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The Indian

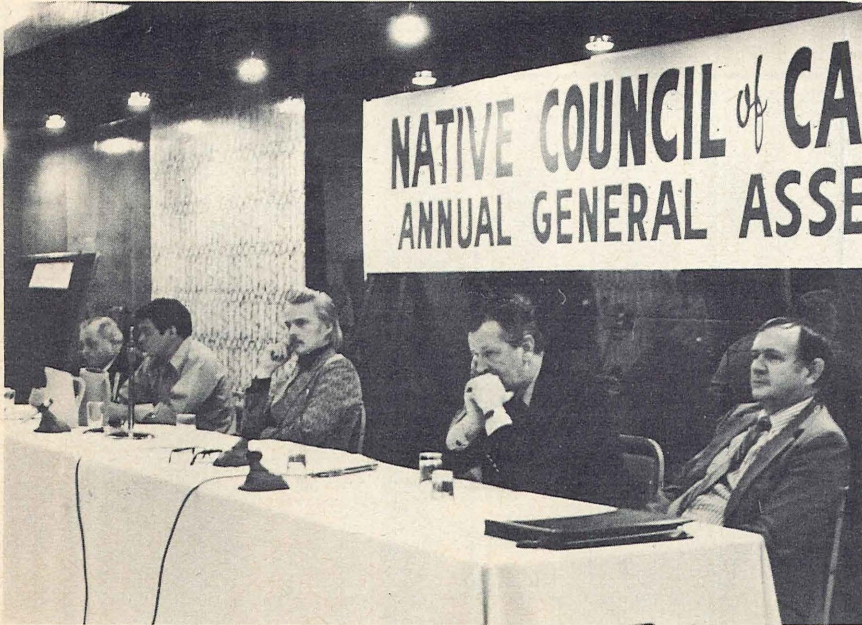
CURRENT ISSUE

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Ottawa, Canada

NOT TO BE TAKEN



Representatives from the Central Mortgage and Housing Corporation attended the assembly for a presentation on Housing in Metis communities. From left are Jean Legacy, CMHC, Yvon Dumont, former vice-president of the Council, Walter Rudnicki, Ron Christanson, CMHC, and George Whitman, CMHC.

Native Council of Canada Holds second annual assembly

The questions of aboriginal rights, land claims, housing, and economic development as they relate to Canada's Metis and Non-Status Indians predominated proceedings at the Second Annual Assembly of the Native Council of Canada.

The assembly marked the beginning of the Council's second year as a viable national organization representing some

450,000 Metis and Non-Status Indians in Canada.

Held March 28 to 31 at the Talisman Seaway Motor Inn in Ottawa, the gathering was attended by some 150 delegates from across the country. The Saskatchewan Metis Society was not represented nor was the province of Prince Edward Island, which has no non-status association.

Opening the four-day assembly was a welcoming reception in the Confederation Room in the West Block of the House of Commons which was hosted by Wally Firth, New Democratic Member of Parliament for the Northwest Territories, John Reid, Liberal Member of Parliament for Kenora-Rainy River and Frank Oberle, Progressive Conservative Member for Prince George-Peace River.

Business began on the second day of the gathering with an explanation of election rules and procedure, followed by a discussion of the assembly agenda. The morning session also contained an annual report by Council President, Tony Belcourt. Wrapping up the work of the Council over the past year, Mr. Belcourt's report highlighted such accomplishments as the establishing of new provincial organizations and efforts in organizational and ground work within the Council to ensure its success as a national body.

The Assembly's first official luncheon featured David Lewis, National Leader of the New Democratic Party, who encouraged the Council in the approach it

(See Native Council page seven)

Grass Roots theme dominates Nova Scotia Union Assembly

In the words of its president, the third annual meeting and general assembly of the Union of Nova Scotia Indians was a "learning process" and a return to the "grass roots" level at the reserves.

Still a young organization in its formative years, the vital three-year-old Union found much of its three-day convention spent in a discussion of its own constitution. One of the major results of this "learning about itself" was the decision to hold a future constitution meeting to try and iron out constitutional contradictions and discrepancies.

But the biggest and most applauded result attained at the meeting — attended by more than 200 Nova Scotia Indians — was the decision to take union elections to each reserve. Prior to this year the new executive officers were voted into office at the annual meetings.

The theme of getting the Union back to the "grass roots" level predominated throughout the weekend conference, March 17-19, at Halifax's Lord Nelson Hotel. Most of the delegates and visitors and nearly all discussion centred around those individuals on each of Nova Scotia's thirteen reserves who were unable to attend annual meetings or take an active part in decision-making.

"I can see a vast improvement in this conference over past ones," said Noel Doucette, Chief of the Chapel Island Band Council and UNSI president. "For one thing there are more people here this year. This conference has been a real learning experience. We've taken elections back to the reserves and we've realized that our constitution needs a lot of work. As a result we will have a special meeting to deal solely with the constitution."

One hotly-debated issue was that of the position of non-status Indians within

the union. According to the constitution non-status Indians are members of the union, yet it was pointed out these people had no representation or power on the Board of Directors or in decision-making.

Although few decisions were made regarding the position of non-status Indians, it was approved that in the approaching election, polls were to be set up in areas where there were enough non-status Indians to warrant one.

"No one", said Mr. Doucette, "is going to tell us who is an Indian and who is not. Each individual reserve knows who is an Indian and no Act and no federal or provincial government is going to tell us otherwise."

Because of the concentration on election procedures, the constitution and fair "grass roots" representation, several items on the weekend agenda did not reach the discussion stage. However, these issues of taxation, land surrenders, and hunting and fishing rights, were discussed by Mr. Doucette in a press conference.

"We have done a lot of research in these areas," he said, "and we will soon be presenting briefs outlining our positions. The sales tax exemption issue is now before the provincial legislature, but the other two have yet to be finalized. As far as lands go, our research shows we have lost much land in and around our reserves. We never signed away any of our lands in treaties — the only treaties we've ever signed were friendship treaties. As for hunting and fishing — these are part of our way of life and our culture — yet in the past our people have been taken to court for doing these illegally."

(See Union page five)



President of the Native Council of Canada, Tony Belcourt, addresses delegates at the third Annual Assembly of the Union of Nova Scotia Indians.

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Journées Inuit et Amérindiennes Tenues à l'Université Laval

Textes et commentaires rapportés sur les journées Inuit et Amérindiennes. Université Laval, 20 & 21 février 1973.

Soumis par *Eléonore Sioui*
Village Huron, Québec

La parole pour le groupe Inuit fut donnée à Piita Aullaluk et à Jiimi Innaaralik entre autres.

Piita: "Selon la sagesse des Inuit, avant d'aborder les problèmes importants, on parle de choses et d'autres. Pour moi, je ne suis pas un vieil homme encore; donc je répondrai à vos questions comme je le pourrai. — Auparavant les blancs nous appelaient "Eskimo", mais nous, nous nous appelons nous-mêmes "Inuit". Nous habitons loin d'ici mais nous sommes canadiens. — Nous aimons la beauté de vos visages, leurs formes, leurs couleurs . . . (il sourit) mais nous aussi nous avons des yeux, des bouches, etc. . . . Autrefois les blancs ne nous côtoyaient que pour nous questionner; mais, aujourd'hui, surtout depuis que le dépt. d'anthropologie de l'université Laval nous a contacté, nous sentons que nos destinées et celles de nos familles changent pour le mieux; que nous sortons de la torpeur, plutôt de la peur du blanc, puisque maintenant, grâce à ce dépt. on ne nous impose plus de normes mais on cherche à savoir ce qui nous préoccupe, surtout à connaître notre avis.

Le débat étant amorcé, un fonctionnaire fédéral enchaîna: "quelle est la situation dans le Nord en général, puis une autre poursuivit aussitôt: "les eskimaux désirent-ils une grande piste d'atterrissage au Nord?"

Après un point d'hésitation et de surprise marqué, Piita répondit: "Votre question ne cadre pas ici ce soir, (débat étant centré sur l'éducation) mais elle est considérée avec indulgence." Puis il continua. Excusez-moi, je vais rester assis. Je suis corpulent et ça me fatigue de rester debout longtemps. — Actuellement il y a Chez-nous deux gouvernements qui dépensent beaucoup d'argent. — je n'ai jamais compris pourquoi. — Je

me demande si je répons bien à votre question qui n'est pas si simple que vous la posez —.

Les jeunes Chez-Nous vont être éduqués à la manière des blancs. — Nous ne survivrons pas à cette culture imposée. — Nous sommes actuellement à mi-chemin entre la culture de nos ancêtres et celle des blancs. — Point dangeureux à dépasser sans basculer. Les Inuit peu nombreux, — les blancs — des milliers. Moi-même déjà je me sens un coeur de blanc dans une forme d'Inuit. — Les deux cultures ont du bon — les deux ont le *droit* de vivre. —

Pour ce qui en est de la journée Amérindienne, chacun tira son commentaire personnel: sociologue qui proposa entre autres solutions, des écoles *controlées*. Sous ministre des richesses naturelles qui conclua que "c'était un problème de croissance". Préposés aux commissions scolaires qui parlèrent de "syndicat". Même quelques jeunes Indiens à l'emploi des affaires Indiennes et de l'association des *chefs* Indiens du Québec virent expliquer quelques problèmes de ségrégation. En terminant un rept. du dépt d'anthropologie rappela: que par le passé, nous avons fait semblant de dialoguer." Que maintenant au nom de la *croissance* économique, l'écart entre dominateur et dominé va en *s'accroissant* dans le vaste pays, "fait aux dimensions de ceux qui l'occupaient **COMPLETEMENT.**"

Il me semble que depuis toujours les politiciens font les choses eux-mêmes, sans prendre la peine de consulter les populations concernées. Ou y aurait-il anguille sous roche? — Selon N. Saladin le problème est fascinant mais inquiétant, en ce qu'il est centré sur l'idéologie de "L'AUTRE".

