

# Wabanaki Alliance

February 1978

## Half million acres, \$40 million proposed

# Indians, White House agree on settlement

A proposed settlement of nationally publicized Penobscot and Passamaquoddy land claims was reportedly on the verge of being announced at press time.

Although Indian representatives and members of a White House claims task force refused comment on the joint federal-tribal agreement, Wabanaki Alliance learned from a reliable source that the negotiated proposal calls for giving the two Maine tribes a \$40 million dollar cash settlement, plus 500,000 acres of land.

Each tribe would receive half the award.

Thomas Turpen, lawyer for the tribes, would not confirm any specific figures, but said no settlement would be acceptable without a "substantial" amount of land. It could not immediately be learned if the land portion of the settlement would involve Maine's public lands, but it appeared such land, including Baxter State Park, would not be part of the deal.

Maine Atty. Gen. Joseph Brennan said at press time that he was expecting to meet with Eliot Cutler, a member of the President's three-man task force, to review the negotiated settlement proposal. "I'm going to listen to the proposal and then evaluate it," Brennan said.

Brennan declined to say if the State would change its steadfast position that Maine could overturn the land claims case in court. Brennan and Gov. James B. Longley have repeatedly said the claims are without merit. Maine officials have not been party to several recent negotiating sessions between Indians and the task force.

Those sessions, held since appointment of the special task force last fall, have resulted in the current settlement proposal. Turpen and tribal officials have consistently sought

an out-of-court, negotiated end to the land case, which was said to involve an initial claim to two-thirds of the State.

What land would be involved in an award to the tribes has not been spelled out, but major paper companies have reportedly been approached concerning the proposed settlement.

Indians and non-Indian negotiators have not said what the next step will be, should the tribes ratify the proposed settlement. An approved settlement would likely be sent to Congress before any land or monies were awarded.

The President last spring named a retired Georgia judge, William B. Gunter, to recommend a settlement. Gunter proposed giving the tribes \$25 million and 100,000 acres of land, plus options on 400,000 more acres. But his proposal would have extinguished all claims to aboriginal title under the Indian Nonintercourse Act of 1790.

That Act, which requires Congressional approval of all treaties with Indians, is the basis of the Penobscot-Passamaquoddy case. Indians allege their lands were taken in violation of the Act.

Informed sources say the tribal negotiating team is well satisfied with the current settlement proposal. However, that proposal must be ratified by the Penobscot Nation at Indian Island, and the Passamaquoddy Nation at Indian Township, and at Pleasant Point.

A presentation and vote on the proposal was scheduled at each of the three reservations, and the tribes were expected to approve the settlement without much controversy.

Members of the Indian negotiating committee include Wayne Newell and Jeannette Neptune of Indian Township; Gail Dora and Robert Newell of Pleasant Point; plus Andrew Akins, George Mitchell, Wilfred Pehrson and Timothy Love, representing Indian Island.

Off-reservation Indians belonging to the tribes were expected to attend the meetings, but all other outsiders were to be excluded.

Serving on the task force with Cutler, an Office of Management and Budget employee, were Leo Krulitz, Department of the Interior lawyer, and Stephens Clay, a Gunter associate.

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PENOBSCOT-PASSAMAQUODDY land claims were the subject discussed by Andrew Akins, left, and Timothy Love, both members of the tribes' negotiating team. They were featured in a recent Maine Indian Journal program on public television. [Cartwright Photo]

## Newell named head of social services

INDIAN TOWNSHIP — Wayne A. Newell, a Passamaquoddy Indian and for several years director of Wabanaki Bi-lingual Education Program here, has accepted a new position as director of social services for the tribe.

Newell said he will try to put together a comprehensive plan for delivery of services in the newly-created department at Indian Township. A building to house offices, and perhaps a clinic, is in planning stages, he said.

"I'm really excited about putting together a package for health and social services for our community, as well as working together with our Indian communities in the field," he said.

Newell, 35, is a Pleasant Point native. He attended Ricker College, Emerson College, and Harvard, where he received a master's degree in education.

## Things are changing says Aroostook Indian

HOULTON — Maynard Polchies is suffering from ill health, but his physical condition doesn't suppress his enthusiasm for his work and the people he cares about.

A Maliseet Indian, Polchies is president of the Association of Aroostook Indians (AAI), with headquarters at Bowdoin Street here, and an office at Caribou. Membership totals about 1,500, mostly Micmac and Maliseet Indians. Job counseling, alcoholism, migrant labor and health and welfare are just some of the services AAI offers members, using combined state and federal monies.

Polchies has rheumatoid arthritis and is taking four prescription drugs. He has been bedridden the past couple of months, but can now sit up in a chair, in some pain, and once in awhile travel by car to the office. "If I manage to keep busy and occupied, I'm okay," he said.

AAI staff gathered at Polchies' small home Feb. 1, and presented Maynard with a

birthday cake and surprise party. "I don't know whether to laugh or cry," said Polchies, 42. His wife Marian, driver of a Maine Indian Transportation Association bus, kept the party a secret.

Polchies hopes to visit a specialist from the Arthritis Foundation next month to see if anything can be done to make him more mobile. Meanwhile, a telephone is his office, and people visit the Bridge Street house frequently. He has had arthritis the past 12 years. "It doesn't do any good to sit here and think about it," he said.

### Living conditions

"Things are changing" for Aroostook Indians, Polchies said, although a multitude of problems persist. Maynard recalls growing up in a "shack" with no running water on a Canadian reservation near Woodstock, N.B. He attended a two room school run by Catholic nuns. "If you made it through eighth grade, you were all done."

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# editorials

## The time has come

The Penobscot-Passamaquoddy land claims appear to be almost settled, in a manner that will greatly benefit the two tribes.

Credit for a favorable resolution of the Indian land claims in Maine can be spread over many individuals and even over society itself. We live in a cultural climate that has allowed a couple of almost forgotten Indian groups to involve the President and federal government in negotiations over the return of illegally taken lands.

The claims have included monetary damages, but we hope that actual land — a priceless resource in our eyes — is a major part of any settlement. With a land base, Penobscots and Passamaquoddies may eventually develop a viable economic base. Economic self-determination can in turn lead to social and cultural reinforcement. We see that "land claims" could signify a new era for the two tribes, and might be the very thing that ensures tribal survival.

We don't know exactly what effect the transfer of land and money will have on Indians, and we doubt anybody could predict what would happen with certainty. The fact that Indians and non-Indians have kept secret almost all information regarding land claims has kept most of us in the dark.

Announcement of a settlement is going to catch thousands of people by surprise, and shock waves will doubtless be felt for a long time afterward.

The secrecy of negotiations and other work on the land claims case may have been justified, although it left many persons ignorant. Probably the intent was to leave certain persons ignorant. In any event, that numerous Indians knew about the land case through meetings, and that none of them squealed, is positively remarkable.

That loyalty to the tribe and the cause of the claims is both a tribute to, and a reflection of Indian values. Those traditional values have survived despite the encroachment of non-Indian ways, and the tribes' lack of money and a land base.

We have observed the progress of the land claims over the past year, sometimes at close range, sometimes from afar. We are one of the few newspapers in the nation that has supported Penobscot-Passamaquoddy land claims. And we clearly remember that a few years ago, nobody outside the Indian community took the claims very seriously.

This past year, those who laughed at the land claims stopped laughing. Perhaps they were only jeering at the claims so as not to face the issues raised by Indians. Now, however, those issues — the rights of Indians to justice, equality and self-determination — can no longer be ignored.

When the Bureau of Indian Affairs (BIA) recognized the Penobscots and Passamaquoddies as federal Indians, eligible for federal aid and services, that was merely a sign of the times, a sign that things are changing for native Americans.

Another sign is Vice President Walter Mondale's pro-Indian comments appearing in recent press reports. We figure Mondale is speaking for the President, and his stance on native Americans may be a genuine application of his stated aim to champion human rights everywhere.

