

# Wabanaki Alliance

December 1977

## Vandalism halted at Pleasant Point

PLEASANT POINT — A recent spate of vandalism to new housing here has ended with the occupancy of the homes.

Vandals broke enough windows, and kicked in walls, to total an estimated \$6,000 damage at the Passamaquoddy reservation here. But those problems are now a thing of the past, according to Clayton Cleaves, Passamaquoddy Tribal Housing Authority executive director.

Cleaves said in a recent interview at his reservation office that incidents of vandalism have been "cleared up" by full occupancy of the Phase III housing by Indian families.

Cleaves went on to say, "the vandalism concept is not as bad as people are led to believe" by newspaper accounts. "People are led to believe there are riots down here. We've never experienced a fire in relation to vandalism here, like other places have had," he said.

Cleaves did acknowledge the Passamaquoddy Indians have had "petty vandalism. We take every precaution to avoid vandalism," he said.

The reservation now has 81 units of housing, all occupied, and another 40 units, Phase IV, are being planned. Construction is set to begin in spring 1978.

Of modern design, the new homes will be built so that solar heat collector panels can be added at a later date. Architect for the new housing is Alnabe Design Associates of

Lewiston, headed by Watie Akins, an Indian. Negotiations are underway with an Indian contractor for construction, Cleaves said.

Another project planned for a spring 1978 construction starting date is a Passamaquoddy tribal municipal building, at a site on the south side of Route 190 on the reservation. A federal Economic Development Administration grant of about \$150,000 will fund the project.

## Indians sold land

INDIAN TOWNSHIP — A Passamaquoddy Indian says that contrary to a statement by a tribal official, members of his tribe sold land to non-Indians.

Simon Sockabasin, disputes tribal spokesman Wayne A. Newell's statement that Passamaquoddy never sold land, a comment made at a land claims seminar at Portland.

Sockabasin says in a letter to Wabanaki Alliance, "there were 22 Passamaquoddy Indians that sold land to non-Indians, from 1889 to 1909. I can substantiate this. Anyone is welcome to come to my residence here on Indian Township to scrutinize these valuable documents."

Sockabasin said he has documents dating from 1799 pertaining to tribal land and alienated lots.

## State ends priests' pay

AUGUSTA — An opinion this month by Maine's Attorney General says the state is under no obligation to continue paying salaries of Catholic priests on Indian reservations.

Payments have already been discontinued, and the Catholic Diocese of Maine is expected to pick up the tab. A spokesman for the diocese said more than the priests' salaries is at stake, since the state also has traditionally paid other parish costs on Maine's three reservations.

The diocese does not plan to get involved in a dispute with the state, the church spokesman said, adding that the matter should in his opinion be settled between state and tribal officials.

For many years the state has paid parish expenses at Indian Island, Indian Township and Pleasant Point. The diocesan spokesman said the Catholic Church will have to expend an additional \$20,000 to \$30,000 to make up for the lack of state support.

Brennan's opinion says no state agency may spend state funds without authorization by statute, and "in this case we find no such authority . . . and conclude that there is no legal basis for the payments."

## New fish plant readied

PLEASANT POINT — A new fish processing plant, and adjacent pier, have been built here as a move toward economic self-sufficiency for the Passamaquoddy tribe.

The fish plant, a 56 by 24 foot metal building, was completed Dec. 1 by Bridge Construction Co. of Augusta. The 275 foot pier has almost been completed, according to tribal officials. A variety of seafoods could potentially be handled at the plant, which may employ as many as 15 Indian persons.

Tribal officials hope to obtain a federal Small Business Administration loan to develop a market for fish plant products.

## Southern Maine Indians disband

PORTLAND — Southern Maine Indian Association no longer exists, following a recent unanimous vote of its board of directors.

"After nearly two years of existence the Southern Maine Indian Association closed its doors and went away almost like it never existed," said executive director Jason Mayes, writing in a Westbrook Indian newsletter called Eastern Woodland News.

Apparently bitter over the closing of

SMIA's offices at 142 High St., Mayes, a Cherokee, said, "many agencies, government and private, lied to us and physically threatened us in what seemed to be a concerted effort to not recognize Indians as equals. For a long time I tried to figure it out but the only explanation I came up with was racism. It is deep, ugly and very powerful in Maine, the white man's playground."

Mayes has joined the staff of the newsletter.

## Artist-poet has many interests

By Steve Cartwright

LINCOLNVILLE — Richard Tompkins has been a miner in Kentucky, a forest ranger, logger and steelworker.

The 37-year-old Indian was wounded while serving in the U.S. Army, has served time in prison, has recovered from alcoholism and drug abuse — and is now a most successful artist.

Best known in Maine and elsewhere for his paintings, Tompkins also builds furniture and explores other artistic mediums. He is interested in people in all their variety, and his caring for others shows in many ways.

Tompkins grew up in Detroit (Maine) in a non-Indian foster home, knowing almost nothing of his Indian background. A few days ago he dropped by the Central Maine Indian Association office at Orono, and with director Michael Ranco's help, traced a Micmac band number that will help identify Tompkins' Indian ancestry.

Attracted to art at an early age, Tompkins began painting and drawing while a boy attending Hartland Academy. He has taken numerous courses through the University of Maine, but has had no formal training in art.

Tompkins and his wife Patricia live on a 100-acre farm at Moody Mountain, with (Continued on page 7)



Artist-poet Richard Tompkins and his wife Patricia, and sons Katadin, left, and Kineo.

# editorials

## The case of the Cree

Very few persons were there to hear it, but at a recent Orono Historical Society meeting three faculty members from Bangor Community College presented an enlightening program on Cree Indians.

The trio spent a bare two weeks at Moosonee, a Cree village on Hudson's Bay in northern Ontario, but the experience obviously left them with lasting impressions.

For example, as a Provincial Police van headed down Moosonee's main street, a Cree woman tossed a rock through the windshield. Why? So she would be sentenced to a correctional center where she could learn a skill, and possibly find a job. One has to break the law in Moosonee to get a bit of education to try to survive.

That was only one of several ironies of life in Moosonee. Another outrageous situation was the government liquor store, a large modern building that stood out among the weather-beaten Cree homes. Every brand of liquor is available there at standard Canadian prices, and alcoholism is rampant in Moosonee.

The liquor store thrives, but Canadian government has cut the budget for Moosonee's vocational training center, and its director says it may have to close.

Moosonee has a rail link to the rest of civilization, but it's hard to see it as a blessing. Hudson Bay Company has exploited the Crees for years. Still standing in front of the company store is a press used to squeeze down furs so that Indians would have to supply more for less.

(Cree trappers used to be paid by a musket-high pile of furs, so clever Hudson Bay officials built extra long rifles to trick the Indians.)

At least trapping was a living. Today most of Moosonee is on welfare. The sled dogs were executed in favor of snowmobiles. Coca-Cola is consumed by small children at an alarming rate, to the exclusion of anything nutritious.

One of the speakers at Orono said he would often see someone consume a six-pack of Coke on the spot. Indian culture has become so skewed that when a welfare check rolled in, one Indian family used it to hire a taxi to go fishing.

There is a grain of hope in a group that wants to return to traditional native ways and native pride. It will be a long hard road, and non-Indians in Moosonee are not exactly paving the way.

The police force, for instance, is non-Indian, and none of the men speak Cree. Why learn it, they say, since what they want most is to be transferred out of Moosonee.

Some of the Cree problems are familiar to groups of Indians in Maine: The Crees have a low self-image and therefore little motivation to work for change; the welfare syndrome tends to perpetuate itself; alcoholism robs families of stability and harmony.

In the case of the Crees, isolation involves economic dependency and cultural degeneration.

