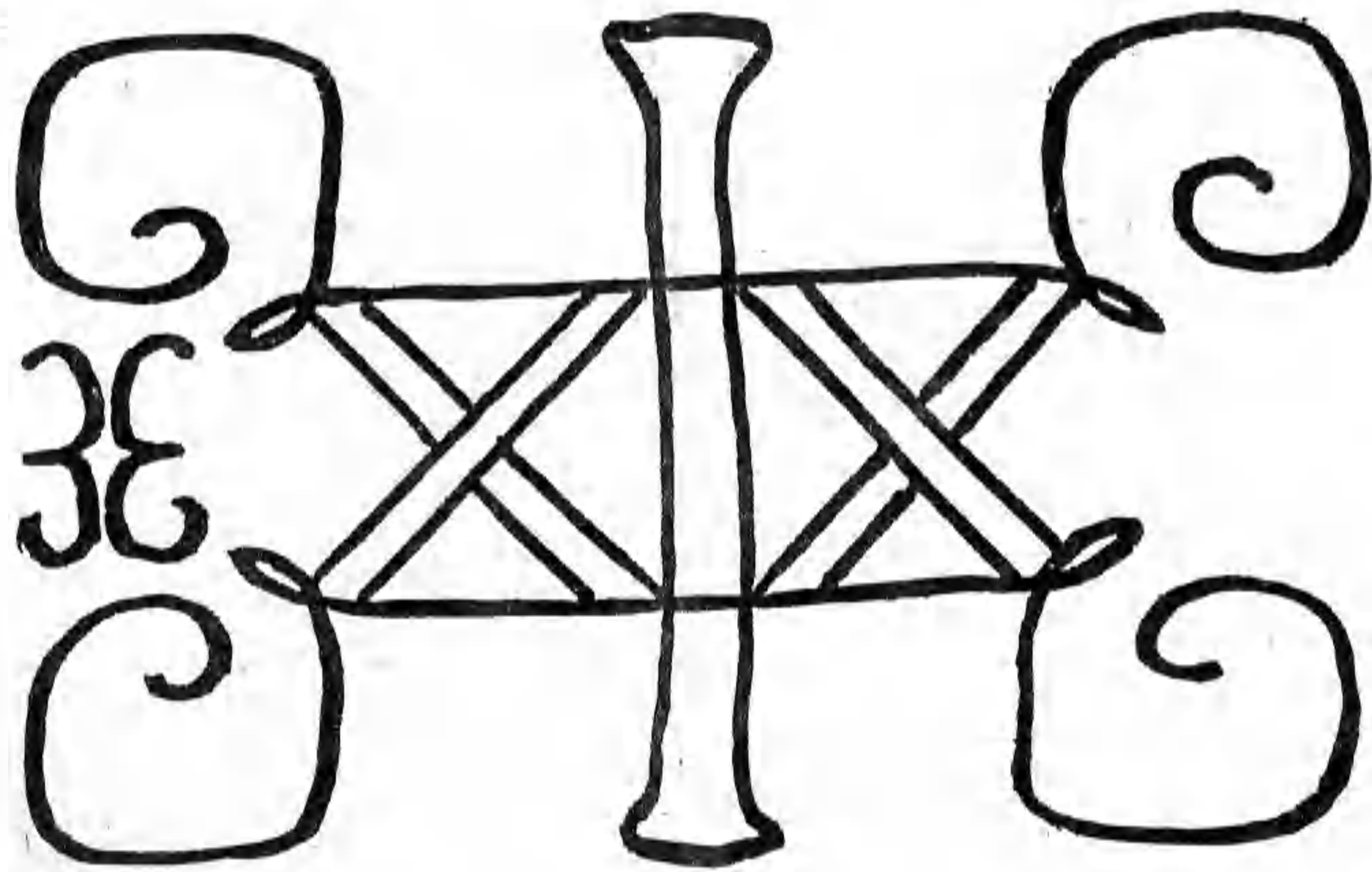


THE DOUBLE CURVE MOTIVE

This design is of Penobscot origin and denotes the union of tribes. It is taken from *The Double-Curve Motive in Northeastern Algonkian Art* (Ottawa, 1914, Figure 5B). It is also found in *Symbolism in Penobscot Art* (The American Museum of Natural History, Vol. XXIX, 1927, page 40, Figure 9A), both of which works are by the noted anthropologist, Frank Speck.

In the latter work Speck tells us: "Penobscot art is rich in the elaboration of a few elementary motives ostensibly for mere decoration, but carrying a realistic plant interpretation and symbolism. The decorative designs of this tribe are only part of a series shared alike...by the neighboring Micmac, Malecite and Passamaquoddy. On the whole, the decorative designs of the northern Algonkian, from Penobscot east to the Micmac, are in stylistic form exclusively characteristic of the area. These are the double-curve figures which consist of two symmetrical opposed incurves which are themselves subject to a host of modifications in the enclosed space or periphery."



POLITICAL SYMBOLISM

Again on page 65 of the latter work referred to above:

"It developed that political conceptions were associated with the curvilinear patterns, in which the ovals and curves, instead of depicting leaves, blossoms and stems, served as representations of political and social units, officers and individuals. There remained little doubt that a new and peculiar symbolism in ornamentation was developing over and around the curved floral ornaments evoked by the growth of the Iroquoian political idea among the Wabanaki. (i.e. mutually protective families or nations). Newell Lion, the last representative of the older regime among the Penobscot, gave these interpretations drawing them from the most vivid recollections of his younger days when the installation ceremonies of a chief were carried on seriously, and by men to whom the political values and symbols on their regalia were of real importance.

"It becomes clear that the curved designs in Iroquois are prominent symbols of the confederacy of the Six Nations. This idea is paralleled very strikingly by the curved symbol among the Wabanaki."

Editor's Note: The Wabanaki Alliance among the Malecite, Passamaquoddy, Micmac, and Penobscot was a political and cultural fact from about the year 1700 to mid-nineteenth century, and we have the double-curve motive in Northern Algonkian Art to symbolize and demonstrate that fact.

The design to the right, serving as a masthead and over which **Wabanaki Alliance** has been imposed, is an ancient Penobscot motive.

It is known as the 'double-curve motive and is symbolic of inter-tribal unity. A more fitting symbol of the Wabanaki peoples would be difficult to come by.

Background story appears on back page.

WABANAKI ALLIANCE



INDIAN COALITION

Directors include, left to right: [front row] Frank Loring, lieutenant governor, Indian Island; Erlene Paul, Old Town; Mike Crawford; Terry Polchies, president, AAI; Eugene Francis, governor, Pleasant

Point; [middle row] Wayne Newell, Grace Roderick, Susan Stevens, Ralph Dana, Tom Tureen; [back row] Alan Sockabasin, governor, Peter Dana Point; Tom Battiste; Andy Aikens; John Stevens, commissioner of Indian Affairs; James Sappier.

