



ANDREW SOCKALEXIS [1892-1919] was one of the most remarkable distance runners of his time. He won many races in this country and was a member of the American Olympic Team at the Fifth Olympiad held in Stockholm Sweden in 1912. Andrew Sockalexis lived and grew up on Indian Island; he died of tuberculosis at the age of 27 years. In those 27 years he brought considerable fame to his tribe, his nation and himself. The story of this remarkable man has been compiled by Mike Ranco, Indian Island. Anyone interested in receiving a copy of this story may do so by requesting such from the Indian Resource Center, 95 Main St., Orono, Me.

WABANAKI ALLIANCE

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STORIES INSIDE — At top, from left, Alice Francisco, John Stevens, Susan Stevens, Ed Mitchell and Pious Perley participate in alcoholism conference, page 4; Housing progress reported on page 2; Bishop Peter L. Gerety and young friend discuss open house at Indian Resource Center dedication. page 1.



Indian Resource Center Dedicated

The Diocesan Human Relations Services' Division of Indian Services formerly dedicated its Indian Resource Center, October 13.

Nearly 100 Maine Indians toured the recently renovated facilities located at 95 Main Street in Orono to see displays of Indian arts and crafts and to be on hand when Bishop Peter L. Gerety dedicated the Center in the honor of the Venerable Kateri Tekakwitha.

The main purpose of the Center is to serve as a statewide communications center for all Maine Indians. The Center is staffed by David Depew and Roger Gabriel.

The Center's staff carries out objectives developed by the Division of Indian Services Board. This Board's membership includes representatives of the state's Penobscot and Passamaquoddy tribes and the Association of Arrostook Indians.

Board members include Nicholas Dow and Jean Chavaree, Indian Island; Allen Suckabasin, Governor, Indian Township, and John Bailey, Pleasant Point; Terry Polchies and Al DeVoe, Arrostook Association of Indians.

The main duties of those staffing the Center are to publish the **Wabanaki Alliance**, provide technical assistance to Indian organizations, improve communications with the non-Indian community and to act as an advocate for Indian causes.

Financial resources for the Center are provided through the diocese from a private grant from the DeRance Foundation in Milwaukee. The DeRance Foundation also funds the DIS Board's Indian Youth Program.

Dedication of this Center by Bishop Gerety was followed by a banquet on Indian Island at which time the Bishop, Maine Commissioner of Indian Affairs John Stevens and former U.S. Commissioner of the Bureau of Indian Affairs Louis Bruce spoke to those assembled.

Bruce, representing the Coalition of Eastern Native Americans, told his audience that he was fired by President Nixon because of "my role as an advocate of all Indians, not just those on BIA reservations in the western part of the country."

"As commissioner, I adopted a philosophy of trying to help all native Americans. If a problem arose in Maine, I wanted to be of assistance. However, I was told repeatedly in memos from the Secretary of the Interior and from the White House not to concern

myself with the affairs of those Indians not on federal reservations," Bruce stated.

Bruce recalled his experiences as a young man trying to bring change through political action and the many disappointments he suffered from the inability of Indian people to speak out collectively on those issues affecting them.

Bruce added that he sympathized with many of the young militant leaders and their efforts to bring about change.

It was these sympathies — at a time when the BIA headquarters in Washington, D.C., were occupied by Indians demanding recognition of problems — that got Bruce fired.

Commissioner Stevens told those assembled that he felt it was time that Maine Indians strengthened their efforts toward self-determination so they could better plan their own futures. Stevens noted housing programs, health programs and educational programs

initiated by Indians for Indians as examples of recent progress in this area.

Bishop Gerety explained that the Church wished to maintain its role of assisting the Indian community in its efforts toward self-determination.

Second Year Funding Sought from DeRance

The Division of Indian Services has again applied to the DeRance Foundation Inc. of Milwaukee, for resources to continue operation of its youth program and Indian Resource Center.

The second year proposal promised continuation of efforts launched during the first year of activity by the Center.

A decision on this proposal has not as yet been made.



DIS CHAIRMEN — Tom Battiste, left, past chairman of the DIS Board, and Nicholas Dow, current chairman, discuss progress made in making the Indian Resource Center a reality.

EDITORIAL

The American Indian has begun — at long last — to attack the government through its judicial system, where it is vulnerable for its acts of oppression.

Maine Indians are among those leading the attack and have prompted considerable attention for their efforts to right old wrongs. This effort was initiated in 1972, but finds its substance in a law passed by Congress in 1790.

More specifically, in 1790 Congress passed the Indian Trade and Intercourse Act. This act provided that no State or person could purchase land from an Indian without first receiving federal consent, and that any contract developed without that consent would be void.

In 1794 and 1796 the Commonwealth of Massachusetts entered into treaties with the Penobscot and Passamaquoddy tribes of Maine.

The two tribes gave up literally millions of acres of land for nothing other than land they already owned and a few inconsequential services.

Then the tribes involved began action; this was in 1972. They were represented by a team of lawyers headed by Tom Tureen, Pine Tree Legal Assistance, Inc., Calais.

The doctrine of sovereign immunity makes it impossible for anybody, including Maine Indians, to bring an action against the State, without the State's consent. However, this doctrine does not bar action by the federal government against a State.

Maine Indians asked the federal government to bring such an action but the government refused, taking the position that Indians in Maine were not entitled to protection under the Indian Trade and Intercourse Act as they had not been officially recognized by the U.S. government.

Maine Indians pressed for action and brought suit against the federal government asking the court for a preliminary injunction against the federal government directing it to file a suit against the State of Maine because a statute of limitations, which was about to be realized, would have barred future action by Maine Indians on certain dollar claims.

The suit also sought a declaratory judgment providing that Maine Indians be entitled to protection under the Indian Trade and Intercourse Act. The court ordered the preliminary injunction. This government then appealed the preliminary injunction but was unsuccessful in its attempt to have the order dismissed on technical grounds. The federal government has now filed suit against the State pursuant to court order.

