

1900

# The Penobscots

Charles A. Dillingham

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## Recommended Citation

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Dillingham, Charles A.

cover

THE

PENOBSCOT

OLDTOWN  
MAINE

West  
20

COMPILED BY  
CHAS. A. DILLINGHAM

## “PANAWANBSKEWIAK”

RECORDS show two great divisions of the aboriginal people of Maine, the ABENAQUES and the ETECHEMINS. There were four tribes of the Abenagues:—

- |                                |                            |
|--------------------------------|----------------------------|
| 1. The SOKOKIS, or SOCKHIGONES | 3. The CANIBAS, or KENABES |
| 2. The ANASAGUNTICOOKS         | 4. The WAWENOCKS           |

The first named were settled upon the Saco river; the second, on the Androscoggin; the third, on the Kennebec; the fourth, on the St. Georges. All of the above tribes are now extinct.

There were three tribes of the Etechemins:—

1. The TARRATINES
2. The OPENANGOS, or 'QUODDY INDIANS
3. The MARECHITES, or ARMOUCHIQUOIS

The TARRATINES were settled upon the Penobscot river and claimed dominion over its contiguous territory from its sources to the sea; the second, on Passamaquoddy Bay; the third, on St. John river.

Captain Francis, first captain of the Tarratines, stated “that all the tribes between the Saco and the river St. John were brothers; that the eldest lived on the Saco; that each tribe was younger as we passed eastward.”



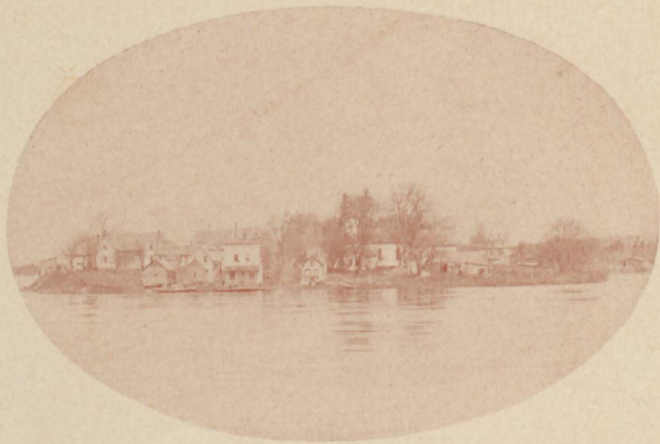
There were estimated to have been 37,000 native Indians in Maine in 1615. The Tarratines were a numerous, powerful and warlike people, more hardy and brave than their western enemies.

They lived on friendly intercourse with the Abenagues tribes until about 1615-16, when the great war of violence, revenge and extermination broke out between them, continuing for two years. The consequences of this war were famine, distress, and a pestilence, or plague, which was wide-spread and exceedingly fatal. It was considered by some to have been small pox ; by others, yellow fever.

For six or seven years prior to 1669, a bloody and exterminating war raged between the New England Indians and the Mohawks. The latter were victorious and pursued the Tarratines to the Penobscot, burned their villages and did other damage.

The Tarratines have probably at different times changed the situation of their principal village. At the mouth of the Kenduskeag, they had a common resting place to which they were from habit, strongly attached. A league above the mouth of Kenduskeag stream, and near the westerly bank of the Penobscot were undoubted appearances of an old Indian village.

From 1669, Indian Old-Town island seems to have been their principal settlement and place of their greatest resort. This village contained between forty and fifty wigwams about equally divided by a street five rods wide, extending east and west across the island. A short distance south of this street was a church, or chapel, forty by thirty feet in dimensions, one story in height, with a porch, a cupola, and



Indian Island, Old Town

a bell. It was covered with clapboards and glazed. Fronting the door within was a desk and altar, two large candlesticks, and some other articles after the Catholic forms; upon the wall behind were the images of our Blessed Saviour and some of the primitive saints, and on the right and left of the desk were seats for the elders; otherwise, the worshippers, male and female, who uniformly convened on the Sabbath, and frequently for prayers on other days when a priest was with them, both sat and knelt upon the floor which was always covered with evergreens.

Twenty rods north of the chapel was their burying place, in which stood a cross fifteen or eighteen feet in height. In its standard post, six feet from the ground, was carved an aperture five inches by three in compass and four deep, securely covered with glass, enclosing an emblematical form of the Virgin Mary with the infant Immanuel in her arms. At the head of each grave was placed a crucifix of wood about two or three feet high and very slender.