One might say that while Moosonee is isolated, it hasn't been isolated enough. Its Cree inhabitants haven't escaped the ravages of white exploitation and indifference. And the churches in Moosonee seem unable to do much about it.

Perhaps the Crees' only ray of hope is an end to isolation, and the beginning of recognition and support from within the community and outside Moosonee.

## Moving back home

Indians are quietly returning to the reservation.

There is William B. Newell, the retired anthropologist who moved home to Indian Island, although his father had moved away many years ago, and the younger Newell was born in Boston.

There is Dr. Eunice Baumann-Nelson, now Penobscot director of health and social services at the Island. She grew up on the reservation, but spent much of her life as far away as South America.

Both of these people, featured in last month's Wabanaki Alliance, are highly qualified professionals who succeeded on the "outside." But somehow, somewhere in their hearts, it became important to identify with home, the Penobscot Nation.

Newell's daughter Diane and her husband Howard Wilson also have settled at Indian Island. Similar stories come from Pleasant Point Passamaquoddy reservation, and Indian Township Passamaquoddy reservation. Tribal rolls are on the increase.

Penobscot tribal historian and genealogist S. Glenn Starbird, Jr. said he expects at least 60 new names to be reviewed at the council's annual census meeting this January.

Numbers will be revealing, but won't tell the whole story of why Indians are returning home.

The crass, superficial opinion is that these returning Indians want a piece of the land claims pie, if Indians should win their case. Only a second glance is needed to disprove this theory.

The real reasons are both more subtle and more profound. Indians are returning to the reservation to identify with their past and their kin. In coming home, they are finding themselves.

## Cooperation

A new sense of cooperation emerged in a bi-state Indian welfare services program that will concentrate on improved foster care.

Covering portions of Maine and Massachusetts, the federally funded program is proof that Indians of different backgrounds and geographic origin can work together toward solving common problems.

Gregory Buesing, coordinator of the Indian Task Force of the Federal Regional Council of New England, said the new program could be a prototype, with other shared services programs to follow.

The foster care program involves the Boston Indian Council, Central Maine Indian Association and Association of Aroostook Indians, which together represent a number of different tribes. Buesing said the cooperation these groups have demonstrated is an incentive to push for similar cooperative programs in other areas.

Indian foster care involves a history of much abuse, where youngsters were yanked from Indian homes (sometimes for valid reasons) but then placed in totally non-Indian homes (for no valid reason). In an article in this paper, Penobscot Vivian Massey calls that practice "cultural genocide."

The new program is an important step in correcting long-term problems through Indian agencies. And there are few problems that cannot be overcome through cooperation.

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# letters

## Very informative

Dorseyville, Pa.

To the editor:

A member of our Center recently brought in the September 1977 issue of the Wabanaki Alliance. We found it to be a very informative periodical, especially regarding the battle going on up there involving the Penobscots and Passamaquoddy.

The Council of Three Rivers also publishes a Newsletter on an irregular basis. However, we would like to receive the Wabanaki Alliance on an exchange basis with our Newsletter if you are interested. Our funds are low and we find this the best way to exchange information and ideas.

If you are interested, please continue to send us the Wabanaki Alliance. We are adding you to our mailing list for the Newsletter. We wish you good fortune in your battle, which ultimately affects all of us. May the Creator keep you strong and on the good red road.

Lisa Yeager  
Assistant Librarian  
Council of Three Rivers

## Free reading skills

Waterville

To the editor:

I have received your November 1977 issue and found it very interesting. In looking carefully at the articles and "ads" (Do you have a drinking problem?), I saw you focus a great deal on services to the Indians of Maine.

Literacy Volunteers provides another service you may wish to share with your readers — free, confidential, one-to-one tutoring in basic reading and writing. Presently there are over 700 volunteers tutoring in 17 large geographic areas of the state. For further information, call toll-free 1-800-452-4648.

Thank you for your help.

Jonathan D. McKallip  
Director

## Keep it up

Perth  
New Brunswick.

To the editor:

I just got copies of issues for August, September and October, 1977 of Wabanaki — great stuff. I was glad to find your publication so informative. All I can say is "keep up the good work."

Darryl Nicholas

## Duty of police

Indian Island

To the editor:

Indian law enforcement has a duty to interpret to the community, with truth and objectivity, those conditions that create both law enforcement and community problems.

The Indian law enforcement service has the responsibility to recognize that the authority and power to fulfill its function is dependent upon tribal approval and tribal support and cooperation.

The Indian law enforcement service has the responsibility to maintain, at all times a relationship with the tribe that gives reality to the historic tradition, that law enforcement is the tribe, and that the tribe is law enforcement, law enforcement officers being members of the tribe.

A police officer is to enforce the laws equally in war and in peace, and cover with the shield of its protection all classes of men, at all times, and under all circumstances.

Howard Wilson

## Expose trade-offs

Surry

To the editor:

I enthusiastically support your publication and look forward to articles exposing the "trade offs" which Maine natives have involuntarily accepted as a result of living on reservation (tax free) property — in particular education funding difficulties!

Kathy Rogers  
Director of School Services  
The Counseling Center  
Bangor

## Indian in prison

Atlanta, Ga.

To the editor:

It has been brought to my attention that one of our Brothers who is in the Norfolk State Prison is receiving undo and uncalled for harassment, intimidation, and ill treatment, and threats against his very life, all because our Brother is Indian, Apache-Micmac.

Our Brother's name is Dave Brady. Brother Dave is receiving harassment from the white inmates in his cell block, just because Dave is Indian and won't give in to the white inmates, as Dave wishes to uphold his Indian culture and traditional ways of his people. What these white inmates are trying to do to Dave, is to keep up the harassment and intimidation against Dave and to make Dave do something rash so that he will be sent to the maximum security at Walpole.

Brother Dave has used all the means to draw the attention of this harassment to the Superintendent of Norfolk State Prison, Mass.

The very attitude of the Superintendent, shows that he is biased against Indians and is a racist of the first order and should be dismissed from his job as Superintendent of Norfolk State Prison. Please write your letters of protest to Commissioner of Corrections, Leverett Saltonstall Building, Boston, Mass. 02109.

Larry D. Hester  
Cherokee

## Correction

A story on Central Maine Indian Association elections in last month's Wabanaki Alliance, should have stated that Shirley Bailey was elected to a one year term as president. The editor regrets the error.

## Some guidelines for living

(From a reader)

A certain amount of tension is healthy and necessary for concentration on the job to be done. But the time may come when tension increases to the point of anxiety, fear, and stress. This can endanger mental ability, emotional control, and in time physical vigor. Here are some ideas for dealing with tensions every day so that they do not build up to unmanageable proportions.

**LIVE ONE DAY AT A TIME.** Trying to live tomorrow is dangerous and difficult. It's often said, "Sufficient unto the day is (the evil) thereof." The same holds true for the good! Don't borrow trouble from the future. And do not do any other job but what is before you now. Decide what is most important, and concentrate on that one thing.

**ESCAPE IS HEALTHY.** It's perfectly normal to escape for a time to regroup your forces and relax a bit. This will give new strength to come back and deal with the problems facing you. Don't expect these problems to evaporate into thin air, but take a different perspective on them and attack them from various angles.

**GET HELP FROM OTHERS.** Confining worries within yourself builds up tension. Find a person you can trust and talk things out. This in itself is good therapy. Sharing the load makes it easier to carry out and will relieve the stress of the moment. You may get new ideas on what to do.

**BE WILLING TO BEND.** Even steel must have a little flexibility. Anything with no give to it will break under pressure. You may be in the right, and you're sure of it, yet a bit of give-and-take will help remove tension and lead to a workable solution. If you are willing, probably the other fellow will be too.

