



THE
MENOMINEE RESTORATION
COMMITTEE NEWS-
LETTER

Aq-Ua-Cah-Mine

(MENOMINEE TALKING)

SEPTEMBER 20, 1975 VOL. 1 NO. 10

RELIEF TO NEEDY INDIAN PERSONS

The Relief to Needy Indian Persons Program has been transferred to the Menominee Restoration Committee and began to be administered by them effective September 1, 1975. This function was formally administered by the Menominee County Department of Social Services, since August 1974.

The Menominee Relief to Needy Indian Persons Program will grant relief to needy Indian Persons not eligible for aid under the AFDC and Supplemental Security Income (SSI) Programs and residing on tax free lands or in Menominee County.

Lucille B. Chapman has been hired as the Administrator for the Program, Clara Fowler Dressendofer is the Clerk II and will be performing the clerical functions, Terrilyn Waupoese and Myra Zhuckkahosee Jackson were hired as the two Eligibility Workers who will be processing the applications and determining eligibility.

Some of the eligibility requirements for this program are as follows:

1. Must be an Indian Person of $\frac{1}{2}$ degree, or enrolled in an Indian Tribe or otherwise recognized and certified by an appropriate tribal council.
2. Need-lack of sufficient income and resources to

provide the necessities of life.

3. Must reside on tax free land or in Menominee County.
4. Liquid assets not to exceed \$1,500.
5. An applicant must not be eligible for, or receiving aid from AFDC or SSI.
6. Applicants must register with a Job Service Office unless exempt under RNIP regulations.

Former applicants will find that they will have to complete a more complicated application form and register for jobs. These new rules and the application form were originated from the State and are mandatory.

The Girl Scouts of Menominee County will soon begin another year of activities. The girls will be notified as soon as we decide on a good meeting place.

Senior Girls Scouts should be preparing a summary about their Wyoming Trek and decide who will present it to the Menominee Ministry and Rev. Beay.

The Juniors will be deciding what kinds of projects they want to work on to earn Badges, -- check you Handbooks for fun ideas.

Brownies should be practicing their Brownie Smile Song, and the Brownie Friendship song.

This year all Girl Scout meetings will be held on Saturdays. This has been decided because the girls need more time to work on projects and whatever fun things they want

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About our Past

In our last issue of Aq-ua chamine we mentioned that, "Our efforts towards self-sufficiency were thwarted by the Menominee Termination Act of 1954."

Because we only mentioned the Act, we will explain Termination.

In general, Termination was a policy of the 83rd U.S. Congress which sought to "free" Indian Tribes from federal supervision in order to force us into a role as independent, self-sufficient, and contributing members of society.

Supporters of this policy, which were the majority in congress, reflected a misunderstanding of Indians beliefs and culture, passed House concurrent Resolution 108 in 1953, stating that Indian Tribes, "as soon as possible", "should be freed from federal supervision and control." Shortly thereafter, in 1954, the Menominee Termination Act was enacted which dissolved the Menominee trusteeship and protection arrangement with the federal government in order to "enjoy the rights and privileges applicable to all American citizens."

The termination Act, proved to be ill conceived social experiment. It reduced a once proud and prosperous people to severe poverty. Its far reaching effects created a loss of pride and identity along with a loss of tribal lumber industry, which was in excess of 90% of the counties total, our economic growth was held stagnant.

Termination took away rights which no monetary value could replace. We were denied recognition to the services which American Indians are entitled. Very simply we lost our birth right.

Upon Termination a county government replaced the tribal government and real power was vested in the tribal mill which then became Menominee Enterprises Inc. (MEI). M.E.I. was controlled mostly by outside Non-Menominee interests. Tribal lands were soon sold to "broaden the tax base," or to ease the corporate tax burden," Land was developed by the creation of the Legend Lake Project. This measurably increased the value of all property within and around the project, which meant a rise in taxes for not only county residents, but MEI as well. Thus, MEI found itself paying as much as if not more in taxes than before the land sales were initiated.

In spite of over 8,000 acres of land being sold, Menominee Enterprises still operated in the red. The only people who benefited from the land sales venture were the real-estate brokers and not the Menominee.

In the name of progress, our virgin timber and wildlife refuge were replaced with trees and leisure homes. Furthermore, tribal clinic and hospital were closed because they didn't meet state standards. In total, unemployment, underemployment, poverty, education and health problems increased drastically as a result of Termination.

