



Wabanaki Alliance

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All smiles

There is clearly no generation gap here, between the Rev. John Civiello, pastor of St. Ann's Church at Indian Island, and Carissa Norwood, daughter of Edie and Vincent Norwood of Indian Island. Carissa just turned two years old.

Augusta bill killed

Phillips saves tribes' free hunting, trapping

AUGUSTA — Successful lobbying by a Penobscot representative to the state legislature caused a bill that would have ended free Indian hunting to be withdrawn before it got to the floor.

Reuben E. Phillips, non-voting tribal representative to state government, said that if the bill had been introduced on the floor, to the Legislature, "it would have been passed so fast it would have made your head spin."

For years, Maine Indians have enjoyed free hunting, trapping and fishing privileges, but following the recent \$85 million federal settlement awarded the Penobscots and Passamaquoddys, some legislators sought to stop the practice. Phillips called it a land claims "backlash."

Another idea, also dropped, was to have "reciprocity," whereby if non-Indians had to buy permits to hunt on tribal lands, then Indians would have to pay the amount for a permit to hunt on non-Indian territory.

Phillips said he had to work fast with the Legislature's Fisheries and Wildlife Committee to overturn the bill, on which the committee had already voted an ought-to-pass. "I'm very satisfied I got the bill killed," Phillips told Wabanaki Alliance. "It was a victory, but we had to give something up," he said.

Killing the bill had its price. Phillips said the Penobscots have agreed, as a

compromise, not to charge non-Indians any additional fees (above the required state license) for hunting on Indian lands—including 140,000 acres of newly-acquired territory.

Rep. Bonnie Post, an Owls Head Democrat who sponsored the bill to repeal fur licenses for Indians, was reportedly furious that the committee reversed itself and withdrew her proposal. Ironically, Post was on a land claims legislative committee that was closely involved with the settlement. Phillips said the Indians "clearly understood" during negotiations, that they would keep free hunting, trapping and fishing privileges.

However, Phillips explained that he believes "constituents have been rattling the cages of the legislators," and that there will be attacks on programs and policies that benefit Indians. Phillips' success with the committee will benefit Passamaquoddys, even though he is a Penobscot.

(Continued on page 5)

Will tribe own this paper?

See page 4.

Indians try German booze treatment

INDIAN TOWNSHIP — Three members of this Passamaquoddy community, plus a Penobscot from Indian Island, have volunteered to join a "pilot project" that involves six months of intensive alcoholism treatment at a West German clinic. They will fly to Germany later this month.

Kevin, Howard and Charles Stevens of Indian Township, and Elwin (Al) Sapiel of Indian Island, have all acknowledged a drinking problem, and hope to not only

conquer their own alcoholism, but intend to return and counsel others addicted to booze. Sapiel said for him, it's a "once in a lifetime opportunity. I had 15 minutes to decide, and I said I'd go."

The man behind these unusual developments is Wolfgang Ritter, 62, a German citizen and former POW during World War II, at a camp located on the Indian Township reservation. Ritter discovered

(Continued on page 9)

Per capita goes smoothly

INDIAN ISLAND — Although not fully understood by some tribal members, the distribution of quarterly per capita payments — earned from the land claims trust fund — is apparently going smoothly here.

"Everything is going real well," commented Deanna Labossiere, who is in charge of the operation at the office of tribal Gov. Timothy Leve. The Penobscots have the use of half of a \$27 million trust fund; the Passamaquoddys earn proceeds from the other half. All of the funds are

invested, and are supervised by the U.S. Interior Department. The senior citizens of each tribe have a set-aside of \$1 million, benefits of which go directly to the elderly.

There are about 1,500 Penobscots eligible for payments, and 2,000 Passamaquoddys. The Penobscots voted to return about 30 percent of their earnings for tribal use (such as reinvestment and funding the fire department), but the Passamaquoddys voted to distribute 100 percent of the interest earned on trust funds. (Continued on page 7)



Francis (Bobcat) Sapiel, left, a Penobscot, presents Wolfgang Ritter with ceremonial carved war club.

editorials



Off-reservation impact

It's a touchy topic: the old-timers on the reservation versus the newcomers — those who, in greater and greater numbers — are returning to the Island, or the Point, or the Township.

Things didn't change for so many decades and then, pow, some drastic changes occurred, many due to the decade of Maine Indian land claims work, and the resulting settlement.

Not that tension between reservation and off-reservation Indians is anything new. It's been going on for generations. Some say the smart ones got out, went away and made money. Others say the true Indians didn't abandon their homeland, they stayed and worked very hard for their people. Those that moved away didn't give a damn about their own people.

These are extremes, although there is probably some truth in all of the statements. What is certainly true is that people — Penobscot and Passamaquoddy people — are moving home to the reservation, even if it's a home they never knew.

Besides the strain on services such as roads, sewer, school and so forth, there is the psychological strain on the existing community.

It's not uncommon to hear a longtime resident of the Island say they don't know people anymore, as strangers drive by, to the new housing. Used to be you knew everybody. If a stranger appeared on the Island, word got around pretty fast on who it was.

Of course, the biggest influx of strangers occurs every Sunday night, for the state's biggest bingo game. But those folks drive on, and drive off. They are not tribal members.

The newcomers who come to live on the reservation are indeed tribal members, although for some it's a recent "discovery."

Some are, you might say, "born again Indians." But before anybody gets hot under the collar, let's call for some understanding. These newcomers all have some sort of roots on the reservation, else they wouldn't be allowed to return. One must, the law says, be at least quarter-blood Penobscot.

The influx of newcomers is a price of progress, of improvements to the community such as a health clinic and the new housing, and it is the price of resolving the land claims case for \$81 million.

There is no reason why newcomers shouldn't find a warm welcome, unless they themselves reject it, or reject the community's already established standards of conduct.

But what of planning? What does the future hold for a community that is rocked by change, by growth and many conflicts?

Community leaders would be wise to sit down and carefully plan for the future. Growth should be controlled. There may be an optimum population on Indian Island, for example.

People still wave to one another [and to strangers] on the reservations in Maine. Goodwill seems to prevail, but there are mutterings, grumblings. If people stop waving, watch out.

Quotable

"Such action would carry a simple but shameful message: when the law gives Indians a substantial claim to land taken by white men which the regular courts of justice may sustain, the white men will change the rules rather than permit a decision according to existing law. A broader message would be inferred: Indians cannot obtain justice even in the white man's courts."

— Prof. Archibald Cox of Harvard Law School, commenting on proposed bill to limit eastern tribes' land claims to money damages only.

'Sorry, boss, I'm gonna be late today'

Guest column

Love chides Bangor paper

by Timothy R. Love
Penobscot Tribal Governor

For the second time in four months the Bangor Daily News has made the big push to revoke a negotiated term of the Land Claims Settlement Act — in this instance, state hunting, trapping, and fishing licenses provided eligible Indian people within the State of Maine.

To refresh your memory . . . we did pay. There are numerous terms in which the tribes conceded to the State of Maine for a few concessions in return. And even before the ink had a chance to dry on the document the News and its "clones" came wagging their forked tongues to attempt a rewrite of the good faith terms that were negotiated.

Let me clarify a few points:

(1) Contrary to the poor memory of some state officials and the News, it is in black and white that any legislation altering the terms of the negotiated settlement must be reviewed by the Tribal State Commission for a recommendation to the legislature. This is basic to the future relationship of the tribes and the State of Maine.

(2) Concessions made by the state and agreed to by the tribes, attorney general, governor's office and Legislature included:

(a) continued scholarship assistance to tribes, Status? Governor's office did not make a request to the legislature — good-bye?

(b) continued funding for operations of the Tribal Reservation Housing Authorities. Status? Governor's office submitted a request for funding with some language in fine print which said something like, "Here is my request, but you don't have to fund it if you don't want to." State welves . . . now in federal court.

(c) Continued hunting, trapping, fishing licenses for resident Indian people of Maine. Status? Out of the dark came slithering a bill to repeal the license, but was caught in the "nick of time" and was referred to the Tribal State Commission where it should have gone in the first place.

(d) Not all is lost though because the Mortgage Insurance Program which guarantees standard housing loans for Indian residents on the reservation is about to be cranked up again after a three-year lull. Fortunately, this does not require an appropriation.

The Penobscot Nation has, to date, kept its end of the bargain. The question is, when is the state going to do so?

Wabanaki Alliance

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Indian Island
Old Town
Old Town

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letters

Misleading

Parker, Ariz.

To the editor:

We are writing in regard to an article in your newspaper's February edition entitled "Indian Paper Bites the Dust." The article is most misleading and inaccurate.

The Manataba Messenger did not "cease regular publication." It has simply changed its format from a weekly full-sized edition to a regularly scheduled tabloid newspaper. The staff was not "fired" but some were laid-off due to a reduced need in personnel.

The article further states that "Costs were prohibitive, and the Messenger's quality deteriorated after LaCourse left the paper, and Joan Travis took over as editor." We take great exception to your inference that Joan Travis is responsible for spiraling costs and has caused a deterioration in the quality of the newspaper. You are entitled to your opinion; however, the fact is that the circulation of the Messenger continued to grow under the leadership of Joan and many letters commending her for the quality of the newspaper have been received. Furthermore, not only newspapers but many other businesses are having a difficult time financially in these days of growing inflation. However, Joan Travis is not the cause.

Travis Nopah
Juanita Phelps

Irresponsible

Parker, Ariz.

To the editor:

I received the February issue of the "Wabanaki Alliance" and was quite surprised to note that under the headline — "Indian paper bites the dust" — that you were referring to the "Manataba Messenger."

I find the headline very misleading and irresponsible journalism. The "Messenger" has not bit the dust, but is very much alive and kicking. The major change was the format, from a weekly full-sized newspaper to a monthly tabloid size. The last weekly issue was Jan. 1 and the monthly will be out every third week of the month.

Another point to clear up was the "Messenger" staff was never FIRED — LAID OFF — if you will. There is quite a bit of difference between those terms, "laid off" and "fired."

It is true I will remain on staff as well as graphic designer, Travis Nopah. I find it quite interesting that you feel the quality of the "Messenger" deteriorated after founding editor, Richard LaCourse left. We received reports quite to the contrary. Everyone is entitled to his opinions.

Joan M. Travis
Editor

Rising Sun

To the editor:

I am writing this letter of request to be placed on your mailing list. I am the editor of our newsletter, Rising Sun, for United American Indians of Delaware Valley, Inc., located in Philadelphia, Pennsylvania. We like to include news about other Indian groups or organizations. I have enclosed a copy of our newsletter for your enjoyment.

We thank you for your consideration in this matter.

Anthony W. Edwards

Will answer all

Norway

To the editor:

My name is Gloria Martens and I am interested in writing to anyone from Old Town. My great-grandfather, Sockalexis Newell, was a chief of the Penobscots and lived in Old Town. Anyone who might have known him, please write. Anyone else who would like a pal, please write. I am 29, a divorced mother with four children. Will answer all.

Gloria Martens
155 Main St.
Norway, Maine 04268

Unhappy people

Indian Island

To the editor:

The Concerned Citizens Committee was rooted from the Community Task force. As they met, they learned there were a lot of unhappy people that had grievances and questions, dealing with our tribal matters. They, the Concerned Citizens Committee, had no answers, so they were determined to learn just about everything concerning Penobscot tribal business — through the tribal, state and federal laws, guidelines and procedures, so they could provide the best possible answers and avenues to the people concerned.

This became our first priority, as this was what the people were concerned with at this time. Some grievances were left in limbo, through the system, and they had no other recourse but to seek outside assistance.

These meetings are open to all, on and off the reservation, to Penobscots and families. The meetings are published, time and place, in the flyer.

Watch for the next meeting and come. All are welcome.

Alice Fowler, Chairman
Irene Pardilla, Vice Chairman

Does anyone know?

LaHabra, Ca.

To the editor:

I'm doing the genealogy of my husband's family, and find that his real mother died when he was four years old, and he was put up for adoption.

We heard from a real uncle (now deceased) that his mother was a pretty Indian girl from Old Town, Me. We know she was born Dec. 1, 1894 in Londonderry, Nova Scotia.

Does the name, Virginia Arlene Rush-ton mean anything to any of your subscribers? I will gladly return the postage to anyone who can help me.

Catherine Truelsen
641 Woodcrest Ave.
LaHabra, Ca. 90631

Only newspaper

Fort Kent

To the editor:

First, I would like to thank Sarah Lund of Fort Kent for introducing me to Wabanaki Alliance. This is the first and only newspaper that I subscribe to.

I am of Maliseet descent — my family being from the Sept-Isles, Maine area (head waters of the St. John River north-western part of the state).

Would it be possible for the paper to include something on Indian family trees? Keep up the good work, and good luck.

E. D. Nicolas



CAPABLE COLLECTORS — A new enterprise is underway on Indian Island, operated by David Hamilton, right, and John Love. Hamilton signed a year-long \$5,200 contract with the Penobscot Nation to collect trash from homes on the reservation. He said he invested \$2,500 in his 1971 Chevy truck; he has also bought the former Love's Amoco garage. Hamilton and Love will perform auto repairs and reconditioning by request.

Pearson to challenge Sewall for Senate

OLD TOWN — Rep. Michael Pearson has announced he will seek election to State Senate District 27, which runs from the Island Falls-Sherman area of southern Aroostook County to include Mattawamkeag, Lincoln, Howland, Glenburn, Corinth, Old Town and Indian Island.

Pearson is a four-term member of the Maine House of Representatives, is serving his second term as chairman of the legislature's appropriations and financial affairs committee, which oversees the state budget and controls all state expenditures.

Pearson has spent 12 years in politics,

beginning with his election to the Old Town city council in 1969. He held that seat for six years, serving as chairman of the council in 1972.

Pearson attended Higgins Classical Institute in Charleston, but graduated from both Old Town High School, and later, University of Maine at Orono, where he received a BS in history and government.

A teacher, Pearson has taught in Howland and at Brewer High School for the past 14 years.

Pearson will oppose incumbent Sen. Joseph Sewall, an Old Town Republican.

