

APRIL/MAY \$1.50

# BANKHEAD MONITOR



TAKING THE PULSE OF THE BANKHEAD NATIONAL FOREST

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HOLLOW

*"To Every Thing There Is a Season....  
A Time of War..."*



Lamar Marshall

The war for the Bankhead has begun. Welcome to the Land of a Thousand Waterfalls; hemlock canyons and old hardwood stands. This natural wonder of Alabama is your heritage. As a co-owner you have a responsibility to defend it when it is threatened. That time has come. Not only is the Bankhead in peril, it is already heavily damaged. But it is not too late to save the balance.

At the turn of the century much of the land that is in the Bankhead was abused. The US Forest Service was

authorized to purchase land to put into reserves. The lands of Bankhead healed and grew back beautifully. Unfortunately, all did not end well. What should have been forest "reserves" forever were eyed by greedy timber exploiters who masterminded a plan to clearcut and convert our native hardwood forests into a tree farm. These forests, Conecuh, Tuskegee, Talladega and Bankhead are the last public-owned representatives of the original native forest of Alabama. It is our obligation and the destiny of you, the citizens and your representatives, to preserve them in their natural condition. You are the Bankhead Monitor.

I wonder if the Forest Service has any interest in the Multiple Use Sustained Yield Act, Historic Preservation Act, Threatened and Endangered Species Act, Clean Water Act, NEPA, NFMA, or the Forest Plan? Our inquiries, observations, and research indicates that their emphasis, planning and execution are poor quality and not in compliance with Federal laws and regulations.

We of the Bankhead Monitor conclude that the Forest Service will not carry out their legally mandated responsibilities on a voluntary basis.

Therefore, it is a unanimous decision that we are at this time filing an official "Notice of Appeal" in accordance with the Code of Federal Regulations and requesting a stay, withdrawal, or cancellation of illegal actions for all timber, prescribed fire, and road programs, related NEPA documents and timber sales or road contracts which have been developed, approved, contracted, offered for sale or sold from January 1989 through 1992 which are not in full compliance with Federal laws, regulations or the Alabama Forest Plan. This appeal and stay applies to all National Forests of Alabama.

We have nothing personally against the Forest Service. There are many fine, capable and dedicated professionals in the agency who are simply bound by orders from "above" to fulfill unrealistic and ecologically unsound timber harvest quotas, regardless of the transgression of the law.

However, the time has come to test the strength of the existing laws. If the Battle for the Bankhead and in fact all the National Forests of Alabama must be fought in the courtroom, then so be it. The battle must be fought. Stand with us.

Lamar Marshall

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**ABOUT THE COVER**

*SOUTH CANEY CREEK FALLS - A magnificent example of the virtually unknown attractions hidden away in Bankhead in the midst of the ravages of clearcutting.*

*Charles Seifried, the renowned "Photographer of the Bankhead" made the shot. This is only one of hundreds of amazing images this photographic artist has captured on film. Anyone interested in obtaining copies of this or other photos of Bankhead, contact the Monitor. See the story on page 3 for directions to South Caney Creek.*

# BANKHEAD BACKCOUNTRY

## SOUTH CANEY CREEK CANYON

### A CROSS-COUNTRY HIKE

*Hidden in the remote recesses of the southern portion of the western Northern Bankhead, one of the most notable natural wonders of the forest remains little known. It is South Caney Creek Falls. Come with us to it's turquoise pool and mystic atmosphere.*

If you would like to lay out your trip on the U.S. Geological Survey maps you will need the Bee Branch and the Double Springs quadrangles. The area we will be covering lies on the border between the two maps.

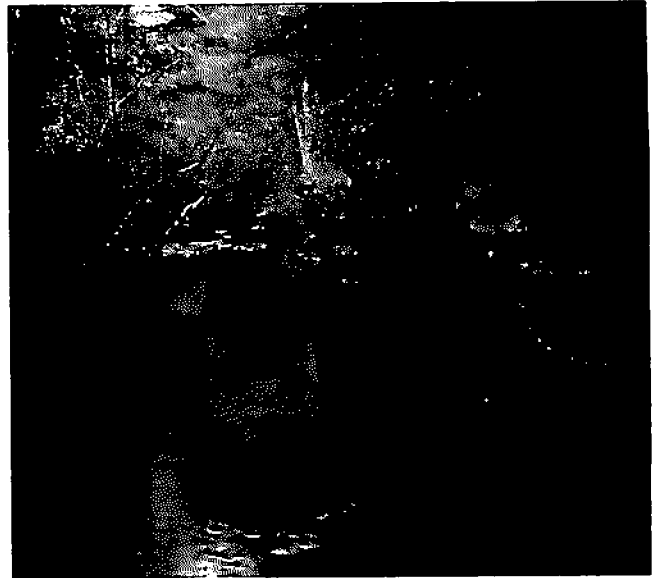
The walk from the parking place to the waterfalls is short and easy. Only the last couple of hundred yards is steep. If you intend to walk down the canyon to the intersection with North Caney Creek Canyon, the visit takes on a completely different outlook.

Falls, walls, rocks and beautiful wildflowers will greet you at every nook and cranny.

But first, we have to get to a place where we can leave our iron horse. From Hwy 33 heading south cross the Sipse River bridge, turn right on Hwy 2. You now will be traveling west. Pass Antioch church. At mile 3.7 from Hwy 33 there will be a large and nice brick house on your right with a ranch-style gate over the drive. It is in a pasture. Just beyond this pasture, there is a USFS road on the right. It has a pipe gate across it and it will be locked. Park where you can, but don't block the entrance.

It is approximately 7/8 mile out the FS road to the falls. Follow the road from the gate down across a little hollow and up to the right into the FS pine tree farm. Here is a good example of a ruined hardwood ridge. It is ugly, but the tree farmers love pine clones. They eat them for breakfast and laugh all the way to the bank when it comes time to clearcut them again. Oops, there I go again.

Anyhow, follow this road out to where it forks and take the left road. Soon you will see where the big trees start and the road drops down hill. It will gradually peter out at the edge of the intersection of canyons. Stop and listen. You will



**SOUTH CANEY CREEK CANYON**

hear the sound of the falls in the canyon. Walk on down the hillside and look for the trail down the hill on the right side of the falls.

The falls are the head of South Caney Creek Canyon. Actually there are two falls. One large and one small. We are at the junction of two large hollows. All the waterfalls in the forest are subject to the amount of rainfall in the previous days and weeks.

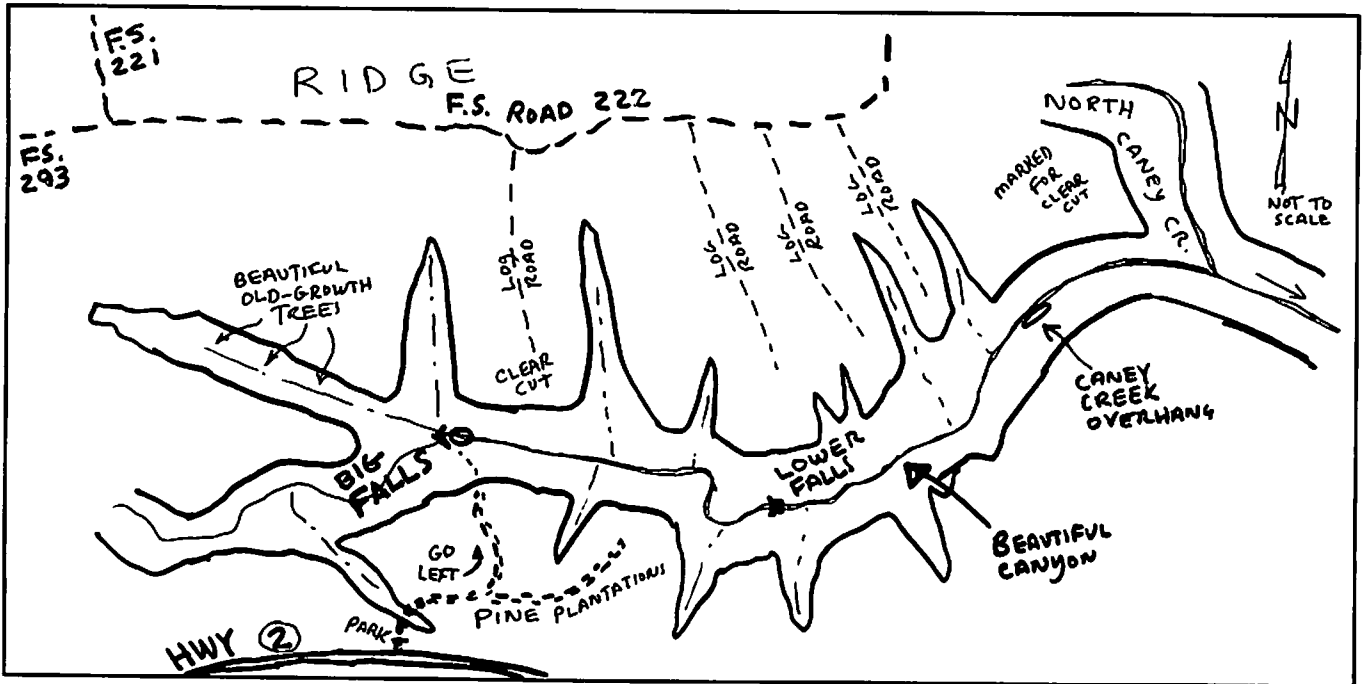
I'm going to tell you right now that the walk down Caney Creek Canyon is not an easy walk. If you're not in excellent condition, you probably don't want to make the described loop.

From the falls, cross the rocks that look like a small dam below the pool. Head downstream. The hillsides are very steep and many are bluffed. In fact at approx. mile 0.5 you will come to one on the prettiest walled canyons in Bankhead. The head of this section begins with Lower South Caney Creek Falls. It is not as large the upper falls.

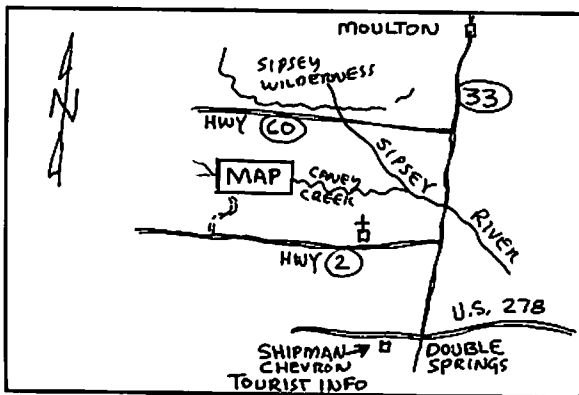
It is not easy to get past the lower falls, but you can climb down on the north side if you're careful. The least treacherous way is to go up the hill on the south bank and work your way down. At mile 2.0 North Caney Creek intersects with South Caney. We usually go up the hill (cont'd)

**CANEY CREEK CANYON** cont'd from page 3

north of S Caney and west of N Caney. Go to the ridge top paralleling South Caney ahead west until you strike a main Forest Service logging road (number 222 on the maps). Don't expect a sign. After you get on this road (which is 1/2 mile NW of the creek junction), walk west and count logging roads which run out ridges on your left. Take the fourth one to the left. After a few hundred yards, drop off the ridge to your right down into the hollow and follow it downstream to it's junction with South Caney Creek Canyon at the falls and point of beginning.



**SOUTH CANEY CREEK CANYON**



**LOCATOR MAP**

**ATTENTION FOREST SERVICE EMPLOYEES**

If you are one of the many U.S. Forest Service employees who would like to see a kinder, gentler approach to National Forest Management, join the growing number of the Association of Forest Service Employees For Environmental Ethics. Contact Buzz Williams - S.E. AFSEEE, Andrew Pickens Chapter, Sumter Nat. Forest, Rt. 1 Box 103, Mtn. Rest, S.C. 29664, (803)-647-2773 All correspondence confidential.



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*Manly*

# NATIONAL FOREST NEWS

## BANKHEAD SMOKE INTENTIONAL BURN

**DOUBLE SPRINGS** - A pall of smoke rising from an area northwest of Addison in Bankhead National Forest on Saturday and Sunday came from an intentional burn of undergrowth, according to a radio dispatcher for the U.S. Forest Service, The "rough reduction burn" covered about 737 acres and was meant to clear dry brush that interferes with the growth of trees, she said. The Forest Service adheres to guidelines of temperature, humidity and other factors to determine when to conduct the burns, she said.

Decatur Daily 3-2-92

## U.S.F.S. FOCUSES ON TIMBER

**WASHINGTON (AP)** The Forest Service focuses on timber production and pays relatively little attention to sustaining ecosystems in the national forests, according to congressional analysts.

The study by the congressional Office of Technology Assessment found that laws and regulations governing the use of Forest Service lands - totaling 191 million acres in 43 states - provide little guidance on how to balance the various resources and assure sustainability.

