



COLVILLE INDIAN RESERVATION

P. O. BOX 451, NESPELEM, WASHINGTON 99155

APRIL, 1970

JOURNAL PAGE

Spokane To Claim Roosevelt Lake Shore Property

In a recent speech in Spokane, Robert Delwo, attorney for the Kalispel, Coeur d'Alene, and Spokane Tribes, said that the Spokane Tribe considers frontage property on Roosevelt Lake as its most valuable assets.

A 1940 Congressional bill took Spokane and Colville lands up to 1310 above sea level to accommodate Lake Roosevelt waters back up from the Grand Coulee Dam. In return, the Spokane Tribe received \$4,700,000 and paramount rights to one fourth of the entire reservoir area. This includes some 25 miles of lake frontage.

According to Delwo, one fourth of these paramount rights also encompasses the frontage property established by the 1310 foot mark set forth in the 1940 bill. With the Roosevelt Lake high water mark at 1290 feet the paramount rights extend 20 feet above the lake at high water and include shore land up to one quarter mile back from the lake.

It is the position of the Spokane Tribe that they have all but exclusive rights and ownership of that shoreline rights are going to Court to gain clear title.

According to Lucy Covington, member of the Colville Business Council and leader of Colville's anti-termination forces, the Colville Confederated Tribes have exactly the same rights to their portion of the shoreline as do the Spokesans. "In fact," Mrs. Covington says, "the Colvilles have considerably more shoreline at stake."

Mrs. Covington charges that the present Business Council, a majority of which is pro-termination, is so intent on terminating that they could be overlooking millions of dollars in the shoreline prospects of Lake Roosevelt. "Under the new termination bill, it is highly doubtful that this property would be taken into consideration on the appraisal sale to the land as yet," she said.

Old Indian Paintings Destroyed

The "festivities" of a high school senior class on their day off proved disastrous to some extremely old Indian paintings. The ancient paintings, located just past the Anas road turn-off on the Tonasket-Republic highway, were obliterated by paint from spray.

The vandals, reportedly members of the Tonasket High School senior class, are known but no charges have been filed against them at the time of this writing. The class was given a day off to observe the 70th day of the 70th year in the 20th century.

According to one irate Indian person, "They celebrated twenty years of accumulated learning by destroying ancient Indian writings with cans of spray paint."

A representative of the Washington State Department of Highways spent some six hours



Termination—Questions And Answers

Congressman Thomas Foley, 5th District Washington, introduced H.R. 15673 on February 3, 1970. Later Senator Henry Jackson introduced an identical bill in the U.S. Senate. The purpose of this memorandum is to summarize the differences between this bill and prior Colville Termination Bills and to point out what we believe are serious deficiencies in the current bill.

H. R. 15673 A NEW BILL?

H.R. 15673 is what lawyers describe as a "cut and paste" job. It has retained practically all of the provisions of the earlier bills but has "cut and pasted in" various changes. By actual measurement, 5/6ths of the old bill remains and 1/6th is new. It therefore retains most of the objectionable passages of the older bills.

2. WHAT ARE THE CHANGES?

The old bills would terminate the entire tribe and all the reservation. Under the old bill the "remaining Indians" would "remain" in some type of corporation or cooperative but not as Indians on a reduced reservation. They would no longer be under federal supervision.

The new bill would terminate only the "withdrawing members." The remaining members would retain their status as Indians. They would also retain a portion of the reservation as a diminished or reduced reservation still in federal trusteeship within the Department of the Interior.

3. WHAT ARE THE ADVANTAGES CLAIMED FOR THE NEW BILL?

It meets one objection of the former bills, namely that the "remaining Indians" were also terminated. Under the new bill the remaining Indians would "remain Indians." This is the only substantial change.

4. IS THIS A REAL ADVANTAGE OR IMPROVEMENT?

If termination must be viewed as inevitable and if the reservation and the tribe will with certainty be broken up, divided and dispersed, one would have to agree that it is an advantage that the remaining Indians remain as Indians on a reduced reservation. If a tribe must otherwise die, any life it can hang onto is better than none. However, we are confident that the

in an attempt to remove the pain without harming the ancient as work, but gave up on the task.

Colville Tribe and its reservation need not die, either in toto or by inches. It can live as a great tribe and realize the magnificent potential of its reservation.

5. HOW DOES THE PARTITION OF THE RESERVATION COME ABOUT?

If the tribe through the referendum of its adult members accepts the bill, the tribal assets are appraised. After the appraisal the tribal members who want to "elect to withdraw" from the tribe. Parents, guardians, etc. will decide this for children and incompetents.

Thereafter enough of the reservation will be sold to pay these withdrawing members "their prorata share" of the appraised value of the reservation assets. If 2/3 of the members elect to withdraw, 2/3 of the reservation will be sold and the 1/3 of the reservation remaining will remain as a reservation. The 1/3 "remaining Indians" will remain Indians. The Secretary of the Interior would decide which part of the reservation will be sold.

6. WHAT HAPPENS TO THE LAND INTERESTS OF THE WITHDRAWING MEMBERS?

All will lose their trust status. These people won't be "Indians" any more. For example, if such a member has a 1/4 interest on an allotment, this 1/4 interest will lose its status whether on the Colville Reservation or some other reservation.

7. WHAT ARE SOME OF THE BILL'S INEQUITIES THAT CRITICS POINT OUT?

a. The referendum provisions are most inequitable. For example, only adults get to vote, and a 1/8 blood member with no children on the rolls would have the same vote as a full blood member with 8 children on the rolls. Also, only a majority of those voting to approve the termination program. Absentee ballots can be used. This gives a disproportionate voting power to fractionally blooded, non-reservation members.

b. A fractionally blooded member, say the 1/8 blood, will receive the same financial share of the reservation value as a full blooded member. For example, a 1/8 blood member would receive the same share as a full blood.

c. There is no guarantee that any of the tribal assets other than the timber, will sell for the appraised value. The decision to terminate or sell out is made by the member after the ap-

praisal. He receives his money after a portion of the reservation assets sufficient to cover his and other withdrawing members' prorata share is sold. The timber will be purchased by the United States. The rest of the assets will be sold to any available buyer. Thus, these various assets such as grazing and agricultural lands, mineral rights, water and river rights, etc. sold all at once are likely to sell for far less than their appraised value.

