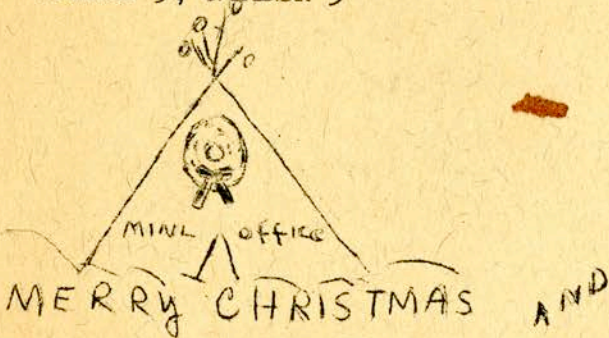


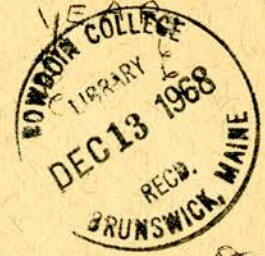
MAINE INDIAN NEWSLETTER

VOLUME 3, NUMBER 3

NOVEMBER 1968



HAPPY NEW YEAR



MATTHEW 1:23 BEHOLD, A VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL, WHICH BEING INTERPRETED IS, GOD WITH US.

* * * * *

INDIANS WHO WON'T BITE THE DUST

. . . a number of diverse forces, acting both independently and together are now conspiring to crack the repressive atmosphere that has hung so long and so heavy over the Passamaquoddy.

To mention a few in random order, there are: Atty. Don C. Gellers of Eastport, who has been and is rendering broad legal assistance to the Indians in addition to pressing the land case; improvements in educations; a highly sympathetic state official in the person of Indian Affairs Commissioner Edward C. Hinckley; VISTA volunteers at both reservations; a Community Action Program with Indian involvement, including an Indian director; the Division of Indian Services of the Portland Diocese of the Roman Catholic Church; a Passamaquoddy field representative sponsored by the American Friends Service Committee; and, television.

But, more important is the ability of Passamaquoddy leaders who with increasing self-confidence are searching out firm ground for the educational, economic and social betterment of their people in the white man's world without the sacrifice of Passamaquoddy culture and identity - a tricky course as any leader of a minority group can testify to.

However, while the transition out of the dark past has begun, the road to self determination of the Passamaquoddy or a sound bi-cultural co-existence stretches far beyond the viewable horizon.

And the role of the Indian leaders, who have to develop a kind of split-personality to operate back and forth between two worlds, is herculean at best and impossible at worse. Besides having the ability to come off as reasonable to the various factions that exist at each reservation - as they do in any social structure.

But in spite of reservation factions, in spite of differing goals of some Indian agencies, and in spite of the clouds of misinformation that surrounds so many aspects of Maine Indian conditions, there is one improvement which gets unanimous acknowledgement across all faction and agency lines.

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It is the improvement in education.

On this point the Passamaquoddy leaders agree. And it is in the education of their children that most Indians are able to see some hope for the future, some end to the long trail of third class citizenship in a nation that was once theirs by birthright.

(by Kenneth H. Morrison)

(From Maine Times, Vol.1, No. 10.)

* * * * *

PROPOSED REORGANIZATION OF THE DEPARTMENT OF INDIAN AFFAIRS

A proposed solution to meet the stringent appropriations of the Legislature has been offered giving hope that such reorganization will meet the needs and services of the Maine Indians. While much lip service has been meted out in hopes of appeasing the Indians, financially this kind of service does not pay the doctor, not clothe the children while they go to school. The following proposal to meet the problems head-on, over a long period of time could relieve some of the problems.

Long-range solution

Reorganize the Department of Indian Affairs, by law, as follows:

- A. Commissioner to be appointed by the State Governor with the advice and consent of the 3 Tribal Governors, to serve at their pleasure.
- B. Department specifically responsible in three areas:
 1. Development of Reservation improvement programs, with federal assistance where available, to be administered by the Tribes. (Housing, sanitation, community facilities, employment training, economic development, etc.)
 2. Providing consultative and technical assistance services to all State departments and to the Tribes, to make sure that all State programs are effectively administered to benefit the Indian people. (Indian health-and-welfare programs to be assigned to a separate Division of Indian Health and Welfare within the Department of Health and Welfare, in the same way that Indian Education is to be the responsibility of a separate "Director of Indian Education" within the Department of Education.)
 3. Development of leadership training programs designed to equip the Tribes to take over the functions in 1. and 2. above, either as State or as Tribal employees.

The above proposal was a portion of what was shown to the members of the Penobscot and Passamaquoddy tribes. The Governor, Kenneth Curtis, met with Comm. Edward Hinckley, Mr. Louis Doyle, Rep. John Nelson, Rep. Albert Dana, and Mr. Rod Scribner, Deputy Comm. of Finance and Administration, on November 22nd, to discuss the Department's present financial problems and ways of improving the situation permanently in the future.

The Legislature meets in January, and the Governor will support efforts to obtain additional funds from the January session. He does not wish to reduce reservation services.

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"... (we) ask for assistance, technical and financial, for the time needed, however long that may be, to regain in the America of the space age some measure of the adjustment (we) enjoyed as the original possessors of (our) native land."

(From 'Declaration of Indian Purpose,' Chicago, June 1961, American Indian Chicago Conference.)

EDITORIALS

THE MAINE INDIAN NEWSLETTER
EDITOR: (Mrs.) Eugenia T. Thompson
(Penobscot)

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

Maine Indian Newsletter
42 Liberty Street
Gardiner, Maine 04345
Tel. 582-5435

REORGANIZATION: REGRESSION OR PROGRESSION

Any change, any new movement, any new idea that affects us, is bound to meet with resistance until it is weighed against, .. thought out, tossed about. This is good lest we believe we are railroaded into a dark funnel.

Knowing the past with the Department of Health and Welfare and its meagre hand-outs, and growing with the present Department of Indian Affairs with its struggling programs, I have a hope for the future reorganization in which we can progress. The whole country is looking upon us to either fail or succeed with our Department of Indian Affairs.

We can be critics and construction workers in offering our suggestions, in asking our questions, and in informing ourselves of our very important responsibility. This responsibility lies in our relationship to each other, to the tribe, if we are going to survive. Of course, the basis of this reorganization is financial. Money is needed to keep services on going. Since this affects us, both the lack and the presence, let us conduct ourselves in a most responsible manner. Let us continue to talk, to discuss sit together to be a responsible person.