The federal government hoped to save money by terminating the Menominee but miscalculations costed in excess of \$20 million over a ten year span for aides and programs compared with a nominal \$1,000,000 annually before termination. Aside from that, we expended over \$2.5 million from our own funds, in preparing ourselves for termination. The special monies for aides and programs only kept our people from starvation, but didn't relieve the growth poverty.

THE IRA--PART III:
PROS AND CONS

WASHINGTON, D.C.--(AIPA)-- Is the Indian Reorganization Act, originally enacted by Congress during the New Deal of the 1930's, adequate to the needs of Indian Tribes in the 1970's?

A small but highly vocal minority voiced raised against the act was heard across the nation early in 1973 from Wouk Knee S.D. And the Indian Affairs staff in the White House is now preparing its own evaluation of the 1934 Act for official release by mid-summer. What do tribal chairman themselves who govern under the act, and legal experts in the field of Indian law, think about the act?

An informal poll of tribal chairman of tribes organized under the act and of legal experts on the act reveal that most are either satisfied with the act, or do not it necessary to repeal or amend the act in order to provide for greater Indian self-determination in the 1970's.

Most legal experts on the act concluded, however, that during "era of good feeling" between the Indian tribes and the United States, most of the protections afforded by the act are insignificant. It is during bad times such as an era of

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GIRL SCOUTS continued:

to do.

We need Volunteer Leaders and Co-Leaders in Neopit and Keshena, the girls had a good start last year don't let them down they need a little time from Parents, Relatives and Friends. The time needed is only a couple hours per week, that's not too much is it?

The girls are anxious to get started, lend a hand. If anyone is interested in helping the wonderful girls in our county they can call me at.. 799-3416, or stop in my office on the 2nd floor of the Restoration Center, for more Information in Leadership and Guiding.

Thank you;
Pat Corn

INDIAN SELF-DETERMINATION ACT REGULATIONS

Proposed regulations to implement the Indian Self-Determination and Education Assistance Act (P.L. 93-638) are being published September 4 in the Federal Register, Commissioner of Indian Affairs Morris Thompson announced today.

There will be 30 days after publication for comments from interested parties.

"Because this legislation is so important to Indian people," Commissioner Thompson said, "there has been very extensive consultation with the Indian community in the development of these regulations. Final regulations will be published November 4, so we are hoping that Indian leaders will utilize this opportunity to comment to make the regulations the best possible."

The Act was signed by President Ford January 4, 1975. The Bureau of Indian Affairs, together with the Indian Health Service, held more than 30 consultation sessions (April through June) with Indian groups throughout the country to discuss the Act and a draft of regulations. Recommendations made in these meetings were incorporated into draft regulations mailed to all tribal leaders and heads of Indian organizations in August. The published regulations and a paper describing the Bureau's philosophy and procedures for development of the regulations

will be mailed to these same leaders.

The first part of the Act gives Indian tribes increased opportunities to govern their own affairs. It directs the Secretary of the Interior (and his delegate the Commissioner of Indian Affairs) to contract with the tribes or tribal organizations for the operation of reservation programs, upon request from the tribe.

This part also provides for grants to strengthen tribal governmental capabilities, waivers of Federal Contracting requirements and the use of Federal employees in tribal programs under certain conditions

The second part of the Act deals with assistance to non-Federal schools serving Indian students. It authorizes funding for construction of needed school facilities for public and tribally-operated schools and amends the Johnson-O'Malley Act of 1934. It stresses the role of the tribal governing bodies and local Indian communities in the education of Indian children.

INTER*TRIBAL BOARD OF DIRECTORS FOR INTERNATIO. AL SCHOOL

On August 11, 1975, Commissioner Morris Thompson ordered Intermountain School transferred from the Navajo Area Office jurisdiction to the Phoenix Area Office jurisdiction. The end of our two year struggle officially came on that day, August 11, 1975, at 3:10 p.m., Washington, D.C. time. Intermountain school will now be administered by an Area Office experienced in Inter-Tribal School Administration and with an Inter-Tribal School Board. It has been a long and difficult struggle, and to establish our school as a National Inter-Tribal School, opening our doors to all Indian young people from across the Nation. It is a great victory for all tribes, in Indian Self - Determination.

Many tribes pledged their support to the school, through the Congressional Interior Appropriations Sub-Committee. The Committee went all the way and ordered the establishment of the school, and appropriated \$4,900,000.00 for its operations, as a National Indian School.