d. Families and farms will be split with part of a family withdrawing and part remaining. This will raise havoc with blood quantum lines and with the trust status of affected allotments. A full-blood Indian spouse will become a non-Indian. An aged grandmother, living with her children, can terminate just before she dies. Her estate will pass on in non-trust status and of course her money will be gone. The complications within families will be had enough. Administratively it will be a Pandora's box of problems for federal state and tribal agencies.

e. The chaos within the reduced reservation will be extreme and painful. Not only will a reservation be split up and reduced in size but the tribe itself will be divided, as explained above, and families within the tribe will be split into various combinations of terminated and nonterminating Indians.

f. The concept of step by step termination by partition, once established, will constitute greater danger to other tribes than would a precedent of total termination. Every tribe has its contingent of disinterested, uncommitted members. They remain members only because of the annual per capita dividend and the possibility of eventual tribal assets. If this is accomplished by partition of one reservation such as Colville, the idea will spread like wildfire.

Every tribe will be faced with threatened partition as groups within its membership strive for the cash payment involved. The tribe's energies turned toward fighting such piecemeal termination will be diverted from long range development. The reservations fragmented and split by partition will be so weakened that their ultimate total death will be certain.

h. What does a tribe do when overnight a sizeable portion of its membership ceases being Indian? Tribal members who continue to reside in the tribal

NEW COLVILLE BILL CALLED COMPROMISE

Resolution of Opposition Drafted

The Northwest Indian Times NESPELEM. Termination is still the number 1 question on the Colville Reservation, and it will be the main issue in the coming tribal election on May 9. But the issue has been changed recently by a new kind of termination bill that was introduced into Congress by Representative Tom Foley on Feb. 3, 1970. The new termination bill will allow Colvilles who wish to terminate to take the cash value of their share of the reservation. Whatever part of the reservation they are to pay them off will then be put up for sale, and the remaining members of the Tribe will stay together under the Federal trust, on what is left of the reservation.

The Spokane, Coeur d'Alene, and Kalispel Tribes have instructed their attorney, Robert Delwo, to draw up a resolution of opposition to the new bill. Termination of any part of the Colville Reservation would cause chaos in all other tribes, according to Coeur d'Alene Chairman Oswald George. Colville's President and Mel Tonasket and Mrs. Lester Zacherle are among all tribes in the area. Termination would change the legal blood quantum of any Indian with Colville ancestors and would create great problems over all the land on neighboring reservations that has been inherited by terminating Colvilles.

JOM Parents Advisory Board Elected At Omak

A meeting was held in the East Side Grade School Gym in East Omak on March 24th and was attended by Indian parents for the purpose of electing members to the Parent's Advisory Board. Mrs. Julia Woodward was elected President and Mel Tonasket and Mrs. Lester Zacherle were the other two members elected to represent the Indian parents in the Omak School District.

It will be the duty of this board to assemble the area Indian parents and the observed school needs and bring them to the attention of the JOM Committee to get help in these areas.

If you have any ideas on programs that might help the Indian student or if you see other needs in this area, please bring it to the attention of the above named members of the board at your convenience.

VOTE

MAY 9, 1970

area? How will it cope with divided families and farms? Just to ask the questions is to answer them and to realize what a catastrophe partition would turn out to be.

EDITORIAL

BETWEEN A HERITAGE AND A FISTFUL OF COPPER SANDWICH QUARTERS . . .

There can be no significant development of the Colville Indian Reservation as long as the threat of Termination remains the dominant factor in tribal life.

Unless the 1955 termination mandate is rescinded and a development-minded Council elected, the best the Colville people can look for is stagnation and a continued frittering away of tribal lands and resources by "key tract" and other dodges.

Vernon Jackson was the General Manager of the successful Warm Springs Reservation development programs until his untimely death last December. Perhaps he put it best when he said, "all the reservations should be where we have some of them have squandered their resources and funds. Some are satisfied with what they have. Too many of them ridicule their educated young people, refusing to give them opportunities for leadership. Some of these reservations could still catch up with a change in leadership and the management of their funds."

Some Colville leaders — among them former Business Council Chairman Halvey Moses and current Council Member Lucy Covington — contend that the provisions of the 1955 rider to a Colville land title clarification bill (Public Law 772) had been fulfilled by the submission of termination bills which have not met with Congressional approval.

It appears, however, that neither tribal members nor the Congress can begin to make progress on the real reservation problems and challenges until the termination "mandate" is finally and forever rescinded. The "mandate" is the series of bills often expressed by Colvilles, "I oppose termination, but I think it's inevitable."

Termination offers one thing and one thing only — a few of Uncle Sam's shrinking dollars in exchange for sacred Indian lands. "The lands" are the Colville reservation, the familiar homeland, the major continuity with the past, the sole reality, and the principal token of the government's resolution to honor pledges made long ago. It takes a vivid imagination to see a balance between a heritage and a fistful of copper sandwich quarters.

Development on the other hand, is not a one-way street. It does not have to mean disowning one's heritage. In fact it means finding new ways to make Indian intelligence, cultures and values relevant in an age when the values of the dominant white culture appear to be disappearing.

Nearly half the Colville enrollees reside more than 20 miles from the reservation. It seems apparent that the trend of moving away from the reservation will continue unless the reservation can be made to support its people through development.

It is also well known that members of the tribe residing away from the reservation have been the chief supporters of termination. To a large extent reservation progress hinges on persuading the off-reservation people that in the long run development will help them. Ultimately development can mean just increasing per capita, but new and better housing, housing, and education on the reservation. It can mean new dignity and respect and a decisive "termination" to the apathy and despair generated by old and damaging paternalistic policies.

Paternalism originated from outside. The only effective way to end it is for the Colville people themselves to take the initiative. The Colvilles must pick their own way. But Indian people have been trailblazers for some 30 thousand years. Why should they stop now?

GUEST EDITORIAL

INDIAN TIMES — DENVER, COLORADO

TERMINATION — HOW CAN YOU BUY A HERITAGE?