**PUT OTHER FELLOW FIRST.** Carefully consider your goals in trying to be first. Thinking of someone else, even helping him get a break once in a while, will tend to relax you. And this will often open the ways for the breaks to come your way. Many so-called "breaks" are only the natural outworking of a mutual respect between people and their desire to put others before themselves.

**DEVELOP A SENSE OF HUMOR.** Most people take themselves too seriously, much more seriously than those around them do. Nothing will break tension more than a well-placed laugh or a good-natured smile. Anyone who can laugh at himself occasionally and see the funny side of things, will be hard put to be pressured by stress.

### PLAN AHEAD FOR RECREATION.

Just as the workday needs to be planned, so does periodic recreation. No one person can concentrate forever on his work without a change of direction once in a while. Nature's cycles are built on work and play, tension and then relaxation. It's a wonderful feeling to know that you have helped a person. It takes the stress off your own troubles.

### EXPEND EFFORT FOR OTHERS.

It often helps to go out of your way to do something for another person. You may find he has many more problems than you have. It's a wonderful feeling not to have troubles caused by constant tension without change.

### EXPEND EMOTIONAL ENERGY.

When pent-up feelings build up to the bursting point, get out and take a walk, play a game of tennis, or rake the lawn. Physical exercise helps cool a hot head and allows a little extra time to make careful decisions in ticklish situations.

**DON'T RUN OTHERS DOWN.** It's very easy to try to fit everyone else into your own pattern and expect them to measure up to your preconceived ideas for them. Focus on their strong qualities and cooperate in every way possible in this framework.

### RECOGNIZE YOU HAVE LIMITS.

Do you expect too much from yourself? After all, you can't do everything, as much as you might think you must! Every person has limits, both in the quantity he does and the quality. It's well to do a good job, but extreme perfectionism is a hindrance. Be happy with your skills and abilities and constantly strive to improve them, but don't expect to do the impossible.

**WATCH WHAT YOU EAT AND WHEN.** There is a close connection between the stomach and the mind. It's surprising to see how good, nourishing food improves one's outlook. Regular habits at the table can help knock tensions out.

**SOCIAL LIFE IS IMPORTANT.** Rubbing shoulders with people is a part of life, both in business and otherwise. Take the initiative in making friends, in meeting new people, in getting involved in active projects. Don't always wait to be asked.

**DEVELOP TRUST AND FAITH.** For serenity of life, trust and faith in both God and man are essential qualities. Rest in the assurance that God loves you and wants the best for you and that basically those around will respond in positive ways if you show your trust in them.

## 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.

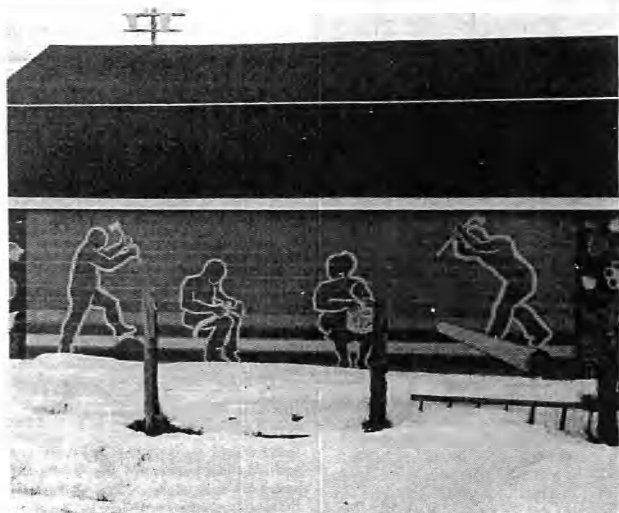
Indian Island — Alcoholism Counselor — Clarence Francis — 207-866-5577.

Indian Township — Alcoholism Counselor — Martha Barstis — 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 Dana — 207-269-2653 or 207-866-5577.



**OUTDOOR MURAL** — Passamaquoddy artist Diane Enos, assisted by Deanna Francis, painted this brightly colored mural on the wall of a barn, facing Route 190 at Pleasant Point reservation.



**NEW STAFF AT PLEASANT POINT** — Robert Bundy, left, was hired recently as project manager for the Passamaquoddy Tribal Housing Authority, and Jeff Hill began work this month as tribal planner and assistant to Gov. Francis J. Nicholas.

## Tribal planner backs tidal power

**PLEASANT POINT** — A tidal power project at the Passamaquoddy reservation here could be "on line" by 1986, according to recently hired tribal planner Jeff Hill.

Hill, 35, also serves as administrative assistant to Gov. Francis J. Nicholas. He said the tribe currently is working on a grant of about \$400,000 from the federal Department of Energy to study the tidal power project, proposed for Half Moon Cove at the reservation.

"We'll come out of it with specific recommendations on how construction will be done," said Hill, adding, "we don't have any doubt at this point it's economically feasible." He said the entire project could cost as much as \$14 million, and would supply all the power needs of the reservation, with power left over to sell elsewhere. He figures a tidal plant could generate two to five megawatts of electrical power.

Hill said he is not a bureaucrat. He wants "to help enable the tribe to operate with as

minimal a bureaucracy as is necessary," he said. Hill said he thinks his job should be "terminal," at some future point. In the meantime, he hopes to learn to speak Passamaquoddy.

Hill studied social welfare at State University of New York at Stony Brook, and has also studied architecture. He has attended Rhode Island School of Design and Boston University, as well as Ecole des Beaux-Arts in Paris. A native of Massachusetts, Hill now lives in Robbinston.

Also recently hired by the tribe was Robert Bundy, 45, of Cranberry Island. Bundy will serve as project manager with the tribal housing authority. A graduate of University of New Hampshire with a degree in geology, the New Hampshire native is a Navy veteran and obtained a Master's degree in Business Administration from Harvard. He has previously worked as a contractor.

## Sockabasin arson trial set

**MACHIAS** — Former Passamaquoddy tribal Governor Allan Sockabasin, 32, will face trial Jan. 9, on a charge of arson in Washington County Superior Court.

The charge, in connection with an incident alleged April 16 at Indian Township reservation, is one of a number of charges against Sockabasin. Charges of disorderly conduct, assault, obstructing government administration, criminal mischief and criminal threatening are still pending, according to a court clerk.

All of the charges were brought in court several months ago, but the court clerk said "there have been delays" in scheduling trial

dates. She said in a telephone conversation that, "if you want to know anything else you are welcome to come down and look at the file."

Sockabasin was accused earlier this year, in a grand jury indictment, of attempting to set fire to the elementary school at Peter Dana Point, Indian Township. A more recent charge of criminal threatening alleges Sockabasin pointed a gun at Roger Gabriel, a Passamaquoddy, and John Stevens, current tribal governor. That charge was transferred in August from Calais District Court to superior court.

Attempts to reach Sockabasin for comment have been unsuccessful.

## Cutler hopeful on claims talks

**WASHINGTON** — Eliot R. Cutler, one of three members of the President's Indian land claims negotiating panel, said he is hopeful a resolution will be reached that satisfies all parties.

Cutler was contacted by phone at his Washington office with the Office of Management and Budget (OMB). Asked if he expected any developments in the near future, he said, "like any discussion, we could suddenly come to a resolution."

Cutler's panel has met once formally with the Penobscot and Passamaquoddy tribal negotiating team, and another meeting is planned in the next few weeks, he said.

Cutler declined to comment on negotiations, saying he had an agreement with Indians not to talk about it.

The two Maine tribes are seeking some 10 million acres plus \$25 billion damages in their suit, which alleges they were illegally deprived of tribal land. The federal government offered the tribes 100,000 acres plus \$25 million as a compromise settlement that would also extinguish Indian claims to private lands.