A great love

Indian Township

To the editor:

Enclosed is a check for a renewal for two subscriptions: one for myself, and one for Sister Jeanette in Portland.

I read her letter in the last issue of Wabanaki Alliance and felt that this would be a small token of my great love and appreciation for all that she did for me when I was her pupil at St. Anne's School, Peter Dana Point. Her caring and confidence in a shy young Indian girl with very little self confidence paid off. I am now a bilingual teacher at the Indian Township School.

I hope to be reading your paper for a very long time.

Lorraine Gabriel Ritter

An understanding

Dietzenbach, West Germany

To the editor:

Thank you for your regular mailing of the excellent newspaper, Wabanaki Alliance, and thank you again for supplying us with all the issues from 1977 on. We had them all wrapped up into a book and you, and probably nobody, can imagine what a mass of valued information about native Americans we can gather.

We classified the stories and — believe it or not — by studying these articles, we get an understanding and feeling of native Americans — especially the tribes of Maine. The Wabanaki Alliance is worth to be read from the first to the last line, thanks to your good journalism. You inform about History, Politics, Legends and even about gossips. We wish we had a German newspaper covering all items above for such small communities.

Gertrud and Wolfgang Ritter

subscribe!

A gift

Bass Harbor

To the editor:

I am enclosing \$5, wishing you to enter a subscription to be sent to Ruth Chobit, 29 Haxon Street, Brockton, Mass. 02402. She is my daughter.

Doris M. Johnson

They helped

Manchester, N.H.

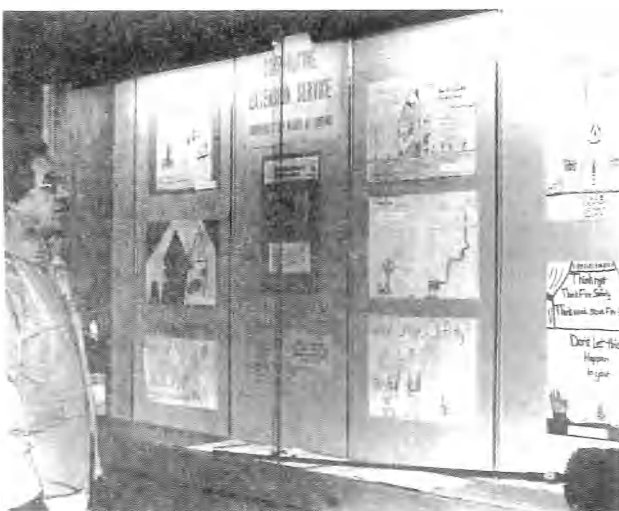
To the editor:

On Dec. 1st, 1981, I was burned out of my home in Manchester, New Hampshire. I lost everything, but what I had on my back. These Indian people came to me, and gave me a place to stay and fed and clothed me, until I was on my feet.

These Indian people are Chiricahu-Apaches. Their names are Mr. and Mrs. William Bolding. They live in Goffstown, New Hampshire. I thank them not just for myself, but other Indians that are in this area. These Indian people are dedicated to other Indian people, in time of need, no matter what it may be.

I would like the Indian people and whoever reads the newspaper to see what Indian people do for one another. Thank you for your time, and may God go with you.

Clarence Mike Baer
Penobscot



TED MITCHELL, counselor to Indian students at University of Maine at Orono, admires UMO exhibit of posters by Passamaquoddy children, on the theme of wood heat safety.

Ending Indian act bias termed expensive for Canada

OTTAWA, Canada — Canadian taxpayers would be billed something like \$300-\$500 million to eradicate discrimination in the Indian Act, according to a front page story in Indian News.

The recent report said a 13-page cabinet document, kept secret for a considerable time, discloses that reinstating Indian women who have lost their status would be very expensive. In Canada, under the act, Indian women who marry non-Indians lose their rights and status. They can no longer live on the reservation, or receive benefits as Indians, for themselves and their children.

However, Indian men who marry non-Indians are not subject to the same discrimination.

Proposed changes would stipulate that children of "mixed" marriages would retain Indian status. The effect would add 140 children the first year, 7,700 by the tenth year, and 80,000 children after 40 years, authorities said.

An even more staggering proposal would give Indian status to children of women who have already lost status. A

problem may crop up if newly-enfranchised Indian women and their families choose — in large numbers — to live on reservations. There simply will not be enough space, the report stated.

The government document proposes:

- An Indian woman would not lose her status or rights regardless of whom she married.
- The non-Indian husband would not become Indian but could live on the reserve and have political rights, subject to any residency requirements imposed by the band.
- Should the Indian woman die, the non-Indian husband would retain his rights.
- Should a divorce occur, the non-Indian husband would lose his rights.

Be a big brother

ORONO — Want something worthwhile to do? If you are age 19 or over, you can be a big brother or big sister to a needy child, Indian or non-Indian.

You won't make money, but you may get a lot of personal satisfaction out of helping a youngster out. For further information, call Eve Ott or one of her staff, at the Big Brother/Big Sister office, 95 Main st., Orono, Me. 04473. The phone number is 866-4903. Members of all tribes are invited to participate in the program.

Indians appeal to Pope for rights

VATICAN CITY — Four Canadian Indians met with Pope John Paul II recently, to complain that a new Canadian constitution will violate their treaty rights.

Indian Association of Alberta President Eugene Steinhauer was quoted in Native People as saying the trip was a "success. We spent about 20 minutes with the pope. He said he understood the question and would try his best to help.

"We're asking him to try and tell the British and Canadian governments that what they are trying to do would violate human rights."

Steinhauer claims Canadian Prime Minister Pierre Trudeau has ignored Indian pleas for protection of lands and rights, under the pending revised constitution.

First Indian principal at reservation school resigns

INDIAN TOWNSHIP — Edmund P. Vandall, the first Indian principal at the Catholic-oriented reservation elementary school here, has resigned after serving one year.

He has taken a job with Mattawamkeag schools.

Vandall, 52, said he had "no comment why" he resigned the principalship, but the Turtle Mountain Chippewa-Cree said he left last month "with much regret." Edward Spearin of Robinson, a former school principal, has been named acting head of the Township school, according to the Maine Indian Education in Colais.

Prior to Vandall, the school had been continuously under the supervision of a Catholic nun, for at least a century. In recent years, state standards required that the nun be properly certified as a school principal. Also, teaching nuns were required to have educational credentials.

Vandall expressed disappointment that conflicts in the perception of his role at the school could not be ironed out. "It was very difficult for me, leaving," he said. "I

wish them luck, and I hope they find a person who fits in," he added. He commented that he had hoped for a much longer stay with the Passamaquoddy: "It's sad to leave it . . . I loved the children."

Vandall's family is involved in education. His brother is a dean at a western Indian college. A native of North Dakota, he attended Wolf Point School system, on a Montana reservation. He earned his BS and master's degree in education from Westfield State College, Massachusetts, and has attended University of Hartford, American International College, and University of Maine at Orono.

For two years, Vandall was principal of Warsaw Junior High School in Pittsfield. He has been principal of the elementary school in Mattawamkeag, and pre-vocational teacher at Mattanawcook High School in Lincoln, where he currently makes his home.

Vandall said what brought him to New England was marrying a Massachusetts girl. He and his wife have two daughters.

BIA budget totals \$943 million

WASHINGTON — The 1982 Interior appropriations bill passed by Congress and expected to be signed by President Reagan provides \$943 million for the operation of Indian programs, facility construction and road construction.

The bill provides \$258.1 million for Indian education programs, including \$26 million for Johnson-O'Malley programs and \$52.7 million for continuing education. Funding for Indian services is \$232.5 million, an increase of \$3.6 million over 1981. Housing was increased to \$30.1 million from \$22.7 million and the Navajo-Hopi settlement program was reduced from \$12.7 million to \$4.2 million.

Aid to tribal government, law enforcement and social services were increased

slightly and self-determination services reduced slightly.

The appropriation for economic development and employment programs is decreased by about \$18 million with almost all of the cut in the employment, development programs which would receive \$27.7 million compared with \$45.7 million in 1981. There is \$8.4 million provided for business enterprise development and \$19.9 million for road maintenance. The bill provides \$83.9 million for natural resource development, a decrease of \$3 million from the 1981 level.

Trust responsibilities receives an increase of \$2.3 million for a total of \$47.3 million. An increase of about \$4 million is provided for facilities operation.



Wabanaki Alliance Tribal funding plan

PROPOSAL TO THE PENOBSCOT NATION
FOR FULL OWNERSHIP OF WABANAKI ALLIANCE

The following proposed 1982-1983 budget is the projected minimum need for complete Penobscot Nation sponsorship of the tribal newspaper, Wabanaki Alliance. The budget covers the fiscal year starting July 1, 1982. The editorial board will consist of Penobscot tribal members, and the content of the newspaper will primarily reflect and serve tribal members, both on and off reservation. The background of the newspaper is that it grew out of the services provided by the Roman Catholic Diocese of Portland, through Diocesan Human Relations Services. The newspaper has been continuously published through Diocesan sponsorship since 1977, but this much appreciated support is no longer available to us. For the past year, the Penobscot Nation has contributed most of the cost of publishing the newspaper, and it seems appropriate that the Nation should take over complete production, if this is the will of the people.

Free subscriptions will be provided to each Penobscot tribal member's family, no matter where they live.

As proposed, the one-year budget will cost each tribal member \$15.50. If tribal members decide not to fund the newspaper, it will cease publication.

REVENUES:		EXPENSES:	
Penobscot Nation.....	\$ 23,500	Salaries.....	\$ 15,500
Subscriptions.....	7,000	Clerical help.....	500
Advertising.....	2,000	Fringes/taxes.....	2,500
Donations.....	1,000	Typesetting/printing.....	4,000
		Postage.....	1,250
		Telephone.....	1,000
		Travel.....	1,000
		Supplies.....	500
		Office space/misc.....	1,250
TOTAL	\$ 28,500	TOTAL	\$ 28,500



YOUNG READER, Ryan Gabriel Ritter of Indian Township, a Passamaquoddy, visited Indian Island recently.



Barbara Jean Francis

Island woman cuts LP

INDIAN ISLAND — "I went out and bought myself a \$10 guitar. I took it home and strummed around. I never had guitar lessons, I never had voice lessons."

Quiet-spoken and modest about her talents, Barbara Jean Francis, 29, was recalling how she started into music, at age 13. Her first guitar was a Gene Autrey special. Perhaps it's her grandfather, Joseph Francis' blood in her veins — but today she has a gentle but strong voice that is anything but amateur, and her playing is simple but effective accompaniment. She now plays an Ovation Applause guitar.

Barbara played folk music until about a year-and-a-half ago, when she joined Indian Island's charismatic movement, an offshoot of St. Ann's Catholic Church.

Now, Barbara is cutting her first LP record album, and it will consist of the music she shares with fellow charismatics. It is religious music, but not restricted to Catholics or any particular denomination.

Five of the compositions are Barbara's own, including *These Are The Times*, a possible title cut. Barbara test-marketed a 45 which included *These Are The Times*, and sold three-quarters of the 375 pressings, a very encouraging start. She is recording at Charles Street Studios in Bangor, co-owned by Mark Wellman and Galen LaBrie.

"My involvement with the charismatic movement was what persuaded me" to do the album, Barbara said. "They said I

really brought the holy spirit into the meetings."

Barbara has considered a career in music, "but to go completely professional would be too time-consuming for me. My main interest of all is to share with the charismatic movement." She has also played weddings, funerals and other occasions.

"I want to share with other people the things... the meaning of the words in the song, that the holy spirit put in me," Barbara said. Other titles of her own compositions are *Alleluia*, *Together We'll Earn His Reward*, *He's Made a Place For Us*, and *Our Days of Waiting*.

Barbara would like the album to be a Christian message for all. In some cuts, she adds a tom-tom [Indian drum] because "this makes the music joyful, and it's comfortable for the people on the island because it comes from their culture and heritage."

Barbara's new LP will start with 1,000 pressings, and she is seeking a tribally-sponsored small business loan to finance the estimated \$2,500 cost.

Barbara attended St. Joseph's Academy in Biddeford, where she played folk masses, and later earned her GED from Old Town High School. She studied painting at the Institute of American Indian Art in Santa Fe, New Mexico, and has served in the U.S. Air Force.

She is the daughter of Alberta and Paul Francis of Indian Island, and has three brothers, Paul, Douglas and Patrick.

"What we are addressing is a lot of illegal landtaking that violated the law," Peters said. "There are hundreds of thousands of acres in Massachusetts which were illegally taken for townships."

"We're not too concerned about money. We're specifically looking for land," he said.

The Wampanoags failed to get back land in a three-year legal battle in 1979.

Free hunting saved

(Continued from page 1)

Passamaquoddy representative to the legislature did not participate.

Opposing free hunting was the committee chairman, Rep. Robert MacEachern of Lincoln, a Democrat, and committee member Rep. Paul F. Jacques, a Waterville Democrat. Jacques wanted reciprocity, where Indians would pay the same amount they charged non-Indians to hunt on Indian land.

The Bangor Daily News advocated such a policy in an editorial entitled, "Indians should pay."

The News said, "free hunting, fishing and trapping licenses, symbolic privileges rooted in old treaties and ancestral precedent, are no longer appropriate."

Phillips was able to stall for time by convincing the Fisheries and Wildlife Committee that the free hunting issue should be brought to a newly-formed Tribal/State Commission, empowered under the land claims act to adjudicate matters of mutual interest. The problem was that Passamaquoddy had been slow in appointing a commission representative, and the commission had not yet held a first meeting. [See separate story on the

Tribal/State Commission, in this newspaper.]

Phillips' strategy was to rush word of the impending bill to a meeting of the Penobscot tribal council, where he first spoke, then obtained a resolution endorsing the compromise — no fees on Indian lands beyond state fees.

Phillips said tribal legal counsel, Thomas N. Tureen, has requested an opinion on the understanding of the free licenses from former state attorney general, Richard Cohen, a land claims negotiator for the state.

Meanwhile, Phillips, an independent, has met with Democratic Gov. Joseph Brennan, to discuss improved communication. He said he told Brennan such bills as the one Post proposed could lead to a "very strained relationship" between Indians and the state.