In 1723, Colonel Thomas Westbrook, with 230 men made an expedition to the Penobscot. He discovered their settlement March 9th. On his return he reported as follows: "It appeared to have been deserted the autumn preceding. The fort was seventy yards in length, and fifty in breadth, walled with stockades fourteen feet in height and enclosed twenty-three well-finished wigwams. On the south side was their chapel, in compass sixty feet by thirty, handsomely and well-finished both within and on the outside; a little farther south was the dwelling house of the priest, which was very commodious. We set fire to them all and by sunrise they were in ashes."



Church on Indian Island

June 11, 1755, the Governor of Massachusetts, at the special instance of the General Court, declared war against the Anasagunticook Indians and all other tribes eastward of Piscataqua excepting those on the Penobscot river. No other eastern tribe had treated the English with so much forbearance and honor as the Tarratines.

NOTES WRITTEN BY VERY REV. M. C. O'BRIEN, VICAR GENERAL, OF MAINE.

1. "The founder of the mission of Oldtown, called at that time Panauské, was the Abbé Louis-Pierre Thury. He was not a member of the Society of Jesus, but of the Seminary for Foreign Missions of Quebec. He was appointed missionary to the Penobscots in 1687, and labored there until 1695, when he was replaced by the Abbé Deschambault, and succeeded the same year or spring following by the Abbés Gaulin and Rageot. All of these missionaries belonged to the same organization, known as the Priests of the Seminary of Quebec, and received their appointments from the Bishop of Quebec. In 1705 the Bishop ceded to the Jesuit missionaries, who had already charge of the Abnakis of the Kennebec and Androscoggin, the mission of Panauské, and it remained in their charge until the death of Father Rasle, in 1724. Although I have no documents at hand to prove it, it is likely that the Penobscots were visited from the St. Lawrence subsequently, even after the Revolutionary War. It was the Abbé Thury who built the first church at Panauské in 1688 or 1689.



2. "In many of the documents pertaining to this period, Panauské is confounded with "Pentagoet," which was at the mouth of the river, and is supposed to have been the trading post established by the Baron De Saint Castine.

3. "Panauské was then, as it is now, the principal village of the Abnakis of our river. The more correct spelling is Panawanbské. It was situated, according to a report made by a French officer to his government, four leagues above tide water. The inhabitants were called Panawanbskéwiak, and the river, Panawanbskéwi-tegu or Panawanbskéwi-sipu, the river of the Penobscots.

4. "Although it was only in 1687 that a permanent mission was established in Panauské, it is likely that already a great number of the people had been instructed by missionaries laboring among other tribes. During Castine's time there was frequent intercourse with Port Royal in Arcadia, not to speak of the opportunities offered by the work of the Jesuits on the Kennebec."

NOTE. — See *Les Sulpiciens et Les Prêtres des Missions Etrangères en Acadie*, by the Abbé Casgrain, Quebec, 1897.

*Bangor, January 21, 1900.*

## TREATIES.

The fidelity and friendship of the Tarratines not only merited protection, but the government had promised it. The Provincial Congress, June 21, 1775, "strictly forbade all wastes and trespasses upon lands, called theirs, six miles in width on each side of the Penobscot river, extending from the head of the tide as far up the river as the tribe claimed." The tribe was loyal to the Americans throughout the Revolutionary War.

"October 11, 1786, the Indians released to the Commonwealth of Massachusetts all claims to the lands on the Penobscot, from the head of the tide to the mouth of the Piscataquis, on the western side, and to the Metawamkeag, on the eastern side; reserving only to themselves Oldtown Island and all the others in the river above it, to the extent mentioned. In consideration of which the government engaged, that the tribes should enjoy in fee all the reserved islands, and also White Island and Black Island, near Naskeag point (opposite Sedgwick); that all the lands on the waters of Penobscot river, above Piscataquis and Metawamkeag, 'should lie as hunting grounds for the Indians, and should not be laid out or settled by the State, or engrossed by individuals; and that 350 blankets, 200 pounds of powder, with a suitable proportion of shot and flints should be given them as a present.'"

By the treaty of 1786, the government supposed the tribe had nothing remaining but the islands in the river; whereas, the Chiefs insisted that the territory from the head of the tide, six miles in width



Main Street, Indian Island



upwards indefinitely, was theirs, and they determined not to relinquish it without being paid a consideration. In consequence, a treaty was concluded with them, August 1, 1796, by which the Indians agreed to resign all their rights to lands from Nichol's rock in Eddington, thirty miles up the river, excepting Oldtown Island and those in the river above it. For this relinquishment the government delivered to the tribe :—