Indians rejected the offer. The State of Maine has consistently said the tribes have no case, and state officials are not participating in negotiations.

## CMIA to open branch office

**ORONO** — Central Maine Indian Association plans to open an office soon in the Portland area, to serve former members of the Southern Maine Indian Association.

The Southern group has apparently dissolved, and no longer maintains a Portland office as in the past. Officials of the Central Maine group hope to offer Indians residing in Southern Maine the same variety of services provided by the Orono office.

In other matters, CMIA announces a general membership meeting for Jan. 12, 1978, at 7 p.m. at Indian Resource Center, 95 Main St., Orono.

# An opinion on abortion alternatives

By Isabelle Toney

Alternatives to abortion include birth, education and treatment of the alcoholic mother and father, adoption, preferably to native parents; and treatment of the child.

The dictionary defines abortion as premature birth occurring before the fetus can survive; also: an induced expulsion of a fetus.

The first meaning indicates that abortion may be involuntary in that the body rejects and expels the baby.

It is the second form of termination of the growth and development of the unborn that I want to express my views about; particularly in the case of alcoholic native women. This type of abortion cannot happen unless we let it.

The main factor about the induction of uterine contractions to "get rid" of the embryo is that drugs may be used with or without surgical instruments. Added to this is the danger of infections, reactions and traumatic after effects requiring psychiatric treatment.

Psychiatric counseling is important and required before abortion as a preventive measure and afterward as a therapeutic step in maintaining mental health. Mainly, the purpose of psychiatric counseling is to help patients cope with, and conquer guilt feelings.

Guilt is nature's way of telling us that a violation of a moral code or natural law has occurred. The natural law is the moral code of traditional native people.

The major reason put forward by the proponents of abortion is that the mother is alcoholic and therefore the baby may also be alcoholic. You don't get rid of people just because you can't deal with problems they may present because that's the same mentality behind warfare, termination and extermination. A possibility that the disease of alcoholism in the unborn child may exist is one side of the coin while the other is the probability that it may not exist.

Obstetricians, gynecologists and pediatricians are reluctant to say for certain that the unborn children of alcoholic women will suffer from "fetal alcohol syndrome". Testing the alcohol blood level of the fetus is not included in routine medical check ups in detoxification units.

Serious considerations are given in rape and incest cases but these are rare. Another

social and economic conditions that encourage the setting of habits that lead later to uncontrollable intoxication?

Education is one answer, social change, another. Does the expectant mother understand completely that her baby is being adversely affected by her drinking habits and if so is she willing to undergo treatment which may include any of the following:



important missing factor to be researched is the effects of the father's drinking on offspring.

In controlled study programs of alcoholic females who are pregnant, statistics look bad: 30 to 50 per cent of babies born will suffer the same disease of the mother and the symptoms may or may not include brain damage.

How can we be sure that abortion is just not eliminating the possibility of alcoholism in infants? What can we do to eliminate

— Detoxification followed by institutionally supervised group therapy and chemotherapy

— Mega-vitamin therapy

— Psychiatric treatment

— Half-way house live-in treatment specifically for native women alcoholics

— Family counseling

— Pre-natal instruction and care

— Alcoholics Anonymous programming

— Organized women's groups to deal with unwed mothers, single parents, alternative lifestyles, adoptions and other women's issues of the day.

Then there's the time factor that's in favor of a healthy delivery. Nature has given us nine months to prepare for one. On the other hand, there's the chance that the baby may die if the disease is terminal.

Almost every organized religion of the world has very strong views about birth control and abortion because both methods involve violations against life and interfere with natural flow of energy and life force.

Native women must speak from the position of strength when they are teaching the children and advising as well as supporting their men. This can be done easily if enough time is invested in listening to the counsel of the elders.

Growing up to maturity in this male-dominated society is a task in itself when you are a woman and it's downright energy-consuming if you happen to be native. Being born female means having to fight racism and sexism in the classrooms and media and chauvinists in employment. Should you come out of that unscathed you either had to compromise your individuality or are helping others attain their goals . . . your vision for their vision.

Because children have no power to map out their destiny parents and guardians must do it for them until they are old enough to choose their values and beliefs.

I would be the first to admit that Indian alcoholism is extremely high and the educational level extremely low, and sometimes it does appear that one has no choice but to lie down and die. The rate of success among alcoholics is not complete but it's improving one day at a time. Alternatives for recovery that are not available to us now will be available to our children and those yet unborn just as more alternatives to abortion will develop.

After all is said and done for and against abortion, native women still have the freedom to choose their destiny.

NOTE: Isabelle Toney is a Micmac Indian residing at Chester Basin, Nova Scotia.

# Penobscot claims job discrimination

INDIAN ISLAND — A 36-year-old steel-worker here says he has been deliberately denied jobs because he is Penobscot Indian.

Dana Mitchell, graduate of an apprentice program and an experienced worker, has filed a complaint with the Maine Human Rights Commission alleging discrimination. "Since I instituted the case about a year ago, I haven't had much work," he said.

The commission has scheduled a public hearing on Mitchell's complaint at 10 a.m., Dec. 19, at their Augusta offices. Commissioners will vote that afternoon on whether reasonable grounds for discrimination charges exist.

If so, the commission will first attempt to resolve Mitchell's complaint through conciliation, but if that fails, may file suit in superior court, according to Jane Lepore, administrative assistant.

"I can hang iron just like any of them," said Mitchell, who is finding the Christmas season difficult without an income. He has two daughters in Old Town by his ex-wife. He said he has been laid off several Maine jobs for no apparent reason other than prejudice against Indians.

"The gist of my complaint is they (employers and his local union) are not in pursuit of minority people in their programs, and they show prejudice to minorities . . . I'm talking especially about Indians," Mitchell said.

Mitchell claims Iron Workers Local No. 496, of which he is a member, has done nothing for him. He said the local union's president and its business manager are Masons like himself, but "they're not even practicing the fraternal oath."

Business manager Bill Shirland of Old Town, contacted at the union's Portland office, said Mitchell's claims are groundless. "I've talked with people who say he has no basis for his claim," Shirland said.

Shirland said he feels the union is not obligated to follow federal affirmative action guidelines for hiring minorities because Indians are such a small percentage of Maine's total population. "Actually, we don't have to comply with it (affirmative action)," he said.

Shirland said Mitchell may have been laid off a couple of jobs, but that "in this business" is what workers expect. "It's a temporary situation," he said.

Mitchell said he was unjustly laid off at Scott Paper Co. construction in Hinkley, and at a Central Maine Power Company job, at Cousins Island. At the CMP site, he was replaced by two other workers, he said.

When Dana Mitchell suffered a hand injury on a job in Massachusetts, his union gave him no support, although he was married and had a family at the time. The mistreatment was "basically because I'm Indian," he said, adding that many of his co-workers treat him well.



**NEW CASEWORKERS** — Recently hired by Central Maine Indian Association, Orono, were Vicki Almenas, left, and Bridget Woodward. Mrs. Almenas, 21, and Mrs. Woodward, 33, will be involved in a foster care program the agency is developing, and will do outreach work providing food, clothing, shelter, education and medical services to needy Indian persons. Mrs. Almenas, a Penobscot Indian, lives at Indian Island; Mrs. Woodward, a Bangor resident, is a Micmac Indian. Both positions are federally funded CETA jobs.

## Women's Year delegate complains of NOW takeover

ORONO — Maine's only native American delegate to a recent International Women's Year (IWY) meeting at Houston said she was disappointed in how the convention was run.