In other matters, Penobscot tribal officials are upset with Brennan for refusing to budget money for Indian scholarships. "Maine Indian Scholarships still exist, but there's no money in it. That's his [Brennan's] way of getting around it," Phillips said.

The scholarships were formerly funded at about \$50,000 annually.

Houlton band moves

HOULTON — The Houlton Band of Maliseet Indians and the Houlton Band Health Department have recently moved to a new location. They are now located in the Putnam Arcade Building, Room 4, Market Square, Houlton, Maine. Business hours are conducted Monday thru Friday, 8:00 a.m. to 4:00 p.m. Telephone number for the Houlton Band of Maliseet Indians is 532-9443, telephone number for the Houlton Band Health Department is 532-9442.

Current staff of the Houlton Band of Maliseet Indians are Terry Polchies, Chairman; Gene Kilpatrick, Administra-

tive Assistant; David Killmer, Fiscal Officer, and Sue Desiderio, Tribal Clerk.

Current staff of the Houlton Band Health Department on hand to assist clients are Frederick Tomah, Director; Barbara Morris, Planner; Mary London, Coordinator of Outreach; Sally Joseph and Gloria Tomah, Outreach Workers and Brenda Polchies, Administrative Secretary. Paul Phillips is Alcoholism Counselor who is maintaining office hours with the Houlton Band Health Department in Houlton and the Association of Aroostook Indians in Presque Isle at 429 Main Street Mondays and Thursdays. He can be contacted there at 764-7001.



Joseph Stanley and Dawn Fitch

Fitch-Stanley engagement announced

INDIAN TOWNSHIP — Mrs. Phyllis M. Lank of Indian Township has announced the engagement of her daughter, Dawn Rachael Fitch, to Albert Joseph Stanley, son of Mr. and Mrs. David Soctomah of Indian Township.

Miss Fitch will be an Honors graduate from Calais High School this June; she is a member of the National Honor Society. Stanley is a member of the Indian Township Police Department. Miss Fitch is planning to attend college this fall, while her fiancé will continue his police work. Both Fitch and Stanley are Passamaquoddy tribal members.

An August wedding is planned.

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Wampanoags may file another land suit

HYANNIS, Mass. — An Indian group here says it will file a \$1 billion suit over native lands, taken over the years by non-Indians, in the southeastern area of the state.

John Peters, a Wampanoag and executive director of the state Commission on Indian Affairs, said the planned suit will contest the taking of Indian land by state and federal governments.

Alcoholism

Still a killer

By Helen Becker

INDIAN ISLAND — A testimony should be your own. I've heard that many times. Today I am compelled to speak for others. A long time ago I decided to live for those who would if they could. Many of my friends have died and since they are unable to speak I feel I have been selected to speak for them.

I am not a soldier of the Salvation Army. I simply attend services there. I have the freedom to drink alcoholic beverages if I select. Recently I made a covenant with God Himself to never touch alcohol again. It was not a problem and I thank God for that but NOW I am certain it never will be. I decided I do not need it. It is as simple as that.

I became sickened by the fact that booze kills. Many of my friends can not vouch for this because their graves have been long silent.

When someone expires, you inherit that part of them that you admire most. They become a part of you. Perhaps it is this accumulation of my memories and their memories that motivates me to play with others to learn from their mistakes.

Booze initially makes you feel good but is a drug, a depressant. Like many vices it is easily accessible, fun, and cheap. Everyone knows ten bucks can come up with the price of one jug of wine. Little kids... they can get big kids to get it. Money talks. Or they can steal it from their parents. The government cooperates by lowering the price for our servicemen so they can afford to get bombed. Commercialists advertise and lure and encourage booze at the family table and parties. People are of the opinion worldwide that we can not live on this life is not existing without this liquid garbage.

I mostly liked the taste because I disguised it as a dessert. Anyone that has smelled booze by itself knows it stinks! Anyone that has tasted straight vodka or rubbing alcohol choked on it or at least winced.

I had a friend I thought to be the exception. He could chug-a-lug on a half gallon of vodka. That is until it killed him. He died in his brother's arms on the way to the hospital. Everyone loved him. He'd do anything for you. He just didn't do anything for himself.

A neighbor with two kids was alcoholic. I broke into her apartment when I heard glass breaking. It's good to "live and let live," but you can't live and let die! She was passed out on the bed. Her two year old son was sitting on the floor and throwing glass high into the air. The broken vodka and beer bottles were piled as high as the kid was! She credited me for saving the other little boy's life. He had swallowed a bottle of aspirin. Yes, booze can sure be fun but it sure isn't fun for the kids! One day her husband went out to see why she had not followed him into the

house. She couldn't... she was dead. She was thirty years old.

Her brother was alcoholic too. He looked sixty-five at thirty-five. Head bent, coal dragging on the ground... an old man. That's what booze does. It ages you, like a disease.

Alcoholism is inherited. Some inheritance! Would you give your child a gift of cancer?

Let's put things in perspective. We admire a gigantic tree, flowers, stars, mountains, etc. And they're all equally beautiful. But they are dumb unthinking things. If we think they are so great... shouldn't we value our minds; the most magnificent thing God ever created, all the more? Should we use this apparatus or let it lie stagnant, drugged, or polluted? I feel this brain was given to use not abuse. I appreciate what God gave me so I made a decision with mine... not to kill or destroy it with alcohol.

People are so ungrateful for the ability to think. I've seen too many kids on street corners that are stagnant... wandering around... all spaced out... abusing healthy minds and bodies. It sickens me.

I've been to Washington, D.C. and seen 1500 retarded people, a whole warehouse of mentally defective people from ages eight to eighty. They are stagnant too but they have no choice! I've been to Pineland several times and gone to the infirmary to visit the bed patients. They have no choice either. I saw a little boy with a crash helmet on so he wouldn't self-destruct. He was blind, deaf, and retarded. I saw old people with diapers on. One old lady sat in a highchair screaming. They were all seriously limited in their behavior. So when I see healthy kids abusing and not using the brain that God gave them, and believing that getting high on drugs is the answer to how cruel life has been to them... it freaks me out! I feel like grabbing them by the hair and dragging them to Washington, D.C. to see hundreds of mentally defective human beings. And then let them boast about cruelties of teenage life... if they can. I want to shout... your mind is a gift to be treasured. We've been given a brain to think a way out of our dilemma. I do not care what your age is. Use what's between your ears. Don't let it sit there like a clump of marshmallow. Observe, listen, find out what booze is all about. I have never in my life been discouraged against booze. There was always someone to encourage.

You can get high on God. You can face any adversity with His help. You've but to ask. You can beat alcohol, you can defeat drugs, and you can defy homosexuality. With God's help you can laugh when the chips are down because with God, no storm lasts forever.

To me, fun is not puking all over yourself. Gluttony is a disgrace in any form. There is no fun in knowing a friend



choked to death on his own puke! There is no fun for families deprived of necessities because you're looking for kicks. There is no fun for wives and children who get beat up in a drunken brawl. There is no fun in eviction because the rent money has been blown on booze. There is no fun for the hard working victims you've robbed of possessions they earned, to feed your habit. There is no fun watching your father walk around in a rage like mine did. It's all frightening. (Even a priest told me to keep from an evil house but what do you do when it's your own home?) There is no fun when your family has to bury you before your time. You not only rob them... you rob yourself.

Entire families are neglected and abused because of your good times. More homes have been wrecked, accidents caused, more lives ruined, more divorces obtained, more misery, evil, sweat, tears and even death attributed to booze than any other disease on the face of the earth!

Alcohol thrives on disease, destruction, disorder, despair, danger, dishonor, debt, defamation, defeat, degradation, depression, delinquency, delirium, delusion, deceit, double-cross, divorce, disrespect, discontent, depravation, detachment, discomfort, deterioration, despondency, destitution, dishonesty, and diarrhea. Notice that I selected words that start with a D... just like the devil. But remember the ultimate kick in the liver is death! Kick in the liver is death!

Alcoholism is a progressive illness. One becomes mentally obsessed with drinking regardless of consequences. Will power is not enough. Alcoholics take advantage of people and situations and it causes stress. They have to want to get counseling to be helped, unless they ask God to release them from that liquid bondage. Unfortunately, some never do and lose everything, even life.

A judge once asked my friend, "Andy, why did you drive when you knew you were drunk?" He replied, "Judge, because I was too drunk to walk!"

Well, he was lucky. He never hurt anyone. Some of my other friends were splashed all over the highway because of drunken drivers. One guy got off with a

four hundred dollar violation. But he could never compensate for robbing a family of their only son. It still hurts me so. I know it hurts them.

And one fellow, well, he was so tough and, "in with the crowd," he not only got drunk and fell off a motorcycle and broke his leg... he climbed back up on the bike cast and all drunk of course, 'cause that gives you courage, fell off again and broke his leg in another place! But he wasn't so tough he could escape death. His friends had a beer bust at his funeral.

I've seen men rolling in their own feces and yet crying for more booze, begging for it. I've seen men crawling in alleys with no shelter, hanging on to telephone poles, puke all over their clothes. I've seen young girls taken advantage of because booze takes away your inhibitions. It could be the first drink or the 81st!! Beware, for no human can tolerate too much booze before they are held captive by it.

I had a cousin who was knocked out by a sailor, outside a bar room and left to freeze to death on her birthday. I've seen people beaten, amped, broken, defected, empty, suicidal, alone, with bodies ruined and abused. All that for liquid garbage. And I've seen enough!

I recently knelt at a friend's side when she was dying from a condition caused by alcohol. It wasn't very pleasant to see people standing by helpless because no amount of money could rejuvenate a dead liver. Unfortunately, the organ died before she did. I did not enjoy seeing a young woman wearing a death mask in a pitiful shell of a body all tattered like a worn out coat. And it hurts to see her family drinking to forget, delighting in the very thing they cursed.

I would like to thank the Lord for allowing me to know the following... Buster, Patty, Brian, Sunny, Eugene, Helen, Polly, Cyrille, and Senabeh. These lives were snuffed out early but all this human suffering was not in vain. For miraculously I have benefited. Their addiction has set me free. And I shall not be moved. It took all these deaths and more before I could say, Lord, there by the grace of God, died I.



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Per capita paid out

(Continued from page 1)

In a recent related action, the Penobscots voted about 3-1 to set up a voluntary, rather than mandatory, children's trust fund. This fund will protect per capita earned by those members under 18 years of age, should parents choose to use the fund.

The average quarterly per capita payment to Penobscot tribal members hovers around \$250, with somewhat more paid to the elderly. Passamaquoddy's, even at 100 percent, have earned closer to \$200 quarterly — possibly because of the larger tribal membership. Penobscots, in their first year of per capita payments, will each earn in excess of \$1,200, it is estimated.

Under terms of the land claims, per capita money cannot be used to compute, or revise welfare and other benefits for an individual, but per capita has status is uncertain. The IRS has advised that if tribal members report per capita as

income, they will receive a refund if it is determined that per capita is tax-free income.

The Penobscot Nation has advised members to use their own discretion in reporting income from per capita. Some members have not yet accepted any of the payments, in a number of cases because of their philosophical disagreement with the land claims settlement.

Currently, the Penobscot Nation is using the investment firm of Kidder, Peabody & Co., which has a Maine office in Portland. The tribe switched its accounts from Merrill Lynch, after some conflicts with that company.

In related business, Governor Love said the projected income from some 140,000 acres of newly acquired tribal lands will be \$438,660 for the fiscal year, with a fee of \$77,750 (additional) to be paid to Dead River Company of Bangor. Dead River is under contract to manage the woodlands for the tribe.



The card game - Indian Island

Prison inmates seek teacher

THOMASTON — A group of inmates at Maine State Prison are looking for someone to act as spiritual counselor/teacher, in "the ways of the Native American life and religions."

According to Frederick Thurlow, a Passamaquoddy inmate, a Native American Spiritual Group has been formed at the prison, through the prison chaplain's office. "We believe that there must be someone out there that is willing and able to fill this position. We cannot pay for this service, but we believe that there must be

someone out there that cares about their brothers, the American Indians," Thurlow said.

Thurlow said such a person could help Indian inmates to be better people "upon release from this institution."

The group would like to study Indian ways a few hours each week. Anyone wishing to donate books, tapes or feathers may contact the group at Maine State Prison, c/o Chaplain's Office, Box A, Thomaston, Maine 04861.

"We are all very willing to learn," Thurlow said.



Kim Mitchell

Indian TV show to return

ORONO — Wickeegan, a television journal of Maine Indian affairs, will begin regular monthly broadcasting next month over the public television network.

Successfully aired in the past, the show is hosted by Kim Mitchell, a Penobscot who has been employed by Maine Public Broadcasting Network (MPBN) for more than five years.

The first showing of this season's Wickeegan will be Monday, May 3, at 7:30 p.m. The show will air on channel 12, Orono; channel 13, Calais; channel 10, Presque Isle, and channel 26, Biddeford. Monthly shows will continue through August, at which point Mitchell will submit a proposal for further Wickeegan productions.

The feature-style format of the half hour TV show is intended to embrace the entire Maine Indian community, using

factual presentations to enlighten all viewers on different aspects of Maine's original people.

Prospective topics for separate Wickeegan shows are tribal history, unemployment, tribal government, land acquisition under the Indian claims settlement act, and the importance of the tribal census — that determines who is defined as Indian.

Mitchell said he is delighted to be returning to Wickeegan after a lapse of several months. He welcomes suggestions and comments, and can be reached by writing him at MPBN-TV, Box 86, Orono, Maine 04473.

The son of Sadie Mitchell and the late Lt. Gov. Edwin Mitchell of Indian Island, Kim Mitchell is a University of Maine at Orono graduate and former Penobscot Nation tribal councilor. He resides in Bangor with his wife, Sharon, a school teacher.

Task force looks for new coordinator

BOSTON — The search is on for a new coordinator for the Federal Regional Council's Indian Task Force.

The former coordinator, Barbara Namias, a Mohawk, has resigned. She cited funding problems among her reasons for leaving. Her predecessor was Gregory P. Beusing, a non-Indian, who is attending law school.