* * * * *

THE RED RED SHAWL

One less dancer on the reserve tonight How that woman once loved to dance
So now I dread to face tomorrow's light Anyone could see at a glance
Never believed in such superstition Flashing eyes, a great big smile
Always laughed at this silly fiction Stepping lightly in single file.
But last night death knocked on my door When summer comes and drumbeats mount
Tonight, friend fell dead on the floor When the dancers again they count
There she lies in her casket There will be one less in number
Perfumed flowers in a basket For this one now lies in slumber
Draped shawl with hue-like crimson sun Like sleeping nature in the fall
Fringes that swayed in dancer's fun Covered with a red dancing shawl.

by Blue Shell, Rosebud

(From Rosebud Sioux Herald, Vol. 6, No.8)

* * * * *

Next month, an article on the alienated land which is in question in Washington County. One hundred years have gone by, in this part of land that is under a 999-year lease.

* * * * *

THOREAU

The following is an excerpt from *The Maine Woods*, written some years ago by Henry David Thoreau. The year was 1857.

Monday, August 3.

We started early before breakfast, the Indian being considerably better, and soon glided by Lincoln, and after another long and handsome lake-like reach, we stopped to breakfast on the west shore, two or three miles below this town. We frequently passed Indian islands with their small houses on them. The Governor, Aitteon, lives in one of them, in Lincoln.

The Penobscot Indians seem to be more social, even, than the whites. Ever and anon in the deepest wilderness of Maine, you come to the log hut of a Yankee or Canada settler, but a Penobscot never takes up his residence in such a solitude. They are not even scattered about on their islands in the Penobscot, which are all within the settlements, but gathered together on two or three, though not always on the best soil, - evidently for the sake of society, I saw one or two houses not now used by them, because, as our Indian Polis said, they were too solitary.

The small river emptying in at Lincoln is the Matanancook, which also, we noticed, was the name of a steamer moored there. So we paddled and floated along, looking into the mouths of rivers. When passing the Mohawk Rips, or, as the Indian called them, 'Mohog lips, four or five miles below Lincoln, he told us at length the story of a fight between his tribe and the Mohawks there, anciently, - how the latter were overcome by stratagem, the Penobscots using concealed knives, - but they could not for a long time kill the Mohawk chief, who was a very large and strong man, though he was attacked by several canoes at once, when swimming alone in the river.

From time to time we met Indians in their canoes, going up river. Our man did not commonly approach them, but exchanged a few words with them at a distance in his tongue. These were the first Indians we had met since leaving the Umbazookskus.

At Piscataquis Falls, just above the river of that name, we walked over the wooden railroad on the eastern shore, about one and a half miles long, while the Indian glided down the rapids. The steamer from Oldtown stops here, and passengers take a new boat above. Piscataquis, whose mouth we here passed, means "branch". It is obstructed by falls at its mouth, but can be navigated with batteaux or canoes above through a settled country, even to the neighborhood of Moccsehead Lake, and we had thought at first of going that way. We were not obliged to get out of the canoe after this on account of falls or rapids, no, indeed, was it quite necessary here. We took less notice of the scenery to-day, because we were in quite a settled country. The river became broad and sluggish, and we saw a blue heron winging its way slowly down the stream before us.

We passed the Passadumkeag River on our left and saw the blue Olamon mountains at a distance in the southeast. Hereabouts our Indian told us at length the story of their contention with the priest respecting schools. He thought a great deal of education and had recommended it to his tribe. His argument in its favor was, that if you had been to college and learnt to calculate, you could "keep 'em property, - no other way." He said that his boy was the best scholar in the school at Oldtown, to which he went with whites. He himself

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is a Protestant, and goes to church regularly at Oldtown. According to his account, a good many of his tribe are Protestants, and many of the Catholics also are in favor of schools.

Some years ago they had a schoolmaster, a Protestant, whom they liked very well. The priest came and said that they must send him away, and finally he had such influence, telling them that they would go to the bad place at last if they retained him, that they sent him away. The school party, though numerous, were about giving up. Bishop Fenwick came from Boston and used his influence against them. But our Indian told his side that they must not give up, must hold on, they were the strongest. If they gave up, then they would have no party. But they answered that it was "no use, priest too strong, we'd better give up." At length he persuaded them to make a stand.

The priest was going for a sign to cut down the liberty-pole. So Polis and his party had a secret meeting about it; he got ready fifteen or twenty stout young men, "stript 'em naked, and painted 'em like old times," and told them that when the priest and his party went to cut down the liberty-pole, they were to rush up, take hold of it, and prevent them, and he assured them that there would be no war, only a noise, "no war where priest is." He kept his men concealed in a house near by, and when the priest's party were about to cut down the liberty-pole, the fall of which would have been a death-blow to the school-party, he gave a signal, and his young men rushed out and seized the pole. There was a great uproar, and they were about coming to blows, but the priest interfered, saying, "No war, no war," and so the pole stands, and the school goes on still.

We thought that it showed a good deal of tact in him, to seize this occasion and take his stand on it; proving how well he understood those with whom he had to deal.

(From The Maine Woods, Henry David Thoreau)

HOW MAN WAS CREATED

by
Aren Akweks

After Sat-kon-se-ri-io, the good Spirit, had made the animals, birds, and other creatures and had placed them to live and multiply upon the earth, he rested. As he gazed around at his various creations it seemed to him that there was something lacking. For a long time the Good Spirit pondered over this thought. Finally he decided to make a creature that would resemble himself.

Going to the bank of a river he took a piece of clay and out of it he fashioned a little clay man. After he had modeled it, he built a fire and setting the little clay man in the fire waited for it to bake. The day was beautiful. The songs of the birds filled the air. The river sang a song and, as the Good Spirit listened to this song, he became very sleepy. He soon fell asleep beside the fire. When he finally awoke, he rushed to the fire and removed the clay man. He had slept ooo long. His little man was burnt black. According to the Mohawks this little man was the first Negro. His skin was black. He had been over baked.

The Good Spirit was not satisfied. Taking a fresh piece of clay, he fashioned another man and placing him in the fire waited for him to bake, determined this time to stay awake and watch his little man to see that he would not be over baked. But the river sang its usual sleepy song. The Good Spirit, in spite of all he could do, fell asleep.

But this time he slept only a little. Awakening at last, he ran to the fire and removed his little man. Behold, it was half baked. This, say the Mohawks, was the first white man. He was half baked!

The Good Spirit was still unsatisfied. Searching along the river bank he hunted until he found a bed of perfect red clay. This time he took great care and modeled a very fine clay man. Taking the clay man to the fire, he allowed it to bake. Determined to stay awake, the Good Spirit stood beside the fire. After awhile Sat-kon-se-ri-io removed the clay man. Behold, it was just right - - a man colored as the red color of the sunset sky. It was the first Mohawk Indian.

(From Collection of Mohawk Legends, by Aren Akweks 'Rāy Fadden', Six Nations Indian Museum, Onchiota, N.Y.)