Vivian Massey, Penobscot from Indian Island, said the National Organization for Women controlled the passage and defeat of women's resolutions at the four-day event, attended by 14 Maine delegates. "As far as I'm concerned, it was a NOW convention," Mrs. Massey said.

She said a resolution proposed by a coalition of U.S. minority peoples won NOW's endorsement, and was passed by the convention. The resolution was "a step in the right direction," Mrs. Massey said.

Resolutions and recommendations of the IWY will be forwarded to President Carter. "What happens after that is anybody's guess," Mrs. Massey said.

Mrs. Massey was also disappointed in a concluding IWY meeting for Maine members, held at Augusta recently. "I'm willing to compromise, but I got the feeling that nobody but nobody is willing to compromise. I have my own ideas, but I want to listen, I want to hear what the other side has to say."

However, Mrs. Massey said, "I'm very glad I was a delegate because of my chance to meet other native women delegates." She said about 45 Indian women attended, and she felt strong ties of unity with them. Mrs. Massey said she sometimes was aware of anti-Indian sentiment from non-Indian women at the convention.

Among issues discussed by Indian delegates were foster care and sterilization of native American women. Mrs. Massey called past foster care practices "cultural genocide," because Indian children were removed from anything Indian and placed in non-Indian surroundings.

Commenting on sterilization, Mrs. Massey said, that Indian Health Services (IHS), a federal program, "is one of the major offenders as far as Indians are concerned. What they're doing is taking doctors and using Indian women as guinea pigs."

On the plane home from Houston, Mrs. Massey talked with a woman who works at the United Nations, and the woman asked her if she would speak at the UN. "I didn't have the money but if I had a sponsor I would do it," Mrs. Massey said.

### Tomer takes job

INDIAN ISLAND — George Tomer, 29, a Penobscot, has accepted a full time position as planner with an Indian advocacy group at Meriden, Ct.

Tomer was expecting to begin work soon with American Indians for Development (AID) of Meriden, where he will be responsible for devising management and administrative policy. Tomer will work closely with five consortium tribes, according to AID.

An Indian Island native, Tomer most recently worked as a task force specialist on terminated and non-federally recognized Indians with the American Indian Policy Review Commission, in Washington, D.C. His role there included being a professional staff counselor.

Prior to his position with the commission, Tomer worked with the Coalition of Eastern Native Americans, Washington, D.C.

### Alaska meeting slated

DENVER — A second annual Indian-Alaska native health conference is slated Feb. 12-15, 1978, at Albuquerque, N.M.

National Indian Health Board, Inc., of Denver, sponsor of the meeting, said topics for discussion will include alcoholism, national health insurance, self-determination and various areas of legislation related to Indian health.

### Indian exhibit slated

BANGOR — An exhibit on North American Indian culture will be on display through January at the Penobscot Heritage Museum.

Sponsored by the museum and the Bangor Historical Society, the exhibit includes artifacts and information on the Penobscot, Passamaquoddy, Micmac and Maliseet tribes of Maine.

### Rhine in Who's Who

OLD TOWN — Karen E. Rhine, 18, will be listed in Who's Who Among American High School Students.

The Penobscot Indian daughter of Marlin and Mary Rhine of 757 Stillwater Ave., Miss Rhine is a recent graduate of Old Town High School. She is interested in law, and is considering attending Colby College. She is currently taking evening courses at University of Maine at Orono, and was recently hired as a secretary with Penobscot Indian Health and Social Services Department.

Miss Rhine is also interested in journalism, and writes poetry. A letter from Paul Krouse, publisher of Who's Who, said she is among fewer than five per cent of all upperclassmen in the nation's high schools, and she is "heartily commended for her achievements."



Stanley Neptune explains quill jewelry.

## Native craft lessons begin

INDIAN ISLAND — Stanley Neptune, 29, has been making and selling a variety of native craft products for years.

Now, under a one-year federal CETA grant, he has been hired to develop a training program for Indian youth that involves learning beadwork, carving, porcupine quill jewelry-making and other traditional skills.

As Neptune, a Penobscot, points out, "if you make something yourself, you feel pretty good about it." A number of Indian Island young persons, both boys and girls, are beginning to feel good and take pride in their craft accomplishments through Neptune's program.

Neptune said he needs any donations of tools, materials or money. He has generously

brought in his own tools and supplies from his shop, paying for materials himself. But help is needed, he said.

Elwin Sapiel, Penobscot job counselor, said he hopes the craft instruction program can be expanded and continued beyond the one year funding.

Neptune said he enjoys the work, particularly when a youngster finds he can create something beyond his initial expectations. For instance, "an 11-year-old carved a cane a did a fine job," Neptune said.

Besides canes, Indian youth make pendants, "choker" necklaces, watch straps, belts, leather pouches and wooden ceremonial clubs. Neptune is skilled and eager to teach in all of these areas.

## Crees trapped by welfare

ORONO — It was a dismal, depressing, but not hopeless picture that Stephen Hyatt and Richard Pare of Bangor Community College painted for the Orono Historical Society recently at the Orono Community House.

Their lecture and slides concerned the condition of the Cree Indians living in the sub-arctic town of Moosonee in Ontario, twelve miles from the southern end of James Bay and the historical factors leading to the present situation. Their descriptions were like flashbacks to a Maine of 100 years ago with a few modern twists.

In a community of 1,000 Indians and 260 whites, 80% of the native Americans are receiving welfare. According to Hyatt the causes of welfare at Moosonee are sealed in the past, but are perpetuated in the present. Until 1932 Moosonee was little more than a trading center for the Hudson Bay Company. The Cree living in the area were nomadic hunters and to a lesser extent trappers, selling their pelts to Hudson Bay or to another dealer, Revillon Freres, but still independent. In 1932 a railroad was built to Moosonee, for the first time connecting Southern Ontario to Hudson Bay. With the railroad came employment. Gradually the Cree began to abandon their nomadic lives and settle in Moosonee to work on the railroad. With the outbreak of World War II an early warning system station was established in Moosonee, bringing more employment and money and attracting more Cree to the town.

The period since the war has not been prosperous. The dreams of the railroad have failed to materialize and much of the business that had begun is gone. The early warning station is gone, as is most of the fur business. The Cree have been left mired in Moosonee, lacking both the skills and independence of the past, yet without any means of dealing with the present or future, according to Hyatt and Pare.

It is not surprising that crime and alcoholism are "quite apparent and quite destructive," according to Pare. Hyatt emphasized the fact that the most modern, in fact the only modern building in Moosonee is a new, attractively-designed Government Liquor Store. Pare contrasted this with the fact that the budget of the regional education center was cut from \$1 million to \$100,000. Pare pointed out that in 1976 alone over \$300,000 worth of liquor was sold to the 1,260 residents of Moosonee. A Catholic priest remarked to Pare, "What they're doing is recycling the welfare."

The incidence of murder, robbery, vandalism, and arson is soaring. In the two weeks the researchers stayed in Moosonee, there were three stabbings and one murder. There had been eight murders in five months. According to Hyatt practically

nothing is being done to discourage it. Hyatt stated that even in cases of murder, often the police, none of whom speak Cree, merely place the culprit in the custody of his parents, his punishment being that he must stay in Moosonee. In one case two girls set the railroad station on fire and then ran to the police station to turn themselves in. By doing this they hoped to be sent away to a disciplinary training center, where they would learn a skill and where their lives would actually be more comfortable. Hyatt pointed out "the irony of having to commit a crime to get training, to make something of your life. It was rather depressing at times."