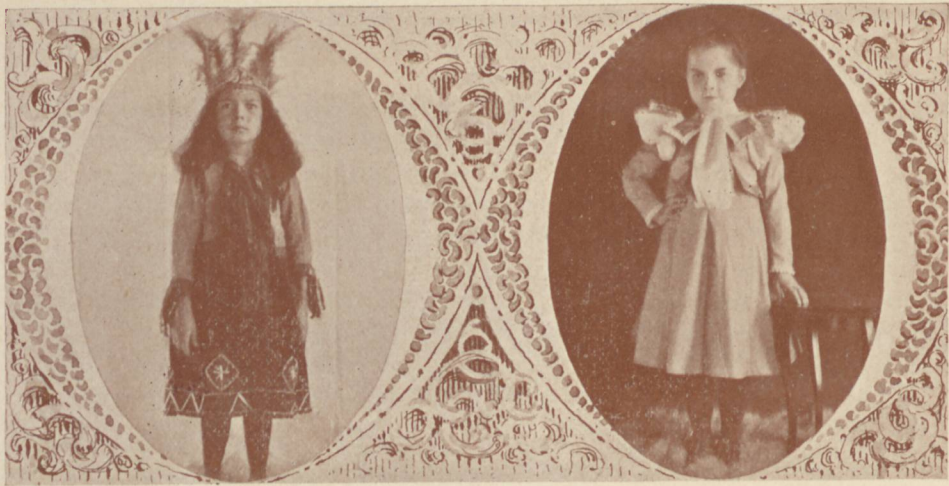
150 Yards Blue Woolens	13 Bushels Salt
400 Pounds Shot	36 Hats
100 Pounds Powder	1 Barrel Rum
100 Bushels Corn	

and agreed to pay them, so long as they should remain a tribe, every year at the mouth of the Kenduskeag : —

300 Bushels Indian Corn	200 Pounds Shot
50 Pounds Powder	75 Yards Blue Woolen fit for garments

The land released by this treaty was afterward surveyed into nine townships, containing 189,426 acres, a portion of which was sold in 1798-9 for \$25,884.

June 29th, 1818, the tribe executed a quit-claim to the Commonwealth of Massachusetts of all the lands on both sides of the Penobscot river above the tracts heretofore resigned, excepting four town-



“Two Little Indian Girls”

ships, six miles square; all of which, and the islands in Penobscot river above Oldtown Island inclusive, were to be enjoyed by the tribe without limitation of time. In consideration the Indians received four hundred dollars (\$400.00), and the government engaged to purchase two acres of land on the bank of the Penobscot river in Brewer, fronting Kenduskeag point — to employ a suitable man to instruct them in the arts of husbandry, and assist them in fencing and tilling their grounds and raising such articles of production as their lands are suited for, and as will be most beneficial for them and will erect a store on the island of Oldtown, or contiguous thereto, in which to deposit their yearly supplies, and will make some necessary repairs on their church and pay and deliver to said Indians for their absolute use within ninety days from this date at said island of Oldtown, the following articles :

1 Six-pound Cannon	2 Drums
1 Swivel	4 Fifes
50 Knives	1 Box Pipes
6 Brass Kettles	300 Yards Ribbon
200 Yards of Calico	

and that annully and every year so long as they shall remain a nation and reside within the Commonwealth of Massachusetts, they will deliver in the month of October the following articles: — (see next page, Treaty 1820 with Maine), the delivery of the articles to be divided and distributed at four different times in each year.

The State of Maine by treaty with the Penobscot Tribe of Indians, August 17th, 1820, assumed the foregoing treaty of 1818, saving and excepting the two acres of land to have been purchased for the use of said tribe, in the town of Brewer, the performance of which had been relinquished by the tribe to the Commonwealth of Massachusetts, and agreed to deliver annually in the month of October, so long as they shall remain a nation and reside within the State of Maine, for their use the following articles, to wit :

500 Bushels Corn	50 Good Blankets
15 Barrels of Wheat Flour	100 Pounds Gunpowder
7 Barrels of Clear Pork	400 Pounds Shot
1 Hogshead of Molasses	6 Boxes Chocolate
100 Yards double-breadth Broadcloth	150 Pounds Tobacco
to be of red color one year, and	50 Dollars in silver
blue the next, and so on alternately	

In 1833, the State of Maine purchased the four townships before mentioned (reserved in treaty of 1818), paying " to said tribe the sum of fifty thousand dollars (\$50,000) in the manner following, to wit : Said sum of fifty thousand dollars shall be deposited in the State Treasury, and the interest, reckoning from the date hereof, shall annually be paid under the direction of the Governor and Council of said

State, through the Indian agent for the benefit of the tribe, provided it should, in their opinion, be required for the comfortable support of said tribe ; and if at any time, at the annual settlement any part of said interest should remain in the treasury, unexpended, it shall be added to the principal of fifty thousand dollars and become a part thereof, and said sum of fifty thousand dollars, together with such increase as it may from year to year receive, shall forever remain in the treasury an accumulating fund, for the benefit of said tribe.” January 1, 1864, the trust fund amounted to \$52,438.44.