The word "Termination" takes on many meanings to different people when it is used in regard to Indian affairs. The Senators and Congressmen who promote termination use the word to mean the ending of federal jurisdiction over the property of the Indians. They create "termination" with "liberation". In some instances they create the illusion through congressional bills of providing the members of these tribes with full citizenship through termination policy, even though Indians already legally possess all rights of citizenship. Many well-meaning non-Indian people cheer these congressional friends of Indians to "liberate" the Indians from their reservation homelands.

For more people who read the record, they would find that termination means dispossession of Indians from their land. Indian people have already been effectively "liberated" from most of the United States.

Indian people, largely without tribal ties, took over Alaska's few months back. Three weeks ago, another group of Indians moved into Ft. Lawton, near Seattle, to reclaim that for Indian people. To these urban-Indian people, the issue of tribal homelands is secondary to the importance of now picking up their culture — a proud Indian heritage that was nearly lost in the bustling foreign environment outside the tribe.

It seems unbelievable that any Indian people would choose to trade a Tribe for a corporate identity subject to State recognition for continued existence. Yet some members of the Colville Tribe in the state of Washington are proposing to do just that!

The people of Tso Pueblo in New Mexico have fought valiantly for over 60 years for sacred Blue Lake lands taken away from them for federal nation over the years. Maybe it is even cash settlement for their sacred lands, they staunchly refused. How can you buy a heritage? Yet there are people who would have their land sold and their tribal assets liquidated for money.

There are some urban-Indians who are doing this. The termination of the federal-Indian relationship. Perhaps urban-Indians should really look deeply into the implications of termination and, when they see what it's really about, they'd be appalled at the grossness of the theft of Indian land in congressional termination programs.

When a person trades his heritage, his children's future, his sovereign nation for money, it's called TREASON. Maybe this is what the people who support these who are doing this. Maybe it's even what well-meaning but uninformed Indians who are not closely tied with their tribes are doing. Support and understanding are needed between urban-Indian efforts and the reservation efforts. Perhaps we can start by learning about the real meaning of termination and supporting the anti-termination forces who are fighting to keep a heritage.

LETTERS

Dear Off-Reservation Tribal Member:

This letter is a very special appeal to you. It is, you, the write-in electorate, who in the past several years have had the deciding influence on the congressional direction our Reservation has been taking.

It is your Reservation as well as our Reservation and as each of us shall suffer, should we be concerned together.

We have had six years of pro-termination (liquidation) controlled Council and we as Tribal Members either on or off of the Reservations have little to show for it aside from several useless bills sent to Congress which never got out of committee. The current administration is advertising anti-termination and the articles in newspapers and periodicals universally condemn the policy of termination of Indian Reservations. Still the termination group has trotted out yet another termination bill which masquerades under the heading of "reduced" reservation. In it are many flaws, the most important of which is that it will cripple the economy of our Reservation for those of us who choose to remain. Looking at the situation realistically this does not matter as the bill has no better chance of passing than the previous termination bills. You don't have to be an Eric Sevareid on CBS television to tell that the mood of the nation is against the termination of the status of Indians and that Congress is aware of it. This is the dual in no small part to the National revolution to the Congress. The termination of the Menominee and Klamath Reservations.

Yet here we as a reservation unit. Essentially the same as we were six long years ago. To be sure, our percapita have increased substantially. This was due to no groups efforts but rather to the National market which has boosted the price of lumber sky high. By the simple measure of population pressures in the metropolitan areas our and value has soared in the space of this six years. If the termination group has been successful at the very beginning of this year, the termination would be shortsightedness for our kids' generations.

Then what course do we follow? When we mention the word "development" the termination group screams to the high heavens that their opponents are trying to wipe out the percapita payments. Nothing we all rely on percapita and have a right to them. It would be a pretty short lived "development" who would seriously tamper with the percapita payments. This is not idle propaganda, the truth of the matter is that economy in the conduct of our termination Councilmen's affairs could provide a good start on a tribally owned program. They take on the worthless trips for which they are completely unauthorized. One such example was the trip to Albuquerque, New Mexico last fall when the National Congress of American Indians was having its National Convention. They did not attend one single meeting! Many other times the termination Councilmen hold committee meetings for only a few hours yet they pick up a full year's pay for this! The more we have darker implications but we have no proof of this at this time as we are consistently denied access to the Councilmen and records. They are having it good and fighting to keep it that way. They aren't hurting

themselves one bit and seek to throw the spotlight off of themselves by shouting charges of one type or another at their opposition. This is an old trick but it still works. The Federal government stands on the sidelines just waiting for someone to signal them in so they can move. Tribal members available for tribal projects. These things broaden the base on which our percapita are derived. Timber is the only thing we have now. We will all benefit as we all should from such undertakings.

We still have clean air and water here. As we members of the Colville Federated Tribes have the power of regulating any pollution within the boundaries of our Reservation and of exerting considerable influence towards regulating any pollution that borders it. Even though the circumstances of your birth and employment have flung you far and wide, we bet that still thought of our spending your vacations, etc. on a progressive, forward moving Colville Reservation doesn't sound like too bad of an idea. We as Colville Tribal members are singularly fortunate in that we own one of the most beautiful pieces of real estate in the State of Washington. In time, with progress on our Reservation, some of you might even choose to permanently return to this land which represents a portion of the blood in your veins. You would be welcome as we're sure many of you would have ideas and solutions which would prove valuable to us all.

We are one group of people who have the incredibly good fortune through birth to belong to an exclusive "club". We are all equal members regardless of the origin, degree of blood or geographic location of home residence. Let's come together and throw out those who would divide us for their own dubious purposes. We as tribal members deserve better and with your support we shall get it!

Yours truly,

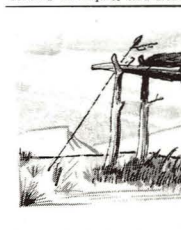
DALE L. KOHLER,
Committee on Indian Rights.

Dear Lucy:

Thanks for the lovely X-mas card you sent down here.

Hope this letter finds you in the best of health. As for me and my family we are fine.

I see it's voting time again. I received the request card from



In solitude, in the solemn requiem of the sighing winds, on grand moods sacred in his fight for human freedom, the warrior finds eternal peace.

The budding of the spring's awakening, the summer's bloom of life, the hunts of the autumns, the records written in the snows of winter, this was his book of life turned page by page by his God, the Sun.