Pour encourager les jeunes artistes indiens du Canada, le journal "Indian News" lance une invitation à tous ses jeunes lecteurs francophones. Les jeunes artistes qui désirent avoir leurs illustrations publiées dans "The Indian News Art Page" doivent faire parvenir leur illustration à l'adresse suivante, avec une description de l'auteur (nom, âge, adresse, etc.)

Faire parvenir vos inscriptions à l'adresse suivante:
Le Directeur du journal "Indian News"
Pièce 351, 400 avenue Laurier, ouest
Ottawa Ontario K1A 0H4



Ces étudiants ont reçu un certificat de mérite signé par le Ministre Jean Chrétien; comme cette photo le démontre, voici trois récipiendaires de cette bourse d'étude soit: de gauche à droite, M. Joachin Couture, Conseiller en éducation, Mlle Micheline Vincent, Etudiante du Village Huron, Mlle Lina Vincent, Etudiante du Village Huron, M. Louis Bastien, Etudiant du Village Huron.

Bourses d'étude à des étudiants Indiens des districts du Québec

L'année scolaire 1972-73 permettait à une dizaine d'étudiants Indiens des différents districts du Québec, d'être récipiendaires d'une bourse d'étude.

Les étudiants à plein temps inscrits à l'université ou au Collégial, de même que ceux de l'enseignement professionnel étaient éligibles. Tous ces étudiants furent choisis par le comité de sélection de la région de Québec, le comité était composé de M. Maurice St-Amant surintendant régional de la formation professionnelle, M. Jacques Kurtness psychologue (Indien) et M. Léopold Poulin conseiller régional en éducation.

Tous les employés du Ministère félicitent les récipiendaires et par la même

occasion, leur souhaitent un brillant avenir.

Bourses universitaires

Réjean Launière	Pointe-Bleue	\$300
Micheline Vincent	Village Huron	\$300
Marie Thirnish	Sept-Iles	\$300
Louis T. Montour	Chagnawaga	\$300

Bourses professionnelles

Michel Robertson	Pointe-Bleue	\$250
Raymond Jourdain	Sept-Iles	\$250
Louis Bastien	Village Huron	\$250
Raoul Canapé	Bersimis	\$250

Bourses en pédagogie

Samuel Gilpin	Old Factory	\$325
Lina Vincent	Village Huron	\$300

the Indian news

Editor: THERESA NAHANEE

Assistant Editor: GRETCHEN BOZAK — Editorial Assistant: CARMEN MARACLE

The Indian News is edited by Indians and is devoted to news of, for and about Indians and Indian communities. Free expression of viewpoint and/or opinion is invited. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Articles may be reproduced providing credit is given this newspaper.

400 Laurier Ave. W., Room 351, Ottawa, K1A 0H4, 995-6386

SI . . .

Si
On me nomme Eléonore
Si
Je suis Femme du Nord
Si
Je suis entourée d'Eau
De peaux de loutres et de robes de
castors
C'est que mon Pays

Où depuis toujours fleurit le Léo —
nien ne doit pas être contenant de
Mort
Mais continuellement donner la Vie
À tous ceux qui en sont sevrés
De James Bay
À l'île d'Anticosti.

Eléonore Sioui,
Huron Village, P.Q.

Names in the news

George Wilson, 32, a Kwakiutl British Columbia Indian now a curriculum consultant with the provincial education department, is the man most likely to become the province's first director of Indian education. Mr. Wilson is a former teacher and principal and holds an education degree from the University of Victoria . . . **Jimmy Sewid**, 60, a fifth-generation hereditary Indian chief and former elected chief of the Nimpkish tribe of Alert Bay, B.C., was forced to apply for Canadian citizenship papers before he could obtain a passport to travel overseas. Mr. Sewid is co-author of the book, *Guests Never Leave Hungry*, a recognized authority on West Coast Indian history, a successful fisherman and a current member of the Nimpkish band council . . . A telegram from the Union of Nova Scotia Indians, signed by UNSI vice-president **Alex Denny**, director of Community Development, **Greg Johnson**, and Director of research on lands and treaties, **Stu Killen**, was sent to members of the American Indian Movement at Wounded Knee supporting their militant stand . . . **Chief Dan George**, British Columbia chief who has become famous as an actor, was awarded an honorary degree of doctor of laws from Brandon University in Winnipeg . . . **Chief William Commanda** of the Golden Lake Reserve near Pembroke, Ontario, asked the Renfrew County Board of education to allow Indian representation on the board so that all students, not only Indians, could benefit from Indian studies . . . **Elaine Big George** was crowned 1973 Indian Princess at the annual pageant in Kenora, Ont. Last year's Indian Princess was **Jennie Green** . . . **Mrs. Rose James**, chief of the band council of the Penelakut Indians of Kuper Island, B.C., charged recently that a \$5 million recreational development project planned by the council and the Dawson Land Co. of Richmond is being delayed by both provincial and federal governments. Plans call for subdivision of 750 acres of the island for cottages, a golf course, marinas and riding stables . . . **Chief Andrew Delisle**, president of the Indians of Quebec Association, said recently that demands by Quebec and British Columbia Indians for recognition of land claims will have a shockwave effect almost everywhere in Canada . . . A March meeting of Indians of lands that have never been ceded by any treaty was held at the Vancouver offices of the Union of British Columbia Indian Chiefs and was attended by such leaders as **George Manuel**, president of the National Indian Brotherhood, **Elijah Smith**, president of the Yukon Indian Brotherhood, **Joseph Knockwood** representing the Union of New Brunswick Indians, and **Chief Andrew Delisle** of the Quebec Indian Association . . . **Philip Paul** of the B.C. Chiefs' Organization said it was the first time that Indian people who have not had their lands ceded by any treaty got together in a meaningful discussion . . . Superintendent of schools on the Six Nations Reserve, Ontario, **Harvey Longboat**, told students at Stratford Teachers' College that the whitemen who came to North America made no effort to study or understand the life and philosophy of the Indians and still doesn't today . . . **Jacob Thomas**, in charge of handicraft on the Six Nations Reserve, said Indian people do not grasp the "time method" of work of civilization and work one day without worrying about tomorrow's schedule. Mr. Thomas' Indian name is **Grey Cloud**, phonetically spelled **Hadagehgrenkta** . . . Funeral services were held for **Peter Wuttunee**, 87, a former head man on the Red Pheasant Indian Reserve in Saskatchewan. Mr. Wuttunee was a carpenter, had taught school on the Mosquito Reserve, served as head man on his reserve for 15 years and was one of the forefathers of the present Federation of Saskatchewan Indians. He was the youngest son of Wuttunee, chief of the Battle River Cree before the signing of the treaty in 1876 and was the possessor of the Wuttunee War Bonnet which was won by his grandfather, Nisa Grant, at the Battle of Seven Oaks . . . **Ernie Tootoosis**, 58-year-old religious leader from Poundmaker Indian Reserve at Cut Knife, Sask., offered prayers and performed ancient rituals at the opening and close of each session of a three-day weekend Winnipeg meeting of the "first grand council of Indian nations" . . . **Mrs. Darlene Nicholas** of London, Ont., newly-elected president of the London local of the Ontario Metis and Non-Status Indian Association, is asking association members who have moved to contact the regional office, 201 King St. At the election **Mrs. Marilyn Schram** was chosen vice-president and **Mrs. Anne Miller** secretary-treasurer . . . Manitoba delegates to the first Grand Council of Indian Nations voted 85 per cent in favor of a native political party and a steering committee was established to survey all provincial native communities about the proposal. Members of the committee are **Archie Nabess**, Managing Editor of the city-based Indian publication, *The New Nation*, **George Munroe**, Winnipeg councillor and executive director of the Indian and Metis Friendship Centre, **Celestin Guiboche** and **Mary Kithithee** of the Indian and Metis Tenants' Association, **Jerry Martin** of the Winnipeg Pow Wow club, **Yvonne Howse**, reporter for *The New Nation*, **Willard Chief** of Winnipeg and **Eric Robinson** of Churchill . . . **William Wuttunee** of Calgary, former chief of the National Indian Council and author of a criticism of the reliance on the reserve system, told members of the Swift Current Teachers' Association that Indians will survive in Canadian society when they learn to take their place with the rest of the business community . . . Another speaker, **Dr. Howard Adams** of the University of Saskatchewan at Saskatoon, a Metis, disagreed. Dr. Adams said Indian people were colonized, dependent on the government, and that the only way to shake off the present oppression and build their own culture was to run their own communities and organize their own native groups and schools.

North needs greater representation, Control of its future — says Firth



(Canadian Press Photo)

With northern development becoming the theme for Canada's future, it is vital that northerners have a voice in decision-making to ensure that they are not lost in the process of development. The man who has undertaken this task on behalf of the people of the North is Wally Firth, the New Democratic Member of Parliament for the Northwest Territories.

Wally Firth, now 37, joined the Hudson Bay Company after an early career as a trapper, laborer and catskiner. In 1960 he left The Bay to become an announcer on CBC's Northern Services and simultaneously became involved with newly-formed native groups. In 1969 he was appointed executive secretary of The Indian Eskimo Association of Canada.

During his election campaign, Mr. Firth travelled 6,500 miles in a rented plane and often bedded down for the night in his sleeping bag. He supported his campaign by holding country and western dances and bake sales.

In the following interview with Carmen Maracle, Editorial Assistant of The Indian News, Mr. Firth discusses some of the issues that are, and will be, affecting the northern way of life.

