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HOUSE OK'S PLAN TO REPAY THE CHIPPEWAS

JUL 23 1986

STATE HISTORICAL SOCIETY
OF WISCONSIN
MADISON, WI 53706

HOUSE OKS PLAN TO REPAY CHIPPEWA

(This article appeared first in the Detroit Free Press on June 11, 1986 and is reprinted with permission of the Associated Press, Detroit Office.)

WASHINGTON - The House approved a plan Tuesday to release more than \$7 million to Michigan's Saginaw Chippewa Indians as payment for tribal lands ceded to the U.S. government more than 150 years ago without adequate compensation.

"The Saginaw Chippewa people have waited a long time for these judgement funds, and I am pleased that their dreams are finally being fulfilled," said Rep. Dale Kildee, D-Flint. "These funds can only be considered partial payment for the pain and suffering these proud people have endured."

The bill, approved on a voice vote, would distribute money awarded to the Indians by the Indian Claims Commission and the U.S. Claims Court based on treaties from 1805, 1807, and 1817.

The treaties transferred 11 million acres in Michigan and Ohio.

The measure, sponsored by Sen. Donald Riegle, D-Mich., now returns to the Senate, where it was approved earlier in slightly different form.

The money would establish a trust fund to finance tribal programs promoting economic development, education, health care, assistance to the elderly, legal services and other projects.

The programs would benefit the 900 members of the Saginaw Chippewa tribe, who live primarily on an Isabella County reservation. The tribe also has agreed to open its membership to about 1,000 Chippewas not on the reservation.

Tribal descendants 50 and older would get up to \$3,000 cash from the income on \$1 million set aside to help the elderly.

Rep. Bob Traxler, D-Bay City, said he opposes the legislation despite proponents' efforts to ensure descendants who live off the reservation a share in the trust fund.

"There's a sense on the part of the off-reservation Indians that that fairness will not occur," Traxler said.

"Many of the off-reservation Indians would have to travel great distances to avail themselves of the fund....and of the programs."

Rep. Bill Schuette, R-Sanford, who sponsored House legislation similar to Riegle's, said the bill was designed to satisfy both on- and off-reservation Indians.



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If you are need of dental care and are low-income, unemployed or on Medicaid, call the Tri-County Dental Health Council for assistance at 559-7767. We can give you the names and phone numbers of low-income dental clinics and of dentists who offer discounts to senior citizens or who accept Medicaid.



NORTH AMERICAN INDIAN ASSOCIATION MEMBERSHIP APPLICATION

MEMBERSHIP QUALIFICATIONS

Candidates Must:

1. Be at least $\frac{1}{2}$ Indian Blood Quantum and be able to substantiate it by a Tribal Membership or Roll Number.
2. Be sixteen (16) or older to vote.
3. Pay a membership fee.
4. Be accepted by the Membership Committee

MEMBERSHIP FEE PER YEAR

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Mr. Elmer Sebastian
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Oak Park, MI 48237

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MR. _____

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ADDRESS _____

HOME PHONE _____

CITY, STATE, ZIP _____

OCCUPATION _____

DATE OF BIRTH _____

FIRM _____

FATHER'S NAME _____

TRIBE _____

MOTHER'S NAME _____

DEGREE OF INDIAN BLOOD _____

NEAREST RELATIVE _____

RELIGION _____

ADDRESS _____

RELATIVE'S PHONE _____

CITY, STATE, ZIP _____

CENTER NEWS

TOTEM POLE DELI - MANAGER

Special Condition:

Pending licenses approval of Deli operation.

GENERAL STATEMENT OF DUTIES:

Will be responsible for the over-all operation of the Deli. Will insure completion of Project goals and objectives. Will maintain inventory of Deli equipment, supplies and sales. Keep accurate records and report to the Board of Directors as necessary.

MINIMUM QUALIFICATIONS:

Required knowledge, skills, and abilities: Must have a background in the Food Business with proven capabilities; ability to manage Deli and employees must have good communication skills and be effective in public relations.

Education: High School Diploma or General Ed. Diploma a must. Special Certificates in Food Handling and Management desirable.

EXPERIENCE:

Must have two (2) years of experience in the food industry. i.e. Restaurant, Food Catering Business, etc. Also, some managerial experience in the field.