The islands now held by the tribe under reservation as per treaty of 1818, before mentioned, are 146 in number and contain 4,481 acres. The land on the islands was lotted off to individual heads of families, except a strip two rods wide on the shores, which was reserved by the State, and is leased by the agent under the direction of the Governor and Council of Maine for a term of five years for booming and hitching logs.

In 1868, amount received from shore rentals was \$227.50. The following year the old-time leases having expired, the shores were leased at public auction by the agent under the direction of the Governor and Council for \$4,487.88. For several years thereafter, the sums so received were added to the trust fund, until 1873, when the fund amounted to \$73,828.48, and still remains the same. In that year an act was passed for distribution of those rentals to the tribe, annually, per capita. The rent is paid to the State treasurer, then to the agent who distributes it to the tribe in the month of February.





"WAH-TA-WASO"

Miss Lucy Nicolar

Governor John Fairfield, in 1843, refused his assent to a resolve of the Legislature appropriating money to be paid from the "Indian Fund," holding that it would be in violation of the express stipulations of the contract of the State and the Indians, and referred to his immediate predecessor as having also refused his assent in 1838 to a similar resolve.

## GOVERNMENT

At the head of every tribe was a Sagamore or Chief Magistrate, whose councillors or wise men were called Sachems. A Sagamore held office for life. Many of the Tarratines were remarkable for their longevity.

Madocawando, adopted son of Assiminasqua, was the first recorded Sagamore in 1669. He died in October, 1698. His daughter married Baron de Castine.

The next Sagamore, Orono, died in 1801, at the age of 113. His wife died the previous year, age 100.

The following account of the ceremonies attending the induction into office of the Tarratine Chiefs, as given by an eye witness, reminds one of the ceremonies of installation in fraternal organizations of the present day.



JOHN NEPTUNE

Died May 8th, 1865, aged 97

“On the 19th of September, 1816, at Oldtown village, Sagamore Aitteon, John Neptune, next in grade and command, and two captains were inducted into office, with the customary ceremonies. To assist in these, the chiefs and fifteen or twenty other principal men from each of the tribes at St. John river and at Passamaquoddy, had previously arrived, appearing in neat and becoming dresses, all in Indian fashion.

“Early in the forenoon, the men of the Tarratine tribe, convening in the great wigwam called the camp, seated themselves on the side platform according to seniority, Aitteon, Neptune, and the select captains at the head, near the door; the former two being clad in coats of scarlet broadcloth and decorated with silver brooches, collars, arm-clasps, jewels, and other ornaments. Upon a spread before them, of blue cloth, an ell square, were exhibited four silver medals, three of which were circular and twice the size of a dollar; the other was larger, in the form of a crescent. All these were emblematically inscribed with curious devices, and suspended by parti-colored ribbons, a yard in length, with ends tied. Aware of



gentlemen's wishes to be spectators of the ceremonials, they directed the Indian acting the part of marshal, to invite them into the camp. The admission of the female visitants was also requested ; but he replied, as directed by the chiefs : ' Never our squaws, nor yours, set with us in council.'

"The spectators being seated below the tribe, upon the platform or benches, covered with blankets, the Marechite delegation, preceded by their chief, entered the camp in true Indian file, and sat down, according to individual rank, directly before the Tarratines. These now uncovered their heads and laid aside their caps and hats, 'till the ceremonies were closed.

"Four belts of wampum, brought into the camp by a stately Marechite, were unfolded and placed in the area upon a piece of broadcloth, which enclosed them ; when his Sagamore, presently rising, took and held one of them in his hands and addressed Aitteon, from five to ten minutes, in a courtly speech of pure vernacular, laying the belt at his feet. Three others in rotation, and next in rank, of the same tribe, addressed in a similar manner the Tarratine candidates of comparative grade ; all which were tokens of unchanging friendship and sanctions of perpetual union. The Sagamore, then taking the medal nearest Aitteon, addressed him and his tribe in another speech of the same length as the former, in the course of which he came three or four times to momentary pauses, when the Tarratines collectively uttered deep guttural sounds, like 'aye.' These were evident expressions of their assent to have Aitteon, Neptune, Francis, and the others their first and second Sagamores, and two senior captains. The speaker, closing his remarks, advanced and placed the suspended medal, as the badge of



**JOSEPH NICOLAR**

Representative to the Legislature, and Author of a book  
of Indian traditions. Died February 4th, 1894

investiture, about Aitteon's neck — the act by which he was formerly inducted into office and constituted Sagamore for life. Neptune, and the two captains in their turns, after being shortly addressed by the other Marechite actors, were invested by them with the ensigns of office in the same way.