It is anticipated that in February the court will hold a hearing on whether or not Maine Indians are entitled to protection under the Indian Trade and Intercourse Act. A decision from the court is expected this spring on the declaratory judgment issue. This is the most critical point in the entire claim.

If Maine Indians win this round, as they have all earlier rounds, the question of entitlement to protection under the Indian Trade and Intercourse Act will be resolved in their favor, and attorneys representing Maine Indians will be able to go to the federal government, tell its representatives they were wrong, and that they should proceed with the cases against the State of Maine.

Possibly the most important aspect of this case is that it signifies the entry of the eastern Indian into the mainstream of American activity — into those areas where decisions are made.

The eastern Indian is not going to be messed with; if you hit him, he's going to hit you back — in court — where you're vulnerable.

—DRD

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Progress In Housing Realized

By ROGER GABRIEL

Results of the most ambitious housing program thus far for Maine Indians are now being realized.

Looking back to Indian housing conditions as they existed prior to the Federal Government's Housing and Urban Development (HUD) Program now in effect on the three reservations may suggest why these Indian communities sought to initiate and develop ways of coping with the housing problem.

In the past years, it was rather commonplace that large Indian families occupy the cramped quarters of their small dwelling which was quite often poorly insulated, and without a central heating system. Until recent years, many homes were without either electricity or indoor plumbing and thus required outdoor toilet facilities.

These conditions prevailed, in varying degrees, depending on the particular community, as late as the early 1950's.

At Peter Dana Point, for example, sources say electricity was not made available until around 1947. It may or may not be surprising, however, that such conditions can still be found even today in isolated circumstances. Tribal governments have taken steps to discourage this and are engaged in long-term tribal community development programs designed to improve the general living conditions of Maine Indian people. The most obvious of these programs has been in the area of housing.

The first attempt by Indian people to secure better housing was made in 1958 at Peter Dana Point in a program administered through the Maine State Department of Health & Welfare. Seventeen units of housing were built and were paid for through the Passamaquoddy Indian Trust Fund which obtains money through logging operations on Indian Township.

Eleven additional units were later built at Pleasant Point (Schayik) and both projects were part of the same program.

Its limitations were such that while some housing problems were solved, other problems were created largely due to the general, poor quality of the new housing. Oddly enough the contractor responsible for the building of these units later went bankrupt.

In 1967, the tribal governments of the three reservations each established a housing authority, thus making Maine Indians eligible to benefit from new federal housing programs. Misinformation perhaps, and a general break-down in communications at Indian Island ultimately led that Indian community to deactivate its housing authority in the fall of 1969. The two remaining reservations, meanwhile, continued in their slow, often complicated, journey toward better housing. And, in keeping with a HUD policy, the housing authorities of Pleasant Point and Peter Dana Point moved ahead to obtain a grant to install water distribution and sewage sanitation systems through the Economic Development Act (EDA).

By the end of 1969, water and sewage facilities were



nearing completion at the Passamaquoddy Reservation, at which time real progress began developing.

In the summer of 1971 the growing potential of the Federal Housing Program became clearer to the Penobscot Indian community and its local housing authority was then reactivated.

Since that time, the Penobscot Tribal Reservation Housing Authority has been making steady progress, despite some problems related to water and sewer installation. These problems involve certain houses on Indian Island on which there may be questionable ownership.

HUD has approved 35 units of housing for the Penobscot Reservation at Indian Island.

The Aroostook Indian community faces problem of a scattered Indian population. Making a housing program available on any large scale is only one many difficulties associated with this problem. The Association of Aroostook Indians (A.A.I.) however through the Maine State Housing Authority, was able to secure the approval of seven units of low-income housing for Indian families in that area. These were included in a plan involving 25 units to be made available to the general community.

The housing authority at Peter Dana Point has secured 25 units of housing, 16 of which are present under construction on the Indian Township "Strip Nine" are scheduled to be constructed later at Pleasant Point. The Pleasant Point Passamaquoddy Housing Authority has 45 units approved and under construction. Much of the housing construction at Peter Dana Point and Pleasant Point was started in the summer of 1973 and is nearing completion. Several families have moved into their new homes by late November.

The new units are spacious, modern and attractively within and without. Each has a central heating system and is fully insulated. The three-bedroom homes have 1½ baths, with two full baths in the larger 5-bedroom units. Interior features include tile floors, kitchen cabinets, a stove and refrigerator. A full basement or brick veneer are features which greatly contrast with any previous concept of what a low-income Indian family could hope for.

Each Indian family obtaining a new home through the HUD program is both physically and financially responsible. In keeping with HUD policies, 500 hours of time must be spent by the individual family in the actual construction of their home to serve as a "down payment." Monthly cash payments based on family net income also must be made on a regular basis. This will be supervised by the housing authorities at each of the reservations for a period of 25 years, at which time a deed will be transferred to family ownership.

In addition to housing and water and sewage grants from HUD and EDA, each reservation has secured approval of a "neighborhood facilities" community building. The structure will be designed according to the needs of the individual Indian community and will include such features as a gymnasium, tribal office classrooms, kitchen, day-care center and outdoor swimming pool.

Community Action Increases Involvement

The inability to handle one's own environment creates many human problems — physical and emotional.

In the mid-60's a great many programs were developed to help people cope.

The Office of Economic Opportunity was created to respond in the community to the organizational needs of people who had no experience in the politics of change.

This community-based operation was to be run by those it served.

Housing, education, health, welfare, employment and legal assistance programs followed.

Professional staffs were there to organize and provide access to the millions of dollars in programs.

Programs were helping many people develop the confidence to face personal problems and address larger social problems.

These programs also created a noisy, powerful and sometimes belligerent political constituency. Old politicians had to make new and expensive promises. Many oppressed people were pressing for change.

Many of the old wrongs could not be changed by money alone. Basic changes in the way health care was delivered were sought; education had new responsibilities; the ethnic and socio-economic minorities which had never had access to good lawyers now did, and actions as a class began emerging.

At the heart of all this was the local community action program with the status of a private non-profit corporation.