May 1973

Catholic Laymen Fund Statewide Indian Center

The Division of Indian Services (DIS) of the Catholic Diocese of Portland has received funds from the DeRance Foundation of Milwaukee, Wisconsin, to set up an Indian Resource Center and a Youth Organization Program for Maine's Indians. The Division of Indian Services is one branch of the Diocesan Human Relations Services.

Last fall DIS reached out to DeRance, Inc. and requested in a formal proposal that they sponsor a self-help program for the various tribes of Maine. In the past years their efforts had been directed to Indian peoples south of the border in Mexico and Central America.

Their broad purposes involve charitable and religious giving with emphasis on Roman Catholic Church support for higher education and welfare programs in America and abroad, and for educational and social development in Latin America. The foundation was established in 1946 in Wisconsin.

This funding represents their first effort to assist Indians of North America and is divided into two separate grants. The first of these is for \$30,000 to establish an Indian Resource Center or, for a more descriptive title, a state-wide communications center to serve all of Maine's Indians.

The second grant is for \$37,800 to implement a Youth Organization Program to come under the directorship of the Resource Center. This phase of the grants is well under way with the hiring of Tribal-Council-approved Indian Youth Co-ordinators. A search is being made at the moment for a professional person to serve as a consultant on a part-time basis to integrate educational, social and recreational projects throughout the State.

The Youth Program is meant to enrich the experience of Indian young people during their growing years and leisure time and help them develop spiritual and other personal strengths so that they can more effectively meet the challenges encountered in their various communities in a period of rapid change in society in general.

Rev. Joseph F. Mahoney, a Jesuit Priest, who has a Masters Degree in Communication Arts, has been hired by the all-Indian DIS Board of Advisors as Director of the Resource Center. He is also responsible for fleshing out the Youth Organization Program and for ensuring its refunding next year.

The Division of Indian Services is a unit of the Catholic Diocese's Human Relations Services and enjoys the services of the only all-Indian Board of Advisors which represents all the Indian Tribal groups in Maine. This Board meets on a monthly basis and discusses a wide range of issues affecting the welfare of Maine's Indian communities.

The DeRance grant will hopefully serve as a means of enhancing the growth of further inter-tribal union as a result of which a more effective voice can be heard for the benefit of all.

The Indian Resource Center in Orono will try to bridge the communication gaps between Indian and non-Indian peoples by pursuing six major objectives:

1. Inter-Indian Communications
2. Religious Education
3. Leadership Development
4. Mobilization of Resources
5. Interpretation to the non-Indian community
6. Advocacy

Members of the DIS Board of Directors are pictured elsewhere in these pages. With no remuneration, they have served their people well and continue to do so. They deserve our gratitude and support.



JOHN L. STEVENS, COMMISSIONER OF INDIAN AFFAIRS,
AND KENNETH M. CURTIS, GOVERNOR OF THE STATE OF MAINE

Eastern Indians Form New Alliance

Maine Indian leadership last December participated in an unprecedented meeting of Indian peoples east of the Mississippi River. Over 125 people from some 65 eastern Indian tribes, communities, and organizations came together for the first time in this century in Washington, D.C., the nation's capital.

The Eastern Indian Conference, sponsored by the Native American Rights Fund of Boulder, Colorado, was made possible by a grant from the Edna McConnell Clark Foundation of New York City.

It was the desire of the Clark Foundation to support this effort to bring together Eastern Indian leaders in an atmosphere of communication, cooperation and new public awareness. Eastern Indians are the descendants of Indian tribes living in the eastern part of the United States prior to the American Revolution. The Passamaquoddis, Penobscots, Micmacs, and Malecites of Maine, the Senecas, Cayugas, Oneidas, Shinnecocks and Poopatucks of New York, the Manticokes of Delaware, the Miamis of Indiana, the Mattaponi and Pamunkey of Virginia, the Coharie and Maccamau Siouans of North Carolina, the Catawbas, Creeks, Coushattas, Cherokees and Seminoles are some of the names of over 60 tribes, not to mention the second largest Indian tribe in the country, the Lumbees of North Carolina, with a population of 40,000.

Some eastern Indians live on State reservations, a very few on Federal reservations, and some in cities. But most live in isolated rural areas to which they retreated from the advancing settlers. There they have remained and endured without knowing their rights or the availability of federal and state program funds, attempting to retain their cultural values.

Even though the problems of Eastern Indians are similar to those of western Indians, eastern Indians do not receive the same kind of federal support and, indeed, most of them do not come under the Government's OWN special agency for Indians, the Bureau of Indian Affairs.

The Eastern Indian Conference attempted to fill some of the informational gaps shared by eastern Indian groups. During the meeting, representatives of government agencies like Health, Education, and Welfare, U.S. Office of Education, The Office of Economic Opportunity, U.S. Commission on Civil Rights, the Departments of Commerce, Labor and Agriculture, were on hand to discuss services offered by their respective agencies for which eastern Indians would be eligible.

Also present were lawyers and consultants who are working with eastern Indians to discuss the historical limitations as well as the current attempts being made by eastern tribes in gaining federal recognition and services. Representatives of the Clark, the Ford, the

Rockefeller Brothers, and the Donner Foundations were also present to talk to conference delegates about their needs and aspirations.

A keynote address was given by noted Indian author and lawyer, Vine Deloria, Jr., on the last day. In his talk, Mr. Deloria said that eastern Indians have come together at a very important point in history, for they are the Indian people who can help all Indian people redefine the Government's obligation to Indian people based on the Constitution of the United States and numerous treaties and executive decisions. "What Indian people must remember," said Mr. Deloria, "is that the trustee relationship of the Federal Government to Indian people is the responsibility of all Government agencies and not just of the Department of Interior and the Bureau of Indian Affairs."

The enthusiasm of the group was marked by their continuous meetings which were not on the agenda. Out of these meetings, some of which remained in session until the early morning hours, came a new alliance called the Coalition of Eastern Native Americans (CENA). By a unanimous approval of the entire assembly, the new organization was founded and an eleven-member steering committee, of which Mr. Thomas Battiste and Mr. Andrew Aikens of Maine are members, was chosen by popular vote to head CENA in its initial development. W. J. Strickland, a thirty-year old Lumbee from Pembroke, North Carolina, was elected chairman of the steering committee. Regarding the goals of the new eastern Coalition, Mr. Strickland said: "We pledge to help all Indian people in the East to move toward self-determination, both community by community and state by state. Each of these communities has its own leadership, and its own needs. Our work will be to remove road blocks and to deliver services so that these needs can be met." Mr. Strickland added: "I am pleased with the responsiveness of the people at this conference, their dedication and their willingness to cross community and state lines to resolve their problems."

