

CA1 IA 59
I 54

561 / 13 / 196

Vol. 16, # 4



CA1 IA 59 I54 V.>



The Indian News

Vol. Sixteen, No. Four / Vol. Seize, No. Quatre.

Circulation 58,000

Ottawa, Canada

August/Août, 1973



The smiles show that school isn't all that bad as the students head home after a day's work at School in Campbellton, N.B. Ten school buses transport the Restigouche children into the New Brunswick town for education.

Restigouche is not in the Maritimes

by Morris Isaac

Chief Ronnie Jacques was telling me that people get confused with the location of our reserve. He said, "Whenever I say I'm from Restigouche" they remark, "Oh you're from New Brunswick", or "You're from the Maritimes". The chief asked me to set the record straight on his behalf. So here we go!

Restigouche Micmac reserve is not located in New Brunswick or in Nova Scotia. The reserve is located along the Restigouche river which separates the two provinces of New Brunswick and Quebec, and is located on the Quebec side. Restigouche, a Micmac word "Listogtj" meaning "Disobey your father" is known for its delicious and beautiful pink salmon. Known throughout the world, the salmon is shared by a mixture of people — the millionaires of New England States in U.S.A. to the Micmacs themselves throughout the Eastern Canada. The only difference between the Micmacs and the American millionaires is that the Yankees do their fishing in the day time while the Micmacs, through no fault of their own, fish at night because of what they call, "some unnecessary law regulations".

Micmacs number at least 10,000 in all of Canada and Restigouche is responsible for at least 1,500. The reserve, looking very progressive these days, has improved in many ways. It is one of the very few reserves with a water and sewage system, paved roads, sidewalks and street lights. The community took over their Welfare and Housing program a few years ago and so far things have gone very well. Chief Jacques was saying, "We're going to build six houses this year, as well as work on the major repairs on housing. Improve on our roads. And we're in the process of taking over the In-School program as a start on the education".

In September 1959 the Micmacs of Restigouche took a very important step forward, as they say, we "made a gamble children". They decided to transfer their children from the Quebec system to the New Brunswick system. It was a big move, a (See Restigouche, page 6)

Chiefs get complex

Vancouver, B.C. — The old Coqualeetza hospital at Sardis will be turned over to the B.C. Indians for use as a cultural development centre.

A proposal by the Union of B.C. Indian Chiefs that the union and Chilliwack area Indians groups operate the centre was accepted by the federal government.

Indians in the area had threatened a protest demonstration and takeover if the government didn't agree to the deal.

Bill Mussel, executive director of the Union, said the Union will now negotiate with federal and provincial authorities for funding of the proposed cultural and training centre. The union office will be moved into the old hospital complex. The building will also be used for management and leadership training, handicrafts and other projects.

Ipperwash goes back

Ottawa, Ontario — A committee will be set up to negotiate the return of Camp Ipperwash back to the Kettle Point Indian band. The 2,440 acres of land had been expropriated in 1942 by the military under the War Measures Act. Cost of clearing the land of buried, unexploded ammunition will be the main point of negotiation for the five federal government and five Indian representatives on the committee.

Bringing Indian culture into class Is part of new program—Edmonton

by Carmen Maracle

Through the Edmonton Separate School Board and the Department of Indian Affairs a course on Native Culture is being presented in the Edmonton Catholic Schools. The course has two major purposes: to develop mutual understanding between Indian and white children and to develop a positive feeling of self esteem in native children through a study of their history and culture.

A written report to the school board and a verbal report from the participants in the program give indications that these objectives are being met. The report quoted teachers as saying the approximately 1,500 Indian children in the system have shown a positive response to the two teachers aides who are putting the program into effect. The aides who are both Native, Mrs. Hazel McKennitt who is a Saulteaux from Manitoba and Miss Sarah Omath a Métis who was born and lived for many years in Northern Alberta are taking the cultural program directly to the schools.

The project incorporates the use of handicrafts, films about Native life, audio tapes of Native music and legends to explain to the children Native values and the Indian way of life. Part of the program is to show how the Indian helped the settlers to survive and to guide them through a new land.

The children are encouraged to ask any questions they may have on Native culture. The visits to the various schools help strengthen the self concept that Native children have of themselves. Another advantage to the program is that to the children the two aides are real examples of Native people who have attained the respect of others through a practice of teaching their own culture.

Mrs. McKennitt and Miss Omath are available to teachers as resource personnel for advice they may need in subjects dealing with Native singing and dancing, religion and art.

Parents were quite surprised when so many schools had asked for the program. The general consensus among parents was that many of the teachers did not like Native children. The report stated that the parents were "quietly pleased" with the development of the program.

Native children who were often quiet in class, before the program was implemented, are now telling their classmates about their lives on the reserve. Some are bringing artifacts to class, speaking a few words in Cree and performing for their fellow students Native songs and dances. Teachers stated that in general Indian children are showing more enthusiasm toward school.

Non-Indian children are showing a

lively interest in every day life on the reserve which many felt "must be pretty scary" because of reported violence they had previously heard. These students are also learning and are becoming more familiar with Native tradition, culture, and way of life. Many questions are asked by the children some of which pertain to problems such as alcoholism, poverty and discrimination. No attempt is made to show only a bright side to reserve life.

Mrs. McKennitt and Miss Omath work with counsellor Leith Campbell, but with the aid of resource people make up the program themselves. Administrators hope that the program will be expanded to hire more Native teaching assistants and eventually become available to all grades.

Although the program has just been started it is hoped that it will lead to a greater understanding of Native people and their culture.

Not in B.C.? (See page 5)



Inside . . .

Art.....	14,15
Cooking Pot.....	12
Dear Editor.....	4
Editorial.....	3
Feature: Restigouche.....	6
Film Review.....	16
French page.....	2
Kil-Sli Opening.....	12
Legend.....	16
Manitoba Truck Driver.....	5
Names in News.....	3
Native News.....	8
Pen Pals.....	10
Poetry.....	13
Sports.....	11
Women's Page.....	12

FOR CIRCULATION



Indiens, Métis et non-indiens du Québec Réunis dans une Fraternité Inter-culturelle

par Adéodat Ross

Mettant de côté les barrières culturelles et ethniques, un groupe d'Indiens, de Métis et de non — indiens de la province de Québec ont décidé de se serrer les coudes et de jeter les bases d'une nouvelle association destinée à rallier toutes les bonnes volontés des différents groupes ethniques de la province.

Cette nouvelle association, qui sera connue sous le nom de "Fraternité Inter-Culturelle du Québec" "se veut une tête de pont entre les différents groupes ethniques Québécois, parmi lesquels le peuple Indien et le peuple Métis veulent maintenant édifier leurs propres assises.

Les principaux responsables de cette association, qui aura son pied — à — terre à Maniwaki, au Québec, sont William Commanda, Indien statué, chef spirituel de la réserve de Maniwaki, Rhéal Plourde, Métis, fondateur de l'Association des Métis du Québec ainsi que Michel Bernard Bourgeois, un Québécois.

Les buts poursuivis par la nouvelle association sont nombreux; qu'il suffise de mentionner, entre autre, les suivants:

— Prise de contact collective du peuple Québécois, face à l'héritage culturel de toutes et chacune des tribus indiennes: Algonquine, Cris, Micmacs, Montagnaise, Nas apis, Ojibways, Iroquoise, Abénakis, Huronne, Malésite et autres groupes d'Indiens statuéés et non



Michel B. Bourgeois

statuéés ainsi que les Métis;

— Etablir une table de conférence pour en arriver à partager les rêves, les ambitions des arborigènes ainsi que la reconnaissance de leurs droits, comme par exemple, les territoires non cédés et les territoires non sujets à des traités;

— La recherche et la révélation des documents d'archives ou contemporains concernant les droits essentiels du peuple Indien et Métis à leurs revendications des territoires cédés ou traités s'il y a lieu;

— Freiner la propagande à sens unique et reconstruire l'histoire Québécoise avec les faits réels et non teintés de couleurs patriotiques, puisque l'histoire, qu'elle soit française, anglaise ou indienne ne s'écrit pas avec de la couleur, mais avec des faits qu'ils plaisent ou non;

— La mise en valeur des trésors folkloriques, religieux et mythologiques, des modes alimentaires, et halieutiques du peuple indien. Comme exemple on souligne le fait suivant: "qui, d'un blanc dit civilisé, sait aujourd'hui l'histoire complète de la fabrication d'un canot? Pourtant ce canot est d'origine indienne... Et quand un européen s'assied sur une chaise tissée de de babiche, style



M. Commanda à gauche.

canadien, sait-il vraiment que ce style a été, un fois de plus emprunté à l'artisanat indien? Et les marchés d'aliments naturels savent-ils que leur pharmacopée provient de recettes de nos grands-mères qui, elles, les ont empruntées sans le savoir, la plus part du temps, des légendes indiennes transmises de bouche à oreille?"

— Permettre à ceuz qui s'y sentent attirés, de revenir aux sources... Tous nos ancêtres, d'une manière indirecte, ont été indiens; ils s'appelaient Goths, Wisigoths, Teutons, ou Vikings; il furent les rois du monde. Les peuples indiens furent les premiers rois de l'Amérique, de l'Amérindie, du Canada. Les fouilles faites autour du lac Abitibi mi rend à jour des ossements, des armes, vieux de plusieurs siècles. Un pourvoyeur blanc qui fait bien son métier, qui protège la faune et la flore, tout citoyen qui respecte la nature, ne sera jamais un Indien, mais il sera capable de comprendre la mentalité des indiens et métis et de ce fait être accepté par lui.

Les personnes qui ont décidé de jeter les bases de cette nouvelle association, la "Fraternité Inter-Culturelle du Québec, "ont réalisé que tous ces objectifs sont valables, qu'ils sont à la portée de tous. Ils savent que l'histoire québécoise est jeune et qu'ils appartient à tous, blancs, anglophones ou francophones, Indiens ou Métis, de joindre leurs efforts et leur intelligence pour veiller à ce qu'elle vieillisse en santé.