The hills, the valleys, the rivers and the plains, these were the cradle of his childhood, the playground of his boyhood, in his manhood the battleground of freedom.

Shall he have died in vain?

the Liquidation Promoters in Omak. I don't use their card for an Absentee Ballot as I don't believe in their cause. Their recommendations are Virginia Andrews and Bernard Fieard, so I thought I'd better drop you a line and find out just who is running.

Do you think this Bill they have up for Termination will pass?

I don't see how the people can ask for Termination. The Government is in bad shape, there's inflation, all the prices have gone up in everything. Then there's the sticky situation in Laos overseas. We should hang on to our land (all of it). I really believe in that as a full-blooded Indian and I'm sure my three children will believe in that when they are grown up. Then I have read that the people on the Colville Rolls have said they want to be free and exercise their rights as citizens. Well I'm certainly not a prisoner and I certainly believe I am a citizen of the United States. In fact one of the first citizens of this country as our ancestors fought for what we have now. I think we are most fortunate to have what we have, as some of the Tribes of the Indians here in the states have to live out in the dry deserts, etc. for instance, take the Navajos—look at what they have, compared to our own Tribe. No, I believe in keeping our Land and not just giving it away. Why look at the Warm Springs Indians, they have this Hot Springs (mineral) Resort up in the hills of course. I don't know if the Colvilles have any kind of programs like that. When I have the funds I plan a trip up there to show my children the beautiful trees and lakes that we have. Of course they will want to go fishing (my two boys).

Well Lucy I've written down what I've wanted to say, probably after I mail this letter I'll remember some other things I wanted to say but forgot.

So now I will close and hope and pray that this Termination does not come to pass.

Sincerely,

/s/ Celestina Bob Holquin
Los Angeles, Calif.

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VOTE

MAY 9, 1970

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PROGRESS ALL AROUND COLVILLE

It is interesting to note the progress being made in the tribes all around the Colville reservation. In the last issue alone of the Northwest Indian Times, the official publication of the Spokane, Coeur d'Alene and Kallispel Tribes, stories of development programs dominate the paper and speak of continued betterment of Indian land prospects.

Kallispel Invest In Local Business
On February 4, the Kallispel Business Committee voted unanimously to invest \$40,000 in a metal box industry at Cusick. The business had been developed by Ray Wilson and produces welded aluminum "back pack" tool boxes.

The Tribe's primary purpose in making this investment is to insure business in the area where tribal members would be able to obtain employment. The tribe has also worked in constructing an industrial building for Wilson on tribal land just north of Cusick as the business expands. The tribe cooperated with many agencies in making the decision, including TRICO, a newly-formed tri-city economic development organization; the Small Business Administration; and the Bureau of Indian Affairs, which will be offering to fund the training of Kallispel who will be working in the new operation.

Coeur d'Alene's Plan For Resort Prospects
The regional office of the Corps of Engineers has discussed with the Coeur d'Alene Tribe the possibility of building a dam and water reservoir on Latah Creek south of DeSmet. The proposed dam would back up 880 acres of water which could form a prime recreational site on the reservation.

Since Lake Chatolet has reached a dangerously polluted state, the Tribe is enthusiastically supporting the formation of another recreational site involving fish and waterfowl. Recreational use of the lake would be under the control of the Coeur d'Alene Tribe. The lake would be stocked by the Department of Fisheries and would be open for use by everyone in the area.

Resource Committee Appointed By Spokanes
The Spokane Tribal Business Council has appointed a 15 man

committee to serve as advisors in reservation development. The committee consists of tribal members and non-Indians and includes bankers, attorneys, businessmen and real estate men.

An organization meeting was held February 10 to formalize the committee and to acquaint them with what the Council hopes they can accomplish. The primary objective of the committee will be to attract industry to the reservation for full-time employment of members of the Tribe, increased income to the Tribe, and general overall economic improvement.

Coeur d'Alene Reservation Mills Stay Open
The St. Mary's Plywood Mill is still in operation on the Coeur d'Alene reservation, although most other mills in the area have long since closed down. The C d' A Tribe has an investment of \$100 thousand in the St. Mary's mill while the Potlatch Forests owns a major share in the operation.

The Pacific Crown sawmill at Plummer is also still in operation. The Tribe has invested \$28 thousand in this mill to maintain industry on the reservation and to provide more opportunities for employment for tribal members. The pulp plant at Plummer is also in operation. All the above activity, surrounding the Colville Reservation, is described in *last one issue of the Northwest Indian Times*. If the Colville Business Council became more active in development here on this rich and promising reservation land, the TRIBAL TRIBUNE would have to increase its size as large as the SEATTLE POST-INTELLIGENCER.



"Promises Promises"

We, the American Indian, have been cheated and lied to so much through the whole history of the whites in the Americas, treaties broken, land taken, etc. All this has happened when, in the treaties, everything was in black and white, and still was ignored or changed to the benefit of the whites not the Indians. How can any INDIAN trust the words in this Reduced Reservation Bill that doesn't say anything. All it leaves in ones minds are questions, not answers to our already BIG problems.

The proposed bill states that the miners and incompetent workers will be protected. HOW? It seems nobody can give an answer. It is ASSUMED the land and property will be tax free through the 10 years of limbo, from the date of enactment until when the money is paid. How are we expected to believe in the words as ASSUMED? If it is not held in a tax free status for that many years, how many parcels of land would be lost to TAXES?

This Bill only states that three appraisals will be made and then the average will be made known to the tribe but NO WHERE does it GUARANTEE that this is the amount to be paid. How can a white man appraise an Indian's feelings and love for his mountains? Or appraise the value of the freedom to hunt and fish on his reservation? That is an unanswerable question because LOVE has no price.

The hunting and fishing rights of the remaining portion of the Tribe will be left unhindered, but if our reservation is sold either by the upper half which is our woods and the best hunting or if we are left "checker board" this WILL effect the remaining Indians. Imagine, if you will, how confusing it would be to hunt on a checker board reservation? You can hunt on this acre, but not on the next one. Could you picture stalking a deer or a bird: hunt it on this lot, stop for one or two lots until it gets on another lot then hunt it again! It WOULD be a mess wouldn't it?