President Nixon did not like the set-up. He commissioned a study of OEO programs and agencies. The study concluded that the program was of great value.

The OEO program was to be taken apart anyway. Money would be stopped to OEO — at some point in the future — and programs formerly administered through OEO would be administered through other federal agencies.

This would hurt local community action programs by removing a national thrust, but it couldn't and won't destroy the source of agitation, which remains local people organized to be involved in change.

Indian Community Action Programs (ICAPS) were a component of the OEO program.

It was announced this year that the administration of ICAPS would be through the Department of Health, Education and Welfare, effective July 6, 1973. This new HEW component would be known as the Office of Native American Programs (ONAP).

In addition to handling all ICAP programs the Office of Native American Programs was designed to handle all regional Indian programs — at least in the New England states — administered by the federal government; ONAP is currently operating on a continuing resolution.

In addition ONAP has requested \$32.1 million for program operations; this represents an increase of \$9.7 million of new money.

Robert Howard, director of the program, set up a meeting in Washington, D.C., for getting, "input from ICAP directors, tribal governors and other Indian leaders, regarding a new way of operating, which will be more responsive to ALL native Americans." The meeting was held November 13 and 14.

The reference here to ALL is important because of

Pious Perley Elected As A.A.I. President

Members of the Association of Arrostook Indians (AAI), at a general election meeting in Presque Isle, October 21, chose Pious Perley of Presque Isle, AAI president.

Shirley Levassuer of Houlton was elected vice-president. Helen Ciganik, Caribou, and Stella Daigle, Fort Kent, will serve the Association as treasurer and secretary, respectively.

AAI members elected to the Board of Directors include:

John Joseph—Houlton; Tom Battiste—Houlton; Helen Ciganik—Caribou; Shirley Levassuer—Houlton; Al DeYoe—Mars Hill; Brenda Polchies—Houlton; Gloria Tomah—Houlton; Aubrey Tomah—Houlton; Ron Gidon—Caribou; Stella Daigle—Fort Kent; Winnifred Everett—Fort Fairfield; Joyce Tompkins—Houlton; Yvonne Jewell—Presque Isle; Pious Perley—Presque Isle; Harriet Perley—Presque Isle; Fred Perley—Houlton.

the concern of eastern Indian people that western Indians on BIA-recognized reservations would get preferential treatment.

One of the largest blocks of Indian people attending the meeting was that from Maine.

The Penobscot people were represented by Mal Sappier, Indian Island governor, and Mike Ranco, director of the Island's community action program. Other Penobscots attending the meeting included Jim Sappier, who coordinates regional programs for Indians out of the Boston federal complex, and Andy Aikens, executive director of the Penobscot-Passamaquoddy Inter-Tribal Planning Council.

The Association of Arrostook Indians was represented by Pious Perley, AAI president, and Helen Ciganik, AAI treasurer. Terry Polchies, representing the interests of all off-reservation Indians, also was present.

The Passamaquoddy people were represented by Allen Sockabasin, Indian Township governor, Ralph Dana, director of the Pleasant Point community action program and Wayne Newell, also of Pleasant Point.

Tom Tureen, the attorney heading the teams of lawyers involved in Passamaquoddy vs. Morton (covered in an editorial in this edition), was present.

John Stevens, Commissioner of Indian Affairs, rounded out the Maine Indian representation. Tom Battiste, former AAI president and former member of the Division of Indian Services Board, represented the Coalition of Eastern Native Americans.

The two days were spent discussing not only a proposed organizational structure, but in receiving the complaints and concerns of Maine Indians.

State Indian commissioners from Maine, Michigan, North Carolina and Louisiana told those representing the newly-created Native American Programs office that they should:

1) Have distinctions between so-called federal and non-federal Indians, and distinctions between urban and rural Indians, officially repudiated. Program funds should be made available to all eligible applicants on a non-discriminatory basis.

2) Insure non-discrimination, and earmark funds on a per capita basis in accordance with the Indian population of each state. Once earmarked, however, funds should be available on a block grant basis, and should not be budgeted on a categorical basis.

3) Consider all Indian communities which are identified on the present Department of the Interior map of Indian lands in the United States, and all communities not listed on the Interior map which can demonstrate their Indian ancestry, eligible for ONAP grants. The eligibility of Indian communities not listed on the Interior map should be determined by an independent committee on the basis of factual evidence. Organizations serving Indians from eligible communities who have moved to urban areas or who are geographically dispersed in non-urban areas should also be eligible for ONAP grants.

4) See to it if additional funds are not appropriated, that five percent of the existing budget be allocated to fund research and development programs for Indian communities which are presently not served by ONAP.

The Coalition of Eastern Native Americans, represented by W. J. Strickland, Louis Bruce and its entire executive board, made a powerful and demanding presentation.

CENA's main thrust was to demand that the 165,000 Indians — many of them land-based — east of the Mississippi be recognized by the federal government, and to make it clear that they won't be ignored.

The National Congress of American Indians had a similar thrust as did the Coalition of Indian Controlled School Boards.

The major impact, according to one source, was made by CENA — an organization whose roots can be found in Maine.

What happened at this two-day meeting in Washington, D.C., was that people were making themselves felt and that's what community action programs are all about.

New Positions of Indian Service Filled By Terry Polchies and Jim Sappier

Terry Polchies, a member of the Division of Indian Services Board, has been hired by the State to assist the Department of Indian Affairs to meet the needs of Maine's off-reservation Indians.

Polchies is a past president of the Association of Arrostook Indians and one of the prime movers in the development of that organization.

Polchies is also one of 13 New England Indians serving on the Indian Task Force of the Federal Regional Council. The task force is responsible for reviewing programs and applications for programs which use federal monies for Indians in New England states.

As a grass roots organizer of off-reservation Indians, an employee of the State Department of Indian Affairs and member of the task force which deals with federal programs for New England Indians, Polchies is in the unique position of having dealt with local Indian problems and having direct input into the federal entity which provides resources to solve problems.

Polchies' new position will provide him the time to put his experience and contacts to work for Maine's off-reservation Indians.