OTHER:

Must be highly motivated and a self-starter. Able to work under pressure, without supervision. Must be bondable.

DEADLINE FOR APPLICATION:

1. Contact: Irene Lowry at 963-1710 for more information.
2. Submit a Resume and cover letter to: Detroit American Indian Center
600 Woodward Ave., 7th Floor
Detroit, Michigan 48226

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Offered on a continuous basis:

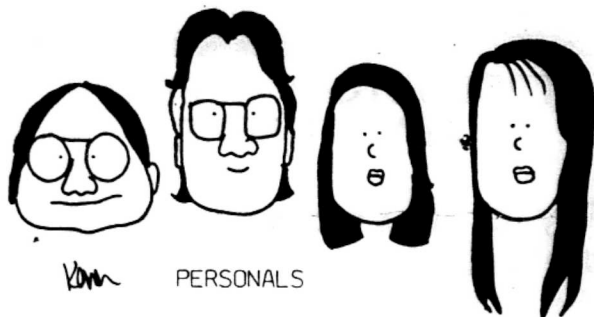
G.E.D. prep classes

Clerical I-V classes and bi-monthly, Career Evaluation classes.

ALL MATERIAL FURNISHED

If you have any questions or wish to enroll contact:

Jean Maples Delaronde at:
963-5410



CONGRATULATION'S!!!!

Mrs. Harriet Shedawin from Sault Ste. Marie, MI for being nominated for the Michigan Heritage Award as a Master Tradition Bearer.

Harriet's basket making has preserved the Chippewa culture and tradition of the Indian people. She has taught many basketmaking classes and has done many presentations at workshops throughout the nation.

Congratulations!!

Jean M. Delaronde, for winning the Pendelton Blanket at the "Spring Fever" Dance.

CONGRATULATIONS!! Greg Bardy, for successfully passing your G.E.D. Best of luck in your future endeavors. Center Staff

CONGRATULATIONS!!

Darryl Greene, Ed Peters, Cheryl Marion and Sherri Allison, for attending the G.E.D. Commencement exercises at Cobo Hall. Center Staff

Rich,
Happy Birthday to the greatest guy I know. I hope we can share more.
Love, Jean

CONGRATULATION'S!!!!!!

Danny Peltier for graduating from the Redford Jr. Adult Education Center on June 11, 1986. Elaine Walker

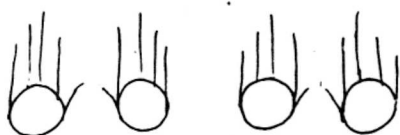
HAPPY BIRTHDAY TO OLIVER BRANT!!!!!!
JULY 2. HOPE YOU HAVE A GOOD ONE!!!
LOVE, *Donna*

BIRTHDAYS

JULY 1986 BIRTHDAYS

July 03 Richard Pierzhala
 July 03 R. Stan Thomas
 July 04 Michael Diabo
 July 04 Michelle Cynthia Pelletier
 July 05 Gary Clark Williams
 July 11 Theresa Cantu
 July 17 Darrell Reed
 July 11 Ramon Guzman
 July 19 Dana Rene' Pelletier
 July 23 William Joseph Diabo

SPECIAL BELATED BIRTHDAY WISHES TO:
 Joe Meshekey June 24



POW WOWS

July 4-6 Sault Ste. Marie, MI
 Sault Ste. Marie tribe of Chippewa
 Indians Traditional Indian Pow Wow days
 2218 Shunk Road vicinity.
 Contact: (906) 635-6050

July 19-20 Stone Lake, Wisconsin
 Lac Courte Oreilles "Honor the Earth"
 Pow Wow.
 Contact: Stanley Larson at,
 (717) 634-8924 or 634-3961

July 18-20 Walpole Island, Ontario
 Walpole Island Pow Wow at High Bank Pk.
 Highway 40, Ferry service at Algonac,
 MI Contact:
 (519) 627-1481

July 24-27 Baraga, MI
 8th Annual Keweenaw Bay Traditional
 Pow Wow & Spiritual Conference at Ojibwa
 Camp on U.S. 41.
 Contact: (906) 353-6623

