

Wabanaki Alliance

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Border talks focus on call for Indian rights

INDIAN ISLAND — A three-day conference of U.S. and Canadian Indians here climaxed with passage of several resolutions calling for restoration of aboriginal rights, increased government services and benefits, and removal of customs and immigration requirements.

Those resolutions will be presented at a 1977 World Council of Indigenous People, in Sweden, and at the Geneva Peace Conference slated this month. [The full text of the resolutions appears elsewhere in this newspaper.]

An estimated 300 eastern Canadian and U.S. Indians attended the three days of workshops, meetings and talks. Indian leaders described the occasion as an unprecedented and historic gathering of native peoples. Resolutions drew little disagreement and won majority support from conference participants.

A majority of persons attending the conference were chiefs or other tribal officials, representing Indians from Rhode Island to Nova Scotia. Some of them pitched tents beside the Penobscot reservation community building, where meetings took place and meals were served.

The tone of the conference was open and friendly, with a serious attitude toward issues discussed. Evenings included traditional singing, drumming and dancing around a fire. Although the conference was open to the press, only a few reporters were seen at the meetings, working for Indian newspapers.

A resolution committee chaired by James Sappier, Passamaquoddy tribal coordinator from Pleasant Point, reviewed at least a dozen different resolutions submitted by persons attending the conference on behalf of causes ranging from crossing the U.S.-Canadian border without intimidation to Indian women's rights.

Sappier's committee extracted five general resolutions from all of those submitted, attempting to incorporate many of the ideas and purposes of the original resolutions.

Among final resolutions are three papers that spell out the findings and consensus of three conference workshops.

The first, on aboriginal border crossing rights, seeks to abolish customs and immigration requirements imposed on Indians by U.S. and Canadian governments, and asks officials to recognize Indian rights as guaranteed under the Jay Treaty and other agreements.

The second broad resolution, dealing with tribal government, land and the border, calls for action allowing reunification of

border-divided tribes; self-determination of what constitutes a tribe; fishing, hunting and trapping rights; a review by Indians of any planned or instruction affecting Indian land.

The third resolution seeks medical, educational, welfare and housing benefits for Indians, whether they be U.S. Indians in Canada, or Canadian Indians in the U.S. A further resolve asks a proposed international joint commission on Indian affairs to explore alternatives and make recommendations.

Resolutions will be presented to Canadian and U.S. governments according to Sappier, Central Maine Indian Association Director Michael Ranco, and others who organized the border issues conference. Indian leaders plan to follow up on the resolutions to determine if they are an effective political force.

Ranco suggested the conference could become an annual event, demonstrating unity and solidarity of native peoples. A theme of the meeting was expressed by an Indian who suggested the answer to whether one is a Canadian or U.S. Indian should be, "I'm a North American Indian."

Resolutions will be forwarded to the National Conference of American Indians (NCAI), a U.S. organization, and the National Indian Brotherhood (NIB), its Canadian counterpart. Tribes represented at the meeting included Micmacs, Mohawks and Maliseets from Maine and Canada, Narragansetts from Rhode Island and Connecticut, Penobscots and Passamaquoddis from Maine, plus others in smaller numbers.

Few whites were present at the conference. Two of them were central figures in organizing the event. Gregory Buesing, coordinator of an Indian task force for the Federal Regional Council of Boston, has been credited as largely responsible for the conference, assisted by Edward Bernard, co-chairman with Terry Polchies, a Maine Indian, of the task force.

"The task force's desire was to generate a forum to gather recommendations and information from the Indian community," Buesing said, adding that border crossing problems and problems with government (Continued on back page)



Indians attending border talks form circle around ceremonial fire, at traditional evening social event. [Cartwright Photo]

Fisheries plant nearly complete

PLEASANT POINT — A fish processing plant and pier complex at the seaside Passamaquoddy reservation here is scheduled for completion by the end of September.

Despite a few defects in quality control during construction, the project is on schedule and generally satisfactory, according to Clayton Cleaves, a local housing authority official.

First discussed four years ago, the fish plant construction began last June 15, funded by a Federal Economic Development Administration public works grant of several hundred thousand dollars.

Cleaves described the tribally-owned project as, "a stepping stone to more economic sovereignty. Instead of pouring on welfare dollars, we're employing people," he said.

"The housing authority will turn the fish processing plant over to the tribal government, and they will hire a plant manager," Cleaves said. Area fishermen will be invited to sell their produce to the plant, which is expected to employ 15-20 persons.

Problems with quality control have been spotted by "a competent inspector who is a Passamaquoddy Indian," Cleaves said. The contractor for the plant building and pier is Bridge Construction Co. of Augusta.

Indians, Gunter seek compromise

ORONO — Maine Indian officials called it a negotiating session, while the President's special representative called it a meeting where he "listened" only, because he was not a mediator on the Indian land claims case.

Penobscot Tribal Governor Nicholas Sapiet said after meeting with Gunter, "It's progressing pretty well. Gunter wouldn't be here if his recommendations were final."

Gunter has repeatedly stated his recommendations are non-negotiable.

Indian leaders and retired Judge William B. Gunter of Georgia refused to comment on what they discussed behind closed doors. But Gunter, members of a Maine Indian negotiating team, and Thomas Tureen, lawyer for the Indians, appeared in good spirits following a two-hour meeting here, Aug. 19 at Indian Resource Center.

Gunter, appointed by the President as an advisor on the Maine Indians' lawsuit,

traveled from his Atlanta home at the request of tribal leaders. He toured Penobscot and Passamaquoddy reservations, and later met with Gov. James B. Longley and state Attorney General Joseph E. Brennan.

Gunter has recommended an out-of-court solution to the Indians' claim that they were wrongfully deprived of 12 million acres in Maine because treaties were not ratified by Congress, as required under a 1790 Congressional act. Gunter's proposed offer of \$25 million plus 100,000 acres has been rejected publicly by Maine Indians.

However, that offer may not be as "final" as Gunter has maintained. Gunter also stated his recommendations are "not set in concrete."

"I can see where these two tribes are disappointed in my recommendations," Gunter said in an interview with Wabanaki Alliance. He promised to relay the Indian position to the President. "I came at the

request of the tribes . . . I will make a report," Gunter said.

Gunter defended his recommendations, calling them "fair and practical." But he said Indians and the administration are still far apart in terms of mutual agreement on any settlement of the land claims case.