New Youth Coordinator Announced by A.A.I.

Gayla Ann DeMerchant of Fort Fairfield will replace Phil Fraser, who resigned, as youth coordinator at A.A.I. The announcement was made at the November 20th DIS Board meeting.

Jim Sappier, Indian Island, is one of the keys to getting action out of the federal government on problems concerning Maine Indians.

Sappier is Indian Coordinator for Federal Programs in Region I, Boston.

In addition to the long title, it's an important position.

Sappier relates directly in an Indian task force. Membership on this task force consists of 10 feds, 13 Indians from the New England states, and the Governor of Maine, represented by John Stevens, State Commissioner of the Department of Indian Affairs.

This task force relates to the Federal Regional Council. This Council is made up of Regional directors from agencies such as agriculture; environmental protection; health, education and welfare; housing and urban development; labor; law enforcement; transportation and economic opportunity.

It's Sappier's job to relate to these upper-echelon bureaucrats the impact — or lack of it — their programs are having on Indians in New England.

This is essentially accomplished by reviewing all grants going out of the New England region which are allegedly to help Indians.

Sappier, working with his task force, can more easily spot the "rip-off" grant or the well-intentioned program which duplicates.

In addition, Sappier acts as an advocate for all New England Indians. He is there in Boston when a Maine Indian leader needs to have a program nudged along or needs to know where to turn.



Alcohol and the Maine Indian

KEYNOTE SPEAKER — Robert Moore, above, discusses the epidemic proportions of alcoholism among American Indians. Mike Ranco, above right, takes notes.

Few stones were left unturned by the State Department of Indian Affairs in its examination of alcoholism among Maine Indians.

This examination took place recently at a two-day conference in Brewer for Maine Indian leaders and those working to correct problems created by alcoholism.

Speakers who used figures comparing Indians to whites and blacks, and Maine Indians to other Indians left little doubt in the minds of those present that there was not only a problem, but that Maine's Indian alcoholism was of an epidemic nature. Speakers who discussed why the epidemic existed cited not only historical and social problems, but medical and genetic reasons as well. Each speaker had an idea or ideas on what to do. There may have been disagreement about why alcoholism is so acute a problem and about how to solve the problem, but all agreed that alcoholism was the number one problem facing Maine Indians.

Susan Stevens, co-director of the Maine Alcoholism Research Program, began her discussion of the history of Indian alcoholism by citing national figures on alcoholism and some accepted definitions of what an alcoholic was or is.

HEW Secretary Details Grants for Education

Students who need money for their education after high school may now apply for Basic Educational Opportunity Grants, according to a news release from U.S. Department of Health, Education and Welfare (HEW) Secretary Caspar W. Weinberger.

More than \$122 million is available under this new program administered by HEW's Office of Education.

To apply for a Basic Grant, an "Application for Determination of Expected Family Contribution" must be obtained, filled out, and mailed to P.O. Box B, Iowa City, Iowa 52240.

Application forms are now available at student financial aid offices at postsecondary institutions, high school guidance offices, post offices, State employment offices, county agricultural extension agents, and Talent Search, Upward Bound, and Student Special Services projects. If unavailable in your area, write to Box G, Iowa City, Iowa 52240.

For further information on Basic Grants and other student financial aid programs, students should contact their high school counselor or the financial aid officer at the school in which they expect to enroll.

According to Mrs. Stevens, there are more than nine million alcoholics in America; the skid row variety often visualized constitutes only three percent of the number of alcoholics; over half the car wrecks in the country can be traced to alcohol; beer is the most commonly consumed beverage by the alcoholic. Alcoholism, according to Mrs. Stevens, is a disease which interferes with the health and welfare of the individual and with that individual's interpersonal relationships.

Mrs. Stevens then focused in on the Maine Indian. "The Indians' problem with alcohol came with the arrival of Europeans to this country — more specifically, the fur traders of the 1500's. The relationship developed by the fur trader with the Indian altered not only the Indian's previously excellent diet but the guts of his social system," she said.

"Flour and sugar replaced meat, fruit and vegetables; the sharing of the life-giving substance of the hunt and the harvest were replaced by the sharing of booze received for the harvest pelts," she stated.

When the pilgrims arrived in the 1600's, according to Mrs. Stevens, they moved into a village previously established by Indians who died of diseases brought by Europeans.

By the time of the Revolution, the Maine Indian's problem with alcohol was already 200 years old. An Indian leader, Chief Little Turtle, recognizing this problem approached President Jefferson, according to Mrs. Stevens, and requested that a law be passed making it illegal to sell liquor to Indians. Congress subsequently acted. It wasn't until recently that this law was rescinded.

Mrs. Stevens' co-director, Ed Mitchell, brought the group up to date with figures germane to Maine's Indian population. "A significant percent of Maine's Indians are alcoholics. Between 1950 and the present, 56 percent of the deaths at one Passamaquoddy reservation was due directly or indirectly to alcohol. By the time many youths reach the age of 15 they are drinking regularly. Patterns of drinking in groups and the sharing of one's liquor contribute greatly to the problem of unemployment," Mitchell stated.

John Stevens, Commissioner, Department of Indian Affairs, then informed the group that although funds have been budgeted for payment to physicians for assisting in the treatment of alcoholism, many problems remain.

"I have dealt with the Maine Medical Association. They are the biggest stumbling block to getting services. There are federal programs and foundations, but it is difficult to get anything without the okay of

the Maine Medical Association. I worry about the houses we are building; the problem of alcoholism going to be moving into that house also," Stevens said.

Fr. Harry Vickerson told the group, "In the years I have been on the reservation I have had funerals. All these individuals, directly or not indirectly have died of alcohol."

Harriet Price, a member of the Maine State Advisory Committee for the U.S. Civil Rights Commission, followed Fr. Vickerson's on-the-experience with Commission findings in a study yet published.

The Commission has found substantial data in many government reports that already have been prepared to overwhelmingly substantiate the problem of alcohol abuse among Indian people. "Maine Indian people should be leading a more vigorous attack on the country's Indian Health Service to those services which are rightly theirs," Mrs. P stated.