We have a lot to learn, all of us. There is much to do, much to write about, ahead of us. This is a new beginning for the Penobscot and Passamaquoddy Nations. We use that word "nation" in the sense of Indian identity and community.

The tribes' time has come, and now we must make use of it in ways that uphold the common good.

## Micmacs and Maliseets

With all the fanfare over Penobscot-Passamaquoddy Indian land claims, little or nothing has been said or done for Micmac and Maliseet Indians.

They are also Maine Indians, as much as are the Penobscots and Passamaquoddies, and they number in the hundreds, mostly residing in Aroostook County. This newspaper is as guilty as others for not publicizing the plight of these northern Maine native Americans.

We've talked with a number of Micmac and Maliseet persons, and some of them are bitter about the claims. Some of them feel left out, and some of them are worried they may lose benefits from the State and federal government.

Micmacs and Maliseets are unlikely to lose benefits, but on the other hand they are not about to gain any major ones in the foreseeable future. Unlike the Penobscots and Passamaquoddies, Micmacs and Maliseets are not recognized by the federal government as eligible for BIA (Bureau of Indian Affairs) services, nor have they any known documentation on which to base a land claim similar to the now famous one that alleged two thirds of Maine belonged to the Penobscots and Passamaquoddies.

## Katahdin sunrise

Last month we printed a poem about Katahdin, but now we feel moved to add our own comment.

Driving Interstate 95 to Houlton, and then on the return trip to Orono, we gazed at Katahdin's formidable, snowbound peak.

The sloping ridges, white snow, gray rock and blue sky, created a shock of pleasure to the senses, and stirred one's thoughts in the fresh morning sunlight. This is not a poem, only a tribute a mysterious, glorious summit that is somehow larger than all of Maine, and greater than all of us who walk in the mountain's shadow.

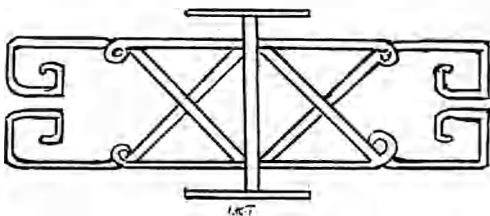
This is a reminder, because we ourselves were reminded, that peace, beauty and the natural environment are Katahdin's gifts to us. We find it so easy to abuse and forget the physical and spiritual harmony that nature has created around us.

Not to see Katahdin, even from the vantage point of an ugly, speeding automobile, is to miss a penetrating reminder of the earth, sun, sky and life itself. Not to notice this is tragic. We stopped the car for a moment's silent appreciation. Even that recognition is better than nothing, and that moment has already left its mark on us.

Those Indians who see Katahdin as a source of spiritual energy have something special. Those of us without that attachment are still able to feel the mountain's pull, and respond.

Birds sang when we shut the motor off. We grew unaware of the biting cold. We drank in the mountain with our eyes, but without moving it overwhelmed us with its simple, profound grace.

It's enough to say we were privileged to see something priceless, free, yet with a beauty so inscrutable as to defy even poets.



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# letters

To the editor:

My name is Reginald Acquin, and I am a Malecite Indian from Fredericton, N.B., Canada. Also at this time I am an inmate here at the Washington State Penitentiary in Walla Walla, Washington.

I was reading the Indian Life newspaper the other day and came across your notice, stating that you are or have already printed a newspaper called, Wabanaki Alliance. I would like to have a copy if I could. My pay from my job here at prison is very small, perhaps as time goes by I can save enough money to pay for a year's subscription.

I remember a paper from Maine a few years back, and I wrote to inquire about it, but I guess it went out of circulation. The name of it was, Wig-Wam-us.

Presently I am involved in a school program and plan to continue my studies upon my release. Any educational information from your area would be greatly appreciated.

I close with the thought of our People's way of life, that the essence of life is to live in harmony with all things.

An Indian brother,  
Reggie "Zeke" Acquin #360407

## Akwesasne sets speaking tour

**MOHAWK NATION, N.Y.** — Voices from the Earth, a native American group that tries to spread Indian ways and understanding through a variety of presentations, is planning a March tour of the Maine area.

According to Yonahwaylut, a member of the group, the purpose of the tour is to raise money for Akwesasne Notes, a national circulation Indian newspaper published here.

Yonahwaylut said that an Akwesasne Notes speaker's bureau can offer presentations on topics such as native land claims, water rights, treaties, Indian law, and the need for an international native people's movement. "All in all, we feel very confident that we can provide an exciting and informative presentation for your group," he said.

## Indians seek status ruling

**BOSTON** — Wampanoag Indians of Mashpee, Ma., were planning last month to ask that the U.S. Interior Department determine their status as a tribe.

A wire service story reported that lawyers for the Indians are making the request, directed to a Federal Judge, to avoid a final judgment against the Wampanoags in the court battle involving Indian land claims in the Town of Mashpee.

On Jan. 6, a U.S. District Court jury agreed that Mashpee Indians did not comprise a tribe on four different historic occasions. That finding, after a 10-week trial, said Wampanoags were a tribe at various times in the 1800's, but were not a tribe in 1790 when Congress passed the Non-Interference Act. Mashpee Indian claims are based on that act, which says Congress must ratify all treaties.

The Indians say Mashpee lands were illegally taken from them in 1870, when the town was incorporated by the State of Massachusetts. The Town of Mashpee, arguing against the Indians, says Wampanoags no longer exist as a tribe or as recognizable Indians, partly because of intermarriage with non-Indians. Mashpee Indians have not been recognized by the federal government, as have other groups of Indians such as the Penobscots and Passamaquoddy of Maine.

The Mashpee land claims involve an estimated 13,000 acres, compared to at least eight to ten million acres claimed by the two Maine tribes.



## Pen pals sought by Canadian students

**FREDERICTON, N.B.** — Are you a young person who would like to make some new friends in Canada? A group of Indians aged seven to 17 have contacted this newspaper saying they would like to correspond with their Maine counterparts.

The group is "most enthusiastic," according to Stephanie Strlehu, of the New Brunswick Association of Metis and Non-Status Indians in Fredericton, N.B. Names of Canadian young people, their ages and interests, are as follows. Please feel free to write to them directly at the addresses given.

Heather Angela Brigley, Colton Brook Rd., R.R. #501-2, Rothesay, N.B. EOG 2W0, 10 years old.

Interests: Skating, baseball, child games. Heather Ann Westhaver, Moores Mills, St. Stephen, N.B. EOG 2L0, 17 years old.

Interests: Sports, reading, writing, working with people, understanding my culture, studying false advertising.

Kim Wheatley, 2247 Hurontario St., Apt. 814, Mississauga, Ontario, 14 years old.

Interests: Sports, disco music, dancing, and I like meeting people and making new friends.

Marie Saunders, 2247 Hurontario St., Apt. #528, Mississauga, Ontario L5A 2G2, 14 years old.

Interests: My hobbies are sports, I like to play the clarinet, my favorite subjects in

school are gym and art. I also like to meet people and I like dancing.

Charlette Anne Brigley, Colton Brook Rd., R.R. #501-2, Rothesay, N.B. 9 years old.

Interests: Playing dolls, playing games, skating, sliding, baseball.

Helen Saunders, 2247 Hurontario St. #628, Mississauga, Ontario L5A 2G2, 15 years old.

Interests: Collecting certain pennies. I play the recorder, a bit of guitar, I paint a lot, sports (hockey) tennis, and I like to meet new friends. I like to write letters.

Gary LeBouthillier, R.R. #1 Site 10 Box 5, Bas Carquet, N.B. EOB 1EO, 9 years old.

Interests: Reading, karate, skating, baseball, skiing, swimming, fishing.

Brian LeBouthillier, R.R. #1 Site 10 Box 5, Bas Carquet, N.B. EOB 1EO, 12 years old.