“ During these ceremonies, the 'Quoddy Indians without stood around a standard, twenty feet in height, to and from the top of which, they alternately hoisted and lowered a flag, as each Tarratine was inducted into office ; at the same time and afterwards, firing salutes from a well-loaded swivel near the same place.

“ Mr. Romaine, the Catholic Priest, attired in a white robe and long scarf, having seated himself among the Tarratines, before the ceremonies were commenced, now rising, read appropriate passages from the Scripture in Latin, and expounded them in the Indian dialect ; and next a psalm, which he and the Marechites chanted with considerable harmony. In the midst of the sacred song, the whole of them moved slowly out of the camp, preceded by the priest, leaving the Tarratines seated, and forming a circle in union with the 'Quoddy Indians, stood and sang devoutly several minutes, and closed with a 'Te Deum.'

“ The priest then departed to his house, and the Indians entering the camp, took their seats — the 'Quoddy Indians in a lower place, abreast the sitting spectators, when they commenced their tangible salutations. In this form of civility, each of the two delegations rising in turn, literally embraced, cheek and lips, the four new-made officers, and shook heartily by the hand all the others of the tribe.

“ The gentlemen, at the marshal's request, now withdrew, to be spectators only about the doors and apertures ; when the Tarratine females, clad in their best dresses and fancifully ornamented, joined for the first time the Indian assemblage, and the whole formed an elliptical circle for dances. In close Indian file they moved forward in successive order, with a kind of double shuffle, to their former places, animated by the music of a light beat upon a drum, in the midst of the circus, with the accompaniment of a vocal tune. (Formerly their chief instruments were rattles, made of small gourds, and pumpkin seeds.) The female dancers then retired, the Indians took their seats, and the spectators were re-admitted.

“ To close the ceremonies, four chief men of the Marechites severally rose in succession and sang short songs, somewhat entertaining, which were duly responded by others from the new-made officers ; throughout which, the whole assemblage uttered, at almost every breath, a low-toned, emphatic guttural sound, not unlike a hiccough — the singular way by which they expressed their plaudits and pleasure.

“ More than three hours were consumed in these ceremonies, which were succeeded by a feast already preparing. Two fatted oxen, slaughtered and served into pieces, were roasting ; rice, beans, and garden vegetables were boiling ; and bread-loaves and crackers were abundant. If the cookery, neatness and order were unworthy of modern imitation, the defects were counterbalanced by the hearty invitations and welcomes with which all the visitants, equally with the natives, were urged to become

partakers, both of the répast and of the festive scenes. The regularities of the day relaxed to rude dances and wild sports in the evening, which were by no means free from extravagance and excess.

“The circumstances are evincive of the cordial fraternity and political union of these three tribes. Never have they been known on any emergency, to act otherwise than in concert.”

Aitteon was reputed to be the descendant of Baron de Castine by an Indian wife. He was the only Indian ever known to have had blue eyes.

January 16th, 1821, Lieutenant Governor Neptune and five other chiefs were introduced to the Governor and Council by the Adjutant General of the State. They complained of the destruction of fish by the whites, by reason of dams, also of trespass by the lumbermen who cut the timber belonging to the Indians. The 17th, they had a second interview and complained in writing. The 18th, they again presented themselves, accompanied by the Agents, Hussey, Sleeper and Davis, and made additional complaint of the destruction of moose and deer, which they requested might be prevented so that they may be again plenty for the Indians.

A domestic difficulty arising caused Aitteon, Sagamore, to withdraw, for a time, from the councils of the tribe, and from recognition of Neptune as Sachem. This trouble is said to have been the origin of the present “new party.” Aitteon, the last Sagamore of the tribe, died about 1854, and was succeeded by his eldest son, Joseph Attian, John Neptune remaining Sachem, both representing the “old party.” Joseph Attian was drowned July 4th, 1870, aged 44. John Neptune died May 8th, 1865, aged 97.





SOCKABESIN SWASSIAN

Governor, and Representative

Died December 28, 1885

About 1838, Tomer Sockalexis and Attian Orson were elected Governor and Lieutenant-Governor respectively, by the "new party," and were so recognized by that party during their lives. Tomer Sockalexis died in 1870, aged 57. Attian Orson died in 1874, aged 67.