It was Mrs. Price's contention that half a million dollars would be provided annually for health services through IHS if that resource could be captured.

Mrs. Price revealed that meetings with B. Patterson, a member of the White House staff, recognition of Indians east of the Mississippi produced nothing but "hot air." Earlier this year Patterson had told Maine Indian people that the White House expected to provide a decision on subject of recognition in the immediate future.

Commissioner Stevens then called upon Max Good who administers a federally funded alcoholism program.

Good discussed the legislation enabling the program, P.L. 91-616. He read from the alcoholism plan and described the service delivery structure being sought. Good pointed out that regional organizations had just been created. He also pointed out that the federal enabling legislation mandates the involvement of ethnic groups (Indian on these councils).

This was followed by a discussion of the possibilities of Title IVA monies by Bob Foster of the State Health and Welfare office in Augusta. Title IVA refers to section of recently passed federal legislation — more specifically, the Social Security Amendments.

In both instances it was not made entirely clear what would be made available and when. This was the fault of the speakers but the uncertainty of the use of the resources they discussed.

The state bureaucrats were followed by one from Washington, D.C., — Harold Dance, who heads special programs for the U.S. Department of Labor.

Dance expressed some anxiety about the Indian working directly with the federal government. Washington, D.C., during a period of decentralization and recommended that Maine Indian leaders become more knowledgeable with Boston federal employee. He expressed several times the necessity for "getting to know" those with resources, such as the region and D.C. bureaucrats.

[Continued on Page 5]

Civil Rights Commissioner Responds to Muskie

Recently, Senator Edmund Muskie queried the U.S. Commission on Civil Rights with regard to the availability of the services of the Bureau of Indian Affairs to non-Federal, non-reservation Indians under the Snyder Act.

The detailed memorandum which was returned to the Commission to Senator Muskie concludes that, on its face, the Snyder Act is sufficiently broad to justify Federal services to all Indians, regardless of their legal status or residence.

A decision recently by the Ninth Circuit Court of Appeals in Ruiz vs. Morton affirms this conclusion as to non-reservation Indians. The Ruiz case which was appealed to the U.S. Supreme Court and argued November 7, does not, however, treat the issue of non-Federally recognized Indians, and their entitlement to Federal services remain unclear.

It is anticipated that within two months the Commission will have made a decision on this issue. Reversal of the court of Appeals could be very detrimental in that it would remove strong case support for extending coverage of the Act to non-Federal Indians.

Alcohol Problem

(Continued from Page 4)



HAROLD DANCE

'Get to know those with resources'

"If these people are to be made aware of your problems you have to be able to communicate with them," Dance said.

Following these nebulous discussions of resources and how they may be of use, John Shea, director of the Diocesan Human Relations Services' Community Alcoholism Service, got back down into the nitty-gritty of how to get resources and what resources should be used for.

It was Shea's contention that there is no way to treat the alcoholic without first providing a means within the social system to stop drinking. Providing that means is often complicated, involving everything from housing and employment to initial medical care and follow-up, Shea stated.

Mike Ranco, Community Action Program director from Indian Island, began the second day's activities.

Ranco discussed the educational problems and how some educational programs offering decent breakfasts were being initiated on Indian Island to make the child want to attend school.

Robert Moore, executive director of the American Indian Commission on Alcohol and Drug Abuse, followed with an overview of the "Indian Alcohol problem" and the need to include a spiritual approach.

In many ways, Moore was the highlight of the two-day conference. The Seneca Indian was able to synthesize all that had been said, to discuss the means for attacking the problem and to leave the audience with the feeling that something can be done which will change this situation.

Moore believes that there isn't a man, woman or child who is Indian who is not affected directly by alcohol. It's his contention that alcoholism is a national problem and that the Indian is in the middle of an epidemic.

Moore summarized the Indians' relation to the "white race" by saying that: "They have killed our initiative, they have killed our culture, they have killed our ability to do things; they have helped us to death."

This came about, as he sees it, through the "tyranny of should." "They knew what we should do and how we should do it and then they did it."

"The Indian has to begin to experience running his own affairs if he is to successfully participate," Moore said.

It is his opinion that standard treatment methods will not work to correct alcoholism among Indians unless an element of spirituality can be incorporated into what is being done.

Moore stated that it was the responsibility of Indian leaders in Maine, and throughout the U.S., to confront those with the resources needed by Indians to attack this problem.

In completing his talk, Moore told those present, "If you don't believe we have been completely controlled by booze since the coming of Europeans to this continent, just go to the Smithsonian and discover how many disputes were settled with whiskey."

"Don't allow others to take away the dignity of solving your own problems," he concluded.

Mrs. Marilyn Light, executive director of the Adrenal Metabolic Research Society of the Hypoglycemia Foundation, moved the discussion to the specifics of nutrition.

The main thrust of Mrs. Light's discussion was that poor nutrition not only compounded the problems of

DIS Adopts Work Program

The Division of Indian Services (DIS) Board recently adopted its 1974 work program based on six objectives developed earlier by the Board. These objectives include: (1) promoting better communication between Indian communities; (2) providing leadership development services to the Indian community; (3) mobilization of resources now available to Maine Indians; (4) acting as a liaison between the Indian and non-Indian community; (5) providing advocacy services; and (6) promoting religious education.

Following is a better description of what is to be done in each of these areas:

INTER-INDIAN COMMUNICATION: Additional news sources within the Indian community will be created to encourage more active Indian participation in creating articles for the *Wabanaki Alliance*. This involvement will assist both the Indian community and those reporting in becoming more knowledgeable about events and developments affecting them.

LEADERSHIP DEVELOPMENT: Leadership training, as seen by the DIS Board, is Indian involvement in resolving community problems and dealing with State and national issues. An effort will be made by the Indian Resource Center to encourage a greater number of persons from each Indian community to actively participate in matters associated with their own self-determination and development.