Hyatt expressed surprise at the fact that practically all the crime in Moosonee involves Indian against Indian. He stated that the Cree in the town have a very low self-image, a situation which Clayton Pinette, the third member of the research team hopes to study in the future. No doubt, it is one major factor in the desire of the people, particularly the young to leave Moosonee. Hyatt suggested that this is in part due to the fact that the Cree feel that the whites look down on them and dislike them. This impression has been repeatedly reinforced by tourists who come to Moosonee. In an effort to compete with the airlines, the railroad to Moosonee launched a massive advertising campaign in North America and Europe inviting tourists to come ride the Polar Bear Express into a land of primitive beauty with Indians and a return to the romantic past.

When the Polar Bear Express pulls into Moosonee, only to find junked cars, poverty, and a crowd of people who seem to find the tourists interesting, rather than the other way around, the tourists are usually quick to express their disappointment and contempt, not taking the time to meet the people or set straight the false image fostered by the railroad.

Hyatt found that this rejection hurts the Cree and drives their self-image even lower. Since, despite the miserable conditions in Moosonee and the squalor in which they live, many of the people still love their settlement and value it. But, he said, "we've overwhelmed them with our culture to the extent that they're losing their language."

One group in Moosonee is trying to stop this loss of culture and reclaim the pride the Cree of this area once had. Called Treaty Number Seven, this group, composed mainly of younger Indians, many of them from outside Moosonee, have been helping the people of Moosonee fight alcoholism. They are attempting to replace the emptiness of alcohol, which is forbidden within the group, and the sterility of their lives with a return to the richness of the ways of their forefathers.



David L. Rudolph, health and social services director for Central Maine Indian Association, discusses plans with Suzanne Letendre, director of a new two-state Indian foster care program.

## Foster care program starts

ORONO — A 23-year-old Cree Indian woman has been hired to direct a two-state demonstration project for Indian family welfare services.

Suzanne Letendre, of French and Indian descent, will coordinate a \$100,000 project designed to provide foster care and other services in three Maine counties, and also in the Lowell, Lawrence and Worcester areas of Massachusetts. The Maine counties are Aroostook, Penobscot and Washington.

Miss Letendre, who is based at Boston Indian Council headquarters in that city, recently visited with Central Maine Indian Association officials here. Boston Indian Council and CMIA are co-sponsors of the federally funded welfare project. Also involved is the Association of Aroostook Indians (AAI).

At the recent informal meeting, Miss Letendre told CMIA officials and two state Department of Human Services workers that "We just have to repeat to ourselves now and then that we're trying to keep the family together. That's the whole point of the thing."

Persons involved with human services often become involved with details, and could lose sight of overall goals, Miss Letendre said.

David L. Rudolph, CMIA health and social services director, told the group that

recent figures show 92 per cent of Indian foster children are placed in non-Indian homes. "We feel this merits some attention," he said.

CMIA Director Michael Ranco said he hopes the program will emphasize Indian cultural kinship ties and the "extended family concept."

George M. Mitchell, head of Wabanaki Corporation Indian alcoholism program, said he hopes to see "a system that is equitable and fair to the Indian family." He said he also hopes Indians will be hired to work in the foster care program. "With an Indian coming in, it's a totally different atmosphere because we can relate," he said.

Ranco said five persons to administrate the program in Maine will be hired soon. The bi-state program coincides with recent Senate approval of a national Indian child welfare act, but there is no connection with that legislation, Ranco said.

Representing the Maine Department of Human Services at the meeting were Mary Small of Bangor and Michael Fasulo, Houlton.

On the advisory board for the project are Fasulo, Ms. Small, Peter Walsh of human services; and Indian representatives Mitchell, AAI President Maynard Polchies, and Laurz Massey, director, Indian Island early childhood program.

## Another builder accused of bungling housing job

PLEASANT POINT — In October this newspaper reported a bungled housing construction job at Indian Island Penobscot reservation. Now the Passamaquoddy tribe is finding a similar situation.

The Passamaquoddy Tribal Housing Authority is considering legal action against Ibec, Inc., an Oklahoma contractor that built a number of brick homes at Pleasant Point. Housing Authority Director Clayton Cleaves said serious defects are turning up. "After completion of that project people began to observe defects like deteriorating ceilings, cracked cellars, cracked foundations... those are the major problems, there are others," Cleaves said.

At Indian Island, windows were defective, electric outlets uncovered, areas were left unpainted, and floors actually began to sink. Penobscot Tribal Housing Authority Director Morris Carpenter said the Boston contractor, J. W. Praught Co., was responsible for "lousy workmanship."

The housing authority has been planning a lawsuit against Praught, although the contractor has returned to Indian Island and corrected several of the items listed as unacceptable.

## Hustler visits Indian Island

INDIAN ISLAND — The current issue of Hustler magazine is being talked about here and at Pleasant Point and Indian Township, because of a story on American Indians that includes the Penobscot tribe.

In its January 1978 issue, the national "X-rated" periodical published an interview with Penobscot Gov. Nicholas H. Sapiel, and included a color photo of the Governor in front of the Indian Island filling station. Sapiel commented briefly on the Penobscot-Passamaquoddy land claims case. The Hustler reporter apparently did not interview any other Maine Indians for his story.

## Paper hires assistant editor

ORONO — Wabanaki Alliance has hired an assistant editor, William O'Neal, 32, comes to the paper from the University of Maine at Orono, where he has just completed a Master's degree in genetics.

O'Neal also holds a Master's in writing from The Johns Hopkins University in Baltimore, Maryland, and was a winner of the Steve Gray Memorial Writing Fellowship at UMO.

A native of Kentucky, O'Neal came to Orono after serving for two years in the U.S. Navy and quickly decided to stay. Like most people in Maine O'Neal feels strongly about living here. "Before coming here, I had lived in quite a few states, but never felt that I'd want to settle down and spend my life in any of them. When I got to Maine, there was no doubt. This was where I wanted to stay."

O'Neal says he saw the job for assistant editor advertised in Wabanaki Alliance. "There wasn't a job in this state that I would have rather had than this one. It combines the opportunity to write with a chance to work closely with one of the most dynamic groups of people in the state." O'Neal's enthusiasm and interest in the Indian community were instrumental in his being hired.



William O'Neal

O'Neal had already talked to Tom Tureen, attorney for the Maine Indians, and Maine State Attorney General Joseph Brennan, at the recent land claims seminar at Portland.

O'Neal's interests outside of writing include camping, canoeing, scuba diving, birdwatching, sailing, playing the recorder, and playing in a bagpipe band, The Argyle Highlanders.

Editor Steve Cartwright said he is confident O'Neal will be an able addition to the staff.

# Richard Tompkins, artist-poet

(Continued from page 1)

their two sons Kineo, two and one half years old, and Katadin, eight months — named after the Maine peaks that figure in Indian folklore and spiritualism.

While Tompkins is outgoing and fond of people, he likes his independence and open space of his farm-studio. "I've had a lot of scholarship offers from various universities but I never cared to go," he said. Tompkins has also had offers of teaching positions, but his rural life is full to the brim with activities.

Tompkins has exhibited his work widely, both in Maine and out-of-state, in group and one-artist shows. "I have a lot of commissions now I haven't even started. Plus I make furniture. And I'm in the process of learning the art of tanning hides," he said, pointing to his interest in traditional Indian practices. "I'd like to begin trapping this year, going back to the old way," he said.

Plus Tompkins has his Moody Mountain Rangers, a group of area young persons he likes to take on hikes and other expeditions for the sake of togetherness and something positive to do.

Richard and Pat Tompkins are considering having an Indian foster child join their family, a situation that Central Maine Indian Association would call ideal. CMIA is co-sponsor of a new Indian foster care program designed specifically to keep Indian children from being placed in non-Indian foster homes.

Recalling his boyhood, Tompkins said he always "kept apart. I was the only Indian in the schools I went to, and I took a lot of guff. Fortunately I was athletic and my talents balanced out the prejudice."