Prior to 1838 the delegate to the Legislature was appointed by the Sagamore. Dissatisfaction was expressed, ill-feeling engendered, party spirit ran high, individual and party quarrels were frequent; agreements were entered into by both factions, but were not sacredly kept. In 1866, the Legislature enacted a law providing for election by the tribe of Governor, Lieutenant-Governor and Representative by one party one year, the other the following year, and so on alternately, neither party to have any voice in the other's elections. This law has been faithfully observed to the present time, except that the elections are now biennial to conform with the State elections.

They also elect, biennially, one of their members to be a Policeman. He has within the limits of their reservation the same power and duties as our constables and policemen; and authority to take any offender before any court of competent jurisdiction within his county. The State pays him a salary of \$50.

The tribe furnished more than twenty recruits to the army, in crushing out the Rebellion, although not liable to military duty. They made good soldiers, as scouts and sharpshooters, served their term of enlistment, and have since nearly all received United States pensions.



MOLLY MOLASSES

Died in 1867, aged 92



## MOLLY MOLASSES

Was a familiar personage on the streets of Bangor and Old Town, years ago. She was a typical American squaw and noted for her success in securing donations from the susceptible and benevolently inclined merchants. She lived to the good old age of 92 years. The half tone of her is from an etching on birch bark ; the oil painting from which it was copied adorns the walls of the Tarratine Club rooms in Bangor.

HON. JOHN A. PETERS, EX-CHIEF JUSTICE, WRITES :—

“Molly was born, according to her own account, on Reed’s Pond, now called perhaps more often, Green Lake, in a canoe. The Indian name of the pond was Merlassie and so she was given the name of Molly Merlassie.

She used to say her name was Merlassie but that ‘white folks called her Molasses ’cause she sweet.’ ”



Convent and Church

## CONVENT AND SCHOOLS

Through the instrumentality of the Rt. Rev. Jas. A. Healey, Bishop of Portland, a colony of "Sisters of Mercy" was established in 1878, a house being rented temporarily for their accommodation. The primary object was with the view to train the girls, teach them sewing, cooking, and other domestic arts, and particularly to instill a womanly modesty, to which the wigwam was not conducive. Soon after their location, a sidewalk was constructed from their house to the church; the idea of which originated with the women of the tribe and the expense incurred was paid by them. During the winter of '79 and '80, the construction of the present convent which they have since occupied was commenced. The advent of the sisters was a wise provision. Their work has been of very marked advantage to the tribe. Some of their number has taught the school on Old Town Indian Island since their settlement, and the scholars under their teaching have advanced considerably. The school now compares favorably with those of their white neighbors. A school house has been built at a cost of \$1000, of which sum the State appropriated \$600, the members of the tribe providing the remainder.

Sister Cecelia reported, January 26, 1900, as follows:

"The whole number of pupils registered is fifty-four, an average attendance of forty-eight.

"During the past years the attendance has been exceptionally good, speaking of the younger portion

of the children. The older pupils are often kept from school by their parents to assist in preparing material for basket-making, etc. This absence is somewhat of an annoyance to their teachers, as many of these pupils leave school young, and need to make the most of their school lives.

“Every effort is made to procure interesting text-books, that the minds of the children may be awakened to an appreciation of choice literature.”

Number of classes in Arithmetic,	4	Number of classes in Grammar,	3
“ “ “ Reading and Spelling,	5	“ “ “ Geography,	3
“ “ “ U. S. History,	2	“ “ “ Book-keeping,	1

Several members of the tribe attend the Old Town High School, and two boys graduated with honors in the class of 1900. Miss Lucy Nicolar has fitted for Radcliffe College.

Letter from MONTAGU CHAMBERLAIN, ESQ., of Boston, relating to the library on Indian Island.

“You ask me to tell you how I came to send so many books to the Penobscot Indians, and I gladly comply, though there is not much to tell.

“I owe a slight debt of gratitude to the Penobscots for kindness shown to my grandfather, Theophilus Chamberlain, while he lived at their village as a prisoner of war; and in the summer of 1897,

while visiting Indian Island, I told the story of my grandfather's capture and his life with their ancestors to a group of older men of the tribe whom I met one morning at Peter Ranco's house. I told them of my desire to do something for the tribe, to express my gratitude and good will, and asked them to tell what they should prefer.

“After a short conference together, Big Thunder, acting as spokesman, said the tribe would be very grateful for a few books. He added that their young people had been taught to read by the Roman Catholic Sisters in charge of the school, but that they had no books to read.