MOBILIZATION OF RESOURCES: Staff will compile, in 1974, a list of federal, state, regional and local governmental resources applicable for use by those served by the DIS Board. A data bank on Indian programs will be created which will include names of those involved in such programs so that technical workshops may be offered. It is anticipated that these resources, including some that are foundation and

church related, may be taken to individual Indian communities and will be used in the development of local resource directories whenever applicable.

TO ACT AS A LIAISON: Liaison efforts by the Indian Resource Center shall be directed at the concept that "Indian people address Indian problems." During 1974, the Indian Resource Center shall assist Indian leaders in improving communications with the non-Indian community by providing information on subjects of mutual concern. Workshops and seminars between the two groups will be promoted on matters of mutual interest.

ADVOCACY: The DIS Board will assist Resource Center staff in identifying areas of special concern. These areas are: those most deeply affected by a different cultural heritage in which a liaison with certain interests among "white" decision-makers may prove most productive. Orientation regarding the legislative processes will be made available to Indian communities which may then promote a more active role in legislative activity benefiting Maine Indians.

RELIGIOUS EDUCATION: Resource Center staff will assist the Task Force on Religious Education by reporting on its activities in the *Wabanaki Alliance*.

and detoxification, etc. We need groups like the AA for the spiritual component that they can provide, and we need the health and welfare professionals to provide the kind of counseling that deals with the psychological problems created by alcoholism," Dr. Brody said.

Dr. Brody then called upon those present to urge all those with whom they work to return to natural foods, he then explained why.

Only three percent of the alcoholics treated by Dr. Brody had a normal blood sugar level. The abnormal blood sugar level in the others made it impossible for these people to cope in many instances with rehabilitation.

Thirty-five percent of the alcoholics treated by Dr. Brody had a zinc deficiency. Dr. Brody maintains that this deficiency made their bodies less receptive to healing.

These specifics from a medical doctor providing health care to alcoholics, were then localized by the reflections of an M.D., James Bates, who as a general practitioner has provided medical care to Indians for the past 35 years.

Dr. Bates' speech was one of reflection. Dr. Bates discussed the frustration he had seen in the lives of his Indian patients, the unavailability of opportunity. He then asked: "Is the drinking of the white society more controlled by the reality of knowing that tomorrow is another day of work and responsibility? Has AA been less successful because it requires a commitment to abstinence?"

Alice Francisco, a public health fellow from Harvard, then asked the audience, if a drinking problem can't be solved on the reservation, can it be solved off? The data she brought, indicated it can't.

During the two-day conference nearly every speaker stated that before an alcoholic can be cured he must admit the problem exists.

Possibly the best summarization of the conference can be found in the words of Indian educator, Wayne Newell, who called the conference "the first public confession of our problem."



MARILYN LIGHT

'Nutrition a factor in alcoholism'

alcoholism but indeed may be one of the factors which causes it.

Ignorance of a proper diet, results in many instances in hypoglycemia — low blood sugar — a condition which often results in depression and a general lack of energy.

Mrs. Light concluded her speech by calling upon Maine Indians to develop the means to provide good food such as meats, grains, fish, fruit and vegetables — the kind of diet the Indian had prior to the fur traders.

Nathan Brody, M.D., followed these recommendations with some of the specific ways in which he is using nutrition as a tool to treat alcoholism.

Dr. Brody stated that he has been in the field of alcoholism treatment for 18 years. "For the first 13 years I used a multi-disciplinary approach with the detoxification, counseling and follow-up type routine. I had repeaters so often that I began to ask myself what was wrong with the program."

"Then I began to notice that the alcoholic when he gives up booze develops a definite pattern of eating. What the man was eating was cookies, soda pop or some other junk."

"I began to wonder if vitamin deficiency could play any role in the number of repeaters."

"I now believe," Dr. Brody stated, "that vitamin deficiency is significant. We need to use a whole team approach. The physician must be there to provide the medical services, which will include vitamin therapy



WAYNE NEWELL

'A public confession of our problem'

*gypsy leaves a budding
as he passed
a souls eye to eye*

*enviable ability
his*

*& as he aligns
the synchro of your
breathing*

*he remembers
dark*

*rasping hounds your wishes
clinging sound*

from inquisitions

passing

your

dreams

of vision he shelters your quintessence graying

hurtling & impregnated for the mundane

there are seeker streams

blending oblong shedding visceral plankton

seeker stream's abundant accretion

*acrecic & egoless anthropomorphia blender * oxidize*

acarpous solipsistic mythless minds

seeker streams vision seeker's 1st conquistador

a spanish soul peons & viceroys victors banished

& recalled genetic adynamics

your] insipid massacres green acervate at the brows & chronic

clonic gradients emote to emulate their vintage labeled pedigree

"vagrant disease: the curse of venture, the anorexia

to annointed pioneers . . . abulia's inservitude"

parade tirade, dialectric & abstruse clamour, confirmed abutis

contoured in harmonic rectitude of 153 blissed paranoids 1-5-3

there are clear moments, only wait

"where is conformity in these-troubled chimes . . . encircled

encumbrments of means & banks & us or perhaps dripping pools

red gathered enjambments & gambits of poltroons

Editor's note: George Tomer, Old Town, created these contributions in 'sound and harmony' for the Wabanaki Alliance.

The Empty Sack of Troy

By PAUL A. FRANCIS, JR.

Everyone is familiar with the story of how the Greeks surreptitiously employed a monstrous wooden horse to gain admission into the citadel of Troy; and once gaining admission, reduced the Trojan city to rubble and ashes, ending 10 long years of siege and avenging the abduction of the fair Helen by the not-so-fair Trojan prince, Paris. But very few, I suspect, are familiar with the story of how the Greeks had initially intended to breach the impregnable Scaean gates. For those skeptics who wish to confirm the authenticity of this obscure account, the story is related in the 25th book of Homer's Iliad, and also in the prologue to his Odyssey. Unfortunately, these chapters are not extant, having been deleted from the original text for lack of literary value, so you'll have to accept my word.