Forte de son idéal et de ses buts, la nouvelle association lance d'ailleurs à toutes les personnes intéressées à obtenir ou fournir de l'information, devenir

membre de la "Fraternité inter-culturelle du Québec" ou qui désire encore tout simplement faire parvenir des dons individuels, de s'adresser à la Fraternité Inter-culturelle du Québec, Bitobi Road, Maniwaki, P. Québec.



M. Flourde à droite.

Communiqué

OTTAWA — Le ministre du Tourisme, des Loisirs et des Affaires culturelles, du gouvernement du Manitoba, M. Laurent L. Desjardins, et le ministre des Affaires indiennes et du Nord, M. Jean Chrétien, ont annoncé la mise sur pied d'un projet fédéral-provincial visant à découvrir les possibilités d'organiser, dans les réserves indiennes, des loisirs de plein air commercialisés.

M. Desjardins a déclaré que deux personnes seront choisies au sein de son Ministère pour effectuer l'étude qui se poursuivra au cours des quatre prochaines années.

C'est la Direction du progrès économique, du ministère des Affaires indiennes et du Nord, qui a pris l'initiative du projet à la suite d'une année de consultations entre les ministères fédéral et provincial.

Le gouvernement d'Ottawa se charge de financer le projet dont le coût prévu pour la première année sera de l'ordre de \$32,100.

M. Desjardins a ajouté que "l'étude a pour objet de dresser un inventaire des diverses possibilités qui peuvent être exploitées par les bandes indiennes dans les réserves du Manitoba et de déterminer la meilleure façon d'utiliser ces ressources afin d'établir les principes directeurs qui régiront l'aménagement d'installations supplémentaires à l'intention des touristes et des Indiens vivant dans les réserves."

L'équipe de travail, composée de spécialistes en planification du développement touristique, élaborera un plan d'aménagement qui tiendra vraiment compte des programmes provinciaux à long terme ainsi que des besoins actuels.

L'équipe établira un calendrier de développement touristique des réserves ou des groupes de réserves selon un ordre de priorités déterminé par la demande.

De son côté, le gouvernement fédéral mettra à la disposition de l'équipe, des dossiers préparés par des experts, des cartes et d'autres renseignements concernant les loisirs commercialisés dans les réserves indiennes.

Lorsque les bandes indiennes le demanderont, des méthodes photogrammétriques seront utilisées pour étudier les sols des réserves et les membres de l'équipe viendront observer sur place les conditions matérielles et les installations existantes.

Le ministère des Affaires indiennes et du Nord vérifiera les résultats de l'étude, qui serviront à orienter l'exploitation des ressources touristiques par les Indiens. Les bandes indiennes du Manitoba, la Fraternité des Indiens du Manitoba et les divers organismes provinciaux et fédéraux auront accès tant aux résultats de l'étude qu'aux programmes d'aide destinés aux autochtones.

M. Desjardins a signalé le fait que le Manitoba fournit au gouvernement canadien un service technique qui sera utile à un bon nombre de gens. "Ce projet, qui peut s'inscrire dans le cadre des travaux que le gouvernement provincial exécute dans les secteurs avoisinants, encourage les bandes indiennes à aménager dans leurs réserves des installations nécessaires aux loisirs de plein air destinés aux touristes et permet aux autochtones du Manitoba d'exploiter leurs importantes ressources agraires de manière à accroître leurs revenus et à améliorer leur mode de vie."

the Indian news

Editor: THERESA NAHANEE

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

From The Editor's Desk



"To have a future, you must have a past"—Opinions?

by Theresa Nahanee

Canadian Indian people are as able to cope with modern Canadian society as the average civilian is able to cope with life in outer space. The majority of mankind could make the transition from urban life to space life given the proper education — social, physical, psychological and philosophical, but, without such a costly education process they are earth-bound.

It is not our suggestion that Indians be given a space education, but rather to point out the fact that the transition between reserve life and Canadian society will be an onerous task. It was once mentioned that modern Indian society is trying to attain what the white society had already attained, and having done so have gone on to higher aspirations. In many respects, this is true. The Indian community of today is seeking the social and psychological stability enjoyed by their forefathers which was so completely shattered by the advent of white civilization in North America. Had they been permitted the freedom in those early years to retain the pride and the actuality of their culture while adopting the advantages of modern society perhaps the cultural shock being experienced by thousands of Indians today would not have taken such a toll in human lives. Instead, their culture, their language, their pride and their social existence were stripped from them leaving them naked amidst a society which would not tolerate differences.

Today, however, is a day of tolerance to the extent that differences are encouraged and even promoted and Indian people are beginning to feel a pride in being themselves — indeed, in being

members of a culture going through a renaissance. This, however, is only step one in a series of transitions the modern Indian must go through to merely become a Canadian citizen. To use a phrase coined by one of our prominent leaders, George Manuel, president of the National Indian Brotherhood, they are the beginning of a "Fourth World" order. But to this point in time they have reached the level of ambition of most developing countries — countries which have only in recent times gained Independence from colonial powers. All have come to the realization that world citizenship is the ultimate goal, and the attainment of such a quest lies in the pride of being oneself, of being a member of a community, a culture which is uniquely different from other cultures. To have a future, you must have a past.

The difference is not in being red or black or white — the greatest difference and the greatest barrier is the lack of history — of written history — of most developing nations and the abundance of history of modern society's "white" people. Whether glorious or not, this group of people can trace their existence back thousands of years. What it amounts to is a thousand years of education — a thousand years of learning how to survive, a thousand years of learning how to improve themselves.

We know we have lived in the western hemisphere for at least 20,000 years in a virtual paradise where all simple needs were fulfilled by nature. But we also know that the world is changing to the extent where a return to such a life is infinitely impossible. If we do not change, if we do not advance, we are doomed as a race. The only written

history of our people in the Americas was written by early missionaries and explorers who recorded what they saw but what they couldn't comprehend. In many respects they have drawn an image of the Indian race that has made us ashamed at times to be Indian. Movies from Hollywood further enhanced our alienation from our own culture to the point where many of us have sided with the "cowboys" against the "Indians", and perhaps even some of us have been afraid of the "Indians" we saw. What makes it so absurd is the fact that we are the "Indians" supposedly portrayed!

We have achieved a recognition of the fact that there is a distinct difference between Hollywood Indians and ourselves and we know that physically and aesthetically we have a contribution to make to society. What we need now to achieve and retain is a social and psychological balance between ourselves in our own communities for there are thousands who have bent under the pressure of alienation, of dissociation from themselves as Indians and from their mother culture. Alcoholism has provided a great escape route for many of our neighbors, and drugs today perform a similar function for our young people who cannot face up to the reality of our precarious situation in modern society. The differences in our lives compared to modern society are too great, and the responsibilities of the modern world are too demanding as even they are for many non-Indian people. We have the problems of being alien here further complicated by the problems of modern times.

The young people of the world are faced with the task of righting the wrongs of their fathers and forefathers

while carrying on their more worthy traditions. For young Indian people today the task is doubled by the fact that they must gather together the remnants of their shattered civilization, their distant culture and fit it into the mosaic of modern Canadian society. It is a matter of survival, of necessity for they need to expiate a pride which has been suppressed for a hundred years. Almost an entire generation has been lost in the process of trying to force an alien culture on an uncompromising race. It isn't going to be easy to ignore those who have fallen by the wayside nor the reasons which created this sense of alienation but we have a duty to ourselves and to our children and their children to make a place for Indian people in our jigsaw-puzzle society.

Our Indian leaders have taken great strides in the past few years with the aid of the federal government to find such a place, but tolerance on both sides as well as patience must be exercised. We don't want and we don't need false promises from either side — we need a dedication to justice.

The world order is changing very subtly. Let us hope that the changes for modern Indian society will be just as subtle and hopefully beneficial.



New executive for the B.C. Society. (L to R) Lavina Lightbrown, Mildred Gottfriedson, president; Irene Prince, first vice-president; Karen Salle, 1972 B.C. Indian princess; Irene Wilson, second vice-president; Kitty Maracle, secretary; Barbara Wyss, treasurer.

Names in the news

B.C. Native Awards this year were given to **Mrs. Dorothy Hawkins**, Kwakwilt Chiefess from Port Hardy; **Solomon Wilson**, Skidegate; **Louis Miranda**, North Vancouver; **Mildred Gottfriedson**, Kamloops; **Charlie Peters**, Cape Mudge, B.C. and **Hon. Frank Calder**, B.C. Minister without Portfolio. The awards are sponsored by the B.C. Native Women's society which also sponsors the B.C. Indian Princess Pageant ... Elected as this year's executive of the BCNWS were: **Mildred Gottfriedson**, President; **Irene Prince**, Prince George, first vice-president; **Irene Wilson** of Comox, second vice-president; **Jewel Thomas**, North Vancouver, third vice-president; **Kitty Maracle**, West Vancouver, secretary and **Mrs. Barbara Wyss**, treasurer from Burnaby ... **Richard Mills** was elected President of the Alberta Tribal Employees Association, an organization going into its third year of operation ... Incumbent and new board members include **Louise Laboucan** of Driftpile reserve, **Yvonne Morin** of the Enoch tribe, **Allan Wolf Leg**, blackfoot, **Wayne Wells**, Blood, and **Dorothy Rabbit**, Blood ... **Lambert Fox**, at 23, is the only Indian on the Calgary police force ... **Mr. Larry Sutton** was elected president of the National Association of Friendship centers ... **Chief Philip Fontaine's** Fort Alexander Indian band has been promised a new reserve school to be completed by September, 1974 after a brief walk-out by 590 school children. Costs have been estimated at \$200,000 for the construction ... **The National Conference of Women in Politics**, on behalf of Indian women, will ask of government that no Indian woman be discriminated against nor lose her birthright because of the present or