Asked when he thought a settlement might be reached, Gunter said, "I'm doubtful it will be in the next 30 days . . . Congress is on vacation during the month of August." He said a solution may be worked out in "several more months."

Questioned about the state's firm position opposing the land claims, Gunter said he doubted the state would be involved in a settlement unless the solution involved state-owned lands.

Governor Longley has been reported as favoring a court settled case, rather than a negotiated solution to the land claims case. (Continued on back page)

editorials

Valid claims

That Maine Indians deserve a favorable settlement of the land claims case is a position that should be supported by all reasonable, compassionate people, in this state, in Washington, D.C. and elsewhere.

A reasonable person simply cannot ignore a long and ugly history of injustices done to Indians by others, whether it was trading blankets contaminated with smallpox, or unlawfully grabbing aboriginal lands. There is no way this history can be rewritten to benefit native peoples, but there are things to be done that will improve the current status of Maine Indians.

Resolving to return certain lands to the Penobscot and Passamaquoddy Tribes, plus a cash settlement, is one way to improve that status. After decades of mistreatment, Indians are now seeking some justice, using the white man's system.

That the Maine tribes can win court decisions in the non-Indian system is a tribute to democracy and human rights. But if government then denies Indian rights to land and damages, the system is a farce.

Many people have become unreasonable because they fail to understand the Indian position, the background, the history of swindles and deceit that stripped Indians of their lands.

Many people continue to see Indian claims as unreasonable. But Indian leaders have shown good faith, a willingness to compromise, and have remained cordial and fair in their public statements. The same cannot be said for state officials in Augusta.

While others have sensationalized Indian land claims, Indians themselves have tried to assure private property owners they will not lose their homes, farms and woodlots. It's possible a large corporation would be involved in a land agreement, but no lands would be stolen as they have been from Indians, time and again. It's also possible state-owned lands would be involved in a settlement, but no-one will be barred from visiting Mt. Katahdin.

Indians have shown as much concern as anybody for the welfare of the state. They are not seeking a prolonged court battle. Instead, Indians want a swift settlement that will boost rather than harm the Maine economy.

Judge William B. Gunter's recommended settlement of 100,000 acres plus \$25 million is a step in the right direction, but it is a low bid, and Indians were wise to reject it.

Whatever course of action is finally negotiated, Indians have our unequivocal support in the land claims case.

Non-Indians have misunderstood the case. Some individuals have deliberately encouraged misunderstanding. Finally, misinterpreting the land claims case is part of a larger failure, that of non-Indians misunderstanding Indians themselves.

When Maine Gov. James B. Longley commented recently that he feared Indians were trying to create a separate nation, he couldn't have been more wrong.

The answer is, of course, that Maine Indians have always been a separate nation, although subject to all sorts of outside discrimination and coercion. Indians today have little to show of their nation, because other Americans have taken away just about everything but the Indian's cultural identity, and inroads have been made on that, too.

There are seeds of hope, however, and some of these seeds bore fruit at the recent U.S.-Canadian border issues conference held at the Penobscot Nation's Indian Island. To see 300 Indian leaders gather in one place to discuss their common problems and share their proposals for solutions was inspiring.

poetry

We, The Indians

You came across the water,
In a very large canoe.
You say to us, can we land?
We moved over, so you could have room.

To you we sold "so" much land,
we sign this called paper.
You tell us exactly what it means,
But it means different, a little later.

We move where you dare not explore.
But traders come and kill our Friends.
You kill them for trophy or fun
And also us, your fellowmen.

And now you are a country,
A proud and noble thing.
You rejoice, for your good fortune.
The deathsong is all that we can sing.

You steal our land without our word,
and now some of us rebel.
You shoot us with your firesticks,
Then we move, and all is well.

We fought for our land and our life,
Battles were lost and won.
They weren't Indian victories,
Only massacres when you turn to run.

You are now a great nation,
You stretch from East to West.
Yet we fought back fiercely
Our greatest chiefs are now at rest.

You stole our lovely wildlife,
Many will never roam or fly.
You polluted our lakes, and our streams,
You stole the blue from the sky.

Now all of our land is gone,
And of us there is few.
Now you think that you have won,
No, you are wrong, you have lost too.

Patti Fitzgerald
Penobscot, age 12
Bloomington, Ind.



"AW, LET 'EM STAY...WHAT
POSSIBLE HARM CAN THEY DO?"

An Indian nation

The conference was a historic occasion, the reunion of the Wabanaki Confederacy nations after 137 years. Penobscots, Passamaquoddies, Micmacs and Maliseets were there. Mohawks and Narragansetts were there. Abenakis and Apaches were there, and the list goes on.

Indian leaders talked about a new spirit of brotherhood and unity, about a new self-image for Indians. For years Indians have been their own worst enemies, accepting white paternalism and their own defeatism.

The conference showed that Indians have found their voice. They want to keep their aboriginal rights, they want to keep their traditions and customs. Above all, Indians want to keep their nation alive, and they are willing to work together — a sort of United Indian Nations — to do it.

There is nothing to fear, Governor, unless you fail to acknowledge these people as equals entitled to their rights.

letters

Washington

To our Readers:

This space in future issues will be reserved for your letters. We ask that you feel free to write us with your ideas, opinions and criticism. The letters column is open to any subject matter about which you have strong feelings.

Letters from anyone, anywhere, are welcome. We reserve only the customary right to edit or refuse letters in consideration of length, libelous statements or highly unsuitable language. It's unlikely we would invoke this right except in an extreme, unusual case.

Writing a letter to WABANAKI ALLIANCE is an immediate, personal way for readers to become constructively involved in the newspaper. Our experience with other publications shows that a lively letters column is not just an asset to a newspaper, but a vital part of the communications process.

Communication is what newspapers are all about, and letters to the editor make communications a two-way street. Letters often stimulate dialogue and clarification. Ultimately, an active letters column results in more vigilant, investigative reporting on the part of the newspaper.

In the same way an author would want reviews of a new book, we want feedback on WABANAKI ALLIANCE. We want to hear our readers' voices, discussing the topics that concern them.

Do you like the newspaper's format? It's content? Do you agree with editorial policy? Writing us a letter is one of the most effective ways we can evaluate our efforts. A letter is your personal input into your newspaper. You don't need to be a great writer to send in a letter. Any letter that is sincere is a valuable contribution, and will be considered with the respect it deserves.