In addition to timber, the Forest Service lands provide livestock forage, fuels and minerals, as well as recreation, wildlife habitat and water flows. The study, however, found that the emphasis within the Forest Service is particularly toward timbering. Less attention is paid to protecting and preserving undeveloped land.

The study said the agency's budgets, planning process and historical perspective favor physical production over the forests' other values.

## ANTI-CANCER DRUG IN PAWPAP

**Chicago** - A simple, inexpensive new test has led to the isolation of a powerful anti-cancer drug and a safe, natural pesticide from the pawpaw tree, sometimes called the "Indiana banana," a researcher said Friday.

The cancer drug, which has so far been tested only in animals, is 1 million times as potent as the widely used cancer drug Adriamycin, said Jerry L. McLaughlin of Purdue University.

The National Cancer Institute has expressed interest in the drug and has begun its own tests, McLaughlin said at the annual meeting of the American Association of the Advancement of Science.

The pesticide, a chemical cousin of the anti-cancer drug, could be used by greenhouses and truck farms and could be worth as much as \$500 million a year, McLaughlin said.

The pawpaw is a shrub-like tree with edible fruit shaped like bananas. It grows all over the eastern United States. The substances McLaughlin identified are found throughout the tree, but mostly in twigs and small branches.

The key to the discovery of the two substances in the pawpaw tree was a new screening test he devised to rapidly identify potentially useful drugs and pesticides in plants.

McLaughlin exposes tiny brine shrimp, raised in a laboratory aquarium, to plant extracts. If the shrimp die, the plants contain drugs. If the shrimp live, the plants don't, he said.

In a second step, he then takes potentially useful plant extracts and puts them on plant tumors growing in the laboratory. If the tumors die the extracts are further tested for potential anti-cancer activity.

## PETROGLYPH DISCOVERED IN BANKHEAD

"My husband, Charlie, and I have spent many happy hours roaming the hills and canyons in Bankhead. When we have time off, that is our favorite pastime.

Sunday, February 16, 1992 was such a day. Our only problem was in deciding where to go. Being female, and with only 49% of the vote (do you believe that?) I agreed we would go to the place HE chose! Turned out O.K..! We were exploring Capsey Creek. It was a pleasant day, not too cool. We were going upstream and had been exploring both the hillside, where there are bluff shelters, and the beautiful creek bank.

We noticed across the creek there are some very tall rock bluffs, so we went down and stood on a boulder that just out into the stream, to get a better view. Charlie noticed a coyote coming down the opposite bank toward us. Strange, in the middle of the day. But we listened, and we heard hounds in the near distance upstream. The coyote spotted us, and went trotting off.

I glanced down at the boulder we were standing on and noticed a circle with drawings in it at my feet. It was covered with sand, but moss was growing in the indentations so that the drawings were fairly plain. I called Charlie's attention to it and we brushed and scraped the sand and moss off so that we could see it better. We were thrilled because we felt sure it was a petroglyph.

This petroglyph is a circle that measures about 17 inches in diameter for the middle part, and about 21 inches to the outer part. It has patterns throughout the circle, and I think it resembles the sun, somewhat. We refer to it as "Coyote Petroglyph". It has been verified and registered, thanks to Charles Hubbard and Butch Walker for helping me do that. Another discovery on Capsey was a fossil that resembles a reptile I was so excited because I thought it was a huge snake. The scales are so well defined you can count them. But I have been told that it is possibly a plant fossil because there were plants that grew in "those days" that had scales. It is very interesting whatever it is. It sure looks like a snake to me!" Barbara Shadden Maples

# IT'S GONE!

## OUR RARE AND ENDANGERED RED COCKADED WOODPECKER IS GONE FROM BANKHEAD

What happens when the public lands of Alabama are managed under the current USFS Plan ? Game populations dwindle; old-growth forests are clearcut; hardwood stands are converted to pines and rare and endangered species disappear. This is tragedy in motion.

The official census given to the Monitor by the USFS is that all active colonies of this woodpecker are gone from the Bankhead. Going, going - gone. And the clincher is this. While we were busy receiving the good news of extirpation, the USFS Public Affairs Department (propaganda machine is more accurate) had the audacity to publish this article:

Rare Woodpecker Has A Friend.

This article amounts to bragging about how much taxpayer money the FS has wasted to take care of a bird that it has helped to make endangered through clearcutting its habitat.

This kind of logic reminds me of the psychopath who every few days stabbed his captive victim and defended his actions on the grounds that he was, after all, spending hundreds of dollars on band-aids every month.

Here is a recent report by Rickey Butch Walker:

Has the U.S. Forest Service's (USFS) extirpation plan for the Red Cockaded Woodpecker (RCW) in Bankhead National Forest been completed? Probably so! In 1986, a USFS report indicated four active colonies and four inactive colonies of the RCW in Bankhead National Forest. In 1991, the same USFS report indicated no active RCW colonies in Bankhead. Today, the RCW has probably been eliminated from the forest by practices which have proved to be the demise of the RCW colonies.

Recently, I took several photographs of colony trees located about one mile north of Houston Campgrounds. Each one of the RCW colony trees had metal restricting plates which had covered large cavity holes of the pileated woodpecker. According to Ms. Jennifer Fisher with the USFS office in Double Springs, forest personnel placed restricting plates over the large holes in colony trees to prevent the pileated woodpeckers from competing with the RCW. The pileated just enlarged the holes under the plates and continued to use the colony trees; however, the manipulation of the RCW nest cavity trees has obviously hindered the sapping of nesting holes and thereby effectively stopped the RCW from using the trees.

Prior to nesting, the RCW selects pine trees usually in excess of 50 years old that have red heart disease. The colony trees must be alive and in addition the RCW must sap the area around the cavities. The sapping is accomplished by pecking just through the pine bark where the sticky sap oozes out and covers the area around the cavity hole. The sapping procedure prevents predators from climbing through the sap to get the young birds in the nest cavities. The metal restricting plates not only prevent adequate sapping but probably scares the RCWs away from their colony trees.

In addition to restricting plates, the USFS considers control burning and limited cutting activities as beneficial to the Bankhead RCW colonies. It is obvious the wisdom of RCW management practices in Bankhead is not working since no know colonies now exist. It appears a grave mistake has been made in the management of the RCW and someone should be held responsible.

The USFS claims to be friends to the RCWs. If the USFS are friends to the RCWs, they sure do not need any more enemies.

Could the RCW face extinction as did the tremendous ivory billed woodpecker, the once abundant passenger pigeon, the colorful Carolina parakeet, and the beautiful Bachman's warbler. Who cares if a single sparrow falls to the earth? God does and so do I!

## Endangered Woodpecker Has Friend

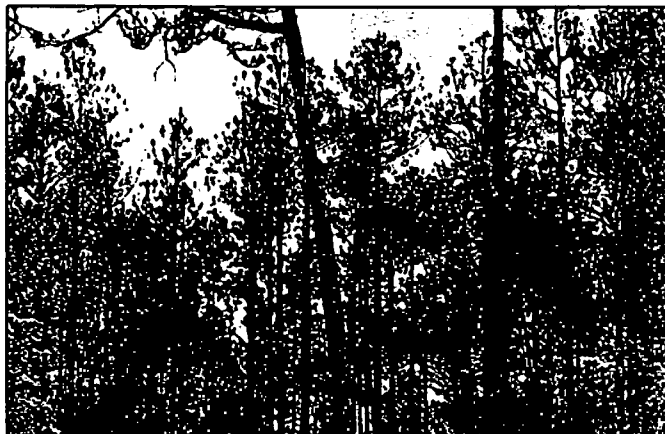
By JOY PATTY

The USDA-Forest Service manages the four national forests in Alabama for multiple resources, which include wood, recreation, soil, water and wildlife. The agency is funded by appropriations from Congress, volunteer contributions of money and time, and collections from timber sales.

John H. Yancy, forest supervisor for the four forests, recently completed a report on wildlife and fish management accomplishments for 1991. According to Yancy, the national forests spent 40 percent of their wildlife and fish funds for the protection of endangered, threatened and sensitive species, especially the red-cockaded woodpecker.

"Over \$490,000 was spent toward protection and recovery of the red-cockaded woodpecker," he said. "Recovery of this endangered bird is a top priority."

Recovery efforts included 11,440



Red-cockaded woodpecker

# Walking The Sipsey Wilderness: Part 2

by Jim Manasco

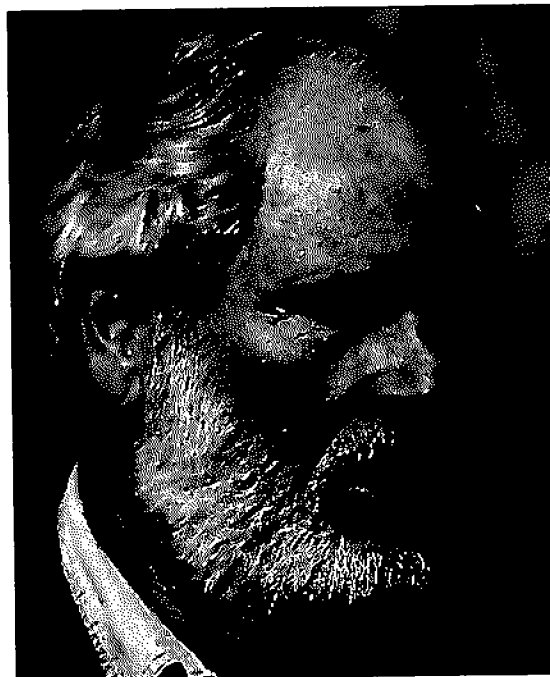
## Sipsey's Saltpeter Furnace

Walking up the Sipsey River from the mouth of Bee Branch, a person can easily spot mink and raccoon tracks in the wet sand banks. Beaver slides tell of night-time activity here where the river forces its way around the boulders. Everything is peaceful here. This place has always been wild and now, by act of Congress, it will stay that way. But it has not always been peaceful, for we are in the heart of the "Free State of Winston."

Those who lived here refused to fight for the Confederacy and seceded from Alabama to defend the Constitution. This did not set well with the majority of Alabamians. Small areas of dissension were quite common in all Southern states. Yet this place, where the mountain lion and wolf outnumbered the people, received more attention from the Union than all others.

Why? This place was a wilderness, described by General Wilson as of "almost absolute destitution." There were only a few people living in these hills. They had nothing and wanted nothing but to be left alone. The only thing they could offer the Union was loyalty. And were too few for that to account for the attention they received.

Here on the river, we are just two miles from Hubbard's Mill at Kinlock Falls. The road to the mill was the only road to this area and the road did not justify its overuse by Union troops. A most bizarre piece of history occurred on this road. A group of Union troops coming to the mill for supplies of corn and meal] were ambushed. Yet they knew that on the other side of the hill was the Tennessee Valley, full of corn and mills. But they came here to a mill in the



Jim Manasco

wilderness that had a few little fields and a mill that running red-hot could barely feed one man and a half-starved mule... Why? Six of those troopers died in the ambush. And six men would almost have carried the whole grist mill away. It makes no sense.

What was the magic these hill people held over the Union that, on request, would bring the troops rushing to their aid? Why did not confederates enter this area, here in the Heart of Dixie? One cannot help but feel that a whole chapter is missing in the history of the Free State...

Well, after walking up the river to the first small branch, one comes to a small canyon. It is known to a few local people as Saltpeter Furnace. Saltpeter Furnace is not recorded in written history, but it is here.

And here, in the Heart of Dixie, surrounded on all sides by Rebel forces, a band of Americans true to a cause were

making black powder...for the Union. Now, after 120 years, this place can be revealed for what it was. It was the smallest of two nitrate production areas in the Sipsey Wilderness. Had a tongue ever have slipped, the people in these hills would have been assaulted to a degree that would make Wounded Knee look like a Sunday School picnic.

In this canyon, behind the waterfall, there is a cave which at times is still a home for bats. The entrance to the cave is at the bottom of a deep crevice. The trail markers in this case are the small rocks that had to be removed to reach the bat guano which would spill over the hillside by the falls. There are other excavation marks left from the old days.

Potassium nitrate, commonly called saltpeter, is a chemical product of decaying plants and animals. It is dissolved in water and the water is then boiled down. It accounts for 74 percent of the ingredients in gunpowder.

When saltpeter comes in contact with water and dissolves, it can only be detected by a salty taste, but it stains sandstone black. The rocks under the cliff here are black for the same reason the sand is black at saltpeter wells.

The old furnace is no more than 100 feet from the fall next to the face of the bluff. Saltpeter Furnace deserves a place in American history.

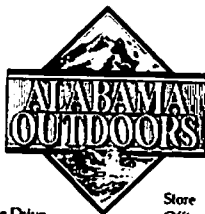
It is time to move on...to a 1936 Ford birdhouse at a place called Turkey Foot. The old car body has listened longer to the racket of baby birds than it did to the riotous humor of mountain people.