future Indian Acts ... **George McGuire** was re-elected President of the Ontario Métis Association, while **Vernon Harper** retained his vice-presidency ... **Patricia George** of Fort Frances was elected secretary-treasurer defeating **Kenora's Joseph Morrison** by three votes ... **Russel Smith** of Hobbema has been named Director of a detoxification centre for Alcoholics on this Alberta reserve. The Alberta Alcoholism and Drug Abuse Commission has provided \$7,350 for the project ... **Mr. Harold Cardinal** who is presently coordinating and consolidating the Indian position on a revised Indian Act says he hopes to present a position paper on Indian rights to Parliament in Ottawa in September ... **George Wilson**, Kwakwilt, a consultant on Indian Education to the provincial government has been appointed to the new position of Indian Education Director for the B.C. government ... **Albert Julian**, Eskasoni, suggested that the Indian Economic Development Fund is too passive. "Instead of waiting for initiative to come from Indian communities, the Fund should go out and identify development possibilities on the reserves and then finance them" ... **Angus Marquis**, Mohawk, has been named commander of the Department of Canada, American Legion by its members ... Indian chiefs, **Lorenzo Big Canoe** and **Johnny Big Head** were among the famous and colorful personalities attending the state dinner for Queen Elizabeth and Prince Phillip ... **Roy Atcheynum**, of Sweetgrass received the Alec Albert trophy as outstanding athlete of 1973. Roy excels in hockey, having played for the North Battleford Bohs, and stars in fastball where he won the provincial fastball championship ... **Lee Cremo** placed 7th in the second Annual Grand masters fiddler contest held in Opreland, Nashville, Tennessee, placing among the top ten fiddlers in the world ... Rail pipeline urged by **Wally Firth** (MP-Northwest Territories). Why? "I don't think you have to have specialized training to build a railway, but it takes specialized training to build a pipeline." A railway would also produce more long-lasting jobs for northerners.

Dear Editor...

Dear Editor:

I am participating in a college class on Indian affairs, and would like to receive the most recent copies of your periodical.

I understand that there is no charge for this information, however should that not be the case please let me know what the cost is and I will forward it. In the meantime I would be most grateful for rapid response to this request.

Thank you very much.

Harriet H. Alexander,
Yakima Chief Ranches,
Mabton, Wa.

ONTARIO MISSIONARY

Dear Editor:

I was wondering if you could send me the "Indian News". I am not an Indian but I do a lot of work among them. I'm a missionary. I would really appreciate it. Thank you.

John Harold,
Brantford, Ont.

REQUEST FOR PAPER

Dear Editor:

Would it be possible to obtain about ten copies of The Indian News on a regular basis so that we can distribute them to our Indian students in the higher grades? We have never been on the mailing list, but would like to be if that is possible. Thank you.

W. Doherty,
Administrator,
St. Mary's School,
New Hazelton, B.C.

JOB DEVELOPER

Dear Editor:

Anasazi, Inc. in a non-profit Indian owned corporation established for the purpose of developing employment opportunities for Indians throughout the Americas.

We would appreciate being placed on the mailing list for The Indian News.

Dr. Irving Handlin,
Executive Director;
Anasazi, Inc.,
Albuquerque, N.M.

VERY INTERESTING!

Dear Editor:

I recently read a copy of "The Indian News" and found it very interesting. Although not native I am involved enough to be anxious to read further copies of your publication. Could you therefore put me on your mailing list in care of the following address?

Diane Harke,
Edmonton, Alta.

PIONEER CULTURE

Dear Editor:

I have just been shown a copy of your publication "The Indian News". There are several Indian students enrolled in our school. We have also started a Pioneer Culture class this year. I feel that your publication would be of value to us, so we would appreciate receiving it.

Mrs. M. Reschke, Librarian,
Cairns School,
North Battleford, Sask.

Dear Editor:

I am enclosing a couple of my poems. I have deep interest in composing poems as I like to express my feelings through creative writings. I was wondering if you would consider publishing my poems in your magazine.

I would appreciate this. Thank you so much.

Grace Whitford,
Grade 9, Sandy Bay School,
Marius, Man.

EDITORIAL COMMENT

Dear Editor:

Sometime ago I read your Editorial "Who is an Indian in Canada" and was encouraged by your effort to play Solomon in this really confusing issue of Indian status, identity, "nation", etc.

As a person of part Indian background (my mother is Cree from Northern Alberta) you would probably, according to the reasoning in your editorial, classify me as Indian. It may interest you to know that I do not consider myself as Indian but as a Canadian of Swedish-Cree origin. I am a Canadian by nationality (a nation, as far as I can see, being an independent and sovereign society recognized as such by the international community) and by identity. By an accident of Canadian law I have no special legal status as do some people of mixed racial origin like myself. I, too, deplore the fact that so many native people have confused identity with "status". To me a person is of Indian identity who is obviously predominantly native in his genetic makeup and cultural conditioning. I do not think, for instance, that a white woman who marries an Indian man becomes an "instant" Indian; she remains "white" even though her status, under present legislation, may change. Heredity and culture confer identity; law confers status. Do I make sense?

Eric J. Carlson,
Toronto, Ontario.

ENJOYS POETRY

Dear Editor:

I am sending in a poem. I hope you print it in Indian News. I enjoyed the poems I read in the paper and hope people will like mine.

Jimmy Bernard,
Lennox Island, P.E.I.

NASS RIVER NEWS

Dear Editor:

I was just reading your invitation to your readers to submit news concerning Indians. I would just like to know whether you would be interested in a monthly report from me dealing with news from the Nass. There are a total of four villages in the Nass Valley, and all four are Nishga villages with the Indian language the same.

I am a news correspondent for "Nesika" newspaper run by the Union of B.C. Indian Chiefs, and also for the Terrace herald. I submit news to these papers and all the news about anything that concerns Indians from these villages. Included in my news are births, deaths,

marriages, or anything of interest to the public.

Margaret Woods,
Terrace, B.C.

Editor's Note:

Thank you for your interest in writing articles for THE INDIAN NEWS. We are more than pleased to encourage subscribers of native descent to submit news items, editorials, poetry, legends, cooking recipes, art and pictures for publication.

DRAWINGS SENT

Dear Editor:

I noticed in a previous edition of the Indian News that you had published some drawings done by Indian children.

Enclosed find a few drawings done by the Indian Children here at the Duck Lake Residence. I hope you will find space in one of your issues to publish some of these as some are real good and I'm sure it would please them to see them published and also help to give them pride.

Thanking you for your co-operation in this matter.

Paul Philibert,
Student Residence, Duck Lake, Sask.

POLISH CRITICISM

Dear Editor:

I have received the last two copies of THE INDIAN NEWS. Thank you particularly for the article "Yukon Outlines aboriginal rights claim." I send my best wishes for victory in this case.

Excuse my sorrowful criticism, but sincerely I was very astonished not to find an article concerning the Trial of Broken Treaties or the heroic drama of Wounded Knee.

The poetry in the paper is beautiful, but their expression is too pessimistic portraying a powerless and weak spirit. This situation of the Indian and Inuit is tragic but not hopeless. Life is forever variable.

The native Americans cannot perish as a different cultural entity. For them will be the sunrise, not sunset — their history of heroic deeds is not finished. Their spirit is still powerful.

Excuse me the bitter words, but believe me, they come from my heart completely. They come from a great love for all native Americans.

Stefania,
Warsaw, Poland.

COMMENT FRANÇAIS

Cher éditeur:

J'aimerais par l'entremise de 'Indian news', faire une demande aux lecteurs. Ceux qui ne sont pas intéressés à conserver leurs vieux timbres ou cartes postales, auraient-ils la gentillesse de me les faire parvenir?

Merci à l'avance à tous.

Mme. Lyse Cree
Rang Ste-Philomène
Oka, Québec.

NO CONFIDENCE?

Dear Editor:

I do hope you will put my drawing in your magazine. Some Indian girls haven't got enough confidence in themselves, I'm just trying to put across that we can equal and even exceed any other

race. I appreciate the space you provide for drawings. It means a lot to some of us.

Carol O'Laney,
Fort Alexander, Man.

WANTS PEN PAL

Dear Editor:

I am a grade 11 student at Marathon High School. I enjoy drawing. I would like to have a pen-pal. I am 16-years-of-age and would answer all letters from boys and girls. My address is —

Beatrice Twance,
Heron Bay, Ont.
P0T 1R0

PRISONER WRITES

Dear Editor:

Hi. I'm a prisoner in Drumheller, Alberta. I'm also a writer for the papers; I've belonged to Native Brotherhoods across the nation. I'm very radical at times, but only when my people are in trouble, that's why I'm in here. My people are number one to me, and I love each and every one of them. I'll stay here if it will mean my people will be in good hands. I'm a Mohawk and Irish cross, but as you can see my heart is with my mother's people. The course of survival and a will to live have taught me much. Miss Horn is a smart as well as lovely Indian woman. Someday I'd like to talk to her, maybe soon, as I'm soon to be set free. Most people live to be rich and famous; I live to be alive and to be Indian.

As ever yours in
Brotherhood,
F. C. Maude

WANTS OWN COPY

Dear Editor:

Could you please add my name to your subscription list. There are copies around here but hard to get hold of sometimes, like especially when there is an interesting article that bears reading, etc. So I'm requesting my own copy. I read all the Indian papers I could get hold of and sometimes add my opinions to some stories.

After reading all I could about Wounded Knee, I am convinced that we need a force to counter-balance the police threat, like they were so eager to show how efficient they are at killing.

I would like to hear from people who have similar views.

A brother,
Lloyd Arnoux,
Box 150,
New Westminster, B.C.