The steering committee plans on incorporating as a non-profit private organization to serve as a technical assistance agency for eastern Indian groups. Funds will be sought from private and public sources for setting up an office in Washington, D.C. and for programs to assist individual Indian communities and tribes in their quest for self-determination. A long range goal of CENA will be to work toward a single Federal Government Indian policy whereby all Indians are treated alike for delivery of services and protection of resources, whether they be eastern, western, urban or rural.

EDITORIALS

WABANAKI ALLIANCE

It is appropriate that the first issue of WABANAKI ALLIANCE appear in this season of Easter, of rebirth and new growth. This paper is itself symbolic of a rebirth represented by our mast-head, of an ancient alliance among the Indian people of Maine dating back to 1700. The term **Wabanaki** itself means, "The Daybreak People" or "People of the Eastern Lands" and embraced the very same tribes identifiable today within the State of Maine: The Penobscot, Passamaquoddy, Mic Mac and Malecite.

The very reason for existence of this paper is to improve communications amongst all Maine's Indian peoples. Our philosophy will be to emphasize those areas of concern which unite the various tribes and to minimize those areas which historically have been the causes for disunion and dissension.

We are most grateful to the DeRance Foundation of Milwaukee, Wisconsin, for enabling us to set up the Resource Center in Orono and to work out a well-coordinated Youth Organization Program now in the planning stage. We will work for more effective Christian witness to Maine's Indian people in the name of these committed Catholic laymen.

CONGRATULATIONS!

The D.I.S. Board of Advisors, serving as the ex-officio Editorial Board of this paper, wishes to congratulate the Indian leadership of the various tribal units for the initiative they have taken in recent months to improve the lot of Maine's Indian people. The various Governors and A.A.I. President, representing their various Tribal Councils, have been on the road a good bit of the time since last Fall meeting with Maine's Congressional Delegation and various Federal agency representatives in Washington, D.C., Boston, Augusta and Bangor. Along with their dedicated professional advisors they have been working behind the scenes to improve the Indian's social lot and to redress ancient injustices. One of the most hopeful developments has been the formation of a new alliance called the Coalition of Eastern Native Americans (C.E.N.A.) an organization badly needed to focus attention on the eastern and northeastern Indians' situations.

CONGRATULATIONS!

INVITATION

This first issue of WABANAKI ALLIANCE has been prepared chiefly by Fr. Joseph Mahoney, S.J., Director of the Resource Center acting in the name of and with the approval of his all-Indian Board of Directors.

Following issues will, hopefully, be written and edited by volunteer Indian people from all levels of society, including and especially, the young both on reservation and from the university and high school communities. Articles, artwork, poetry, letters to the editor, are needed and wanted. From this reservoir of talent will come our all-Indian editorial board of future issues.

Any person wishing to become involved should write to Fr. Joseph Mahoney, S.J. at 89 Main Street, Orono, Maine.

WABANAKI ALLIANCE

Vol. 1, No. 1

May 1973

Managing Editor: Joseph F. Mahoney, S.J.

Editorial Board:

DIS Board of Directors: Thomas Battiste, Chairman;
Jean Chevere, Alan Sockabasin, Nicholas Dow,
Terry Polchies, John Bailey

Published by Indian Resource Center, 93 Main St., Orono, Me.



RE-ENACTMENT OF A PROUD PAST

A LONG DEEP SHAME

[The following are excerpts from a recent syndicated newspaper column by the outstanding black journalist, Carl T. Rowan. His appraisal of the significance of "Wounded Knee" is one of the best I have seen. J.F.M.]

WASHINGTON—As a newsman, I have spent weeks among the Sioux. I have heard white Americans point to Indian bellies, bloated or tumbled by horrible diets, and exclaim: "You see, they can't be hungry."

I have seen mothers shiver on the dirt floors of tarpaper shacks on the Standing Rock reservation in North Dakota, massaging their babies to try to keep them warm.

I have talked to hundreds of whites on the periphery of Indian reservations who produce a litany of stereotypes: "Indians are lazy. Indians are dirty. Indians are drunkards" . . . a litany so painfully similar to what I heard about "niggers" during my young days in the Deep South.

I have walked enough dusty reservation roads to know that for all the ugly discriminations against, and oppressions of, black people, or Puerto Ricans, or Mexican Americans, it is the American Indian who is most neglected, most brutalized, most degraded.

And the pity is that those millions of Americans who do care somewhat for justice give a thought to these Indians only when an angry protest erupts at the Bureau of Indian Affairs here, or when a crisis is at hand at some place like Wounded Knee. The shame is that Indians must resort to force and law-breaking just to get the country to consider their grievances.

We have "buried" the American

Indian alive in the backwoods of American life. And because he is out of sight, he is out of our minds.

It would be untrue in the physical sense to say that we have given ourselves peace of mind by keeping Indians in rural concentration camps. Because the Indian is now free to leave any reservation.

But the prison shackles are in his mind. All but a few have been denied the education and training which would enable them to cope in the highly technological society at large. And however good the training of a few, isolation has made the American mainstream a strange, hostile world that some are loath to enter.

Many Indians truly put priority on retaining their Indian heritage and culture, so assimilation is not their goal. Others are tied to their bleak, largely barren reserves by dreamy notions that someday, somehow the white man's government is going to hand over the billions of dollars they say the white man owes them for their land. They want to be around to claim their share.

So it is not just rage that distinguishes those Indian militants at Wounded Knee. It is also confusion, hopelessness, despair, these being the most plentiful commodities among American minorities these days.

What I am saying, then, is that there is no way this government is going to satisfy the myriad age-old grievances of the American Indian movement in general or the Wounded Knee insurgents in particular. Only a genuine transformation of heart and spirit by the mass of Americans can produce that.

—Carl T. Rowan.

An Appeal

INDIAN JUSTICE THROUGH MAINE'S 106TH LEGISLATURE

"The White Men made us many promises, more than I can remember, but they never kept but one; they promised to take our land, and they took it."

Indian Quote from:

"Bury My Heart at Wounded Knee"

Our Indian countrymen have been subjected to persecution and discrimination since the 16th Century. Yet, many Mainers still look with aloof curiosity or disinterest at the descendants of Sitting Bull, Geronimo, Crazy Horse, Chief Joseph, Cochise, etc. as they peacefully demonstrate or violently protest their grievances at historical sites such as Wounded Knee. Most of us realize that there is a small but significant part of the Indian Nation living in Maine; but few of us are aware that they have suffered and continue to countenance many of the same injustices perpetrated on their western Brothers from the Dakotas.

The Penobscot, Passamaquoddy, Micmac and Maliseet Tribes comprise the estimated 2,500 Indians living in Maine. Although most of them live on the reservations at Indian Island-Old Town, Pleasant Point-Perry, and Indian Township-Princeton, many live off reservation in the north east section of the State.