## WEATHERFORD SPEAKS

**"ONLY 3  
CLASSIFICATIONS OF  
PEOPLE ATTEMPT TO  
JUSTIFY  
CLEARCUTTING AS  
BIOLOGICALLY SOUND:  
LIARS, LUNATICS AND  
YOUR ORDINARY  
FOOLS."**

**" THE TINY REMAINING  
FRAGMENTS OF OUR  
ONCE GREAT  
NATURAL, NATIVE  
FOREST WHICH WERE  
SET ASIDE AS  
NATIONAL FORESTS  
SHOULD BE FOREVER  
PRESERVED INTACT AS  
THE LAST  
REPRESENTATIVES OF  
THAT FOREST; NOT  
CLEARCUT,  
REDESIGNED AND  
REVEGETATED INTO  
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# FORESTSPEAK - Part 4

We have been telling you all for some time how the USFS speaks in a alien-like tongue in order to obscure their real intent. When you read their plans, you must go back and look at it two or three times to really "see" the light. Here's the perfect example. This article recently appeared in a local newspaper. We present to you our AUTHORIZED STANDARD PARALLEL VERSION.

FORESTSPEAK	TRANSLATION	FORESTSPEAK	TRANSLATION
<p><b>TREE PLANTING VITAL TO FOREST</b></p> <p>As of today on the Bankhead National Forest, we are in the process of planting 1,071,000 pine seedlings on 1,149 acres.</p> <p>In November and December, the Bankhead completed a hardwood site preparation contract to accomplish the reforestation of 670 acres of hardwood sites.</p> <p>This is done by felling all residual tree stems greater than 2" in diameter except those left standing for wildlife purposes. These hardwoods will then regenerate naturally through root and stump sprouts and produce the next generation of hardwood trees.</p> <p>On the timber land, about 65,000 acres is managed for hardwoods and 65,000 acres managed for pine.</p>	<p><b>The USFS creates a tree shortage in the Forest.</b></p> <p><b>Wonderful. We need a million more pines like we need higher taxes.</b></p> <p><b>In Nov. and Dec., the USFS sold to clearcutters 670 acres of your hardwoods to be cut. Come back in a hundred years.</b></p> <p><b>This is done by clearcutting all trees growing on these acres that are larger than 2" in dia. ( Could be 6 feet in dia.) Two per acre are left for birds. Then we do nothing. We only buy and plant pines.</b></p> <p><b>We have created an unnatural balance. The forest used to be mostly hardwoods, but pines make a faster buck.</b></p>	<p>National Forest direction is to achieve an even distribution of 10 year age classes within these management acres.</p> <p>After a new pine or hardwood stand is established, it is managed throughout its life cycle to try to maintain its overall health. This is accomplished by doing regular thinning, burning for rough reduction, and protection from wildfire, disease and insects.</p> <p>By following this regime, a beautiful stand develops, and trees of large size and quality are produced. In fact, almost all of the Bankhead has been cut over at least one time since 1880, and some parts have been cut over twice. This means that, except for isolated small stands or individual trees in stands, the beautiful "Old-growth" timber in Bankhead is less than 110 years old and is not "virgin" forest.</p>	<p>What did he say? This guy is either a walking thesaurus or he plagiarized a Forestry school textbook written by a German theorist.</p> <p>Thank God for big brother. Here's a test-tube baby forest raised from cradle to mature 2x4 by the U.S. Gov. This program sounds familiar.</p> <p>Culling trash trees out by saw and poison. Burning wildflowers. Saving pines from the dreaded pine beetles ( Lord, send us more )</p> <p>Sig heil to the "Regime".</p> <p>Clones.</p> <p>So, what? A nice recovery. Why blow it now?</p> <p>You said it. We want these last remnants preserved! And we want that young 100 year old stuff saved too.</p> <p>Loss of "virginity" by rape. Rapists go to jail.</p>

# WHAT THOSE INDIANS WERE DOING HIDDEN AWAY IN BANKHEAD NATIONAL FOREST

By Charles Hubbert

## INTRODUCTION

During the past quarter century there has been a remarkable upsurge of interest among the people of this country in things that pertain to the American Indian. Thus we have seen the development of a market for prehistoric relics. People of all segments of the larger society spend hours and days searching the fields and riverbanks for evidence of Indian people having passed that way. There are shows and meetings where collectors of Indian relics display and compare their collections. Towns and cities throughout the Southeast stage American Indian Day pageants and fairs. Television and movies choose themes which feature the Indian, and often attempt to shed light on that special quality of spirituality we perceive in them.

I have wondered about this increased interest. Why has it occurred? What is the explanation for it? For one thing, I think, we know the history of the Indian, how he was overwhelmed by technology and superior numbers of people. We know how he bled and died in resistance to eradication. We see him, still here, still unassimilated, and still proudly Indian. In this life each of us must formulate his own concept of himself, what he is, what he stands for, what kind of person he will be. In the process we ask ourselves how we would have reacted had we been confronted with the same set of circumstances. We flatter ourselves that we too would bleed and die in defence of our families and homes, in defense of our religion, and of the graves of our fathers. We admire the Indian, and we hope that we would be like him.

Another reason for our increased interest is that we perceive the Indian as having had a particularly close relationship with the Earth, a oneness with nature, a symbiosis with all things and all species. Late-twentieth Century life in America has led most of us far away from that closeness. Except for our most immediate ancestors, all of our forebears have lived lives more closely attuned to the physical world than we. Hundreds of generations of our fathers and grandfathers were touched by the seasons. They gathered the wood to keep them warm. They thatched the roof to keep them dry. They went into the forest to find their food. They hoed the ground to grow their corn. They saw the stars and moon at night. They heard the sound of the wind in the trees, and all around them in the forest. They gazed into an open fire. I believe that through those eons of time a recognition, maybe even a need for those things, was somehow genetically imprinted into our psyches. Now that circumstances have led us far away from the forest (or the forest from us) we miss it. Whether we recognize it or not as individuals, in most of us, there is a need to interact with nature. That is why hunters hunt, and fishermen fish, and campers camp, and vacationers go to the mountains and the sea.

I believe those are two of the reasons for this increased interest in the Indian that we have seen. We admire them as a people because of their history of bravery dignity, and we seek to learn from them some personal sense of spiritual connectedness, oneness, with the world our Creator made.

Whenever I have an occasion to meet new people who are interested in Indian relics, I always try to detect if their interest extends beyond the monetary value of the relics. Are they interested in what the relic represents? Who made them? What they did? What they were like? If they are, then they share an interest with anthropologists. That is why archaeologists are so concerned about



sites where Indian people lived, and the continued integrity of those sites. Those are the kinds of questions anthropologists attempt to answer in their studies, and archeologists are anthropologists who specialize in the study of extinct societies.

There were numerous kinds of activities that prehistoric Indian people performed in the area that is now the Bankhead Forest. For instance, trails and footpaths linking the Indian towns in the Tennessee Valley with those in the Warrior River valley and the Alabama River valley crossed the hardwood hills of the Bankhead. Those same hills are dotted with encampments occupied while people hunted and collected supplies of seeds and nuts. There are also Indian sites there which are not easily interpreted archaeologically.

There are questions that cannot be addressed archaeologically. Certain prehistoric activities which profoundly impacted the lives of Indian people did not result in the deposition of kinds of artifacts that would survive the passage of time. Therefore, artifacts reflecting those kinds of activities are not available for archeological analysis. Sometimes archeologists do not know what prehistoric activities are indicated by the presence of certain artifacts. Some prehistoric sites have defied archeological explanation. Such a site is Kinlock Rockshelter, in the Bankhead National Forest.

Kinlock Rockshelter is a "petroglyph site". Petroglyphs are carvings in stone, especially bedrock stone. The carvings usually take the form of grooved lines delineating stylized pictures of animals or abstract designs. At Kinlock there are both. The petroglyphs are engraved into the flat surface of a large, inclined boulder beneath the overhang. Archeologists have never studied Kinlock in a way which would permit interpretation of the activities which took place there. The petroglyphs are considered to be a major feature of the site, but we do not yet know what they represent in terms of past human behavior.

In a recent newspaper article (Decatur Daily, Dec. 15, 1991), it was suggested that petroglyphs are the visible results of prehistoric Indian "Vision Quests" which took place at Kinlock. This thesis is not testable in an archeological way because we do not know what artifacts would result from a persons spiritual journey to his

Creator. Could they, perhaps be petroglyphs?

## ETHNOLOGY

If this cannot be investigated in an archeological way, we may turn to the ethnographic record for a hypothetical explanation. Ethnographers were scholars who visited Indian and other early peoples and recorded as much as possible about their lives: what they ate, what they wore, what their houses looked like, how they got their food, how they structured themselves politically and socially, their religion, their medical practices, etc. This may give us some clues. For instance, the noted ethnographer James Mooney (1896;1900) described the practice of recording visions in hieroglyphics cut upon wooden sticks. The record is silent about recording them in stone. According to Mooney these graven hieroglyphs were prayers and other religious symbols.

## THE VISION QUEST

The Vision Quest is a religious practice which was common to almost all the Native American tribal groups of North America. James Mooney, a 19th century ethnographer, wrote a report to the Bureau of American Ethnology entitled "Myths of the Cherokee". In that report he said, "Prayer, fasting and vigil--in Indian ritual as among the Orientals, and in all ancient religions, these are prime requisites for obtaining clearness of spiritual vision. In almost every tribe the young warrior just entering manhood voluntarily subjected himself to an ordeal of this kind, of several days continuance, in order to obtain a vision of the "medicine" which was to be his guide and protector for the rest of his life."

Harold Driver (1961, pp 502) speaking of the Creek Nation said, "As in other Indian cultures, every important event was hedged by religion. Hunters, warriors, menstruents, parturients, mourners, and young men training to be medicine men secluded themselves, fasted, and observed a host of taboos supposed to protect them from harm or aid them in their undertaking. The medicine men's school was taught by an experienced priest of the highest degree, who tutored each student individually, sending him to an isolated spot to sweat, fast, and take medicines (emetics or purgatives. Parentheses mine.C.H.) in order to attain direct contact with the supernatural." Further, Driver says that almost all southeastern Indian people belonged to one or more of several clubs (sodalities) that existed in their society. There were all-female sodalities, and there were all-male sodalities, but most of them were open to membership by both men and women. Driver says, "Most sodalities were linked with religion. In fact, religious interests dominated sodalities everywhere except on the Plains, and even there some such organizations possessed religious features. Instruction in mythology and religion and personal contact with the supernatural were the rule in most sodality initiations, which were the nearest approach to formal education among most of the people possessing them." John Swanton (1928, pp 263) has also indicated that the practice existed among the Chickasaw.

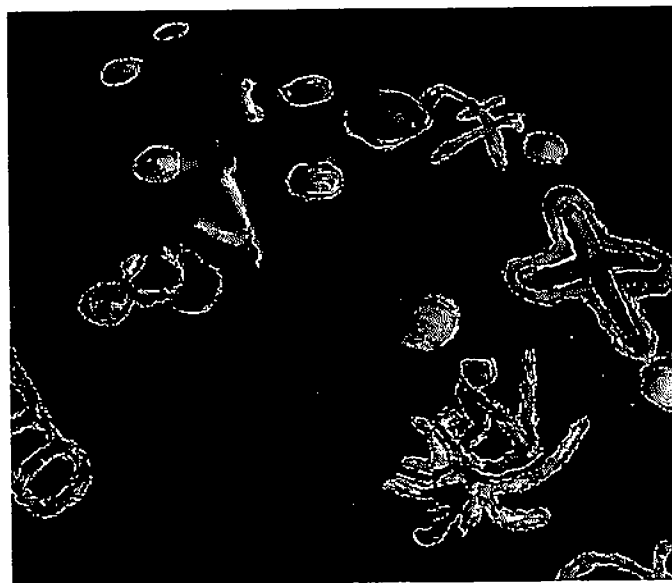
From the above evidence we may see that the Vision Quest was a common experience among almost all members of Cherokee, Creek and Chickasaw societies. Kinlock Rockshelter is surrounded by those three historic tribal groups.

## DESCRIPTION OF VISION QUEST

It is quite hard to describe a Vision Quest because it is such a profound experience and requires such a huge investment of personal discipline and spiritual energy that any descriptive term used in reference to it is almost automatically an understatement.

There are many descriptions of Vision Quest, both fictional and actual. My favorite is contained in book entitled "The Sacred Pipe" by Black Elk, an Oglala Sioux medicine man.

The Quest began with a long period of contemplation and meditation during which their attention focussed on the Creator, God. This was followed by a period of ritual cleansings consisting of repeated sweatbaths and drinking emetics. These were designed to make one clean, inside and out, physically and spiritually. They were meant to prepare one for contact with the Spirit world, for contact with ones Maker. Finally, the dream seekers secluded themselves at an isolated spot with special significance. There they fasted and prayed and made ritual fires whose smoke carried their prayers to the heavens. They might have used a drum, and in that case the voice of the drum echoing through the wooded hills carried prayers to the spirit world. The songs they sang were prayers for enlightenment. Finally, if they were diligent enough, and sincere enough, they were rewarded with a vision of spiritual reality that had a striking emotional impact, equivalent to that of being "born again". Having had the experience, one was never again quite the same person. In the Vision Quest a person recognized himself, and found an understanding of what kind of person he should be. His consciousness of his spiritual Self was begun.