All issues are important, but the first steps must be taken. Have you set any priorities concerning northern change or development, as you see it?

As far as northern development is concerned, I think that we go first of all to

the important decisions that have to be made regarding development of the north and those decisions, I think, should come from the people of the north, so therefore we would have to start with more representation from the Northwest Territories and I would suggest that should come in the form of two more members of Parliament for the Northwest Territories. One to represent the Keewatin, one the Franklin, and the other the Mackenzie district and then another of course is the fully elected Territorial Council. This I think would be most important because this way we would have northern input and the people of the north would be making the decisions, the important decisions regarding development of the north.

How is the present council inadequate?

We have people appointed from the South to make important decisions. There are too many experts from the south running our affairs and that's not fair and it's not even practical.

Aboriginal Rights. You asked for a special Commons Committee to look at the question of Aboriginal Land Claims by native Canadians. Have there been any new developments?

Not really. I had a motion on the order paper for some time and that at least

(See Wally Firth page six)

Dear Editor...

Dear Editor:

I have become very interested in Indians, so I sent to the Indian Affairs a letter and I received two Indian newspapers. They were called "The Indian News." I have found them very fascinating and I am writing to you.

Could you please send me a copy of your newspaper each month?

Marina Polovic,
Brampton, Ont.

OPPOSITION FROM YOUNG

Dear Editor:

I am sorry I have to write to you but I am sick and tired of having so many Indians put down the white people.

I, myself, am an Indian and come from Curve Lake Reserve. My reserve is about twenty seven miles north of Peterborough and I am very proud of being a member of that reserve. I read in your paper about Lone Star from North Bay complaining about shaking off the white man. I think this is a lot of _____. There may be some people who want to go back to the old ways, but as far as I am concerned, I think we could not survive. There are a few Indians who could survive but we, of the younger generation, are all adapted to living in a modern society. If there are some who would like to do this why not let them go off and see how long they could withstand the cold after being accustomed to the warm atmosphere of a modern home.

There is another thing I'd like to mention. It concerns the Lavell case that seems to be the headlines of the newspaper these days. I think that if her case goes through we, the Indian people, will no longer have our reservations or any of the special privileges we do have now. I don't see why she wants the Indian Act changed now when all through these years it has stood a meaning to all the Indians. She knew that when she married a white man she would automatically lose her Indian rights. Now she comes up with this cock and bull story of her wanting them back and I think she should not get them back. I think that once an Indian woman has married outside her band she should not be allowed back again. I suggest that all Indians of Canada and of the United States have a vote what the verdict should be. If this could be done then we would know where we stand in this country.

I'd also like to say that I hope there is not too much comment on what I have said and also that I do work in the same building as you. Working here makes me understand society better.

Modern Indian,
Curve Lake Reserve, Ont.

ARTISTS ENCOURAGED

Dear Editor:

We really appreciated you, as editor, for reprinting the picture done by Geoffrey Lazore. He and the class en-

joyed seeing his picture in the "Indian News" so much that they have submitted more examples done in pencil.

If there is a space in your next issue we were wondering if it would be possible to have some of these pictures reproduced in the paper?

Thank-you once again for the reprinting of one of our drawings. We all enjoy reading the "Indian News".

Grades five and six,
Chenail Indian Day School,
St. Regis, Que.

"N" AS IN "NATIONAL"

Dear Editor:

J.C. Caulfield's article "Indians and Income Tax . . . Some Pay and Some Don't," mentions that the N.I.B. has refused to pay tax because they are working for Indians on reserves. He also states this will eventually include "all provincial women's and youth groups not have to pay income tax but Indians working in the Dept. of Indian Affairs as well."

I would like to know why the average hard-working Indian, male or female, who works in the cities of Canada and the U.S. aren't included in the same premise the author and the N.I.B. have stated? Do not all Indians employed off the reserve work for Indians, their families, who reside on the reserve?

Possibly, this may be their first step in establishing exemption for all Indians regardless where they are employed. However, the privilege of being exempt shouldn't be confined to committees and certain departmental people at the moment. I believe that this is a common problem for Indians applicable to thousands and thousands and not just "several hundred".

Since the N. of the N.I.B. stands for national, let's spread that "national" and "brotherhood" to encompass all Indians throughout the nation.

Yours in friendship,
Wanda Goodleaf,
Caughnawaga, P.Q.

INDIAN NEWS ASSET

Dear Editor:

My husband, as a clergyman with an interest in the welfare of native Canadians, has been on your mailing list for The Indian News for some time. We have found it informative and a valuable contact with the Indian community.

Now that I have become a school librarian I wish to share this resource with my students. I think many of the problems that Indian people meet are directly related to prejudiced attitudes among the rest of Canadians and that these can only be dealt with by directly teaching the young to think and feel differently. I think The Indian News could help the teachers on our staff who are willing to meet this challenge. The drawings and poems can help students to understand that their feelings and am-

bitions are shared by their native counterparts.

With this use in mind for The Indian News, would you kindly put Burnsville Jr. Sec. School Library on your mailing list too? Thank you.

Mrs. H.J. Dykman,
School Librarian,
Burnsville Jr. Sec. School,
Delta, B.C.

EVERYONE WELCOME

Dear Editor:

On behalf of the Indian Friendship Centre, I would like to introduce myself as the appointed editor of a monthly news letter to be published by us, the Interior Indian Friendship Society.

The Centre has been in operation since September, 1972, and officially became a Society in November. Through a grant from the Local Initiatives Programme which was obtained in February, 1973, the Centre was able to hire a staff consisting of four project workers, two secretaries and two court workers.

If you need any help or information, or just someone to talk to, please come and see us. We can offer you such things as counselling in education, job finding, for both young and old, court services and assistance in finding temporary accommodation if needed. Also, if anyone is looking for a place to display their arts and crafts we will accept them.

We are situated at Suite 101-141 Victoria Street, Kamloops, British Columbia. Our hours are from 9 a.m. to 11 p.m. daily. There is always someone here and the coffee is always hot so FEEL FREE TO COME IN.

Anyone having any ideas of a name for our monthly newsletter, in any dialect, please send them to us at the Centre.

Any item or suggestion you may have for a bigger edition for next month would be greatly appreciated.

Alice Klassen,
editor.

THREE IN ONE

Dear Editor:

We wish to advise you that the Comeau Elementary School, Ebb and Flow North School and Ebb and Flow South School are no longer in operation. The Department of Education now operates one combined school called:

Hillridge Special School,
Ebb and Flow, Manitoba
ROL ORO

Thank you very much. We have 27 people on our staff at Hillridge Special School.

Georges H. Pelletier,
Principal.

WOMEN'S RIGHTS SUPPORTER

Dear Editor:

Having just read a copy of the Indian News, which I received on request from the Department of Indian Affairs in London, I was hoping I might be able to obtain a publication each month.

Also, I was hoping you might be able

to put me in touch with someone from the group "Indian Rights for Indian Women". Having tried to get in touch with some women's organizations in Toronto, my letters have been returned for insufficient address. Not only am I concerned about my own rights, but those of other Indian women as well as those of our children.

Any information you could forward to me would be greatly appreciated. I am looking forward to your reply, as well as your next edition of The Indian News with great anticipation.

Louise M. Hillier,
Leamington, Ont.

EN FRANCAIS?

A qui de droit:

Bonjour! Je reçois la revue "The Indian News", depuis assez longtemps. Serait-il possible que je l'aie en français? Parce que, sur la Côte Nord, les Indiens parlent tous en français. A chaque fois, il faut que je me trouve un traducteur. N'envoyez plus la revue à la Res Ind. Natashquam, je vais là seulement une ou deux semaines par année.

Merci, et j'aime beaucoup votre petit journal. Une fille qui approuve l'égalité des femmes indiennes du Canada et Québec aussi.

Elisabeth Bellefleur,
Neufchatel, P.Q.

Note de la rédaction:

À mon grand regret, je dois vous informer que la revue *Indian News* n'est pas publiée entièrement en français. Cependant, nous nous efforçons de diversifier la portée et le contenu des textes français, afin de fournir à nos lecteurs francophones des nouvelles plus substantielles et plus captivantes.

Je vous sais gré de m'avoir fait part de votre intérêt pour notre revue.

AMERICAN INTEREST

Dear Editor:

I recently read a copy of The Indian News which was available in a nearby library. As I am interested and concerned about the affairs of Indians in Canada and as I understand that copies are available on request I would sincerely appreciate your forwarding copies of these to me upon printing.

If there are other materials or information available I would sincerely appreciate anything you have available. I found your newspaper extremely enlightening and well done and I am looking forward to receiving it in the near future.

Cyril W. Edworthy,
Unadella, N.Y.

200 NEW READERS

Dear Editor:

At the Stedman School there are over two hundred Indian children who would greatly enjoy reading The Indian News. Please supply us with twelve (12) copies of the newsletter for the school library.

Wm. Halabura, Librarian,
Stedman School,
Fairford, Manitoba.



Former president of the Union of Nova Scotia Indians, Noel Doucette, addresses delegates at the Union's third annual assembly.

Union of Nova Scotia Indians Assembly

(continued from page one)

Mr. Doucette said the briefs set out the Union's stand as a basis for negotiations for either compensation or return of lands and rights, or both.

The Union of Nova Scotia Indians represents 4,500 MicMac Indians on 13 Nova Scotia Reserves, has an annual budget of about \$½ million, and operates out of offices at Sydney and Shubenacadie. Its programs and projects include research into rights and treaties, community and economic development, alcohol and drug programs, education, court workers project, housing technical services and communications.