Interests: Skating, skiing, swimming, fishing, hunting, karate, badminton, volleyball, football, baseball.

Douglas Diotte, 431 Goderich St., Dalhousie, N.B., 13 years old.

Interests: Playing sports, hunting, hiking.

Perry Harquail, 431 Goderich St., Dalhousie, N.B., 13 years old.

Interests: Baseball, football, hockey, swimming, hiking, soccer.

Hart Lapointe, 431 Goderich St., Dalhousie, N.B., 10 years old.

Interests: Soccer, football, hiking, swimming.

Kathy Mary Nash, 248 St. Mary's St., Fredericton, N.B., 13 years old.

Interests: Swimming, beadwork, leatherwork, biking, cooking and housework.

Letha Brooks, 30 Maliseet Dr., Fredericton, N.B., 15 years old.

Interests: Horseback riding, baseball, volleyball, beadwork, needlepoint, dancing (Indian) and cheerleading.

John Brooks, 30 Maliseet Dr., Fredericton, N.B., 10 years old.

Interests: Hockey, baseball, horseback riding, football, biking, Indian dancing.

Leonard Brooks, 30 Maliseet Dr., Fredericton, N.B., 7 years old.

Interests: Playing cars, cards (fish or snap), running, swimming, Indian dancing, skating.

Dana Brooks, 30 Maliseet Dr., Fredericton, N.B., 7 years old.

Interests: Dolls, baseball, skipping, swimming, skating, cards (fish or snap).

Tara Helena Brooks, 30 Maliseet Dr., Fredericton, N.B., 13 years old.

Interests: Horseback riding, swimming, volleyball, baseball, leatherwork, beadwork, cards, skating.

## Poetry

### WALK BESIDE ME

Junk yards, cigars, freeze dried food.  
I'm caught in a prairie fire.  
Magazines and limousines,  
— unwanted children —  
I could just sit and cry.  
Smoke stacks, jet planes  
and evil eyes,  
streets full of lies.  
Come, walk along beside me.  
We will go away  
to a place where there  
is life.

Billy Pryor

### SUCH A THING

Love...  
Is there such a thing  
as love... anymore...  
In this day of one night  
stands and rock and roll bands,  
Lustful looks and how-to books.  
Is there a woman left  
Whose eyes can see  
through all this chaos  
to a lonely heart  
in search of a sharing  
love away from this  
empty cold world.

Billy Pryor

### ANOTHER DAWN

On a warm August dusk  
I walked quietly to the  
east end of the pond  
to watch the sunset  
in the still water,  
picking blueberries on the way  
as the night began to show  
its life.

Like music to my heart  
the deer came to drink on  
the far bank:  
A raccoon raised its head from  
a sleeping log, rubbing the  
daylight from his eyes.  
Across the sun's fading image  
rode a beaver heading home  
to its lodge.

So too, I must head home.  
For the night is only for  
the keenest of eyes,  
and like the creatures  
of the light,  
I must sleep till  
another dawn.

Billy Pryor

### THE CHANGING SEASON

Tree tops bend gently in the wind  
leaves float softly to the earth.  
The feeling of changing season all around.  
Overhead the hawk glides, seemingly  
effortless upon the currents.  
Below, animals fast at work  
storing for a winter's feast.  
I ponder the thought — the miracles  
before me  
Behold the Beauty of Life — the  
meaning —  
Do not be diverted  
For it is here  
Within the changing season  
That I belong.

Billy Pryor

**EDITOR'S NOTE:** Poet Billy Pryor, an Osage Metis Indian, has purchased an old farm near Smyrna, N.Y., where he and his wife Heidi have built a log cabin. The couple hope to do subsistence farming, and eventually form a metis (part Indian blood) community in the area. These poems were submitted for publication by Pryor's friend Charles E. Colcord of New York City, a Penobscot Metis.



# Passing on Indian traditions

Anti-backlash group organizes

By Isabelle Knoekwood Toney

Traditions are unwritten moral codes and customs which were passed down to us, one generation to the next.

Not only do they serve as vital links with our ancestors but they contain within them vital information regarding our identity which cannot be found in any text version, geological dig or museum display.

Securely embedded within our traditions are the analytic tools and resources with which to rebuild our Wabanaki Nation of which the Micmacs are a part along with the Maliseets, Penobscots, Passamaquoddy and the almost extinct Abenaki.

Their purpose is to unite people and to keep them united. Their principles remain constant even though lifestyles may change.

## Freedom violated

Many small farmers who have found it impossible to make a decent living on the farm have migrated to the city. They choose to change their lifestyle and to keep their religious beliefs and ancient traditions.

Native people no longer depend entirely on natural resources for food, shelter and clothing but unlike the farmer their freedom to choose where and how to live was not recognized but ignored and often violated.

It is generally believed that traditions are regressive, hindering progress and even setting us back to the 14th century.

"Don't look back" advise the progressives.

"Look to your traditional counsel, the Medicine people. But where can native people search for answers to their innumerable and overwhelming problems? Traditions were never written down; one can't take a course on them.

For those "close encounters" of the best kind we could start with the family unit because it is the smallest nuclear unit in society. Sadly, it seems that the only thing that brings families together today is a crisis, like the death of one of its members. That's not how it was meant to be.

Awareness of ourselves as true people of the land will lead us to accept our individuality and joint responsibility to ensure the survival of our race. Only through working together will we learn to appreciate the true social values of our traditions. For the community-minded there are traditional suppers, story telling, guessing games that test psychic abilities, and physical endurance, name-giving for those who want Indian names, impromptu chanting and dancing, and drum sessions.

But can ancient traditions teach us survival techniques in today's modern world? Do they offer constructive alternatives to what we have today? Yes. The principles of our native traditions are based on survival and they utilize the sharing and unity concepts as guidelines to living.

But... does living in a highly mechanized society satisfy both material and spiritual needs? Can we afford to be subjective and sharing when our jobs demand that we be objective and competitive? For some, no: traditionalists grow weary of the stereotyped Indian imagery and want to fulfill their purpose in life, to pass on to future generations the corrected version of the native person.

## Monetary vs. spiritual values

This leads us to question whether traditional people have human and civil rights or if traditional religious beliefs were ever

made illegal? Mainly because the dollar sign has yet to sanction them, traditional ways and those who have the values of their grandparents will continue to be ridiculed.

The general feeling is that monetary values invalidate spiritual ones. This is true when there is parallel thinking. This causes polarization. Going back to the circle, we will find that politics, economics and spirituality are all parts of the same whole. We then should be concentrating on the specifics that make things work without developing just one fragment of our personalities, to the point that it invalidates the others.

Federal funding has gone into various aspects of native culture, including language and basket weaving. Land claims are being researched daily and reams written on native spirituality. We tend to forget that true spirituality is highly individualistic and comes from personal and interpersonal relationships with other members of the universe including plants, animals and the earth.

It was exactly this philosophy that earned for our beloved grandparents the labels of savage, heathen and pagan.

Because one's beliefs determine one's behavior, it is vital to our children that we re-examine those beliefs that cause us to behave the way we do toward each other, our women, children, elders and the land. On examination we may just discover that Sachems, Sagmows and Clan Mothers were indeed wise in the ways of working and living together.

Individuals may say, "As far as I'm concerned I'm getting along nicely without any traditions." As a society though, we are alienated from each other, our families and brothers and sisters of other tribes.

## Identity survives

To have survived four centuries of onslaught against the masses as well as violations against the earth and the elements — sky, water, air and land — demanded of native people a little more than mere physical stamina. It extracted from them a strong will to live combined with a clearly defined statement of purpose.

To the extent that native people need money, they are capitalists. Because they live in isolation on reserves they have been labeled Red, Communist, Socialist, Democratic and/or Anarchists. Whatever the label, native people will continue to be manipulated until they unite and define themselves.