Are we to be like the old Chin and give up and put all of our trust in the Great White People in Washington, D.C., even after all the experiences and history shows the In-

dian always getting the short end of the stick? Yes, Washington has taken care of the Indians, so well taken care of that now instead of a whole country to worry about losing, we only have a little hunk of land we call home, to worry about losing.

The reason the Indian is in the predicament he is in, is not due to the fact that he is dumb or ignorant, but the Indian people as a whole are not a "greedy" race but have a "giving" "helping" heritage. Could it be that the white greed has rubbed off on SOME of our people and that GREED is going to EXTERMINATE our tribes? Like Ozzie George of the Coeur d'Alene Tribe said the other day, "It seems like God would be the only one who could change a man from one race to another. Evidently Congress thinks they can do it now!"

"Let Me Stay Indian"

According to the Bible, God made us all. Why then does the white race always seem to be trying to change everybody to white, in beliefs, in their way of living, in their religion, speech, etc. etc? It seems to me if God wanted us all to be WHITE he would have made us that way in the first place.

Indians have been pressured to turn white ever since the Pilgrims landed on Plymouth Rock. We didn't try to make Indians out of the white people when this was all our country. We didn't say, "When WE think you can make it in the Indian community then you can leave Plymouth Rock" did we? Yet this is what Congress is telling us today. Can it be that the Indian way of life is no good? That their religion is no good because it isn't Christian, but the Sun, the Rain, the land they live on and love is their religion? Can it be wrong to be free to hunt and fish in the land of their fathers? Can it be wrong to want to keep their land that is free of pollution and keep the air clean and pure as God meant them to be?

I can not understand why somebody way back in Wash-

Delegation Travels To Washington

A large delegation from the Colville Confederated Tribes recently flew to Washington, D.C.

They left Nespelem, March 22, and returned in time for the Easter weekend. Those making the trip were Tribal Accountant, Robert Erwin, Executive Secretary, Harry Owhi, Council members: Thelma Marchand, Virginia Andrews, Barney Rickard, and Chairman, Washington, Nicholas, and Chairman, Nicholas, son, Jr., they were also accompanied by Superintendent Elmo Miller of the Colville Indian Reservation.

The purpose of the trip was in regards to the Nez Perce Claim settlement which was voted on at a meeting held in the Nespelem Grade School on December 13, 1969. At that time, it was voted to accept the \$1,119,071.00. Our share would be 13.5%, the Idaho Nez Perce would get 85.5%, this would amount to approximately \$28,000 for each tribal member of the Colville Confederated Tribes (shares computed at 13.5% of \$1,119,071.00. Attorneys' fees will be deducted from the total amount when appropriated.

ington, D.C. or some of our own State politicians could want to force us all out of this just so we could say WE'RE WHITE. How do they have the right to tell us what is right for us if they have not lived with us? It seems everybody knows more about what the Indian wants, knows and needs, more than the Indian himself.

This reservation is our LAST little land hold with our past, our history, our culture and yet we are expected to give it up? All this reminds me of a story I heard where this old Indian was floating down a river on a log during a flood and he saw this white man floundering in the water so he put out his hand to help the white man up. After the white man got on the log, he moved a little closer to the Indian and the Indian moved away, in a little bit the white man moved even closer to the log, he moved a little closer to the Indian and the Indian moved away again, but this time the old Indian fell off the end of the log into the raging river and he said to the white man, "give me your hand, help me back on the log", and the white man said, "No, this is my log now!"

DUKE WARM WATER

... AND I'LL CLOSE THE DOOR THAT THE INDIAN SHOULD LEARN TO HELP HIMSELF

COMMITTEE ON INDIAN RIGHTS

COLVILLE INDIAN RESERVATION

VOTE FOR

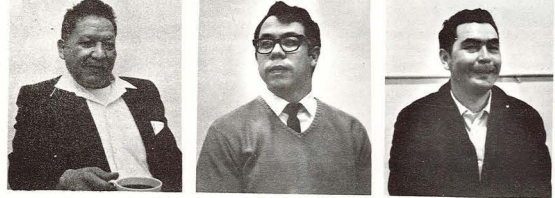
WHAT YOU THINK DUKE? DOES CONGRESSMAN KNOW WHAT HE'S TALKING ABOUT?

WHITEMAN KNOWS WHAT HE'S TALKING ABOUT... HE'S BEEN HELPING HIMSELF FOR MANY YEARS

- OMAK DISTRICT**
- CLARENCE DESAUTEL
- MEL TONASKET
- NESPELEM DISTRICT**
- ANDREW JOSEPH
- LUCY COVINGTON

- INCHELIUM DISTRICT**
- DONALD CARSON
- LORRETTA PAKOOTAS
- KELLER DISTRICT**
- The Committee is not supporting a candidate for the Keller District because the candidate who was going to run was given poor information and did not file for office in time.

Introducing "Indian Rights" Candidates



Clarence Desautel

Mel Tonasket

Andrew Joseph

Lucy Covington

Donald Carson

Don't Carve The Reservation Again!

The Colville Reservation has already been "reduced" twice when the Colville Valley and then the North Hill were taken away from us. Carving it up again would only destroy forever all the unspoiled natural assets that make the Colville Reservation one of the richest areas in northcentral Washington. This is a last chance to unite and work together to save and make good use of the reservation that everyone else wants to take away from us.

The following Candidates are supported by the Committee on Indian Rights because they are convinced of the need to save and make good use of our reservation resources:

Clarence Desautel Omak District

Clarence Desautel is a returnee to the homeland reservation. He traveled throughout the United States and Alaska in his trade as an expert welder. He is married and is the father of eight children — two of them are in college.

A high school graduate, Clarence had had two years of post graduate work at Riverside, California. Impressed with advancements made on our reservations, he has worked with Community Action and the BIA to try to start a welding school on the reservation. Recently he has built his own home on the reservation and plans to stay — on Indian land.

"Although I have worked away from our reservation for most of my life, I retained a love for my reservation homeland and finally returned to build a home here. In my travels I was impressed with the accomplishments of the Navajo people in New Mexico. Their reservation isn't as rich as ours, yet they have tribally-owned enterprises which contribute to the well-being of all their membership.