Some of the resolutions and amendments approved by delegates at the Third Annual Assembly of the Union of Nova Scotia Indians:

(1) moved by Gordon McDonald, seconded by David Knockwood, that polls for the purpose of elections of Executive (of the Union) be held on reserves and in communities where there is sufficient number of non-status Indians.

(2) moved by Lawrence Paul, seconded by Rebecca Pictou, that candidates who win must have the majority of the votes from the people that have voted.

(3) An amendment to an original motion was made by Gregory Johnson, seconded by Bernard Francis, that any member of the Union of Nova Scotia Indians of the age of 18 years or over and ordinarily resident within the Province of Nova Scotia may vote for the executive.

(4) moved by Gregory Johnson,

seconded by Francis Marr, that a special constitution meeting be set up in two months time to discuss the constitution and the dates to be decided by the executive. In the meantime, the changes in the constitution that have been made the last two days be in effect until the next constitution meeting.

(5) moved by Frank Joe, seconded by Noel Smith, that selections for returning officer and deputy-returning officer be selected by the Bank Councils on each reserve.

(6) moved by Gregory Johnson that Nominations Committee report, as amended, be accepted. (The Nominations Committee report included recommendations that election day be April 17, 1973, that voting be by secret ballot, that polls be open from 9 a.m. to 7 p.m., that nominations be received from the floor, that any member be entitled to be nominated for one executive position only, and that nominations be taken for the positions of President, 1st vice-president, 2nd vice-president and secretary-treasurer. Amended it allowed that a nominee could indicate in writing no later than two weeks before the election if he wished to decline running.)

(7) moved by Gregory Johnson, seconded by Ronald Julian, that the Union's Board of Directors and Executive adopt the Youth's Resolution as a matter of policy.

(8) moved by Lawrence Paul, seconded by Clara Gloade, that monies be provided for Youth for a meeting of the Youth after the fiscal year, which is

April 1, 1973. (The Youth's Resolution, presented to the General Assembly, is as follows:)

"WHEREAS the Indian youth of Nova Scotia are not meaningfully involved in the policy and decision making of the Union of Nova Scotia Indians

and WHEREAS these same youth will one day be the leaders of the Union of Nova Scotia Indians

and WHEREAS they have leaders of their own who are not adequately represented in the Union of Nova Scotia Indians

and WHEREAS it is vitally necessary that they be introduced and involved in policy and decision making at an early age for the purpose of leadership development of future leaders.

WE HEREBY RESOLVE THAT

At least one position be created on both the Board of Directors and Executive of the Union of Nova Scotia Indians which will be filled by members of the above group.

WE FURTHER RESOLVE THAT the Union of Nova Scotia Indians obtain funds to bring the Indian youth of the conference together for the purpose of filling the above positions

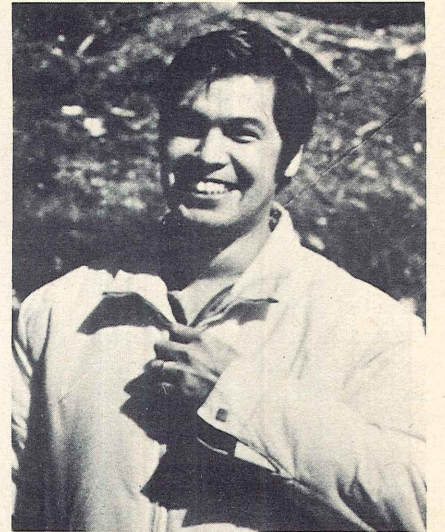
WE FURTHER RESOLVE THAT the Union of Nova Scotia Indians obtain funds for the purpose of organizing a youth program to serve the needs of the Indian youth of Nova Scotia."

During the course of the three-day assembly three committees were formed to assist delegates and facilitate the procedures.

Members of the Steering Committee (whose purpose is to guide the assembly, revise the agenda, set schedules etc.) were Francis Marr, Gerald Toney and Frank Joe.

The Resolutions Committee (established to draw up written resolutions and help delegates with their motions) was manned by Ethel Lewis, Stuart Killen and Clarence Smith.

Six members of the Nominations Committee (which drew up the list of nominees and set election regulations) were Chief Charles Labrador, Barry Moore, Wilfred Prosper, Douglas



Clarence Smith from Cambridge, past secretary-treasurer of the Union, was re-nominated for another term.

Bernard, David Knockwood and Wayne GooGoo.

Final Nominees for the position of Union President were: Lawrence F. Paul, Sydney; John Knockwood, Shubenacadie; Joe B. Marshall, Eskasoni; Gregory Johnson, Eskasoni; Peter Christmas, Sydney.

For the position of 1st vice-president nominees were: Alexander Denny, Eskasoni; Albert Denny, Pictou Landing; Gerald Toney, Cambridge; Francis Marr, Shubenacadie; Keith Julian, Millbrook; Lawrence Paul, Millbrook; Stephen Marshall, Truro.

Nominees for 2nd vice-president: Albert Julian, Eskasoni; Rachael Marshall, Millbrook; Ron Julian, Afton; Charles W. Francis, Eskasoni; Frank Joe, Eskasoni; Don Julian, Millbrook; Levi R. Denny, Eskasoni; Francis Pierro, Middle River; Mrs. Fred Martin, Millbrook; Joe Prosper, Whycomomagh; Pauline Bernard, Sydney; Jean Nevin, Shubenacadie; David Charles Marshall, Millbrook; Gabriel Paul, Pictou.

Nominees for the position of secretary-treasurer: Fred Bernard, Whycomomagh; Gordon MacDonald, Sydney; Roy Bernard, Middle River; Clarence Smith, Cambridge.

Union executive officials were elected Tuesday, April 17. They hold office for a two-year term.



One of the nominees for new president of the Nova Scotia Union, John Knockwood, left, from Shubenacadie was former vice president. Right, Albert Julian, Eskasoni Band Manager, was one of many outspoken delegates at the assembly.



Gergory Johnson, left, from Eskasoni, Community Development Director, and Lawrence Paul, right, Alcohol and Drug Program Director, study a report at the Union headquarters in Sydney.

Wally Firth Interview (continued from page three)

came to the floor of the House of Commons for debate, but the Liberals managed to talk it out and they didn't come to a vote, so I lost that motion. However, it's still back to the attention of the public. I think there is that important question that has to be answered. The thing is if we keep bringing it to the attention of the public so as that public concern would be, I hope, directed towards causing more consultation and just general discussions to eventual solving of that problem.

Concerning the Yukon Indian Land Claims, the government has recently established a Federal Committee to negotiate land claims. How do you view this in relation to the whole question of Aboriginal Rights and to Aboriginal Rights in the Northwest Territories?

Here again, I think that was a very, very important move on the part of the Yukoners and it again brought to the attention of the government, in particular, to the Prime Minister of Canada, and I was quite happy that the Prime Minister had sort of softened his stand on the question of Aboriginal Rights. A sort of 180° turn to what his public statements were a few years ago, up until even about a year ago and so I think that was a pretty good move and it gave the people a general idea about what direction he may be willing to move and with that in mind I'm hoping that we'll be hearing a statement from him within the next few weeks, on what the government stand is on the Aboriginal Rights.

Do you think the fact that we have a minority government now will slow the process of change or development in the north?

That's a tough question. I don't know, I think it would help in as much as the government won't be throwing its weight around and saying okay man, this is exactly what we're going to do and to go ahead, because a minority government situation, I think is good for the country. It's a little more sensitive to the wishes of the public and you know I'm happy with the present situation, but whether it's going to be a benefit to the north generally, it's a little early to say yet, but I think it will be, I think it's to our advantage right across the country.

One of the big issues has been a pipeline in the north. You favour the alternative which is a railway. How do you account for the economic arguments being used against the railway?

Well, the two or three cents more per barrel, or however-much it may be, I don't know, but the few cents extra that it's going to cost per barrel of fuel, that's the unit the oil companies work on, we're going to get further benefits from the railway. There's many more arguments in favour of a railway then there is for a pipeline and one of the points in favour,

I think, that's quite important to an ecological point of view is that the danger of oil spills is a lot less where there is railway than there is with a pipeline. I would suggest that we would have some derailments and this sort of thing, but a derailment doesn't necessarily mean a spill, whereas a 48 incher of larger pipe breaks, it's just guaranteed that you're going to have a spill and to have a spill in one of the largest water systems of North America is going to spread a long way. So I think the general economics of it is, though the cost of oil or gas, both, would be a few cents a barrel more, but the other benefits more than make up for the extra cost. The railway would help in tapping other resources that are up there, which it wouldn't do otherwise. It would help you to tap some coal, some asbestos, there's a very, very large iron ore deposit up in the Yukon, the Northwest Territories border area, in the Peel, and many things like this, so, the other major point, of course, is that the pipeline is too specialized and it's estimated that it would only take 150 to 200 people to operate a pipeline after it's been built, whereas a railway would provide jobs for approximately 5,000 people, so, you know there are many more arguments I think in favour of the railway. I could be wrong, I could be proven wrong, but it's going to take a lot to convince me that I'm not right.

If a pipeline is favoured, what courses of action could be taken?

No, I don't really know. It's something that the general public should discuss more, I think, and I think legal organizations, other citizens' organizations, they're the ones who should be moving and be making their views known. Governments, especially minority governments are sensitive to citizens' groups and this is a true test of a democracy, when your government responds to the wishes of the people and the people should make their wishes known. So I think it's important that the general public get as much information as possible, and make their arguments pro or con, railway or pipeline.

There are many pressing needs in the Northwest Territories, housing being one of them. How do you propose to present this and other problems to get the desired results?