## THE SYMBOLISM

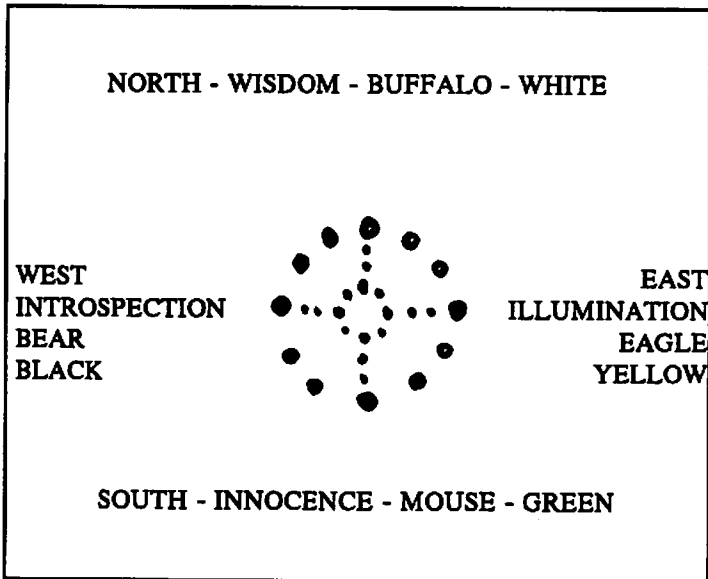
The principal symbol among the glyphs at Kinlock is the four-cornered Cross. It is located at the highest point on the boulder, and is by far the most carefully sculpted into the stone. It must be the product of many hours of painstaking work.

Charles Hudson, an anthropologist discussed the symbolism of the cross motif in a discussion of the belief systems of the Indians of the southeastern United States (1976, pp 122). He said, "The Southeastern Indian conceived of This World as a great flat island, resting rather precariously on the surface of the waters, suspended from the vault of the sky by four cords attached at each of the cardinal directions. Most of them evidently thought that the island was circular in shape, but that it was crosscut by the four cardinal directions..."

Nicholas Black Elk (1953) says, "All day long the "lamerter" sends his voice to Wakan-Tanka for aid, and he walks as we have described upon the sacred paths which form a cross. This form has much power in it, for whenever we return to the center, we know that we are returning to Wakan-Taka, who is the center of

everything; and although we may think we are going away from Him, sooner or later we, and all things must return to Him  
 This theme is almost pan-Indian in its distribution. Hyemeyohsts Storm(1972), a Northern Cheyenne author, writing on the sacred traditions of his people says, "Among the people, a child's first Teaching is of the Four Great Powers of the Medicine Wheel. To the North on the Medicine Wheel is found Wisdom. The color of the Wisdom of the North is White, and its Medicine Animal is the Buffalo. The south is represented by the Sign of the Mouse, and its Medicine Color is Green. The South is the place of Innocence and Trust, and for perceiving closely our nature of heart. In the West is the sign of the Bear. The West is the Looks-Within Place, which speaks of the Introspective nature of Man. The Color of this Place is Black. The East is marked by the Sign of the Eagle. It is the Place of Illumination, where we can see things clearly far and wide. Its color is the gold of the Morning Star"

Here is the Cross as Storm drew it:



I was fortunate to have had a Creek man talk to me of these matters. I do not say that what he told me is representative of the Creek peoples beliefs. I only say that this is what he told me, that this is what he believes about the Cross. As we talked he picked up a limb from a tree and used it to sketch the Cross on a bear spot in the dirt. He said:

The East--this is the direction where the Sun rises. It is the new day, birth, the morning of life, Spring. Its color is, like the Sun, red or yellow.

The South-- this is the direction of midday, adulthood, and the richness and fecundity of Summer. Its color is green

The North-- this is the direction of the afternoon of life. It signifies Winter, when men stay close by the fire, a time of reflection and introspection, a time when wisdom is found. Its color is white

The West-- this is the direction of the evening of life. It is the direction in which all men travel. Toward old age and death. It is where the Sun sets. Its color is black.

Although this latter account differs from accounts of ethnographers among southeastern Indian groups (at least insofar as color symbolism is concerned), I believe that together they convey a sense of the world- view of the American Indian. The story is not just about the positions of the Sun, or days, or seasons or even lifetimes. It is about the great circularity of Life; of our oneness with all God's Creation. It is about what Life is about.

## SUMMARY

This very brief examination of the ethnographic record as it pertains to the Kinlock Rockshelter, and my personal testimony, does not prove that it was the scene of prehistoric Vision Quests. What it does do is show that the Vision Quest was a common experience in the lives of Indian people who lived in the areas surrounding Kinlock. It shows that some of the petroglyphs at Kinlock were of great religious and spiritual import to those people. It suggests that those things, the Quest and the glyphs, may be linked together at Kinlock.

If they are then Kinlock, and other petroglyph sites, are prehistoric churches older than the oldest cathedrals of Europe, older than the most ancient temples of the Orient. They are places of tremendous religious and spiritual significance, both to the Indian people of today, and in the lives of countless generations of people who lived here before us. As such, they are worthy of every protection our laws can provide them. They must not be developed or changed in any way. They must be kept as they are, a retreat where people of all cultures and all religions can go for renewal and for a sense of closeness and oneness with God, in a world that He made. The Bankhead National Forest, a natural forest, belongs to the grandchildren of our grandchildren.

I know why the American Indian thought Kinlock was a sacred place. I defy anyone to walk alone through the shaded arbors of Bankhead and not feel the nearness of God. The dark, moist, mossy rock on every hand, the neon green of reflected light, the soothing murmur of the breeze through the treetops, all shout, "He is here! He is here!"

If you choose, prepare yourself, then select a time when you can step aside from all the necessities of modern life, all thought of business and work, all care for politics and personalities, and go to Kinlock for a day or so. Find a comfortable place to recline, and focus your mind on the sounds of the place. Hear the sound of water dripping on stone, of birds all through the forest, of the wind in the trees, of crickets and frogs. See how the colors change as the Sun makes its way across the sky, and how the shadows shift as daylight wanes. If you try hard enough, a time will come when you will find a way to open your mind and heart to God. And you will be changed.

I will close with the words of a man named White Bird, who said;

## Searching For the Old Ones

Do you seek them?

The Ones who went before us

The Old Ones

Whose Spirits haunt the woods about

Whose laughter echoes through the hills

Whose shadow sits among the rocks?

Then go upon a wooded hill

On a dark clear night

And look!

Look up! And mingle with the Universe

Sail in interplanetary space

On winds that blow from you

And share it with the Old Ones.

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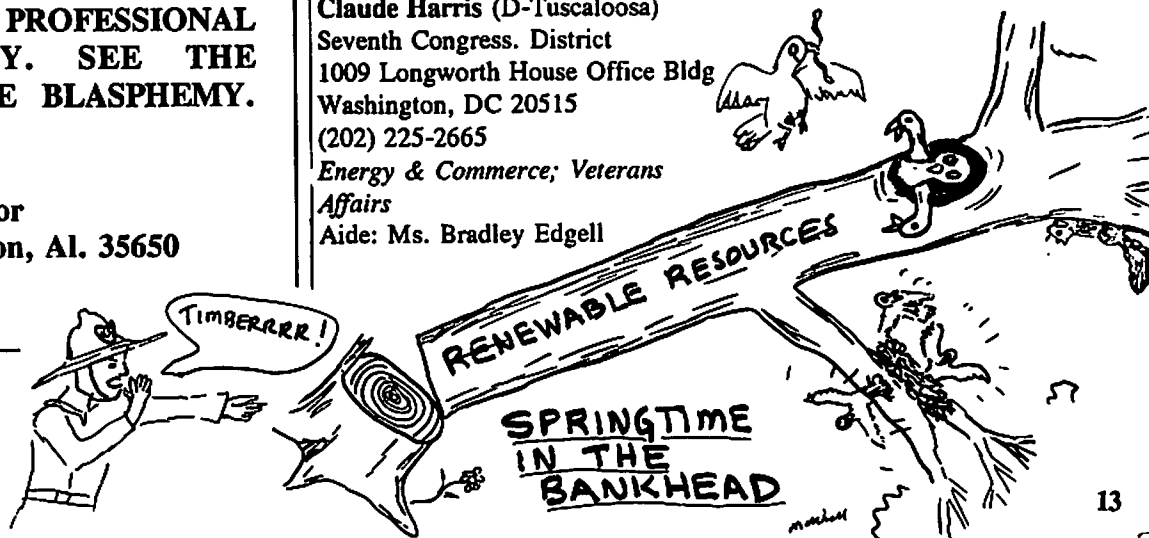
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# ARBORGLYPHS

## THE LAST MESSAGES OF THE BANKHEAD INDIANS

**An important historical treasure is in imminent danger of being lost forever as these living testimonies of Indian carvings fall to the loggers saw.**

In the hidden recesses of the Sipsey Wilderness and scattered across the 247 sq. miles of Northern Bankhead are an ancient breed of tree - the Beech. In fact, many have been alive for so long that they were here hundreds of years ago. They shaded the steams, hollows and canyons then as they still do now. And as the white man has carved their smooth barks with his initials, the Red Man engraved his symbols into their bark also. The last old-timers bide their time, gradually hollowing and serving as homes for raccoons, squirrels and other den-tree lovers.

The study of arborglyphs is a fascinating hobby among the few people that chalk and photograph these petroglyphs in wood. With every generation that goes by, there are fewer and fewer left that were made by Indians. In areas where clearcutting is practiced, history is destroyed before it is ever recorded. The USFS has never done a single survey to catalog our hundreds of arborglyphs in the Bankhead. They cruise, mark and send in the log crews.

The following is an excerpt from an article written by Jim Manasco entitled "Southerners Search For Roots In Beech Trees". I just stumbled across this article and it is very good.

In the wilderness as everywhere else in the South, men have been drawn to the creek bottoms. Whether to fish, swim, or live there. They came and left their mark.

Here along the creek banks are those big trees with their massive trunks and smooth bark that attracted them to leave a sign. A habit of man that has left a written history of his presence in the deep woods.

The oldest part of any trees is the outer bark. As a tree grows, any mark placed on it remains and becomes larger as the tree ages. Because Beech Trees are long lived some of the marks on them can be two or three hundred years old and



**Rattlesnake**

still be visible. The Indians called these trees boundary trees and placed signs on them marking tribal grounds. They used them for other signs also and many of the signs on the old ones are of Indian origin. Things like birds, snakes, circles, triangles, dots and lines mark the trees.

No beech tree in our time should be cut or defaced because of the history recorded on them. It would be like burning a book. These trees often bare a written legacy of man's history in the South with a record on the trees and nowhere else. The most common mark placed on beech trees was the "X" which is the mark of a bee tree. The early settlers did not often keep bees, but furnished the table wild honey. The hollows in beech trees were perfect hives for the wild bees.

When the settlers would find a bee at its watering place, they would watch the bee leave flying straight to his hive. Coursing the bee along the bee line is hard to do through the woods. So they would try to trap a bee at the water and attach a fluff of cotton to him so they could see him easier.

Once the tree was found, the man would place an "X" on it so his neighbors would know that it was

his tree. One he would rob at a later time. Each man would have a different way of marking his tree so others would know who he was. Some would write his name by the "X," others would place another mark by it, such as a arrow, line or something of that nature. Others were recognized by the size of the "X" or the number of them.

The number of different kinds of signs in a confined area is determined by how many families live there. The largest variety of bee tree marks in the wilderness are found along Thompson Creek. Two of those signs pictured here are Joe's tree on the Thompson Creek Trail and the double sign tree up White Oak Branch.

The beech trees throughout the wilderness are a variable source of written history. They have the names and dates of the first settlers, the names and dates of the first survivors of the land, and the names and dates of the Forest Service people that were walking the lines when the National Forest was in its formative years.

Though I have not seen one, I am sure the Indian signs are there. The Indians also left signs on these beech trees. The trees are not the only things here they put a sign on.

After all those years of wandering the forest, it never occurred to me of the history cut in beech trees until recently I noticed the variation of bee tree signs. Looking for these signs has brought forth a wealth of unexpected information in the wilderness.

What started here has since carried me out of the forest to other places. It was reasonable that if the early settlers left the marks here they did it everywhere.

Recently walking down the hollow behind my wife's old home place, on the first beech tree, I found the names and dates of her brothers placed there many years ago.

If you know where your grandparents lived, then go there and look at the beech trees for they may have left you a message. It is a delightful way to enjoy the woods and at times when you least expect it, most rewarding.

If you yearn for something older than your roots, then go to the Jasper Library and look at a book called "The Cry of the Eagles." This book has pictures of Cherokee trees sign in north Georgia. While the signs around here are of a different tribe the are still quite similar.