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Let us now also respond by carrying the message to our Indian young people, about the opportunities awaiting them at Intermountain Boarding School this year. We are opening enrollment to 1,000 young people on a full Inter-Tribal basis.

For many years, Intermountain Boarding School has been an all Navajo School. This year, it is fully Inter-Tribal. Our tribes must respond to this urgent call for our first year-many tribes have not yet heard of the opportunities for their students. The Navajo Nation has stated that they will send less than 100 students, because of new reservation schools.

The School Board, with the cooperation of the International Native American Development Foundation, has established an emergency information center. If tribes need assistance with enrollment of students, call 801-734-9408, or call Intermountain Boarding School, School Superintendent's Office - 801-723-8591. If you encounter any problems, please contact the INADF Office. Let us give our children a great educational opportunity this year.

Joel Frank

EXCLUSIVE INTERVIEW

(Taken from DRUMS VOL II #1 1973)

The other day I interviewed Chief Madfox, a 150 year-old patriarch of the Indian Wars, who had just come from the White House. While there he had formally declared war on the U.S. for failing to live up to it's treaty obligations: all 372 treaties had been violated. Our conversation went like this:

"Well, Chief Madfox, How are you and your People?"

He answered, "Terrible, we have no jobs, live on 1 million acres of desolate land, are starving to death, and have a suicide rate 10 times the national average!"

I said, "You're right, that's terrible. What are you going to do about it?"

(He was now sitting on the ground with his legs crossed, smoking a peace pipe.) He said, "Well at first we believed the white man and thought education was the answer. So we sent our Children to their schools. But

then bussing across town became illegal, so we tried to keep them home since they didn't like the racist white man's school anyway."

At that point I interrupted and pointed out that most states have compulsory school attendance for children until they reach the age of 16.

He said, "I know, that's why all our children are in Jail."

"Why? Because they refused to go to the school?"

"No, because when the buses didn't run they started hitch-hiking to school and Hitch-hiking is illegal too. And when all the parents went down to protest they were told to return to the reservation where they belonged or they'd be thrown in jail too. Well, they didn't and they were."

This interviewer's curiosity was really aroused by this time and not wanting to spoil his story, I asked, "On what charges were they jailed?"

Chief Madfox said, "For picketing without a licence, not having a parade permit, failing to obtain a property bond, and not giving advanced notice of our intention to picket to the local newspaper."

"Well, why didn't your people do all that before they started to protest?"

"They couldn't."

"Why not?"

"None of us can read or write. You see, we were all too busy fighting the white man for our homeland to attend his schools. Besides, General Custer went to a white man's school and he never understand Indians. Since we couldn't go to school we can't read or read or write and therefore, we couldn't read the regulations governing the picketing. So now all of my people are in jail and I've come down to break the peace and declare war."

(With that he began to paint his face with warpaint.)

I said, "You're going to break the peace?"

He said, "Yes, we've had 100 years of just honorable peace and for us war is peace and peace is hell. All my people are in Jail we live on 1 million acres of desolate land which is now empty, the water doesn't flow and the grass doesn't grow. Now if we could just get the President to declare war on us, our troubles would be over." (He had now strung his bow and readied his arrows.)

I asked, "How will war solve your problems?"

He said, "I wanted the President to bomb our 1 million acres of

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THE IRA--PART III: Pros and Cons

termination; they say, when tribes are politically defenseless, that the tribes need the legal protections afforded by the act.

The political defenselessness of Indian tribes derives from the inability on their part to deliver crucial bloc votes in national and state elections, the lack of powerful economic clout, and the difficulty on the part of Indians in developing a fail-safe national political lobby before the Congress to protect and advocate Indian interest against hostile opposing interests. The political defenselessness of Indians is offset by the protections of law set in concrete, they say.

Following are results of telephone interviews with randomly selected chairmen:

Gov. Alexander Lewis Sr., Gila, Maricopa Tribe, Arizona:

"Yes, we still need the protection of the IRA. It doesn't hamper us--we just go through it or around it if we have to."

Chairman Buffalo Tiger, Miccosukee Tribe, Florida:

"We organized under the IRA in 1962. Before that we lived under the old tribal government of chiefs and medicine men. These men did not want to deal with the white man at all, like getting the white man's education. Some of our young people wanted an education. We talked to the old chiefs and medicine men and they family gave in. But they wanted Indian religion and customs to stand strongly. We agree to teach things in the new classrooms.