THE AGED ONE

by

G. H. Baker,
Prince George, B.C.

The aged Indian sitting in the sun beside his house
Two great great grandsons strolling off to play,
The gent though hard of hearing overheard one lad remark
"Grandpa's too blind to see that field of hay."
Yes, my son, the old man thought, so true in one respect
Still these old eyes see far beyond that field,
O'er the western prairie and across the rocky range
To my people tending to their salmon yield.
They see great herds of buffalo that dot the western plains
Pursued by braves with bodies brown and coarse,
They see two strips of steel and ties creep o'er the peaceful land
They see the coming of the iron horse.
They see my mother tanning hides to make what I will wear
They see her drying fish and meat for food,
They see my father spearing fish for when the snows arrive
They see us in the winter eating good.
They see great rows of tee-pees and they see squaws grinding corn
They see young Indian children playing games,
They also see the coming of the North West Mounted Police,
They see white man producing different grains.
Yes, they see beyond that field of hay into a different world
A freer one that you my Son now know,
The Indian merely didn't know that kind of life was doomed
For better or worse it had to go.

(From the Indian Record, Winnipeg, Canada, Vol. XXXI, No. 8)

BROILED REINDEERBURGERS

(Makes 4 Servings)

1½ pounds of 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 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.

(From The Art of American Indian Cooking, Yeffe Kimball and Jean Anderson)

"BEING INDIAN GREATEST TREASURE"

By Bob Ferguson

Buffy Saint Marie is a beautiful Cree Indian girl with a special talent for writing and singing songs. Many of her songs tell of the American Indian, past and present. She sings them all with great conviction--as if she knows what she is singing about. Indeed she does know the life of the modern American Indian for she was born on the Cree Reserve in the Quapelle Valley, Saskatchewan, Canada.

I first met Buffy at a recording session at the RCA studios in Nashville where she was making a new record for Vanguard Records. While there was much activity in the studio and control room, Buffy was definitely the center of attraction. She was quite mod in her mini-skirt and high white boots. Her hair was black and long. She accompanied herself with a traditional instrument of the folk singer--the "long bow". It was carved with Indian designs.

Buffy is proud of her Indian heritage. And she is concerned with the needs of today's Indians. As I talked to her, I recognized her deep concern. She puts her sentiments into action. She is working to establish a library back home on the Cree Reserve. Her husband Duane shares her interest. Here are the exact words she spoke to me:

"Through my work and my songs I hope to inform the American people of the true facts in the history of the American Indians--which is mostly left out of American education in both white and Indian schools. I'm telling the Indian side of Indian history which most Indians, even, aren't able to learn--let alone the white people who may want to help them. In addition to informing the non-Indians (which may or may not do any good) I'm trying to aid individual reservation people with whatever their problem happens to be that day. To one family, my husband and I sent some bunk beds because these people had nine kids and no beds.

"To another family we sent rugs and lined curtains because it goes down to 50 below zero and on this Reserve there is no electricity or plumbing and two elderly people are trying to keep warm by gathering wood. I also sent them an oil stove.

"Through informing the American people I might help all Indians at best--or I might accomplish nothing. Like everybody else, I only have 24 hours a day and only so much money. It's impossible for any one person to reach everybody except indirectly like this. I cannot be satisfied with just pleading with concert audiences and putting on shows for the non-Indians. Because, while I sing, a lot of people starve--and who knows how many people have only an emotional reaction to what I'm doing!

"My big project at the moment--my very real reality--are the hungry people on my own Reserve. I'm beginning a library for children and adults which is going to include books and records dealing with all parts of Indian and North American culture that the schools always seem to neglect. We will have language books in Cree; adult language primers; accurate, corrected history books. One I like is John Collier's Indians of the Americas. We will also have books on sports and recordings of Indian songs.

"Young folks today should learn as much as possible from their grandparents who never are around long enough and won't be here tomorrow; stay in school no matter how stupid it seems because, whether the teachers are right or wrong, education is a ticket that leads in every imaginable direction; realize that the rest of the world has to learn from its children--and especially from its Indian people.

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"The young Indians should try to understand that because the rest of the world knows very little about them, Indians are sometimes misunderstood--and even mistreated--and that the way to get around the inevitable pains of being misunderstood is not to turn into what the people mistook you to be--but to stick to your guns and be patient until the rest of the world finally realizes that you are an Indian.

"Being an Indian is something that you can be the greatest treasure on earth if you are wise enough, courageous enough and patient enough to find out what it is all about. An Indian teenager especially--more than any other kid in the country--has to make up himself for what the educators do not teach him. The education most Indians receive is custom made for a 19th Century Protestant white person. The white people themselves have trouble with it!

"An Indian owes to to himself and the rest of the country to find out the true facts of who he is and how he got to be in this present state of affairs. The country's only beginning to realize that she can learn her most beautiful lessons from the Indians--who may not have very much money but who, nevertheless, remain keepers of their own Souls and Spirits."

(From Chahta Anumpa, The Choctaw Times, Vol.1 No.1)

AN INDIAN BOY THAT ALMOST TURNED INTO A BEAR

A Passamaquoddy boy was lost in the woods. He was hungry and scared. He goes into a hole; a bear was in there. He is scared and he comes out. The big bear was a female; she had little cubs with her, and when boy come out big bear come close to him, (and) now and then touch him but not want to hurt him, like make 9i.e.like she was making) some motion (for) him (to) do something, but young fellow wouldn't move so bear went around him and started on ahead walkin. Then at last young fellow think, "I will go with it," and starts out with bear.

Bear take him where she have cubs. Night time come, (and to) keep little fellow from freezin; she put him together with cubs, and they don't eat nothing but berries that summer. When little fellow saw got to (i.e. that he'd have to) eat all winter he put stuff he gathered into den so (he) could eat, and so big bear know he want to eat and help him and got enough (for him) to eat all winter. So they went into den and stay all winter. Bear don't eat nothing. Spring time they come out and the bear would leave young fellow; course, young fellow go out, but too cold for him; he go back. Big bear would not leave her friend; he played with cub.

In two years time the Indians discovered this big bear and the young feller, the young man, . . . and he told them not to kill his mother. When they found him his breast had begun to grow hair like a bear. Well, on account of this young man, bear got away; this young man tell her he seen them coming. Young man was wild, didn't want come home, tried to get away. When came to settlement they looked after him but he wanted (to) go back into the woods. (It) was about a year before he got civilized, and when he got civilized, every bit of hair come out. And old people thinks, 'If he stay one year more with bear he turn into a bear.'

At last young man got married and his wife wanted some bear meat. They had deer, raccoon; he will kill any kind of meat. He kin tell (from a) den without digging it whether a female or a male bear inside by how much smoke (steam) (rises from it; it is) more strong from female. He told them, "If you see that, keep away from it; that will (may) be

my mother," and he wouldn't kill any female bear. And this young man he kill so many bear, this woman ask husband, "Why you not kill female? Might tast different."

He didn't pay attention. Wife don't know his story; he keep that secret himself. And she coaxed him to kill female bear. At last got troubled he not kill female. If you don't bring she bear, I won't live with you any longer."

So he went out and kill female bear and brought her home and said, "Here it is. That will be last bear you eat. No more bear meat."