Beech trees have furnished us with a form of

outdoor recreation that is available to all without the study that is necessary with the natural history associated with wilderness and can be enjoyed anywhere, even the creeks in town. J.M.



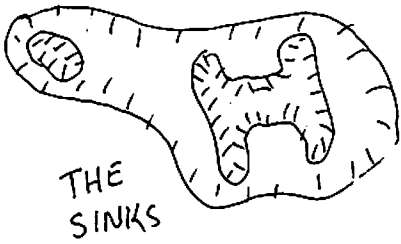
The next time you are prowling the canyons and creeks of the Northern Bankhead, stop long enough to look those big beeches over real close. Carry some chalk with you and outline the carvings. The images will jump to life. Photograph them and make notes as to when you found them and where.

Eventually, you will be able to compare them and classify them.

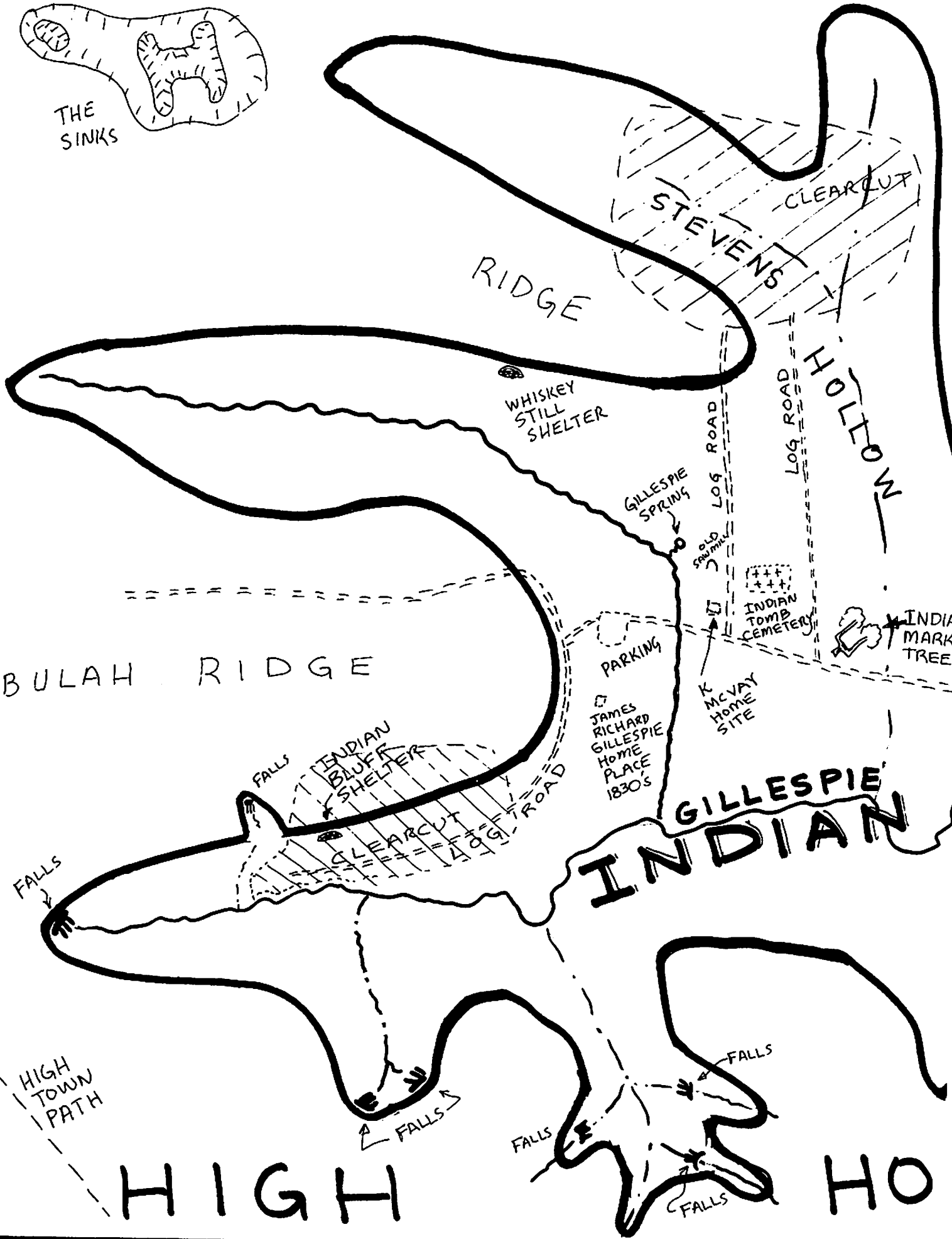
### **Reality and Nature**

**Death by violence.....death by starvation. These are the normal endings of the beautiful and stately creatures of the wilderness. The sentimentalists who prattle about the peaceful life of nature do not realize its utter mercilessness. Modern man passes his life under conditions which eliminate the intensity felt by his ancestors when death threatened them every hour, day and night. It is only in nightmares that the average dweller in civilized countries undergoes the horror which was the regular experience of his forefathers and which is still an everyday incident in the lives of wild creatures.**

**President Theodore Roosevelt**



THE SINKS



STEVENS RIDGE

BULAH RIDGE

GILLESPIE INDIAN RIDGE

HIGH

HO

WHISKEY STILL SHELTER

GILLESPIE SPRING

INDIAN TOMB CEMETERY

INDIAN MARK TREE

JAMES RICHARD GILLESPIE HOME PLACE 1830's

INDIAN BLUFF SHELTER

HIGH TOWN PATH

CLEARCUT

HOLLOW

LOG ROAD

LOG ROAD

K MC VAY HOME SITE

PARKING

FALLS

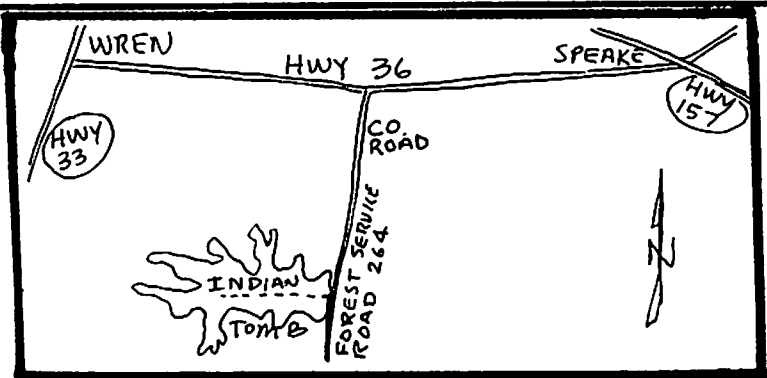
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AREA MAP



# PUBLIC OUTCRY FOR CONGRESSIONAL INVESTIGATION OF FOREST SERVICE



**IN THIS ISSUE:**  
 NATIONAL RECREATION AREA  
 CAMPING OUR WILD AND SCENIC SITES  
 THE HURST WILZARS  
 BALD EAGLE IN THE BANKHEAD  
 WALKING THE SILENT

## 'Monitor' challenges Forest Service clearcutting policy

By Dan Cobb  
 Staff Writer  
 Lamar Marshall  
 Bankhead Monitor  
 himself in the  
 Hood of Bankhead  
 to save the kind  
 Forest) from

## Bankhead activities draw angry letters to senators, congressmen

Shoals, and "When the cultural and archaeological sites were destroyed there... their inability to... sly ignoring... make." — an of the Cherokee.

## Groups calling for probe of FS

By Steve Oden  
 of the Advertiser staff

A barrage of letters calling for a congressional investigation of the U.S. Forest Service's timber-cutting activities in and around Bankhead National Forest was received in Washington, D.C.

The controversy over the timber-cutting of Indian Tomb Hollow has been brewing for several months, but it exploded anew last week when an archaeologist with the Alabama Historical Commission informed a group at a meeting in Moulton that the National Historic Preservation Act had been violated. According to those who attended the Feb. 26 meeting, archaeologist... said the letters reflect the Forest Service's practices and

## Group wants forest service investigation

By JEFF LOWE  
 DAILY Staff Writer  
 Moulton — Opponents of clear-cutting in the Bankhead National Forest are calling for Congress to investigate the U.S. Forest Service's compliance with environmental and historic preservation laws. Several members of the Echola Cherokee tribe... as suggest... arles Bor... and resi...

**THE BANKHEAD MONITOR, INC.**  
 A Nonprofit, Educational Corporation  
 P.O. Box 117, Moulton, Al. 35650

## Forest Service agent alleges evidence regularly covered up

By SCOTT SONNER  
 The Associated Press

The Forest Service whistleblower program for two years, said confidentiality of whistleblowers was violated and reprisals were common. He said the General Accounting Office... He said he... ss details until he

Date: 2/22/92

Subject: CALL FOR CONGRESSIONAL INVESTIGATION

The Honorable Richard Shelby

Dear Sir:

The Bankhead Monitor is an educational organization located within the National Forest in Lawrence County. Our purpose is to monitor the health to recreational values and the Multiple Use Law under which it is operated and a readership of over 2000 people in north Alabama.

After examination of the USFS operations in the Bankhead National Forest through the Freedom Of Information Act and field observation, we have no letter nor the spirit of existing Federal laws are in force in the Bankhead National Forest that the USFS has long, and is currently operating at full steam with only the National Forest at a rapid rate to meet unrealistic production quotas. In quotas, The National Environmental Protection Act has been violated; The Preservation Act has been violated; The Endangered Species Act has been violated 86-S17, popularly known as the Multiple Use - Sustained Yield Act of 1960. Upon examination of a multitude of Compartment Prescriptions which sell timber loggers, we have found that environmental reports were not done on many of surveys were not done to insure that rare and sensitive plants were not destroyed. I myself am a witness.

Cultural and historical surveys were not conducted. Until a few weeks ago, there was no archaeologist present at Bankhead. This has resulted in irreparable damage to an archaeological site known as Indian Tomb Hollow. This site was clearcut and now looted and vandalized. The streams are silted due to excessive clearcutting. Endangered species of fish inhabit these. All active colonies of the rare and endangered Red Cockaded Woodpecker are gone from Bankhead.

The USFS dumped Agent Orange, 2,4,5-T, laden with Dioxin on our forest for years. That, in itself, is an outrage.

The time is long overdue for an indepth investigation into USFS activities in Bankhead. We, the people of the State of Alabama, are calling on you and demanding that you, as our representative, take charge of this investigation immediately. News conferences are being scheduled. Your letter of reply and/or action will be released to the press.

Awaiting your action,  
 Lamar Marshall  
 Editor, The Bankhead Monitor

WASHINGTON — The former... special... blow... Service... covered... against... admini... John... earlier... week... allegati... workers... sure to... tion of e... There... for mana... the law o... to for cor... mick told... a telepho... home in B... the coveru... that a grac... able to see... McCormi... of law enfo...

**A REPORT TO**

**THE CONGRESS AND THE SENATE:**

**ENVIRONMENTAL CRIMINALS IN THE U.S.F.S.**

**AN INVESTIGATIVE ANALYSIS IN THE BANKHEAD NATIONAL FOREST**

BY THE BANKHEAD MONITOR

ers for the Forest... onal Park Service... mittee in Septem... rdered transferred... when they revisited... to ignore emi... and compromise... former regional... orthern Rockies... ed to meet leg... tional forests in... ho even though... Robertson such... ould violate fed... myer, former... al director in... ure from the... asing ecologi... management... ne National

# THE FOREST KILLERS



# TAXPAYERS BILLED \$24,000 FOR INDIAN TOMB CLEARCUTTING

**CLEARCUT FOR PROFIT WAS A CRIME IN ITSELF - BUT TO CUT THE TREASURED HOLLOW AT A LOSS DEFIES ALL PUBLIC LOGIC. ONLY THE MIND OF A BUREAUCRATIC WOULD ATTEMPT TO JUSTIFY THIS GROSS ERROR OF JUDGEMENT.**



In March, 1992, various independent citizens, members of the Echota Cherokee Tribe, and The Bankhead Monitor called for a Congressional Investigation of the activities of the U.S. Forest Service in the management of the National Forests in Alabama.

Of course, the Forest Service leaders immediately moved to head off any raised eyebrows by our congressmen and senators. The response from our elected officials was unsatisfactory. I learned recently that a meeting was held in the Bankhead area between Foresters and Mr. Tom Beville. They were supposed to take a tour in the Forest.

Also, a meeting took place in Washington a few weeks ago.

It is clear that our representatives have met with the "FOXES". It is only fair that we get equal time. They should meet with us "CHICKENS", and preferably down here in the "Chickenhouse". I'm sure the old foxes show them only live chicks and none of the feathers and bones. I have a few places and I'd like to show our representatives.