In an attempt to identify Indian problems, experts agree that there exists yet another disease brought over on the Mayflower, the Identity Crisis. Symptoms include High Alcoholism Rate, High-drop-out rate and a short life span that can terminate in suicide. Chronic conditions manifest themselves through depression, low employment and low productivity. You treat the symptoms in emergency cases with welfare and federally funded programs.

Experts forget that one's identity does not come first. It comes last, after:

- a land base has been inhabited;
- a culture has been cultivated from available resources;
- traditions have been established from people working together;
- a history written by the people themselves because the history of any nation is written by the conquerors.

## In conclusion

Our forefathers and clan mothers endured many hardships and celebrated many joys in order to pass along traditions that would work within the context of nature and the environment.

Tradition helps us to maintain our individuality and identity. After we do all these things we will experience a little of what our ancestors felt: Indian pride.

WASHINGTON — Anti-Indian backlash to land claims suits has promoted the nation's two largest Indian groups to unite and launch "a national campaign for the survival of the Indian tribal governments."

According to a spokesman for the National Congress of American Indians and the National Tribal Chairmen's Association, "As a result of court recognition of Indian rights and claims, and the greater assertions of sovereign rights and powers by increasingly sophisticated tribal governments, growing resentment is developing around the country," according to a joint statement issued by the two groups.

The spokesman added that the Interstate Congress for Equal Rights and Responsibilities has coordinated backlash movements in a nationwide effort to eliminate Indian treaties, federal programs, and Indian tribal governments.

The two Indian organizations, which represent one-hundred tribes each, intend to raise at least \$250,000 to fight the backlash.

## SS benefits and job said okay

By David L. Rudolph  
Central Maine Indian Assn.

Retired people can earn some money and still get social security benefits. And now, the amount one can earn increased from \$200 to \$230 per month, average earnings.

But did you know that these earnings are used to determine, "in the absence of evidence to the contrary, ability to engage in substantial gainful activity." This is what was published in the Federal Register and effective as of 13 January 1978:

1. If a person earned:
  - a. Prior to 1976 an average of \$200 per month or
  - b. Following 1976 an average of \$230 per month; that person would be determined to be able to engage in "substantial gainful activity."
2. If a person earned:
  - a. Prior to 1976 an average of \$130 per month or
  - b. Following 1976 an average of \$150 per month, these earnings would "not demonstrate that the person is able to engage in substantial gainful activity."

Regardless of the earnings then, with an increased amount allowable, many other factors still need to be included to determine if a person is disabled.

To understand what use is made of this information by the Social Security Administration, the best action would be to call the office nearest you.

## Do you have a drinking problem?

Wabanaki Corporation offers an alcoholism program for Indian people who need help because of problems with alcohol.

If you have such a problem and need help, or know of someone in need, please contact the Alcoholism Counselor in your community or area.

Indian Island — Alcoholism Counselor — Clarence Francis — 207-866-5577

Indian Township — Alcoholism Counselor — Martha Brestis — 207-796-2321  
Pleasant Point — Alcoholism Counselor — Grace Roderick — 207-853-2537

Association of Arrostook Indians — Alcoholism Counselor — Pious Perley — 207-762-3751

Central Maine Indian Association — Alcoholism Counselor — Alfred Daru — 207-269-2653 or 207-866-5577



Tina Joseph, a Micmac Indian and recent graduate of Houlton High School, adjusts her snowshoes with help of David Sooby, a Wilderness Pursuits instructor and also a Houlton area native. Tina, who hopes to work with the Orono-based Indian youth program, joined in a recent leader training trip on the frozen Penobscot River.



Maynard Polchies, AAI president, conducting business from his wheelchair at his Houlton home. [O'Neal Photo]

## Indian leader sees change

(Continued from page 1)

Later, a relative was the first Indian student to graduate from Houlton High School. Now there are more Indians enrolled, but not as many as Maynard would like to see in school. He hopes his own children, Rodney, 14, and Mark, 11, will want to attend college. His sons are growing up "too fast," he said.

Maynard is pleased that his own father, who lives nearby, spends time with Rodney. "The old man learns him a little Indian; he's patient," Polchies said.

In 20 years of living in Houlton, first driving a truck and working on a farm, Polchies has seen Indians make advances in education, employment and health. But anti-Indian prejudice has yet to be overcome.

"Ever since we started the organization (AAI), there's been prejudice. We tried to fight it, but you can't," Polchies said without bitterness. He said Aroostook Indians, who mostly do seasonal work as blueberry and potato pickers, hear the same thing when they apply for a new job:

"Someone came the day before and took it."

Major problems for northern Maine Indians are lack of adequate housing, health and social services, employment, and education counseling. "Almost everything we have problems with, but we're doing something," Polchies said.

Conditions back on the Canadian reservation have improved so much that Maynard's brother returned, but Maynard is not considering any such move, even though his uncle, Winston Paul, is a Maliseet chief in Canada.

Maynard Polchies does not think about himself much; he's too busy caring for others. His was one of the only licensed Indian foster homes in Maine. Over the years he and his wife have cared for at least a dozen children, adding their own money to the insufficient state check. It worries Polchies that so many Indian youngsters are placed in non-Indian foster homes.

Whether it's caring for foster children or for AAI members, Polchies is on the job. "I never campaign or try to cut anyone down. I never promised anyone anything. I just see what I can do."

## Congress plans claims hearings

WASHINGTON — U.S. Rep. William S. Cohen (R-Maine's Second District) has laid the foundation for Congressional public hearings on the Maine Indian land claims suit.

Quoted in the Bangor Daily News, Cohen said, "The Maine case would be the starting point in discussions to develop a comprehensive approach to all of the Indian claims. We expect representatives of the Carter administration, the tribes, the governor, and the attorney general to testify at the hearings."

Cohen said these hearings "would in no way interfere with the current negotiations (between three federally appointed negotiators and the Maine tribes)."

The House move to schedule the hearings is viewed as an appeasement to the Maine

delegation, which was thwarted in its efforts during the last session to have tribal claims in Maine extinguished.

Vice President Walter Mondale said the Carter administration is preparing a policy statement assuring all tribes due process in pressing their claims. He further said that the administration opposes legislation such as that introduced by Maine lawmakers, designed to extinguish tribal claims.

Mondale said the administration favors negotiations between the states and tribes involved, rather than direct Congressional action.

Cohen said he feels the scheduled hearings will enable Congress to deal with the land claims issue in a comprehensive fashion, instead of through piecemeal legislation as has been done in the past.

## Claims settlement

(Continued from page 1)

There was speculation that President Carter might announce or comment on a settlement package at his scheduled visit to Bangor (Maine) Feb. 17.

The current Penobscot-Passamaquoddy case began with the discovery in 1957 of a 1794 treaty. The treaty, between the Passamaquoddy tribe and Massachusetts, was found in an Indian woman's home at Indian Township.

But not until 1966 did the find attract public attention. In that year Passamaquoddy tribal Gov. John Stevens led a sit-in at the Township when a non-Indian attempted to force Indian families off what he claimed was his land.

Trespassing charges against Indians were dismissed, but not before Donald Gellers, Eastport lawyer, had become interested because the Passamaquoddy used the 1794 treaty as their defense.

Tureen, then a law student, worked to research the treaty with Gellers in the summer of 1967. In 1970, the tribe hired Tureen as their land claims lawyer. He is associated with Native American Rights Fund (NARF), of Boulder, Co.

In 1971, Tureen said his research showed the 1794 treaty, which took land from the Passamaquoddy, was "null and void" under the 1790 Non-Intercourse Act.

In 1972 Tureen filed suit in Federal District Court, Maine, alleging that the Non-Intercourse Act applies to the tribe, and creates a trust relationship with the federal government. After litigation, the government filed suits of \$150 million each against the State of Maine, on behalf of both the Passamaquoddy and Penobscot tribes. (By this time Tureen had included the Penobscots, who reportedly have a stronger claim of aboriginal title to land than do the Passamaquoddy.)

