

Claire Donnelly and Clare Stanton

Welcome to another great new show. Claire Donnelly and Clare Stanton are the future of WRFR. Their show, Tuesday mornings at 2pm, is a breath of fresh air. It provides another source of music and wonderful commentary.

Claire Donnelly

1) What do you do at the radio station?

We host a show called "The Algorithm Thinks I'm Gay"

2) How long have you been volunteering?

We just start the last week of December! So very new.

3) Why did you decide to volunteer/why did you want to have a show?

Clare S. had the concept and name for the show over the summer, and I finally pushed her into doing it with me this winter. We have similar musical tastes and similar "For You Pages" on Tiktok so it felt like a natural fit. We have a long-standing passion for community radio and are excited to be a part of RFR!

4) Other than the show you host, what is your favorite show?

Todd and Jo's show Kalimotxo! It's on Mondays at 5 pm.

5) Is there a question should have asked you?

Our show is on Tuesdays at 2 pm! Tune in!

6) What types of music will I hear when I listen to your show?

We play our latest obsessions ranging from new releases from modern rhinestone cow folks to ballads that just get us -- always with an ear out for female, non-binary and trans artists and an undercurrent of our mutual love for mosh-inducing punk music.

7) Have you had guests on your show?

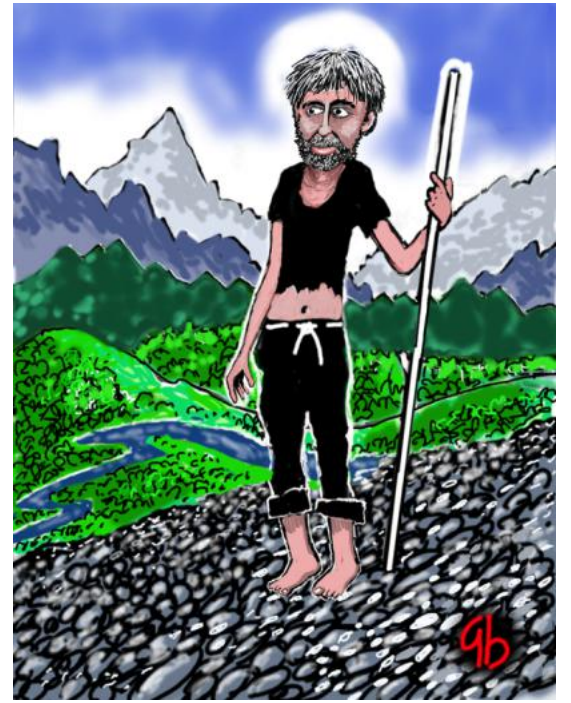
We have our first guest scheduled for January 18th! Tune in to hear local artist/musician Allison Cekala's show of all females/non-binary voiced dance music. It's gonna be a party!

8) Who Would be your dream guest?

Aly Spaltro, known by her stage name Lady Lamb! She's a very rad songwriter/musician originally from Brunswick Maine