Aug. 1-4 Manitoulin Island, Ontario
 26th Annual Wikwemikong Indian Days
 Pow Wow grounds.
 Contact:
 Gary Manitowabi at (705) 859-3122

Scholarship Fund for Children
 is again presenting "Project Read" for
 the summer to help youth improve their
 reading through diagnostic-descriptive
 tutoring. "Project Read" is sponsored
 by Wayne County Department of Social
 Services, and is located at:
 Western Wayne County Attention Center
 28550 Ann Arbor Trail
 Westland, MI
 "Project Read" will run from June 30 to
 August 14, 1986, from 9:00 a.m. to 12:00
 p.m. Monday through Friday.
 Criteria for Program Entry:
 1. Social Security number of Case I.D.
 number.
 2. Must be 15-19 years old, you are
 eligible if you will be 15 years old
 by Dec. 30, 1986.
 3. Have deficits in reading.
 4. Desire to improve reading skills.
 5. Desire for career counseling.
 6. Eligible for G.A., A.D.C., or current-
 ly receiving food stamps.
 There will be a test to discover where
 the deficits in your reading level are
 on June 18, 1986 and June 25, 1986 at
 9:00 a.m., Career Counseling will also
 be available on these two days.
 For more information contact:
 Esther Twitty, 963-8556

CHEROKEE TRADING POST, INC.
 Martin (Yonah) Cone is a Cherokee craft-
 sperson currently working for the Cher-
 okee Trading Post in Pontiac, Michigan.
 Yonah is a jeweler and receives refer-
 als from jewelry shops in the Grosse
 Pointe and St. Clair Shores areas of
 Michigan for Indian jewelry repair.
 He is registered and certified for
 jewelry and leather craft through the
 Department of Interior's Arts and
 Crafts Board Source Directory and his
 "trademark" is registered with the
 United States Patent Office in Washing-
 ton, D.C.
 His products include handmade, handsewn
 wallets and belts and handcrafted
 Indian jewelry. He does only turquoise
 and silver jewelry and because most of
 his work is personalized and customized,
 he requires a deposit either by cash,
 postal money order or certified check
 before any work is done except for
 repair work.

SENIOR CITIZEN ACTIVITIES & ANNOUNCEMENTS

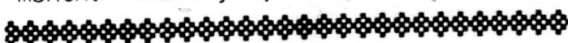
The Seniors are still with the Roberto Clemente Rec. Department's senior's Food & Friendship program. All our activities are coordinated with their program and are scheduled the same as at the old center. A big Megwetch to all of you for patiently waiting for the NAIA to find us another building, and hopefully we'll be relocated in the next couple of months.

Any seniors interested in attending the 8th Annual Keweenaw Bay Traditional Pow-wow on July 24-27. Please contact Nancy Hall, Seniors Coordinator, as soon as possible. The trip will cost approximately \$25.00 which will cover transportation & lodging only. Must pay total amount the first week of July to hold reservation for the van.

Transportation is still available with 24 hour notice and a 50¢ round trip donation. Call 843-5066 for a ride and information you need.

FOCUS HOPE RECIPIENTS:

Food boxes are picked up on the 3rd Friday of each month. Due to lack of space in my small office, there is no storage for these boxes. Arrangements must be made for pick-up or delivery by you on the 3rd Friday of each month. If you don't call at the designated time, the boxes will not be available until the 3rd Friday of the following month. Thank-you, Nancy Hall.



NATIONAL INDIAN NEWS

NATIONAL CONGRESS OF AMERICAN INDIANS PROTESTS BUDGET CUTS

(This statement of Suzan Harjo, executive director, National Congress of American Indians, for FY 1987 Interior and related agencies budget hearing before the House Interior Appropriation Subcommittee, March 6, 1986 in Washington, D.C.) LAKOTA TIMES, 06-06-86.

Mr. Chairman and Members of the Committee, thank you for the opportunity to appear before you today. Once again, the National Congress of American Indians appear before you to express our views and make recommendations regarding inequities in another Presidential budget proposal. And, once again we are compelled to provide a policy context within which this or any budget must be viewed, if Congress intends to maintain an Indian policy of upholding its constitutional agreements and assuring Indian survival. In developing the FY 1987 budget proposal, the Administration again has failed to take into account the history and US Indian policy backdrop against which specific budgetary actions must be viewed and taken.

constitutional guarantees that Indians would not be taxed and that treaties would be the "Supreme Law of the Land," Indian nations and people would be rich rather than poor, today.