This is another very, very important area and I almost got a speech in the House last night and I only had 5 minutes left of time so I didn't get a chance to deliver my speech on this and I have been trying to have a fairly good program which is the Northwest Territories Government Task Force on Housing Report which was approved by the Territorial Council in Frobisher Bay last fall. Mind you their cost estimates seem a little low to me because of the very, very high cost of land in the Northwest Territories. Serviced land or even unserviced land. You talk about land to

(See Wally Firth page eleven)



The offices of Crane Cove Oyster Farm Ltd. look down upon this view of the farm machine shed. In the background can be seen a raft used in the suspended culture technique in these salty Bras D'Or Lakes.

First Eskasoni oyster crop Will go to market this year

In Eskasoni, Nova Scotia, a lot of the cars bear bumper stickers testifying to the fact that if you eat oysters you'll love longer. How true the adage is has not been proven, but Eskasoni residents — now deeply involved in the budding Crane Cove Oyster Farm Ltd. — are hoping the saying will have an effect on oyster sales.

Established in 1970, Crane Cove will be producing its first oyster harvest this year from the salty waters of the Bras D'Or Lakes. After three years of learning, organizing and waiting for the oysters to mature, it is not known how big the harvest will be. What is known is that other Nova Scotia reserves and areas in the Gaspé and Prince Edward Island are now also seriously considering setting up their own oyster farms from the example of the Eskasoni farm.

Nearly all the oysters at Eskasoni are grown by suspended culture as opposed to bottom culture, that is strings of scallop shells are suspended from cables stretched across the lake and on these shells the oysters grow. Through the suspended culture process the oysters require three years to reach maturity as opposed to the bottom culture which requires five to seven years before oysters reach maturity.

Although the people of Eskasoni have raked oysters off the bottom of the lakes for years on an individual basis, the business of oyster farming is a delicate one as are all things that rely on nature. The amount of oysters that will mature depend upon the "spatfall" or amount of eggs that cling to the scallop shells. Though the spatfall may be great this does not necessarily mean there will be a large harvest.

"Last year", noted Farm Manager Lawrence Day, "we had an exceptionally heavy set — some 60,000 strings of scallop shells with each string holding 15 shells — and each shell bore an extremely heavy set. Yet for some unknown reason nearly all of them died."

Because it is such a delicate business Mr. Day and Assistant Manager Dan K. Stevens, Chief of the Eskasoni Band,

visited Japan last year to study its oyster farms.

"Over there they suspend the shells from rafts of bamboo poles. We have started to use raft culture as well because it is more mobile and when the food runs out in one area the entire raft can be moved to another. With the cables anchored to the shore you can't do this," he said.

"Bamboo is light and very durable, but we use native spruce timber poles right from this area. We've had some problems in getting the right size poles, and floats, which we get from Ontario, are very costly to ship because although they are light they are very bulky."

Although there are about 15 permanent employees who work from early spring to late fall, nearly every family on the reserve has contributed by working on the production of the strings of scallop shells.

This year the farm plans to plant some 100,000 strings of shells in the Bras D'Or Lakes. Aside from the trailer office high on a hill the coastal farm consists of a shed for mechanical work and several small outboard and motor boats.

"We will ship the oysters fresh in boxes for the present, but if the farm works our ultimate aim is our own processing plant. The price of oysters fluctuates, but on the average a good box containing some 350 oysters sells for about \$28. And because the water here is perfectly clean we have exceptionally high quality oysters."

In addition to providing employment to Eskasoni residents, a happy side effect of the farm is that it has interested other reserves in similar projects. Mr. Day said three other Nova Scotia reserves — Whycocomagh, Chapel Island and Nyanza — are also starting oyster farms and have been to Eskasoni to study its operation.

"We hope," added Chief Dan Stevens, "that our farm will lead other Nova Scotia reserves to unite and attempt projects like this — not just in oyster farms — but other businesses and areas where they can develop and use their own talents."



Lawrence Gladue, newly-elected vice president of the Native Council of Canada, receives a paper airplane from Bill Wilson, chairman of that session of the assembly. This airplane, given in one of the lighter moments of the conference, was indicative of Mr. Gladue's skills as a pilot.

Native Council Annual Assembly

(continued from page one)

was using to present its griefs to the government of Canada.

After lunch the meeting reconvened with keynote presentations on aboriginal rights and land claims, followed by discussion groups from which resolutions concerning the topic could be drawn.

As a result of the Assembly's work on the subject, a brief was presented to the House of Commons Standing Committee on Indian Affairs that night. This event held great importance because with it lay the hope of gaining recognition of land claims and aboriginal rights. Committee member Flora MacDonald, Member of Parliament for Kingston and the Islands, moved that funds be provided for research into aboriginal rights and land claims. Her motion was carried. Following it was another motion calling for negotiations to go through a special committee, set up to deal specifically with the Metis and Non-Status Indians of Canada. This motion was also carried.

Reconvening on Friday, the session opened with a presentation on Housing. Again this led to discussion groups and consideration of possible resolutions. Members of Central Mortgage and Housing Corporation participated in a question-and-answer period following the discussions.

Highlighting Friday's assembly luncheon, guest speaker was George Manuel, President of the National Indian Brotherhood. In his talk to delegates and observers Mr. Manuel stressed that the work of native associations everywhere must continue.

The afternoon began with a presentation on Economic Development by Walter Currie, Chairman of the Department of Native Studies at Trent University, Peterborough, followed by another round of discussion groups and possible resolutions.

After this presentation nominations for executive officers for the coming year were received. The three offices open were that of president, vice-president and secretary-treasurer.

Nominees for president were Tony Belcourt (incumbent), Jim Ducharme, and Joe Mercredi; for vice-president,

Norval Desjarais, Lawrence Gladue, Rick Hardy and Vern Harper. The two nominees for secretary-treasurer were Gloria Gabert (incumbent) and Rosemarie Moffit. Speeches from candidates and the election were scheduled for the following day.

On Saturday, the final day of the assembly, the session opened with resolutions based on the prior keynote presentations and discussion groups. In the afternoon delegates re-elected Tony Belcourt as President and Gloria Gabert as Secretary-Treasurer. Lawrence Gladue was elected to serve as Vice-President of the Council.

After a special reception and buffet supper, the annual meeting was adjourned for another year. General consensus of the delegates was that the assembly had accomplished a clearer line of direction and had laid down specific goals towards which the Council must strive in the future.



One hundred and fifty delegates from across the country attended the second annual assembly of the Native Council of Canada. Here they listen to a discussion on aboriginal rights and land claims. Other topics discussed were Housing and economic development for Canada's 450,000 Metis and Non-status Indians. The assembly was held in Ottawa at the end of March.



Delegates listened attentively as various topics concerning and affecting Metis and Non-status Indians were raised and discussed at the second annual assembly of the Native Council of Canada. At the time of this picture the problem before delegates was that of Housing. Delegates also elected a new executive at the assembly. Tony Belcourt was re-elected president and Gloria Gabert was again named Council secretary-treasurer.



Fred House, president of the Association of Non-Status Indians of British Columbia, addresses delegates on the subject of economic development. Joe Mercredi, delegate from the Northwest Territories, waits his turn at the other microphone.

NATIVE NEWS

All Indian bands and members are invited to contribute to this new column in THE INDIAN NEWS. Write: The Editor, THE INDIAN NEWS, Room 351 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

Whitefish Bay, Ont. — A \$175,000. factory opened recently with a federal loan with the hope of breaking into the fashion industry. The all-Indian corporation will produce high style fur coats bearing the mark of Indian artistry.

The factory will provide jobs for 90 of the 387 Ojibway Indians on the reserves 60 miles south of Kenora.

The coats are manufactured from tiny pieces of fur bought from furriers in Chicago, Montreal and New York. These pieces are mostly paws and other parts of mink not normally used and they will be sewn into plates measuring 46 by 96 inches.

The Indian corporation, known as Shong-Way-Shi, has a specialist to start it rolling but eventually the factory will be run entirely by Indians.

The plant is contacting Indian artists in the area with the idea to perhaps incorporate Indian writing or design as patterns.

Estimating on a market price of about \$700 a coat the factory could turn out 40 coats and 15 plates each week.

Port Simpson, B.C. — A co-operative Indian fish cannery at Port Simpson north of Prince Rupert will receive financial support from the provincial government of B.C. The amount of the grant is undisclosed until assurances have been received that members of the North Coast Pacific Native Co-operative would implement requested administrative proposals.

Premier Barrett stated that if the cannery goes ahead that B.C. residents should give "a little consideration to buying its products because the success of the venture is vital to the Indian peoples".

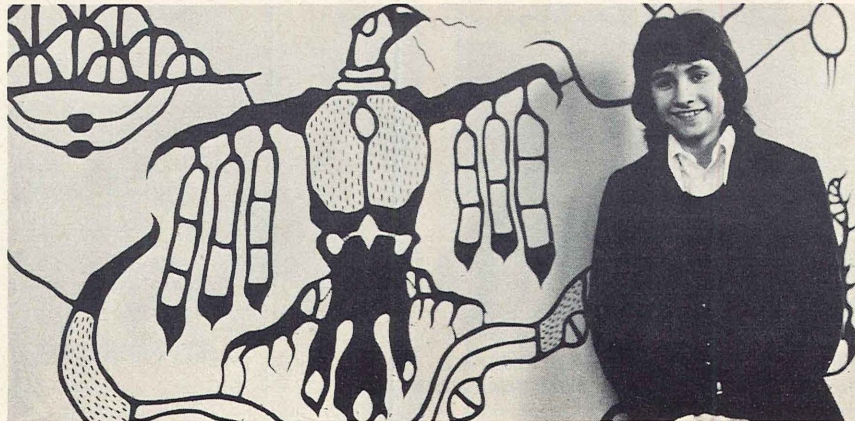
Rivers, Man. — A two week training period aimed at reducing fire hazards on Manitoba Indian Reserves began at the Oo-Za-We-Kwun training centre near Rivers, Man.