Our reservation was created in 1872, yet we have no tribally-owned enterprises after all these years. This could certainly provide the basis for larger per capita. At Coulee Dam they advertise that one million persons visit that attraction each year. As a reservation, we should capitalize on that. The North Cross state highway, which is nearing completion, is the westward gateway to our reservation and thousands of people will be using it. What are we waiting for? Let's capitalize on these things.

We have timber that built a city — Omak. And I believe we have as many resources under the ground as above. We have mining companies on our reservation but no one seems to know what they have found. Could they be waiting for us to terminate? If I have anything to say about it, they are going to be waiting for a long time, and we are going to start getting something from ALL our resources.

Mel Tonasket Omak District

Mel Tonasket was born in Nespelem and lived on or near the reservation for all but four years of his life. Those four years were spent in the U.S. Navy where he received advanced communications training. Upon returning home from the service, Mel went to work with the Bureau of Indian Affairs. Feeling that he could not effectively help his people while employed with the BIA, he quit his job to devote more time to tribal politics. In 1968, Mel opened a Health Spa in Omak. He calls it his "White man's sweat house." He is married, has three sons, and is active in the Omak school district. He is presently a member of the Johnson-O'Malley Funds Parents Advisory Board.

"I became active in tribal politics as this is a direct route to improving things for my fellow tribesmen. On the reservation we have many recreational resources that are being neglected, yet we have nothing. We could have millions of dollars in business, yet we have none. These are just a couple of reasons I am definitely against termination as policy for Indian reservations. Termination will not help us one bit, but I imagine it would help many non-Indians who are living off our reservation and waiting.

We, as Indian people have special privileges and we should be using them for the benefit of our reservation. The off-reservation Colvilles too can benefit through better educational grants, better tribal loans, higher per capita and much more, if only we could develop our resources.

With a rich and beautiful reservation such as OURS we can't miss. As for myself, I would like to say THAT NO AMOUNT OF MONEY CAN BUY MY INDIAN BLOOD."

Andrew Joseph Nespelem District

Andrew Joseph was raised by his great parents in Chewaucum, Washington, and speaks the Okanagan language. After graduating from high school at Chewaucum, he graduated from technical college in Portland, Oregon, and received training in heavy equipment in Idaho. Andrew is a Korean War Veteran and has worked as a welder and a mechanical in Bremerton. He is now employed on construction at Coulee Dam and also serves on the Board of Directors of the new Nespelem Products. Andrew is married to the former Jerry Friedlander—they have six children.

"I have most of my employment. I have worked off the reservation most of the time since I have been married. I was always concerned about what was going on back here on the reservation but the Tribal Tribune never enlightened me. Now I am ready to get involved in the reservation and am running for Councilman because I feel very deeply that in this way I can do something for my people."

The terminators talk about State Law and Order being such a good deal. This past year we've had 200 tons of cattle rustled up missing from our reservation.

Andrew Joseph Lucy Covington

Cows don't just disappear into the air. I feel that federal law enforcement is superior to state law enforcement and that we should work to get this back.

I have noticed in my travels on the reservation many white people with high-powered rifles in their cars. This looks very suspicious to me and I feel that we should have closer regulations on this side. Perhaps we should have a system of colored stickers for Indians and non-Indians, etc.

Another thing I would like to say is this. If I am elected and am delegated to go to Washington, D.C., you can bet that I will arrive there sober and will stay sober while there. I will keep in mind that I represent my people.

I have always been against termination. I love my reservation and seek only to improve it for the betterment of my people.

Lucy Covington Nespelem District

Lucy Covington was born and raised in Nespelem. She attended school in Nespelem and finished her school at the Haskell Indian Institute in Kansas. Presently she raises cattle on a ranch at Nespelem. Mrs. Covington is widely known for her efforts in the Indian affairs, having served on the Tribal Council for ten years. She is Secretary of the Affiliated Tribes of Northwest Indians, a Board Member of the Association on American Indian Affairs, and is known and respected by many members of the Congress of the United States. Her fight against termination and liquidation is applauded by Indian people throughout the Country.

"I have been elected several times to the Colville Business Council and my record shows that I have been against termination — the giving up of Indian rights, the selling out of Indian lands from Indian ownership.

In fighting the termination bills, I have worked against strategy of misleading opinion polls, against inaccurate promises to Indian people, and against an inert majority on the reservation. But the price of Indian lands from Indian ownership has had faced personal financial losses from having to neglect my business of raising cattle. But the price of our Indian heritage, the need to retain our Indian lands for the future of our Colville children, is worth the sacrifice."

I have gone to numerous conferences having to do with Indian programs. It is gratifying to hear other tribal delegations tell of their projects to develop their Indian-owned and Indian-operated "industries. It is sad to look back at our own Colville District and see an inert Council trying to starve its people into submission.

In many urban areas, Indian people have programs to try to educate and maintain their Indian heritage. At the same time, the pro-termination people are trying to sell our Indian heritage. Vote for the candidates of the Committee on Indian Rights of the Colville Indian Reservation."

Donald Carson Inchelium District

Donald Carson was born and raised on the Colville Reservation at Inchelium. During the Korean War, he spent four years in the U.S. Army and returned home a Staff Sergeant. Having spent 20 years at logging and prospecting on the reservation, Don expresses great concern for the potential development of natural resources on Colville. Being the father of nine children, his concern for the youth on the Colville reservation is also great.

"Since the Korean War, I have spent most of my life working in the woods as a log cutter. While doing this I observed what I feel could be better ways of logging our timber. The way it is now, our second growth takes quite a beating, and I think this can be cut down considerably. We should be looking ahead to the generations to come.

Our greatest resource is our youth, and for them I would like to see a recreational center in Inchelium. Look for youth throughout the reservation could benefit from such centers.

It's getting so that the "big outfits" from the outside are moving in and the Indian is realizing very little from it. I like to prospect and do so about every summer. Last summer I found what I thought was a promising lead. When I went to the agency to get a permit, I was told that I was too late. A large company had already leased several thousand acres and this land was included in the lease. How can anyone prospect this large a piece of ground? Why does our present leadership allow these things to happen?

When I go over to the Agency asking for information, they either don't know or they give me a big run-around. Is this what is called looking after your interests? We need a change in leadership and, if I am elected, I will certainly work to do this. To change what's been going on.