OPINION ON LANDS

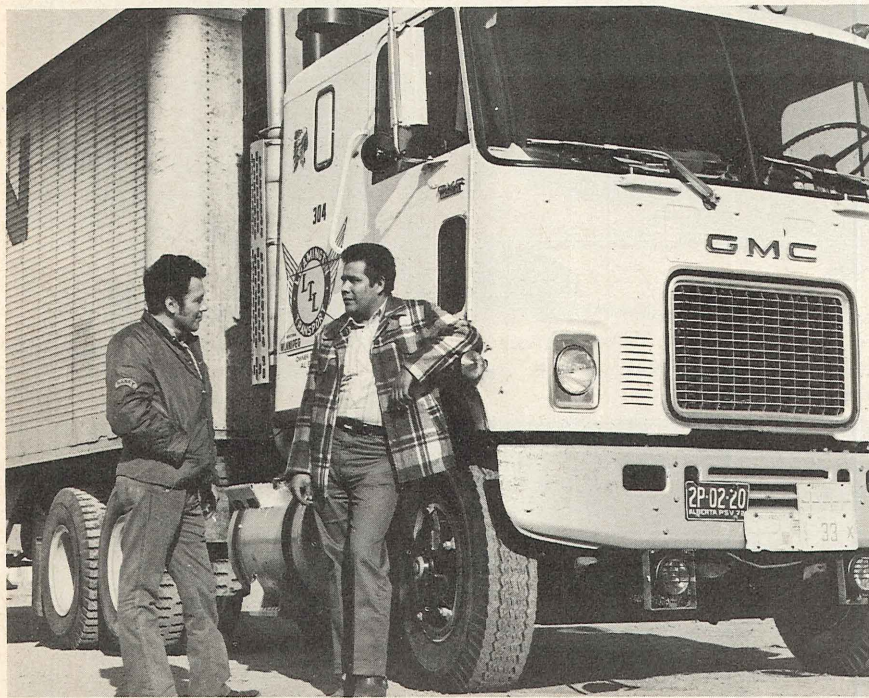
Dear Editor:

I would like to express my opinion on lands which have not been surrendered to the crown, while these lands remain in INDIAN hands they should remain in INDIAN hands, such places as the N.W.T. Our people can find a solution in latter times as to what security it will benefit them later.

As we all know there is only one country, the Indian people can call home and it's here in Canada. What happens once it is polluted and destructed? There is not going to be another country as beautiful as ours once was and rich. THINK THINK bros.

Allan Water, Ont.

Want to go into a small business? Here's what Al Eastman did!



Owner Al Eastman, right, with his co-driver, Harry Orvis. "It's what I've always wanted to do — to prove that I and any other Indian can work for something better."

by Wilf Chislett

WINNIPEG, Man. — Driving a truck for somebody else is pretty fair work. Owning it as a small business man with an employee-driver offers a much better future.

Al Eastman, 32-year-old Manitoba Indian, made the transition virtually overnight — and he likes the change.

He thinks more Canadian Indians should look at the prospect of becoming small independent business men by using the assistance which now is open to them.

In Al Eastman's case, it was the development fund administered by the Department of Indian Affairs to assist people such as himself to enter the business world.

Al, whose parents come from the Crane River Reserve in Manitoba, had been a truck driver in Winnipeg for most of his working life. He moved from gravel trucks to long-haul units. His ambition became ownership of a highway tractor unit, which seemed a remote possibility because of the cost and difficulty in obtaining financing.

Al took his ambitions and problems to the Department of Indian Affairs, where it was decided he had the ability to operate his own tractor unit. The department's development fund was used to assist in the purchase of the 10-wheeled tractor Al now uses to haul 45-foot trailers between Manitoba and Alberta points and into the United States. He's had the unit since March, and contracts to Leamington Transport.

He and his employee-driver, Harry Orvis, cover 16,000 to 20,000 miles a month for the company, and are paid by the mile. As a small business man, he now has new obligations, such as book-keeping and records. He's been able to get some technical assistance on running a small business from the staff of the Department of Indian Affairs.

How does Al Eastman like being his own boss?

"I'm very happy," he said in an interview. "It's what I've always wanted to do — to prove that I and any other Indian can work for something better."

At one time, Al moved from truck to truck and job to job. Now he has steady work — and a chance to make a really good living.

"Without the development fund I wouldn't have been able to get this truck," said Al. "The fund is there for Indian people to use — and they should be looking at it as a means of getting into business."

Al has always liked driving a truck, and likes it even more now. One reason is the great improvement in trucks. His big unit has a bunk in the back of the cab which he and his co-driver claim is as comfortable as any bed. The truck has other comforts — air conditioning and power steering, and a stereo tape deck to make life on the road more enjoyable.

National newspaper Advocated

by Brian Thomas

I have read many newspapers, newsletters, pamphlets, etc., which have been published and distributed by various native organizations who represent their respective provinces.

The majority of these papers consist of articles that pertain to native people, their events and happenings. These papers on a whole express *free opinion and views* and allow native people to *exchange ideas for better communication on a local level*.

From these papers, I have enjoyed many an hour of happy and yes, sad but nevertheless, satisfied reading. I say this not only because I am native, but because, most of the papers I receive have a *professional touch*. They provide *constructive, educational, and informative* information.

However, because of publishing

expenditures and mailing expenses, etc., the majority of these papers are only obtainable by application and subscription.

Therefore, the distribution is pretty well kept inside each respective province. This is what I meant by better communication on a local level because *they do not*, from a distribution stand-point, *serve the native people on a national level or basis*.

I also said that most of the papers which I receive have a professional touch. I'm not alone in this thinking and therefore, we must conclude that the people who put their *time, interest and concern* into publishing these papers are and have to be *qualified writers and reporters*. These people deserve much praise for their work. Especially when you take into consideration with what they have got to work on and probably with.

I'm referring to the *quality* of paper they use. I have noticed that the quality of paper which the majority of native papers are published on, *is very poor*. To be explicit, I find the *quality cheap*. I wouldn't know for sure why this is so, but, I would presume the main reasons would be *financial shortages* and lack of funds that limit the quality.

In a country that is *rich and commercialized*, I for one, see no reason for

this limitation and I would think that if our national Indian organization were to pressure the Federal and Provincial governments for a higher allotment of capitol for loan, we'd be able to publish and produce better and better quality papers.

I personally would like to see a national magazine published by and for native people. And why not? We have the qualified people to edit a publication which would serve native people commercially, economically, and socially. A kind of publication that would benefit both sides.

For example, if a high quality magazine such as Ebony were to be produced and published, the rewards would be many. It would be profitable to the Canadian society and government and it would give native people unique distinction and prestige within that society.

However, this is just a dream. But a dream that can be a reality for it is with reality that we as a people, a nation within a nation, will achieve integrity and equality.

P.S. To the staff of THE INDIAN NEWS, I say Right-On! and Good Luck! I also request to be put on your mailing list to receive your paper every month.



Indian inmates at Kingston penitentiary are carving a totem pole for the city's tercentenary. They have been relieved of other duties until its completion.

Kingston's native inmates carve totem Will donate to city for tercentenary

Kingston, Ont. — For its tercentenary, Kingston will receive a totem pole carved by native inmates of Kingston penitentiary. The pole, chosen by Mr. Bill Mussel, executive director of the Union of B.C. Indian Chiefs, was shipped from British Columbia via the CN. Weighing approximately two tons, the pole stands 40 feet high.

Upon completion the totem pole will

be donated to the city and will be erected in the new municipal golf course.

The natives working on the totem pole have been freed of other duties to carve since the pole was brought to the city in April.

Flora MacDonald, MP, is largely responsible for the success of this project and has been quite involved in penitentiary work.

Restigouche (continued from page 1)

gamble, one councillor said, "we had to do it, we were tired of fighting with the Quebec school board". The town of Campbellton, N.B., welcomed the Micmacs with open arms, not only were the taxes going to be low that next year for them, but also they could finish their new high school they had started. With at least ten school buses being driven by the Micmac people themselves, the school program has worked to the benefit of the people of Restigouche. The children are more advanced and there is more communication with the non-Indian people of Campbellton.

The chief was saying they will try and introduce the Micmac language to the Indian children from nursery to the grade 3, although most of them talk and understand the Micmac language all ready. Chief Jacques said, "We don't want to lose our language nor do we want to be put in the position of being too late to know about our language." The chief was telling me about his visit to Maniwaki Indian reserve, which is located 90 miles north of Ottawa. He said they, the people, have organized a good program for the Indian language to be taught to the native children and we hope to follow their example.

The chief was very happy with the participation he was getting from his people. He said, "We had just about every man working here last winter with the three Local Initiative Programs we had going, at least 120 people were working."

The chief told me about the future plans they have in Restigouche. They plan to have a Museum for Historical Society and hopefully bring in some decent industry that won't do too much damage to our land. Then he said I guess I better tell you about our "No. 1 baby" the Indian Lake Recreational Development Project. This was made possible with the help of the Micmac Tourist Association, Indian Affairs and Northern Development and Department of Regional Economic Expansion and the consulting planners of Gauthier, Poulin,

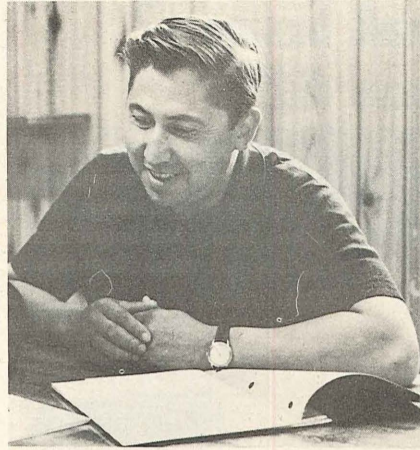
Theriault & Assoc., Quebec. The master plan is for \$280,000 of recreational development which will serve both the band and the large number of tourists that pass the reserve on their way to Gaspé.

The development is centered around a natural lake, which offers potential for small craft boating, fishing, swimming and beach activities. Along side the lake there will be a restaurant, a community centre will be built. The plan will definitely have an economic return as well as serve as a social center for the reserve.