State officials apparently did not take the case seriously until 1974, but even after that did not intervene in court proceedings. Maine Congressional delegation drafted a bill to wipe out Indian land claims, but later withdrew it.

In December 1975 these proceedings resulted in a U.S. Appeals Court decision upholding a trust relationship between the Passamaquoddy tribe and federal government.

Last fall, both the Penobscot and Passamaquoddy tribes were recognized as federal Indians, a change in status that entitles the tribes to a range of federal grants and services. The new status leaves the State Department of Indian Affairs, formerly in charge of Maine Indians, in a confused role that has not yet been publicly explained.

## Seasonal program serves many Indians

By Bill O'Neal

ORONO — The problem with seasonal work is that it's seasonal.

This is a serious problem for hundreds of Maine Indians, who regularly find themselves unemployed at the end of harvest time, whether it be in the potato fields of Aroostook County or the blueberry fields of Washington County.

David Depew, head of Maine Indian Manpower Services here, has the job of assisting seasonal or migrant workers who have problems because of the temporary nature of their work. Maine Manpower most often trains them for permanent jobs, thus removing them from the uncertainties of a seasonal income.

Working under the Comprehensive Employment and Training Act (CETA), Depew's agency annually handles around 500 seasonal employees and migrant workers, entering Maine from other states or Canada.

Depew's budget for this year is \$208,000, up somewhat from last year's figures.

To qualify for the program, a worker must have worked at least 25 days, but not more than 150, must meet income level requirements, and earn 50 per cent of his income from seasonal work. Of the 500 people assessed each year, approximately 200 enter the program, roughly 60 per cent being Indians, with the remainder being Non-Indian people who are in some way related to an Indian family.

For eligible individuals a two-fold approach (involving training and services during training) is used to prepare them for the job market. Training includes work experience, on-the-job training and classroom training.

Depew described the work experience program as a "counseling tool." It usually involves placing an individual in a work environment, not requiring specific skills, and is used both to evaluate problems he might have, such as tardiness or absenteeism, and to help him to adapt to a regular schedule of employment. Most people enrolled in the program have entered under the work experience category.

Although Depew is occasionally able to place an applicant without first training him, usually some on-the-job training is

needed. Under this part of the program, the employer who trains the applicant is reimbursed by CETA for one-half the expense of training, including salary. Most on-the-job placements occur during slack business periods when employers have time to train new people.

Studies have shown that inadequate education often makes it difficult for seasonal and migrant farm workers to compete for non-agricultural jobs in the rural areas. This deficiency is approached through the third aspect of the training program, classroom training. Depew said this instruction ranges from preparation for taking high school equivalency tests to course work such as learning to drive a truck.

Depew feels that training is the major force in stabilizing migrant workers' incomes, because it lifts them out of the seasonal cycle in which they are trapped. He is also able to offer a variety of services, both to those enrolled in one of the training programs and to others satisfying the work and poverty requirements. Among these services are health and medical benefits, emergency assistance for purchasing clothing, child care and transportation to training sites.

Depew said that when he began the program he anticipated a great deal of response both in Aroostook County with the workers in the potato fields and in Washington County with the blueberry pickers and clamdiggers. However, federal guidelines did not recognize clamdiggers as migrant or seasonal workers.

He fought unsuccessfully for several years to include diggers in the program, but now considers it a "dead issue."

Most blueberry pickers do not derive 50 per cent of their annual income from this pursuit and therefore are not eligible. Consequently, although Depew feels that recognition of the clamdiggers would greatly expand program participation in Washington County, his main thrust has been with potato harvesters in Aroostook County.

Depew, originally from Montana, first became involved with working with Indian people while studying health planning. He said that during his studies it became obvious to him that it was "Indian people who suffered most."



# An open letter on state payment of priests

NOTE: The following open letter to Maine Atty. Gen. Joseph Brennan was submitted to Wabanaki Alliance by its author, Glenn Starbird.

Indian Island

Hon. Joseph E. Brennan  
Attorney General  
State House  
Augusta, Maine 04333  
Dear Joe:

It has been some time since I have written or talked to you, but your public statements of last month concerning payment of salaries and expenses of the Roman Catholic clergy on Maine's Indian Reservations struck me as directly contrary to my own research on the subject. I have therefore put together my notes in what I hope is a comprehensible form, in order to show that the practice of the State paying Catholic clergy goes back several centuries and although strictly speaking it is not authorized in our public laws, it is authorized by the Legislature every time the Appropriations Committee and the Legislature authorizes the State Budget. For each and every Appropriations Committee has been fully aware of what is asked for in the requests of each department and I do not know of any time they have ever refused to authorize the salaries and expenses of Catholic Chaplains on the Reservations. Furthermore I think you are well aware of the terms of the Act of Separation passed by the Legislature of Massachusetts and embodied in our own State Constitution, regarding Maine's obligations to its Indians. In Article 103, Section 5; Fifth Part, it says in part: "The new State shall . . . assume and perform all the duties and obligations of this Commonwealth, towards the Indians in the said District of Maine, whether the same arise from treaties or otherwise; . . ." How large a territory does the "otherwise" cover? This could probably be argued but historical research shows that it covered a very big range of obligations. It certainly did include payment of the salaries and expenses of clergy as will be shown.

The practice of State support of chaplains on the Indian Reservations has a long historical precedent and is rooted deeply in Massachusetts colonial law. The first Charter of Massachusetts Bay Colony granted by King Charles I in 1628 states that: "the principal reason . . . for forming the colony was the conversion of the Indians." Although this Charter was voided in 1684, the Charter of the Province of Massachusetts Bay granted by King William III and Queen Mary II in 1691 strongly reaffirms the provisions of the 1628 Charter concerning the conversion of the Indian people.

The Charter of William and Mary says, speaking to the settler's conduct: "So as their good life and orderly conversation may win the Indians, natives of that country, to the knowledge and obedience of that only true God and Saviour of mankind and the Christian faith, which his Royal Majesty, our royal grandfather King Charles the First, in his letters patent declared was his royal intention, . . . to be the principal end of the said plantation."

How the Province of Massachusetts Bay and later the Commonwealth of Massachusetts attempted to meet their constitutional obligations toward its Indian population is readily seen in the Acts and Resolves passed in the eighteenth century. At first they tried to get the Indians to accept a Protestant missionary and upon repeated refusals and only limited success finally agreed to finance the Catholic Priests, a practice that has continued to the present time.

Consider the following: In Volume 7, Pages 736-739 of the Resolves 1692-1702 is recorded a meeting with the Eastern Indians at Casco Bay on June 3, 1701. The twelfth proposition to the Indians made at that meeting offered them ministers of religion. The Indians answered by thanking the Commissioners but refused for they said they had their own religious teachers. They went on to

say that had England offered them religious teachers before they would have accepted rather than the French Catholics. In Volume 9; Page 495 of the Resolves 1708-1720, Chapter 104 it provides for a committee to be formed to propose a method of instructing the Eastern Indians in religion and learning. (passed November 15, 1716) Chapter 55 of Resolves — passed June 21, 1717 — Report of the Committee — They could only find one minister who would go as a missionary, a Mr. Baxter. His church wouldn't let him go. It was voted to let the Governor and Council proceed with the said affair. Baxter must have eventually been allowed to go as a missionary because Chapter 52 of the Resolves passed July 4, 1718 forms a committee to persuade him to go another year and appropriate 150 pounds for his services another year as formerly. He is to be instructed to teach religion to grown people and the Indian children to read. Volume 11 of Resolves — page 669, Chapter 48 passed July 5, 1732 voted 100 pounds each for three missionaries for five years to the Eastern Indians. They should reside at the truck house on St. George's River, Fort Richmond and the blockhouse above Northfield. Again; we find in Volume 24; Page 159 (Baxter MSS.) a record of an agreement signed at the Council Chamber in Boston between Governor Sir Francis Bernard and the Penobscot Chiefs; — July 26, 1769. — Among their acknowledgements, agreements and requests that they (the Penobscots) ask for a Priest.