And it was the last one, too. That young man didn't live much longer. He died. It worried him till he died. He couldn't think of nothing else but how he had killed his mother that had saved him in the woods.

(Reprinted from the Northeast Folklore, Volume VI, 1964, Edward d. Ives, Editor, c.1965; Malecite and Passamaquoddy Tales.)

HAINOIS MEANS AGAINST

by

Anna Hainois

Always agāinsting my husband Albert Hainois and everything. Trying to earn money for the family. The Director of CAP and the Governor are the ones who giving us hard time. When he brought the tractor he couldn't get a job from Georgia Pacific because the Governor was against him. I called Augusta State House to the Indian Commission and I called the Indian Agent. And they were the ones that got my husband's job Georgia Pacific. And in my point of view nobody else deserves the credit except them. They were the only two men I got help from. I even ask the CAP director for help and he didn't even know to call Augusta. Until after he heard that I called the Indian Commissioner. He called up but I already called first. And again my husband asked for a job as a skidder operator. So this CAP director came along with my husband's record. Saying over to my sister's place Albert couldn't get a job because of a bad record. And that's the reason why my husband couldn't get a job. And the CAP director also said my husband quit for no reason at all. The reason why he quit so many times is because I've had 8 children and 2 children I had to be operated on. And he has to stay at home to take care of the children. Cause we couldn't find a baby sitter. And I had 3 other operations. And he had to stay home Some men quit for no reason at all. Still right today they are wokng for the same company they quit from. The CAP Director had only my husband's record. What about the other Record's? As far as I'm concern nobody has a good record not even the C.A.P. from up here in Dana Point. Some men don't stay home and take care of children still they quit. So you see nobody has a good record. This CAP Director thinks he's Mr. Know it all. But he doesn't know my husband's reasons. But they always find an excuse for my husband in order not to earn money. Before I was operated on 5 months ago, My husband was cutting cedar. The Governor and the CAP Director took the cedar without my husband's consent. My husband wouldn't have known the cedar was stolen till one of the men told me and afterwards we knew the whole story about the cedar. They had to transport the cedar back. So you see how they go against my husband no matter what he does. Right now he's working for my sister to pay for his bills. I hope nobody goes over there and tells my sister Albert has a bad record sb don't give him a job. The CAP

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doesn't even have a good record about everything. And I mean just the CAP up here in Dana Point. They giving repairs to a man who lives alone and is selling the stuff cheap: Doors \$4 Windows \$2 storm windows\$2. And that's very, very cheap. Last week a woman told us she didn't get any repairing she asked for. She has 3 children and she's taking care of her brothers and sister. She's the one who needs the repairing not this man who's selling the stuff so cheap. Maybe this man is a CAP special. This sounds like a special menu. So now I have to close my long truthful letter. So men don't ever quit on a job. Think about your Record or else you'll be unemployed forever like my husband Albert Hainois.

(From Wigwam Weekly, Vol.1, No. 25, October 30, 1968)

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"What we ask of America is not charity, not paternalism... only that the nature of our situation be recognized and made the basis of policy and action."

(From 'Declaration of Indian Purpose,' Chicago, June 1961,
American Indian Chicago Conference)

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PASSAMAQUODDY DENTAL NEEDS DISCUSSED

AUGUSTA - In his report for September, Commissioner of Indian Affairs Edward C. Hinckley describes a Comprehensive Indian Health Program meeting held in Calais recently, and attended by tribal members, local and state health service agency representatives, and officials of the Maine Medical Association and the U. S. Public Health Service, Division of Dental Health.

A considerable portion of the meeting was devoted to discussion of ways to improve Indian dental health in Maine. Hinckley reported on a 1967 State Division of Dental Health survey of the dental health condition of all Indian children on the state's three reservations.

The survey showed no significant difference between the teeth of the children in the 5-to-12-year-old age group on the 3 Reservations, but did reveal a significant difference in dental health in the 2-to-5-year-old age group. On the Penobscot Reservation, at Indian Island, Old Town, 71.4% of the children in the 2-5-year-old age group had healthy mouths, free from decay, as opposed to only 12%-14% of the children on the 2 Passamaquoddy Reservations in Washington County.

Hinckley said there is no reason to doubt that the difference revealed by the survey is due to the fact that the Indian Island children have been using fluoridated water since it was introduced in Old Town in 1963, and that its beneficial effects are already measureable in this young age group.

The severity of the unfluoridated dental needs of the 2 Passamaquoddy Reservations, Hinckley said, are further revealed by a 1968 dental clinic established for Passamaquoddy children by the Roman Catholic Diocesan Division of Indian Services and the Unitarian Universalist Service Committee, assisted by the State Division of Dental Health. This clinic, operating in Calais for 5 weeks, provided partial dental treatment to 168 children, and included the filling of some 300 cavities. However, this effort is estimated to represent only 1/3 of the total present dental needs of the Passamaquoddy children alone.

As a result of the evidence already available on the favorable results of fluoridated water systems, and with technical information recently obtained from the U. S. Public Health Service, Hinckley says that efforts are being made to obtain funds so that the new water systems for the 2 Passamaquoddy Reservations - due for construction next spring - may be fluoridated, with Tribal consent.

"It is obvious," says Hinckley, "that fluoridation of the Passamaquoddy water supplies next year can be expected to reduce the critical dental needs of Indian children in a permanent way at very little cost and that the good effects of such treatment will be observed within a few years."

(DIA Press Release, 10/25/68)

EDUCATORS TOUR SOUTHWESTERN INDIAN SCHOOLS

Indian schools were visited by a group of Maine educators and representatives of the 3 Indian Reservations in Maine, who have just returned from a week's tour of Arizona and New Mexico.

Arranged under a federally-funded project, "Planning Model Schools in Maine," the trip included meetings with officials and visits at the Southwestern Cooperative Educational Laboratory in Albuquerque, N.M.; the Albuquerque Indian School; the Santa Domingo Pueblo School, near Bernalillo, N.M.; and the Navajo Community College in Many Farms, Arizona.

The group also toured the Rough Rock Demonstration School, on the Navajo Reservation in Arizona, nationally recognized for its excellence.

Making the trip were Louis Doyle, coordinator of Indian Services, Diocese of Portland; Sister Mary Cyril, principal, Pleasant Point Passamaquoddy School, near Perry; Sister Mary Madonna, principal, Peter Dana Point Passamaquoddy School

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at Indian Township; Mrs. Vivian Massey of the Penobscot Reservation, Old Town, a member of the Maine Education Council's Advisory Subcommittee on Indian Education; Wayne Newell, of the Passamaquoddy Tribe, representing the reservations at Pleasant Point and Indian Township, also a member of the Advisory Subcommittee; Sister Mary Norma, principal, Indian Island School, Old Town; and Mr. Robert Jones, Maine Dept. of Education, coordinator of the Model Schools Project.