Loretta Pakootas Inchelium District

Loretta Pakootas is from Inchelium. She is married and is the mother of six children. Mrs. Pakootas is a nurse aide and has worked in Inchelium at Coulee Dam and California. As Chairman of the Johnson-O'Malley Indian Education program, her prime concern is for the education and future of the youth on the Colville Reservation. She is against termination and is for using all the potential of the reservation to help the children throughout their future. This includes the maintenance of a proud Indian heritage for the Colville children.

She educates that the passage of a bill for a reduced reservation will hurt the future of the people and the money won't last long enough to help them all.

THE REAL ISSUES OF TERMINATION

"Protecting per capita payments" is not really the issue of this election. Per capita were paid before the present Council came to power, and they will continue under any Council in the future. They can be increased only by wise management of reservation resources. The Committee on Indian Rights calls for better management of these resources.

To hear the terminators on the Council talk, they spend a lot of time worrying about your money. But they worry so much" that they continually take "joy rides" all over the country without giving you any money. But they worry so much" that they continually take "joy rides" all over the country without giving you any money. But they worry so much" that they continually take "joy rides" all over the country without giving you any money.

All this wasted money could be used to draw federal funds to the reservation to help raise living standards for our people. Other tribal councils are doing this and their reservations are greatly improving, but not ours. We need a change in leadership. All this wasted money could be used to draw federal funds to the reservation to help raise living standards for our people. Other tribal councils are doing this and their reservations are greatly improving, but not ours. We need a change in leadership.

The new termination bill (to let some terminate and others stay on a reduced reservation) is really a "desperation bill." Everyone knows that termination is a dead issue during the present administration. President Nixon, Vice President Agnew, Secretary Hickel, BIA Commissioner Bruce have all stated that they are against the new termination bill. Every article written in books and national magazines is against termination because of the bad results of termination on reservations where it was tried. The current feeling is changing, both on and off the reservation. This new reservation bill is a last attempt to get any kind of a bill passed, but it probably will not pass either.

This new proposal for a reduced reservation was sent to Congressman Foley a week and a half before it was voted on by the Council. This majority called a sudden special meeting without giving any notice of the agenda. If they were so sure of their majority, why did they have to use this kind of secrecy to make sure that nobody knew what was going on?

We can readily understand why many of our members have supported termination in the past. Our reservation was sometimes run so poorly and our leaders sometimes so insensitive to the real needs of the people, that many of us have thought that termination would be the only practical solution to the problem. But Indian people are not so stupid. They know today and demanding better service of their elected Councils. Colvilles now want the same kind of improvement.

The Committee on Indian Rights promises you a better informed and more responsive council in the future if you will vote for their candidates. They also will advocate an amendment to the Tribal Constitution lowering the voting age to 18. We are not afraid of our young people, and we rejoice in giving them a voice in tribal affairs.

Vote for "Indian RIGHTS" CANDIDATES!

THE VULTURES ARE COMING-TO TAKE OVER OUR LAND!

PAPER MILL INTERESTS

OUR SOCIETY NEEDS MORE TOILET PAPER

BANKING INTERESTS

WE'LL PICK THOSE INDIANS' BONES CLEAN!

REAL ESTATE INVESTORS

WE'LL DIVIDE IT UP INTO CITY LOTS

RECREATION DEVELOPERS

GET THOSE INDIANS OUT OF THERE! WE NEED THAT LAND FOR GOLF COURSES!

LUMBER INTERESTS

THOSE INDIANS DON'T NEED THOSE TREES- BUT WE DO!

BUREAU OF INDIAN AFFAIRS

ONE LESS PROBLEM!

COLVILLE LIQUIDATION PROMOTERS

COME ON BOYS- FOLLOW US- WE'RE YOUR INDIAN GUIDES!



SHOOT 'EM DOWN BEFORE THEY CAN LAND!

COLVILLE INDIAN RESERVATION

ELECT A NEW BUSINESS COUNCIL
MAY 9

"COLVILLE
INDIANS STAND
TO LOSE
MILLIONS
OF DOLLARS
through termination."

Robert E. Savage — PRESIDENT
BUCHANAN-THOMAS, INC.
MARKETING CONSULTANTS
OMAHA, NEBRASKA

SOMEBODY STANDS
TO GAIN!

THE QUESTION IS : WHO ?

Since 1955, VULTURES
have been eagerly
awaiting for
the chance to
"Sink their Claws"
into our Indian
Lands!



They know well that -

1. Population in the U.S. is GROWING FAST!
2. This has created a SCARCITY of GOOD, MONEY-MAKING LAND!
3. That's why Land Values continue to go UP, year after year!
4. COLVILLE RESERVATION has some of the most CHOICE LAND in the Northwest!

*SEE the next page for the FACTS
as revealed by U.S. Government figures!*



RICH MEN WANT O -so they can grow R

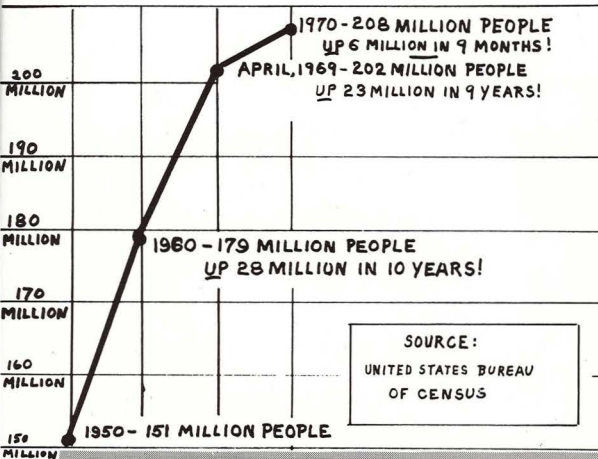
Here's how those VULTURES figure AHEAD



THEY KNOW THAT AS THE POPULA
THE PRICE OF

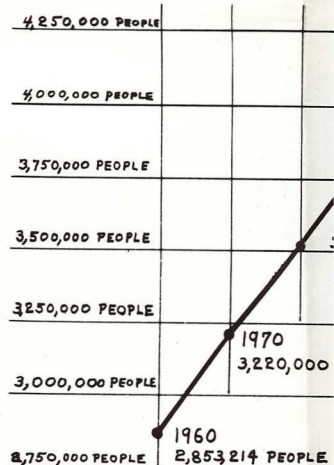
① THE UNITED STATES IS GROWING FAST!