Thus it would seem that by the time of the Revolution the Province of Massachusetts Bay had given up trying to persuade the Eastern Indians to become Protestants and had decided to pay for Clergymen of the Roman Catholic faith if one could be found.

Note the following: Massachusetts Constitution of 1780: Part First of Article III — "Legislature to require towns, etc. to provide for the public worship of God . . . and public support and maintenance." Section 6 goes on to say in substance that a taxpayer . . . "can require monies he pays for support . . . of religious teachers be . . . applied to his own . . . sect or denomination." Article VI says further that "All laws under Colony, Province or State of Massachusetts shall remain in full force until altered . . ."

Under Chapter 8 of the Resolves of 1783, seventy-four pounds, six shillings and four pence were paid to the priest for the Indians in full for wages and rations, also forty-eight shillings to defray his board. Said sums to be charged to the United States and that he be discharged from further services. (The Resolves of 1781 and 1782 on this subject carry practically the same language.)

Chapter 69A of the Resolves — May Session 1798 — Upon petition of Francis Atmore Maignon of the Catholic Church in Boston — appropriated \$200.00 per annum for the support of a teacher of religion and morality among the Passamaquoddy and Penobscot Indians until further order of the General Court — To be paid out of the public treasury. Chapter 64 of the Resolves January Session 1802, raised the Priest's Salary by \$75.00 to \$275.00 per annum Chapter 210 of the Resolves of 1819 raised the Priest's salary to \$350.00 per annum.

The Constitution of the new State of Maine in 1820 brought whole sections of the Massachusetts Constitution into it with identical or nearly identical wording. Much of this phrasing will be found to have had its origin in the Charters from the English Monarchs. In Article 10 of the Maine Constitution will be found a section repeating almost word for word from the Constitution of 1780 — That "All laws now in force in this State, and not repugnant to this Constitution, shall remain, and be in force, until altered or repealed by the Legislature, or shall expire by their own limitation." As also is well known the fifth Section of Article 10 is the text of the Act of Separation, required to be placed by its own provisions in any constitution Maine adopts. It cannot be

changed without the consent of Massachusetts and presumably that of Congress also, since the assent of Massachusetts would of necessity have to be in the form of an interstate compact. In that Act of Separation is the article concerning Maine's assuming Massachusetts' obligations to Maine Indians.

Thus it can be seen that the whole body of Massachusetts Law in existence at that time was adopted at one stroke by Maine. It is true that much of that law has been repealed by the passage of time and the action of the Legislature but it would appear that the Resolve of 1798 establishing a salary for the priest has never been repealed only altered by changing circumstances. In addition to this it would also seem from the above that the Legislature can only alter or perhaps change the way the priest is paid, it cannot altogether abolish such payment by the State for it is bound to such payment by the Constitution in the Act of Separation. The Act of Separation cannot be altered without action by three bodies, the Legislatures of Maine and Massachusetts and the Congress of the United States and probably also the people of Maine in a referendum since this involves altering a part of the State Constitution.

The presently existing legal vehicle that was used by the Legislature to carry out its constitutional obligations to the clergy of Maine's Indian reservations was the document allocating money to the various

State Departments to carry out their various duties passed in 1977. This allocates money for this purpose up until June 30, 1978 at least.

I have at this point been unable to get the full text of your opinion and can only go by what I have read in the newspapers concerning it but I cannot think you could have arrived at the conclusions you did had you been furnished with adequate background material. The record is clear from the Charter of 1628 to the present time that the intention of the Legislature has always been to provide for the clergy serving the Indian Tribes — indeed — it could probably be argued quite successfully that in view of the historical and legal record clergy of other denominations than Catholic on the Reservations should also be paid by the State.

I may be wrong or the conclusions I have come to may be wrong but I have gone over them again and again and I can come to no other results from the facts presently existing. I feel the research I have done into this subject is important enough to share with others concerned with it in State Government as well as with the public at large, and especially with the Indian Community. I am therefore, sending copies of this letter to them for their consideration.

Sincerely,  
S. Glenn Starbird  
Penobscot Tribal Historian



Baskets made by Ruby Schillinger.

## Basketry is family tradition

DYER BROOK — Ruby Schillinger finds time to raise seven kids and maintain a basket making business as well.

A Micmac Indian who grew up here, Mrs. Schillinger is an expert in making baskets for fishing, potato harvesting, backpacking and for children to put their dolls in — woven cradles.

When business is brisk, she can earn as much as \$200 weekly. "Pretty near everybody goes fishing around here," Mrs. Schillinger said. And of course, "The County" (Aroostook) is potato picking country.

Her husband, Elden, a mechanic, obtained a vintage piece of equipment from a blacksmith that is used to mechanically pound wood for basket making. Mrs. Schillinger prefers brown ash for most basket work. It grows near her home, but requires a snowmobile and snowshoes to get in wintertime, she said.

Sweetgrass, which retains its scent for years, is often incorporated in Mrs. Schillinger's baskets. She makes hampers, dog baskets and picnic baskets. And she teaches her children her skills.

"My mother taught me when I was a little girl. Then I got married and didn't make baskets for awhile. I was rusty starting up." But the rust was soon replaced by ability and speed. "I used to make 100 potato baskets per week," Mrs. Schillinger said, adding that she worked some days from 6 a.m. to 10 p.m.

Her son Arthur, 15, is an avid learner. "If I just keep after him, he'll be a good basket maker," his mother said. Other children in the family are Barbara, 13, Joanne, 16, Roger, 14, Michael, 10, Carla, eight, and Jimmy, five.

Anyone wishing to order a basket, of whatever kind, may write to Ruby Schillinger at Box 67, Smyrna Mills, Maine.

## Reservation funding withheld

AUGUSTA — The recent decision by the federal Law Enforcement Assistance Administration (LEAA) to withhold funding of Indian reservation police has been termed "suspicious" by Maine Commissioner of Indian Affairs, Charles W. Rhynard.

The LEAA postponed distribution of the \$134,000 grant until a report to the Eastern Maine Development District is completed. Rhynard was concerned that the Indians were not notified of the decision. "When the funds didn't show up, they had to ask what happened."

The reasons for allowing funding to lapse may go deeper than the need to complete the report, he said. In a UPI article Rhynard stated, "The feeling among tribal leaders is somebody in the Bureau of Indian Affairs told the LEAA not to do any favors for Maine Indians, because they'd slipped on some toes. Maine Indians have at times gone

directly to the person where they can get results instead of going through the bureaucracy." He said the excuse of a pending state report "was a pretty lame one."

The state has advanced the Indians a portion of the \$28,000 it contributes to reservation police salaries. Rhynard said it appeared likely that funds will be reinstated on March 1, although he was not satisfied with this date. "I'm not going to stop bugging them until I figure out if we can loosen up the funds quicker. I would like to find out whether there's any hanky panky going on between the bureaucracies," he said.

The \$162,000 provided by the state and federal government is budgeted to pay salaries of a superintendent of police at each reservation, nine full time officers, nine part time officers and three part time secretaries and bookkeepers.

## Carter's budget tags funds for Indians

WASHINGTON — Recent news reports say President Carter's proposed half trillion dollar national budget includes a \$2.6 million appropriation for the Penobscot and Passamaquoddy tribes of Maine.

Those two tribes last year won federal recognition, making them eligible for a number of federal services and grants. Not eligible for such benefits are Maine's Micmac and Maliseet Indians, or native Americans of other affiliation.

Carter's \$2.6 million would be designated for health services to the two tribes.