If the Congress would have exercised its plenary power properly as intended with regard to limitation, and if the various executives would have exercised the trust obligations to protect and benefit itself, its agents, its railroads, its ranchers, its land barons, its energy industries and the Fortune 500, Indian and Native nations and people would not be in the dire circumstance of need today.

NCAI and the entire Indian community is part of the rising tide of opposition to the Gramm-Rudman-Hollings law and the Administration's proposal to meet the FY 1987 deficit goals. Our view is that there should be no more cuts in Indian programs.

NCAI would support cutting the defense budget and enacting a tax reform bill which generates revenue as an approach to reducing deficit. We take heart in what appears to be a forming consensus what appears to be a forming consensus on the protection of domestic programs and reduction of the defense budget. It is patently unfair for the defense budget to be built up every year and for poor people in this country to pay with it by going uneducated, with poor health, with inadequate law enforcement and high unemployment.

(N.C.A.I. NEWS)

THREE FIRES SOCIETY BODY, MIND, SPIRIT

A prophecy of the Ojibway Anishnabe states: In the time of the Seventh Fire a new people will emerge, to retrace their steps and history, to find what was left by the trail. Their steps will lead them to many different places, and to teachers and elders of their nations. But, many of the elders will have forgotten, or never learned, the teachings. Some elders and historians will be silent out of fear and ignorance. Many more will be overlooked and nothing will be asked of them. The new people are told to be careful in their approach to the elders. Their task is not easy. It will take time, hard work, perseverance, and faith. The new people must remain in their quest. The Waterdrum of the Midewewin Lodge will regain its voice. There will be a rebirth of the Anishnabe nation and a rekindling of the sacred fire which will light the Eighth and Final Fire of eternal peace, understanding, and acceptance over the entire world.

BACKGROUND

In the 16th Century, the Three Nations aligned themselves in a spiritual confederacy. The Ottawa, Potowatomi, and the Ojibway. It came to be known as the Confederacy of Three Fires. In the generations to follow, the Confederacy each agreed to responsibility: The Ojibways were designated as the Faith Keepers and responsible for maintaining all the sacred teachings of the Confederacy; The Potowatomis were the Fire Keepers; and the Ottawas were the Protectors and Providers. Today, this Confederacy is known as the Three Fires Society. This rekindling of responsibility began in the late 60's and emerged in the early 70's by young people of the Great Lakes Ojibways, Potowatomi, and Ottawa. This generation of young people began to search for an identity that they knew existed somehow, somewhere. Through process began the prophecy of the Seventh Fire. Over a decade of searching and participating with elders, and listening to many of the untold stories, there began a reformation of the Three Fires Society. By means of their efforts, we began to organize ourselves around

the values passed through traditions and oral teachings of the Midewewin way of life. With this rebirth and acquired knowledge, the Three Fires Society is in the process of developing areas that effect one's life - mentally, physically, and spiritually. The Three Fires Society's objectives are:

1. To research, learn and maintain the Native tradition and cultural heritage, and to promote the values for physical and spiritual well being.
2. To acquire land, build, and develop a cultural center.
3. To develop programs and/or communities related to historic, cultural, spiritual, and traditional practices and lifestyles.
4. To develop and maintain self-sufficiency for itself and its members.
5. To promote peace, understanding, and physical and spiritual well-being among all people.
6. To recognize and live in harmony with all of creation.
7. To pray, fast, meditate, teach, share according to the Creator's plan as we know it.

DOORWAYS

The Three Fires Society as a national and international organization represents the four directions. They are known as the Four Doorways: The West, North, East, Southern doorways. Manitoba is designated as the Western Doorway, Kenora, Ontario is the Northern Doorway; Sudbury, Ontario is the Northern Doorway; the Southern Doorway has not been designated. The Waterdrum that sits at the Center is currently situated at St. Paul, Minnesota. The caretaker of that Waterdrum is the Society's teacher.