The task force deals with federal funds

for Indians in the northeast — such as Administration for Native Americans (ANA) grants.

An ANA update by Tom Battiste, a co-founder of Association of Anishinabe Indians in Houlton, was on a recent task force agenda. Battiste, an Indian graduate of the now defunct Ricker College in Houlton, has worked many years in Indian affairs.

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The Indian Island five

Court mulls residents who refuse to make payments

INDIAN ISLAND — The tribal housing authority and several families living in new housing are still at a standoff, after a year-long court battle.

At stake is about \$20,000 in payments the families refuse to remit.

The latest wrinkle came last month, when tribal court Judge Andrew Mead "took under advisement" motions by lawyers for the housing authority and tenants, telling both sides he would render a decision soon.

Tribal housing authority director Rick Mitchell said he sees no reason why per capita land claims payments of tribal members can't be attached, to pay off the money owed the authority. But Mead said, in an aside, that he wonders if his court has jurisdiction over land claims interest payments.

Tribal law is apparently foggy on the issue of attachment of per capita payments, which are usually about \$250-\$300 per quarter-year, depending on prevailing interest rates.

Named in separate civil suits in Penobscot tribal court are James Sappier, Gerardo [Jerry] Pardiola, Doreen Bartlett, Joseph Sapiel, Roger Ranco, and Christine LaCasse. The cases of other defendants were dismissed, after out-of-court agreements were reached to pay off debts.

Defendants in cases dismissed were Brenda Fields, Kenneth Paul, Dennis Pehrson, Theresa Snell and Louise K. Paul.

Michael Ranco was expected to be named in another suit by the housing authority, sources said, and in another action, Deanna Labossiere is expected to challenge housing authority policy in court.

All of the above-named tribal members reside in federally-funded housing that they are under contract to purchase over time, making regular payments.

However, lawyer Winfred A. Stevens of Bangor, representing defendants in the housing authority suits, alleged in court that residents have no equity in the homes, property lines don't exist, and should the tribal member die, there is no estate value to the property. Furthermore, the precise purchase price is not known, and should a resident wish to pay off his loan, he wouldn't know what to pay, Stevens said.

Paul F. Zendzian, a Bangor lawyer who is counsel for the housing authority, conceded that there were a few problems, but said some of them have already been corrected.

Mitchell told Wabanaki Alliance that the prolonged litigation has already cost the housing authority several thousand dollars in lawyer's fees.



S.C. FRANCIS of Indian Island moves snow for the Penobscot Nation.

Teens need others' help

INDIAN ISLAND — Mom and Dad may be worried about their teenage son or daughter's behavior, but if so, they aren't the only ones.

Sgt. Dale E. Lolar of the Indian Island police department, and Carolyn A. Strnad, human services director for the tribe, are just as concerned.

Both Lolar and Strnad told Wabanaki Alliance that despite available counseling, social work and other services, teenage problems are continuing at Indian Island. Common problems are abuse of alcohol and drugs, and anti-social behavior, often in violation of the law.

Strnad believes "there's more people out there (on the reservation) that want to see this stuff stop . . . somebody's got to start if anything's going to be done about this."

Lolar said he would like to get "everybody involved" in efforts to encourage good behavior and self-control among teenagers. "Don't be so pessimistic," he advises parents and others.

Also, Lolar said, "people can be more frequent with their calls (reporting trouble); don't think you're bugging us. It might not end up in court, but it all adds up," he said.

Strnad said several meetings to discuss substance abuse among younger Penobscots have taken place, attended by John Jeffers, social worker; outside education consultant, Murray Shulman; and tribal official Philip Guilmond.

"I think the thing to stress is the preventative side," said Strnad. "When you see a six-year-old smoking, tell him to put it out."

Lolar and Strnad pointed out that the tribe has lost its youth aid officer with the resignation of Bonnie Sappier, and a replacement had not been found.

Strnad said people must "support one another. We don't mean to say that all teenagers are bad." If a teen would come forward and volunteer, the successful "teen night" concept could be revived, she said.

Penobscot helps form Indian Republican group

ORONO — A national Indian Republican group is on its feet and flexing its muscles for a "big push" to recruit new members.

That's the word from Andrew X. Akins, a Penobscot and treasurer of The American Indian National Republican Federation, headquartered in Washington, D.C. Akins said the group was formed in June 1981, by Indian people who support President Reagan.

Although still a "low-key" political group with a small membership, Akins said he believes the federation has good potential. Akins will coordinate organizing Maine and New England Indians.

"We intend to make Indian concerns and needs known to the Republican Party," Akins said, adding, "we do not represent, nor do we speak for any other Indian group." Akins is convinced that Indians can have an "impact" on the current Administration, "for the betterment of Indian people."

Akins plans to attend an annual meeting next month of the National Republican Heritage Council, to be held in Pennsylvania.

Calling it "an occasion for great joy among us," President Reagan wrote to the federation's president, Ted Bryant, saying "your organization will serve as an important line of communication between American Indians throughout our nation and this administration." Bryant said the group's purpose is to bring American Indians into the political process, and make them aware of modern partisan politics.

There are almost a million and a half Americans of Indian heritage who would be eligible for membership in the new group, he said.

Louis Bruce, first vice president of the federation and former Commissioner of Indian Affairs, said, "our members will be a consistent Indian voice in Republican party councils. The original Americans

have been silent too long."

Any Indian person interested in joining the group has two criteria to meet, Akins said. He or she must be a registered Republican, and must believe in the philosophy of Indian sovereignty.

For further information write or call: Maine Republican State Committee, 51 Chapel St., Augusta, Maine 04330, telephone 207-622-6247.



TOM DORWORTH, pharmacist to the Penobscot and Passamaquoddy tribes, says his work is "very interesting, challenging and a good learning experience for me." He is serving a unique 2-3 year appointment through the U.S. Public Health Service. The 31-year-old native of St. Louis, Mo., lives in Pembroke, but may move to Old Town. His wife and two sons have not yet moved to Maine from Boston, where Dorworth previously worked. Dorworth spends Mondays and Tuesdays at the Island, Thursdays at Indian Township, and Wednesdays and Fridays at Pleasant Point.

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Four will go to German clinic

(Continued from page 1)

in 1980 that while a prisoner, a Passamaquoddy girl he befriended became pregnant, and that he unknowingly fathered a son, Roger Gabriel Ritter, who is now 36 and works for tribal housing.

Ritter said it is this connection to the tribes that led him to solicit the support of the German Good Templars, sponsors of the six-month treatment program. Ritter claims the Templars — an international organization — has an 80 percent success rate in treating German alcoholics. He sees no reason why Indians of Maine cannot do as well.

For a number of years, the Passamaquoddy and Penobscots have exclusively used the Alcoholics Anonymous [AA] approach to treatment, a program that requires recognition of a "higher power." The success of AA with Indians has been pegged at about 40 percent. Ritter said the Templars' treatment will double the success rate.

Ritter said he does not think AA is doing the job it should, and he points out that the Good Templars' program has "nothing to do with any religion. It may be the breakthrough, for the four Indians who come to Germany," he told Wabanaki Alliance.

Ritter completed a visit to the Passamaquoddy and Penobscot reservations last month, and said he was amazed at his success. Tribal officials had been skeptical that anyone would volunteer to try a six-month program in a foreign country, but Ritter said already there is a waiting list.

A former travel agent with 32 years in the motion picture business, Ritter said he is devoting himself full time to helping the Indians in their fight against alcoholism. He said that in retirement, he would like to do something worthwhile to help people. He has spent several thousand dollars of his own money, which he does not expect to get back, he said.

Ritter acknowledged that for years, Germans have had romantic fascination with Indians, spurred by the many Indian novels of Karl May, a German author who never saw an Indian in his life, so far as is known. May's books apparently have little resemblance to the truth, but may have helped Ritter win the financial support of the Templars, who will enroll the four Indians at Mahlerthof clinic, a live-in treatment center with a rigid, round-the-clock schedule for patients.

Ritter, who does not himself have a drinking problem, said he is familiar with the Templars' approach. "It really goes into the subconscious... this is one of, in my opinion, the most important things they do." He said therapists find the reason for drinking: "If not after two months, after four months."

"They have to talk, the patients. The main thing is to talk, open and free."

Ritter claims that while U.S. doctors say it takes two weeks to clear alcohol from the body, German experts say 6-8 weeks are required. Ritter said he has convinced Wayne A. Newell, Passamaquoddy director of health and social services, of the German program's benefits.

If it works, Ritter thinks the Templars program will have positive repercussions for the Indian community. "If we have really sober Indians, we can get quality work. If he [an Indian] gets sober, he gets reliable; he gets work," he said.

After six months, Ritter hopes a second group of volunteers for the program — which will cost the Indians nothing — will be women. On the third program, Ritter hopes to bring juvenile Indians to Germany.

Each patient's six-month treatment will cost \$8,000, Ritter said. He did not state whether the Good Templars will extend the free program for Indians indefinitely,



The German Mahlerthof clinic, where Indians will spend six months.

but he said Micmacs and Maliseets are welcome to apply.

Ritter said he personally wants to stay out of the limelight. "Indians have to do it," he said, but "first we have to train the Indians. I myself want to stay in the background... and sell them the idea... motivate them."

Ritter suggested the abandoned, vandalized campground and cabins at Indian Township could be renovated for a treatment center.

In Germany, the volunteers will probably have English-speaking teachers, or will have an interpreter.

Ritter said he envisions four key steps in the Templars' program:

- 1) We're not allowed to drink alcohol
- 2) We don't want to drink alcohol
- 3) We don't need to drink alcohol

4) We're Indians. We're too proud to drink alcohol

Ritter is thoroughly convinced that the Good Templars' work is the answer to Indian alcoholism in Maine, and he believes the U.S. government, and State of Maine, have done a poor job of treating the problem.

About the Templars' clinics he said, "The success those people have is so amazing, that the German social security, the insurance (companies) and other institutions send their alcoholics to the Good Templar clinics. As you probably know, the German health ministry acknowledges alcoholism as a serious mental illness. The U.S. government should take an example on it, but maybe they are not so much interested in getting the native Americans out of the alcohol problem."



Al Sapiel of Indian Island contemplates trip to Germany [see story]. With him in the photo is Shannon Snell, nine, of Indian Island, and Al's dog, Bups.

He's going to Germany

INDIAN ISLAND — Elwin [Al] Sapiel is one of four volunteers about to begin a rigorous six-month alcoholism treatment program in West Germany.

He met with Wolfgang Ritter, the former German POW who fathered a Passamaquoddy son, and who is trying to develop the German-Indian treatment connection.

Sapiel said he has tried various approaches to his drinking problem, and when he heard about this one, he thought to himself, "Yeah, why not do that? I need that. I'm a recovering alcoholic."

Sapiel, a Penobscot, will accompany three Passamaquoddy on the pilot project, as Ritter calls it. Sapiel recalls, "I had 15 minutes to decide, and I said I'd go. It's a beautiful opportunity to learn about something. I'm going over to be a therapist... that's a once in a lifetime opportunity. I'm going to the library to start reading up on their culture... so I won't feel at a loss."

Sapiel and the others — Kevin Stevens, Howard Stevens and Charles Stevens — will be flying from Bangor to Germany this month.

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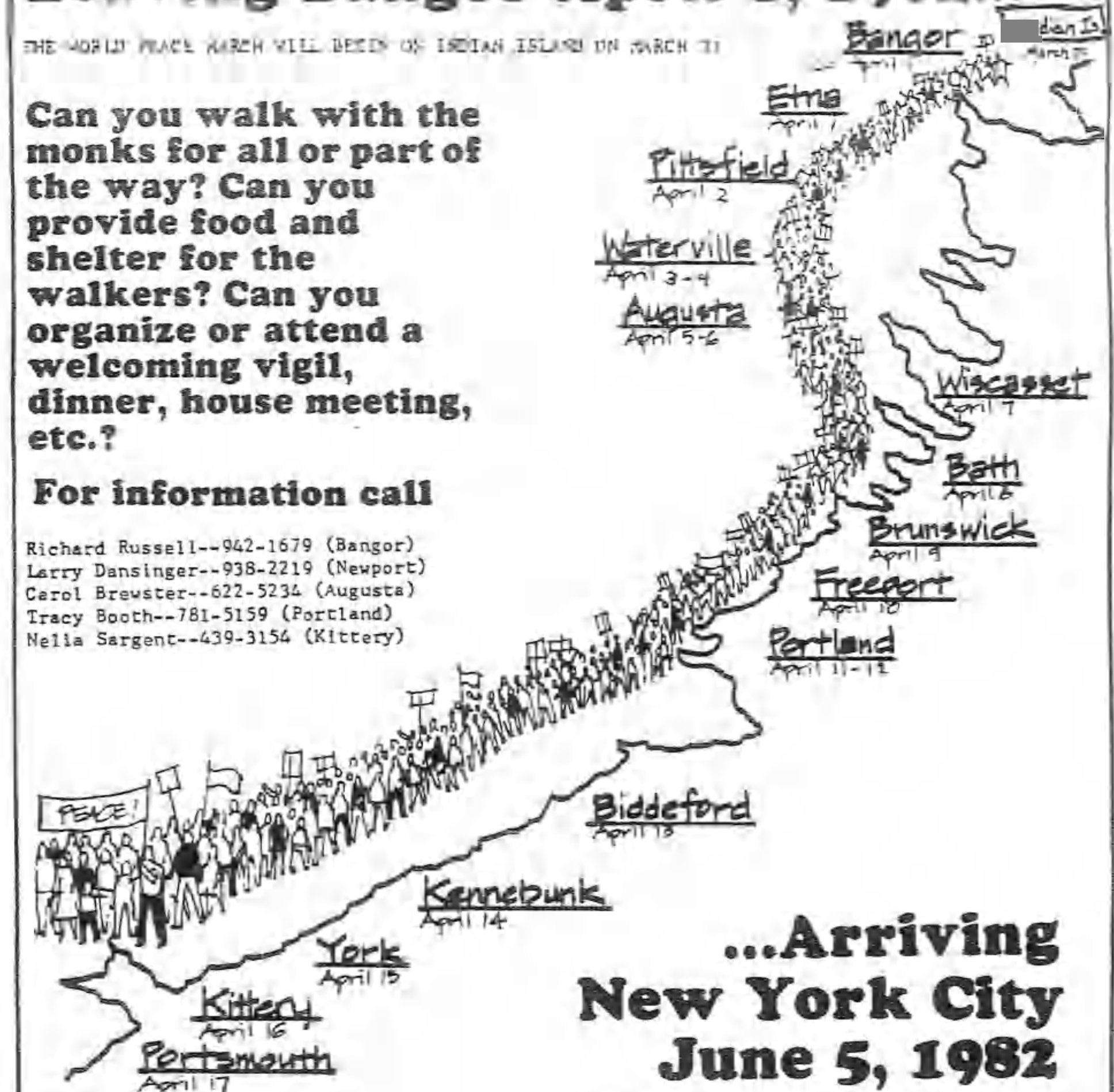
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Passamaquoddy tour UMO

Passamaquoddy students from Pleasant Point spent a day last month touring — in the first such trip ever — the University of Maine at Orono, through arrangements made by Ted Mitchell, assistant dean of counseling for Indian students. Present from Shead High School, Eastport, were sophomores Janice Dana, Jody Tarnas, Fella Newell, Rena Newell and Patty Morang; juniors Valerie Wilson, Elizabeth Sociomah and Joe Quinn; senior Sheila Dana; and freshman Horace Neptune. Greeting the visitors, and answering questions, were UMO Indian students Raphael Sockabasin, Alberta M. Cleaves, Calvin A. Nicholas, Laura Dana and Heidi Westland. Chris Alivater, a Pleasant Point school counselor who helped arrange the trip, is working toward a master's degree in education/counseling. Bus driver was Timothy Newell. Also last month, 20 Indian students from Lee Academy toured UMO, with UMO Indian student Gail Dana helping with arrangements.