(From the Bangor Daily News, 10/26-27/68)

INDIAN ISLAND LOAN FOR PUBLIC HOUSING OKAYED

OLD TOWN - The offices of Senator Edmund S. Muskie and Rep. William D. Hathaway Tuesday announced the approval of a \$6,000 planning loan to start a public housing project on the Penobscot Indian Reservation here.

John Mitchell, Penobscot tribal governor, termed the announcement "a wonderful start for our whole program." He said that the Penobscots have laid plans for a 100-unit low rent public housing development on the reservation. Initially, they have applied for federal money to build 40 units.

Mitchell said that his tribe hopes to break ground on the first housing units by this spring. He stated the construction of good, low rent housing on Indian Island will act as a magnet for many Penobscots now living in sub-standard apartments in the Old Town - Bangor area. About 300 persons now reside on Indian Island.

Some of the public housing units will be constructed by the Indians themselves. Mitchell said that Indian families, if they choose, can build their own homes with federal money and have their labor counted as rent by the Public Housing Authority.

Mitchell said the planning grant "opens the door for the rest of our program." That program includes federally-financed water and sewer extensions, a new tribal community house for the reservation, and a school addition.

The Penobscot governor cited Governor Kenneth Curtis and Maine Indian Commissioner Edward Hinckley for their efforts in promoting the public housing project.

(From the Bangor Daily News, 10/30/68)

HUNGARY GIVES INDIAN COED SIX MONTHS AT HARD LABOR

BUDAPEST, Hungary (UPI) - A 21-year-old American Indian coed was sentenced to six months at hard labor by a Hungarian court Wednesday for helping smuggle an East German youth out of Hungary while she was on a vacation tour of Europe.

Henrietta Blueye, a Radcliffe College student from Pasom, N.Y., told the court she helped in the smuggling because "I felt it was my duty."...Miss Blueye of the Seneca Indian Tribe, heard the sentence with a calm expression....

The student, a history major at Radcliffe, told the court she also had helped smuggle another East German from Czechoslovakia into Austria. The long-haired brunette said she helped in the smuggling attempt because "I thought you had to help them join their relatives and get where they wanted to go."

But after having spent 11 weeks in jail, "all this appears to me like a bad dream," she said. "Now it was a crazy thing to do and I'm sure I never would do it again. I knew what I was doing was a crime, but I felt I had to do it to help them."

(From the Bangor Daily News, 10/31/68)

DID YOU KNOW THAT

Senator Edmund S. Muskie, Democratic Party vice presidential candidate, was presented with an Indian blanket by Miss Indian New Mexico, Marjery Haury, in Albuquerque on October 5th?

ARTIST'S STORY OF INDIAN LIFE ADDED TO TEXTBOOK LIST

"Son of Raven, Son of Deer," the book by George Clutesi, reviewed in the Indian Record earlier this year, has been added to the prescribed school textbook list for 1968 - probably the first time in Canadian history that a book written by an Indian has been so listed.

Clutesi, of Port Alberni, British Columbia, Sheshaht Indian poet, artist and lecturer, helps to bridge the gap in understanding in this excellent book about his people.

Well known as one of the finest painters of British Columbia's native art, the author last year painted a mural for the Indians of Canada Pavilion at Expo '67.

(From the Indian Record, Winnipeg, Canada, October 1968)

CHILDREN GET SCHOOLING IN OWN CULTURE

Indian culture rather than the white man's is being emphasized in schools of Alberta's Indian reserves this school year. E. R. Daniels, regional superintendent of education for the Department of Indian Affairs, said in an interview that an orientation course offered by the department advises teachers to adapt the curriculum to the situation on the reserves.

"Before teaching the children about Africa, India or Canada we felt we would teach them about themselves," he said. "They have a culture they should be proud of and from which we can learn a lot."

A course designed to introduce new teachers to the Indian community took place on the Morley Reserve, west of Calgary. It involved 30 teachers and was conducted by the department with assistance from Chief Percy Yellowfly of the Blackfoot Reserve and Elsie Bourgaize, a guidance counsellor from a Cree reserve in Saskatchewan.

"We advise the teachers to evaluate the situation they find on the reserves and accept it for what it is instead of relying on stereotyped preconceptions," Mr. Daniels said. Everyone has been told Indian children are slow learners, he said, but when teachers learn to use their environment to teach they find them eager to learn.

In an effort to adapt the curriculum to the every-day lives of Indian children the department is using reading material which comes directly from the experiences of the Indians. "In this way," Mr. Daniels said, "the children can understand themselves and the world around them, instead of the alien world of the urban middle class white man which they are accustomed to reading about."

St. Mary's School, on the Blood reserve in southern Alberta, allows the children to progress at their own rate. There are no formal grades, although the children are geared to writing grade nine departmental examinations.

Mr. Daniels said a new school at Assumption in northwestern Alberta is also designed so that the non-grade system may be implemented.

(From the Indian Record, Winnipeg, Canada, October 1968)

FAREWELL PARTY HELD

PERRY - On Friday evening (Nov. 8th) a farewell party was held at the Pleasant Point Reservation, Perry, in honor of Sister Mary Caritas who is leaving on November 9th. Sister Caritas will be continuing her graduate studies. She has served as a nurse with the Bureau of Human Relations (Division of Indian Services), Diocese of Portland for the past 18 months on the 3 Indian reservations. Sister Caritas will be replaced by Sister Eugenio.

The master of ceremonies was Wayne Newell. Speeches of appreciation for Sister Caritas' services were given by Gov. Eugene Francis, Joseph Nicholas, Father Bernard Hicknair and Wayne Newell. Gifts and speeches of appreciation

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were presented to Sister Caritas by Virginia Francis, representing the Pleasant Point Teenage Club; Mark Stevens, representing the Peter Dana Point Teenage Club; and Jeanette Moore, representing the Pleasant Point Women's Club.

Indian dancing was also held in honor of Sister Caritas. Refreshments were served and a record hop was held after the party, which ended at 10:30 P.M. (From the Bangor Daily News, 11/11/68)

NATIONAL HONORS TO MAINE INDIANS

AUGUSTA - Gov. Kenneth M. Curtis and Senator Edmund S. Muskie will attend ceremonies December 2nd in the Governor's office where the U. S. Department of Housing and Urban Development will present awards to three Indian Housing Authorities and the Department of Indian Affairs.

These four agencies won in the New York - New England regional contest in August (see September-October Newsletter, page 14) and on October 23rd were among ten national winners of the Inter-Governmental Relations Award contest of HUD. Since no representatives from Maine could be present at the October International City Managers' Association conference in Detroit, when the awards were made, a special ceremony has been arranged.

Officials of HUD, assisted by Governor Curtis and Senator Muskie, will present regional and national award certificates to: Matthew A. Mitchell, Sr., Penobscot Housing Authority Chairman; Mr. George J. Stevens, Jr., Indian Township Housing Authority Chairman; Gov. Eugene J. Francis, Pleasant Point Housing Authority Chairman; and Mr. Edward C. Hinckley, Commissioner of the State Department of Indian Affairs.