**The tourists pull into the Central Tower in the heart of Bankhead. They get out of their cars and look at the map. They say they are disappointed to have driven all the way up or down here to see a mangled and ugly landscape. Isn't this a National Forest? Where are the big trees?**

The latest twist in the saga of "As The World Turns Around Indian Tomb Hollow" is the

disclosure that the sale is a "below cost sale". But don't worry about that, the Forest Service has assured us that over all, they did make a profit on all the timber sales in the state. \$2,022,506 for 1991. I guess they never thought of eliminating below cost sales to make our profit five million dollars. But, what the heck, it's not their trees. And they can't bear the thought of leaving some deep patches of woods uncut.

## INDIAN TOMB HOLLOW DISCLOSURE

**SOURCE:** U.S. Forest Service Silvicultural Exam. and Multiple-Use Report obtained through the Freedom of Information Act.

**Prepared by:** Robert Taylor

**Signed by:** District Ranger James Ramey

### No Environmental Impact Statement.

**Reason:** Finding of no significant impact.

Not expected to become highly controversial.

**Forest Conversion:** 39 acres of mixed hardwood and pine converted to pine.

**Soil Loss:** 7,200 lb.s per acre /ten years

**Sediment:** 4,400 lb.s per acre /ten years

**Alternatives to the proposed action:** no cut was considered. This was rejected due to the fact that no silvicultural needs of the compartment would be met.

**Environmental Effects:** Favorable - jobs will be provided to loggers, fellers and skidder operators. Also, jobs for personnel of the Forest Service.

Unfavorable - Certain woods nesting species will have a habitat reduction for several years.

Sediment will increase in streams because of logging and road building.

**Mitigation Measures:** There will be none. All treatments fall within toleration limits established for the Bankhead. cont'd

Continued from previous page:

Report on Indian Tomb Hollow

Economic Analysis: Profit on timber sale  
-(minus) \$10,978

To this figure is added the cost of repairing a  
main Forest Service Road over which the logging  
trucks must pass to haul timber out.

\$13,000  
10,978

-----  
(-) \$23,978

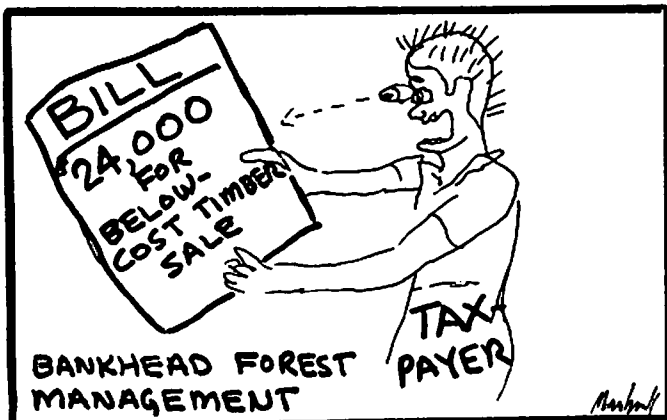
Cultural Resource Survey: No archeological sites  
reported.

Habitat of Sensitive Species: Flame Chub - a rare  
fish species that is known to occur in Gillespie  
Creek. Presently this species is on the National  
Forests in Alabama sensitive species list. When  
cutting stand 20, retain a 10% shade along  
Gillespie Creek.

**CONCLUSION**

So there we have it. Many interesting  
observations are made in this report.

1. The U.S.F.S. creates jobs for itself by giving public timber away at a loss. When public work goes down - the public gets laid off. But not the forest service. They control the "Treasury of the National Tree Bank". They open it at will.
2. Even with a rare fish in the small stream, they opt to clear cut the hillsides and put tons of silt into the habitat.
3. Erosion is calculated and declared tolerable.
4. They don't do environmental surveys on areas they know have rare plants so they can plead innocence when they are caught red-handed as in this case.



**THE APPEAL**

On April 13, 1992, The Board of Advisors completed an official Notice of Appeal that was submitted the same day to the Chief of the U.S. Forest Service, the Regional Forester, the Forest Supervisor of Alabama (Mr. Yancy), the Bankhead Ranger (Mr. Ramey), and all the District Rangers in the state of Alabama, and other critical persons.

This Appeal is an indictment to the U.S. Forest Service charging them with violations of Federal Law, regulations and Alabama Forest Plan.

It is a request for a "stay, withdrawal, or cancellation" of their illegal actions on all Alabama National Forests land. The following is an excerpt of this formal appeal:

Mr. John Yancy:

This is my NOTICE OF APPEAL in accordance with 36 CFR 217 to end and 40 CFR parts 1500-1508 of decisions and activities, which have and presently are occurring on all National Forests in Alabama, that are not in compliance with Federal Law, regulation, policy or Alabama Forest Plan. Since the implementation of the Forest Plan we have noted little improvement in the quality of Forest management. In fact, your management has gotten worse. Timber sales have destroyed Native American sites because no one bothered to comply with Federal Law. To make this charge more specific, The U.S. Forest Service (USFS) authorizing officials in Bankhead National Forest allowed the destruction of Indian Tomb Hollow through illegal actions by not making a cultural survey or considering cultural and Native American religious needs within the NEPA process. This site was not in compliance with the Historic Preservation Act when the four clear cuts were made. These timber sales were not in compliance with the Threatened and Endangered Species Act because no inventory or survey was done on protected plants and animals.

The USFS policy totally disregards basic environmental quality, Federal law, and the interests of the public owners and users of national forest lands. The biological, cultural and historical character of our National Forests is being irreparably changed by the systematic destruction of hardwood forests and their replacement by even aged pine plantations.

Subscribers to our Bankhead Monitor Magazine have reached the same conclusions. The bio-diversity and scenic quality are under constant attack from clear cuts which strip the land of their beautiful hardwoods and replace them with the usual pine monoculture tree farms which are nothing more than biological deserts.

Mechanized equipment, herbicides and fire are systematically used to kill hardwoods or other undesirable species which upsets the bio-diversity. It appears that all species, except pines, are considered undesirable species. Silt has filled many stream courses which adversely effects the flattened musk turtle, and many other endangered species.....

In conclusion, we believe that the USFS Management Plan for the National Forests in Alabama is little more than a bureaucratic blueprint for the destruction of the last vestiges of Alabama's Natural Heritage. The USFS as caretakers of the National Forests in Alabama is in gross violation of the public trust.

# ALABAMA'S FIRST STATE ROAD: BYLER

By Edward Herring

The Byler Road has a long and storied history. Two days after the United States Congress admitted Alabama into the Federal Union, Governor Bibb approved an act, initiated by the Legislature of the previously Independent State of Alabama, creating the first State road. The road, referred to in subsequent history as "Byler's Turnpike Road", extended from the ferry opposite the town of Bainbridge southward to Tuscaloosa. After the latter became the State Capitol, the "Boiler Road" saw much use. The road was directed to be "twelve feet wide, clear of stumps and roots." Good causeways were planned for all soft places. The roads construction was a public undertaking with all persons living within two miles of the road ordered to assist in its building.

The historic Byler Road generally ran south and southwest through Leighton, old LaGrange, Avoco, Ora, Kinlock, Littleville, Ark, Haleyville, and other points south on its way to Tuscaloosa. Although the entire road bears his name, John Byler "and associates" were only authorized to build "from the southern boundary of the counties of Lawrence and Franklin to the center of the Township numbered eighteen of Range numbered ten, west."

Toll gates have long since vanished and their locations long ago forgotten. The location of one toll gate we still know of was just south of the junction of the present Northwest Road and the Byler Road. The gate was operated by a son-in-law of John Byler, William McCain, one of the first settlers in the forest. On occasion, Mr. McCain, encountered some difficulty in collecting tolls, as evidenced by a note dated 1825 and contributed by chronicler of

Lawrence County History, Spencer Waters. Mr. McCain felt his character had been vilified by a Mr. Isaac N. Owen and challenged the gentleman to a duel.

The Byler Road enters Bankhead National Forest a few miles south of Mt. Hope and follows the ridge that divides the headwaters of the scenic Sipsey River and Bear Creek watersheds. The still unpaved road follows, for the most part, the exact same path laid out over 170 years ago, passing many historic, notable sites, and some of the most picturesque scenery the state of Alabama has to offer. Numerous rock bluffs, scenic waterfalls, ancient Indian shelters, and sites of archeological importance are within easy walking distance of either side of this road once called "The Main Street of Northwest Alabama".

One fork of the Byler Road went by Kinlock falls, once



JOHN BYLER

owned by Major David Hubbard, who built a fine summer home there. Major Hubbard settled in Lawrence County about the year 1819 and set up a law practice. Besides being a land speculator with large holdings in the valley, Hubbard also entered politics in 1827.

He was chosen nine times to one house or the other of the general assembly, spanning some 30 years. During the war of Northern Aggression, David Hubbard was chosen by President Jefferson Davis of the Confederate States of America, to serve as Commissioner of Indian Affairs. Throughout his long and illustrious career, Major Hubbard always loved to return to his beautiful Kinlock home.

During the War of Northern Aggression, the Byler Road was a strategic highway due to its location between two major waterways, the Tennessee River and the Warrior-Tombigbee Rivers. General Dodge, commander of United States forces located in the Decatur area during the war, said in about 1863, "The Byler Road furnished better forage and was built on higher ground than other

roads."

Colonel Streight of the Union army once sent a foraging party from the Mt. Hope area to Major Hubbard's Mill at Kinlock to obtain grain for his horses and men, and perhaps to destroy it. A hastily assembled group of Confederate forces from Winston, South Lawrence, and East Franklin Counties ambushed the Yankees when they passed through a deep cut in the road, near Old Granada. The Confederates poured a hail of bullets from both sides of the cut, down into the Northern ranks. Many Yankees were killed and buried in a slave cemetery on the side of the road near Kinlock. "Aunt Jenny" Brooks was said to have aided in their burial. The other soldiers were driven away and their mules and horses driven into the hills.

In March of 1865, Union General, J.H. Wilson passed through the majestic forest with 13,480 cavalymen (one of the largest cavalry raids in world history) via Kinlock and Hubbard's Mill in route to the Battle of Selma. One of the favorite stopping places for travelers of the Byler Road was at Poplar Springs, on the east side of the road. Directly across the road from the spring is Poplar Springs cemetery, the final resting place of Lawrence County legend, "Aunt Jenny" Brooks, along with some of her descendants and neighbors. Aunt Jenny and her husband, Willis Brooks, settled in the forest and built a house on the Byler Road sometime before 1850. For years

Aunt Jenny opened her home as a roadhouse to weary travelers of the Byler.

Just 1/10th of a mile north of Aunt Jenny's house on the east side of the road stood the Blind Tiger Saloon. The operator would open a slide door and get the order for liquor and the buyer would lay his money down. A hand would put the container and contents through the opening of the door without the buyer ever seeing a face. Down stream from the spring on the Jenny Brooks place about 200 yards is the site where Jenny's last living son, Henry, was killed at his moonshine still on January 11, 1920. Henry was killed by a posse of Winston County officers who had slipped across the county line into Lawrence County.

The Hubbard home and mill-house survived the Civil War. A grandson of Aunt Jenny Brooks, Hush Simmons, ran the mill for about two years. The mill-house was located in the bend of the river and there was room for 40 to 50 wagons in the area near the water. The mill had an overshot wheel turned by water brought there from a water race starting about 1/4 mile upstream. The mill ground both wheat and corn. There were places to cook and eat near the mill.

Kinlock was a house built of hand hewn cedar. When Hugh Simmons ran the mill, there were two kitchens walled in with a shed over the walkway, and the kitchen was some distance from the dwelling. The kitchen was estimated to have been 40' X 60' filled with pots and

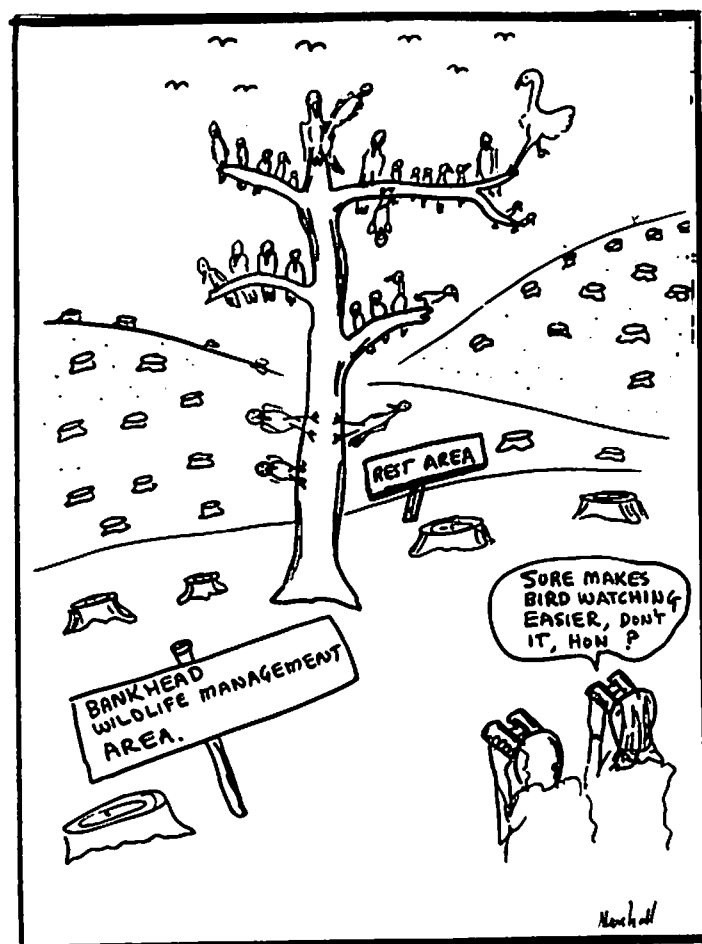
pans. Hugh lived at the Hubbard house for two years.