Two Penobscots on rights panel

PORTLAND — Maine Advisory Committee to the U.S. Commission on Civil Rights began a new term Jan. 7, when six reappointed and six new members met in Portland to discuss the status of civil rights in Maine. The 12 were appointed to the panel by the U.S. Commission on Civil Rights in December 1981, and will serve for two years.

Continuing as a member is Andrew N. Atkins, former Penobscot Nation tribal administrator and currently a private logging contractor on Indian lands. Newly named to the panel is Vivian P. Massey of Indian Island, an employment official with Penobscot Nation and a school board and housing authority member.

Outgoing chairman Madeleine Giguere, Professor of Sociology at the University of Southern Maine, passed the gavel to Lois Reckitt, Director of the Family Crisis

Shelter in Portland, who becomes chairman after serving as vice-chairman during the previous two-year term. Reckitt has been involved in women's rights causes in Maine, and serves as New England regional coordinator for National Organization for Women (NOW).

In her remarks, Giguere said issues the advisory committee had addressed include state services to off-reservation Indians, the status of ethnic groups in the 1980 Census, sexual harassment in the workplace, and the state's domestic violence law. The Committee published an "Information Kit on Sexual Harassment in Employment," a report summarizing civil rights developments in Maine during 1980, and a study of the new domestic violence law. Giguere asserted that she "will continue to support efforts to establish equal justice."



OUT FOR A JOG — Penobscots Tim Gould, Edward Paul, and Mike Paul spend a lunch hour getting in shape, at Indian Island.

book nook

Love is Lakota theme

DENVER, Colorado — "Spirit Song" is a new book by Tony Shearer, a Lakota who is professor of Ethnic Studies at the University of Colorado. Published a few weeks ago, it is already in paperback.

The main theme through the two stories in the book is love, love of our "earth mother." The foundation of the story is found in the great myth, the archetype, the "beginning of all stories."

The early peoples of Meso-America feared the sun would go away because they had betrayed the sun by casting out the plumed serpent, (Quetzalcoatl) son of the sun, patron of the arts. So they

invented music and the arts to appease the sun and continue life on earth.

Shearer presents the story in a style considered "purist" Native American in a contemporary setting. He uses metaphor to say more than the words on the page.

The original idea was conceived 11 years ago for "Children of the Sun," the first of the two tales, and research was done for some years. The love for the art of storytelling is evident.

Copies can be ordered from Shearer, at 2440 West Calhoun Place, Denver, Colo. 80211, for \$9 (\$6 for the book and \$3 for postage and packing).

Commentary

Not happy times

Decisions are being made "for" people, rather than "by" people. People need to be part of the decision-making process, to recognize their value and support their community.

If we are dominated by a single power structure controlling all decision-making, this will breed jealousy, frustration, hatred, discouragement and will usurp this decision-making power.

These are not happy times, when we can't express our rights and freedom. We need to look at this, we are all in this together. We need to look down the road from whence we came, and to where we are today, and to where we want to go. We need to set up by-laws for our protection on this journey.

Are we happy with what we have? Do we need a change, and where are the changes needed? Can these changes take place now? With our present government, are we-the-people the top of all, do we have a voice in our tribal government?

We know that if we seek we will find other ideas that can help our tribe and ourselves as a whole; with good, constructive criticism that never hurts anyone, except the selfish ones. We can make this reservation a happy place to live with one another, and show our people in office that we do care how things are being run.

People spirit

Progress sometimes takes a beating; it isn't always the modern and efficient new ways that win. It's our own initiative and work. You have to have the people with you or you can't make anything work.

Obituary

THOMAS CHARLES HOOD
INDIAN TOWNSHIP — Thomas Charles Hood, 4 month-old son of Thomas and Tina (Sokabasin) Hood, died unexpectedly, Feb. 24, 1982, at a Calais hospital.

He was born in Bangor, Oct. 29, 1981. Surviving besides his parents of Peter Dana Point are one sister, Tomihka Sokabasin of Peter Dana Point; maternal grandparents, David and Gloria Sokabasin of Peter Dana Point, and Florence Patone of Brookton; paternal grandparents, Lawrence and Esther Hood of Princeton.

A mass of Christian burial was celebrated at St. Ann's church, Peter Dana Point.

Burial will be in the Peter Dana Point tribal cemetery.

The major problem in any work or relations is the people themselves — their worries, their preconceived ideas, their relationships with each other and their leaders.

You can have all the money in the world, all the expertise, all the equipment, all the government support, but without the people involved in heart, body and soul, all will be disaster.

It has happened time and time again; the people are treated as children, as if it's known already, what's best for them. It just won't work. It doesn't work that way.

The attitude is "I want to help you, so you listen and I'll tell you what to do." It's stupid and pretentious. It should be, "I want to help you, tell me what you want me to do and we'll do it together."

This is what initiative is, an introductory step to action.

Alice Fowler
Irene Pardilla

Concerned Citizens
Indian Island

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JOB CORPS RECRUITMENT

Cases dog tribal court 40 new housing units planned

INDIAN ISLAND — The following matters were heard recently before Penobscot Nation Tribal Court, Judge Andrew M. Mead presiding:

Eugene Loring, Jr., Indian Island, count 1 — keeper of vicious dog, count 2 — keeper of vicious dog, count 3 — dog roaming at large; plea of not guilty, continued to Feb. 25 for trial. Mary LaChance, paralegal, appointed as counsel.

Terence J. Lolar, Indian Island, permitting a dog to roam at large, plea of not guilty, continued to March 8 for trial. Donna Loring, paralegal, appointed as counsel.

Carol Drinkwater, Indian Island, permitting a dog to roam at large, plea of not guilty, continued to Feb. 25 for trial. Donna Loring, paralegal, appointed as counsel.

Eva Love, Indian Island, permitting a dog to roam at large, plea of guilty, paid \$15 fine.

Brenda Fields, Indian Island, permitting a dog to roam at large (second offense), plea of guilty, paid \$30 fine.

Terence J. Lolar, Indian Island, permitting a dog to roam at large, plea of nolo contendere, found guilty, paid \$15 fine.

Francine Murphy, Indian Island, permitting a dog to roam at large, plea of not guilty, continued to Feb. 25 for trial. Mary LaChance, paralegal, appointed as counsel.

Philip E. Guimond, Indian Island, permitting a dog to roam at large, plea of nolo contendere, found guilty, paid \$15 fine.

Christine LaCasse, Indian Island, permitting a dog to roam at large, plea of not guilty, continued to March 22 for trial. Donna Loring, paralegal, appointed as counsel.

Gerardo Pardilla, Indian Island, keeper of unlicensed dog, plea of not guilty, continued to March 22 for trial. Mary LaChance, paralegal, appointed as counsel.

Gerardo Pardilla, Indian Island, permitting a dog to roam at large, plea of guilty, found guilty, paid \$15 fine.

Theresa Eugenia Thompson, Indian Island, permitting a dog to roam at large, plea of nolo contendere, found guilty, paid \$15 fine.

Barry L. Nelson, Indian Island, permitting a dog to roam at large, plea of not guilty, continued to March 22 for trial.

All-Indian Marine unit formed

ALBUQUERQUE — A newly-enlisted all-Navajo contingent of U.S. Marines is hoping to train together and remain together.

The 65 Navajos enlisted in Albuquerque at the suggestion of Navajo chairman Peter McDonald, who himself enlisted in 1944 at the age of 15. McDonald became one of the famous 'code talkers' who confused and confounded Japanese cryptographers during WW II.

In addition to the all-Navajo platoon, some 14,226 Indians are presently members of the United States Armed Forces. Of these, 599 are Air Force officers, and 6,675 are Air Force enlisted; and 153 Navy officers, and 22,836 Navy enlisted; 204 Army officers and 2,645 Army enlisted; and 43 Marine officers, and 1,121 enlisted.

Trials

Gary Attean, Indian Island, charged with possession of mouse killed in closed area, represented by Martha Harris of Bangor. Found guilty, sentence, \$100 fine, of which \$75 was suspended. Appealed to Penobscot appellate court.

Eugene Loring Jr., Indian Island, represented by Mary LaChance, paralegal. Plea of nolo contendere entered for dog roaming at large, found guilty, sentenced to pay \$15 fine. Count 2, keeper of vicious dog, dismissed upon request of the Nation. Count 3, keeper of vicious dog, dog ordered restrained for one year, must be under the control of a person at all times when not on a chain. Appealed to Penobscot appellate court.

Terence Lolar, Indian Island, permitting a dog to roam at large, represented by Donna Loring, paralegal. Nation moved to dismiss because a witness was unavailable, motion granted, case dismissed.

Carol Drinkwater, Indian Island, permitting a dog to roam at large, represented by Donna Loring, paralegal. Nation requested case be dismissed, case dismissed.

Francine Murphy, Indian Island, permitting a dog to roam at large, represented by Mary LaChance, paralegal. Plea changed to guilty, found guilty, paid \$15 fine.

Christine LaCasse, Indian Island, permitting a dog to roam at large, plea of guilty entered, pre-sentence report ordered by judge.

Christine LaCasse, Indian Island, permitting a dog to roam at large, plea of guilty entered, pre-sentence report ordered by judge.

Christine LaCasse, Indian Island, keeper of unlicensed dog, plea of guilty entered, pre-sentence report ordered by judge.

Barbara J. Francis, Indian Island, permitting a dog to roam at large, plea of not guilty, continued to March 22 for trial.

David J. Sapiel, Indian Island, passing a stopped school bus, plea of not guilty, continued to March 22 for trial. Donna Loring, paralegal, appointed as counsel.

Joan Pehrson, Indian Island, permitting a dog to roam at large, plea of guilty, found guilty, paid \$15 fine.

Housing suits

Penobscot Tribal Reservation Housing Authority vs. James Sappier, Gerardo Pardilla, Doreen Bartlett, Roger Ranco and Joseph Sapiel; all defendants represented by Winfred Stevens, of Bangor. Plaintiff represented by Paul Zendzian, of Bangor. Hearing on trustee process on defendant's case for James Sappier heard; oral arguments heard, taken under advisement by Judge Mead; court's order to be filed at a later date. All cases to be set for hearing as soon as possible.

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INDIAN ISLAND — It's time for Phase III here, according to Rick Mitchell, Penobscot housing authority director.

Phase III will be the third federally funded group of houses for the reservation, and as proposed consists of 40 units — 30 single-family dwellings, and ten more units for elderly tribal members. Only tribal members and their immediate families are eligible to occupy these units.

Already, Mitchell reports, there are 35-

40 applications on file from persons interested in the new units. Most of the applicants are off reservation families; a few already live in older Indian Island houses.

If built, Phase III will be funded through the federal Department of Housing and Urban Development [HUD], and units will be sold to Indians in a manner similar to mortgage payments.

New housing is also planned at Indian Township, a Passamaquoddy reservation.

Sioux file suit over Black Hills gold

SAN JOSE, Cal. — The Oglala Sioux Tribe of South Dakota filed a \$6 billion suit January 26 against the Homestake Mining Company, for trespassing and

taking gold from the Black Hills in the past century.

The suit was filed in federal district court in San Jose, California.

Corrections and clarifications

A report of court proceedings in last month's Wabanaki Alliance incorrectly named Cheryl Knapp as petitioning to change her children's surname. The mother's name is Cheryl Francis. Our apology to the Francis family.

As indicated by letters to the editor, this newspaper was off base in reporting the Parker, Arizona, Manatoba Messenger had "ceased regular publication." The Messenger went from weekly to monthly publication, and is a smaller format.

Esther Nelson dies

COSTIGAN — Esther "Peaches" Nelson, wife of the late Peter "Dinky" Nelson, died Jan. 28, at a Bangor hospital, after a prolonged illness. She was 82.

Born at Woodstock, N.B., Canada, Nov. 4, 1899, she was a Maliseet Indian who later joined the Penobscot tribe through her marriage to Peter Nelson, who had been previously married. She was the sister of the late Louis Bernard of Indian Island. There is no known immediate family surviving.

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Man who drove over Micmac says state report 'wrong'

CHERRYFIELD — The 50-year-old former deputy sheriff who admitted his car ran over a Micmac Indian last summer says a recent state report on the incident is not accurate.