"We have adopted the new way, but we are not under federal control because in 1971 we took over the control of BIA programs on our reservation. We are happy with the kind of government we adopted in 1962 under the IRA. The old people still do what they want too."

Chairman Allen Rowland, Northern Cheyenne Tribe, Montana:

"I think we derived some benefits (from the IRA). It could have been a hell of a lot better. The BIA should have followed what was in it. The form of government we adopted under it is okay. But if anyone says we have self-determination he is a damned liar. The traditional form of government wouldn't work for us. We don't have any chiefs."

Chairman Raymond Mink, Fort Hall Tribe Idaho:

"Our tribe is not completely satisfied with the IRA, but we handle our own business."

Chairman T.O. Traversic, Cheyenne River Sioux Tribe, South Dakota:

"It is still a valid act. It all depends on how a tribe wants to implement the act and the constitution they have adopted under it. I would amend the part of the act that says the (Interior) Secretary has to approve the legal counsel hired by a tribe."

Chairman Albert Wing, Ute Mountain Tribe, Colorado:

"I see no problems with the IRA. Current problems in our tribe can be solved by amending our constitution."

Chairman Purcell Pokless, Oneida Tribe Wisconsin:

"The only reason we have a land base is because of the IRA. Under it we were able to buy back some of the land we lost during the Allotment Period. We were able to form our tribal council. That is a benefit to us. We are pretty much satisfied with the governmental structure we adopted under the act. When we were moved out of New York State we lost our traditional Indian ways. I am just interested in our tribe surviving and making better living conditions for our people.

And what are the views of experts on Indian Reorganization Act matters?

Atty. Franklin Ducheneaux, House Indian Affairs Subcommittee Consultant:

"Prior to the IRA, tribal government did not exist in the external sense. The Indians who were running the tribes were BIA-appointed and did the BIA's bidding. Some tribes maintained an internal government which controlled its own members, but could not speak for the tribes in their external relationships.

"The IRA gave the Indians the right to organize a government which would be recognized by the U.S. Congress--not just the Secretary of the Interior. Perhaps the IRA could be amended to add some things to it, but none of its own members, but could not speak for the tribes in their external relationships.

"The IRA gave the Indians the right to organize a government which would be recognized by the U.S. Congress--not just the Secretary of the Interior. Perhaps the IRA could be amended to add some things to it, but none of its provisions have to be repealed, except perhaps the provision for secretarial approval of attorney contracts." continued pg 7

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EXCLUSIVE INTERVIEW

of desolate land to his heart's content. Of course, we'd have to charge him for that use of our property. I intend to ask for 100 million dollars over 10 years. You see, theirs approximately 1 million Indians left in the U.S. and I intend to give each one 10 thousand dollars per year for 10 Years. Then we can tax ourselves and build the schools we need so our children can get out of jail. I said, "That's an interesting theory, Chief Madfox, what did President say?" "He didn't say anything." "Why not?" "He kept looking up in the air." "What for?" "The Apollo astronauts were coming home and he was trying to see where all the space money had gone! But he couldn't see anything because the B-52 bombers heading for Vietnam kept getting in the way!" (By now Chief Madfox was fully dressed and with a savage yell he bounded off toward the Halls of Congress) I yelled after him, "Where are you going now?" A faint voice in the distance answered, "To Congress, I was told only Congress has the power to declare war."

By Bob Deer

LIST OF COMMONLY USED ABBREVIATIONS

MEMOINEE BUSINESS AND ORGANIZATIONS

- M.R.C.-----Menominee Restoration Committee
 M.T.E.-----Menominee Tribal Enterprises (formerly M.E.I.)
 W.R.C.A.*-----Wolf River Council on Alcoholism
 M.C.E.C.-----Menominee County Education Committee (Community School)
 C.S.C.-----Contracted Services Committee (M.R.C. sub-committee)
 F.B.S.-----Forest Edge Building Supply (M.T.E. subsidiary)

PROGRAMS AND SERVICES

- T.G.D.P.**-----Tribal Government Development Programs
 C.A.P.-----Community Action Program
 H.I.P.-----Housing Improvement Program
 I.T.A.C.-----Indian Technical Assistance Center

- I.S.A.P.-----Indian Student Advocacy Program
 J.O.M.-----Johnson O'Malley (education Program)
 C.H.R.'s-----Community Health Representatives (I.H.S. Program)
 R.N.I.P.-----Relief to Needy Indian Persons (also referred to as Indian Relief)
 C.E.T.A.-----Comprehensive Employment Training Act (used in reference to Manpower program)

