

WHAT NEXT???

The deadline for Saddam Hussein to leave Kuwait is nearing. While loved ones of military men already deployed to the middle east pray for a peaceful solution to the situation, the Congress of the United States is in our view gagging at gnats and swallowing camels. Some of our Congressmen, mostly Democrats, argue that the President does not have the power to declare war. President Bush and Secretary of State Baker affirm that Bush has the power. The argument seems rather unimportant to us at this point. Many of us want to know whether we are going to lose thousands of Americans in a war in a far country. The question of who has the power to declare war, in our opinion was settled many wars ago. It is our understanding that Congress has never declared war until after the President has already plunged the country into war. The precedent has been set. The President declares war as he deems the situation calls for it. Congress then officially declares war. The Constitutional question seems to lose significance in light of the many American and other lives at stake in the Middle East. Protocol it seems should prevail. It does not look "good" for the United States to appear devided and confused on such an issue at such a crucial time. Nevertheless, we will continue to pray for a peaceful solution to the crisis in the Middle East, and for our President and our illustrious Congress....But we can't help but wonder: even if Bush does not have the Constitutional right to declare war and he does so any way as preceding Presidents have done, what can Congress do about it? Does the Congress have the power to impeach Bush if he declares war? If they have that

power, will they exercise it? Or will they get caught up in party line politics about whether to impeach or not to impeach? ...Sometimes we think that our United States Government should act more and speak less.

We are of mixed emotions about Timothy Jacobs at this point. It seems to us that reporting to a parole officer, doing community service, and paying his restitution, was not too much to do in exchange for his freedom. After all, it was a plea agreement and he did agree to do certain things in exchange for a six year sentence on the state charges of kidnapping...We still are saddened by the fact that he has been returned to prison, although we do recognize that it appears to be his own fault...Nevertheless, we hope that he will not be incarcerated long and when he is released again that he will resolve "never to go to prison again."

Indian Solidarity continues to meet and are discussing and planning activities that will ensure that the Indian population takes their rightful share of the social, economic, educational and political life in Robeson County. Many issues are under discussion with this group now...including selective buying and other constructive steps that can be taken to right some wrongs...Indian Solidarity meets every second and fourth Saturday morning at 8:30 a.m. Membership is open to Indians only. If you are 18 years old or older, you might consider joining this progressive Indian movement...More information about the group is available by calling the chairman Cliff Sampson.

HOW TO TELL A COLD FROM THE FLU

Each winter, thousands of Americans are afflicted by the common cold and the flu. But few people know the difference between these often confused and misunderstood illnesses.

Colds and flu have a great deal in common. Both are caused by viruses. Both are contagious, and are transmitted mostly by touching your own eyes or nose after touching the hands of a cold or flu sufferer. And both colds and flu often begin with a stuffy nose or head, then can progress to sneezing, watery eyes, a sore throat, and a hacking cough.

Most colds last about a week. The flu, however, can stay around much longer. And the flu is often accompanied by symptoms not associated with the common cold, such as fatigue, fever, headache, and bodily aches and pains. If not treated by a physician, some cases of the flu can become quite serious, leading to pneumonia or even death.

To guard against the dangers of flu, experts recommend that people in high-risk health groups be immunized each fall against the specific strains of flu virus expected to be prevalent that cold season. Those considered at risk are adults over 65, those with chronic heart or lung problems, and anyone in general ill health. Your family doctor or local public health department can provide additional information on flu vaccines.

A trusted cold remedy, like Contac, can also help relieve some of the symptoms that come with a bad cold or a mild case of the flu. Contac 12-Hour Capsules, for example, have over 600 "tiny time pills," which provide up to 12 hours of relief from the nasal congestion, runny nose, and itching, watery eyes often experienced by cold or flu sufferers. For relief of other cold and flu symptoms, including coughing, headache, minor body aches and pains, and sore throat, try Contac Severe Cold Formula. Finally, drinking plenty of fluids and getting ample rest will also help your body fight off the cold or flu.

Along The Robeson Trail

By Dr. Stan Knick, Director of the PSU Native American Resource Center

Another of the Native American groups of the Eastern Woodland culture area is the Kickapoo Nation. Their original home was in Southern Wisconsin, between Lake Michigan on the east and the Mississippi River on the west. Rather than occupying the Eastern Woodland proper, they were actually residents of the edge of the Woodland, between forest and prairie. But their cultural and language ties were more with Eastern Woodland people than with those of the prairie and plains.