Phase two will be the Activity Centre which will serve as the commercial and cultural centre of development. The centre will sell supplies and groceries to the campers as well as souvenirs and handicrafts made by the Micmac people. In the complex there will be showers and changing rooms, a 9-hole miniature golf, an archery range and an Indian village which will highlight the cultural communication between Band members and the visitors. In the village a museum and number of activities relating to the Micmac heritage will be in the program.

Other facilities will include 42 camping sites for tents, a trailer park for 20 units, an 80 car parking lot, picnic sites, nature trails, canoe rentals and sugar cabins. The project will reach completion by 1974. Another long range plan calls for additional campgrounds at surrounding lakes and Children's Camps, operated by the Band which will serve to introduce all children to the ways of our Native people in a natural setting.

An idea and an initiative that originated three years ago, when William "Jake" Wysote was chief, who is now with the Quebec Indian Association, will become a realistic recreational development this summer. Restigouche reserve, the land of the Glooscap, the land where the Round mountains protect the Native people from harm, the land of the salmon. The community where the people are moving ahead.



Mr. James Moffat, Truant Officer in Restigouche and Campbellton, N.B. reads some school material.



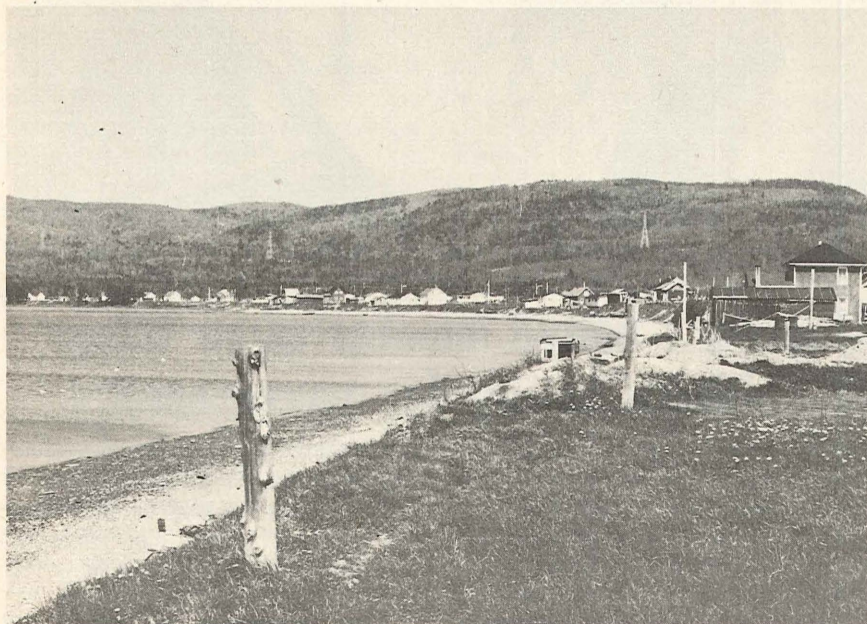
"School is over!" seems to be the expression on this young man from Restigouche.



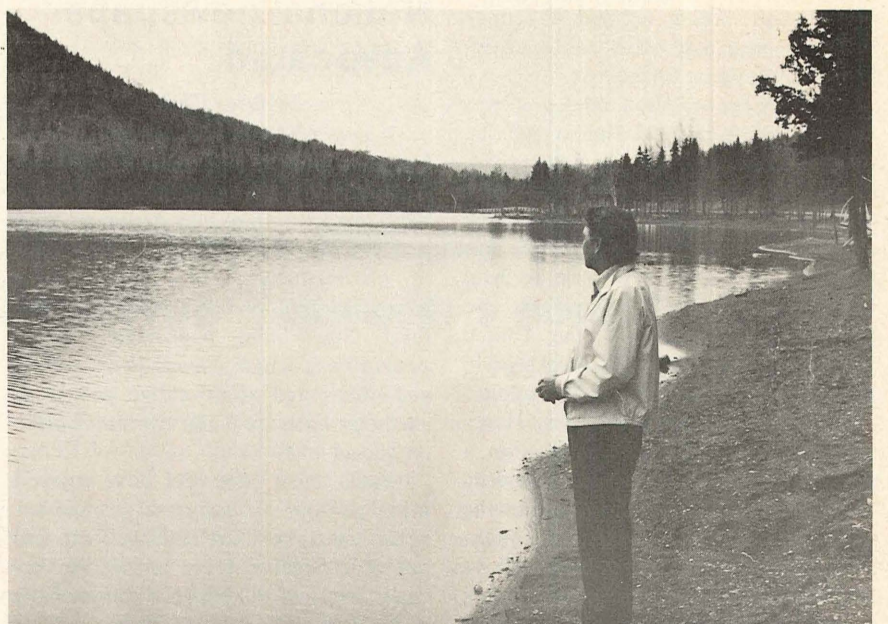
Councillors (L to R) Mrs. Bernice Martin, Alex Vicare, Robert W. Brisk, and Peter Basque take part in the Indian Lake Project Committee.



Councillor Leo Basque (L) checks the material while Mr. Gerald Rouleau of Indian Affairs in Quebec (c) listens to Chief Ronald Jacques' explanation.



Part of the Restigouche river and the reserve shoreline where the Micmacs and the salmon meet. "The Yankees fish during the day and the Micmacs at night."



The Indian Lake Project site is being carefully observed by welfare officer, Robert Metallic. The lake has potential for small craft boating, fishing, swimming and beach activities.

Women and religion Subject of study

I would like very much to be placed on your mailing list to receive *The Indian News*.

I am not an Indian but am doing research on the social and historical and religious role of women. I thought you might like to know of a problem I have with respect to this. I would very much like to know what has happened to Indian and Eskimo women down through history.

The trouble is that what research has been done doesn't tell me what I want to know. Usually it is written by someone who approaches the subject from the point of view of an anthropologist and with a particular cast of mine which goes with that profession. What I want to know can only come from Indian women themselves who are acquainted with their own culture. Much of what I would like to know can only probably come from older Indian women who may be intimidated by modern ways of thought from telling us how they see themselves in relation to their own culture.

I would like to hear Indian women speak who are still close to nature, who remember the old ways, who know how women were regarded, particularly in Indian religion . . . what part they played in that. I am afraid that what they might have to tell us will be lost if it is not recorded soon, just as much of the



The Sechelt Residential School Student Marching Band visited Disneyland this summer. Funds for the trip were raised through community efforts and the student's themselves. Raffles, bingos and car washes were held to raise money for the trip. The Marching Band, made up of elementary school children, is known throughout the province. *Photo courtesy of John Ciaccia's office.*

history of all women has been lost and we are left with only male views of women and their role because women themselves did not record it.

Some of the ideas of Indian women come to me through the poetry you publish in your paper. It is full of metaphors and symbols that come from nature, and the women identify themselves with it. This is what I am looking

for. This identification with nature was intimately bound up with Indian and Eskimo religion and there is a cosmic religious female figure hanging in the background of all the religions of the world since all of them can be traced back to so-called "primitive" religions. I am fascinated by this female symbolism, the meaning of which was lost when religion, even Indian religion, became male-dominated.

In your April issue you carried an article entitled "Indian religion may have held the key to a viable theology for modern man". The conclusions drawn in that article are also my own. I have been convinced for a long time that we cannot possibly understand the major religions without understanding that they developed from the religions of early man. In fact I wrote a 35-page paper for the Canadian Catholic Conference of Roman Catholic bishops on the role of women in religion which makes exactly this point. It pointed out, for example, that the seven sacraments in the Roman Catholic Church are evolutions of the sacred rites that surround peaks in the life cycle in all primitive religions . . . the rites surrounding birth, marriage and death, initiation ceremonies, the ordination of priests, (which is not different from the idea among Indians that certain men, medicine men for example, are set aside for a special purpose.)

I agree entirely with the idea that modern man must rediscover Indian theology. However, half of that theology was created by Indian women who also had their religious role to play. And this will be forgotten unless we can focus interest on this and attempt to discover what role the women did play, and what they thought.

It occurred to me that your newspaper could do a great deal to discover what the role was by encouraging Indian women to speak more about it and delve into it. I believe many may already

be doing so but what they may have discovered is not yet available to us.

I would like to hear personally from Indian women who think along these lines. And I would certainly like to read whatever they have to say.

If it would help to begin discussion along these lines you may publish my letter. I realize that Indians and Eskimos are fed up being "researched" by whites, but I feel this knowledge of women is important for the whole human race. We simply can't go on leaving religious and cultural history to be researched only by men.

*Cecelia Wallace,
475 Roswell Ave., Apt. 2,
Toronto 12, Ont.*

Indians elected to pollution probe

by L.M. Taylor

An Indian made film "While Our Rivers Shall Run", and displays by Community Groups and students dramatized the pollution menace at the Man and Resources Conference Workshop held in Regina. The Conference was attended by some ninety delegates from Community Interest Groups in Saskatchewan and was chaired by Mr. Don Wylie the Saskatchewan Co-ordinator of the Man and Resources Planning Committee.

Eight Indian delegates from the Touchwood File Hills Qu'Appelle and Yorkton Districts attended. In the film, they related the menace of pollution to their recreational projects along the Qu'Appelle Valley such as Kinookimaw Beach, Last Oak Ski Resort and Whitebear Park. They made an important contribution to wider issues — land and wildlife protection, preserving natural habitats, litter, garbage disposal and air pollution. Of particular interest was the Little Black Bear plan to bring back the beaver for conservation of water on a band cattle project.

Deputy Minister for Environment Grant Mitchell told delegates that Saskatchewan's greatest resources were clean air, wide open spaces and freedom from crowded living. "Do we give these enough emphasis in our day-to-day living?" "Are we doing all we can to

maintain the balance between growth and destruction of our resources?" The result, if we continue to neglect these basic problems was seen in the displays. A large coffin was opened to reveal the Qu'Appelle River System in clay model form, dominated on both banks by pollution sludge. A human arm symbolized the Qu'Appelle River System being drugged by phosphate pollution and human and animal wastes from Regina and Moose Jaw.