Tompkins later became a close friend of Peter Terry, who established an Indian tribal museum at Unity College. He said he has always been conscious of his Indianness, and that in his art, he is "trying to express the Indian's inner spirit."

His art is by no means limited to Indian subject matter, nor is it limited to painting. Tompkins is an accomplished, published poet (see a selection of his works in this newspaper).

Many of his poems mention Pat, his non-Indian wife. The couple met through an article Tompkins wrote for Akwesasne Notes, a national Indian publication. Pat is a licensed practical nurse and has worked for Diocesan Human Relations Services in Portland and Waterville.

Both husband and wife enjoy the peace and simple beauty of wilderness. "We're outdoors as much as possible," Tompkins said.

In the following poem, which could be seen as autobiographical, Tompkins speaks of himself as a bird with a song, and his love of nature is apparent:

## FREE SPARROWS

When winter is fulfilled, and the flowers began to grow.  
There's a place in time I long to be  
Where the rushing streams of spring, flow onward into summer  
And they, who keep me caged, shall set me free.

Free — free to be, to fly away,  
Away with my song — with my song.  
For I am like a sparrow, who in flight broke a wing.  
Now waiting for the time to come, so I can move along  
Over fields and woodland, where flowers grow in spring  
That's where I'll be if you want me, Free.

Where the rushing streams of spring flow onward into summer, sparrows There are three.  
Today flows from tomorrow, but never yesterday.

## THE STARS

They look at us with murderous eyes yet they are not  
Tacked there in the awry universe like fiery jewels  
The rulers wear on crown, tho wrong it be  
signifying mightiness with useless stone  
Tho stars, these mighty stars, are the supreme, worn by time  
they look at us with wonder, the stars.

Richard Tompkins

## CRIES IN MY MIND

I came to my chamber to escape, the sights and sounds of a war,  
My mind like a camera drew a picture, the cruelest picture you ever saw.  
When mankind's journeys exceed the echos, he reaches his destiny before its time,  
And the things that disturbs the picture, I can't escape the cries in my mind  
Tho' I've tried to pretend it's just a dream,  
Created by an unknown season,  
But the fact is true in their screams,  
mankind is past his reason.

The voices of children hurry by, as the shade of time crosses my eyes,  
I turn on my electric lamp for comfort, but still can't escape their cries.

With pencil and pad I captured these moments, though I'm in misery of what I found,  
And the things that improve the picture, I've built cities deep under ground,  
I've let my visions run wild like them, but used in a fashion for best,  
Yet their screams creep through my ears,  
and shatters scatters my rest.

Richard Tompkins

Let me tell you what it's like  
Upon the road never dreamed  
Just I alone walking nowhere  
To someplace it seemed  
My feet were sore my back was raw  
And not a tree in sight  
To rest my bones but for awhile  
To journey into night  
So on I went for days I guess  
Months and years I sought  
The greatest mystery before us all  
Where light enters naught  
Repining here I begin to laugh  
"What a fool it is to be"  
Thinking there's something beyond within  
But it's light in darkness we see  
Soft, soft, and warm, the sun rose  
Over earth, embracing  
Transfused, I am a man, the searcher.

Richard Tompkins

## Choctaw land not Indian

The 5th U.S. Circuit Court of Appeals has ruled that Choctaw Indian lands in Mississippi are not legally "Indian Country" subject to federal rather than state, jurisdiction.

The Mississippi Choctaws are a federally recognized tribe, and their reservation lands are held in trust for them by the United States. In delivering the ruling, the court said the United States relinquished its claims to the Choctaw lands in Mississippi under terms of the 1830 Treaty of Dancing Rabbit Creek.

The court said that the provisions of this treaty were "not amended, modified or abrogated" by the lands being placed in federal trust in 1939. The court concluded that the Choctaws are "subject to the inherent police powers of the state anywhere within its boundaries." It is expected that the decision will be brought for review to the Supreme Court.

## THE GNAW

Look at me my friends, upon my face these words  
God knowing this pain inside, in silence where it's heard  
Confined long years I've felt these aches, and here in hell I see  
No way, no place, to stop the gnaw, (that's slowly killing me.

I'd like to die but can't, for some must warn the youth  
There is a hell upon this earth, oh yes, I speak the truth  
But can't forget I wish I'd died, for who's to help the blind?  
For these "rewards" some men have found, his only, peace of mind.

And I shan't rest my friend, until my seeds are sown  
And may one fall within your heart, if so, then I am home  
Someday I say, "the time will come", and these old walls shall fall  
For then I'll rest and maybe smile, this I need, most of all.

Richard Tompkins

## THE SEEKER

The hungry cry  
Starving silence  
Crept through the darkness, seeking  
Not the sleeper  
In his still  
But preys upon the righteous man, The poets  
Of the light  
It's me he seeks  
To kill.

Richard Tompkins

## THE MORNING SUN

In the early morning hours, when  
Everything is still  
Silent he came slowly, creeping  
Down the hill

He touched her soul and body, with  
The spirit of his might  
Then everything within her sang, once  
Kissed by his light

Like a rose revealing beauty, she  
Gave herself to he  
For it's a truth, without her, he could  
Not be . . . . . The Morning Sun.

Richard Tompkins

## Official supports Michigan tribe

Assistant Secretary for U.S. Indian Affairs Forrest Gerard has denied an appeal by the City of Sault Ste. Marie, Mich., which would have blocked putting approximately 80 acres of land in the city in trust for the Sault Ste. Marie Tribe.

The tribe plans to use the land for a housing project. In a November 17 response to an attorney for the city, Gerard said that he was very concerned about the "apparent increase in tension between the city and the Indian community."

He also noted that a Civil Rights Commission report asserted that Indian residents were deceived by city officials concerning revenue sharing funding and that no nondiscrimination assurances signed by city officials were false and in error. He said "we would welcome an opportunity to work with the city and the tribe in a joint effort to resolve mutual problems."

# Christmas gratitude

By Charmaine Meyers

Whether we call Him Jesus Christ, or the Great Spirit, or Yahweh, at Christmas we give gifts symbolic of the love of a Creator of the Universe.

I would like to offer to my Indian brothers and sisters a gift of gratitude.

Although unable to fully atone for the sins of our ancestors, we can at least thank you for the great land that we took from you.

Unfortunately the spirit of Christmas is only a momentary jill from the greed and cruelty with which man treats his fellow man. Or perhaps not even that — maybe it is just so much easier to give a present, a "thing", easier than changing ourselves — easier than giving up our prejudice or our selfishness.

You lived with respect for the gifts and for the laws of nature. You took from her only what you needed for survival.

We came and raped the land. It has been said that the wheels of justice grind slowly, but grind they do, and we are now paying the penalty. Polluted sky and waters, ravaged land, inadequate natural resources — will we finally be forced to admit that we must regain that harmony with nature which you had?

Do you see as I do some hope in the younger generation? Many of them are so vitally aware of the need for ecological management. My son hiked part of the Appalachian Trail alone in winter. That, to me, takes a deep attunement with nature.

The peace and harmony that our youth revere in nature is reflected in their love for its Creator and all his Creatures.

They are pacifists, not because of fear or cowardice, but because they feel so deeply that man was meant to live in peace with his environment and with his fellow man.

Can we teach our children to forgive us our trespasses? Can we teach them to reach out to each other with the open hand of friendship, not the closed fist of hate? If we can do this, can we learn from them?

We have bought land in Maine and are building a home on it. We do not fear that you want to take our land or our home.

We feel only that you want back a share of the land that is rightfully yours.

We wish you a just settlement of your land claims which would be much more than the "token" corners of the land, called reservations, that we have given you.