The citation accompanying the Maine award is as follows:

"Penobscot, Indian Township Passamaquoddy and Pleasant Point Passamaquoddy Tribal Housing Authorities and the State of Maine Department of Indian Affairs:

Instituting a policy that the Indian people should be directly and totally involved in planning their own future, the Department queried three reservation tribal councils of the Penobscot and Passamaquoddy Tribes concerning priorities of needs. Each reservation identified improvement in housing and sanitation facilities as being of utmost importance.

The State legislature then conveyed to the three tribal councils the power to create separate Tribal Housing Authorities. The Department collected information about Federally-assisted programs for self-improvement. As soon as the Maine Indian Housing Act became law, the three tribal councils appointed their housing authorities and State and regional officials of various Federal agencies met many times with these local groups.

In order to qualify for HUD's housing program, adequate water and sewerage facilities have to be available; therefore, the tribal housing authorities were given extraordinary powers and responsibilities to apply for and administer both public housing programs and modern community sanitation programs and facilities."

The awards program, now in its third year, recognizes superior, cooperative achievements and actions among local governments designed to strengthen State-local relations that help improve the living environment for their citizens.

Commenting on the 1968 awards, HUD Secretary Robert C. Weaver said: "The outstanding achievements that have earned this National Award as well as the superior achievements of the regional winners, represent the kind of innovative

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thinking and action HUD seeks in all its programs."

The Penobscot Authority's application for 40 new and rehabilitated housing units was approved October 30th by the Dept. of Housing and Urban Development and preliminary water and sewerage engineering plans for that Reservation have been completed.

On the Indian Township and Pleasant Point Passamaquoddy Reservations, construction of new sewerage and water facilities is expected to begin next spring and preliminary applications for new and rehabilitated housing units are to be submitted shortly.

MAINE INDIANS SUCCEED

To the Editor:

The previous failure to successfully involve any significant number of Passamaquoddies in woods work in the Princeton area was not the result of cultural conflict, but rather of human factors. Right now, as the result of the non-violent demonstrations conducted by my Tribe against the Georgia-Pacific Corporation and the resulting memorandum of agreement, nine already-experienced Passamaquoddies are working for the Company in three all-Indian crews and, I am told, meeting with the Company's complete satisfaction in terms of production. An additional five Tribal members are taking the training program set up under the terms of the agreement, and further trainees are anticipated now that the potato-harvesting season is ended.

A year ago there were no Passamaquoddy crews working for the Company. The reason for the change? - the Company awoke to the dramatic idea of making an "all Indian crew" truly that, with an Indian skidder operator and 2 Indian cutters, instead of the previous practice of a non-Indian operator and Indian cutters! No "quickie training program" or positive assurance that Indians are "environmentally and inherently adapted to wood cutting" was required for these nine men.

The Mohawks of the St. Regis (New York) and Caunawaugha (Quebec) Reservations have made a world-wide name for themselves as a group as being the best high-steel workers in the world. Many Plains and Southwestern tribes maintain Tribal cattle herds that are the envy of surrounding non-Indian ranchers. In fact, programs specifically designed to improve the lot of entire tribes as a whole inevitably fare better than those designed to benefit only individual members, because of our strongly-rooted desires to share and cooperate for the good of the entire group.

The overall desire of my people is to advance to a point of technical knowledge and administrative experience where they - as a Tribe - can completely manage and administer the resources of Indian Township. Such programs of tribal forest management are already in operation among the Menominee, White Mountain and Mescalero Apache, and Navajo Tribes, to name but a few. The non-Indians now involved in the management of our Township (however well-meaning they profess to be) have never done anything significant to involve my people in management or decision-making roles. It wasn't until 1966 that the two Passamaquoddy Governors were even accepted as members of the official "Indian Township Management Committee" of non-Indians.

Incentive is the key factor in the eventual total involvement of Indians in the forestry business. Incentive will be produced when more non-Indians show a willingness to meet Indians on their own ground, treat them as human beings, and assist them to advance in all areas of the forestry business, rather than just casually hire them as chain saw operators.

Bangor

Peter A. Mitchell
Passamaquoddy Tribe

(From the Maine Sunday Telegram, 11/10/68)

SHOE MANUFACTURING FEASIBILITY DISCUSSED FOR PLEASANT POINT
by Virginia Pottle

Contrary to a recent newspaper report in the Langor Daily News (see September-October Newsletter, page 15-16), a large group of Passamaquoddy Indians and representatives of the Maine Department of Economic Development did not meet at the St. Croix Hotel on last Tuesday evening, October 8! The meeting was held at the Calais City Building. Somebody evidently didn't know where he was!

The purpose of the meeting was to discuss the feasibility of starting a shoe manufacturing operation on the reservation.

Before the meeting, it was understood that Mr. Jack Spiegel of the "Quoddy" Moccasin Co. was anxious to set up a small factory here; however Mr. Spiegel made it clear that although his conscience bothers him for using the "Quoddy" name all these 21 years without the Passamaquoddy's consent, his company has no intention of giving any financial support to the project, but will give moral support and advice on where to buy or rent equipment and buy supplies.

He is, however, very anxious to contract for the finished moccasins and even mentioned contracting for the tribe's output of baskets and other items. He says he can sell any quantity of handsewn moccasins and other Indian-made products.

The representatives of the tribe were disappointed because they had been led to believe that Mr. Spiegel wanted to set up a plant here himself and that as an incentive for the workers after they became skilled, that any moccasins they made after a certain quota (10,000 pairs was the figure) could be sold by them through private outlets at the reservations. Somewhere along the line there was a misunderstanding because Mr. Spiegel gave no indication that he would be willing to have them sold in this manner; in fact, he felt that he would want to buy any number of pairs of moccasins the workers could make unless, of course, the shoe market took a drastic drop.

He explained that a good working unit for handsewn moccasins would consist of 7 to 10 people and that 8 or 10 people could make 200 pairs of moccasins a week, for which his company would pay \$5.50 per pair, or \$1100.00. Out of the \$1100.00 would come at least \$2.50 per pair, or \$500.00, for materials, leather, etc., leaving \$600.00 to pay 10 people, make payments on a cutting machine and pay other expenses involved in the manufacturing process.

Mr. Spiegel said that special belting leather for making the best moccasins had to be imported from England and cost from \$1.40 to \$1.60 per pound. The hides weigh from 13 to 18 pounds and it takes about 2½ pounds to make a pair of men's moccasins. He did not say whether more than \$5.50 would be paid for these shoes or not, but it is presumed that it would have to be.

Mr. Spiegel said that the hand sewing process was a very simple skill to learn and proceeded to demonstrate how the pattern for the different pieces of the moccasin had to be fitted onto the hide to the best possible advantage, in order that none of the leather be wasted; then the pieces are cut out and stretched over "lasts" and tacked in place for the sewing process. The lasts are made of a special plastic and are more expensive than the wooden ones formerly used but last longer. Thinner leather is used for a collar to finish the top edge of the moccasin and also to cover the heel seam.