The Conference was an open forum to exchange views on environment and pollution and centered on twelve issues of the Canadian Environmental and Resource concern. For the Indians, the main issues were long-term resource planning, environmental control and flood management with interest in the south centered on the Qu'Appelle River Basin Study. Regional Working Groups were present at the Workshop. These comprised experts who had prepared reports and briefs on a particular issue.

At the final session of the Workshop, when all members had to choose seventeen Saskatchewan delegates to attend the Toronto conference in November, three Indian delegates were elected. Their experience and background will assist in forming policies and guidelines on environmental problems at a national level.

Citizenship grants

The following groups have received grants from the Secretary of State department's Citizenship branch. The Branch administers grant-giving programs for citizen's organizations, native citizen's development, multiculturalism, travel and exchange, citizen's rights and freedoms and citizenship promotion.

All of the grants programs promote the broad objectives of reinforcing Canadian identity and unity, encouraging cultural diversity within a bilingual framework, preserving human rights and fundamental freedoms, and increasing and improving citizenship participation.

Groups wishing to apply for grants may obtain further information from the Secretary of State information services in Ottawa, or from any of the department's regional offices.

The Saskatchewan Native Women's Movement received \$20,298 for a project beginning in June that will train field workers, first at the University of Saskatchewan and then in ten area workshops. It is designed to produce strong leaders.

The Voice of Alberta Native Women's Society received \$35,000 for a year long project that consists of a series of social animation workshops in 12 communities throughout the province. The workshops will deal with information relevant to the solution of native problems.

The Indian Homemaker's Association of B.C. received a grant of \$6,500 to hold their annual four-day conference at the University of B.C.

The B.C. Native Women's Society received \$4,325 to cover the cost of their annual convention held on the Squamish Indian Reserve in North Vancouver.

The National Indian Princess Pageant Committee was given a grant of \$3,500 to plan the annual National Indian Princess Pageant. Their meeting was held in Whitehorse.

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.

London, Ontario — The Native Resource Centre here in London received \$6,000. to encourage awareness among native people of their culture and history by providing books and audio-visual equipment. The grant is from the Multiculturalism program of the Citizenship Branch of the Secretary of State department.

Winnipeg, Manitoba — The Native Alcoholism Foundation of Manitoba received \$70,000 from the Department of Health and Welfare to head an experimental program aimed at curbing alcohol abuse on Manitoba Indian reserves. Only four reserves will be involved in the program this year including Norway House and Roseau River Indian reserves.

Ottawa, Ont. — Three friendship centres in the north received grants to help them meet operating costs such as salaries, rent, telephone, professional services and travel and conference expenses.

The centres were: in Yellowknife, the Tree-of-Peace Friendship Centre, \$19,600; the East Three House, Inuvik, \$17,500; and Skookum Jim Hall in Whitehorse, Y.T., \$15,000.

Alert Bay, B.C. — The world's tallest totem pole which gives a carved history of the Kwakiutl Indian nation was raised here.

The pole, 173 feet high, was the result of a project begun five years ago by the local board of trade on a \$15,000 provincial government grant.

Six Alert Bay Indians, headed by Jimmy Dick, 73, carved the pole over a period of six weeks, but it lay on the ground for two years until the problems of erecting it could be solved.

The pole is carved from two cedar trees joined with six inch metal splices at the 120 foot level. The splices caused some concern when the pole was being raised, but they held.

The two year delay in putting up the pole was caused by problems in finding a convenient time and method.

Toronto, Ont. — An interim grant was awarded to Anduhyan, a Native girls' residence to cover operational costs from March to September, 1973, until the project is eligible for provincial and municipal assistance. The residence provides room and board, guidance services, urban orientation, as well as social, recreational and educational activities to native women (students and welfare recipients) in need of a home environment similar to their cultural background.

Whitehorse, Yukon Territory — Six members of the government negotiating team and a contingent of five representing the Yukon Native Brotherhood and the Yukon Association of Non-Status



By Louise Chéné

Oka, Qué. — Five Oka Iroquois women were among those chosen to model the spring and summer wardrobes of the SIMPLICITY-STYLE Company of Toronto in a fashion show presented by les Loisirs d'Oka Inc., a non-Indian recreation club.

A very attentive crowd of 500 people admired the 16 models among which our Oka Indians were praised for their special charm and beauty. The local population had the opportunity to see a rich personality in each one of them. The non-Indian models deeply appreciated the pleasure and understanding that existed that evening within the group.

The decoration of the hall has entirely been created by Mr. Gaston Gaspé an Oka Indian, graduated from L'Ecole des Beaux-Arts de Montréal. He is an Art Teacher at the Two Mountains Regional School Board. The decoration at the fashion show was praised by everyone as being perfect and of excellent taste.

Indians have begun an orientation land claims tour of several villages in the Yukon.

The negotiating group accompanied by a small press party will visit the communities of Burwash, Old Crow, Ross River, Upper Liard and Teslin over a four day period. Meetings with the villagers are planned and informal sessions between the two sides designed to set dates and places for the actual negotiations.

Moncton, N.B. — A total of 1.5 million dollars in loans and grants and guarantees from the Indian Economic Development Fund is forecast for the Maritimes this current fiscal year. The fund is now in its fourth year of operation. At a recent Chiefs' and Superintendents' Conference held in Moncton, Mr. Evans from Ottawa gave an account of the activities of the fund.

Since the start of the fund, it has given 37 loans, 10 grants and 13 guarantees to the Maritime region in a total of \$1,225,112. This money has been distributed to individuals, co-ops, various groups and bands.

It is felt that this amount is not very impressive and has not changed the economic face of Maritime reserves that much. However, funds are increasing and the lending authority will be decentralized to the regional offices.

St. Johns, Nfld. — A grant of \$4,612 was allotted to the Committee for the Establishment of an Inuit Association for Labrador North under a Federal Citizenship Grant. The grant was to enable this group to hold discussions from March

throughout the summer with the Inuit in the communities, in an effort to form local Inuit associations, and eventually establish regional Inuit associations by this summer, to serve the needs of the Inuit of Labrador North.

Yellowknife, N.W.T. — A group of 24 young Indians and Eskimos and two leaders from the Northwest Territories experienced the traditional lifestyle of Indians. The project took place on the Rocky House Mountain Reserve, Alberta. This project, which received a \$3,640 grant, is aimed at providing an opportunity for an exchange of tradition and culture, as well as enabling participants to experience life on a reserve. On their return the group visited a Friendship Centre in Edmonton.

Montreal, Qué. — A group of eight young Indians are filming, taping and photographing Indian dancing, ceremonies and orators across Canada until Sept. 1, 1973, with a grant of \$43,920 from the Federal Citizenship Grants, financing the major part of the tour, and production costs. The multimedia package is aimed at making Indian culture available to present and future generations.

Calgary, Alta. — Treaty No. 7 Indians have refused to sign an agreement settling a 96 year old ammunition-money claim and have called off celebrations that would have marked the event.

Five southern Alberta tribes were to meet with government officials to sign an historic agreement that would have given them \$250,000 in back payments.

But the people involved say they would like to see the agreement before they sign anything.

Chief John Snow of Morley said, "I'd like to know just what is it we are going to celebrate before we have a celebration."

About 5,000 Indians were expected at Blackfoot Crossing, as well as Jean Chrétien, Minister of the Department of Indian and Northern Affairs.

Ottawa, Ont. — The Ontario Human Rights Commission took a new approach to generating employment for Native peoples in a program launched in cooperation with the Employment Standards Branch and the Industrial Training Branch. The project identified a number of Indians with mechanical skills and enlisted the cooperation of the Abitibi Pulp and Paper Co. to hire and train them. They will eventually be offered permanent employment as mechanics' helpers at the full union rate. To date six have been hired and the company will consider hiring more.

An attempt is now being made to apply the same pattern with Domtar Packaging Ltd. and the Great Lakes Paper Co.

Ottawa, Ont. — Five native groups recently received federal grants under the Citizenship Branch of the Secretary of State department:

The Native Youth Movement of Saskatchewan received \$13,520 for a series of four-day workshops to be conducted in 16 regional centres of the province. The "Community Workshop Project" will inform Native youth about funding programs, their conditions and criteria, and will teach them how to develop project ideas and prepare application forms.

The New Brunswick Native Youth Conference received \$1,255 for the founding conference of their organization. The group is open to status and non-status Indians and aims to prepare Native youth for their future role as leaders of their people.

The Ontario Native Women's Association obtained \$41,655 for Project Anishnawbequek. In this project the association will employ four field workers to work two weeks a month for a year travelling throughout Ontario to assist Native women to evaluate the needs of their communities and to find funds, materials and skilled personnel to meet these needs.

The Indian News Media, Cardston, Alberta received \$22,500 as the final payment of a total grant of \$90,000 towards operating expenses in 1972-73.

Similarly, the Alberta Native Communications Society of Edmonton, Alberta received \$57,500 as their final payment of a total grant of \$230,000 towards operating expenses for 1972-73.

Tourism, recreation studied in Man. Indian reserves to benefit

OTTAWA (June 14, 1973) — A federal-provincial project to determine potential for the development of commercial outdoor recreation on Indian reserves in Manitoba has been announced by Tourism, Recreation and the next four years.

"With an inventory of potential recreational resources that can be developed on reserves by Indian bands of Manitoba, and an analysis of how these resources may be used to the best advantage, the study will provide guidelines for development of much-needed additional tourism facilities and, native people living on reserves", Mr. Desjardins said.

The study will set up a schedule which would place each potential reserve or group of reserves warranting consideration in a priority time slot related to optimum tourist demand conditions.