by Ron Staschak



Arturo, Dean of Beggars, RIP

by Glen Birbeck

The news that Arturo had died reached me last week. He was found along the road between Malacatos and Vilcabamba in southern Ecuador. I knew him and didn't know him. He was a beggar. When I lived in Vilcabamba I thought of him as the dean of beggars. He was that in the sacred valley. He lived on the edge of Malacatos but did his begging in Vilcabamba, that's where the money was. To get there he commuted on foot, walking ten KM each way. That's twelve miles daily. On arrival he ate a simple meal at the Juice Factory. Breakfast was a bowl of soup and cup of coffee. It was given gratis on the steps in front of the restaurant. As he sipped soup he squinted and surveyed the scene, the church and park at the center of town. I imagined he'd developed a sixth sense over time. A sense telling him how the day's takings would go. The taxi stand next to the park gave clues. Were they busy? Often there'd be flocks of European tourists on the church steps. If there were, he'd grab his stick and run toward them. He threw his stick to the ground as he ran, lest it seem threatening to anyone. Arturo knew fresh visitors had coins and would start his day properly. What did the visitors see running toward them? Did they see an emaciated old man? Did they part with their dollars imagining Arturo was starving? They might have thought that - he was thin and light, but he wasn't starving. He was healthier than you or I. Exercise, clean air and water, moderate diet of fresh natural food. Thin as a rail but all the healthier for it. He was so light he seemed to float. He ran as might a lithe ballet dancer flitting across a stage. When several groups of potential alms givers stood in the square he flitted among them. Then I thought of a hummingbird, a blur moving between flowers. This was Arturo's show. A presentation with costume and choreography. His set, the plaza - fountain and church were backdrops. There were other beggars in Vilcabamba. One who's name escapes me now was a bit pushy. He would poke at potential donors. There was a Kichua (native) woman and her three children. She only begged when she wasn't sewing intricately embroidered rectangles of cloth. These she sold from the sidewalk. The kids played nearby. I always had my sketching kit with me and would give the kids paper and pencils. Children love to draw, it seems universal. There were other artists, con artists, hustlers. They ask for money too, but only after a build up, a story. These tricksters worked the square until they hooked a fish, often for thousands of dollars, then they disappeared. But Arturo could be counted on. He took his profession seriously. As with many things cultural beggars can be a litmus. So many tourists and retired expats felt guilty for being rich. Not rich where they came from, the USA or Canada or Europe, but rich by Ecuadorian standards. To Arturo they were like direct deposit. They always had a dollar coin ready for him on market day. He had supporters who gave him clothing. But it didn't take long before the dusty path he daily trod gave his togs the patina appropriate for a beggar. The same week the Queen of England came down with Covid, Arturo left the main road and stepped onto a path to the afterlife. Nature doesn't respect any hierarchy. The beggar or Queen fare as do you or I.

I have to say I am stumped. Perhaps someone out there can help me.

by Phil Groce

At age 81, I just retired after 50 years of practice of medicine in Maine, and as I am out and about, I listen to people talk to me about the cost of their medicines or the cost of medical insurance with deductibles. It's a real burden for many, but of the wealthier people I talk with, they have no concern.

My problem is that anything that happens in the field of medicine—procedures, insurance, research, medications, any bills—have to be paid. So, who pays? Someone has to pay. Yes, that's the problem.

Then I think, isn't the health of the American people vitally important for the success of the nation? No argument there. I hear some wealthy individuals say that many people are lazy, and if they worked harder, then they would deserve more. Nice rationalization.

Then I think, aren't we all Americans, and in that respect, we are One? In order to have a country, the people have to be able to conceive of the country and everyone in it as One, even if that is a momentary conception, a flash of insight. But is that concept not absolutely necessary for there to be enough cohesion for a country to exist? Think about it.

The same is true for a family. Do not the members of the family need to have the mental cohesion that they are all One? Otherwise, the benefits of having a family disappear.

If we are One at one instant, then are we not One at all instants? That brings me to my problem again. If we are all One, then the miseries of our system are miseries for all of us. But I am, right now, only talking about medicine. The good health of our nation is the responsibility of all of us. That puts medicine into the same category as basic education, at least, education through high school, hopefully further. That's a government responsibility, through taxes.

Then I hear someone say it is too expensive--our taxes will increase. Yes, they will, but if we are One, then that's a responsibility we all must bear. When I hear people say that private enterprise can do that better, I hear another rationalization which continues to keep the wealthy, very wealthy. I dealt with Medicare since it began, and I saw it as a workably good system. And I think, why should employers have anything to do with health insurance? Would they all not love getting rid of that burden. All the costs related to medical care should be covered by taxes, and the wealthy will have to pay a greater share. No one would be paying for individual health insurance.