Letters to the editor should be so marked, and should be mailed or delivered to WABANAKI ALLIANCE, 95 Main St., Orono, Maine 04473. We request that letters be dated and signed by the author. We regret that unsigned letters cannot be published. Please include your home address.

Once again, this space belongs to our readers. We guarantee this opportunity for your views to appear in print. Make use of it.

To the Editor:

The U.S. Department of Agriculture (USDA), through the Soil Conservation Service (SCS) can now provide technical assistance to Indian tribes and tribal members on uses and conservation practices for trust land. This service is the result of a recent SCS policy revision worked out in conjunction with the Bureau of Indian Affairs (BIA).

Through approximately 3000 local soil and water conservation districts (SWCD), SCS administers a national program for conserving and developing the nation's soil and water resources. Land users who are cooperators in these districts can receive technical help from SCS conservationists to help determine land use and to plan and apply conservation practices such as dams, grassed waterways, irrigation systems, strip-cropping and terraces.

Since the Reorganization Plan of 1940, however, SCS has not been able to work on Indian trust land except where reimbursed by BIA. A recent legal opinion by the USDA General Counsel now permits SCS assistance for planning and implementing soil and water conservation measures to individuals and groups on trust land within a conservation district in the same manner and with the same requirements that assistance is provided to any other land user.

In order to participate in this program, Indian trust lands must be within a soil and water conservation district organized under State laws and tribes or tribal members must request the services of the local conservationist. Complete details on how to participate in an existing SWCD or form a new one can be obtained from the SCS State Conservationist, a Federal official whose name and address appear on the enclosed list.

In addition, the State Conservationist can provide information on SCS career opportunities. Interested Indian students majoring in soil conservation, engineering, agronomy, biology, forestry, agricultural economics and other agricultural sciences may be qualified for part-time student trainee positions leading to full-time professional employment.

Stuart Jamieson, Supervisor
Indian Desk



ON THE ISLAND — Mrs. Celius Newell chats with Sister Helen McKeough, principal of the island school, at Indian Island. Mrs. Newell, a Mohawk Indian, has moved to the island with her husband, a Penobscot, from a Florida home. They are residing with their daughter and son-in-law, Diane and Howard Newell, at 2 Center St.

Brennan: Indians lack basis for land claims

AUGUSTA — Maine's Attorney General says Indians have no legal basis for their land claims, and also have no rights to monetary damages.

In a nine page letter to Maine Legislators, Atty. Gen. Joseph E. Brennan said he would like to see the Indians' claims to 12.5 million acres of land (or \$300 million) settled "in a court of law," where Brennan is confident the State would win the case.

Brennan also discounted the validity of a 1790 Indian Non-Intercourse Act, passed by Congress, that said all treaties thereafter must have Congressional approval. The Passamaquoddy and Penobscot tribes of Maine have based their claims and a lawsuit on the provisions of that Act, citing a number of violations.

In 1972 the tribes asked the U.S. government to sue the State of Maine, and two years later, a U.S. District Court ruled that the U.S. must protect the tribes' interests. But despite the court ruling in favor of Indians, Brennan said he believes the Indians do not have a case.

"We firmly believe that the Indians will not be successful in their claim. We assert that view after careful historical and legal analysis, and without equivocation," Brennan said in the letter.

Brennan claims that at the time of the Non-Intercourse Act, Penobscots and Passamaquoddy had no legal claim to Maine lands because of a 1759 proclamation by Provincial Gov. Thomas Pownall of Massachusetts.

Pownall declared that all land in what is now Maine was won by conquest. Therefore, argues Brennan, tribes "lost any right of aboriginal possession."

"Distinguished record"

Brennan says in his letter to legislators that Henry Knox, a Maine resident who was Secretary of War, 1784-1794, was in charge of Indian affairs. Knox did not intend the

Non-Intercourse Act to apply to Indians in any of the states, or to Eastern Indians, Brennan claims.

Knox bought three million acres of land from Massachusetts in an area now claimed by the two Maine tribes. Brennan argues that in purchasing that land, Knox proved it did not belong to Indians.

"Unless one is to assert that Knox was acting illegally, an assertion wholly unsupported by Knox's distinguished record of public service, one can only conclude that Knox correctly believed that the land he purchased did not belong to any tribe, and that the Non-Intercourse Act did not apply in any event," Brennan said.

Brennan, in another argument, states that the admission of Maine as a state in 1820 was tacit approval of all previous treaties with Indians.

Although Brennan admits there was no debate on Indian affairs when Maine joined the Union, he said, "even if we assume that the Non-Intercourse Act applied to New England Indians, it seems clear that in admitting Maine to the Union in 1820 Congress approved all the treaties up to then."

Apparently, land claims were disputed in the 1700's Massachusetts and Penobscot Indians signed a land agreement in 1796, after ten years' refusal to sign the pact on the part of the Indians. Brennan said that agreement was to "resolve a long standing dispute."

Another dispute was resolved when Passamaquoddy Indians were granted 23,000 acres in 1794, Brennan said.

Brennan said the current dispute raises the question of whether the U.S. has a "moral debt" to Indians. He said this question should not be confused with the legal issues of the land claims case. In terms of the land claims, the Indians are owed nothing, according to Brennan.

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Artists needed for newspaper

We are seeking anyone interested in submitting drawings, paintings, sketches, photography or similar works that we could consider for publication in Wabanaki

Alliance. Work by amateurs and children is welcome, and all material will be handled carefully and promptly returned.

Send your work to Wabanaki Alliance, 95 Main St., Orono, Me. 04473.

Wilderness Pursuits challenge youth

ORONO — The Wabanaki Wilderness Pursuits Program is about to begin here, taking Maine Indian youth on adventurous hiking, camping, climbing and canoeing expeditions throughout the year.

A written proposal for the project states, "We believe that an Indian youth can attain greater knowledge of himself through direct encounter with stress. In coping with and understanding stress, he discovers strengths within himself that he may be able to tap at a later time."

Dale Mitchell, 26-year-old director of the state-funded but privately organized co-ed program, said the purpose of Wilderness Pursuits is to teach self-confidence and confidence in others. A wilderness experience will teach responsibility and resourcefulness, he said.

Mitchell explained that a rugged wilderness experience involves a joint effort that can bring out the best in young people, age 12 and up. "Everybody seems to need to get high. We want to show there are other ways to get high than alcohol and drugs," he said.