Kinlock Post Office was in front of the Amos Spillers place. It was a cabin operated by John Brock, postmaster and teacher. Mr. Brock was paid \$25.00 to teach school.

During the Great Depression, a Civilian Conservation Corps (CCC) camp was located at Kinlock. During this time, the old Hubbard home was used as headquarters for the Army and U.S. Forest Service until it burned in November 1935. The CCC camp walled up the spring and put in a pump to furnish water for the camp.

A covered bridge once crossed the river at Kinlock. A concrete structure now stands in its place. Kinlock falls is a beautiful scenic spot favored by visitors to the Bankhead Forest.

It is believed that John Byler may not have lived to see the completion of the historic road that was to bear his name. He lived at the foot of a beautiful mountain near Mt. Hope and is buried at Rock Springs Cemetery of that quaint little community north of the Bankhead forest.



# INDIAN CHILDREN SPEAK

**THESE ARE LETTERS WRITTEN TO JOHN YANCY, FOREST SUPERVISOR OF NATIONAL FORESTS IN ALABAMA, BY LAWRENCE COUNTY INDIAN CHILDREN, PLEADING FOR THE USFS TO SPARE INDIAN TOMB HOLLOW AND OTHER INDIAN SITES.**

**DEAR MR. YANCY,**

**Please listen to the young voices of our future as you read these letters. They are asking for the opportunity to share their Indian history with their children and grandchildren. Only the Forest Service can ensure this privilege.**

**Cynthia Compton and Cynthia Early, Indian Resource Teachers**

*I am Linsey C. & I am a Cherokee student at East Lawrence Elementary. Indian Tomb Hollow is a sacred place. It has graves & also works of art that the Indians made. You can't destroy everything they made there. Here me out, if they knew you was cutting down their forest they would turn over in their grave.-Lindsey C.*

*I don't like you cutting down the trees around Indian Tomb Hollow. How would you like it if someone came and dug up your ancestors grave such as your grandma. So please stop cutting down the trees.- James A.*

*Would you quit tearing down Indian Tomb Hollow. It is a historical monument for the Echota Cherokee Tribe.- Heath S.*

*My name is Denny P., I may be from Lawrence County but I have feelings too. I've been to Bankhead many times. It now looks like a pack of termites have been through it. I want my kids to have a pretty peice of woods. - Denny P.*

*I am 7 years old. Please don't cut down our trees in our forests. The trees give us oxygen to breathe, and our animals live in there.  
Jennifer G.*

*I have thought about what you are doing to the trees and I don't think it's right. My greatgrand parents told me about when they were children and the Indians were treated badly. That made me think about my heritage. If you keep on cutting down trees, we will not have anything to study. Besides that we will not be able to go there for entertainment.  
Leigh Ann P.*

*Our forestland is very sacred to our Indian*

*heritage. It's one of things that make me feel proud about myself. Now that's being taken away. Please pass a law to protect this land.-  
Reginald R.*

*Mr. Yancy I am an Indian Education student with the Lawrence County School System.*

*I would like to see Indian Tomb Hollow, Hightown Path, & Kinlock left alone. In the future I would like to take my kids or my grandkids to see their Indian heritage. I wouldn't want to see clear cutting & the destruction of any more Indian artifactual places.- Dallas H.*

*I would like to tell you what I think what we should do about our Historical Land Sites. I believe that we should perserve our treasures such as our ancestors properties and grave sites. Also I think we should perserve this places where Indian Tomb Hollow took place so people in the future can see what we see. Please try to make a difference in these decisions on these matters.- Shannon W.*

*Please don't cut down trees in Bankhead forest. I don't want the burial grounds disturbed. Please keep the forest beautiful.- Denise T.*

*I think what your business is doing is very wrong. You don't care about our heritage or about the fact that you'll be digging up many of Indians who died at Indian Tomb Hollow. We don't go around digging up precious valuables that belong to your ancestors.- Brie O.*

*I am writing this letter to express my concern in the destroying of my ancestors cultural artifacts, located in Bankhead Forest. Such as: Indian Tomb Hollow, Kinlock Falls, and HighTown Path. If you will help to stop these actions we will all*



thank you.- Krystal T.

Please stop cutting down the trees in Bankhead National Forest. My great Granfather is buried up there. I don't think you would like some loggers running over your greatgranfather's grave.- Corey G.

I am very mad. Because the local Forest Service is destroying Indian Tomb Hollow, Kinlock Rock Shelter and Hightown path. I want my children to be aware of there Indian heritage and appreciate the Indian left us. So there children could see it to. Please stop destroying are sites.

Jessica B.

I am terrified to hear what's happening to our Indian sites of Lawrence County. It makes me mad. I want my Indian heritage and culture to be preserved for my Indian children. Please do something quick before it gets too out of hand.

Neshia T.

Plese stop cutting and destroying our Historical sites such as Indian Tomb Hollow, Hightown Path and Kinlock, because I want kids of tomorrow to see the beauty of today and some of the other people who have never seen them.

Lucas J.

You may not think a fifth grader would be interested in this but you sure are wrong. In the forest there are a lot of sacred things, and if it has been there that long you should not disturb it.

Mandy Mc.

I am a 5th grade Cherokee Indian and I am writing this letter to ask you not to cut down Bankhead Forest, Kinlock Rock Shelter, & Indian Tomb Hollow.

Daisy A.

I am a fifth grade Cherokee Indian. I am very disturbed that you would destroy sacred Indian land. If you had any decent respect for the deceased you would not disturb. Indian Tomb Hollow and other sacred land.

Becki-Lynne P.

This is a big job stopping these people and we are too small too handle it. Please Mr. Yancy help save this world for us so we can have a future.

Krishna C.

Please don't cut down the forest where the Indian graves are, is our history & past. We need to have this there for our future & for others to

learn. There are other trees in the world. We need to have the Indians from the past to the future. So if you have any heart don't tear down the forest and remember there are other trees in the world.

Diana P.

I don't want you to cut down the forest, because there are a lot of Indian graves there. And if you cut down the forest then you will make a lot of people angry and upset. So please don't cut down the trees.

Shawn T.

I don't believe you should cut down the trees, because they are sacred trees, & there are a lot of sacred things to the Indians in the forest.- Sabrina L.

I sincerely wish that you wouldn't cut down all our beautiful trees at Indian Tomb Hollow and Kinlock Rock Shelter. These places are very sacred to the Indians. The Cherokee Indians have carved signs in trees at Indian Tomb Hollow. So please don't cut down our beautiful trees. But if you do make sure that they do not have any carvings in them. Indian Tomb Hollow and Bankhead is a place where we go to have picnics and to be in peace. We like our forest like they are so please don't cut them down. Kinlock Rock Shelter and Indian Tomb Hollow are the most sacred.- Autumn O.

I think you shouldn't cut down our Indian forest. This is our history and you shouldn't cut it down. I'm very disappointed in you for doing this ungrateful thing to us. This past history is our future. If you think about it this is a selfish and ungrateful thing to do. I hope you come to your senses and stop cutting down my ancestry have for now and the future to come.- Shane T.

I think you should leave all the Indian sights the way that they are because they are very important to a lot of people, especially all of the people that have Indian in them. So, if you cut down the Indian sight you will be cutting down memories of the Indians. And it's very important to some people that you save the trees. Gina H.

I am a student at Hazlewood Elementary School. I am interested in the things your doing to our Indian Heritage. I do not like the idea of destroying it. I want it to be there for my future children to experience too.- Heather R.

# THE PEOPLE SPEAK

## "An Old Woodsman"

Dear Mr. Marshall,

Having just bought and read a copy of the Bankhead Monitor, it stirs me real good. For a long time I have been against timber cutting in Bankhead. Someone is getting a kickback from timber sold.

In 1955 I was discharged from the U.S.A.F. In 1956 I started hunting in Bankhead, mostly off Cranal Road. Bunyan Hill and Northwest Roads were blocked off for the refuge. There were plenty of turkey and deer then. You could get on any motorway or Cranal Road and hear 2 to 6 gobblers. But no more! The last two years I hunted Bankhead I didn't hear a single turkey gobbler. Not one.

On Rabbit Town Road (some called it the "Mule Lot Motorway"), you could go down the motorway and for 1/2 to 3/4 miles on big ridges going off to branches, big white oak trees were plentiful. I have seen leaves nearly knee deep in rows for 1/4 mile where turkeys scratched for acorns. There was no clearcut then. I wonder how so many young turkeys survived contrary to the Biologist's theory now. I got into a heated argument about 7 years ago at Thompson's Creek bridge with one. He was explaining to me about clearcutting. He told me there were plenty of turkeys in the forest then. I told him that they must be invisible, for I couldn't see them or find any tracks.

I told him I might order some wild turkeys and turn them loose. He said they would put me in jail as it was against the law. He said their genes might give existing turkeys some disease. I told him it might be years before they met up with existing turkeys. I was mad for some time after our conversation.

Hearing and seeing wild game is a great thrill. A few years back, close to home here, I crawled for 200 yards and hid in a tree top and watched 18 wild turkeys fly up to roost. I waited till dark and slipped out without disturbing them. It was a thrill of a lifetime. Later, I killed two out of that flock.

B.B. Jasper

## WHO'S THE KEEPERS OF THE FOREST?

We are the keepers of the forests of today and its up to us to find a balance between recreation and profit making in the nations National forests. Historic sites and virgin lands should be left as is and profit making pine plantations should be managed for continual use as lumber and pulp producers. The latter to supply jobs and products for future generations and the former for escape from todays technological society. How can we continue to be the greatest nation on earth without recognizing the needs of future citizens of this county, in leaving them something that cannot be replaced. We are ripping off our descendants by letting our old growth forests be destroyed for no reason other than money. The Indians gave us this land by no choice of their own and left us with a rich historical heritage and much beauty. For thousands of years the land was revered as the mother of all of us. Without it, man would perish. They used the land but did not abuse it. In a couple of hundred years we have mown down billions of acres of old growth forests for whatever reason... pick one. Isn't it time to at least leave what's left of it for the future generations?

An Indian never understood the concept of owning land as we do. They were very surprised in that the white man thought of the land in terms of ownership. One remarked "You might as well own the air". While they did have territory boundaries, none thought of it as being theirs. It belonged to everyone. This was one of the reasons the white and red man could never truly understand each other. I

certainly wouldn't advocate returning to a society where no one could own land but our national forests are by law supposed to belong to everyone. Is it right, that a few can make use of the lands that belong to us all? Something is drastically wrong here. Either the laws need to be changed or existing ones be enforced and criminals punished. From the small time artifact collector and plant hunter to the mass destruction of virgin woodlands. Poachers of rare species of animals such as the turtle poachers of Sipsey, should have stiff penalties. I wish no one to steal from me and especially from me and my future grandchildren. How would each one of us feel if someone came onto a section of our land and cut down our oldest trees? What's the difference, if our National Forests belong to us all? Maybe they really don't belong to us after all!

Rickey Roberts

## TRIP REPORT INDIAN TOMB HOLLOW FEBRUARY 22, 1992

I warned my small group of followers that if we changed our dayhike from the upper Thompson Creek area of the Sipsey Wilderness to Indian Tomb Hollow in the northeast Bankhead National Forest that the hike would be unscouted, though I knew about where it was on the map; and that Indian Tomb Hollow is at the center of a controversy among area forest lovers, U.S. Forest Service rangers, and hardwood loggers. But we had already eschewed a questionable weather forecast; the followers good-naturedly (foolishly?) agreed to play my shell game.

In the vicinity of Indian Tomb we walked down a brook about half a mile to a breathtaking cliff, descending it like so many spiders. (One of the locals would later find it hard to believe that we went in that way.) We found several waterfalls in this picturesque western portion of the hollow. It also contains great hardwoods—especially umbrella magnolia and tulip poplar—and streams with boulder cascades that reminded us of the Sipsey's finest.

The first locals we encountered included ninety-year old Guy Sparks, who gave us some of the history of Indian Tomb, showed off the diverse botany, but couldn't (or wouldn't) tell us where the Indian shelter sites were (considered by one archaeologist as some of the state's most important).

It was hard to miss the clearcutting. Just north of the creek that drains the hollow: What was once a hardwood forest, including white oak, maple and hickory. We also found, along the creek, a splendid profusion of the season's first wildflowers, especially hepatica and bloodroot, even a few violets and red trillium almost in bloom.