57 MILLION MORE PEOPLE IN LAST 20 YEARS - AN INCREASE OF 2,850,000 PER YEAR! AND NOW IT'S GROWING FASTER - 6 MILLION MORE ADDED IN PAST 9 MONTHS!



SOURCE:
UNITED STATES BUREAU
OF CENSUS

② In 15 YEARS V state will have ONE MILLION M



UNCLE BILL, WHY DON'T THE INDIANS OWN ALL OF THIS COUNTRY LIKE THEY USED TO ?

TOO MANY PALEFACES! SCALP ONE - AND TEN MORE COME OVER THE HILL - AND THEY'RE STILL COMING!

TOO MANY
That's been the problem since 1492 - a problem today **EVERYTHING!**
INCH of Indi:

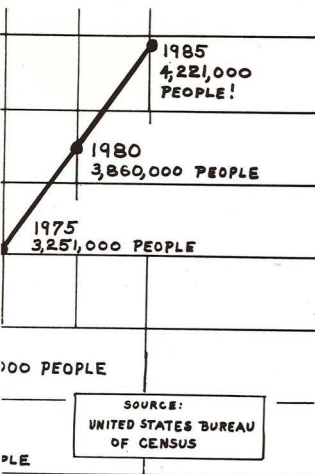
OUR LAND NOW RICHER!



D to take advantage of poor people:

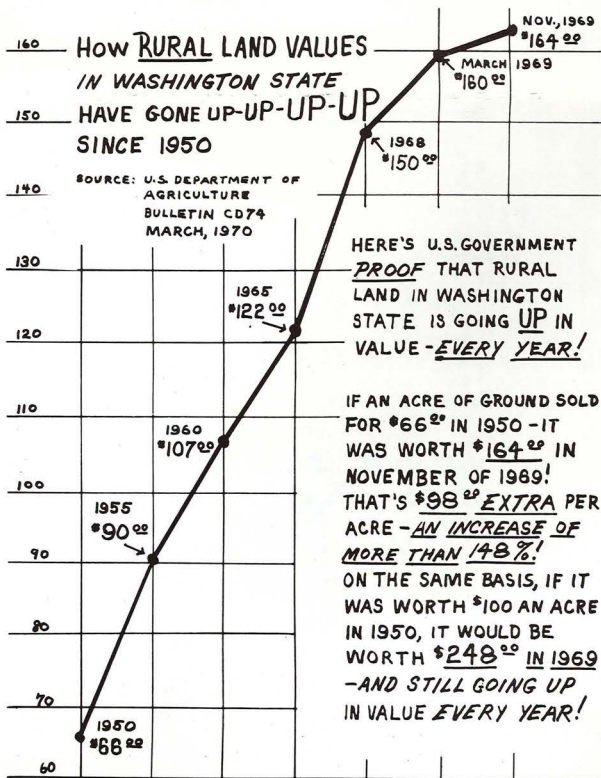
POPULATION INCREASES OF LAND KEEPS GOING UP-UP-UP!

Washington
have at least
MORE PEOPLE!



ANY PALEFACES!
the Indian problem
- and is still the Indian
day! Don't let them take
\$! Hang onto EVERY
Indian Land!

③ LAND PRICES IN THIS STATE
are constantly RISING!



ARE YOUR CHILDREN and GRANDCHILDREN
Going to get THIS ---- or THIS ?



**MONEY HAS
ITS OWN
"DEATH
SONG"**

"Money doesn't last long. It flies away. Only the land and the mountains LIVE FOREVER!"

**Colville Reservation has VAST
WEALTH in Land, Water, Timber !**

*Who is going to benefit
White People or Indians ?*

Most of the nation's greatest fortunes have been made in real estate. "Money People" know that LAND has Enduring Value. Money does NOT. The value of money erodes though inflation and government manipulation. We have some of the most valuable Indian land in the U.S. It is our "Mother" that can take care of our people for hundreds of years to come. Anyone who would advise us to sell our Mother is either a thief, or a fool, or BOTH.

WILLIE AND JOE HAVE A SKOOKUM WAWA....



When is an Indian no longer an Indian?

(A sad story - Not for little children.)

Sometimes Indians decide they don't want to be Indians anymore. They think they are too good to be Indians. They want to think, and talk, and act like White men. They can't change the beautiful brown of their skins, or their dark eyes - but they think they are White men. They can't see any good in Indian culture or Indian heritage. They think they know more. But what they don't know is that white scholars are now studying Indian culture to find ways to HEAL THEIR SICK, WHITE SOCIETY! When an Indian loses his priceless Indian culture, which was developed over thousands of years, he is truly no longer an Indian. And he isn't a Whiteman either. So he is NOTHING! When an Indian doesn't want to be an Indian anymore, he should cut all his ties with the Indian world. He should walk away and leave the Indians alone! But these fellows who look like Indians on the outside - but have chicken hearts on the inside, are the very ones who want to tell us INDIANS to liquidate our ancestral homelands - and turn it over to their white buddies. WE DON'T NEED THOSE "APPLES" who are RED on the outside, and WHITE on the inside to tell us how to live or what to do!

ELECTION DAY is OPEN SEASON on VULTURES!

Your BALLOT is your
BULLET to shoot 'em DOWN!

SAVE OUR INDIAN HERITAGE - SAVE OUR RIGHTS TO
LIVE AS INDIANS - SAVE OUR ANCESTRAL LANDS -
KEEP THE VULTURES OUT!

**VOTE
FOR** 

OMAK DISTRICT

CLARENCE
DESAUTEL.....

MEL
TONASKET.....

INCHELIUM DISTRICT

DONALD
CARSON.....

LORETTA
PAKOOTAS.....

NESPELEM DISTRICT

ANDREW
JOSEPH.....

LUCY
COVINGTON.....

KELLER DISTRICT

THE COMMITTEE IS SUPPORTING
BUTCH BURKE FROM THE
KELLER DISTRICT AS A WRITE-IN
CANDIDATE.

BUTCH BURKE.....