A camping experience fosters self-reliance, leadership, as well as love and compassion, said Mitchell, who has himself undergone tough training sessions. "I've seen some pretty dynamic results," he said. "This thing has just sort of brain-stormed," Mitchell said. Actually, a year's worth of planning has gone into a proposal that won a \$40,000 grant from Maine Criminal Justice Planning and Assistance Agency last March.

Mitchell's program is sponsored by Wabanaki Corporation Inc. of Orono, a non-profit agency dealing with alcoholism and related services. Help has come from Project USE Maine, a private wilderness-oriented group with a base camp at North Turner.

Wilderness Pursuits are tentatively set to officially start within the next few weeks, using the Debsconeag Lakes area north of Millinocket, and other suitable sites. Mitchell has permission from Great Northern Paper Co. to use the Debsconeag region.

To maintain the wilderness character of Debsconeag, not even so much as a trail will be blazed to campsites, Mitchell said. In the area are opportunities for mountain climbing with ropes, canoeing on the West Branch of the Penobscot, hiking the Appalachian Trail and Mount Katahdin. Katahdin is incorporated in an emblem designed for Wilderness Pursuits.

Wilderness trips will include eight, young men and women, plus two qualified, trained instructors. Trips will range from weekend outings to a full 21 days, depending on the time of year and other conditions.

Mitchell said all Maine Indian youth — including Passamaquoddy, Penobscot, Micmac and Maliseet — are eligible to join a Wilderness Pursuit trip. There is no charge to the participant or his or her parents.

A Passamaquoddy from Pleasant Point, Mitchell heard about plans for a wilderness program while operating heavy equipment at the reservation. He now heads the program from an office at 93 Main St., Orono. Mitchell attended Eastport High School, spent four years in the U.S. Marine Corps and attended University of Maine at Farmington.

Mitchell has traveled around the U.S. and is devoted mountain climber, using ropes and other technical equipment.

Perhaps more difficult than any climb was Mitchell's job of selecting eight instructors from a group of 14 Indians who underwent a stiff training course at Project USE, and in the White Mountains of New Hampshire. Of the eight leaders, six remain,



Instructors for Wabanaki Wilderness Pursuits pose informally at the program's 93 Main St., Orono, headquarters. The group was preparing for a reconnaissance outing to Debsconeag Lakes area.

Instructors for the program are Mitchell, Richard Lowe, Tony Joseph, David Socoby, Mark Alvater, and Jessie MacGregor. The four-season program has already tried trips with small groups at Pleasant Point.

Mitchell, an articulate and thoughtful speaker, said "teamwork builds confidence in others, as well as in yourself. Our program gives everybody the opportunity to participate, but nobody is treated any better than anyone else."

Mitchell explained that part of the program's purpose is to let young people make mistakes and take on new challenges, as long as these don't threaten health and safety of those involved.

"If a person sleeps in a gulch, and it rains and he gets soaked, he sure won't do it again. We feel that if a person makes a mistake, it's experiential learning," Mitchell said.

Another kind of learning takes place in a blindfold game, that Mitchell calls "empathy." He said a person can understand what it's like to be blind if he must feel another's face to identify that person, or must rely on others' judgment as he walks blindfolded.

A written program description says Wilderness Pursuits means "forgetting for a brief period the technological society we live in and dealing primarily with basics — food, shelter, actions, feelings."

It means, "becoming part of a team — living as a community, solving problems together, sharing the excitement, the disappointments, and the joy — reaching out to help others, having others reach out to you."

The program will provide all equipment outside of basic clothing, including tents, winter boots, sleeping bags, backpacks, life vests, food and related items. For further information contact Mitchell at his office, telephone 866-5577.

Christ taught virtues Indians uphold, AIM says

INDIAN ISLAND — Vernon Bellcourt, an American Indian Movement (AIM) spokesman and an Ojibwa from Minnesota, was questioned by a reporter here recently on the role of the Church in Indian society.

In random comments on the role of Christianity in Indian culture, Bellcourt said, "The number one enemy of Indians is Christianity. Not, I want to add, the teachings of Christ."

Bellcourt said Jesus Christ taught many of the same virtues that Indian peoples have followed since pre-Christian times. White Americans no longer follow the true teachings, according to Bellcourt.

"True spiritualism is man's respect for nature, for the earth. What was brought here (by white settlers) was un-civilization," he said. Indians do not make wars, bombs, and dehumanize people's lives. Therefore, Indians are actually the "civilized" people, not whites, Bellcourt said.

Bellcourt said he had nothing against Indians practicing the teachings of Christ: "We have deep love and respect for (Indians) who have followed Christianity," he said.

But Bellcourt maintains that historically, the Church has been "the advance force" of government takeover of Indian land. He said the Church has been part of "spiritual genocide" against Indians.

Indian spiritualism and Christianity are like oil and water, according to Bellcourt. One can shake them up, "and they mix

pretty well as long as you keep shaking," he said. But let them settle, and they separate, he added.

The worst offense of whites has been "cultural genocide," Bellcourt said. "Who was it who destroyed this culture? It was education — European philosophies that frankly overwhelmed us."

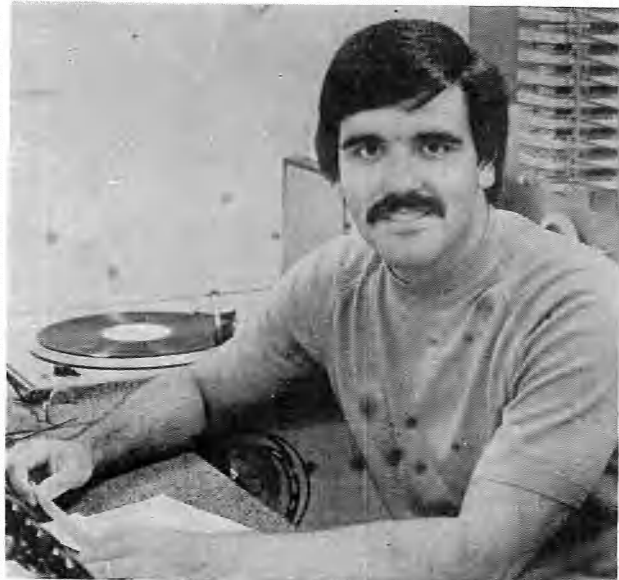
"The strength of Indian-ness was educated right out of (Indian children in white schools). That's why we have the high pushout rate — we call it pushout instead of dropout because they are pushed out by racist education that teaches Columbus discovered America," Bellcourt said.