Achilles and Ajax of the Greeks were dead, the Trojan Hector had been mercilessly slain by a vindictive, mindless Achilles. Battle raged furiously in the Plain of Ilion, and large numbers of warriors from both sides were sent to their gloomy fate in Hades; but the contest was an impasse. One side and then the other won a battle, but neither side could win a decisive victory. The Greeks could not introduce battle within the formidable Trojan walls, and the Trojans could not push the Greeks back to their ships and out to sea. Zeus had prohibited the intervention of the Olympians, so the outcome could only be decided by human elements.

What took the Trojan War so long to conclude was the obsession of the Greeks to devise chimerical schemes to quickly bring the war to a close. And so the war dragged on, and it was becoming monotonous. More and more, members of both armies were dozing off even in the din of battle. Even the gods, who had actively participated in the war before Zeus' decree, became indifferent; and to such a degree that they implored Father Zeus to smite both contingents to oblivion with one of his patented, far-reaching, guaranteed-to-kill thunderbolts. But Zeus would not yield, for he knew that victory for the Greeks was to be realized in this 10th year.

Thus it was that Agamemnon, commander-in-chief of the combined Greek forces, summoned a meeting for the purpose of devising a plan to introduce battle within the walls of the citadel.

"In 10 years of siege," began Agamemnon, shouting to be heard above the cacophony of comrades who immediately fell asleep, "not one Greek has set foot inside the Trojan city. If we are to gain victory, then we must transcend the formidable walls."

Agamemnon's speech merely inspired his comrades into deeper somnolent bliss, and in anger he began to strum his lyre. Being a novice to the instrument, the chords he struck were so disharmonious that all the strings broke (or rather, Apollo, out of compassion for the ethereal instrument, broke them) and the plangent twang managed to arouse the Greeks.

Odysseus stretched and yawned, and his eyes fluttered open. "What the Hades was that? Perhaps an earthquake has rumbled across the plain, destroying the citadel."

"No such luck," answered Agamemnon. "You, Odysseus, are described by Homer as being crafty and sly. Haven't you a crafty and sly plan to get us inside the walls?"

Odysseus sententiously remarked, "Blind labor of man's hands erects walls, divine inspiration destroys them; and I am so inspired. Remember that a wall is like a chasm with nothing there. Remember also that . . ."

"Odysseus! Have you a plan or don't you?"

"Oh yes, the plan. Perhaps we could make the Trojans believe that it is they who are outside the walls; thus would they strive to knock down the adamantine walls."

Agamemnon winced in disbelief. "Odysseus, though you may be sly and crafty to the equal of Zeus, you are also abysmally stupid. To persuade the Trojans into believing that they are outside the walls, you would also have to persuade us that we are inside the walls."

"Yeah, I suppose you're right. I could never believe that we are inside the walls; we aren't, are we?"

The crash of Agamemnon's shield over Odysseus' head rumbled across the plain.

Odysseus rose to his feet and in his eyes was a twinkle of divine inspiration. "If we can't go through the walls, how about going under or over?"

"And how would either of these be accomplished?"

"To go under would require a tunneling device, which we don't have, and haven't the precedent to be so inspired; so that leaves us with excoigating means of going over, and here we find a precedent. Are you, my fellow warriors, familiar with the story of Daedalus and his son, Icarus?"

"You mean for us to fly over!" exclaimed Menelaus, his sleepy eyes struggling vainly to emphasize his exclamation.

"Why not," returned Odysseus. "All of us could construct our own set of wings, take to the air, and descend upon an unsuspecting Trojan city, descend like flies onto a pitrid carcass."

"Or," suggested Diomedes, "Or, instead of

individual wings, we could construct one large machine that could carry one entire legion. The several of the men could open the gates for the rest of us."

They decided to adopt Odysseus' plan because it was crafty and sly. And so every Greek warrior began to wax feathers on long, light boards. For two days they thus employed themselves. And the Trojans, who faithfully took to the plain for their daily confrontation, were nonplussed to discover that their present adversaries were plucked chickens. Here did Zeus wield his mighty thunderbolt, and unto the Trojan was given a barbecue.

Finally, on the morn of the third day the Greeks were ready. They grouped themselves into four squadrons, and an aeronautical terminology was invented. Instead of attacking en masse, it was decided that first one squadron and then another would be dispatched until all squadrons were inside the impregnable Trojan walls.

The first squadron, under the command of Odysseus, began to flap their wings; first gently to get the feel of it, then furiously in preparation for take-off. Heaven and earth alike trembled with the beating of 10,000 pair of wings; and much to the dismay of the Greeks, the wind thus created filled the air with dust so dense that no one could see more than an inch in front of him. Nevertheless, Odysseus gave the command to take to the air, and 10,000 Greeks were airborne.

What confusion! There was so much dust that collisions were frequent, and many fell to their death. As for the rest, their fate was obscured by the almost solid body of dust that hung over the plain like an opaque curtain. The remaining squadrons could no longer know what had happened to Odysseus and his squadron until the dust had settled. So Agamemnon decided to await knowledge of Odysseus' fate before dispatching his own squadron of 10,000.

But the wait was not long, for within five minutes could be heard the shouts of the Greeks: "Hellllp! Blinded by the dust, and misguided by frequent collisions, Odysseus and his hapless squadron had flown in the wrong direction, and were now floundering in the sea.

Needless to say, this crafty and sly plan of Odysseus was abandoned. But he sparked the idea that eventually worked. As he was dragging himself up the beach, the feathers of his wings drooping as his spirit was drooping, Agamemnon asked him if there were some other way an aerial invasion could be effected and Odysseus gargled, "I would n't horse around with that idea."

Maine Indians Involved In CENA Development

A year ago this December Maine Indian leaders participated in a meeting of eastern Indians in Washington, D.C.

This meeting came about largely as a result of the activity of Maine people.

First came a visit by John and Susan Stevens to numerous Indian tribes east of the Mississippi. This was made possible by foundation funds located by Tom Tureen, a Calais attorney.

Then, prompted by contacts made on the trip, resources were garnered from the McConnell Clark Foundation of New York City to bring eastern Indian people together.