The course is open to the 55 Indian bands in Manitoba. It will cover areas ranging from identification of fire hazards and prevention programs to the proper use of firefighting equipment and the organization of fire fighting brigades.

The training centre will offer one more course after the completion of the present one.

Québec City, P.Q. — Chief Max Gros Louis, secretary of the Québec Indians Association, says the Indians in their province are not going to give up the fight to regain lost territories.

He told newsmen that a study will be taken to determine the exact territories and sale value. The study will be conducted by the Indian Association over the period of two years.



Blake Debassige, 16, from West Bay, Manitoulin Island Reserve, is one of many up-and-coming young artists in Ontario. At a recent art exhibit in Toronto entitled Time Before Time, Blake and several other young Ontario artists displayed their work. On opening night Blake sold 25 of his 35 works up for sale at the exhibit. He is shown here with one of his largest paintings in the exhibit. Blake, a high school student at West Bay, has been painting seriously for about a year.

Victoria, B.C. — Construction of a recreational centre has started on the Cole Bay Indian Reserve near McTavich and West Saanich Roads, North Saanich. The centre is for the benefit of the four Saanich Peninsula Indian bands. The centre which contains 3,760 square feet of floor area will house dancing and sports activities as well as community functions.

The building will cost about \$30,000 with \$18,000 coming from the federal government under its Local Initiatives Program and \$15,000 in the B.C. First Citizen's funds.

Calgary, Alta. — Alberta Indians have won their battle for a 95-year back payment of "Ammunition money". Government officials agreed to \$190,000 settlement and a grant in lieu of interest. Webster Macdonald, lawyer for the group, said the Sarcee, Blackfoot, Stoney, Peigan and Blood bands will share in the funds which are paid in recognition of a provision in Treaty No. 7 signed in 1877. The settlement will involve about 11,000 treaty Indians of Southern Alberta.

Dauphin, Man. — From a \$2,000 loan to the development of a beef feed lot worth more than \$250,000, that's the type of progress the people of the Crane River Indians have made in their search for work and income.

Although not the biggest operation of its kind in Manitoba, it has brought work and income to the 15 families who comprise the 160 inhabitants of the Crane River Reserve north of Dauphin.

The feeding operation started in 1957 when the former chief of the Crane River Reserve, James Moar, investigated the possibility of a beef cattle operation. Mr. Moar decided to borrow the \$2,000 from the band funds to form a co-op venture and buy eight hereford cows in calf. The original investment has grown into fences, drainage, feed production, a variety of buildings and 380 animals with the capacity of reaching 1000.

Sydney, N.S. — Finance Minister Peter Nicholson has assured the Union of Nova Scotia Indians that the 4,500 Micmac will be granted exemption from provincial health tax during this legislative setting. It is not clear whether there will be a full exemption from the seven per cent health tax or whether items such as automobiles will still be taxed.

The federal government provides Native people with most of the services non-Indians usually get from municipal and provincial governments and U.N.S.I. officials have argued the province has no legal or moral right to tax people for whom it is not constitutionally responsible.

Edmonton, Alta. — Native Counselling Services of Alberta (NCSA), an organization formed to give free legal advice, has sharply reduced the number of native people committed to correctional institutes.

The province has approved a \$60,000. grant to NCSA bringing to \$210,000. the federal provincial grant, for 1972-73, which was split evenly between the two governments.

Since the NCSA began operations in 1970 the number of native people committed to jail terms has almost been halved. In 1971-72 committals were down to 3,600 from 6,300 for the 1968-69 fiscal year.

Ottawa, Ont. — The Department of Indian and Northern Affairs plans to introduce native languages in all its schools across Canada. The plan was first introduced in the Northwest Territories whereby native youngsters would be taught their own language for the first three years. The plan to be extended to all reserve schools was based on the assumption that learning experiences "are best developed when they are built upon the strengths the child brings with him to school", as stated by Northern Affairs Minister Jean Chrétien.

Vancouver, B.C. — Dikes will be built around 700 acres of Indian land in the Chilliwack area of British Columbia. The federal government estimates it will spend around \$1,700,000. to build them. Statements from Environment Minister Jack Davies and Indian Affairs Minister Jean Chrétien said the Indian lands were not included in a 1968 diking agreement between Victoria and Ottawa. Dikes to prevent flooding would exercise the excellent agricultural potential proven to be in this area.

Ottawa, Ont. — There will be no changes in the Indian Act until the views of Indian Organizations are heard from across the country. The Members of the Commons Indian Affairs Committee made the point when they shelved a proposed change in the act by Maurice Foster (L. Algoma).

A National Indian Brotherhood Committee under Harold Cardinal of Alberta have within six months to consult native people and then propose a revised act before Indian Affairs Minister Jean Chrétien.

Toronto, Ont. — Wigwamen, a private non-profit association of native peoples whose purpose is to deal with housing needs, will receive mortgage financing from Central Mortgage and Housing Corp. and the Ontario Housing Corp.

The first phase of the program is to receive 10 homes in Metro to accommodate Indian, Métis and Eskimo families. President of Wigwamen, Mr. Clare Brant stated, "We realize that 10 houses is not very much but we hope to have accommodation for 100 low income families within a year".

Mr. Brant estimated that perhaps 60 per cent of the 20,000 native people living in Metro would qualify for the houses this group plans to buy.

Wigwamen, a year old, plans to buy old houses valued up to \$24,000. and renovate them to national housing standards.

Rents are based on the family income with OHC paying the difference between this and the market rent established with Wigwamen.

Vancouver, B.C. — A new court workers association has been formed in B.C. Fred House, president of the dissolved B.C. Native Court Workers Association, said the new body will be a joint program of status and non-status Indians called the B.C. Native Court Workers and Counselling Services.

The old Program supported by only the non-status Indians had just two full-time court workers in Vancouver. House said he hopes this new group to be funded by an estimated \$100,000 federal grant and interim provincial grants, will provide 18 court workers and 10 counsellors.

POETRY CORNER

BE KIND

Don't find fault with a man who swears
As he stumbles along life's road
Unless you've worn the shoes he wears
Or struggled beneath his load.

He may have stones in his shoes that
wrack

More troubles than sky has rain
Burdens so heavy upon his back
That he falls and stumbles with pain.

Don't knock the man who's down and
out

Unless you've absorbed his blow
Don't blacken his name with derisive
shout

For shame could be yours, you know.

Don't be harsh with a sinner by casting
a stone

Or judge him with a sneer

For his house of glass may resemble
your own

And his pain be the one you fear.

So whisper encouragement soft and true
To him when he goes astray
Who knows some day he'll be kind to you
When you have lost your way.

(written by *Erva Stockwell*, Winnipeg,
Man., submitted to the Indian and Metis
Brotherhood Organization Newsletter,
February, 1973 issue, by Larry
Courchene.)

ST. JOSEPH'S HOSPITAL

I am a house,
A healer I'd guess.
But you must know what I really am
I am St. Joseph

Any my last name is Hospital.
With these words you will understand
Who I really am.

I, the healer,
As I call myself,
Have seen you born on the Sabbath day.
And again,

The day you rose from the crawling
world,
And emerged to the world you belonged.

You, a human,
So complex to me,
Have made the world a wonder to me.

I, the healer,
Discriminate against sickness.
I call the people by mental telepathy.
I have seen them born,

But gone are they
Before dawn is dusk.
They, the people, have been my parents.
They were the ones that made me so,
And I stand for them in any way I can.

The day I arose was a glorious one;
But I guess it would not have lasted long,
For my hopes would die,
Like the night that dies under sunrise.

Now that I am alone and
Willing to do anything for my people
I, the healer,
Shall roam above
Like Man.
Conquest after conquest
Will be my pride.

For I shall conquer all sickness

With the help of my medicines
That are inside me.

At my presence are people,
Who serve the sick,
And of course there are some
Unfortunate ones,
Who will take a step down
Six feet underground.

So sad I am,
For I see them go,
And I see them come.
But always they go.

So now ends the dream
Of helping mankind.
For there are many others
Like me
Now.

Frank Daigneault, Age 16
Rossignol School, Grade 8
Ile a la Crosse, Sask.

TO BE AN INDIAN?

To be an Indian isn't so bad
As a matter of fact it has become quite
a fad

White or brown skinned our colors aren't
exactly the same
Traditionally we again rebel, though
now quite tame

Being an Indian isn't so bad
My hatchet needs sharpening and this
makes me sad

Our lives have been regulated and we did
relent
Now we'll restore and learn from our
mistakes, build for a future we'll not
regret

Living as an Indian isn't so bad
My beads are lost, my blanket but a rag
My Language I cannot speak, but let me
explain
I speak English, Language of Whiteman
so why complain

I want to be a true Indian that isn't so
bad
My feet with soft moccasins will I clad
Then maybe walk happily into the sunset
like a movie I've seen

Is it restricted? like my life has been?
Margaret Woods,
Nass River, B.C.

BANNERS

Man from the reservation,
Walks the streets, alone.
Intent on pavement.
No longer does he meet
the eyes of strangers,
Shafts of indifference.
He shares their storms
But never their esteem.
In sunlight, Hypocrisy wears smiles
And shouts down segregation,
But man to man
There is no warmth of mirrored worth.
He moves inside a sphere
Of unnamed hates,
A Pariah from his birth.

Barbara Dodich,
Sombra, Ontario.