"We (AIM) have several schools operating across the country; the concept we have there is pro-Indian; a true history of America that deals with spiritualism. We're developing a student that has first his own identity intact, through knowing about his own culture, his spiritualism and history."

"We want the minds of our children back," Bellcourt said.

Bar group to meet

OAKLAND, Ca. — The American Indian Bar Association has slated its annual meeting Nov. 4-5, at Phoenix, Arizona. The agenda includes speakers on the topic of Indian criminal jurisdiction. A recent association newsletter said directors hope to change the organization from "purely paper" into one that "provides genuine service to the Indian legal community."



Kim Mitchell, at work at Maine Public Broadcasting Network (MPBN) studio, on the Orono campus, University of Maine.

Broadcaster sees need for Indian cultural roots

ORONO — A young man who has straddled both white and native Maine Indian worlds says it's time for "people to get back to their Indian roots."

"It's a time for rediscovery. I really take pride in being an Indian," said Kimball Mitchell, Penobscot Indian and a program director at Maine Public Broadcasting Network (MPBN) in Orono.

Kim Mitchell, 21, is married to a non-Indian woman, and the couple lives in Stillwater, not far from the Penobscot reservation at Indian Island, where Kim was born and grew up. "A lot of people on the island might say I've abandoned my Indian heritage. I have a nice white-collar job, a nice wife, new car. But it's not so," Mitchell said.

Mitchell said in a brief interview at MPBN studios that he is not an "apple," a metaphor of being red outside and white inside. But he said there are persons who might call him one.

Asked why he moved off Indian Island, Mitchell said, "the opportunities aren't there. I'm not going to let that fact hold me back." Mitchell comes from a low-income background and has had to rely on his own determination to achieve personal goals, he said.

Although he is a full time radio producer-director, Mitchell still finds time to belong to the 12-member Penobscot Indian Tribal Council. He said he believes in his work, feels what he does is important and interesting.

Did Mitchell have advantages as a child? No, he said. "My parents were as poor as a lot of people."

"The Indians have to have something they can really believe in," Mitchell said. His father is currently an advisor to Penobscot Indian Enterprises, Indian Island, and was a former sticher at Old Town Shoe. His mother, a former Indian affairs agent on the island, now works with a vocational rehabilitation program at Bangor.

Mitchell has two older brothers, both living and working outside the reservation.

Kim Mitchell has never had a problem with motivation, but he was quick to point out he does not believe Indians are "lazy."

He said the damaging "lazy Indian, unwilling to work" stereotype is the result of whites misunderstanding Indian culture.

As an example of misunderstanding, Mitchell cited the concept of time and scheduling. "Time with the Indian is nothing. That's why Indians have a lot of trouble with the white man's world. One of the elements that keep the Indians in their own little world is the time element. Often the whites can't understand this," he said.

As a radio director, Mitchell must follow strict schedules, putting him in a position where he "can see both sides" of how time is handled. In many other ways, being an Indian working with whites, and married to a white, offers Mitchell a chance to see both sides.

"Generally, the Indians get along with white people pretty well. Of course, this land claims issue has gotten blown all out of proportion," Mitchell commented, adding, "there is more tension than a couple of years ago. But not as much as people think."

Asked his opinion on the outcome of the Maine Indian lawsuit to regain 12 million acres of land, Mitchell said, "It's going to be a long time before anything's settled. Especially with the adamant stand the state is taking (asserting Indians have no valid claims). It's going to be a long time before we see anything."

A 1976 graduate of University of Maine at Orono, Mitchell has said he has been interested in communications for years. "It's something I always wanted to do as a kid. I went into the wrong major, natural resource management. Broadcasting is the thing I've always liked," he said.

Mitchell switched majors, graduating with a degree in broadcasting with a minor in journalism. He is working at MPBN under a two year federal minority assistance grant. Recalling earlier school days, Mitchell said, "I made it through high school with about an 84 average. I was no 'vix' kid, but that (high average) was considered tremendous on the reservation."

Kim Mitchell "definitely" identifies himself as Indian, but at the same time he observed, "My world is really split between the Indian and the white world."

Indian policy report issued

WASHINGTON — The Senate Select Committee on Indian Affairs has reported that the Final Report of the American Indian Policy Review Commission is ready for public distribution.

The report consists of over 600 printed pages contains thirteen chapters and proposes a total of 206 recommendations to the Administration and to Congress.

"Although the Commission's work over the past two and one half years has received a fair amount of publicity and notoriety, the significance of this Final Report has yet to be realized," Senator James Abourezk (D-S. Dak.), chairman of the Senate Select Committee on Indian Affairs, said.

"It is the first comprehensive study in our nation's history ever to be conducted by Indian people themselves and contains the most accurate and well researched account ever written about the Federal-Indian relationship. While the primary purpose of this report is to make a case for recommendations calling for long needed reforms in the Federal Indian policy, it will also be a valuable educational tool to enlighten the American public who are largely uninformed about the significant historical relationship of the U.S. Government with Indian tribes and the unique status of the American Indian in our society today," Abourezk said.

Among the recommendations contained in the report are: the development of Federal policies to assist Indian tribes in their transition into fully operational governments with the same powers and responsibilities as other local governments; a reorganization of the Bureau of Indian Affairs from top to bottom changing it from a program management to a technical assistance or service agency emphasizing

control at the local tribal level, restoration of Federal recognition to terminated and non-recognized tribes and a reestablishment of their land bases and tribal self government; tribal control over economic and natural resource development; and the establishment of an independent agency or separate Department of Indian Affairs.

Paper wins grant for new job slot

ORONO — Wabanaki Alliance has been awarded a grant of \$8,788 in federal funds, to hire an assistant editor.

The newspaper applied to Penobscot Consortium of Bangor, area sponsor for Federal Comprehensive Employment and Training Act (CETA) monies, and the full application was approved after a formal review process.

The new position will be listed with state employment agencies and will also be advertised, as soon as a contract is worked out by Penobscot Consortium. The assistant editor's responsibilities will include reporting, planning, and assistance in the day to day operation and production of the newspaper.