A terrain analysis of reserves will be facilitated through photo-interpretation methods, supported by on-the-spot examination of physical conditions and facilities in instances where Indian bands request that this be done.

Results of the study will be reviewed by the Department of Indian and Northern Affairs and serve as a guide for assistance to native people in furthering their development of promising opportunities. Results of the study will also be made available to Indian bands throughout Manitoba, The Manitoba Indian Brotherhood and to provincial and federal agencies with assistance programs available to native people.

"In effect", Mr. Desjardins said, "Manitoba is providing the Canadian Government with a technical service which can be of great benefit all around. It opens the way for Indian bands to develop on their reserves much-needed facilities for tourist recreation in the outdoors which can be an important part of the provincial effort in surrounding areas, and it offers a useful approach for Manitoba's Indians to utilize the valuable, untapped potential of their lands as a means of improving their incomes and bettering their way of living".

Court on reserve A first for Samson

Hobbema, Alta — Judge Allen Cawsey considered 11 cases as court arrived at Samson Hall on the Samson Indian Reserve for the first time. Judge Cawsey said court will be conducted here once a month.

He stated in the courtroom that trials were held on the reserve for the convenience of the reserve people.

Four band chiefs in the area had made a request to hold court here rather than in Wetaskiwin, 11 miles north of the reserve and 40 miles south of Edmonton.

The judge said that Native people tended to become awed by strange surroundings creating problems in holding court at Wetaskiwin. He added that in the familiar setting of the reserve they seemed less withdrawn.

Cultural Minister Laurent L. Desjardins and Indian and Northern Affairs Minister Jean Chrétien.

Mr. Desjardins said a provincial two-man team will be established within his department to carry out the study over

GOOD SKIPPERS OBSERVE BOATING SAFETY RULES

Boating can be lots of fun, whether you're under power or sail, canoeing or rowing; whether you're water-skiing, fishing or just cruising. Don't forget, however, that when you are out in any kind of watercraft there is potential danger. Having fun doesn't mean that you can neglect the rules and regulations of boating safety. Failure to observe these common sense rules can lead to a terrifying experience at best and at worst a fatal accident.

There are more than two million pleasure boat operators in Canada. Most operate their craft with due regard for the rules of water safety. Unfortunately, a few do not and the result is too often a tragic accident.

Each year there are more than 200 people drowned in boating accidents. By far the greatest number of these victims were drowned when the boats in which they were riding capsized. Capsizing can be caused by overloading, overpowering, venturing into dangerous unknown waters, sailing in poor weather, the sudden movement of passengers and the lack of necessary operating skills.

If a boat looks overloaded, it generally is overloaded and it is especially vulnerable to capsizing in choppy water. Overpowering a boat can make the craft extremely unstable, especially on turns.

The law says that every pleasure boat 16 feet or under, powered with an outboard motor or motors totalling 10 horsepower or more, shall carry a plate issued by the Ministry of Transport stating the maximum load and horsepower recommended for it. It is foolhardy, as well as being illegal, to ignore these recommendations.

Every boating enthusiast has heard that excursions into unknown waters can subject the boat and its passengers to dangerous currents, rapids, shoals, rocks and deadheads. The real boater takes heed of these warnings and never ventures into waters without first inquiring about the local hazards and conditions.

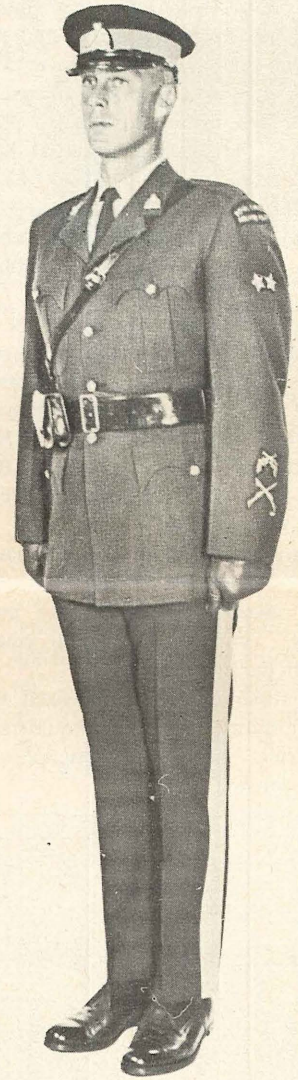
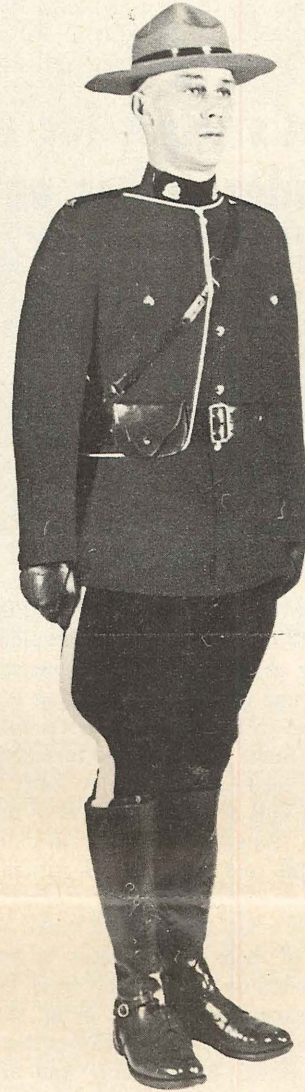
Of course, no real skipper takes his craft out in bad weather. Small boats should keep reasonably close to shore so they can make it to safety if a squall comes up.

Good skippers know and follow the "rules of the road". It makes sense to be courteous, to slow down when near canoes, rowboats and sailboats, and to give way according to the rules.

Some of the other rules that good skippers follow are: they make sure their passengers remain seated; they carry proper running lights at night; they

Have you considered Joining the R.C.M.P.?

IF YOU'RE A CANADIAN CITIZEN
HAVE A COMPLETE GRADE 11
AT LEAST 5'8" TALL
PHYSICALLY FIT
EXEMPLARY CHARACTER
POSSESS A CANADIAN MOTOR
VEHICLE OPERATOR'S LICENCE
WISH TO EARN \$7800 PER YEAR
HIGHER STARTING SALARY FOR
UNIVERSITY GRADUATES



Contact your nearest RCMP office
or write to:

THE COMMISSIONER
RCM POLICE
OTTAWA ONTARIO
K1A 0R2

follow proper procedures when refuelling and they carry the required lifesaving devices.

The law requires that there must be a lifejacket or cushion of the type approved by the Ministry of Transport for every person in a boat. These live-saving devices are of little use in the bottom of the boat to a nonswimmer thrown into the water. Children and nonswimmers should wear lifejackets at all times when in boats or near the water and boat operators should insist that all occupants

wear them when water conditions warrant. More than 80 percent of victims drowned in boating accidents were not wearing lifejackets!

Canada is blessed with many lakes and waterways making it a boater's paradise. It is up to all of us to voluntarily comply with the boating regulations and common sense operating rules, not only during Safe Boating Week but throughout the boating season. Don't let our boating paradise be marred by senseless accidents on or near the water.

NOTICE TO BAND COUNCILS IN SASKATCHEWAN

Newstart, Inc. of Saskatchewan has recently revised their edition of the Small Business Management Course which was specially developed to train Native people for business. Although the course is primarily intended for people who have had little business experience, many educators find that the methods and techniques used in the course could serve as a useful model in training other students.

For more information or assistance in implementing the Small Business Management Course, contact: Saskatchewan Newstart, Inc., 101 River Street East, Prince Albert, Saskatchewan. S6V 5T2.

Carrier language revived in B.C.

by Catherine Bird

FORT ST. JAMES, B.C. — We wish to take this opportunity to announce to you the formation of the Carrier Linguistic Committee, otherwise known as the C.L.C. This community of Fort St. James has a high interest in the development of a carrier literacy programme, among both Indian and white. As the first capitol of British Columbia and with the beginning of the development of the Federal Park and Museum here, there is also a strong desire to preserve the Carrier language and culture. The Chamber of Commerce, the school principals, the hospital staff, the Social worker, and Health department are all seeking more native involvement in the community. We of the CLC feel that we have a project proposal of tremendous potential, to bridge this desire.

At present as a result of the linguistic research done by Dick and Shirley Walker since 1961, and David and Kay Wilkinson since 1970, we have completed and published an Illustrated Alphabet, two primers, one Short Story Booklet, and a Teacher's Manual. Dick Walker completed the analysis of the Central Carrier sound system and his phonology paper is now at the National Museum of Man in Ottawa for publishing.

In progress: the committee is involved in producing a bilingual Carrier to English - English to Carrier dictionary. The project is being carried out in cooperation with the College of New Caledonia of Prince George, B.C. Preliminary work is being done on a Plant Book, and Map.

We are excited over the potential of creating employment for native peoples. We are anxious to participate competitively, economically, and educationally in our community.

P.S. It should be emphasized that this programme is being administered by Carriers using the linguists as resource people.