**Demand for more housing
Brings Eskasoni 50 homes**

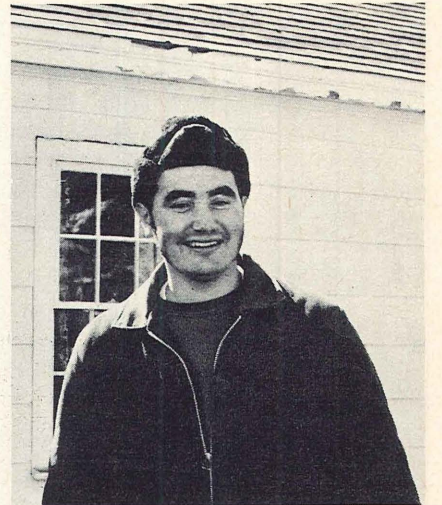
A demand for more and better housing from residents of Eskasoni, Nova Scotia's largest reserve, is currently being answered with the construction of 50 new split-level and bungalow homes.

Through funds provided by a Local Initiatives grant, the Department of Indian Affairs and loans from Central Mortgage and Housing the Eskasoni Housing Authority has undertaken a housing program that is providing employment for some 67 Eskasoni residents and is constructing homes valued at some \$15,300 each.

The homes, which should be completed and ready for occupancy by October, have already been designated to individual families by the Eskasoni Band Council. All prefab structures, the homes will be two or three-bedroom bungalows and four and five-bedroom split-levels.

Peter Bernard, Eskasoni resident and Housing Authority Co-ordinator, said the idea was formed between the Eskasoni Band Council and Housing Technical Services of the Union of Nova Scotia Indians some 13 months ago on the basis of public demand and a survey that revealed a drastic need for more homes on the reserve. Negotiations were initiated and funds totalling \$785,500 were approved — \$173,000 from a Local Initiatives grant to employ reserve men in the construction, \$212,500 from Indian Affairs for purchase of materials, and \$400,000 in loans from Central Mortgage and Housing.

Currently the majority of men are working in the Eskasoni Machine and



Peter Bernard from Eskasoni, Co-ordinator of the Eskasoni Housing Authority.

Woodwork Shop constructing the prefab sections and building cabinets and doors. Still others are renovating individual existing homes and, once the frost leaves the ground, work will begin on digging foundations. The men are doing all the construction work except electrical, plumbing and heating.

In order to pay back the CMHC loans each family in the new homes will be required to pay the Band Council so much per month depending on family income and number of dependents.

Although the project has run into some delays because of problems obtaining materials, Mr. Bernard hopes it still will be completed on schedule. The bright new homes will be located at various sites on the reserve.

**Membertou residents hope typing class
Will lead to more and better courses**

For a long time Nova Scotian Indians in the Membertou area of Cape Breton have wanted a basic convenient course in typing — and now that they have one hopes are that the course will lead to bigger and better things.

At the beginning of March, night typing courses began in the upper storey of the Membertou Youth building. The course, held Mondays and Wednesdays, was arranged by the Membertou Band Council and Education Committee in co-operation with Xavier College in Sydney and has to date attracted some 34 Membertou residents including eleven men. It will last until the end of May.

Course instructor, Barbara Kowalski, said the course originally started with two beginners' classes, but because there were some residents who had already

acquired some typing skills, a refresher class was also started. Currently there are nine in the refresher class and 25 beginners.

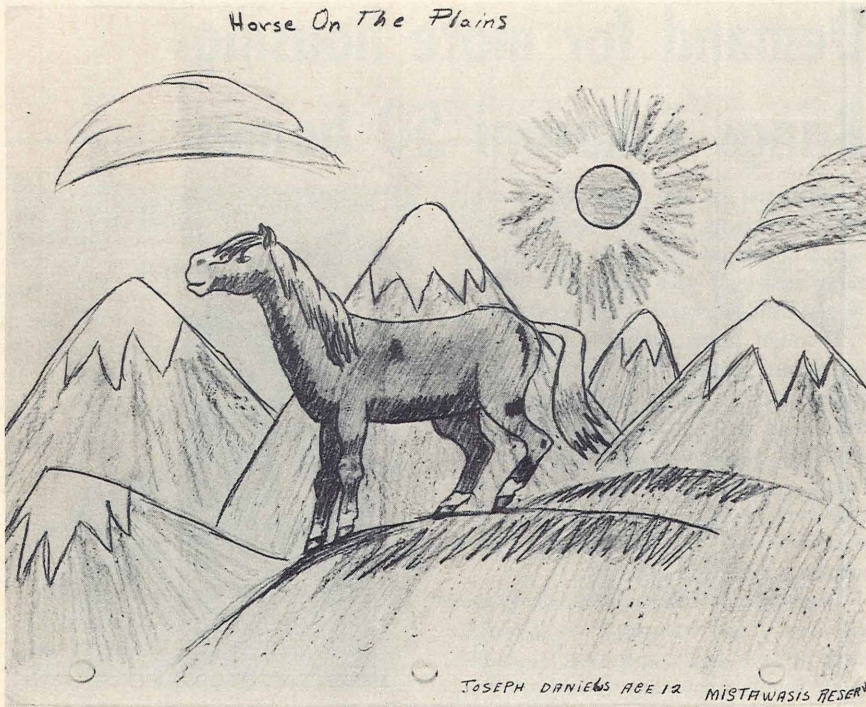
Space in the building and the typewriters were rented and so far the response has been so good many residents are expressing the desire for another such course this September. A good example of the kind of response the course is getting is Mr. and Mrs. Wallace Bernard and their daughter Jayne — all three enrolled in the beginners' class.

"We can go there and practise any time during the day," said Mrs. Bernard, "and we're doing okay for beginners. But what some of us would like to see are more such courses and we also hope we might arrange a Christopher Leadership course here."

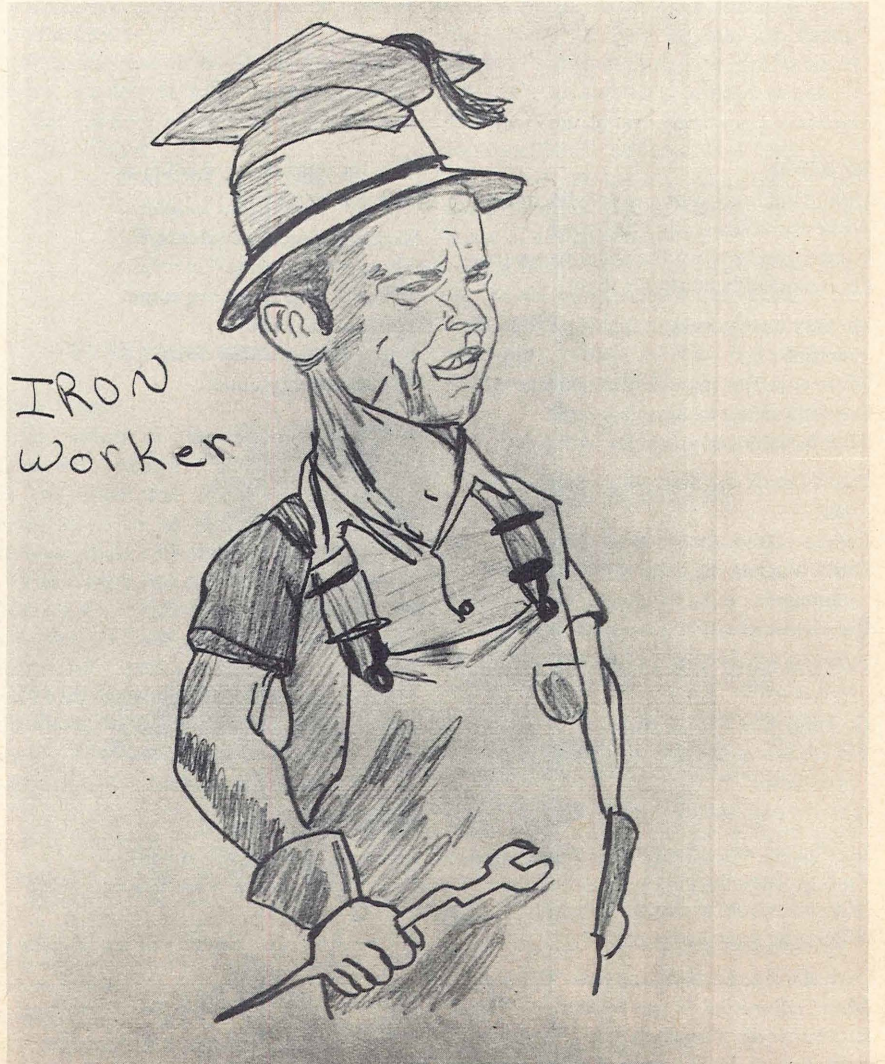
NOTICE

I would buy all Indian handmade beadwork, wood carvings, leather goods, art works, Indian paintings and Eskimo artwork of all kinds. I would like to show the world the Indian handicraft of all nations. Your prompt attention to this matter will be greatly appreciated.

James T. Rice, Box 405, Caughnawaga, P.Q.



"Horse on the Plains" by Joseph Daniels, age 12, Mistawasis Reserve, Saskatchewan.



"Iron Worker" by Russell Mitchell, grade six, age 12, attending Chenail School, St. Regis, Que.

Entries Submitted to "The Indian News" Art Page



"The Little Clown" — "I am a Mohawk Indian from the Six Nations Reserve. My name is Barb Martin and I'm in grade 10 at Waterford District High School. Art is one of my better subjects and I hope to continue this course in the future."



"Indian Giant" by Russell Moosomin, age 15, from Mosquito Stoneys Reserve, Sask.