MEMBERSHIP

The membership of the Three Fires Society is open to all interested persons. The Three Fires Society is an international, cultural, spiritual, educational fellowship. There is no enrollment, tuition, or membership fees. The ONLY requirements is a willing heart and an open mind.
(Continued next page)



DIRECTORS OF DOORWAYS AND LODGES:

WESTERN DOORWAY:

Three Fires Society, Inc.
Kay Courchene
Ft. Alexander Reserve Representative
Box 7
Ginew, Manitoba, CANADA, ROA 2R0
(204) 367-8025

CENTER DRUM:

All Information
Edward Benton Banai
Red School House, Inc.
643 Virginia Street
St. Paul, MN 55103
(612) 488-6626

NORTHERN DRUM:

Robin Green
Kenora, Ontario, CANADA
(807) 548-4214

EASTERN DOORWAY:

Jim Dumont
St. Charles, Ontario, CANADA
U of Sudbury
(705) 673-5661
(705) 867-2909

As a non-profit; tax-exempt, spiritual, cultural, educational society, all gifts and monetary donations are tax deductible.

Submitted by Karen DeLeary.



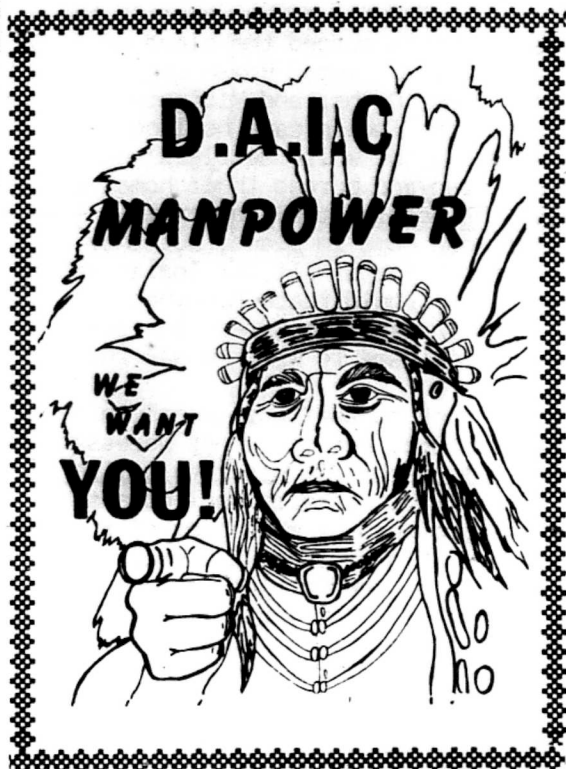
THE INSTITUTE OF AMERICAN INDIAN ARTS

The Institute of American Indian Arts is located in Santa Fe, New Mexico. The City of Santa Fe, New Mexico is a land where climate and three cultures (Native American, Hispanic, Anglo) enhance each other. This region of colorful contrasts offers equal and excellent opportunities to hikers and historians, skiers and art lovers, fishermen and opera buffs; and, Santa Fe, New Mexico is considered the nation's art capital.

Founded in 1962, the Institute of American Indian Arts is a federally funded fine arts junior college for Native Americans who are one-fourth degree of Indian blood belonging to a federally recognized Indian Tribe, Eskimo/Aleut, or other Alaskan Natives. The Institute curriculum offers an Associate of Fine Arts Degree and a certificate program in 2-Dimensional Fine Arts, 3-Dimensional Fine Arts, Museum Training and Creative Writing. The Institute was recognized in a 1979 UNESCO publication as one of the worlds most unique cultural arts institutions. In addition, the Institute was the only American College recognized in the United Nations Educational Social and Cultural Organization publication.

For detailed information and application materials on the Institute of American Indian Arts, one may contact- Registrar, Institute of American Indian Arts, c/o College of Santa Fe Campus, St. Michael's Drive
Santa Fe, New Mexico 87501
(505) 988-6493 (no collect calls)





WALPOLE ISLAND INDIANS CLAIM PART OF LAKE ST. CLAIR

Walpole Island Indians are claiming the Canadian portion of Lake St. Clair and they want it back.

At issue are the 60 per cent of the lake that lies in Canada, a portion of the lower St. Clair River and the natural resources of both. It is an issue that Canadian officials, now entering face-to-face negotiations with the Walpole Indian band, are taking very seriously.