“I confess that the answer was unexpected — I did not suppose they were interested in reading — and my first thought was that they wanted some children's tales for amusement. Turning to Maude Loring, then a girl of 15, who happened to be standing near me, I asked her if she liked to read, and she replied at once, ‘Oh, yes; I am very fond of reading.’ ‘What kind of books do you like best?’ ‘I like histories best.’ ‘What kind of history — the history of the Old World and old times, or the history of this country?’ ‘I like to read of other people, and of travels through other countries, but I enjoy most of all the histories of the Indian people — of my own race.’

“I was intently interested, as well as pleased by these replies, and resolved on the spot that they should have some books. I told the men I thought I could gather some for them, and arranged with Sabattis Francis, the Governor at that time, to send them to his care. I sent a few boxes full, which



were placed in his house ; but friends of the Indians in Boston, Cambridge, and elsewhere made such generous response to my appeal for books that I soon found myself in possession of some 1200 volumes besides quantities of magazines, and the Governor's house could not accommodate them. A house was purchased, and Big Thunder kindly gave permission to move it to a vacant space on his lot—in the very centre of the village—and there it still stands. It is, however, too small to permit of the books being properly cared for or to afford a reading room, which is much needed ; but I hope to collect sufficient money to provide more suitable and more generous accommodations for this little library in the near future.

“ From the first the Indians have taken a great interest in the library. I have had several offers of land on which to put the new building, and have had numerous voluntary offers of help in taking care of the books. The first care-taker was Mrs. Lousia Mitchell, who spent a deal of time in putting the library in condition for circulation and in issuing the books. She was relieved by Henry Hamilton and Joseph Shay, who are still in charge.

“ In selecting the books, care has been taken to choose none but the most suitable, and to avoid placing in the library any that would have a disturbing or injurious influence. Especial care has been taken to avoid sending to the Indians any books that were antagonistic to the Roman Catholic religion, or that taught an opposing creed.”

*Boston, Mass., February 19th, 1900.*

## OCCUPATION

In 1838, to encourage the tribe to give more attention to agricultural pursuits, the State provided by law to pay to any Indian who should raise on his own land, or on land belonging to the tribe in this State, a bounty on wheat, 20 cents per bushel ; rye, oats, buckwheat, peas and beans, 10 cents per bushel ; potatoes, turnips, parsnips, beets and carrots, 5 cents per bushel.

Bounty was paid in 1899 on

2705 Bushels Potatoes

37 Bushels Peas

124 Bushels Beans

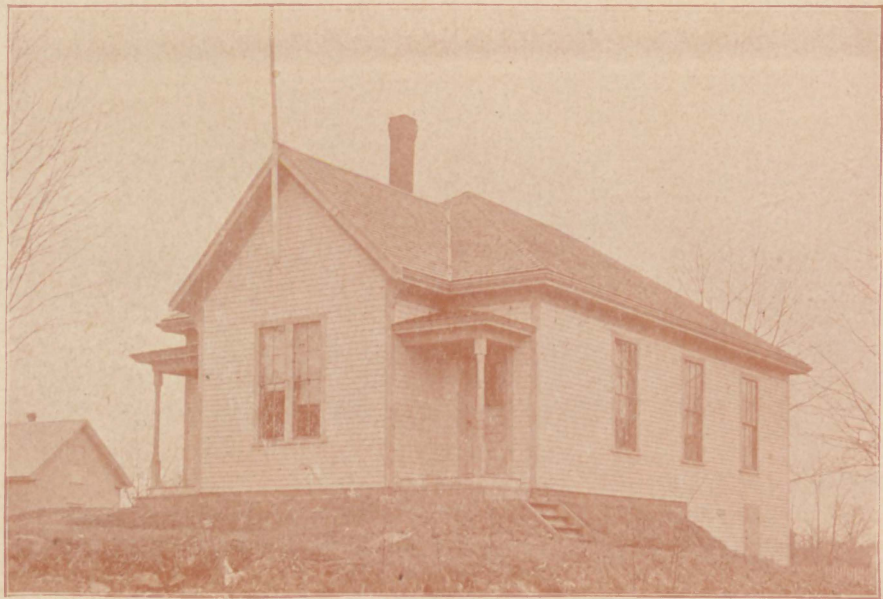
403 Bushels Root Crops

210 Bushels Oats

which shows that farming is carried on quite extensively, considering the fact that many of the middle-aged men of the tribe are employed by the lumbermen on the drives during spring planting time.

They are experts in the manufacture of birch bark and canvas canoes. In the fall of the year they are employed by sportsmen as guides to the hunting grounds of northern Maine, where some members of the tribe are proprietors of first-class sporting camps.