The Passamaquoddy settlements are State reservations with treaties dating back to 1794 and 1795 - 26 years before Maine became a State in 1820. Many Maine Indians feel that the State of Massachusetts and the State of Maine have violated their treaties with the Maine Tribes. One can only speculate on the outcome of litigations in Federal and State Courts over their suits, but one need not speculate on the conditions of poverty, alienation, and despair in our Indian community today.

Economic depression with unemployment rates between 50 percent and 80 percent; educational deprivation with nearly an 80 percent high school dropout rate on some reservations; substandard living conditions with no plumbing and often dilapidated housing; inadequate social, medical and dental services highlight this deplorable list of neglect and discrimination. The most telling statistic is that of life expectancy - an Indian's average life is approximately 44, a white American's is 72.

Maine Indians are not recognized by the Federal Government and, therefore, they are not eligible for federal assistance services from the Bureau of Indian Affairs in Washington. It's true the Oglala Sioux may have justified grievances against the Federal Government for breach of treaty and corrupt management of Indian programs in South Dakota - but Maine Indians are not even eligible for millions of dollars worth of services afforded other American Tribes.

Federal, State and local officials have admitted that the citizens of Maine have discriminated against and ignored the Indian people for too long. In order to provide better lives and a brighter future for our Maine Indians, we should seriously consider favorable action on the following legislative documents before the 106th Maine Legislature:

LD 343 - PART II BUDGET

Sponsor: Senator Sewall of Penobscot
Purpose: This bill would provide a

clerk-typist, Indian development specialist, typist, Accountant-clerk, full-time chaplain, fees for tribal governments and increased support of Indian Housing Authorities.

Referred to: Appropriations Committee
Allocation: \$183,928 for the biennium (1973-75)

LD 284—AN ACT Relating to Actions for Money Due Indian Tribes and for Injury Done to Tribal Lands.

Sponsor: Mr. Mills of Eastport

Referred to: Judiciary Committee

Purpose: This bill would allow the Commissioner of Indian Affairs upon his own initiative, or at the request of the governing body of any of the tribes, legal actions for money due any such tribe and for injuries done to tribal lands. The present law would be amended to allow suits or be filed for damages prior to September 16, 1971. This date, according to the Indians, is unconstitutional and creates a possible conflict of interest for the Attorney General who is authorized to protect both State and Indian interests.

LD 287—Resolution, Proposing an Amendment to the Constitution to Provide for Indian Representatives to the Legislature.

Sponsor: Mr. Mills of Eastport

Referred to: Government Committee

Purpose: This resolution would allow the Penobscot and Passamaquoddy Tribes to elect one non-voting representative (from each tribe) to the legislature. For the first 120 years of Maine's history as a State, Indians sat and spoke on the floor of the House. In the early 1940's this practice was terminated. This amendment would establish privileges and duties of Indian Representatives by constitutional law as other representatives.

LD 278 — AN ACT Relating to Lands on Indian Township, Washington County, acquired by the State.

Sponsor: Mr. Mills of Eastport

Referred to: Judiciary Committee

Purpose: This bill would allow the conveyance of State acquired lands on Indian Township in Washington County to the Passamaquoddy Tribe. (These lands would have to be assessed for State, County or forestry District taxes.) The intent is to eliminate confusion as to the status of lands acquired by the Passamaquoddy Tribe through purchase.

LD 1290 — AN ACT to appropriate Funds for the Purpose of Creating an Off-Reservation Indian Development Office within the Department of Indian Affairs.

Sponsor: Mr. Haskell of Houlton

Referred to: Appropriations Committee
Purpose: This Act would appropriate \$59,845 for the biennium to establish an off-reservation office in order to provide a voice for off-reservation Indians and to insure that they receive much needed social services.

LD 813 — RESOLVE, Appropriating Funds for Construction of Early Childhood Facility for the Passa-



DELIA AND NICK RANCO, who just celebrated their sixtieth wedding anniversary Easter Sunday, are a delightful example of the inner beauty that comes with the passage of time. But time is by no means the only thing which has wrought that quiet joy so obvious in this gracious couple. (Photo courtesy of Bangor Publishing Co.)

THE BEAUTY OF OLD AGE

The thought of old age sends a shudder through many hearts. But like most fears that beset us, this one is a lamentable delusion, and needless.

I looked long at the loveliness of a young cherry tree, a pink bouquet offered to the spirit of springtime. I thought no tree could be fairer, and sighed to think of the wanton breeze that would soon scatter the bloom and the beauty and leave to the tree but the dull duty of fruitbearing.

Around the bend of the road there towered a noble tree, full two centuries old. It bore its majestic crown on a stem that rose like a bronze column reaching from earth to sky. It breathed of serenity, power, and understanding, and shed a great peace.

The dainty pink tree was a poem, a lilting lyric poem: but this was an epic, a classic of majesty and music. Suddenly age meant something beyond all losing. It meant the gain of all that was good in life, kneaded into a soul that transcended all littleness, all trifling—a spirit aglow with an inner glory. Men are us trees walking.

"How beautiful you are!" exclaimed a young enthusiast to an old woman philosopher.

"My child, I ought to be beautiful. I have lived eighty years," she replied.

Youth is a time of fleeting beauty, a passage of storm and stress. We regret it, but we would not have it again if we might. Age brings peace; and it will, if we desire it, bring to us a beauty beyond the touch of the earth.

—Unknown

Passamaquoddy Tribe at Pleasant Point.

Sponsor: Mr. Mills at Eastport

Referred to: Committee on Human Resources

Purpose: To appropriate \$83,500 to construct an early childhood facility for the Passamaquoddy Tribe at Pleasant Point, Washington County. The facility would provide Head Start, Educational, Vocational library and career development programs.

LD 465 — AN ACT Relating to Leg-

islation Affecting Penobscot Tribe of Indians.

Sponsor: Mrs. Murchison of Mattawamkeag.

Referred to: Committee on Human Resources

Purpose: No legislation directly affecting the Penobscot Tribe shall be introduced into the legislature without first being submitted to the governor and council of the Penobscot Tribe of Indians for their approval.

—John Kerry, HRS



AAI LEGAL HELP — The Association of Aroostook Indians, Inc., received a grant from the Campaign For Human Development, of the United States Catholic Conference, for the purpose of establishing an Indian legal services program in Aroostook County. Operations under the grant began last fall with the hiring of an attorney. The person hired is Robert Moore and the office is located in the building owned by the A.A.I. at Bowdoin Street in Houlton.

The program will provide legal counsel to Indian people in Aroostook County. This will include both civil and criminal matters. By providing a lawyer for Indians accused of crimes, the A.A.I. project is broader than Pine Tree Legal Assistance, Inc., which is limited to civil matters.

