the reservations to work and that Indians should be the principal instructors in such programs. (See story on Page 1. - Ed.)

The Board requested Mr. Doyle to write to Mr. Dan Francis thanking him for caring for the recreational equipment from last summer's volunteer program and requesting him to turn this equipment over to the Tribal Recreation Directors, Mrs. Mary Altavater and Mr. Francis Sapiel.

The next meeting of the Advisory Board was scheduled for Tuesday, September 17th, at 7:30 P.M. at Peter Dana Point.

#### DID YOU KNOW THAT

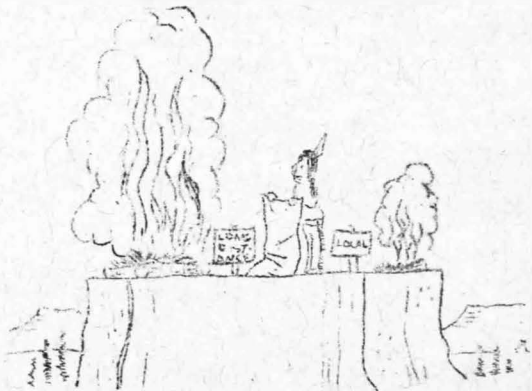
Margaret R. Smith, daughter of Mr. and Mrs. Lawrence Fenalson of Princeton, became the bride of Clayton S. Bailey, son of Mr. and Mrs. Frank Bailey of Princeton, on August 10th? The bride is employed as a bookkeeper of the Passamaquoddy Community Action Program.

- or that about a dozen Indians, representing the Micmac, Pequot, Passamaquoddy, Penobscot and Wampanoag Tribes, performed ceremonial dances on the Boston Common on August 11th, on the eve of "American Indian Day" in Massachusetts, as proclaimed by Gov. Volpe?

DON'T DELAY!

ACT

NOW



TO GET LOCAL AND LONG DISTANCE INDIAN NEWS, DELIVERED TO YOUR DOOR EACH MONTH!

The following subscription rates are charged for a 12-month subscription to THE MAINE INDIAN NEWSLETTER

- Indian - FREE
- Non-Indian (Regular) - \$2.00/year
- " (Contributing) - \$5.00/year
- " (Supporting) - \$10.00/year
- " (Lifetime) - \$50.00/year

If you are an INDIAN, wherever you live, fill out and send in the subscription slip (below), identifying your Tribe and enclosing NO money.

If you are a NON-INDIAN, wherever you live, fill out and send in the subscription slip (below) WITH the appropriate amount. Your subscription will begin with the next available issue after your subscription slip is received.

The address labels indicate the status of your subscription. "F-I" means "Free-Indian." The abbreviation of a month (JAN) is the time - next year - your subscription fee will again be due. You will NOT get an individual expiration notice, so be alert! (Complimentary and Exchange subscriptions do not require renewal.)

I would like to receive monthly regular issues of the Maine Indian Newsletter:

NAME \_\_\_\_\_ DATE \_\_\_\_\_  
 NON-INDIAN \_\_\_\_\_ INDIAN \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 (Street or P.O. Box) \_\_\_\_\_ TRIBE \_\_\_\_\_  
 (City State ZIP Code) \_\_\_\_\_ AMOUNT ENCLOSED \_\_\_\_\_

Subscription rates: Indian -0-; Non-Indian - \$2 (Regular); \$5 (Contributing); \$10 (Supporting); \$50 (Lifetime)

Send this slip, with your subscription charge, if applicable, to:

MAINE INDIAN NEWSLETTER  
42 Liberty Street, Gardiner, Maine 04345

Don't forget your ZIP Code!

MAINE INDIAN NEWSLETTER

42 Liberty Street

Gardiner, Maine 04345

BULK RATE  
U.S. POSTAGE  
3.6¢ PAID  
Freeport, Maine  
Permit No. 33

ADDRESS CORRECTION  
REQUESTED

Colby College Library  
Colby College  
Waterville, Maine 04901  
JAN