Large quantities of baskets are annually manufactured by them, the men procuring the ash from the swamps. These butts, or ash sticks, are usually six to eight inches in diameter, and from eight to



School House

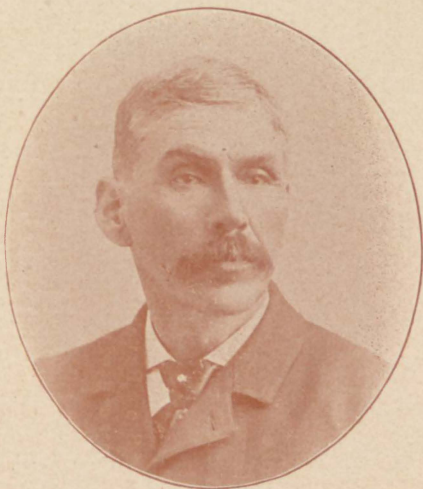


twelve feet in length. They are pounded with the poll of the axe until the layers are loosened, when it is peeled or pulled off in thick strips, coarse and rough, and is restripped and separated to the thinness of heavy paper. Scraped portions are dyed in brilliant colors and used by the nimble fingers of the female members in weaving into the pretty baskets which are so frequently seen. Sweet grass, obtained from the salt marshes, is also worked into their basket weaving. Their new and original designs show marked ingenuity. About all their products are purchased at the agency in exchange for goods, and disposed of by the agent in all parts of the country. In the summer many families go to the seaside and mountain resorts, where they live in tents and make and sell their baskets.

The tribe is now reduced to about four hundred souls. They retain the islands in Penobscot river above and including Old Town Indian Island agreeably to treaty stipulations.

As members of the tribe they are amenable to our laws, are not taxed, do not vote in State or National elections, are quiet, peaceable, law-abiding wards of the State of Maine, occupy modern houses, well painted and kept in good condition. Pianos, organs and bicycles are owned and in use; horses are kept for labor.

The Appropriations made by the Legislature of Maine and their own endeavors enable them to live comfortably. The Agent makes advances of goods and money to them, aggregating a large amount in anticipation of their unearned wages, sales at summer resorts, etc. As much reliance is placed on their integrity and honor in regard to payment for advances and other credits as is usual with the whites.



**JOSEPH FRANCIS**

Governor in 1900 and former Representative  
to the Legislature.

## APPROPRIATIONS

The annual appropriations by the State for the benefit of the tribe average about as follows :

Interest on Trust Fund held by the State,	\$4,429.70
For Agricultural purposes,	850.00
Bounty on Crops,	200.00
Salary of Agent,	400.00
Instruction in Agriculture,	50.00
Salary of Governor of the tribe,	50.00
Salary of Lieutenant-Governor of the tribe,	40.00
Salary of Roman Catholic Priest,	100.00
Schools,	600.00
Annuity, or Fall Dividends,	1,700.00
February distribution of Shore Rentals,	3,400.00
Municipal purposes. 10 per cent. of the shore rentals,	340.00

From interest on the Trust Fund, the tribe are furnished: Annual May dividend, wood, support of the sick, aged, poor and infirm, medicine and medical attendance, funeral expenses and incidental expenses. The agricultural appropriation is expended for ploughing and seed for those who desire it. Bounty on crops is paid in accordance with the original Act of 1838. School on Old Town Indian Island, \$450; school books, \$25. School on Olamon island, \$125.

## INDIAN AGENTS

A resolve of the Legislature in 1821 appropriated money to pay John Blake, Agent Penobscot Tribe of Indians, for services in 1820.

Act of 1821 provided for appointment of one or more, not to exceed three, Agents for Penobscot Tribe of Indians. Samuel F. Hussey, Jackson Davis and Moses Sleeper were appointed. The following appointments have been made since :

SAMUEL CALL, 1824

SAMUEL F. HUSSEY, 1825

ZEBULON BRADLEY, 1828

JOSHUA CHAMBERLAIN, 1828

SAMUEL F. HUSSEY, 1829

MARK TRAFTON, 1832

RUFUS DAVENPORT, 1841

ARVIDA HAYFORD, 1846

ISAAC STAPLES, 1850

JOHN H. MORRILL, 1854

THEODORE H. DILLINGHAM, 1855

NATHANIEL H. HUNT, 1856

WINSLOW STAPLES, 1857

SAMUEL W. HOSKINS, 1859

JAMES A. PURINGTON, 1860

GEORGE F. DILLINGHAM, 1864, '68, '72, '76

SAMUEL W. HOSKINS, 1879

CHARLES A. BAILEY, 1880, '84

JOHN N. STOWE, 1888

GEORGE H. HUNT, 1892, '96, 1900

The Agent for the tribe is appointed for a term of four years. The position has its perplexities, vexations, cares and anxieties.

The Agency is located in the same building where it has been continuously since 1864 (except one year, 1878).