Why us paying more? say the wealthy. Well, the average IQ in the nation is 100. People well over 100 have fewer problems negotiating life than the others below 100. That's a fact. So, some people should have much better medical care than others, and it's their due, since they have more money?

That's my problem. All people deserve good care, and they should not be looked down upon because, say, they have Medicaid. We ALL would have Medicaid (call in what you want), because we would have a single-payer medical system where we are all equal as we are all One, which is what we are. If we are not all One as citizens of this country, then The United States of America is in peril. Those lines we draw on maps for borders cannot be seen from outer space. They only exist in our minds.

Will someone please tell me, what's the matter with this formulation?

Sovereignty

by Martin & Paul Chartrand

Why do you value living in Maine? What is special to you about this place? Imagine similar feelings in people who have lived on these shores and mountains for over ten thousand years. Have you thought about those whose home this has been for all of their history—the Penobscot, Passamaquoddy, Mic Mac, Maliseet and other tribes of the Wabanaki Confederacy—or how you, as a settler here, relate to those peoples? About how these native inhabitants now relate to the state government that controls much of their lands?

A bill currently before the Maine Legislature would take important steps toward more harmonious relations between settlers, the state of Maine, and Wabanaki peoples. LD 1626 affects the day to day lives of and the opportunities available to the Passamaquoddy, Maliseet and Penobscot tribes, the latter of whom once had a gathering place in what is now called Rockland.

The bill would update Maine law to respect the self-governance of these tribes, as well as open possibilities for more land acquisition and greater legal and criminal jurisdiction over their lands and waters. Public hearings last week showed overwhelming support from a large and diverse group of Maine citizens. This policy is important for Maine settlers to learn about, to reflect on. .

We are a father and son. Paul chose to make a family home and business in Midcoast Maine, attracted to the clean air and open spaces which spoke to him as a child with a coastal summer home. For Martin, growing up in Rockland meant a connection to the rocky shore and spruce forests, which offered solace and inspiration. Maine provided a welcoming community for Martin, who now lives on Penobscot lands in present-day Bangor and works as an insulation contractor and writer.

We support LD 1626 because living here has been a gift to us. The responsibility that comes with that gift is helping to right the harms done by settlers and the State to Wabanaki peoples. These are not issues that impact us on a daily basis, but they continually affect Maine tribal communities who do not share the same rights and privileges as many other tribes in the U.S.

LD 1626 would update the Maine Indian Land Claims Settlement Implementing Act of 1980 to bring Maine policy in line with that of other US states. Before and after the 1980 Act, Maine has had a paternalistic policy toward Wabanaki tribes. That policy, which tribes agreed to in 1980 under pressure to avoid an even worse deal, treats tribes as municipalities. They are currently disallowed from collecting taxes, must ask permission from neighboring municipalities for activities on their own lands and have little control over their own legal disputes. They cannot exercise rights or access resources guaranteed by Federal laws to all 570 other Federally recognized tribes, such as the Clean Water Act and the Violence Against Women Act.

This “Implementing Act” of 1980 has caused many harms in Wabanaki communities. As just one example, the Passamaquoddy tribe at Sipayik (near Eastport) has had contaminated tap water for decades, yet has been stymied in efforts to develop a new water source on their own lands acquired through the 1980 Act due to how those lands were classified under the policy. (A separate bill before the legislature, LD 905, would also address this particular issue)

LD 1626 would begin to undo those harms by clarifying that Wabanaki tribes are sovereign nations with the same rights as other Federally recognized tribal nations. It would also end 40 years of contentious legal fights that have been bad for Maine and tribes.

For us, also, it is a step toward healing. As scholars like Penobscot writer and attorney Sherri Mitchell point out, Maine’s colonial history has left a shared wound on tribal and non-tribal Mainers alike. Colonialism is made up of many harms small and large that have often threatened to destroy native cultures. We cannot undo the past, but we can create a future that is more equitable to all Mainers.