INDIAN ORGANIZATIONS

- N.C.A.I.-----National Congress of American Indians
 A.I.M.-----American Indian Movement
 N.T.C.A.-----National Tribal Chairmen's Association
 G.L.I.T.C.-----Great Lakes Inter-Tribal Council
 A.I.O.-----American for Indian Opportunity

FEDERAL AGENCIES

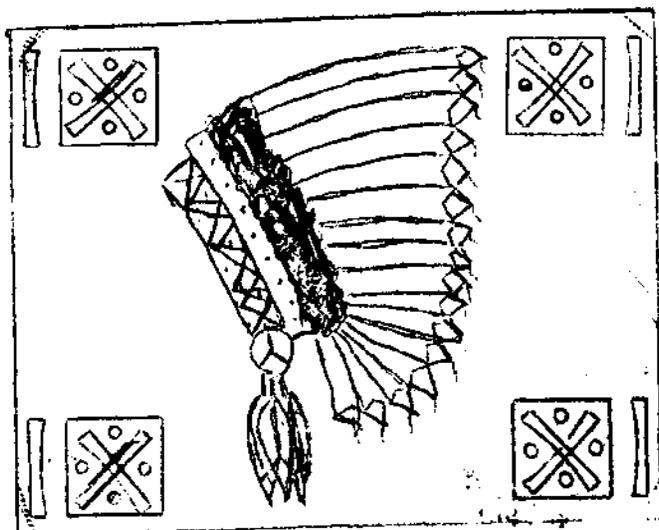
- E.O.A.-----Economic Development Administration
 H.U.D.-----Housing and Urban Development
 D.H.E.W.-----Department of Health Education and Welfare
 O.N.A.P.-----Office of Native American Programs
 D.O.L.-----Department of Labor
 I.H.S.-----Indian Health Service
 B.I.A.-----Bureau of Indian Affairs

INDIAN LEGAL AND TECHNICAL SERVICES

- N.A.R.F.-----Native American Rights Fund
 W.I.L.S.-----Wisconsin Indian Legal Services
 A.I.M.I.-----American Indian Management Institute

INDIAN LEGISLATION

- I.R.A.-----Indian Reorganization Act
 H.R.A.-----Menominee Restoration Act



THE IRA --PART III: Pros and Cons:Richard Schifter, Oglala Sioux Tribal Attorney:

"The IRA would only need amending if a tribe tried to amend its constitution to further limit the power of the Secretary of the Interior and the Secretary vetoed that amendment. An amendment to the IRA would then mandate the Secretary to approve limitations on his power by a tribe."

Leslie N. Gay, BIA Tribal Operator Officer:

"Most of the reforms tribal members want are possible if they would amend their own constitutions. Those such as approval of the sale of tribal land and attorney contracts--are also required by other statutes. Some of these statutes go back to 1834.

"Most of the provisions for secretarial review written into tribal constitutions were put there by tribal members because they did not trust their tribal leadership back in 1934."

Ramon Roubideaux, Wounded Knee Principal Legal Counsel:

"The IRA is a bureaucratic piece of legislation designed to remove all Indians autonomy, because any amendment to a tribal constitution is subject to approval of the (Interior) Secretary. This is self-government by permission. The act is illegal since Congress had no power to pass such an act (for the Teton Sioux and the Arapahoe) under the terms of the 1868 Treaty. Under that treaty this is an invasion of and viol. The whole act should be replaced.

"The act was illegally adopted. It was written so that those who opposed it could not reject it simply by staying away from the election. If they did not vote against it, they came under it."

Thus goes the IRA debate.

Whether or not the statements of the vocal IRA-minority opposition are true, the indisputable fact remains that the Indians Reorganization Act and the atmosphere it created for all Indians brought Indian tribes from the Dark Ages of the Allotment Period, a time of devastation, to the period of today in the 1970's when a Republican administration actually proposes legislation to give Indian tribes the authority to "Demand" that they be given control of federal programs and monies on their reservation.

MENOMINEE COUNTY HEALTH CARE CENTER FIRST YEAR OPERATION

Menominee County Health Care Center has completed it's first year of operation. We are excited to share with you the kinds of people problems we have served and the accomplishment we have made.