Murray B. Seavey of Cherryfield telephoned Wabanaki Alliance to say that "half of this is erroneous," in reference to a follow-up report by the state attorney general's office, on the Aug. 17, 1981, hit-and-run death of Joseph B. Peters, 21, a blueberry taker from Big Cove reservation in New Brunswick.

The report basically confirms previous investigation, which revealed that Seavey lied about his role in Peters' death, claiming at first that Peters was already dead, and he merely "discovered" the body.

Seavey pleaded no contest in district court to leaving the scene of a fatal accident, and was fined \$100, by Judge Millard Emanuelson. The low fine for a death — out of a maximum \$1,000 fine plus one year in prison — triggered an outcry by citizens and the press. The protest prompted District Attorney Michael Povich to reopen the case, and request the state report.

James Russell Wiggins, author of *The Ellsworth American*, editorialized:

"It is a humiliation for Maine citizens to have to concede that here in this commonwealth, the law found behavior that caused the death of a man so inconsequential that it resulted only in a fine of \$100 for the driver of the car. There is no citizen of this state, of any race, color, or creed, or of any station or condition of life, so devoid of human dignity and value that those causing his death should be permitted to be freed by the courts upon the payment of a \$100 fine."

In the telephone call, Seavey said his local attorney had advised him "not to talk." But Seavey acknowledged he "wasn't happy with the report" by Deputy Atty. Gen. James W. Brannigan, Jr. Seavey refused to specify what he was unhappy about in the report. "I know there's a lot of questions," Seavey said, adding "you'll be the first to know" when he has a statement.

Seavey said he is resigning his job as chief of the Cherryfield Police Department; he has already quit the part time deputy position with the Washington County Sheriff's Department. "I'm all done with police work," he said.

Owner of a contracting business with a "couple of trucks," Seavey said he has not made up his mind about continuing work as a security guard with Jasper Wyman Company, owner of the blueberry fields where Peters was employed last summer.

Seavey said he has no problems working with Indians, and in fact prefers Indian takers to non-Indian workers. Seavey said he is on good terms with fellow towns-

people, although some residents petitioned for his removal as police chief.

Screwing up a jury?

In an interview with this newspaper, Brannigan was asked if Seavey was on duty when his vehicle ran over Peters.

"I reached no conclusion because of the pending suit," Brannigan said, explaining, "I didn't want anyone reading it and screwing up a jury selection on this suit."

Brannigan was referring to a suit by Irene Augustine, executrix for Peters' estate, seeking \$500,000 damages from Seavey and the Wyman company. Augustine is a social services caseworker for Central Maine Indian Association in Orono. Her Bangor lawyer has dropped Washington County and the Town of Cherryfield from the civil suit, filed in Penobscot County superior court.

According to *The Ellsworth American*, Seavey was driving a 1979 cruiser at the time of the fatal accident on Route 193 in Deblois. Reportedly, there were four witnesses, but Brannigan declined to name them. He said the witnesses are permitted confidentiality.

Irene Augustine said one of the witnesses is Peter Joe Augustine, Jr., of Big Cove, who found Peters' body after he heard a "thump." Witnesses said they saw Seavey's tail lights.

According to Brannigan's report, "after striking Peters, Seavey slowed almost to a stop, did not stop, did not attempt to ascertain the extent of Peters' injuries, to render any aid or call for assistance." Brannigan labeled Seavey's behavior "somewhat bizarre."

Peters had been drinking

The report says Seavey "then went to one of the Jasper Wyman Co. security buildings, picked up another Wyman employee [not identified by Brannigan, but said to be Lynn Atwater] and returned to the accident site where they 'discovered' Peters' body."

Brannigan's investigation "disclosed that Peters was killed as a result of being struck by an automobile driven by Murray Seavey. At the time he was struck, the visibility was poor due to fog, and Peters was either sitting or lying in the roadway."

"It is apparent that Peters had consumed a quantity of alcoholic beverages prior to the accident and had a blood alcohol level of 0.11. There is no evidence indicating that the Seavey vehicle was travelling at an excessive speed for the conditions or that Seavey saw Peters prior to the fatal impact. Furthermore, Seavey's employment may have required him being on the road at the time of the accident. Seavey was employed as a part-time deputy sheriff and as a security officer for the Jasper Wyman Co., as well as being Chief of the Cherryfield Volunteer Police Department. We reached no con-

clusion as to which role he may have been playing."

Seavey later told investigating state police he "ran over Peters' legs only, and that Peters was already dead." Brannigan said his own investigation showed that Seavey lied.

Povich acted hastily

Reports reveal that Seavey ran over Peters at 2:10 a.m., then, 12 minutes later, notified state police of a fatal motor vehicle accident. Nineteen minutes later state police Trooper Ronald Moody arrived at the scene, spoke with Seavey, and was told Seavey and Atwater found the body in the road.

Seven days later Seavey admitted his vehicle ran over Peters, but claimed he only ran over the victim's legs, and that Peters was already dead.

In September 1981, Indian blueberry takers, upset about the death and subsequent investigation, met with Wyman company president, Fred Kesseland, and state police Cpl. Thomas Michaud. Michaud told the "Native Grievance Committee" that evidence would be presented to a Washington County grand jury, the following week.

A few days later, Povich announced he would not seek grand jury action, and instead charged Seavey with a Class D misdemeanor in district court in Machias. On Sept. 21, Seavey pleaded nolo contendere (no contest), and was fined \$100.

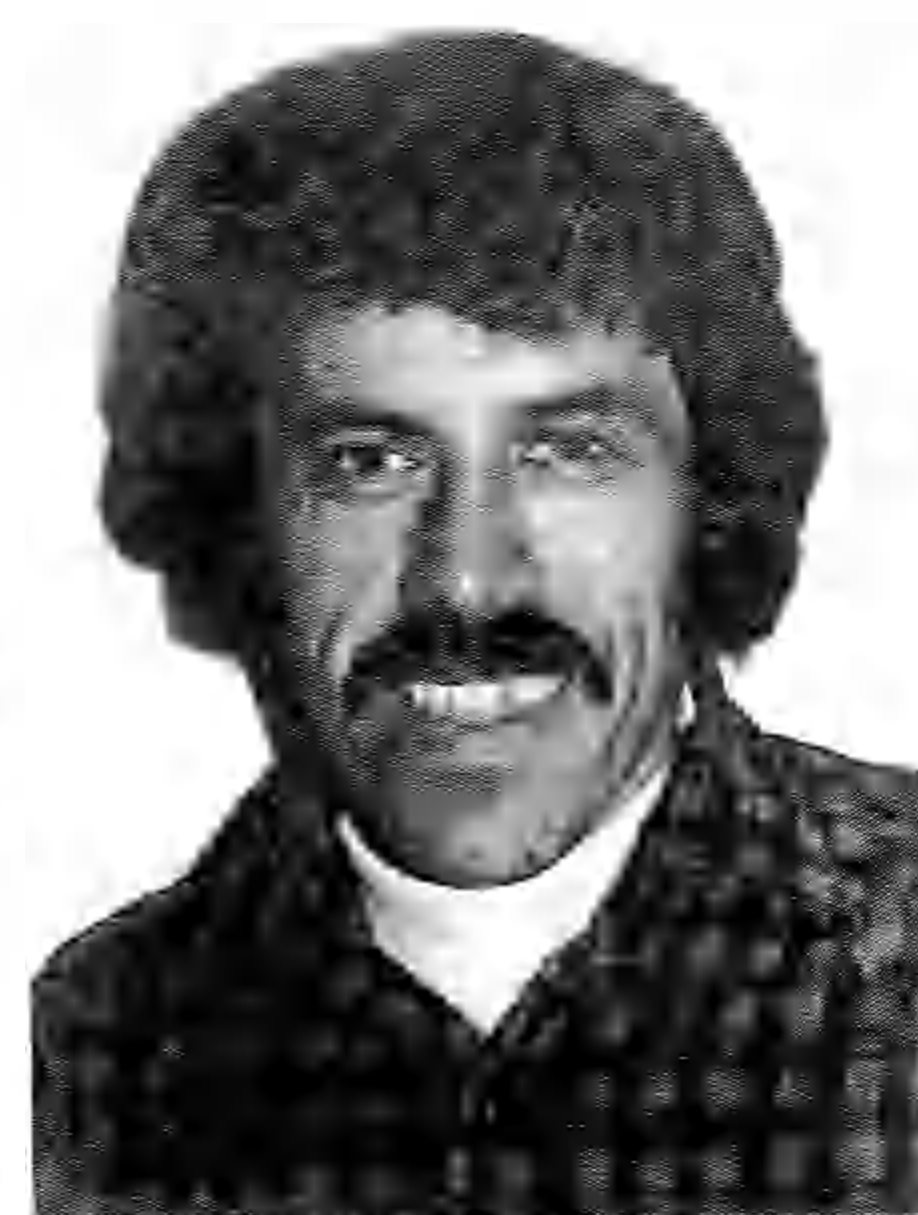
Povich said he was surprised at the negative public reaction. Milbridge First Selectman John Purington wrote in a guest editorial in a daily newspaper: "I don't think the district attorney (Povich) has fulfilled his responsibilities to the law, or to the people who elected him. I'd like to know if Judge Emanuelson asked any of the questions before passing judgment on the case. As for Joseph Peters, I hope his spirit finds peace despite how cheaply his mortality was bought."

Brannigan defended the court action in an interview. "If he (Seavey) had stopped his car, he wouldn't even be charged with a crime," Brannigan said.

But didn't Seavey lie to state police? "Making a statement to exculpate yourself is not a crime," Brannigan replied.

Brannigan's report, addressed to Povich, concluded that the district attorney's office "prosecuted Seavey for the only crime supported by the evidence and did nothing to minimize the sentence to be imposed."

"While in hindsight it may have been more prudent to have conducted a more exhaustive investigation before acquiescing to a disposition by plea in the district court, in this case such an investigation did not enhance the severity of the charges in any way."



Nicholas Dow

Dow: pushing development

INDIAN ISLAND — Terms like "Indian enterprise," non-polluting business, and industry, are becoming familiar to Nicholas Dow, new director of economic development for the Penobscot Nation.

Dow's plans include setting up an advisory group. As he puts it, "because of Reaganomics, some of the departments have been cut, and I want to help them where I can." Dow would also like to go for bigger stakes: "Do we want to look at a small industrial park here, to attract non-polluting businesses?"

Dow said he would "like to have a little more time to develop a long range plan" for the Island's economic development, but time is important, to offset President Reagan's drastic budget cuts. "The biggest thing is proper planning," he said, "to get an idea where the tribe wants to go."

One place the tribe may want to go is to Acadia Peat Company in the town of Penobscot. The tribe now owns 1,283 acres of bog, through land claims purchases.

Another development is the availability of urbanly-guaranteed loans to individuals and small groups, for wood harvesting. Individuals can borrow up to \$1,500, and corporations or partnerships, up to \$5,000, under terms approved by the tribal council. The loans are restricted to covering workmen's compensation and liability insurance.

Thus far, Mike and Everett Sapiel, brothers, and their cousin Nick Sapiel, have applied for a loan to form their own wood harvesting company. As Dow sees it, "eventually we hope to train Penobscots to be in every facet" of the wood business.

Andrew X. Atkins, former tribal administrator, has formed Penak, Inc., a wood harvesting firm that has a stumpage permit from the tribe.

Bill would erase all pending eastern land claims

WASHINGTON — A proposed Congressional bill, if passed, would wipe out legal and property rights of Indian tribes seeking recovery of lands in eastern states.

The bill, initiated by Rep. Gary Lee (R-N.Y.), purports to "establish a fair and consistent National Policy for the resolution of claims based upon a purported lack of Congressional approval of ancient Indian land transfers and to clear the titles of lands subject to such claims."

The bill would limit tribes to asking for money damages.

"There is a national Indian policy in place, as 'ancient' and as modern as the Constitution," said Suzan Harjo, NARF

legislative liaison, "and that policy respects the rights of all people, including Indian peoples. This bill proposes an inconsistent policy approach that would deny only Indians, because they are Indians, access to the American system of justice. The bill would add years of litigation and vastly increase the cost of settling these claims according to present law and policy."

As originally drafted, the Lee bill would apply to Indian claims in the states of Connecticut, New York and South Carolina. Other states contacted by Lee declined the opportunity to be named in the legislation, and Connecticut has requested that it be removed from the

proposal.

In a letter of protest to Senator Alfonse D'Amato, Connecticut Gov. William O'Neill declared his "opposition to the Ancient Indian Land Claims Settlement Act. This legislation would prohibit the return of any land to the tribes and would substitute an exclusive monetary remedy for the extinguished right of Indians to recover their lands through court action or negotiation."

"The bill raises serious Constitutional concerns which could only lead to further litigation. The settlement of Indian land claims varies with each state and legislation which fails to recognize individual issues and problems might not be able to

settle these claims in a fair and equitable manner," O'Neill said.

In 1977, when a bill similar to the Lee proposal would have extinguished the Maine Indian claims, Harvard Professor Archibald Cox called the approach one that would "disgrace the Nation. Such action would carry a simple but shameful message: when the law gives Indians a substantial claim to land taken by white men which the regular courts of justice may sustain, the white men will change the rules rather than permit a decision according to existing law. A broader message would be inferred: Indians cannot obtain justice even in the white man's courts."



Dropping in

Striking a comfortable pose in the Penobscot Nation's drop-in center, recently, are from left, Al Dana, a counselor, Brian Attean, and Jim Neptune.

Clinic cites progress

INDIAN TOWNSHIP — Statistics don't lie, the saying goes, and if so, then the Community Health Services (CHS) at the Passamaquoddy reservation here look good.

Figures for the past three years show that patients treated in 1979 numbered 753, in 1980 totaled 3,233, and last year reached a high of 3,461.

In other business, CHS announced it has taken over supervision of alcoholism counselors Bernard (Fernald) Stevens and Jim Mitchell. Mitchell can be reached by calling 796-2301, or 796-2918. Stevens can be contacted at 796-2301, or 796-2785.

Abortion restricted

The federal Indian Health Service (IHS) has informed CHS Director Wayne A. Newell that abortion services are now limited to cases where the life of the mother would be endangered if the fetus were carried to term. This restriction applies only to IHS funded abortions. The clinic may refer women for abortions if the patient has other resources for funding, or can pay for the abortion herself, IHS said.