The attorney is not yet admitted to practice in the state courts of Maine. However, the results of the bar examination will be out in early April. After that time the Aroostook Indian Legal Service will be in full operation. At present, the Indian Unit of Pine Tree Legal Assistance, Inc., is cooperating with A.A.I. to provide necessary representation in court.

Normally, the A.A.I. attorney is in the Caribou area one day a week. With no office in that area, it has been Helen Ciganik, A.A.I.'s VISTA worker in Caribou, who has put the people in contact with the attorney if needed.

Left to right in photo: Tom Balfiste, Bishop Peter L. Gerety, Terry Polchies, Brenda Polchies, Gloria Tomah. [Church World Photo]

TONY KALISS REPORT

In the summer of 1972 a survey was commissioned by the Board of Directors of the Division of Indian Services. Recently, the results of that broad and challenging work was published by Mr. Tony Kaliss. It is a most valuable fact sheet and resource.

Following is the formal title of the work embracing 174 pages followed by the introduction to the report as written by Mr. Kaliss:

An inventory and evaluation of the programs serving the Indians of Maine and

Recommendations for the future work of the Division of Indian Services—
Diocesan Human Relations Services of the Catholic Diocese of Portland, Maine.

This inventory and evaluation of the programs serving the Indian population of Maine was undertaken at the request of the Board of Directors of the Catholic Diocese of Portland's Division of Indian Services. The DIS was established in the Spring of 1968 as part of the Diocese's Bureau of Human Relations Services. Both the DIS and the Bureau of Human Relations Services, which was set up in 1966, represent the belief of the Diocese in Portland that a true Christian concern must extend beyond the spiritual needs of a man to deal with the social and economic conditions in which he lives. It represents, as well, the pressure placed on all churches in the 1960's to respond to the day to day problems of living faced by the poor and non-white minorities in our country and around the world, as well.

The DIS first consisted of a Director, then responsible to the Director of the Bureau of Human Relations Services. Next, an Advisory Board of Indians and non-Indians was set up and, finally, in June of 1971 the Advisory Board was changed into an all-Indian Board, with two representatives from each Reservation and two from the Association of Aroostook Indians, which represents

the large Indian community in Aroostook County. This Board was also given increased powers and is now basically a Board of Directors rather than an Advisory Board.

The first Director of DIS was Louis Doyle, who served from 1968 to 1972 when he resigned. His place was taken by Father Richard Rokos, who accepted the job temporarily to help the new Board get on its feet. Feeling that he has done what he intended, and after discussion with the Board, Father Rokos resigned as of June 30, 1972 to return full time to his duties as Pastor of the St. Anne's Mission on the Penobscot Reservation. He is now pastor in Bucksport, Maine.

Because the DIS Board is still new and because many things have changed since DIS was set up in 1968, the Board decided to take the opportunity of getting a new Director to make some decisions about where DIS should go in the future. But to know where to go from here, one has to know where "here" is, and so the DIS Board decided to have someone do an inventory and evaluation of the programs now serving the Indians of

Dental Clinic Services Opportunities At Hand

Human Relations Services, Inc. (HRS), District IV, has been operating, in one manner or another, dental clinic programs since the summer of 1968. Perhaps a brief history of the dental clinics operated by HRS, District IV, would be of some benefit to the Indian reader.

In the summer of 1968, a dental clinic was established in the Calais Regional Hospital in Calais, Maine. The clinic was intended to be operated only during the summer months and originally only for the benefit of the Indian population residing on the two reservations located in Washington County.

In August 1971, this summer clinic was reorganized so that a full-time dentist could be hired and dental services provided to all low-income children living in Washington County.

While the summer clinic program in Washington County was being carried on, a year-round clinic was established, initially, in Lee, Maine. The Lee Dental Clinic began treating low-income children within a 35 mile radius of Lee on July 1, 1970. Subsequently, the clinic was moved to its present location in the Marianne School in Chester, Maine. This clinic is now known as the Chester Dental Clinic.

As the two dental clinics began full-time operations, geographical guidelines, eligibility criteria, and clinic procedural policies were drafted and put into effect. Basically, in order to qualify for the clinic's services, a child

Maine and make some recommendations to the Board about future work.

This survey, then, is the result. It is divided into three parts. Part One is an inventory of programs serving the Indians of Maine. It contains just the facts; opinions have been left for Part Two, which is an evaluation of the programs. Part Three is based on Parts One and Two, and contains recommendations to DIS about possible future work of DIS.

The facts in this survey are based on ten weeks of field work. The opinions are based on many conversations with some 70 Indians and a good few non-Indians during the ten weeks and on six years of work and contact with the Indians in Maine. Every person has his own way of looking at things, and the author of this survey certainly has his own, but he has tried, as much as possible, to learn from the people on the receiving end of what they think and where they want to go in the future.

Any resemblance that the opinions in this study have to the opinions of other people is not at all coincidental since the author thinks that many other people besides himself have a lot of good common sense. However, the opinions expressed here in writing are those of the author and he alone is responsible for them.

Corrections and additions to the factual material in this survey, as well as any comments on the evaluations, are very welcome. They should be addressed to the Division of Indian Service, 53 Illinois Ave., Bangor, Maine 04401.

must meet the following criteria:

1. The child must be 18 years of age or younger.
2. The child's family or guardian must be receiving State public assistance, i.e. A.F.D.C. or A.A.B.D., State general assistance, Municipal or County Public Assistance, or be eligible for or receiving donated commodity foods.
3. The child must reside within the geographical area served by each clinic.

The clinic located in the Calais Regional Hospital is staffed by Dr. William Baker, D.M.D., and he is open five days a week, generally Monday through Friday, from eight in the morning until five in the afternoon. Referrals can be made either by the person seeking dental health directly or by another person acting on behalf of a family and the family's child or children. The telephone number to call is 454-7521. No fees are charged for the general procedures offered at the clinic, except that laboratory fees must be paid for, either by the family or some other party, and fees are charged for services for adults on an emergency basis. Generally, adults are treated on an emergency basis only for the alleviation of pain, and thus usually means a simple extraction of a tooth or teeth.

The Chester Dental Clinic has the same general operating guidelines, services provided, eligibility criteria, and other limitations which apply to the Calais Clinic. The Chester Clinic is staffed by Dr. David Levy, D.M.D., and is generally open from eight in the morning until five in the afternoon. The phone number to call is 794-8185.

Again, referrals can be made by individuals on their own behalf or by some other party acting for a family and a family's child or children. The area served by the Chester Clinic essentially extends from just north of Old Town (including Indian Island) to the northern most boundary of Penobscot County and also includes a small part of southern Aroostook County.