Many times children are pointed out as the problem in a family. Our assistance is requested to help solve that problem; "make him/her behave at home", "he/she disrupts the whole classroom", "how can I stop him/her from running away", "he/she is still wetting the bed". One assurance we can make; there is no solution unless there is a desire to change on the part of the child, and, more significantly, the part of the family. We believe and have learned through our experience that a child's problem is rarely his/hers alone. All members of the family participate in it's cause and development. All members of the family participate in it's resolution.

Many couples in our community face what seems to be endless marital conflict, often experienced through severe depression. Some couples have come to recognize that their unhappy marriage does not have to be. With a desire to resolve conflicts and therapy from our agency the marriage has become a far happier experience. It is not uncommon for one of the couple to feel hurt and seek help; and after several sessions of therapy they may include their spouse.

Cooperation and co-working with other agencies has been a significant part of this past year's program. We are grateful for the mutual efforts at providing referral and treatment; consultation and inservice programs. Highlights have been the long series of workshops brought by our back-up staff in Wausau; summer film programs for the Head Start staff and the Community Health Representatives; a puppet show presented to grade school children. We look forward to continuing these and initiating new programs of consultation and education. It is our strong feeling that these are mutually beneficial to our staff and staffs of other agencies.

Beginning September 26 we will have evening hours every Thursday evening 5 to 9 p.m. To begin we will be showing the film Cipher in the Snow, a film

continued next P.

about one incident of childhood depression and its affect on a family, school and community. We invite those who have not been to our agency, those who have questions about our services, those who may find themselves in need of services and cannot get in touch during the day.

Our office is located in Keshena, across from the park, behind the red door and upstairs. Our phone number is 799-3331, where you can reach Ruth Daniels, Bill White and Ruth Waukau. In emergencies we are available during the week and on weekends. The sheriff's department has a schedule. Also, in emergencies one can call the operator and ask for Enterprise 4327, toll free, for information and referral.

SMOKE ON THE HORIZON

My brother, Alive, and me
Went walking on the prairie
to catch his bag-of-bones horse
before he became too wild
We joked about young girls
and how shyly they
how many horses this
or that one would be worth
then we saw a dark cloud
on the edge of mother earth
Smoke signals?
Quickly we fell to our stomachs
Floating ghostly toward us
like earthbound clouds
was a small herd of antelope
Fleeing from a tumbleweed
or the smell of a distant
prairie fire they disappeared
behind the rolling hills
and then suddenly stopped
a short distance from us
I was carrying our 30/30
but was so wondering
at their gracefull beauty
that Alive had to nudge me
One good shot and they'd be gone...
I squeezed the trigger
and felt somehow happy to see
dirt fly up in front of them
All were gone
Between the blinking of an eye
all except one, the leader
He stood and stared at us
daring us to take another shot
but between us passed the thought
to let this wild, free thing live
so he turned and slowly loped away
(Both secretly glad to have missed)
we tried to cover our feelings
by making excuses
we had to catch a horse
our knives were too dull
we had enough meat already
"My heart is red and sweet
and I know that it is sweet
for whatever passes near me
sticks its tongue out to me."

A child of time, naked and weeping
walked one night in my dreamless sleep
she came to claim my word of honor
the promise she heard me make to keep
her voice, when she spoke
was the sound of the wind
first howling, then moaning and sighing
the sound of a storm without end

she knew of my early mourning visit
to the museum of Indian dead
where i had stared at her small torn
gown
of leather and beads, all stained with
red
blood should mean something more than
this
blood flows and lives and gives again.
but here, only dead rust patterns
surrounding a bullet hole where her
belly had been

to most it was merely a dress on
display
placed next to the ancient Navajo
loom lighted and indexed for all the
curious
patrons of this bone-chilling public
tomb
this dress of dried blood does not
belong here it should have been
taken and secretly burned and now,
with the dawn, her voice on the wind
"I'll walk this way til my spirit's
returned."