Seniors discuss aging

Indian Township was the site of a joint "senior companion" meeting, Feb. 24. The program was coordinated by Fran Nicholas, director of Title VI, John Ahlin, county director of the senior companion

program, and Phyllis Lank, Title VI liaison.

Elders from Eastport, Perry, Pleasant Point, Woodland, and Indian Township attended.

Nick Gammertsfelder, health educator from Pleasant Point, presented films about aging and the group discussed their feelings. Participants told of how they adapt their activities to their age to get the most out of each day.

Senior citizens have so many experiences to draw from, and so much knowledge to share with others. Age is an asset, not a liability. Once the older adult realizes that he has a valuable place in society, he can adjust activities and attitudes accordingly.

Deep south tribe deep-sixed

WASHINGTON — The Lower Muskogee Creek Tribe got the word last fall: it "does not exist as an Indian tribe," according to federal government officials.

A notice in the Federal Register stated the Lower Muskogee Creeks do not meet certain criteria for a government-to-government relationship with the U.S.

A number of letters supported the "not a tribe" findings.

Tribal/state panel set up

AUGUSTA — More than one full year after the signing of the \$81 million federal land claims settlement with Maine Indians, a Tribal/State Commission has been established in accordance with provisions of that settlement.

The commission's primary job will be to deal with jurisdiction and other issues relating to fishing on up to 300,000 acres of land acquired under terms of the settlement. As of press time, the commission had not yet held a first meeting. At that meeting, eight members — four non-Indians for the state, and two representatives each from the Penobscot and Passamaquoddy tribes — will elect a chairman with voting powers. That chairman must be a retired judge, according to Andrew Janelle, assistant attorney general for the state. The charter of the commission says eligible chairmen are retired state judges from the superior or supreme court level, and retired federal judges from the district court, or higher courts. Janelle said he could not think of any higher court retired federal judges residing in Maine.

The ex-judge who is selected must reside in Maine, and will have full voting rights on the commission. This means, in effect, there will be five non-Indians and four Indians constituting the commission.

Janelle said that in addition to fishing

regulations, the commission will review any proposal for designation of Maine land as non-taxable Indian territory, under terms of the settlement. The tribes can purchase up to 300,000 acres of such land, and must do so by a Dec. 31 deadline, the settlement stipulates.

Any such proposal for designation as Indian territory would have to be approved by the legislature.

"I honestly think that the Tribal/State Commission can play an important role," Janelle said.

The Penobscot Nation has appointed tribal council member Wabie Adams to the commission, along with Reuben E. Phillips, already elected by the tribe to the non-voting position of representative to the legislature for the Penobscots.

The Passamaquoddy Tribe, after considerable delay, has named to the commission: Clifford (Cliv) Dore, director of the health clinic at Pleasant Point, and Steve Meader of Indian Township.

Representatives to the commission confirmed by the state are, Portland lawyer F. Paul Frinko, state Wildlife biologist Frederick B. Hurley, former state representative Chuck Dow of Gardiner, and former state fish and game commissioner Maynard F. Marsh, now a member of the board of environmental protection.

He counsels any age...

INDIAN ISLAND — Richard Hewes, new counselor to Penobscot students, says that interest in attending college appears to be at an all-time high, among tribal members.

Although Hewes' office is a tiny space at the Indian Island elementary school, he said he counsels students who range in age from junior high to more than 50 years old. A native of Bangor, Hewes has spent 16 years as a high school guidance counselor, most recently in Madison.

But on the reservation, he said, "there's more variety," since he deals with different ages. Actually, Hewes directed an adult education program at Madison. Most Penobscot students choose Bangor Community College or University of Maine at Orono, he said, but he does not push a student toward a particular school: "it's a choice a student has to make," he explained.

In some ways, working on the reservation is just like anywhere else, according to Hewes. "It's the same problems," he said.

Hewes said he finds his job, which he began last fall, to be "very interesting."



Richard Hewes

Hewes holds a master's degree in counseling and guidance from UMO.

Hewes replaced Ken Putnam, who is selling real estate.

Barnes cares about kids

PLESANT POINT — Maxwell J. Barnes can be tough with kids if they are misbehaving. But if he is stern, it is because he cares. In fact, he loves children.

Barnes is environmental health and safety director for the Passamaquoddy Tribe here, and he states flatly that "my first priority is the kids, school."

"There were three things I was after. The first, naturally, is kids. The second is recreation safety. The third is construction safety."

Barnes' latest project has been to successfully organize school pupils as a team of crossing guards on busy Route 190, a state road that bisects the reservation. (He is also working with tribal Police Chief Bruce Francis to obtain blinking yellow lights at either end of the reservation, with a 15 mph school zone, along Route 190.)

Uniforms for the crossing guards have been ordered. But already discipline and training shows among the kids, who in

business-like manner halt even the largest tractor-trailer trucks while perhaps a small child crosses the road.

It's "the first time in all reservations, to my knowledge," that a crossing program has been established, Barnes told Wabanaki Alliance.

The kids deserving credit for volunteering as the first crossing guards are president, Philip Nicholas, eighth grade; and seventh graders Jimmy Bailey, vice president, Newell Owens, and Patrick Francis. The Editor apologizes for any youngsters left out of this list.

In other activity, Barnes last October held a fire safety and prevention poster contest in the school, and offered, for the third straight year, a ride on the firetruck. The rides prove popular with kindergarten through eighth graders.

Barnes has another, unrelated project. He recently purchased Riverview Boarding Home in Eastport, an operation that has 17 mildly retarded clients, and employs a total of eight people.



A crossing guard at Pleasant Point.

A turbulent era for Penobscots

By S. Glenn Starbird, Jr.

The last years of the nineteenth century marked the low point for the Penobscot Nation. Most of their lands had been lost in 1818. In 1833, another large area vanished, when the four townships guaranteed under the Treaty of 1818 were fraudulently taken by the state, leaving only the islands in the river above Old Town.

The middle 1800's had also been a period of political instability in which the hereditary Chiefs were replaced by an elective system. This system which was firmly backed by the last hereditary Chief Joseph Attean, began in 1867. It should be noted that the Old Party continued to elect Joseph Attean and Saul Neptune, the last hereditary Chief and Sub-Chief, during the first years of the new system's operation.

Many other changes were also taking place during this time. Joseph Attean, Governor of the Old Party and Tomer Sockalexis, Governor of the New Party, both died in 1870. Their deaths swept away the moderating influence that both had exercised on radicals of their respective parties.

The year of 1871 was scheduled for the Old Party's turn in Tribal Public Office and the election was held in the fall of 1870. With Joseph Attean dead, the party had lost a leader on which they greatly depended. Tomer Sockalexis, the New Party Governor, had died in October 1870 also leaving the New Party leaderless. However, they had more time. When their turn came again in 1872 they chose without difficulty Joseph S. Sockalexis, the son of Tomer Sockalexis. Joseph would be chosen New Party Governor for three terms. His Lieutenant Governor for these three terms was Sockabesin Swassian. Swassian, at this time in his mid forties, had already served as Representative several times and established himself as a man worthy of respect and honor in the tribe. He and his son-in-law Joseph Francis were destined to establish one of the strongest political families of the New Party in the coming half century.

On the other hand, the Old Party, more accustomed to the traditional ways, had trouble in re-establishing the influence once held by its leaders.

Joseph Attean was dead and his only son Tomer, was still a minor. His brother John, for unknown reasons, never ran for any tribal political office during the entire span of his long life. Some Old Party



STEVE STANILAUS — a prominent Penobscot in the 1800's, here dressed in his Sunday best.

leaders were now looking toward Stephen Stanislaus of Lincoln to replace Attean. Stanislaus was nearly a twin to his uncle in both appearance and mental outlook and was gaining adherents among Attean's former followers.

Joseph Nicola, at this time in his early thirties, was rapidly developing into a political leader. He had already represented the Tribe at the Legislature several times as had his New Party counterpart Sockabesin Swassian. But while Swassian abandoned the Legislature to become Governor, Nicola after

one term as Governor, returned to serve in the Legislature each Old Party term for the remainder of his life.

During this period new political questions were arising. Income from the leasing of island shores which went into the state treasury, was one. The majority of the Tribe felt such income should be divided among Tribal members and the Agent backed them in their endeavor to change the law. Another was the disorder in land titles which was finally settled by a State Board of Commissioners in 1883-84. The question of tribal membership and adoption of people into the Tribe was another. This matter, once solely in the domain of the Old Town School Committee, was to be partially transferred to an elected Tribal Census Committee in the 1890's.

Medicine show

Also during this period, methods of earning a living had changed. A portion of the tribe had left the island to travel on the "Medicine Show" circuit. Others had established fairly regular summer residences on the coast and sold materials manufactured (particularly baskets) at home during the winter months. With more people having a grade school education, better educated tribal members in both parties were becoming the new breed of tribal leaders. These leaders were more able to deal with the white man "on his own turf." Late in the 1870's (1878 to be exact) the order of the Sisters of Mercy became established on Indian Island. As teachers in the local school, they exercised an influence that was to be felt for over a century.

In addition to new ideas and occupations, there were other factors that pushed the Penobscot people into a changed way of life more quickly than they might have otherwise. In the 1870's the country was plunged into a serious

economic depression and the Penobscots were particularly hard hit. In addition, disease in various forms took a terrible toll. The Tribe's population had risen from an extreme low of 277 in 1822, to a high of 525 in 1861. From there it plummeted to 363 by 1890. Births and adoptions from other tribes were not keeping pace with deaths. The death tolls from 1880 to 1885 were: 1880, sixteen; 1881, twenty-five; 1882, thirty-five; 1883, twelve; (five of which were infants); 1884, twenty-seven; and 1885, nineteen. This was an average of twenty-two deaths per year for the six years. In a community of 446 this was disastrous. Five percent of the tribe was dying each year! The low population remained constant until World War I.

The 'outsiders'

In the 1870's the political situation was still unsettled. The new leaders and elective system were not yet firmly established and the Old Tribal Leaders were either old or dead. With the situation so unsettled, it was not surprising that dissatisfied members of both parties united together calling themselves the "Third Party" or "Outsiders." They claimed the same rights as the other two parties including the right to hold elections one third of the time. In the election of November 1874 for the Old Party term of 1875, the Old Party failed to make nominations in Caucus resulting in two sets of Candidates to be voted for. Sabattis Mitchell and John Neptune were elected Governor and Lieutenant Governor in this election. The defeated faction left the Old Party and joined the Third Party. The Third Party then petitioned the Legislature to repeal the 1866 law and return to the open election system of the early 1860's. This action prompted the Old and New Party to unite in opposition to this proposal which resulted in its rejection by the Legislature.

Though Sabattis Mitchell had tried sincerely to placate the troubled political waters, his main accomplishment in his single term as Governor (and as events proved a major one) was uniting the two established parties in opposition to the radical third party. Although their proposal of an open general election in which everyone competed freely was eventually adopted (but not until 1931), the establishment of such an elective system in the 1870's would have probably meant the end of the Penobscot government.

In the New Party ranks, Sockabesin Swassian was already a force to be reckoned with in Tribal Politics. The Old Party ranks still adhered to the families of the old Chiefs, the Atteans and the Neptunes. These families already had a strong leader Saul Neptune. Son of John Neptune, but he was old. Among the Atteans, Tomer, the son of Joseph Attean was developing into the same type of man his father had been. It was to him the Old Party turned after Sabattis Mitchell refused to serve another term. The Old Party united in the fall of 1876 and unanimously elected Tomer, the heir of their former chief as Governor. Tragically however, Tomer the youngest Governor ever elected by the Penobscot Nation, died Christmas Eve 1876 without ever assuming the duties of his office.

The Old Party was again without a leader.

Editor's Note: S. Glenn Starbird, Jr., is tribal genealogist for the Penobscot Nation.

Court orders bank to lend to Indians

WASHINGTON — The Justice Department obtained a consent decree January 19 barring the Great Western Bank and Trust of Phoenix from refusing to make loans to Indians and reservation residents.

Reagan curtails IHS

WASHINGTON — Unless Congress acts to restore programs for Community Health Representatives (CHR) and urban Indian health care, funding for those activities will be eliminated from the Indian Health Service (IHS) budget in fiscal year 1983. The proposed cuts were detailed in President Reagan's FY 1983 budget request, which was announced here February 8.

In addition to the elimination of the CHR and urban Indian health program, the Administration's budget reduces by \$2 million the funding for the Indian health manpower scholarship program, and provides no funding for the construction of Indian hospitals, health clinics, and sanitation facilities.

In cutting the CHR program, the Administration is recommending the termination of what is considered to be a mainstay of many tribal health programs. Under the CHR program, tribes provide a number of health-related services, including home health care, emergency medical services, health education, dental

care, maternal and child health care, and nursing. The CHR program was funded at a level of \$28.8 million this year.

A brief explanation of the CHR cut was offered in a Department of Health and Human Services (DHHS) statement that was released with the IHS budget. According to the statement, "... IHS will be able to maintain the existing levels of direct health care services and to fund selected program expansions by refocusing resources from non-patient care activities. Decreases in non-patient care activities include \$29 million due to the elimination of Federal funding of tribal staff who currently provide liaison and some health services for the IHS and Indian people under the Community Health Representatives (CHR) program."

Regarding the cutback in funding for urban Indian health services, the Department states that: "A decrease of \$8 million reflects the elimination of the Urban Health program which now may be funded as needed by local and state governments through Federal block grants."

New census due

Old census law was better, chairman says

75 Indian groups seek recognition as tribes

INDIAN ISLAND — The chairman of the elected Penobscot Nation tribal census committee says life — and the committee's work — would be much easier if the old "twice-removed" law were reinstated.

Sadie Mitchell, chairman, said under the old law, a tribal member who married "out," to a non-Indian, was one removed. When the children of that family married non-Indians, that was two removed, and their children could not meet the minimum quarter-blood quantum for tribal membership.