We encourage you to research LD 1626 and write your legislators to encourage their support if you agree with us. Most midcoast legislators are leaning to support the bills, but the process is long and complex before final passage into law. They would appreciate hearing your opinions. Gov. Janet Mills is not supportive of the entire package and would prefer to take a piecemeal approach to change, as the state has done for so many years. We encourage you to contact her office with your thoughts on this if you feel strongly enough.

If you are new to these issues and not ready to take active steps, we hope you will take time to learn more about Wabanaki peoples, about Maine’s relations with them, and about the stories that echo, often unheard, from the granite shorelines and the mountains of Midcoast Maine. We are very fortunate to have such tribal communities in Maine. Their stories have much to do with who we are as a culture. They can help us find our way forward in this time of contention and confusion, as we understand more about the original inhabitants of these lands and waters.

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The Buzz is composed and printed by the Fellows of The Old School at the WRFR studios, 20 Gay Street, Rockland. Email: wrfr93.3@gmail.com

WEEK ONE HUNDRED-TWO

COVID-19 RANDOM NOTES WHILE SHELTERING IN PLACE --By Phyllis Merriam

Somehow, in all these weeks of scribbling my rambling random notes, I never noticed, “The Buzz is composed and printed by The Fellows of the Old School.” Hmm. I’m not, nor have I ever been a fellow – although I was an outdoorsy “Tomboy” growing up – and my schooldays ended in 2002 with a grad school degree from one of America’s oldest schools. The regulars who write for The Buzz are indeed fellas. Guess I was allowed in the back door. Anyhoo, it would be great if another woman regularly penned something for The Buzz, although it’s not up to me. Just saying.

Seems to me the removal of some covid-protective measures and recommendations are premature and could adversely impact our fellow citizens who are immunocompromised or otherwise very vulnerable to the virus, especially very young children and the elderly. Just because we’re all tired of covid doesn’t mean its tired of us. Covid isn’t stupid.

I don’t care if there are recommendations to stop wearing masks, social distance.

I’m riffing on NRA fan, actor Charlton Heston’s pro-gun motto: “I’ll give you my mask when you pry it from my cold, dead hands.” It could be a good bumper sticker and T-shirt.

LOCAL COLOR:

A nighttime jogger sports LED headlamp and LED illuminated vest with a blinking red light for a fantastic sci-fi look

Nighttime honking V’s of Canada Geese fly over the Head of the Bay

Harbor Trail walkers are either mask less or fully masked, symbolic of political divides

Mid-February’s 50 degree sunshine brings out enthusiastic walkers and their friendly dogs to Sandy Beach park

Jay Sawyer’s sculpture using railroad nails is given a place of honor at Sandy Beach

A Harbor Park kite flyer manipulates a beautiful multi-colored kite with its long trailing pennant

A large colony of gulls frantically disperses ahead of a pursuing Bald Eagle

The light dusting of confectioner-sugared snow sends drivers into tailspins

Broken Wing is back for breakfast after a mysterious absence of weeks

Tonight’s moon rose among ragged clouds to be revealed as an orange disc just hovering over the ferry on its ways at the shipyard. (Somehow I missed its fullness February 16 when it was called the Snow Moon.)

An older female Harbor Trail regular, dressed elegantly in an ankle length hooded coat, reminds me of pictures of 19th C European aristocracy

Spring bulbs are tentatively emerging in my neighbor’s garden of hundreds of tubers

Two palindrome dates in February: 2-2-22 and 2-22-22

Join this Wednesday’s Metro Show

when our guest will be David Gogel, Executive Director of Rockland Main Street. The City Council recently announced a plan to widen a section of sidewalk on Main Street to allow for more outdoor dining. There are also proposals to establish rental fees for private use of public spaces, and for parking fees. Listen to the Metro Show on WRFR, 93.3 fm, or watch on Maine Coast TV, - and call us at 593-0013. The Rockland Metro Show is broadcast every Wednesday from 5 to 6 PM.