Mr. Spiegel says that his company is planning on opening another factory for hand sewing in another part of the state.

Mr. Frank Musselman of the Department of Economic Development said that his department was willing to help the Indians obtain in some way a facility on the reservation which could be used as a factory for the moccasins, sandals, boots and possibly other handcrafts. He called attention to the representatives of various agencies who were present and who would answer questions on financing

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and training. In introducing Mr. Spiegel, he said that he, Mr. Spiegel, was the "motivating force" which had brought the meeting about.

Mr. Jerome Barnett of the Economic Development Administration said that the federal government would not lend money to a program which was going to sell only to one company. He said that his agency could help build buildings, get machinery and equipment and train for the skills involved.

He said that the tribe would have to furnish 15% of the cost to the federal government's 85%. He said that anything made during the training program would have to be donated to charity, to which Gov. John Stevens replied that the Passamaquoddy would gladly accept the moccasins made during the training period!

Among those attending the discussion meeting were: DED Commissioner James K. Keefe; Governor and CAP Board Chairman John Stevens; Economic Opportunity Aide Morris Brooks; CAP Director Archie LaCoote; Barbara Kendall; Passamaquoddy Legislative Representative Albert Dana; Assistant Director Thomas Wiseman; Lisa Altvater, Mr. and Mrs. Danny Bassett; Economic Opportunity Aide Daniel Francis; Housing Coordinator Linwood Sapiel; Wayne Newell; Assistant Director John Nicholas; Dorothy and Bill Rupert and Greg Buesing, VISTA Volunteers; Virginia Pottle; Commissioner of Indian Affairs Edward Hinckley; Calais Indian agent Bud Weston; Frank Musselman, DED; Jerome Barnett, EDA; Jack Spiegel, Quoddy Moccasins; Mrs. Alynne Ward, Adult Education Director; Judy Kilmartin, CAP Administrative Assistant; Earl Redwine, CAP Consultant; and Mrs. Grace Bucknam, Assistant Director of the Washington County Regional Action Agency.

(From the Calais Advertiser, 10/31/68)

FUN ACTIVITIES SLATED FOR PRINCETON AREA YOUTH

PRINCETON - Friday marks the beginning of a new interracial, ecumenical venture among the children of Princeton, Waite, Grand Lake Stream and Indian Township. It will take place in the Congregational Church and parsonage in Princeton, because that is nearest to the school, but the program will be for all interested boys and girls from the third through the eighth grades. Called "Activities for Fun," it will meet after school, every other Friday, beginning this week, from 3 to 4:30 p.m.

The activities offered, from which the children have chosen, are as follows: crocheting, embroidery and knitting, cooking, sewing, woodworking, painting on wood and glass, gifts from tin and plastic, gifts from foam and styrofoam, and gifts from field and forest.

Leaders for these activities have been recruited from all three communities and from Baptist, Congregational and Roman Catholic branches of the faith.... Rev. Gladys D. York and Rev. Coleman O'Toole, with occasional lay assistance, will lead the brief worship service that will close the program each week.

This program is an outgrowth of the adventure in Christian living and learning carried on in the interracial, ecumenical Church Vacation School last June. Some 120 children are presently signed up for the first session, though lack of transportation may possibly decrease this number. Children will come directly from school, but it is emphasized that they must find their own transportation home. Children from these communities who happen to attend school in Woodland may sign up in any activity but cooking, due to a shorter period of time available.

(From the Bangor Daily News, 11/8/68)

INDIAN HISTORIANS DISCOVER TEXTBOOKS TELL IT WRONG

Do the history textbooks used in American schools "tell it like it is" when the subject is the Indian role in American history?

The conclusions reached on this question by the American Indian Historical Society of San Francisco, Calif., are definitely in the negative. In a recent issue of its publication "The Indian Historian" the Society noted that 43 textbooks used in the fourth, fifth and eighth grades had the following characteristics:

The American Indian is barely mentioned in connection with the Colonial period of American history.

The American Indian's contribution to the economy of the Nation and the world is barely mentioned, if at all.

The history of the Indian in the Gold Rush is either not mentioned or is distorted.

The history of the American Indian during the Mission period of California history is misinterpreted.

The description of the relationship between the Federal Government and Indians is distorted; there is no effort to create an understanding of the current situation.

Treaties with the Indian tribes are not mentioned and at best are passed off lightly as of no account. The true condition of the reservation Indians is completely ignored, or misinterpreted. The current economic situation of the Indian is ignored.

In a 26 page report to the California State Board of Education the Society pointed out these and many other errors of omission and commission by textbook writers. Not one of the 43 books reviewed is free from inaccuracies, the report said. And local history texts used in various California areas were even worse, it said.

Jeannette Henry, editor of "The Indian Historian" suggests that a more balanced presentation of the role of Indians in American history could give all American children a "deeper appreciation of the fact that mankind grows, makes mistakes, tries to correct them, and step by stumbling step, man reaches for understanding, knowledge, and a better way of life."

"We can teach the young student to understand other peoples, other cultures, other races. And first of all we teach him to understand the people, the culture, and the race which is entirely native to this land of ours. In this way we can strike a blow at prejudice more powerfully than on any picket line."

(From Indian Record, Washington, D.C., November 1968)

MAINE-CONNECTED INDIAN 3RD CASUALTY IN FAMILY

WUERZBURG, Germany (AP) - For the third time within a year, the U. S. Army has sent word of tragedy to Mrs. Pascal Poolaw Sr., chosen the 1968 Mother of the Year by the United Services Organization - USO. A spokesman for the U. S. 3rd Infantry Division said Friday that notification had been sent to Mrs. Poolaw in Apache, Oklahoma, of the death of her son, PFC Lindy Poolaw, 20.

The son died Wednesday of head injuries suffered when he was struck by an automobile last Saturday night, the spokesman said. Lindy had served previously in Vietnam where his father was killed and an older brother lost a leg.

The father, 1st Sgt. Pascal Poolaw, a wounded and decorated veteran of World War II and Korea, died of wounds in Vietnam last Nov. 7. His son, Pascal Jr., 25, lost a leg after being wounded by mine fragments.

Lindy Poolaw was the grandson of a brother of Bruce Poolaw, a Kiowa who married a Penobscot woman and now lives on the Indian Island Reservation at Old Town. Bruce and Lucy Poolaw were in show business for many years and traveled throughout the United States. Miss Lind Poolaw of Anadarko, Okla., a grand-niece of the Indian Island family was visiting them when word came of her cousin's death.

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A bust of Sgt. Poolaw was dedicated in Anadarko, Okla., during the Veterans' Day observance of the Kiowa Ton-Kon-Ko Black Legging Warrior Society, the Kiowa Veterans Association and Ladies Auxiliary. Three memorial songs were sung in the Kiowa Indian language. One pertains to World War II, another to the Korean War, and the third is about Vietnam, relating the story of Poolaw.