Although the boundaries question has been open for centuries, talks began formally on May 2. At that meeting, the relative position of all three parties; the Chippewa Indian Band, the province of Ontario and the Canadian federal government, were put on the table for the first time.

The area traditionally identified as the Walpole Island Indian Reserve includes five islands in the St. Clair River delta: Walpole, St. Anne, Squirrel, Basset and Seaway.

Unemployment is now about 50% among the Indians who live throughout the reserve's 56,000 acres of land and marsh. Some residents work off-island in both the United States and Canada, most of those employed earn their living hunting and fishing the fertile reserve or farming

more than 10,000 acres now under cultivation.

The reserve area generally has been considered to extend south through the Islands' adjacent marshlands only to "the deep waters of Lake St. Clair", once described by federal officials as those at the depth of a canoe paddle. The southern boundary later was more specifically defined as a straight line running from the southern tip of Seaway Island at the west to a point about two miles south of the mouth of Chenel Ecarte at the east.

But the Walpole Band insists that the reserve boundary in fact extends at least as far south as the mouth of the Detroit River below Peche Island, north to a point beyond Peche Island, north to a point beyond Fawn Island in the St. Clair River, west to the US-Canada boundary that nearly bisects Lake St. Clair, and east to the waterline on the Ontario shore.

Federal and Ontario provincial officials acknowledge that no treaty or other documentation can be found that established the Walpole Reserve or defines its boundaries.

Dean Jacobs, the Walpole Band's director of research whose work for the past 14 years provided much of the basis for the current Indian position, said his work was "like a puzzle, putting it all together".

This has been treated away, that has been and this hasn't. And our Indian interest remains. You show us, you prove to us that we gave up this aboriginal territory. That's pretty much in a nutshell what the issue is about."

"The federal government has agreed to support us in the negotiations, but anybody can say that. They want to see it resolved too, because it has implications for a lot of things; navigation, the resources of oil and gas, water quality and the environmental concerns attached to that, the fish.

We don't underestimate the complexity and also the size of the issue."

AMERICAN INDIANS DON'T DESERVE SPECIAL STATUS

(This syndicated column by Charley Reese of the Orlando, Fla. Sentinel appeared in the Des Moines Register, May 16. Reprinted from LAKOTA TIMES, Box T, Martin, SD 57551.)

One small step toward both sanity and fiscal soundness would be for the federal government to go out of the business of being a wet nurse to American Indians.

We should hand over the key to the gate and the title to the land to all reservation Indians, close down the Bureau of Indian Affairs and eliminate any special status granted to Indians. They would be treated like any other American. They would have to abide by the laws of the state and local governments under which they lived. We should end this nonsense of special privileges. These special privileges were established by treaty, but the United States has the authority to abrogate unilaterally any treaty to which it is a party.

President Jimmy Carter did just that with the Republic of China. We can certainly do the same with the Apaches and any other tribe.

It ought not be considered a bad thing to grant these people the same rights and responsibilities every other American possesses. The present generation of Americans owes the present generation of Indians neither money, guilt nor special sympathy.

Some contemporary Americans have created a cottage industry of making American children feel about their past by fabricating and distorting American history. The myth fed to many children these days is that the American Indian was a utopian who lived in perfect peace and harmony until the bad old white men came along to disrupt paradise. Nonsense. The American Indian lived in a savage stone age culture and needed no lessons from Europeans in cruelty, torture or killing. The Indians made a huge mistake. They looked at these funny little old farmers, craftsmen, preachers, and shopkeepers, clearing land and doing what the macho warrior considered squaw work, and thought them a pushover. The Indians

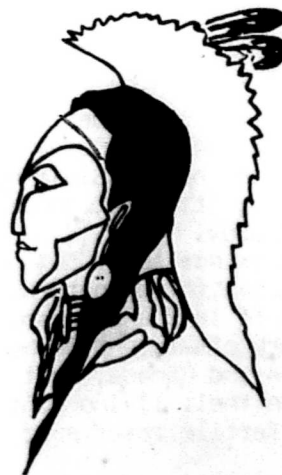
had no way of knowing that beneath the homespun shirts surged the blood of Vikings, Celts, Picts, Roman Legionnaires, Huns, Goths, and Visigoths. Thus when the Indian came howling down and murdered the white settlers' women and children and burned their homes and crops, they sealed their own fate. The settlers had come in peace, but they were not pacifists. If the Indian wanted war, they would teach him what war was. The Indian discovered too late that when it came to war, he was the amateur.