"We're delighted the position has been approved, and we hope qualified individuals will apply for the job," said Steven Cartwright, Wabanaki Alliance editor. "We are especially interested in Indian applicants," he added.

Wabanaki Alliance is published monthly by Division of Indian Services, Diocesan Human Relations Services Inc. of Maine, a non-profit corporation of the Catholic Church.



Judge William B. Gunter glances at newspaper during break in secret land claims talks at Orono.



Mrs. William B. Gunter, left, received a tour of Indian Island from Ann Pardilla, Penobscot Indian.

Resolutions of border conference

(See story on front page)

On land, government, the border

WHEREAS the border frequently dissects Tribal populations and Tribal Territories and thereby confuses and obstructs the functions of Tribal Governments on both sides; and

WHEREAS this division has further created confusion about the Tribal Status of those portions of Tribes, living in their aboriginal territory, but divided by the border from their Tribal Government. And the Abenaki peoples of Quebec and Vermont have taken initial steps to deal with this problem; and

WHEREAS Tribes possessing aboriginal title to unified geographical areas and depend upon the land and waters of these areas as a necessity of life have seen these areas artificially divided by the border and have seen their aboriginal rights and Tribal sovereignty jeopardized by the intrusion of alien laws; and

WHEREAS the aboriginal people and Indian Tribal governments should reassert their aboriginal rights as either band or Tribal entities and should work to abolish all foreign governmental control over determination of their membership which should be entirely controlled by the Indian Tribal governments; and

WHEREAS the Penobscot and Passamaquoddy Tribes and the Micmac and Maliseet people on the United States side of the border have worked with appropriate governmental jurisdictions to secure hunting, fishing and trapping rights for their Canadian brothers and sisters, but such rights are not reciprocated for any tribal members crossing into Canada; and

WHEREAS such major incursions and environmental alterations to aboriginal lands as dams, pipe-lines, oil refineries, highways, and dangerous waste disposal have been planned and executed without Indian consultation and continue to be planned at the present time without Indian participation; and

WHEREAS on many occasions both Great Britain and the United States have made treaties and otherwise dealt with Indian Nations without regard to the border;

THEREFORE BE IT RESOLVED that action be taken to permit the rejoining of border-divided Tribes and the establishment of reunified Tribal governments; and

BE IT FURTHER RESOLVED that the Tribes with aboriginal title to unified geographical areas which have been sundered by artificial boundaries cannot properly and should not forcefully be compelled to observe restrictive border-related laws; and

BE IT FURTHER RESOLVED that the determination of Band or Tribal membership is an aboriginal right reserved to Indian governments; and

BE IT FURTHER RESOLVED that action similar to that taken by the Penobscot and Passamaquoddy Tribes and the Micmac and Maliseet people in Maine to secure hunting, fishing and trapping rights to Wabanaki Tribes from beyond Maine's border be taken in the Canadian Provinces and appropriate States within the United States; and

BE IT FURTHER RESOLVED that the planning process for any construction project affecting Indian land include a strict requirement for formal review by the affected Indian government(s).



Noel Knockwood, a Canadian Micmac Indian attending border conference, said he is interested in reviving authentic Indian spiritualism. Knockwood has taught school in Canada, but felt his Indian pupils were not learning their native language, nor were they being exposed to Indian cultural traditions.

On Indian services, benefits

WHEREAS members of Indian tribes from the United States and members of Indian Bands from Canada who cross the International Boundary are denied services in the areas of Welfare, Education, Health and Employment; and

WHEREAS Indians from Canada are required to register as "Aliens" in the United States in violation of U.S. laws to become eligible for such benefits and Indians from the United States are required to register as "Landed Immigrants" in Canada to be eligible for benefits; and

WHEREAS there does not now exist an agreement between the two governments to provide services to Indians in any consistent manner; and

WHEREAS the existing non-Indian child welfare systems in both countries have seriously undermined the Indian family structure and have contributed to the loss of Indian identity and families and children who have crossed the border are particularly vulnerable to these systems;

THEREFORE BE IT RESOLVED that the United States and Canadian governments through the appropriate agencies — Bureau of Indian Affairs, Department of Indian Affairs — establish an agreement to provide assistance including, but not limited to, the following service areas:

Medical — hospitalization, medications, examinations, transportation, dental, optical, alcoholism, mental and physical examinations, etc.

Education — kindergarten, primary, high school, university, technical, tuition, supplies, stipends, transportation, counsellors, etc.

Welfare — Food, shelter, clothing, child welfare, deserted families, social workers, etc.

Housing, Employment, Legal Assistance, Recreation, etc.; and

BE IT FURTHER RESOLVED that the proposed International Joint Commission on Indian Affairs begin to explore methods by which this could be done and to recommend how such an agreement might be established.

On native peoples conference

WHEREAS Native People of New England and Eastern Canada assembled in conference at the Penobscot Nation in Maine to discuss the impact of the Canadian-United States Border on Indian Affairs; and

WHEREAS resolutions were passed expressing our concerns; and

WHEREAS the resolutions adopted are being forwarded to the National Indian Brotherhood of Canada and the National Congress of American Indians; THEREFORE BE IT RESOLVED that the National Congress of American Indians and the National Indian Brotherhood form a joint committee to pursue the implementation of the resolutions voted at this conference, and that this joint committee immediately establish contact concerning these matters with the Federal Governments of the United States and Canada, and that this joint committee regularly inform the Indian Nations represented at this conference on its actions and accomplishments relative to the resolutions;

BE IT FURTHER RESOLVED that this joint committee pursue the establishment of an International Joint Commission on Indian Affairs composed of Indian representatives to implement the Federal responsibilities of the United States and Canada towards North American Indian people; and

BE IT FURTHER RESOLVED that the National Congress of American Indians and the National Indian Brotherhood present the resolutions adopted at this conference to the meetings of the World Council of Indigenous People, scheduled for late August, 1977 in Sweden.

Urban Indian council supports conference

WHEREAS: The United States-Canadian border affects many tribal territories and their tribal populations; and

WHEREAS: this has resulted in denial of or confusion concerning the tribal status of those members who are citizens of one country and residing in the other; and

WHEREAS: this has further resulted in inconsistencies concerning immigration and customs policies as well as denial of social and health care services in urban New England areas for these non-citizen Indians; and

WHEREAS: the Region I Indian Task Force of the Federal Regional Council, Confederation of Indians of Quebec, Union of Nova Scotia Indians, and Union of New Brunswick Indians, through initial meetings on Aug. 16-18 and subsequent meetings, are endeavoring to seek clarification and solutions to immigration, customs, and social and health care problems of the tribal populations dissected by the border, with one intent being that of developing a proposed service agreement between Canadian and United States government agencies, for consideration by those Indian populations affected;

BE IT THEREFORE RESOLVED that the National Urban Indian Council fully supports the endeavors of these groups to clarify and recommend solutions to problems affecting these populations who reside in urban areas in New England.