Over 125 people from some 65 eastern Indian tribes, communities and organizations came together for the first time in this century.

Foundation officials and federal bureaucrats were on hand to discuss needs and aspirations.

Several things evolved from this meeting including: a realization of the wide diversity of knowledge about the availability of resources to improve the lives of Indian people and how one organizes to use these resources; considerable enthusiasm; and, the development of the Coalition of Eastern Native Americans (CENA).

CENA will hold its second annual meeting in Washington, D.C., January 17, 18 and 19.

A group, which a year ago was not even a group, has in one year's time incorporated, created an 11-member steering committee, sought and received funds for staff, established an office in Washington, D.C., agreed upon a goal 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 and has pledged to "help all Indian people in the east to move toward self-determination both community by community and state by state."

CENA staff person Linda Oxendine stated that this year's conference will be geared toward participation in workshops.

It is expected that those who have experienced what is to be dealt with in the workshops will be used to assist in the training of those who have not.

The first of the workshops is to deal with community organization: how to organize your community, how to conduct a meeting, how to get things done, how to set goals and write priorities.

The second workshop will be geared toward community participation. Getting people into school boards and taking advantage of the recently passed Indian Education Act.

The third workshop will deal with the publishing of newspapers and newsletters: how to do it, what to start with, etc.

The fourth workshop will deal with resource identification, the fifth with arts and crafts and marketing such, and the sixth with historical research and cultural awareness.

Senate Hearings Held on BIA Commissioner Nomination

WASHINGTON, D.C.—(AIPA)—People flocked to the Senate hearings here Nov. 14 on the nomination of the Indian Commissioner-designate, Morris Thompson, attesting to the troubled state of Indian affairs and a widespread concern for the decline of the Bureau of Indian Affairs (BIA) and the collapse of morale among its 16,000 employees over the past year.

Although the post of the Indian Commissioner has been vacant since the firing of Louis R. Bruce last Dec. 6, the national energy crisis prevailed over the BIA vacancy as a total of seven senators came and went from the hearing room as they were required to vote on a bill requiring mandatory fuel allocations for the nation on the Senate floor.

Testifying on the abilities and character of Thompson were Sen. Mike Gravel (D-Alaska), Sen. Ted Stevens (R-Alaska), Rep. Donald Young (D-Alaska), State Sen. John Sackett (D-Alaska), and Interior Secretary Rogers C. B. Morton. Sen. James Abourezk (D-S.D.), chairman of the Senate Indian Affairs Subcommittee, chaired the overall session of the full Interior and Insular Affairs Committee.



NEW STAFF — Roger Gabriel, above left, recently hired as Assistant Director of the Resource Center, is seen here with Louis Bruce, of CENA. Dave Depew, below, will serve the DIS Board as Center Director.

Dave Depew and Roger Gabriel To Staff Resource Center

Dave Depew and Roger Gabriel have been hired by the Division of Indian Services (DIS) Board to provide staff assistance for board activities during the coming year.

Depew came to Maine from Montana where he had been involved in the newspaper business and, more recently, the organization of socio-economic and ethnic groups to promote changes benefiting minorities. Depew was editor of the Wolf Point Herald, a weekly on the Assiniboine-Sioux reservation in eastern Montana.

Gabriel, originally from the Indian Township Reservation, was hired to train under Depew. Gabriel is a graduate of Bangor High School and the Institute of American Indian Arts, Santa Fe, N.M. Gabriel returned to the Bangor area in 1971.

The activities in which Depew and Gabriel are going to be assisting are covered on page 5 in a story dealing with the DIS work program.



Programs for Aroostook Youth Outlined

By JUDY LITZ, AAI

Teenagers in Aroostook County will have the opportunity to get involved with their community this year.

The staff and the youth coordinators of the Association of Aroostook Indian have set up a tentative plan designed to encourage the teenagers to take part in a number of different programs in hopes that it will inspire them to pursue careers within the Indian community in the future.

Each staff member will conduct an introductory workshop to groups of teenagers during which time he will discuss his program and describe the training and education requirements which were necessary to assume the responsibilities of this job.

After the initial workshop he will request volunteers to serve on a committee whose tasks have been decided upon well in advance. Participation on the committee is voluntary and teenagers may serve on as many committees as they wish.

At the present time there are six committees to choose from: Newsletter, Dental, Alcoholism, Legal, Homestart, Consumer.

Newsletter: This committee will assist the secretary in gathering stories, interviewing people for the Aroostook Indian Newsletter and will assist her in editing, printing and circulating the publication. Teenagers interested in secretarial work or newspaper work will be encouraged to work on this committee.

Dental: This committee will be acting out plays for younger children on "Tommy Toothache and Peter Plaque." It is hoped that these plays will impress upon younger children the importance of dental care. Teenagers who may be interested in a career in dental work will be encouraged to serve on this committee as

they will also learn a great deal about dental assisting.

Alcoholism: This committee will be involved in peer counseling and the establishing of an Ala-teen group. Teenagers whose lives have been directly or indirectly affected by alcoholism will be encouraged to act on this committee. They will also learn a great deal on the causes and effects of alcoholism.

Homestart: This committee will be acting out MicMac and Malecite legends for pre-schoolers as well as conducting creative story telling sessions for them. Any teenager with an interest in pursuing a career in education will be encouraged to serve on this committee.

Legal: This committee will be involved in court-watching and other projects designed to familiarize themselves with the local police and judicial system. It is hoped that this committee will pave the way for a better relationship between the police and Indian community.

Consumer: This committee will be circulating shopping lists with prices of food in each grocery store on a weekly basis. This will be of great value to the person who would otherwise be running to every store to find the best bargain. This committee will also be doing some preliminary investigating into the possibilities of setting up a co-op.

Teenagers will also have the opportunity to meet people from different careers throughout the winter months. Career people ranging from stewardesses to craftsmen have volunteered their time in the upcoming months to come and spend a two hour "rap" session with anyone who might be interested in their career. These career motivation workshops have been established in order that teenagers may fully realize the numerous alternatives that are available to them upon completing their secondary education.