The two clinics are prevention oriented and children are treated with the expectation in mind that the clinic directors may terminate services to a patient if that patient refuses to comply with those instructions given to him or to his family. The clinics cannot afford to pay for transportation to or from the clinics, so this must be worked out by the individual families and their children who want to receive dental services from the clinics.

As of the date of this article, the patient load in the Chester Clinic is such that there is a ten month waiting list; in Calais, the patient load is rapidly expanding. However, it is the intent of each clinic to try to serve as many low-income children as possible consistent with limited personnel and quality dental care.

For additional information regarding the clinics Program in general or any specific aspect of it, please contact the Human Relations Services—District IV office, 53 Illinois Avenue, Bangor, Maine, 04401. Telephone 947-8664.

Joan McNulty, HRS, Dist. IV

'MERCY' AND THE MAINE INDIAN

In the year 1878 a request for assistance in missionary and educational work among the Penobscot Indians of Old Town came to the Motherhouse of the Sisters of Mercy in Manchester, New Hampshire. In response to this request from Rt. Rev. James Augustine Healy, Bishop of Portland, four Sisters left Manchester on August 25, 1878.

They arrived at Indian Island accompanied by Rev. Michael O'Brien, pastor of the Old Town Church and Mother Francis Xavier Warde, foundress of the Sisters of Mercy in the United States. Mother Warde came to officially open the Convent and School that were to be established there.

The Sisters were met by the Chief of the Tribe, Sockabeson Swassin, who along with many others brought the Sisters in canoes to the other side of the river. There they were welcomed with warmth and genuine sincerity by large numbers gathered on the bank. Tribal Chief Sockabeson had given up his own home in order that the Sisters would have a place in which to live.

In 1880 the Penobscot Indians built a new Convent for the Sisters, assisted financially in its erection by Bishop Healy and priests of neighboring parishes. A schoolhouse was built by the State in the early 1880's. Prior to that, classes for the children were held in a private home.

Another band of Sisters left Manchester and arrived at Pleasant Point on Passamaquoddy Bay on June 21, 1879. They, too, were received with great enthusiasm and the people formed a guard of honor as the Sisters were escorted by the Tribal Chief to their Convent, a finely constructed log cabin adjoining the Church.

The Sisters from Pleasant Point spent four months out of every year at Dana Point. This arrangement continued for a few years until more Sisters arrived to maintain a separate residence and to continue the school at Dana Point which was established in 1879.

Early in 1927 fire destroyed the Church and Convent on the Pleasant Point Reservation. For a time the Sisters lived in Eastport continuing all the while the education of the children and the care of the sick. The cornerstone for the present Church and Convent structure was laid in the latter part of 1928.

In 1955 Sister Beatrice Rafferty died and was buried, at her request, in the cemetery at Pleasant Point. The Indian people there, in recognition of her thirty years of service on that Reservation named the present new school—the **Beatrice Rafferty School**.

During these ninety-some years the Sisters of Mercy have continued uninterrupted their work as educators; provided health service for most of those years through Sister Nurses at Pleasant Point, and nursing care in the early years wherever the need; and were ever ready to respond to any need, be it spiritual or physical.

The general feeling of good will that exists between the Reservation communities and the Sisters of Mercy is a living tribute to the ninety-some years of service that the Sisters have given to the Passamaquoddy and Penobscot Tribes in Maine.

The "warmth and the genuine sincerity" of the welcome that the Sisters experienced on their arrival in 1879—has been handed down like a burning torch to successive generations and for the warmth of that "light" the Sisters of Mercy are eternally grateful.

—Sister Doris Kirby, R.C.M.

E.D.A. And The Passamaquoddy Basket Co-op

As reported in the **Bangor Daily News** of April 9, 1973, the Economic Development Administration has made a \$50,000 grant to Maine's Passamaquoddy Indians.

Sen. Edmund S. Muskie said that the money will be used to set up a marketing system for the sale of baskets made by Indians on the tribe's Indian Township and Pleasant Point reservations. Sen. Muskie said that the E.D.A. will pay for the entire cost of the project.

Representative leaders of the tribe were in Washington in pursuit of the idea. Muskie said they discussed the marketing grant application and other applications for Federal help with the Maine Congressional Delegation and other Federal officials.



MRS. FRANCIS C. CHAVAREE



MR. JOHN BAILEY

INDIANS SERVING INDIANS

Pictured in this issue of WABANAKI ALLIANCE are two members of the DIS Board of Directors, Mrs. Francis C. Chavaree, R.N., a Penobscot of Indian Island and Mr. John Bailey, a Passamaquoddy of Pleasant Point.

Other members of the Board are Mr. Thomas Battiste, a MicMac of Houlton and Chairman of the DIS Board; Mr. Alan Sockabasin, a Passamaquoddy and Governor of Peter Dana Point; Mr. Nicholas Dow, a Penobscot and President of the Tribal Council at Indian Island; Mr. Terry Polchies, a Maliseet and President of the Aroostook Association of Indians. Mr. Polchies is filling out the term of Mrs. Helen Ciganik, of Caribou.

We wish to extend our appreciation to all of the members of the Board of DIS who have served their Indian people well at considerable expenditure of time and energy and with no remuneration. Especially do we wish to thank Mrs. Helen Ciganik, a dedicated servant of her Aroostook people, who has recently finished service with the DIS Board.

Also we express gratitude to Mr. Tom Battiste, who has served the Board well as its Chairman and who will be resigning in July of this year. Tom has recently received a Ford Foundation Grant for private research in the development of Indian leadership. Congratulations to our Chairman.

Youth Organization Program

There was a Grant of \$30,000 made by DeRance, Inc. for the establishment of an **Indian Resource Center**. Most people concerned are aware of this fact.

But what is probably less well known is the fact that a second grant for \$37,800 was given to set up and implement a Youth Organization Program for the benefit of all Maine's Indian people. This second grant operates out of the office of the Director of the Indian Resource Center. Approximately two thirds of the allotment for the Youth Program is committed to salaries.

Each reservation and the A.A.I. were to hire a youth co-ordinator to be approved by the respective tribal councils. The three reservations have so

chosen and in each instance the person chosen was already serving as Recreation Director under an existing program. The present recreational program will be expanded to include formal instruction in Indian arts and crafts, tutorial work, domestic sciences and intercultural seminars and field trips. To oversee this broadening of the youth effort the Board of Directors is currently searching for a part-time professional person who can bring know-how plus experience and dedication to the job.

The Youth Coordinators approved by the various Tribal Councils are:

Penobscot: Orland "Sparky" Clark
Pleasant Point: Francis "Red" Sapiel
Peter Dana Point: Justin "Jake" Lola

Orono Site For Center

After considering the advantages of various locations around northern Maine, a firm decision was made last month to establish the Indian Resource Center in Orono. The Resource Center will share facilities, office personnel and equipment with District IV of the Diocese of Portland's Human Relations Services in the former Grammar School of St. Mary's Parish.