The plaster of paris bust of Poolaw, created by Kiowa Indian artist Roland Whitehorse, has been temporarily coated with patina until funds can be raised to have it bronzed.

Then, a stone pedestal and bronze name plate must be purchased before the heroic Kiowa Indian veteran may take his hoped-for place in the National Hall of Fame for Famous American Indians, in Anadarko. "Few persons of any race have earned 17 different decorations," explained Gus Palmer, commander of the Kiowa Veterans Association. "We want to honor Sgt. Poolaw because of the man he was - not only because he was a member of the Kiowa Indian Tribe."

(From the Portland Press-Herald, 10/26/68 & the Anadarko Daily News, 11/8)

ENGAGED

Mr. and Mrs. Joseph A. Nicholas of Pleasant Point, Perry, wish to announce the engagement of their daughter, Mary Alberta to Melvin J. Francis, son of Ruth Francis and the late Leo Francis, of Pleasant Point.

Miss Nicholas graduated from St. Mary's, Bangor, and Shead Memorial High, Eastport. She is now attending the IMVTI School of Practical Nursing in Presque Isle.

Mr. Francis graduated from St. Anne's, Perry, and Shead Memorial High. He is now attending the Newton Carpenters' Joint Apprentice School, in Newton, Massachusetts. A wedding is planned for the summer of 1969.

(From the Calais Advertiser, 11/14/68)

KINDERGARTENS FOR INDIANS

WINDOW ROCK, Ariz. (AP) - The Bureau of Indian Affairs opened 34 kindergartens on Indian reservations this fall for the first time in history. Seventeen of them are on the Navajo Reservation, the nation's largest.

The kindergarten program emphasizes participation by parents. Mothers are urged to ride school buses daily with their children and then take part in the classroom, dining room and playground activities. Each kindergarten has one teacher and a teacher's aide. Most of the aides are Navajos who are training for work as regular teachers.

The BIA schools supplement the preschool Head Start program sponsored by the Office of Navajo Economic Opportunity.

(From the Kennebec Journal, 11/21/68. In Maine, a kindergarten program has been operated at the Penobscot Reservation school for the past several years; at Pleasant Point VISTA Volunteer Dorothy Rupert has been teaching a kindergarten since September '68. Miss Neana Neptune, of the Penobscot Tribe, works part-time as a teacher's aide on Indian Island, while taking courses at the University of Maine. Mrs. Rupert hopes to hire a teacher's aide at Pleasant Point using funds recently donated by Save the Children Federation. The Passamaquoddy Tribe of the Indian Township Reservation hopes that new school facilities at Peter Dana Point, scheduled for construction next year, will permit the establishment of a kindergarten program in that community. All three Reservations have participated in Head Start programs in past summers. - Ed.)

NEXT MONTH

we will print the text of a statement by President-elect Richard M. Nixon which was issued to the National Congress of American Indians at its annual conference in Omaha, Neb., on September 27th. Passamaquoddy Gov. John Stevens attended.

INDIANS TO TALK OVER CORPORATION FORMATION

CALAIS - Passamaquoddy Indian leaders hesitated to form a non-profit corporation here at the city building Thursday night, which would have set in motion legal processes aimed at aiding the economy, education and employment of all Northern Washington County Indians. However, the two tribal councils from Pleasant Point and Indian Township, together with the Passamaquoddy Community Action Program board of directors agreed to discuss proposals with their respective reservations and reach a decision in the near future. On the over-all, the meeting resulted in bringing into better focus that which the Indian community is required to do to provide an industrial facility for the unemployed or under-employed either on or off the two reservations....

The Passamaquoddy Indian Industrial Manufacturing project originated on October 8 at a meeting in Calais with state officials....Five other meetings have since been held...to discuss possible funding of an Indian manufacturing business or businesses.

Officials at Thursday's meeting brought out the fact that moccasins did not have to be the specific item to be manufactured under a proposed non-profit corporation. Other items to be considered for industrial production were wood products from the Indian-owned woodlands at Princeton, canoes, baskets and a variety of other avenues.

Frank Musselman of the Dept. of Economic Development indicated that first on the list of actions to be taken by the Passamaquoddies was the formation of a company, corporation or cooperative with a name, with which the proper state and federal funding or helping agencies could communicate.

The purpose of the proposed corporation was pointed out by Roland Cole, of Pine Tree Legal Assistance from Machias. Cole noted that one or more of the corporations could be set up to "foster, encourage, and assist the location, settlement, or resettlement of industry, manufacturing and other business enterprises in Northern Washington County." "This," he said, "would include but not limit (activities) to the State Passamaquoddy Indian Reservations at (Indian Township) and Pleasant Point."

It was further explained that the primary purpose of the corporation, if and when it should be formed, would be to promote the employment, education and living standards of the Passamaquoddies living in Maine's eastern county. However, its effect would include but not be limited to the two reservations and surrounding area. It would be to promote the general welfare of the people of the area and would be run on a non-profit base....

Judy Kilmartin, of Community Change, Inc., pointed out from her experience that the non-profit Indian corporation would qualify for a 70% grant from a certain federal agency, and the remainder could be borrowed from other agencies. Funding would be needed to finance any necessary machinery brought into use, plus the construction of a building unless the work is to be done in individual homes....

(From the Bangor Daily News, 11/26/68).

NAVAJO LANGUAGE BEING TAUGHT IN HIGH SCHOOL

The Gallup, N.M., High School's foreign language department has introduced a course in spoken and written Navajo into the McKinley County secondary school system. It is believed that Gallup High is the only high school in the nation to offer a course in a native American Indian language.

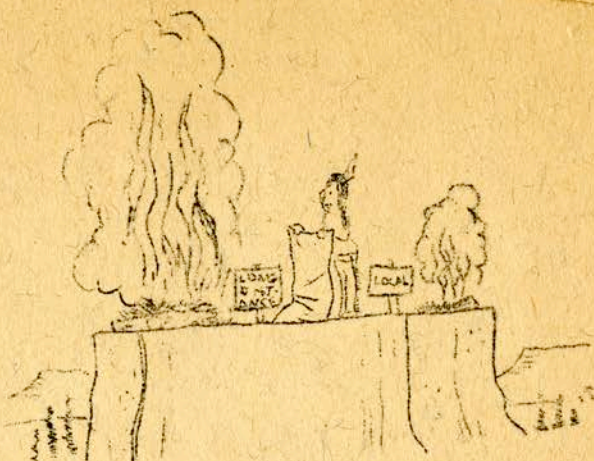
Alan Wilson, Harvard-trained linguist who speaks 6 languages, who is chairman of the department, has designed an introductory course that offers a conscientious beginner a chance to make a healthy inroad into speaking, reading and writing Navajo, regarded by many as one of the most complex and difficult languages in existence.

(From the Navajo Times, 11/14/68)

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