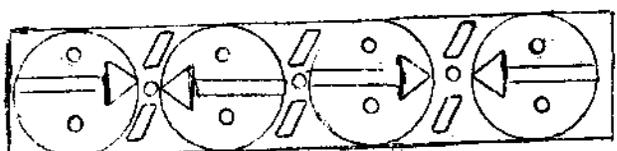
hush now, my pretty, there's work to
be done
sleep on the earth, I'll give your
heart ease
Your name will be claimed, now quiet
the storm
and come to me next as a soft, gentle
breeze

*****-Susan Shown*****

BIRD OF POWER

Boom
The shrill whistle of the wolf
The steady pounding of buckskin
Boom
The first thunderbird appears,
Clad in blood, ash, and cloud feathers
Head and wing strike to the sun
Streaming over the rain-drenched hills
And musky, salt ocean.
The feeling the power of 5,000
prayers
He dives into the raging winter ocean
From the turbulent waters of morning
mist,
Theu-kloots flies with strokes
of thunder
To the west, in circles, over isle.
It drops the ebony blackfish
On the shell-beaten shore
Boom
The last pound of the drum

- Jim Tollerrud



Rita Peters has been elected to the Inter-Tribal Council. She is to represent the Menominee Agency during the 1975-76 school year.

The Inter-Tribal Council is the student government of Flandreau Indian School.

The purpose of Inter-Tribal is to encourage all students to take an active part in the government and activities of the Flandreau School, to act upon problems suggested by the school administration, to make recommendations to the Administration with regard to student activities and conduct on campus, to sponsor worthwhile activities for the student body, duties comparable to the benefits received.

This is an honor, but one with much responsibility. It is my hope that you not only offer congratulations but encouragement to Rita to represent her Agency well.

ANNOUNCEMENTS

People of the community are invited to St. Anthony School at Neopit to see the improvements which have been made both inside and out of the School. It has been called by informed individuals as a "face lift". You must see it!

The Department of Health Education and Welfare, Office of Human Development Native American programs, has announced that the M.R.C. received approval for a grant of \$120,000 to continue the C.A.P. sponsored programs and to provide overall program direction and basic administrative responsibilities for one year.

Effective October 1, 1975, the M.R.C. Phone number will be 799-3341. The old number, 799-3338 will no longer be in service. M.R.C. will now have four open lines to better serve The People. This will prove to be beneficial to all.

Services are still available to Menominees under the Agriculture Program. The M.R.C. will reimburse MENOMINEES their costs for all gardening expenses. Gardening expenses include; seed; fertilizer; fence repair; brush clearing for gardens; equipment rental for clearing; planting; and upkeep; Hoes, rakes, shovels, post hole diggers, and other materials needed for maintenance and repayment to cover individuals who plow your garden. You must bring your receipts or vouchers as proof of payment in order to be reimbursed.

To any Menominee, taking a drive through our Reservation at this time of year, must experience a feeling of thankfulness. To know that no part or parcel can be taken or sold again. After all those years of Termination when the Tribe struggled and protested against the losses of homeland and heritage.

A reminder of those grim day might be appropriate, so that we can appreciate the restoration of our land to Tribal status and protection. To the mind and heart of the true Indian, all of nature, the silent things speak. The rocks, the hills, and trees. The clouds, the dew and the forest pools. For these he gives thanks to the Great Spirit. In accordance with tradition, because all is part of his own being, he speaks for the things that cannot speak.

In these turbulent times, it is important that the young people be instructed in these, the values, of our old Ones.

Pah Ki Kasic

ENROLLMENT

The MRC Enrollment committee has ceased accepting applications names on the updated Roll on August 30. If there were any mistakes for your name or birthdate or blood quantum you want corrected please notify the Enrollment Committee either in person or in writing specifying the error. If your name has legally been changed of by marriage, you must notify the Committee about this. Also, in order to accurately update the roll, you must send in the death certificates of your deceased relatives as soon as possible.

To File an appeal for rejection, all appeals must be in writing to the Secretary of the Interior and must be received by the official designated in the letter of rejection before the close of business hours on the 30th day after receipt of rejection notice.

In computing the 30 day period, the count begins on the day following the receipt of rejection notice, and continues for 30 consecutive days. It, however, the 30th day falls on a Saturday, Sunday or legal holiday, the period will end the first working day thereafter.

Late applications will still be accepted and kept on file but names for them will not appear on updated roll.

AG-UA CHAMINE
C/O MENOMINEE RESTORATION
COMMITTEE P.O. BOX 397
KESHENA, WISC 54135

U.S. BULK RATE
U.S. POSTAGE
PAID
KESHENA, WISC
PERMIT NO. 9

DOMESTIC MAIL PERMIT NO. 9
KESHENA, WISC
POSTAGE WILL BE PAID BY ADDRESSEE

Tribal Indian News
Bob Antone
Box 123
Lambeth Ontario, Can.

RECEIVED

OCT 6 1975

MENOMINEE
RESTORATION COMMITTEE