Why not have your paintings or drawings published in THE INDIAN NEWS? Send them to: The Editor, THE INDIAN NEWS, Room 351, 400 Laurier Avenue West, Ottawa, Ontario. K1A-0H4

The Cooking Pot



RABBIT STEW

Clean and skin the rabbit. When skinning:

- (1) Start at the ankle.
- (2) Run the point of the knife around the ankle.
- (3) Peel the skin off up to the shoulder.
- (4) Cut off the right legs.
- (5) Cut off the ears.
- (6) Peel the skin off shoulders and head.

Cut meat into parts. Include bones. Put meat in pot. Add water to cover. Now add these:

- 2 cups of flour
- 4 tbsp. of lard
- 1 tsp. of baking powder
- ½ teaspoon salt

Make a dough of this. Break and add to top of stew in pieces.

Maryann Sam

PEMMICAN

The best pemmican is made from the dried, powdered fish.

It can be used with lard, bear fat, caribou fat, goose fat or moose fat.

Smoke the dried fish or meat.

Pound it and make a nice powder.

Melt the fat or lard.

Put the powder in.

Mix like a batter.

Some people like to add berries and sugar.

In winter put it outside to freeze. Keep it frozen.

In the summer, make it more like a dough and cover it. It keeps well for a

long time.

Pemmican is used, especially in the winter, by trappers — when they walk all day and want to travel light.

A piece the size of a date square is enough for a meal. It is good with a cup of tea.

Maryann Sam

MAKING BEAVER STEW . . . IN THE BUSH

Skin and clean the beaver.

Remove the head and feet.

Cut meat into small pieces.

Cut pieces in the pot.

Add water, salt and pepper. Cover.

Boil meat until tender.

Cooking time will depend on the size of the beaver.

A large animal, using all the meat — about four hours.

Lily Pepabino

COOKING GOOSE ON A STRING

First you take out the feathers and clean out the goose and take out everything inside.

Put some little sticks where you will put the string on.

Then you hang the goose over the open fire.

Then you turn it many times until it gets real brown.

You cook it about 2½ hours over a good hot fire.

Edna Matthew

THE INDIAN NEWS extends an invitation to all its native readers to share with others their special recipes. If you would like to contribute to this new column, please address your recipes, along with a few words about yourself to: The Editor, THE INDIAN NEWS, Room 351, 400 Laurier Avenue West, Ottawa K1A 0H4, Ontario.

Maryann Sam (Mrs. John Sam) was born in Kanniapscow-inland in 1925 and first came with her family to Fort George that year to be baptized. The family returned to their inland camp and Mrs. Sam again came to Fort George when she was ten to live and attend school. She has one daughter and has been south to Moose Factory Hospital twice. Some day she would like to see the Parliament Buildings in Ottawa.

Lily Pepabino (Mrs. Charles Pepabino) was born "inland" and has spent seven years in the south at Moose Factory and Hamilton Hospitals. She has five children, all boys, two of whom attend school at Fort George, Que., one at Sault Ste. Marie and one at North Bay, Ont. Her favorite home duty is putting her baby to sleep.

Edna Matthew (Mrs. Alfred Matthew) is the mother of eight children, seven girls and a boy. She was born in Fort George, attended school there, and can speak some English and writes in Cree Syllabics. Her favorite household duties include berry-picking and chopping wood. Mrs. Matthew has never visited the south, but would like to go to meet other Indian people.

(These recipes were used with the permission of Highway Book Shop, Cobalt, Ontario, who published a booklet entitled "TRADITIONAL INDIAN RECIPES" from Fort George, Quebec, 1971.)

NOTICE

CANADIAN RESEARCH IN INDIAN EDUCATION

A bibliography of Masters' and Doctoral Theses in Indian education submitted at Canadian universities was compiled by Mr. H. L. Narang, Faculty of Education, University of Saskatchewan, Regina Campus, and has been published in the SASKATCHEWAN ADMINISTRATOR, Vol. 6, No. 2, (May 1972).

IT'S RANKIN RESERVE NOT RANKIN INLET

It has come to our attention that an article carried on page ten of the February issue, **On-the-job training for Indian apprentices, Part of deal at Batchawana Industrial Park**, contained several errors.

We ask our readers to note that the story referred to the Rankin Reserve near Sault Ste. Marie, Ontario, and not to Rankin Inlet which is situated in the Northwest Territories, and that Batchawana is correctly spelled Batchewana. Our apologies are also extended to Mr. Art Wishart, former Attorney-General of Ontario, and Mr. Robert Syrette, member of the Board of Directors of Batchewana Industrial Park, for errors in the spelling of their names.

The Indian News wishes to thank Chief John "Duke" Corbiere, chief of the Rankin Reserve, for drawing our attention to these discrepancies and apologize to the members of the reserve and the Batchewana Industrial Park for any embarrassment or inconvenience caused by the article.

Wally Firth Interview

(continued from page six)

build a house on in Yellowknife would cost anywhere between \$4 and \$5 thousand for a lot and up to \$10 and the ceiling to which the Task Force, the N.W.T. Task Force on Housing recommended up to \$20 thousand. Well, you're not going to get very much of a house built when half of the price has gone into the land and the price of construction in the Northwest Territories is approximately three times what it is in the south, whereas an \$8 or \$9 thousand house in the south would cost somewhere in the neighbourhood of \$24 - \$25 thousand in the north, so I think maybe perhaps their cost is a little out of line, however, I would like to see some program implemented in the north and the only way I can see it working well is if the government would have to subsidize the freight rates, the freight on the building material and this sort of thing and some ownership grants to encourage home ownership and we have very, very drastic housing situation in the Northwest Territories. There are places where you got two and up to three families crowded in small houses and in the Frobisher Bay area especially, it's really rough, it's really giving the people a hardship and contributes a lot to school dropouts, to people not being able to hold jobs, to broken families, to all sorts of social ills and you think about the price of a house, it's nothing compared to all the social ills that we would prevent with a good housing program. Just exactly what will happen in the next few weeks I am not really sure. I understand that the Territorial Government is implementing it's Housing Corporation Program and that is a bill that, C133B, discussed in the House of Commons now, so I think that perhaps we may hear some good news in the next few weeks. At least I sure hope so.

Two thirds of the Northwest Territories population is native, meaning that you have a white minority. Do you expect any complaints about not giving the minority fair representation.

No, I'm not worried about that, and I don't think that is the case. I represent all of the people of the Northwest Territories and I have a fairly good majority, so I would suggest that there is no problem about me not representing all of the people. I feel that I represent all the people of the Northwest Territories. I don't think that's much of a worry, at least I hope it isn't.

It's been stated that your job, in particular, is difficult because of the delicate challenge to balance the demands for Native Rights against the obvious needs for development that produce jobs in the north. Could you add some comment on this?

Oh well, obvious needs in the eyes of who, you see? This is again the viewpoint of a southerner looking north, see. A southerner looking north says we have got to develop that north, we have got to build pipelines, and railways and highways and all this sort of thing and it doesn't necessarily mean that because, you know, in the long term, in the long range plans, I think for the Northwest Territories we should be looking at the tourist trade because the tourist trade is, can develop into a multimillion dollar business for the Northwest Territories, so, you know, there are many, many important questions that have to be answered. These are things I'd say that the northerners must have a big say in, in what the major decisions regarding developments of the north, the northerners must have that say. I think only they have the knowledge required to make wise decisions. Sure we'll have to have some expertise from the south, but generally speaking I think the northerners are the ones who should have the most say.

One of the basic activities of the north is trapping. You have suggested grants for trappers to get the trapper back to the trap line if they wish.

Yes, that's something else too. This is, you know, the fur industry is now at a peak insofar as fur prices are concerned. There is fur available, there is game available, but there are not too many people in a financial position to be able to go out because if you have been away from a trap line for some time you don't have an outfit to go out trapping with, you'll have a tough time. So to get an outfit to buy your guns and ammunition, your traps and your mode of transportation, your tents and stoves and eider-downs and grub steak and all would cost in the neighbourhood of \$4 or \$5 thousand and where does a man get that kind of financing and with the present situation with the prices being good I would suggest that there should be a lot of encouragement given to the trappers to go back to the trap line if they so wish.

How to choose a Wife



They say in the MacKenzie Delta that an old Indian father wanted his son to have a good wife. The father knew that his son would choose a girl for her beauty; but a wife must do many things, such as sewing, tanning hides, preparing food, cut the wood and the other hundred chores of a nomad camp.

One day as the Indians began to move to another camp, the father put himself and his son ahead of the rest of the people. The people were approaching the camping place where the father stood at the side of the trail with his son. Together the father and son watched each young woman as she passed by. Many were wishing the youth would choose them, but he let each one pass. Many of the pretty girls were dressed in their best clothes. When the son would prepare to

choose, the father would say: "No, wait son".

At last, at the end of the line, there came a girl dressed in old worn out rabbit skin clothes pulling a very large load. The father said to his son: "Take that one!"

Now the young man looked very downhearted, for he had let so many pretty

girls pass by and he could have chosen any one of them. At the camp, the girl moved in with her new husband. There she unloaded all that she had been hauling, and she started to unpack her bags. Then she changed into a fine fancy skin suit made of different coloured skins decorated with porcupine quills. She also took out a well-made set of skin

clothes for her husband and a caribou skin robe to sleep on. She gave him a fancy arrow quiver and many of the things a hunter needs. She also unpacked a new white skin tent made with many different colours of dye from herbs and berries, and also many white skins full of nice dried meat and berries.

Now the people often wondered what she had carried in the load from camp to camp, but none had really given much thought to the matter because she had appeared to be such a poor girl. But she was wise, because what girl would wear her best clothes when travelling. Of course only the boy's wise father had noticed that.

The young man was happy to have the thriciest girl in the band for his wife, and they lived a long and full life.

WRITTEN BY JAMES McNEILL

ILLUSTRATION BY CARMEN MARACLE