We hope that a government based on the premise that governing should be "by and for the people" would acknowledge that principle in their dealings with all people.

We pray that the day will come when neither race or creed or color will be the criteria for our motives or our decisions.

A selection from the poet Robert Blake might give us all pause for thought:

"Men are admitted into Heaven not because they have curbed & govern'd their Passions, or have no Passions, but because they have cultivated their Understandings."

Note: Mrs. Meyers recently moved with her family to Stillwater. She has held various jobs with youth groups, and has worked as a teacher aide. She has also done volunteer work for this newspaper.

## Indian music sought

INDIAN TOWNSHIP — Authentic Passamaquoddy music may become part of the educational curriculum here.

A collection of early recorded Passamaquoddy songs have been located at University of New Brunswick by Wayne A. Newell, director of Wabanaki Bi-lingual Education Program at Indian Township reservation. Newell said he looks forward to the possible teaching of traditional music to members of the tribe.



## Thoughts on Indian ways

By Big White Owl

1. "Think Indian," and you will always be respectful, courteous, friendly, helpful, to your fellow man.
2. "Think Indian," and you will always be grateful and proud of your ancestry.
3. "Think Indian," and you will never be wasteful, you will never pollute and destroy.
4. "Think Indian," and you will never take part in thoughtless, indiscriminate, senseless, vandalism.
5. "Think Indian," and you will learn how to respect, and how to love, our mother, the good earth.
6. "Think Indian," and you will always be a good conservationist.
7. "Think Indian," and you will never need to use the White Man's mind destroying drugs.
8. "Think Indian," and you will better understand what our forefathers meant, when they said: "Drink not too excessively of the white man's fire-water for it can turn a good man into a whimpering fool."

9. "Think Indian," and you will realize that life is good and beautiful, that there is life even in the rocks and stones; that there is life in the earth, around the earth, and beyond the earth; that the Creator of All Life is "Kitche Manitou"-The Great Spirit.
10. "Think Indian," and you will help to preserve, and to retain, our own native religion and heritage.
11. "Think Indian," and you will revitalize your inner spirit, and you will learn how to walk on your own, and how to do things for yourself.
12. "Think Indian," and you will be better able to commune with nature, and nature will commune with you in return.
13. "Think Indian," and you will be helping to build a new kind of unity, brotherhood, progress, peace, among our people. The Native People.

I Have Spoken!

Big White Owl (Jasper Hill) lives in Keswick, Ontario. He is a Delaware (Lenni Lenape) Indian.



New fish pier at Pleasant Point. (See story front page)

# News briefs

## Gerard opposes taxes on tribal royalties

Assistant Secretary for U.S. Indian Affairs Forrest Gerard has told the Big Horn County Attorney in Montana that he will not authorize the payment of claimed state taxes on the Crow Tribe's coal royalties.

In a November 17 letter, Gerard said that with the Solicitor's advice, he instructed the Billings Area Office not to release monies held in escrow for taxes claimed to be due by the state. Gerard wrote, "I have concluded that neither 25 U.S.C. & 398 nor any other federal statute authorizes state taxation of the tribe's royalties in this instance."

## Carter may boost education funds

WASHINGTON — The Carter administration is trying to increase the Federal aid for Indian education program, a member of the White House staff told persons at the National Indian Education Association annual meeting in St. Paul, Minn.

Elizabeth Abramowitz, education adviser on Carter's domestic policy staff, said that it may take two years for some of the plans and programs of the administration to make an impact. She said that the administration was asking Congress to increase funding for adult education programs, for most of the existing Indian education programs and for some programs which had never gotten off the ground because they had never been funded.

## Old Coyote praises value of land

TULSA, Okla. — Barney Old Coyote, a speaker at the recent American Indian Cattlemen's Association convention here, says land must be protected.

"Indian tribes must develop educated cabinets to protect their single most valuable resource besides people . . . their land," said Old Coyote, a former president of American Indian National Bank. "You cattlemen are on the first line of land management because you know your land and its value," he told the rodeo gathering.

"When the Shah of Iran goes to Washington to talk with President Carter, he doesn't go alone. He has his whole cabinet with him and they talk with the President's cabinet. When Indians send a tribal council president to Washington to see the President, too often he goes alone and doesn't have the experience in land management and natural resources to deal effectively with the government," Old Coyote said.

## Navajos mull greater tribal jurisdiction

Navajo tribal officials have proposed that the tribe assume jurisdiction over non-Indians who commit crimes on the reservation.

The proposal is one provision in a proposed revamping of the tribe's present criminal code. Currently the tribe can only arrest non-Indians for fishing and hunting violations. The expanded jurisdiction would extend only to crimes tribal courts are authorized to hear.

## Indian rituals often banned

WASHINGTON — In a speech prepared for the Senate, Senator James Abourezk asks Congress to return the rights of American Indians to practice their native rituals, including the forbidden sun dance fertility rites, free of government interference.

Abourezk, D—S.D., said officials misunderstand Indian ritual in terms of Christian taboos, leading to confiscation of such harmless, sacramental objects as turkey feathers and pine needles.

In a copy of his remarks Abourezk says he will introduce a resolution in which Congress would proclaim a U.S. policy "to protect and preserve for American Indians their inherent right of freedom to believe,

express, and exercise the traditional religions . . . including, but not limited to, access to sites, use, and possession of sacred objects, and the freedom to worship through ceremonies and traditional rites."

Abourezk asserts that federal officials, responsible for supervising Indian affairs, and by implication, the American people in general, have historically misinterpreted Indian ceremonies.

"Even today," he says, "certain symbolic portions of the sun dance which deal with fertility and the cycle of life are banned. The prejudice involved an official belief that it was sinful in Christian terms."

"Such misunderstanding is analogous to attributing the taking of Communion to cannibalism," Abourezk said.

## Unlearning Indian stereotypes

NEW YORK — A group that is devoted to interracial children's books has produced a teaching unit to combat Indian stereotypes.

"Indians always were feathers and head-dresses; frequently brandish tomahawks; live in tipis; are fierce and violent; lurk behind trees; spend much time dancing on one leg; and live in a mystical past. Indians are so unreal that non-Indian children, and even animals, regularly 'play Indian' or actually 'become Indians' simply by donning a feather."

According to a recently published study by the New York-based Council on Interracial Books for Children, these stereotypes represent the predominant image of Indian people that non-Indian children learn from their early picture books. The study concludes that this image dehumanizes Indian people, degrades their cultures, and distorts non-Indian children's perceptions of Native Americans. These findings are based on an analysis of the stereotyped illustrations in 75 children's picture books — including many recent books by illustrators and publishers.

To accompany this study and to help counteract these dehumanizing images among non-Indian children, the Council has produced a filmstrip and teaching unit

called Unlearning "Indian" Stereotypes.

The filmstrip features seven native American children at an Indian cultural center and on a trip to a children's library with their teachers. They discuss the insulting stereotypes of Indian people found in many children's picture books and counter-point these with the realities of their own lives, their own cultures and their own viewpoints. A variety of historic and current visuals provide an informative contrast to the stereotypes in the books. In addition to debunking these stereotypes and providing information on the diversities of past and present Native American cultures, the filmstrip educates simply by showing a diverse group of Native American children in a non-stereotyped manner.

The 48-page booklet which accompanies the filmstrip contains many classroom activities for grades two through six, guidelines for teachers, publishers, illustrators and writers; discussion of why activities such as "playing Indian" should be discouraged, and other useful readings. The study of stereotypes in children's picture books, by Dr. Robert B. Moore, of the Council on Interracial Books and Arlene Hirshfelder of the Association on American Indian Affairs, is included.