About the time I was ready to give up on finding the Indian sites, we met Bobby Gillespie, chief of the Blue Clan, Echota Cherokee. Gillespie admitted that Mr. Sparks had probably been afraid to tell us the location of the archaeological sites because relic thieves have recently raided the hollow. Gillespie finally agreed to show us one of the bluff shelters. As he did, he explained how the accessibility introduced by new logging roads has allowed relic bandits to haul away on ATVs what they couldn't have carried out and how clearcutting on the rim of the hollow is changing the drainage patterns. The sandstone is desiccating, and the shelters may eventually collapse. Of course, Gillespie urged us to write the state forest supervisor, asking for an end to hardwood logging in Indian Tomb Hollow and protection of the area's heritage sites. We were convinced.

Since there could even be some antiquities offenders among our membership, I won't reveal the location of the Indian Tomb Hollow and its ancient secrets. But we are already talking about a return trip—especially if the hollow gets the protection it deserves.

Carroll Wilson

# **BORDEN ON HORSES**

## **NOW IS THE TIME TO: DECLARE WAR ON WORMS!**

Virtually all horses in the world are infected with a variety of parasites. These commonly include large and small strongylus, pinworms, ascarides and bots. With the arrival of warm weather adult worms in the stomach of the horse begin to lay eggs which are passed out in the manure. On the wet warm ground these eggs shortly develop to infective stages. When these are ingested by the horse they pass to the stomach. From there they migrate through the walls of the stomach into the surrounding blood vessels.

Relatively large numbers of adult worms may be tolerated in the stomach with minimal damage. However, these migrating stages are deadly. Ninety percent of colic, the number one killer of horses, is caused by migrating bloodworms also known as large strongyles or *Strongylus Vulgaris*. Now is the time to establish a routine deworming program to protect your horses from these silent killers. The most effective antiparasite drugs or anthelmintics are 1) Benzimidazoles 2) Pyrantel 3) Ivermectin.

Benimidazoles act by blocking energy metabolism of the worm so that it starves. Pyrantel and Ivermectin both interfere with nerve impulse transmission causing the worm to become paralyzed. Somewhat contrary to traditional thinking, whether the drug is given orally or by tube is not critical. What is important is that the horse gets a full dose on a routine basis.

Tube worming does insure delivery of a full dose to the stomach. With a paste be sure the horse has no food in it's mouth, place the paste on the back of the tongue and hold the head up until swallowed. Different well planned worming programs can work. Regular rotation of wormers is not recommended as this only encourages development of immunity to the drugs.

Two programs often recommended are the following. Program 1: worm every six weeks year round with Ivermectin. No known immunity to Ivermectin exists.

Program 2: Wormers rotated on yearly basis to decrease the chance of development of immunity.

Year 1: Ivermectin every two months

Year 2: Oxibendazole every 2 months except use Ivermectin in June and December to kill bots.

Year 3: Pyrantel every 2 months except use Ivermectin in June and December to kill bots.

Year 4: Start over with year 1.

Your program should be written and strictly adhered to year round!



### **BORDEN'S FAMILY DENTISTRY**

MOULTON, AL. (205)-974-4481

**We Drill- We Fill- We Seal- We Bill**

**No Plaque / No Black**

**We Extract and Put'Em Back**

### **WE KEEP YOU SMILING**

STATE DENTAL LAW REQUIRES THE FOLLOWING STATEMENT IN ALL ADS: NO REPRESENTATION IS MADE ABOUT THE QUALITY OF DENTAL SERVICE TO BE PERFORMED OR THE EXPERTISE OF THE DENTIST PERFORMING SUCH SERVICE

# GUIDE TO SCENIC CLEARCUTS

I THINK THAT I SHALL NEVER SEE, A CLEARCUT LOVELY AS A TREE

## SILTING THE WILD AND SCENIC RIVER: CRANAL ROAD ASSAULT

Awesome clearcuts that are easily accessible have been made on Cranal Road (Hwy 60) between Hwy 33 and the Sipsey Recreation Area. From Hwy 33, turn on Hwy 60 and head west. Look for the first clearcut within the first mile. It is baracaded with a hump now but you can walk in. It begins just past the thin line of retention trees. But, if you only have time for one tour, go on to the real jewel. Around 2 miles off Hwy 33 you will see a very fresh logging road on the left. As of now you can still drive out it. It is a hideous example of land-rape. It must run for a half mile out the ridge. Probably more.

These clearcut ridges are all on the south side of Hwy 60. The runoff goes right into the only Wild and Scenic River in Alabama - Sipsey. See the great hardwood stumps and visualize the new pine plantation that the forest killers will grow there. The acid soils will drain into Sipsey and change the PH of the water.

Davis Creek is the main tributary of Sipsey that lies at the base of these bald ridges. Notice how steep the hillsides are in this area. The spongy ridgetops are now yellow clay as the rich black humus is gone with the erosion of the last rains and the killing rays of the sun.

Another crime has been committed in the Bankhead by professionals. Their conscious is seared by the years of the abuse of the land and of course the dollar incentive.

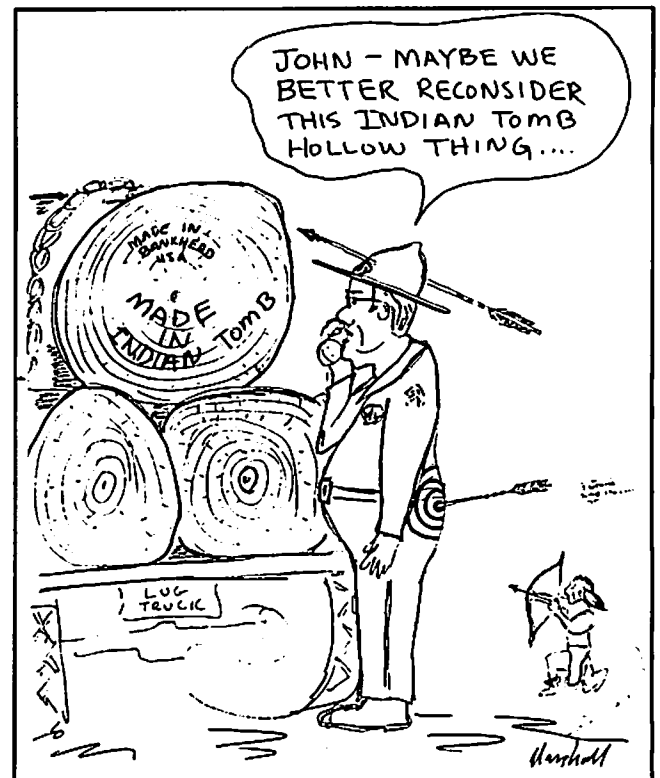
The entire ridge structure of the Caney Creek drainage in Bankhead has been altered into pine plantations. A great new clearcut is prophysied by the paint grafitti spread all over the trees at the junction of North Caney with South Caney. These lie on the south banks of Sipsey River while the clearcuts on Cranal Road are on the north bank.

Another U.S. Forest Service error is the "marked to be cut" large trees on the banks of Brushy Creek on FS road 124A. This cut is within 110 feet of the creek bank. You do know

why, don't you? The Forest Service does not want Brushy Creek to become a Wild and Scenic River. It should have been so classified at the same time that the Sipsey was designated. It is, in fact, more scenic than the Sipsey. It has more walls. When will they ever learn?



INDIAN TOMB HOLLOW





# LAWRENCE COUNTY INDIAN FESTIVAL



sponsored by

Lawrence County Indian Education Program

FRIDAY-----MAY 15, 1992----8:30 A.M.---2:00 P.M.  
INDIAN DAY ---K-7 GRADE INDIAN STUDENTS

OPEN TO GENERAL PUBLIC

SATURDAY---MAY 16, 1992---11:00 A.M.---8:00 P.M.  
SUNDAY-----MAY 17, 1992---12:00 P.M.---5:00 P.M.

H.A. ALEXANDER PARK/LAWRENCE COUNTY COLISEUM  
(In case of rain)

- Indian Dance Teams (grades K-4)
- Cherokee Indian Village(grades 5-12)
- Indian student arts and crafts
- Indian artifacts exhibits, Indian traders, crafts, and games
- Echota Cherokee Dance Team
- concession stands
- Lawrence County Schools' Indian Museum

Activities Include:

Pottery Making  
Flint Knapping

Wood Carving  
Silversmithing

Bow Making  
Beadwork

Booth spaces will be available to traders of arts and crafts and novelty concessions for \$50.00/3 days; \$35.00/2 days; \$20.00/1 day (ECHOTA CHEROKEE TRIBAL MEMBERS FREE). For information on BOOTH RENTAL and REGISTRATION call 974-8426.

All booth spaces must be registered by 4:00 P.M., Wednesday, May 13, 1992. Add a \$5.00 late charge after May 13.

For more Festival information contact:

RICKEY BUTCH WALKER, COORDINATOR  
P.O. BOX 365  
MOULTON, ALABAMA 35650  
(205) 974-8426

# WOODCRAFT AND INDIAN LORE

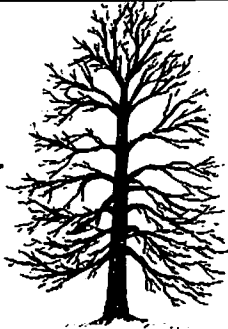
By Mike "Snake" Offutt

## THE WILD EDIBLES, WHERE ARE THEY ?

"The wild edibles, where are they?" That is the question you may ask if you go out and seek them. In most areas the majority of them are gone. Gone are the giant nut trees and their delicious mast crops. Gone are the mature fruit bearers. Gone are the succulent berries, herbs, and root plants. Gone where? The nut and fruit producers have fallen to the saw. The more tender plants have been crushed and broken as their tall neighbors were felled upon them. The ones that survived the traction and weight of the wheels of trucks and skidders, the abrasion of cables and dragging logs, did not survive the perils brought on by unfiltered,

direct sunlight and soil erosion. Good luck if you go looking for much to eat in a twenty to thirty year old Pine forest, which is a latent product of a clear cut. With most of the topsoil gone, the subsoils and clays have become highly acidic from the layers of pine straw that cover the ground. Pine trees, scattered patches of Honeysuckle vines, Poison Ivy, briars, and not much else is what you find in this environment. If you go walking through one of these areas, you may wonder what the animals eat. Maybe that has something to do with the fact that you haven't seen many, if any, animals during your visit.

The American Beech is a large, long lived tree that grows over 80 feet tall and produces edible Beechnuts which are consumed in quantities by wildlife. The smooth bark was favored by American Indians for carvings, which some can still be found today.



The Red Mulberry tree bears a sweet and juicy edible fruit that is relished by wild-life, especially songbirds. This short-trunked, medium-sized tree produces its berries in late spring from branches that reach up to 60 feet in height.



The Common Persimmon is well-known by its orange, sweet fruit. The unripe fruit is highly astringent. Birds and other wildlife feed upon the berries that are  $\frac{3}{4}$ - $1\frac{1}{2}$ " in diameter and matures in autumn from this tree that grows to 70 feet tall.



The Paupaw's wild fruit was harvested, but due to the clearing of forests, this practice has ceased and the supply left for wildlife is extremely decreased. This small tree with a height of 30 feet is at home in the understorey of hardwoods.



# BANKHEAD MONITOR ADVERTISING

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## JOHN'S RACEWAY

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Buy an Ad - Save the Forest  
Call the Monitor (205)-  
974-6166 Lamar Marshall

# ADVENTURES IN THE BANKHEAD

CONTINUES WITH THE JONES

"The National Forest belongs to the people, ..." Mr. Jones told his family as they returned to the Bankhead National Forest, "...and we are some of The People!"

Mom I'm glad you came along this time, maybe you can get Dad to calm down.

Shut-up boy!

Honey, please calm down! We're here for a good time.

I'm sorry I lost my temper. It's just this darn ticket that stupid Ranger gave me! I guess "freedom of speech" and "a free press" don't exist in a National Forest.

All I was doing was talking to a few people and showing them and letting them have a few copies of THE BANKHEAD MONITOR

He was only doing what he was told to, and it is a warning ticket, not that I think that it's right. I'd rather just go to another area in the forest and try to enjoy the rest of the day. We can drive out of the Wilderness Area and you can show one of those "clear cuts" you've been talking about

O.K., you asked for it!

This is horrible! I can't believe it, just look what those terrible loggers have done!

Don't blame them for making a living, blame the government for selling-out the people's trust.

Oh look, budding young hardwood saplings and wild flowers ready to burst forth with new life amid this destruction, maybe there is hope!

Dad, are they dropping AGENT ORANGE?

Well...no, but it is a herbicide, poison for plants.

So much for improving browse for animals with clearcutting.

Sweet Heart, forget that, we've got problems! Everybody get in the truck, defoliant spray heading our way!



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BANKHEAD COUNTRY.  
LOVE IT OR LEAVE IT ALONE!**

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