On Geneva Peace Conference

WHEREAS the Six Nations Confederacy will be presenting the Jay Treaty issue at the Geneva Peace Conference in September, 1977; and

WHEREAS the Tribes of Eastern Canada and the New England States have convened at the Penobscot Nation to discuss Indian Border issues;

THEREFORE BE IT RESOLVED that the findings and resolutions of this assembly be forwarded to the Six Nations and this assembly fully support the Six Nations in their presentation of the Jay Treaty in Geneva.

On Canadian-U.S. border crossing rights

WHEREAS from Time immemorial, the Indian Nations of the Northeast United States and Eastern Canada have maintained tribal territories through their Political Sovereignty as Nations; and

WHEREAS our Nations have permitted access through our territories to other Indian Peoples; and

WHEREAS foreign powers have established many invisible lines or borders through our Nations which do not relate to our traditional, hereditary territories; and

WHEREAS the Treaty of Peace, signed in Paris in 1783 by the United States and Great Britain, which fixed the border between the United States and the Dominion of Canada, was not intended to and did not affect Indians and made no division of our Country; and

WHEREAS the Jay Treaty signed on November 19, 1794, by the United States and Great Britain provided for the continual, unmolested Aboriginal Right of North American Indians to freely cross and recross this foreign imposed imaginary line; and

WHEREAS on May 4, 1796, both parties declared the Indian provisions of the Jay Treaty to be "permanent" through an Explanatory Article; and

WHEREAS on December 24, 1814, the Treaty of Ghent further reaffirmed the terms of the said 1794 Jay Treaty; and

WHEREAS representatives of both the United States and Great Britain met with the chiefs of all Nations and Tribes of Indians from the East and West and from the North and South and assured them that by the Treaty of Ghent no boundary line should exist between our people and no duties, taxes or customs should be levied on us; and

WHEREAS the Indian People of the Northeast are North American Indians whether born in what is now called the United States or what is now called Canada; and

WHEREAS North American Indian people are not border-conscious; and

WHEREAS neither the United States nor Canada honor their obligations to Indian People under these treaties; and

WHEREAS these powers have established vague and arbitrary immigration and customs regulations which restrict our freedom at the border;

THEREFORE BE IT RESOLVED that the customs and immigration requirements which are imposed by the Governments of the United States and Canada be abolished with respect to North American Indian People; and

BE IT FURTHER RESOLVED that both powers accept the inalienable rights of North American Indians included in the Jay Treaty, the Treaty of Ghent and other similar agreements.



A border conference workshop panel discusses issues. In each workshop, all persons attending were invited to comment or ask questions of the panel.

Bids rejected on town building

INDIAN TOWNSHIP — Bids on a proposed new municipal building here were rejected at a recent tribal council meeting because quotations far exceeded a construction budget.

Bidding on the proposed fire and police municipal building complex were Cyr Construction, Caribou, and Dalton Industries, Chelmsford, Ma. Dalton's bid of \$279,000 was disallowed due to improper format, according to the Passamaquoddy Reservation Housing Authority at Indian Township.

Cyr Construction's adjusted bid of \$316,550 was way above the \$129,000

budgeted for the new building.

At the Aug. 12 meeting of the council, the Project Division was instructed to explore acceptable alternatives and to make a report to the council at a later date.

Attending the meeting were Lt. Gov. Harold Lewey, Brian Bowdoin, business manager, Robert Lewis, project developer, George Stevens, housing authority executive director, Steven Kuruntz, architect's representative, Edward Paul, general manager, and Councilman Dennis Tomah. Also, Dale Powers of Cyr Construction, and Ralph Dorr, Dorr Construction.



Charles W. Rhynard

Longley to replace Rhynard as commissioner

AUGUSTA — Gov. James B. Longley is expected to appoint a new Commissioner of Indian Affairs in the next few weeks, choosing from a half dozen candidates recommended for the job.

The candidates are all Indians, according to Charles W. Rhynard, the current commissioner who submitted the recommendations. Rhynard, a non-Indian, said his candidates met with approval from tribal governors at a recent meeting attended by Governor Longley.

Rhynard's predecessor, Penobscot Indian George M. Mitchell, quit the commissioner's post.

When Rhynard, a political consultant, agreed to take the commissioner's job in May, he told Longley he would serve only until a replacement could be found, 60-90 days. Ninety days were up at the end of August, and Rhynard said he now thinks he will not serve beyond the end of September.

Rhynard said a commissioner does not necessarily have to be an Indian. The first Indian to serve in the post was Mitchell's predecessor, John Stevens, a Passamaquoddy. Stevens is governor of Indian Township reservation.



Border conference was filmed by a crew from Akwesasne, Roosevelt, N.Y.



Chief Agnes Sanipass of Buctouche Reserve, Buctouche, New Brunswick, attended the U.S.-Canadian border conference at Indian Island with her husband, above. Her reserve is 275 acres, but only 14 Indians occupy the area, all of them relatives of Chief Sanipass, a Micmac. The Chief has a sister, Elizabeth Phillips, who resides in Houlton.



PEACE PIPE is passed between Penobscot Gov. Nicholas Sapiel, center, of Indian Island, and Abenaki Chief Walter Watso of Quebec, during evening ceremony by firelight. The ritual symbolized the unity of Canadian and U.S. native peoples. John Sapiel, a Penobscot, looks on.

A flashback to the past



THREE PASSAMAQUODDY Indians pose with a Jesuit priest, left, in this circa 1860-75 photo. The first Jesuit mission was established among Abenaki Indians in 1613. [From the photo collection of the Smithsonian Institution.] Any historical photos submitted to Wabanaki Alliance will be handled carefully and promptly returned.

A call for Indian rights

(Continued from page 1)

services to North American Indians have "obviously been there for a long, long time."

New confederacy

Chief Walter Watso, of the Confederation of Indians of Quebec (CIQ), commented during the opening day of the conference, "We speak of rejuvenating the Wabanaki Confederacy... I think we can do it."