There is much to admire in American Indian culture, but it is not necessary to distort history in order to admire it. There were massacres of Indians by whites - provoked by massacres of whites by Indians. To condense 200 years of Indian wars to the Battles of Wounded Knee, the last major action, is to tell an outright lie.

It was the savagery of the Indian method of warfare that incited the hatred of the whites. The Indian was the terrorist of his day who struck down the innocent without mercy.

The Declaration of Independence contains this indictment against the British monarch:

"He has excited domestic Insurrections amongst us, and has endeavored to bring on the Inhabitants of our frontiers, the merciless Indian Savages, whose known Rule of Warfare is an undistinguished Destruction of all Ages, Sexes, and Conditions." Tom Jefferson wrote that, was telling the truth. No American child should be saddled with the burden of phony guilt and no American adult should be taxed to subsidize people well able to stand on their own.



19 july 86

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 JEWELRY CLASSES 10:00 a.m. 12:00 p.m.	2 SEWING CLASSES 10:00 a.m. 12:00 p.m.	3	4 *Jesse Richardson <u>CENTER CLOSED</u>	5 *Clarence Weber
6 *Lim Tak Boo *Thelma Maxwell	7	8 *Ann Bortz DIA COLLECTION PRESENTATION 11:00 a.m.	9 BAKE SALE 10 a.m.-2 p.m. BLOOD PRESSURE 11:00 a.m.	10 COMMODITY DISTRIBUTION	11 *Frances Massey BOOKMOBILE 11:45 a.m. 12:15 p.m.	12
13	14	15	16 BELLE ISLE PICNIC SEMTA CONNECTOR	17 NUTRITION TALK 11:00 a.m.	18 *George Shilakes Afro-American Fest FOCUS-HOPE PICK UP 4:00 p.m. - 6:00 p.m.	19 *Jean Harris *Margaret Pulford Afro-American Fest, Hart Plaza
20	21 *Eva Reaume	22	23 BROWN BAG PRESCRIPTION DRUG PROGRAM By, BLUE CROSS/ BLUE SHIELD	24	25	26
27	28	29	30	31		

THE SENIOR PROGRAM IS FUNDED BY

THE DETROIT AREA AGENCY ON AGING.

PRESIDENT SIGNS LAW TO STRENGTHEN
PROTECTION OF INDIAN CHILDREN AGAINST
MOLESTERS.

A law, P.L. 99-303, to protect Indian children against certain forms of sexual molestation was signed May 15 by President Reagan. The law fills a gap in the Major Crimes Act with regard to serious sexual conduct directed at children in Indian Country. Senator Jeremiah Denton said May 6 that the then-existing law did not cover adult sexual contact with male or female children other than rape, involuntary sodomy and carnal knowledge. He said, "Amendment of the Major Crimes Act is necessary to permit effective enforcement, since without the amendment these serious offenses which nearly all states treat as felonies, are prosecutable only in tribal court, which may administer a maximum punishment or up to only six months imprisonment and/or a fine of \$500." The new law also permits state law and the accompanying penalties to be used in federal courts to prosecute Indians as well as non-Indians sexual molesters of children in Indian Country. Indian molesters had been subject to less stringent laws and penalties.

Reprinted, INDIAN NEWS NOTES

MORE NEWS....

REAGAN GETS CHIPPEWA MONEY BILL

WASHINGTON - President Reagan is expected this week to sign legislation requiring a Michigan Indian tribe to place a \$10 - million land award from the federal government into a trust fund for economic development and reservation improvements.

The bill, sponsored by Sen. Donald Riegle, D-Mich., establishes guidelines for how the Mt. Pleasant-based Saginaw-Chippewa tribe can spend money the courts awarded for claims made during the 1970's for federal land treaties dating to the 1800's.

Opponents of the bill, especially Rep. Bob Traxler, D-Bay City, said the bill was unfair because it primarily benefits tribe members living on the reservation, and not those living outside the reservation.

The legislation requires that income generated by the trust fund be used to promote economic development for the tribe and to fund social programs for tribal members.

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