## Jesuit takes post

INDIAN TOWNSHIP — The Rev. Joseph R. Laughlin, a Jesuit, has succeeded Raymond Picard as priest at St. Anne's Parish here.

A veteran of many years in psychological counseling work, Laughlin, 51, reports that attendance at his Church is excellent. "I listen to the people and what they're doing, that's my philosophy," he said. A Boston native, Laughlin directed a learning center in Roxbury, and has taught in Boston public schools.

A graduate of Boston College, he also obtained a master's degree in education from that school. He is a specialist in reading, and crisis counseling.

## Summer jobs set in Youth Corps

HOULTON — Indian youth aged 15-18 are invited to apply for summer jobs with the U.S. Youth Conservation Corps. Both boys and girls are welcome. Jobs will involve environmental projects in Maine. For more information call Clair Sabatelli, 532-7158, after 4 p.m.

## Health building planned at Houlton

HOULTON — Plans are currently being studied that would convert an existing building to a new Indian health and social services center in the Houlton area.

Officials at the Association of American Indians (AAI) here, are negotiating to buy the Ponderosa arena, but one spokesman said the asking price for the large building is too high. A new clinic and office center would serve AAI's 1,500 members, mostly Micmac and Maliseet Indians.

The center would be funded by federal Health, Education and Welfare funds, obtained through a joint effort with Gregory Buesing of the Indian Task Force, Federal Regional Council of New England, a spokesman said.

AAI's offices might be moved to the new center from their present location on Bowdoin Street, Houlton, and the old building, a former residence, could be converted to a group home or halfway house, he said.

## CMIA spokesmen to testify on act

WASHINGTON — Two representatives of Central Maine Indian Association (CMIA) of Orono were scheduled as of press time to testify on behalf of the Indian Child Welfare Act of 1977.

Michael Ranco and David Rudolph were to meet with a Congressional committee on the bill, which has already been passed by the U.S. Senate. The bill has yet to pass in the House. Ranco said the bill is significant because it would help stop abusive child welfare practices that have often separated Indian children from their families, and from their Indian heritage.



Annette McKee of Houlton, a Micmac Indian, confronts Everett Sapel of Great Works, a Penobscot, in a friendly fracas on a recent Wilderness Pursuits course in outdoor leadership training, held at Sugar Island, on the Penobscot River.

## Indian holds high office

WASHINGTON — Another office in the Executive branch might normally not be cause for celebration, but the new post of Assistant Secretary for Indian Affairs establishes not only a new voice for Indians but a voice with authority.

Furthermore, the appointment of Forrest J. Gerard, 52, a Montana Blackfoot, to the post places an Indian in the highest Federal position since Charles Curtis was Vice President in 1928. As Assistant Secretary for Indian Affairs, Gerard will also act as head of what he refers to as "the old and much-maligned Bureau of Indian Affairs." He is quick to point out that whereas before the BIA head was left out of policy-making decisions, in his capacity as Assistant Secretary, he is directly involved in policy decisions and is empowered to deal directly with the Office of Management and Budget and with Congress.

While extending no false hopes about revitalizing the Bureau of Indian Affairs Gerard does "intend to strengthen the bureau's responsibility as trustee for the Indians" and "to strengthen the tribal governments and improve the bureau's services to them." One of his chief priorities seems to be shifting control to the tribes themselves. In a recent New York Times interview he states, "The tribes should be allowed to exercise whatever sovereignty they are legally entitled to. Sovereignty means in part the control Indians have over the non-Indians living within their reservations, and what this really means is who controls the Indian resources."

"There's a growing feeling in the Indian community that things are getting like they were in the 1880's, an apprehension that the tribes once again possess things—uranium and oil and natural gas—that are going into short supply. He was referring to the gold and silver shortages of the 1880's, when whites seized Indian lands, rich in the metals.

Included in this increased sovereignty would be a restructuring of the old BIA and an acceleration in the change of the role of the area offices from acting as administrators of Indian matters to training and assistance.

Gerard's role is a timely one, coming when Indian land claims throughout the nation have forced many people to take a reluctant look at injustices to the Indian which they have been able to ignore for so long. In the interview in The New York Times Gerard said "... an increasing hostility toward Indians is developing in Congress where we're confronting the most serious backlash we've ever faced."

"We need a solution to temper the attitudes of the Eastern Congressmen, who have certainly faced new problems because of the land claims," he continued. "For years they've looked on the Indians as a Western problem like they considered using a Southern problem."

Now, suddenly, it isn't that way any more, and they are not happy about it," he feels that the land claims are "well founded." He added that he was convinced that President Carter, who appointed him, was trying to solve the volatile Maine land claims through negotiation, which Gerard considers to be the best means. Not favoring militant tactics, he stated, "We're seeing a decline in militancy among the Indians and, instead, an upsurge of Indian determination to assert their rights and manage their own affairs, and I support that." He views himself as "the cutting edge of a tough reform movement."

Mr. Gerard's government experience began in 1949 after graduating from the University of Montana. Born on the Blackfoot Reservation in Northwest Montana, his first posts were non-Indian health administration agencies in Montana and Wyoming. He then came to Washington to work in the Bureau of Indian Affairs as a legislative liaison officer and later worked as a professional staff member of the Senate Interior Committee. During the last year he has been a lobbyist for several Indian organizations.

His career has led him to one of the most strategic positions held by an Indian, a position which now promises to be a major force in allowing Indians to shape their own future. As Gerard said: "The root of their problem is the right to govern their own affairs and guarantee the future welfare of the Indian people. That's often lost sight of in the strident rhetoric Indian matters are now generating."

## Nutrition Notes

By Natalie Mitchell

Last month we had mentioned Vitamin A and its importance to bodily functions. Now, we will discuss Vitamin "C", also called ascorbic acid.

This essential vitamin is important for the formation of a substance called, collagen. It acts as a "cement", which holds cells, blood vessels, tendon, etc., together. Vitamin C also stimulates white blood cells production which guards against infections.

It also helps wounds to heal at a proper rate, helps to relieve excessive fatigue, and aids in the absorption of iron in the intestinal tract.

Food sources of ascorbic acid or vitamin C is citrus fruits, raw cabbage, strawberries, broccoli, tomatoes, green peppers, potatoes (baked), raw green vegetables, and cantaloupe.

Vitamin C is not stored in the body. Therefore, each day this should be taken in. One 4 ounce glass of orange juice will supply a total daily requirement.

If it is taken in excessive amounts, it will only be excreted through urination.

As of Tuesday, Feb. 14, the MITA office in Orono will have a new telephone system. Our new numbers will be: 866-5566 and 866-5567. Our state wide toll free number will remain the same at 1-800-432-7326.

Maine Indian Transportation Association



## A flashback to the past



AT THE EDGE OF THE SEA — This silhouette, from an early photograph, shows Wallace Lewey, left, and George Stevens, Sr., in traditional tribal dress, at Pleasant Point Passamaquoddy reservation.

## West coast couple prints native American research

SAN FRANCISCO — Jeanette Henry, 59, and Robert Costo, 71, probably know more about Indians than any other people in the United States, and for a very good reason.

As founders of the American Indian Historical Society, they have been compiling and publishing information about Indians since 1950.

In an article in the Los Angeles Times Costo described the society's beginning. "It was mostly a family research endeavor at first, building up a library, writing articles, doing research." What started as a family research project has burgeoned into a publishing and information center which regularly draws Indian leaders, scholars, and politicians to the doors of the society's San Francisco base.

Henry, a Cherokee, and Costo, a California Cahuilla, entered the publishing field with a modest mimeographed quarterly, the Indian Historian in 1964. The magazine, which focuses on Indian cultural affairs, has grown to 64 pages and can be found in libraries and universities throughout the country.

In 1971 the couple began publishing The Weewish Tree, a bimonthly magazine for young people stressing Indian America. Over half of the articles, poems, and illustrations are submitted by Indian children in elementary school. The magazine now has 11,000 subscribers.