Watso said Indians, "citizens of North America," should not be restricted in their movements across the U.S.-Canadian border, whether for work, family, health or whatever reason. He spoke of "a considerable awareness among Indians of their rights, and at the same time a lessening of awareness on the part of customs officials."

Watso called for a reaffirmation of the 1794 so-called Jay Treaty, that established Indian rights to freely cross the border. Many Indians at the conference claimed rights have been eroded over the years, with requirements for work visas, alien registration and general harassment at the border.

Tom Paul, a Canadian Indian and a member of the American Indian Movement (AIM), told the conference, "I've had a lot of experience crossing borders, and I've had a lot of hassles. To me a treaty is just a dirty word. The white man has broken all his promises."

"We are caught up in their ways on top of their language. Alcohol has killed thousands of Indians," Paul said, adding, "I'm familiar with the white man's laws because I've done time in prison for assault. It was because of alcohol."

Taking a more extreme position than many Indians at the conference, Paul said, "What I think we should do is write our own laws, and present them to the government of Canada and the United States."

Both NIB Vice President Dennis Nicholas and NCAI Executive Director Chuck Trimble spoke at the conference, noting that Indians are showing their strength and asserting their rights. The meeting itself was a show of strength and unity, they said.

Talking about a white backlash against Indians, Trimble said, "They are disturbed over the increasing sophistication of tribal government, and the assertion of our sovereign powers."

Ending oppression

Trimble called for "the end of dominance and oppression of Indian people everywhere. I think we can take heart in the unity and brotherhood... shown here," he said.

Commenting on the final resolutions of the conference, Chief Watso said, "The resolutions we have here will probably have to be revised, but at least we have a starting point. That's why this is a historic meeting."

Anniversary marked by traditional rite

INDIAN ISLAND — A traditional wedding anniversary took place here recently for Mr. and Mrs. Francis C. Sapiel of 4 Oak Hill Street.

Attending the ceremony were relatives and friends of the Sapiels, including John Sapiel, Aelene Capp and former state Deputy Commissioner of Indian Affairs S. Glenn Starbird, Jr. The event included authentic Penobscot ritual dancing and clothing. "Let's have more traditional weddings," said Francis Sapiel, whose Indian name is Bobcat Olossian. His wife is the former Edwina Neprune.

Land claims compromise sought

(Continued from page 1)

Both the Governor and Attorney General Brennan have said the case should be handled "in the proper legal fashion."

Brennan has often stated Maine would win a court battle over the Indians' claims.

Gunter opposes a court settlement. "I don't think the matter could go on through the courts because of the economic chaos it would cause," he said.

Gunter went on to say, "The tribes did not understand what my assignment was. I think the tribes thought that I was to be a mediator." Gunter said he considered his assignment on Maine Indians completed, but he remains directly involved in the case

as President Carter's representative. Gunter was also busy preparing a report on Mashpee Indians in Massachusetts, a tribe that has also presented a land claims suit.

Meeting with Gunter were members of the Penobscot-Passamaquoddy negotiating committee, including Wayne Newell of Indian Township, Gail Dana and Robert Newell of Pleasant Point, Andrew X. Akins, Perry, and Timothy Love, Indian Island.

Also present were Governor Sapiel, Indian Island, and Gov. Francis Nicholas of Pleasant Point. At least a dozen interested tribal members attended the session. The only non-Indians admitted were Gunter and lawyer Tureen.

Keeping up

Indian named to BIA post

WASHINGTON — Forrest J. Gerard, an American Indian, was nominated recently to take a job as the first assistant Secretary of the Interior for Indian Affairs.

U.S. Interior Secretary Cecil D. Andrus described Gerard as "an intelligent advocate of Indian causes and an outstanding executive."

A member of the Blackfeet Tribe, Gerard headed the professional staff for the Senate Subcommittee on Indian Affairs from 1971 through 1976. In this period he was involved in the development of the Indian Self-Determination and Education Assistance Act, the Indian Financing Act, the Menominee Restoration Act, the Indian Education Act of 1972, the Indian Health Care Improvement Act and the legislation establishing the American Indian Policy Review Commission.

Gerard, 52, opened his own consulting office after leaving the Senate Subcommittee Staff in 1976. He had previously worked for the Indian Health Service as Tribal Relations Officer and for BIA as Legislative Liaison Officer.

Education panel slates meeting

WASHINGTON — The National Advisory Council on Indian Education (NACIE) has asked all interested tribes, agencies and individuals to attend a full council meeting Sept. 17-19, at Dallas, Tex.

On the agenda for the three-day session are an executive director's report, committee reports, plans for future NACIE activities, special reports and regular council business. The meetings will be followed by the National Congress of American Indians, slated Sept. 18-23, in Dallas.

Women's group seeks members

BOSTON — An Indian women's group that claims several thousand members has invited Maine Indian women to join the association.

Organized seven years ago, the North American Indian Women's Association (NAIWA), has chapters across the nation, plus members in Canada, Mexico and South America. Pam Kiser Colorado of the Boston Indian Council distributed information and an invitation to join the group at a recent U.S.-Canadian border conference at Indian Island. Colorado is associated with an area chapter of NAIWA.

A printed circular describes the association's purpose as working toward family and tribal stability, and increasing understanding among people of different backgrounds.

In recent years, younger women have become involved in NAIWA, although older, more traditional women were the first members, the circular said. "If you see things that need to be done on your reserve or community and (you) are willing to work on them, NAIWA would like to welcome you as a member," it said.

For further information contact Colorado at Boston Indian Council, 105 South Huntington Ave., Jamaica Plain, Boston, Ma.

Tribal review deadline changed

WASHINGTON — The Bureau of Indian Affairs (BIA) has agreed to extend a deadline for comment on procedures to decide if an Indian tribe should be given federal recognition. The action moving the deadline to Sept. 18, 1977, follows numerous requests for more review time, according to a news release from the U.S. Department of the Interior.



HOULTON — Four area students graduated recently from Houlton High School, and at least three of them have definite plans for the future. They are [from left, above] Deloris [Dee] Francis, who will attend University of Maine at Orono; Sue Siliboy, to attend Northern Maine Vocational Technical Institute; Ken Brendon, to join the U.S. Army; and Annette McKee, who hasn't decided on her plans yet.