Renovations are beginning on the first floor of the well-preserved building and should be completed by the end of May.

According to present plans, the large classroom on the south-east corner of the

building will be divided into two offices with the classroom on the south-west corner being prepared as an all-purpose area with plans to use it as a seminar room. This room will also serve as an Indian Museum Library and arts and crafts display center.

The Division of Indian Services has been warmly welcomed by the pastor, Rev. John Crozier, and by the Parish Council of St. Mary's, all of whom have generously given of their time in working out financial and other arrangements. In the name of the DIS Board of Directors, Fr. Mahoney expresses appreciation and gratitude.



Latest CENA Word From Washington

The eleven-member Steering Committee of the Coalition of Eastern Native Americans met in Washington, D.C. on March 23, 24, 1973 for its second meeting since its inception at the Eastern Indian Conference in Washington, D.C. on December 7-9, 1972. Also present were representatives of Native American Rights Fund (L. Graeme Bell, III) and the Institute for the Development of Indian Law (Kirke, Kickingbird and Lynn Shelby). In addition, John Stevens (Chairman, Planning Committee) and Mike Crawford (Resource planner) and other interested persons in the area were present.

The session opened with Mr. Strickland bringing the Committee up-to-date on activities since the last Steering Committee meeting. These activities consisted of meeting with officials of the Office of Economic Opportunity and Health, Education and Welfare.

As well as the discussion of funding possibilities with foundation program people, Mr. Strickland announced that funding had been received from the Rockefeller Brothers Fund in the amount of \$5,000 and from the Clark Foundation for \$3,000, for a total of \$8,000 for the operation of C.E.N.A. activities.

L. Graeme Bell, III, of the Native American Rights Fund's Washington office, reported on the progress of Public Law 92-318, regarding \$18 million for Indian education.

Another purpose of the meeting was to finalize the incorporation of CENA. Mr. Kirke Kickingbird announced that incorporation papers were filed March 23, 1973 in Washington, D.C.

Mr. Dale Wing, Assistant Executive Director, National Council Indian Opportunity, suggested, and the Committee concurred, that the Revenue Sharing Act be studied by attorneys to

work with CENA in developing strategy for landless and rural and state reservations in their quest for a share of the money that is going to be distributed to local and state officials.

Trudy K. Hypes, Contract Officer, International Association of Official Human Rights Agencies, suggested, and the Committee concurred, that the Coalition be used as a clearinghouse to work with IAOHRA in developing strategy for all official human rights agencies in discrimination in employment practices in their relationships with Eastern Native Americans. Mrs. Helen Attaquin was chosen to represent the Coalition at the planning meeting in Albuquerque, New Mexico, on March 28-31, 1973.

Mr. Andy Akins, Treasurer, Lucille

Dawson, Secretary, and Helen Attaquin suggested and the Committee concurred that the Coalition support the formation of the Commission of Indian Affairs in the State of Connecticut. The above represented the Coalition at the March 26, 1973 hearing at the State Capitol Building in Hartford, Connecticut, at the request of the Indians of the State of Connecticut.

The next meeting of the Board of Directors will be in Buffalo, New York, June 1, 2, 1973.

For further information, please contact:

Mr. W. J. Strickland, President
Coalition of Eastern Native Americans
927 15th Street, N.W., Suite 612
Washington, D.C. 20005
(202) 638-2287

Jesuit Attacks McGovern's Stand On Custer Violence

[Ed. Note: The following is a letter to Sen. George S. McGovern of South Dakota written by Fr. Richard G. Pates, S.J., director of the Mother Butler Center, Rapid City, S.D., and formerly of St. Francis mission on the Rosebud Sioux reservation in South Dakota where he had served for many years.]

This is a letter concerning your recent statements on the incidents at Custer, S.D. It is distressing, to say the least, to hear your comments suddenly become so one-sided. It would be well for you to let the white community of the Black Hills area know that you don't so much deplore the violence of AIM last Tuesday, Feb. 6, but rather deplore the need for such violence. This need grows out of violence. The need grows out of the long-standing, insensitive attitude of most of the non-Indian people in this area with regard to the injustices done to the Indian people.

Somehow, some way, the whites do not consider their routine violations—both individually and institutionally—of Indian civil rights as violence or a breach of good law and order. It's true that there is usually little blood or fire connected with it, but it is a low-profile type of violence that does its deadly, violent work in producing untold suffering, and agony—physical and mental—on the Indian people, young and old, good and bad.

Attempts to gain a hearing and redress to mitigate this violence usually

and routinely end in lots of bureaucratic talk and paper shuffling, but with no appreciable results. The agony just silently goes on and on and on.

But eventually violence begets violence, and violence on the Indian side finally erupted at Custer. It may still happen elsewhere if nothing is done. As a responsible representative of the U.S. government, it should be your job to seek remedies and alleviation for the violence on both sides. You should try to eliminate the need for any violence.

I really can't understand your sudden blindness in this matter. Indians have pretty well given you their support. They were one of the few groups who supported you at the ballot box in South Dakota in the recent presidential election. They thought that your campaign speeches showed an understanding of how the violence of oppression and injustice works. Violence to the Indian people exists daily here in your state of South Dakota. And it is just as real in its results as were the bombings of Hanoi.

Now when the Indians make a thrust for justice in apparently the only way left to them — returning evil for evil—you show complete lack of understanding and empathy. I never found you that way before.

I ask you please to reconsider and see if you cannot find a better way and better words to show your impartial concern for all the citizens of South Dakota, and particularly for those who share your former convictions for the help needed by the oppressed of the world. Could it now be that you realize Nixon was right?

Richard G. Pates, S.J.

P.S. And in case someone advises the answer that you do have concern for the Indian people, but not for AIM, hear the quote of an elderly Indian woman when she was asked the identity of AIM. She said, "They are the Indians who speak up for the Indians who can't speak up, or are afraid." Many can't and won't follow the way of AIM, but their silent sympathy and hope is that the way of AIM gets something done no one else seems to have been able to do.

[This appeared in the April '73 issue of National Jesuit News].

Penobscot Youths Win Old Town YMCA Basketball Tournament



TOURNAMENT WINNERS — The Indian Island Basketball Team, winners of the Old Town YMCA Tournament, included: Steve Hamilton, Dave Almenas, Rick Love, Mike Paul, Ray Chavaree, Junior Pehrson, Mark Mitchell and Burnell Mitchell.

The 7th and 8th grade boys representing Indian Island won the basketball tournament sponsored by the Old Town YMCA, held Wednesday, April 11, 1973.

The Indian Island team, lead by Ricky Love, who was high scorer of the year averaging about 22 points per game, compiled a 10-3 record for the season.