The twice-removed law was based on the concept that there are no full-blooded Penobscots alive today, although some Penobscots protest that they are indeed full-blooded. But Mitchell said this is vanity; "we knew we would never be full-blood, because [even if you married back into Indian blood] we would always have that little fraction of white."

The Nation no longer abides by the twice-removed law, and the census committee has been assigned the job of tracing Indian blood through people's ancestry. The results have been sometimes secret, sometimes startling, and often controversial.

Mitchell said that in recent years, tribal officials have padded the tribal rolls for purposes of a larger headcount to get government grants. The result is that persons with less than one-quarter blood are now on the Penobscot tribal census. The land claims, plus other monetary and service benefits, make being a bona fide member of the tribe very attractive.

Tribal genealogist S. Glenn Starbird has been besieged with letters and calls from would-be Penobscots, as have other tribal officials.

The committee has approved 59 persons for tribal membership, but their names will not be made public until final approval.

Mitchell said a completed census is due this month. At press time, a tribal general meeting was scheduled, with proposed census laws on the agenda.

Mitchell and other committee members say the tribal council has been reluctant to meet with the committee, apparently fearing repercussions about who should be added or removed from the census. The committee has repeatedly tried to meet with the council, sources said.

"All they've got to do is just go by the genealogy," Mitchell said.

"We are mandated by law to put the blood quantum on the new census, which is now being done," she said. What this means is that a person who is less than one quarter blood, but listed on the census, will be identified as less than one quarter blood Indian.

Complications may crop up because the federal government uses the quarter blood standard.

"We're not out to hurt any particular family. Our own families are being hurt," Mitchell said.

So far, two members of the census committee have resigned, and in a recent election, nobody was willing to risk being a candidate for the controversial panel. Those who resigned are Carolyn Massey and Doreen Bartlett.

Those remaining are Mitchell, Lottie Stevens, Eunice Crowley, S. C. Francis, Ruth Davis, Violet Francis, Rose Francis, Jean Chavarée, Rose Clark and Clara Jennings. Mitchell isn't new to the job; for 14 years she was chairman of the old census committee.

Apparently, the last full-blooded Penobscot was John [Baschoru] Sousep, so named because he played in an Indian band. He died in the 1950's. And there is some doubt about whether he was 100 percent Indian-blooded.

WASHINGTON — If Pocahontas were alive today she couldn't qualify for federal programs to house or educate Indians.

Her descendants, the Upper Mattaponi Indians of the Powhatan Confederation, are among 250 Indian groups, nations or confederations that are ineligible for many federal services available to Indians living on or near reservations because the government doesn't recognize them as tribes.

Seventy-five Indian groups, including the Mattaponi of St. Stephens Church, Va., the 825 Piscataway Indians of Waldorf, Md., and the 75 members of the United Rappahannock Tribe of Indian Neck, Va., are seeking that recognition through the federal acknowledgement office of the Interior Department's Bureau of Indian Affairs (BIA).

For many Indian groups there is prestige and honor in having established a special government-to-government relationship with the United States," said John A. (Bud) Shepard, director of the 12-person acknowledgement office. "There are very few groups out there who are seeking recognition for the services or for money."

Nonetheless, recognition means that a tribe would share in the \$920 million the BIA provides to Indian communities through programs such as public housing, law enforcement, social services, education and loan assistance. The list of recognized groups includes 281 tribes and 219 groups of Alaska natives, Eskimos and Aleuts.

From 1871, when the last Indian treaty was signed, until three years ago Indian groups had to seek federal recognition through legislation, executive orders or presidential proclamations. But in 1978 a federal court ordered the BIA to set up a system to handle petitions for recognition.

The acknowledgement office was the answer. Its task was to find Indian groups that are entitled to a special government-to-government relationship with the United States because of treaty, law of other agreement, or that deserve such a relationship because they were never given the opportunity to negotiate an agreement.

Those distinctions separate the 681,218 Indians in the recognized tribes living on or near reservations from the rest of the 1,418,195 American Indians, Alaskan natives, Eskimos and Aleuts, many of whom are assimilated into the population at large and thus are not eligible for BIA programs.

Acknowledgement office sociologist Lynn Lambert said that groups seeking recognition are diverse: some live in

urban areas, others in rural regions; many retain strong cultural bonds, while others are bound by commercial activities.

To win BIA recognition, a group must demonstrate that it has maintained a continuous presence from "historical times," that the core of the tribe has lived in a specific area or in a community identified as American Indian and that it has maintained a "tribal political influence or other authority over its members."

The BIA also requires the group to provide a list of descendants from full-blooded members, prove that its members do not belong to another tribe and show that Congress has not abolished it or barred it as a recognized tribe, which has happened to seven Indian groups.

In three years, the acknowledgement office has completed work on four of its 79 petitions. Three tribes, including Virginia's Jamestown Clallam Indians, have gained recognition, while the other group, the Lower Muskogee Creek Tribe in Mississippi, was rejected — told, in effect, that it was not a tribe.

Suzan Harjo, legislative liaison for the Native American Rights Fund, an Indian interest group, contends that the tribes should not be required to prove they have lived continuously in one place because the government was responsible for scattering many of them, including the Lower Muskogee Creeks, in the last century.

"But now that the game has started," Harjo says, "it (the regulation) really shouldn't be changed."

"The term recognition is a lousy word," complained Thomas Oxendine, a BIA spokesman and a member of North Carolina's scattered Lumbee tribe. "We (at the BIA) don't want to set a standard for who is and who is not an Indian" when tribes claim a membership of a certain size.

"All we do is say that the Indian tribe or group must set standards to be recognized," Oxendine said, adding that some Indian groups require their members to be full-blooded, while others accept as members those who have a single great-great-grandparent who was an Indian.

Shepard estimates that 30 percent of the Indian groups will gain recognition by the year 2003. The Mattaponi likely will be one of them, since they live on a reservation run by the state of Virginia.

But the road to recognition can be a hard one. The Tunica-Biloxi tribe, from Louisiana, first sought recognition in 1826. Its remaining 200 members finally won it in July, making them the 500th, and newest, federally recognized tribe.

(Reprinted from The Washington Post)

Micmacs consider fight to gain federal status

INDIAN ISLAND — Micmac people from across Maine, and interested others, gathered here recently to discuss the idea of becoming federally recognized as a tribe, and thus eligible for a range of federal benefits.

The Micmacs, unlike their neighbors, the Maliseets, were not included in the Penobscot-Passamaquoddy land claims, that brought these tribes federal recognition and millions of dollars in benefits.

Whether this could be done is by no means a sure thing, but a Micmac Recognition Committee was organized in Aroostook County, several months ago, and outside advice and support has been sought. A community organizing group, the Institute for Cultural Affairs, in Starks, has been assisting the committee through Tim Crane. Crane's contract will end soon.

Micmacs from Aroostook County, Central Maine Indian Association of Orono, and Boston Indian Council attended. Tom Batiste, a federal Administration for Native Americans official who helped organize the Association of Aroostook Indians, spoke to the group, as did James Sappier, an early Penobscot community organizer. Sappier insisted his comments be off the record.

Batiste said the big question is "where do we go from here." He said most Micmacs want to keep ties with their Canadian ancestry. Many U.S. Micmacs were born in Canada, and Batiste said he eventually plans to retire in Canada.

Estimates are that some 500-1,000 Micmacs live in Maine, while 3,000

Micmacs live in Boston, at least on a seasonal basis. Many Maine Micmacs pick potatoes and rake blueberries. Many Canadian Micmacs migrate to Maine for these seasonal jobs.

John Morey, of the Micmac Recognition Committee, said that "before they wanted to talk about recognition and services here [in the U.S.], they wanted to be sure they wouldn't lose their citizenship in Canada."

Whether Micmacs can have it both ways is not yet clear. A source told Wabanaki Alliance the Micmacs have "no definitive aboriginal territory in the U.S." and the land claims settlement act precludes any new claims in Maine. Federal recognition, the source said, would mean appropriation of more federal dollars for Maine Indians, and that is considered unlikely.

Harold Prinz, anthropologist working with the Micmacs, told the meeting "we should plan for the Micmacs a course for the future so they are not the victims of bureaucratic notions."

Bunny McBride, who is assisting Prinz, said that "to find the social, economic and historical context in which the recognition effort is taking place is . . . to basically gain a sense of who is the Micmac population."

Meeting-goers agreed that coordination between Maine and Boston Micmacs is necessary to any recognition work.

Meanwhile, the recognition committee has planned regular monthly meetings, in Caribou, Houlton, Presque Isle, Fort Kent and other places. Meetings usually include a potluck supper.



Jim Sappier addresses Micmac meeting.

Flashback



PENOBSCOT WOMAN — This watercolor was painted in 1875, by Mary Anne Hardy, depicting the style of dress, circa 1825.

Tribe buys water works

PLEASANT POINT — The Passamaquoddy Tribe here has voted 65-21, to purchase the Eastport Water Company from its parent firm in Philadelphia.

The turnaround vote follows an earlier rejection of the purchase by tribal members, despite strenuous lobbying efforts by tribal Gov. J. Hartley Nicholas. The Governor believes that the tribe has nothing to lose, since purchase would be paid for by federal funds, possibly a combination grant and loan.

Others claim that needed repairs and long range maintenance, plus the dubious

profitability of the water works make it a bad investment. If the sale goes through, the tribe will control the supply of water for the entire City of Eastport.

Under federal guidelines, the water company must have a filtration system installed and operating by Jan. 1, 1985, according to a story in *The Quoddy Tides*.

After considering purchase for three years, the City of Eastport decided it was a bad bet, financially.

Nicholas is optimistic, and hopes that owning the water company will provide several jobs for tribal members.

Neptunes divorced

BANGOR — Timothy Neptune of Indian Island, and Marian Neptune of Dayton's

Beach, Florida, were granted a divorce recently, in Third District Court, Bangor.

Poetry

Untitled

A then to now
beauty to briks
strong gone astray;
togetherness,
to cliques.

I've been serene to insane
angry to accepting,
from violent to tame.

You slander, you shame
you'll hurt yourself;
try to do me harm!
I'm still a human who's warm.

No, you can't hurt me no longer,
I'll only grow stronger,
as then to now.

Ne-qu-tar-tar-wet, 1982

Webs of Mind

Ah yes, writing and unravelling
the webs we cross and carry
and make each day.
Let me drop a line
and move to another level
Or cast one up or out
Many lines to and fro
Yes, I imagine it is beautiful in all.
The magical, mystical insight to life.
To life's essence is growth
But help me please is what I want
to say.

My web is drooping in places
Tomorrows sun will take up the
slack, and I'll go on with what
I've done.

June 5th
Red Hawk

news notes

Wilderness how-to talk is free

ORONO — Tom Brown, Jr., an authority on wilderness survival who spent ten years learning Indian lore from an Apache, will lecture March 31, from 7-9 p.m., in the Damn Yankee lounge, Memorial Union, University of Maine at Orono.

Brown's talk, and a reception to follow, are sponsored by Native Americans at Maine, and the UMO Guest Lecture Series. The event is free and the public is invited.

Brown is the author of *'The Search,'* and *'The Tracker.'* He is a contributor to *'Mother Earth News,'* and operates wilderness survival training programs in Washington state, and New Jersey. Barry Nelson, a Penobscot at UMO, has attended Brown's courses.

Tickets for a raffle to benefit the student Indian club are for sale from Native Americans at Maine members. First prize is \$100, second prize, a packbasket. Tickets are 51 each, and a drawing will take place at the lecture.

Cancer society visits clinic for TV

INDIAN ISLAND — A television film crew visited the Penobscot Health & Human Services Department, to get footage for a public service TV spot, or "commercial," for the American Cancer Society.

The brief segment of the spot will reportedly feature health center staff members Patricia Knox, Evelyn Atkins and Rhonda McManus.

And now, 1.4 million Indians

WASHINGTON — The 1980 census figures released by the U.S. Bureau of Census showed a 71% increase in the Indian population in the past decade — from 827,268 to 1,418,195.

Most of the increase, however, was attributed by the bureau to "improved census taking and the greater likelihood in 1980 that people would identify themselves in this category." California, 201,311 passed Oklahoma, 168,464 as the state with the largest Indian population. Rounding out the top five are Arizona, 152,857; New Mexico, 104,777 and North Carolina, 64,635.

Colville tribes host b-ball tourney

NESPELEM, Wash. — The Colville Confederated Tribes of eastern Washington will host the 1982 National Indian Athletic Association Basketball Tournament April 20-24, in Spokane.

Thirty-two men's teams and 24 women's teams from throughout the U.S. and Canada are expected to participate in playoff games scheduled at Whitworth College. Championship games will be held in Spokane's coliseum, where four to five thousand fans watch the tournament's finals.

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Q-L Mission eyes Mud Lake camp

IPSWICH, Mass. — The Quebec-Labrador Mission, sponsor of a summer camp for Indian children in northern Aroostook County, now has the opportunity to purchase the property.

Ellen Mustin, camp director and a Massachusetts school teacher in the off-season, said the Mud Lake camp, near Sinclair, is available at a very reasonable price, in the area of \$20,000.

The current owners, a local Kiwanis Club, are willing, if not anxious, to sell the property. Mustin said she hopes Indian groups, such as the Maine reservation governments, Houlton Band of Maliseets or Association of Aroostook Indians, would be willing to contribute toward the purchase price.

The camp has served Indian children from Maine and Canada for a number of years. The Q-L Mission, under the leadership of the Rev. Robert Bryan, has a reputation for assisting isolated people and communities in a variety of ways. Bryan is a former partner in the "Bert & I" Maine humor team, with the late Marshall Dodge of Portland.



CLINIC ASSISTANT — Susan Newell, Passamaquoddy, was recently hired by the Pleasant Point health center. She formerly worked at the reservation junior high school as a counselor aide, and previously underwent two years of training as a nurses aide/child care, in Pennsylvania.

Tribal member debuts

INDIAN ISLAND — Phillip and Lori Loring Guimond are the proud parents of a new Penobscot tribal member, Rachael Marie Guimond, who was born in Bangor, March 4, at 10:36 a.m. She weighed eight pounds, two-and-one-half ounces at birth, and is a smiling happy baby.

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