The Kickapoo language is a branch of the great Algonkian language family, and thus the Kickapoo are distantly related to the Hatteras of North Carolina, as well as to the Narragansett, Potawatomi, and Chippewa (and others). The Kickapoo lived in villages along the Wisconsin, Rock, and Fox Rivers, frequently alongside their Algonkian kinsmen of the Mascouten and Fox Nations.

Living as they did in the transitional area between forest and prairie, the Kickapoo practiced a somewhat unusual subsistence lifestyle. In the Spring they were farmers, cultivating corn, beans, and squash as did most of their Woodland brethren. But in Summer they regularly hunted bison on the prairie to their west. Then in Autumn they returned to harvest their crops. But in Winter they usually moved south to hunt deer and bear for about three months. The Kickapoo had clearly become well-adapted to life in this transitional environmental zone, exploiting each food resource in turn as it became available.

The Kickapoo lived in oval houses in both Winter and Summer, but the materials used to build the houses differed depending on the season. Summer houses were made of bent saplings covered with birch or elm bark, often with the floor left bare. But Winter houses were made from saplings covered with cattail mats, with the floor covered with grass or reed mats for warmth. As with many traditional Native American homes, the door always faced to the East.

With the coming of Europeans, the Kickapoo and their Mascouten and Fox cousins were caught between two great opposing forces. To the East and South were the Iroquoian Nations, with guns provided by the English and Dutch; each year they pressed farther and farther into Kickapoo hunting grounds in search of furs for trade with

the Europeans. To the West were the Siouan Nations, armed with guns from the French; they also pressed into Kickapoo territory in search of furs for trade.

In 1685 the Kickapoo and their Mascouten and Fox cousins formed a confederacy, and acquired guns from the French at Green Bay. Over the next few years they would raid west against the Sioux and east against the Iroquois. They also raided French traders during this period, thoroughly disrupting the fur trade in their area.


But eventually the Kickapoo were employed by the French to fight against British-influenced tribes, including the Fox, Natchez, and Chickasaw, in the "French and Indian War." In the American Revolution, different bands of the Kickapoo fought briefly on both the English and the American side, though when the time came for the bands to fight against each other they refused, and ended up more or less by default on the American side. This would prove to be a short-lived alliance, however, because the United States claimed all of the Kickapoo lands in the Treaty of Paris in 1783. The inevitable settlers soon followed, and the Kickapoo began the journey out of their homelands.

After a long series of conflicts, treaties, and removals, including stays in Missouri, Kansas, and Texas, a number of Kickapoo wound up in Mexico in 1838. By 1862, another group of about 600 moved from Kansas to Mexico. Some of these were returned by military force to the U.S. in 1872, and eventually many others would return and be placed on a reservation in Oklahoma. Some, however, remain in Mexico, living on a 17,000 acre reservation near the town of Musquiz, and maintaining many of their Algonkian customs. Nowadays, about 1200 Kickapoo are enrolled in the U.S. faction, but only about 500 live on their reservation around McLeod, Oklahoma.

As with many other Native American Nations, recent years have witnessed a resurgence of attention to cultural heritage amongst the Kickapoo. The Oklahoma and Mexico groups often visit each other, and the more traditional-minded folks look proudly into the future while not forgetting the past.

For more information, visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.

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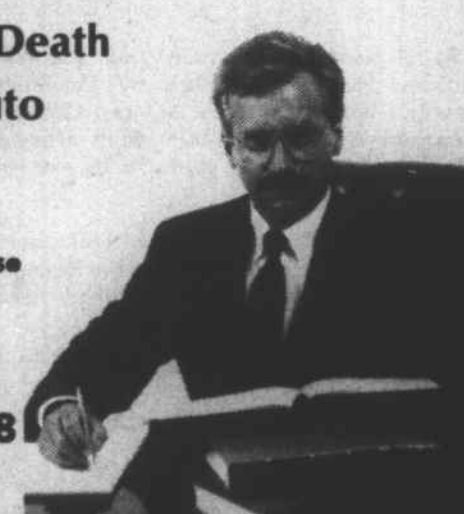
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