In 1973 they started the country's first and only national Indian newspaper, Wassaja. The 40-page paper, filled with news, features, and photographs, has a circulation of 80,000, of which 85% are Indians. Although the paper has a dozen Indian reporters, the Costos do much of the writing, making monthly trips to Washington, D.C. to interview officials of interest to Indians. "We hope to have the first full-time Indian press representative in the nation's capital one of these days," Costo said.

Over the past seven years the couple has served as co-publishers and editors of over 20 books authored by Indians. In keeping with their emphasis on Indian traditions

and self-determination, the Costos have been able to put out all their publications without any government assistance, using only Indian help.

"The purpose of the American Indian Historical Society is to promote and develop the culture, education, and general welfare of the American Indians, and to inform and educate the general public concerning the history, languages, and general status of the natives as the original owners of this land," Henry explained in the Times article. Although publishing has been the chief means of pursuing this end, the Costos have been active in many other ways, including:

- Founding and organizing the Convocation of American Indian Scholars, held every four years.

- Sponsoring a national conference on Indian water rights.

- Preparing curricula for educators in areas of Indian studies.

- Sponsoring workshops for classroom teachers on Indian history, culture, and current affairs.

- Evaluating textbooks and placing the issue of textbook correction on the subject of Indians on a national plane.

Wassaja, the society's newspaper, means "showing the way."

ALBUQUERQUE, N.M. — The president of an Indian group had nothing but compliments for a U.S. government official, chief, after receiving his response to a complaint filed earlier in connection with long hair.

LaDonna Harris, president of the Albuquerque-based Americans for Indian Opportunity (AIO), wrote to John A. Bell, the official, that his letter "brought joy to our hearts." Harris had written to Bell's civil rights office in January, 1974, complaining that the Oklahoma School System had expelled some 200 Indian boys for wearing their hair long, traditional style

# News briefs

By Vince Lovett

## Bureau of Indian Affairs

NTCA-NCIA PREFER TWO-PAGE WATER POLICY STATEMENT TO BIA'S 51: National Tribal Chairmen's Association and National Congress of American Indians, and two major national Indian organizations, met in Washington, D.C., and adopted a two page statement on Indian water rights to go to the White House as the Indian community's contribution to President Carter's national water policy study.

NTCA and NCIA acting jointly, said they preferred their own concise statement to a 51-page document prepared by BIA under Assistant Secretary Forrest Gerard's direction. Mel Tonasket, chairing a joint report session, said that the BIA statement was "too long, didn't hit the point and gave OMB people room to get lost in." He said that the working committee involved chose to develop a separate paper rather than to try to nit-pick the 51 pages. A transmittal letter to Gerard asked that the NTCA-NCIA statement be championed as the basic Indian paper; it asked that it be forwarded to the White House on an equal basis with Gerard's document, not as an appendix item or otherwise subordinated. The water policy material was supposed to be at the White House by February 1.

NTCA-NCIA LAUNCH JOINT EFFORT TO COUNTER BACKLASH: Joe DeLaCruz and Veronica Mardock, presidents of NTCA and NCIA, at a joint session in Washington, January 19 signed a counter-backlash document and tribal leaders signed checks to make the document more than just talk.

The last paragraph of the document read: "Accordingly, the National Congress of American Indians and the National Tribal Chairmen's Association do hereby enter into a joint effort of cooperation in a national campaign for the survival of the Indian tribal governments, and do hereby invite the several tribes, their regional intertribal organizations, the various special-interest and professional organizations of Indians, and non-Indian organizations that are sympathetic to the Indian causes for justice to assist us and join with us in this most critical campaign." It was announced at the session that some tribal groups had already made contributions totaling more than \$30,000 to finance the effort: a check for \$10,000, another for \$12,250 and other smaller ones — together with pledges of various amounts — were then added to the fund. The effort will be aimed at defeating anti-tribal legislation such as the Meeds and Cunningham bills and bringing about a change in public attitudes that foster this kind of legislation.

LEGISLATOR SEEKS COMMISSION ON TRIBAL-STATE RELATIONS: The Speaker of the Rhode Island State Legislature talked at both the NTCA and NCIA meetings in Washington, asking for Indian involvement and cooperation in an effort to solve problems in tribal-state relations.

The speaker, Ed Manning, heads a task force of the National Conference of State Legislators. Manning said his group is concerned about water rights issues, Indian education and, primarily, jurisdiction. They think that court house solutions take too long, are too costly and cause too much

bitterness. He said the state legislators want to form a commission composed equally of legislators and representatives of Indian organizations to try to find solutions to some of the problems, at least improve dialogue and perhaps start a few pilot projects.

SUPREME COURT WILL RULE ON SECRETARY'S POWER TO MAKE "INDIAN COUNTRY": The United States Supreme Court has agreed to rule whether Federal or state courts have jurisdiction to try Choctaw Indians accused of a crime that took place on their reservation in Mississippi. The underlying question is whether the acquisition of land and a 1944 proclamation by the Secretary of the Interior that it is a reservation makes the area "Indian Country" over which Federal, not state, courts would have jurisdiction. The government says the decision could have a serious impact on a state like California where many Indian reservations were created by a similar process.

TRIBAL TAX ON OIL, GAS PRODUCTION RULED ILLEGAL: United States District Judge H. Vearle Payne of Albuquerque has ruled that an oil and gas tax levied by the Jicarilla Apache Tribe against non-Indian producers on the reservation is "illegal, unconstitutional, invalid and void."

He wrote: "The power to tax non-Indians is not one of the enumerated powers given to Indian tribes" under Federal law. He ruled, further, that the firms would recover their costs of the legal action from the tribe and the Interior Department. The tax would have amounted to more than \$2 million annually. The severance tax was adopted by the tribal council in July 1976.

INDIAN FISHING RIGHTS IS TOPIC AT MICHIGAN HEARING: Michigan sports fishermen and state and local officials were told that there is little chance that Congress would abrogate Indian treaty fishing and hunting rights which exempt the Indians from state regulation.

Rep. Philip Ruppe of Michigan asked the House Subcommittee on Fisheries and Wildlife Conservation and the Environment to meet in the state. Representative James Oberstar, Minnesota, who presided over the hearing, told a reporter: "Abrogation of treaties by legislation would undoubtedly engender the most heated and impassioned debate in modern times. It would open up highly speculative questions of compensation that could run into incalculable amounts of money. That, in itself, would be a deterrent."

ANDRUS DESCRIBED AS ENVIRONMENTALIST, INDIAN SUPPORTER: The Washington Star recently carried a front page feature on Interior Secretary Cecil Andrus.

It said Andrus is considered by some people "a conservation-crazed environmentalist who wants to shut down the Western states and turn them back to the grizzly bears and rattlesnakes." It also said that many environmentalists "are critical of his support of Indian claims on water and hunting rights," such as his support recently of the Eskimos on the bowhead whale issue. The article also mentioned that Andrus has recruited several Indians for top jobs in the Department.

## Agency praised for 'swift' action

Bell, who is chief of Elementary and Secondary Education Branch, Area I, Office for Civil Rights, Region VI, Department of Health, Education and Welfare, answered her letter Dec. 16, 1977.

His letter said that "Data collected from the Pawnee Schools during an on-site review revealed that their current dress code does not speak to the issue of hair length for males and, or females. No evidence is available to show a practice to the contrary in this regard. Consequently, we closed your complaint effective Dec. 16, 1977."

The full text of Harris' reply, dated Dec. 21, 1977, follows:

Dear Mr. Bell:

Your letter of December 16, 1977 answering mine of January 31, 1974 brought joy to our hearts. I know that all of the Indian community will be pleased as we are with the thoughtful, thorough and expeditious handling of Indian concerns.

You may rest assured that anytime we have a complaint which can wait four years for resolution, we will call it to your attention.

With warm regards,  
LaDonna Harris