Entering the tournament seeded in first place, the Indian Island team won three games to clinch the double elimination championship, defeating Milford 7th and 8th grade team in overtime by the score of 40-38.

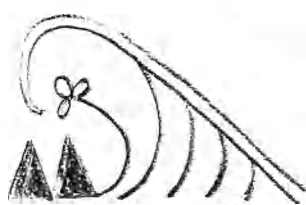
Ricky Love led all scores for the tournament averaging about 20 points per game.

For their efforts, in addition to the first place team trophy, each boy received an individual trophy. Ricky Love received an additional trophy for being the highest scorer for the year in the league.

Team members are: Ricky Love, Wilfred Pehrson, Jr., Mark Mitchell, Dave Almenas, Ray Chavaree, Michael Paul, Steve Hamilton, Burnell Mitchell.

The YMCA is sponsoring a banquet for the league winners to be held on May 9, 1973 at the K of C Hall in Old Town.

The Penobscot Tribe will honor the team's efforts with a community banquet. The date is to be announced later.



Warren Mitchell New Assistant

Mr. Warren Mitchell has been selected by the DIS Board as the new assistant to the Director of the Indian Resource Center, Orono. He is a Penobscot and lives at Peter Dana Point. The screening of applicants was held April 17 at the Newman Center in Orono.

Mr. Mitchell comes to the DIS after a distinguished career as Sergeant-Major in the U.S. Air Force Military Police. His military career spanned 22 years and involved leadership training of close to 1,000 Air Force personnel. He will be a welcome and valuable addition to our staff.

Civil Rights For Indians

The following report was written by Harriet Price, a member of Maine's Advisory Committee to the United States Commission on Civil Rights, and a loyal supporter and friend of Maine's Indian people.

"Federal and State Services and The Maine Indian" was the subject of an investigation of the Maine Advisory Committee to the U.S. Commission on Civil Rights. The two day hearings were held in the Federal Courtroom in Bangor, February 7-8, 1973.

Harvey Johnson, chairman of the Advisory Committee, led a panel that questioned over 70 witnesses in 22 hours of sitting to hear testimony.

The people questioned were representatives of Federal and State agencies which should have a special relationship to Maine Indians. The agencies called to testify were in the areas of housing, health, education, law enforcement, welfare, community and economic development.

Elected Indian leaders and representatives of Indian agencies testified as to their relationship to the Federal and State agencies.

John Stevens, commissioner of Maine's Department of Indian Affairs, said he would like to see direct grants given to the tribes rather than serving as a welfare agency.

Alan Sockbuscin, Passamaquoddy governor of Indian Township, said that with Federal cutbacks, unemployment on his reservation would be almost 95 percent.

Matthew Sappier, Penobscot governor of Indian Island, told the committee that the agencies should be held accountable to the Indian communities even before they plan a program.

Passamaquoddy governor Eugene Francis, Pleasant Point, described the health problems, specifically citing the new Lubec Family Health Clinic.

Terry Polchies, president of the Association of Aroostook Indians, said he thought very little good would come out of the hearings for the Maine Indians.

Hon. Kenneth M. Curtis, Governor of the State of Maine, spoke of his concern for the State's service of off-reservation Indians. He felt the Passamaquoddy and Penobscot tribes should have "their day in court" in regards to the Treaties.

Representatives of the Maine Attorney General's office, Indian Legal Unit of Pine Tree Legal, and Association of Aroostook Indians spoke about the legal obstacles to services for Maine's Indians.

Representatives of the Bureau of Indian Affairs (U.S. Dept. of Interior) and the Indian Health Service (U.S. Health, Education & Welfare) were invited to the hearings but refused to appear. Maine Indians are not served by either of these agencies.

The Committee was concerned about all the Federal cutbacks and how they

would affect Maine's Indian community. It has therefore met with authorities in Maine including the Governor, Attorney General and two legislative committees (Appropriations & Human Resources). The Committee will send a delegation to Washington, D.C. to talk with the Congressional delegation and Federal authorities.

A preliminary report will be released shortly with findings and recommendations. Later a full report with documentation will be released with specific recommendations to the agencies affected.

A staff report given at the hearings said that health and unemployment were the two greatest problems confronting the Indians. Employment will be the subject of another hearing by the Maine Committee this year.

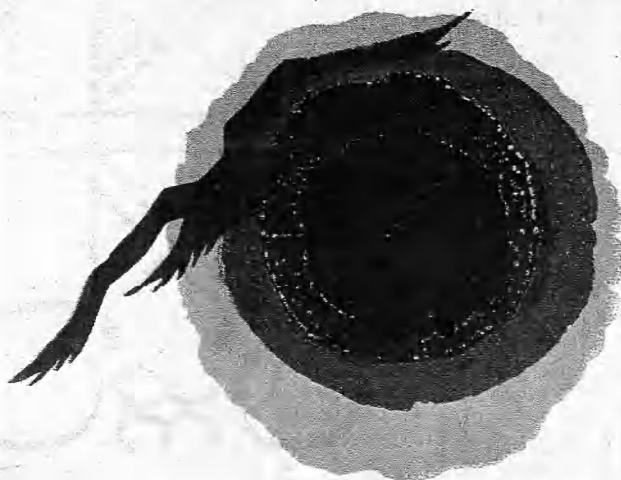


IN DEBT TO THE INDIANS

Half of all the names of this nation's states are Indian in origin. Here are some examples:

Alabama—Creek Indian word meaning "Here we rest."
 Arizona—Indian word meaning "Place of small springs."
 Arkansas—Quapaw Indian Tribe.
 Connecticut—Indian word meaning beside or on the long river.
 Dakota—Indian name for "allies."
 Idaho—Shoshone Indian word E Dah Ho, meaning "Behold! Thesun coming down the mountain."
 Illinois—Indian word "Illini" meaning "A great man."
 Iowa—Indian name meaning "Sleepy waters."
 Kansas—Kaw Indian tribe meaning "Wind people."
 Kentucky—Indian name "Kentake" meaning "Prairie."
 Massachusetts—Indian word meaning "Great Hills."
 Michigan—Indian name for "Great Lake."
 Minnesota—Indian name meaning "Cloud-tinted waters."
 Mississippi—Indian words meaning "Great river."
 Missouri—Missouri tribe meaning "Town of the large canoes."
 Nebraska—Otoe Indian name meaning "Fat water."
 Ohio—Indian name for "Beautiful river."
 Oklahoma—Choctaw Indian word meaning "Red people."
 Texas—Indian word "Tejas" meaning "Friends or Allies."
 Wisconsin—Indian name meaning "Meeting of the rivers."

NATIVE ART



These four drawings are the work of Thomas Lewey, a talented fourteen year old Passamaquoddy from Pleasant Point Reservation.