PEN PAL EXCHANGE

Boys between 16 and 18 who live on reserves or in the Whitefish falls area, who are interested in writing to a West German girl, 16, interested in fishing, sports, rock music, paratroop jumping, Red Power and basketball, should write to:

Tatjana Todter,
2139 Deepen 10,

Mrs. Rotenbury/Wum
West Germany

A 17-year-old Polish youth is seeking pen pals among young Indian people. Anyone interested in corresponding with this boy should write to:

Sokot Kazimierze,
40 - 040 Katowice, U 1
Powarancow 3/5
Poland

"Let's work for unity, peace and pride" Reader writes on alcohol problem

I've meant to write to you for a long time. This letter concerns a very serious problem. Alcohol that is. I've been reading INDIAN NEWS for quite some time now and I really think it's great but I've never seen an article or a report about this kind of problem except on the Dear Editor column some writers mention the whiteman's bad influence of alcohol on Indians. Now, that is really a problem, I agree. Alcohol has caused a lot of problems for the Indians and is making their life on reserves worse. They can't control it; they just got to have it. Drinking leads to crime, tragedy, destruction and mostly child-neglect. It is a menace to the young generation. Drinking is fully exposed to the kids and that's not nice at all. Some kids don't go to school because their parents don't care, high school kids drop out because of drunkenness. Some Indians say drinking is their life and it seems it's actually all they believe in. It's pretty stupid of the Indians when they should make something of their Indian status instead of shame and no pride and no sense. Drinking destroys an Indian's mind, soul as well as his life; Drinking causes shame to our precious Indian race. And in that case the white people criticizes us

abhorly. I am not inferring that all Indians are a bunch of drunkards and alcoholics, but why can't Indians wise up and be like true Indians should. Why can't we just banish alcohol from our Indian race legally, that's a whiteman's creation, not ours, a whiteman's way, not ours. That's one prospect of share-and-share-alike in mankind or humanity I don't believe in. Surely there must be some other Indians who'll consider this a sensible idea. It's such a gratuitous act of the whiteman to keep supplying alcohol to the Indians when it's obviously destroying them. Well brothers and sisters of Indianhood, what do you think of my suggestions. I'm not a 17-year-old drop out (high school). I don't know if this sounds effective to you. To me it's my greatest concern; my desire to help our nation to achieve true Indianhood in our own individual Indian way because we are humans, too, and we have the right to fight for our Indian identity and to obtain full co-operation from the whiteman.

Let's work together for a better tomorrow, for a better unity, peace and pride in our existence as Indians.

S. Kopopenace,
Grassy Narrows, Ont.

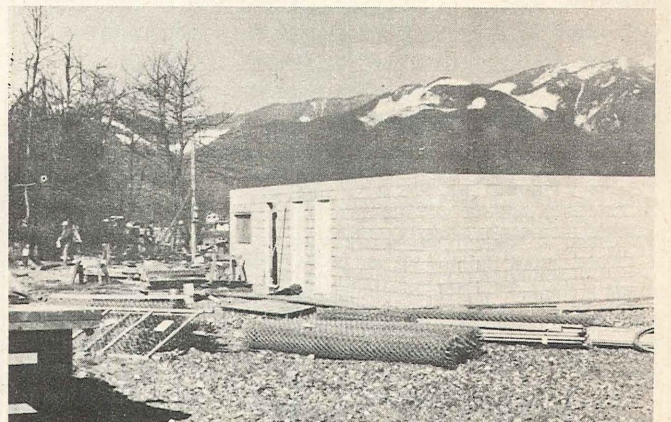
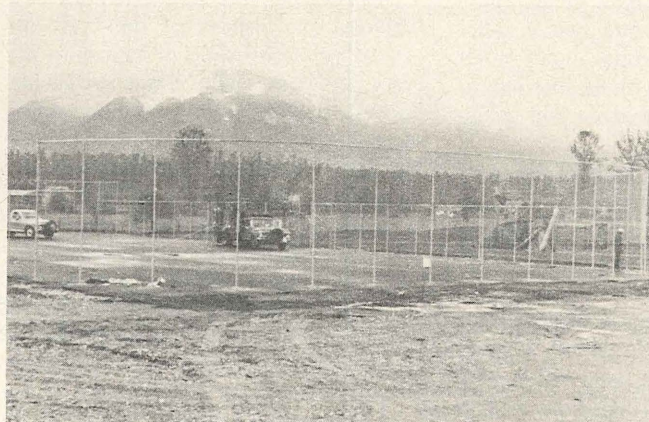
PETERBOROUGH — A total of nine students received bachelors degrees at Trent University's convocation ceremonies in the Native Studies program.

Professor Walter Currie, chairman of the Native Studies Department, noted that only one graduate in the program this year is a native student, compared to three in the program's first graduating class in 1972. Professor Currie said he does not see the preponderance of non-native students as unfortunate. "Although the program can be of great benefit to native students or students planning to work with native people", he said, "all students can be helped to understand the total Canadian heritage and gain respect for other cultures."

Trent is the only Canadian University offering a full degree program in Native Studies. The program began in 1969 as Indian-Eskimo Studies and became the Department of Native Studies in 1972.

Elton Brant, the only native student graduating from the program this year, has taken a position as band administrator at the Tyendinaga reserve near Belleville.

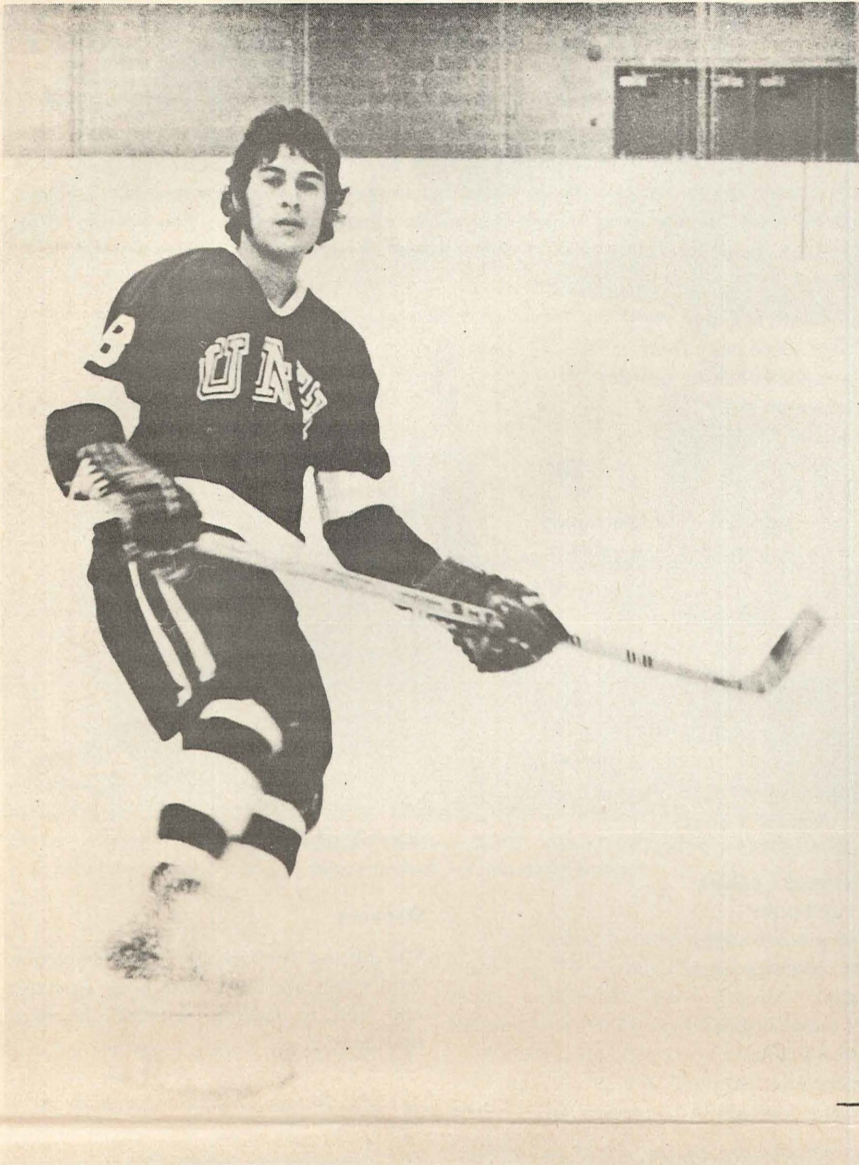
Other graduates are: Lesley Allen, Peterborough; Jane Forsythe, Kapuskasing; Kerry Hill, Belleville; Lois Little, Orangeville; Thomas Meecham, Toronto; Judy Pitcher, Frankford; Sharon Wheeler, Sarnia; and Sharon White, Highland Creek.



A new concept of a playground for Indian reserves was developed by Chief Jack Mussel of the Skah Indian reserve near Chilliwack, B.C. Designed by the Chief, it was built by men from the reserve with money obtained from the Local Initiative program of the Manpower Department. The playground was built using rubber

tires, stripped logs, cable wire and rope and is used by both reserve and city children. The band also constructed a multi-purpose lacrosse box and a building to house washroom facilities and a confectionery counter.

Photos courtesy of Mrs. Genevieve Mussel



New England Whaler's Guy Smith

GUY SMITH—a pro hockey prospect

by Carmen Maracle

Very few Indian athletes make it to the level in their chosen sport where they could be classified as professional. But, Guy Smith a 23-year-old Mohawk from the Six Nations Reserve in Ontario is one of them. He is a member of the current World Hockey Association champions — the New England Whalers.

Guy started his hockey at home playing for the Reserve Pee Wee team. At the age of 16 he started with the Central Junior "A" league playing for the Hull Hawks, and then did a one-year stint with the Ottawa 67's, then a first year team in the Junior "A" tier of the Ontario Hockey Association. From here his education directed his hockey talents to the University of New Hampshire where he played four years while working on a major in Political Science. It was during his hockey career at New Hampshire that he was being scouted as a prospect for the WHA's New England Whalers. Guy was drafted in the league's first annual draft and last summer was contacted by the coach of the Whalers, Jack Kelly. Through the first part of the season Guy played hockey in the minors, first with the defunct New England Blades of the Eastern Hockey league and then the Rhode Island Eagles also of the Eastern League, until in mid-February, when he was called up from the Whalers Farm Club.

Playing left wing Guy produced three goals and three assists and contributed two goals in the play-offs toward a winning cause. Guy is confident that the more ice-time he receives the more he will be able to produce.

When asked of the change from college hockey to pro, Guy said that "pro hockey was tougher and faster and produced all round better play." As for the fact that Guy faces some well-known hockey talent he tries to forget who he plays against and concentrates on hockey.

For the summer Guy will be working at the Don Awrey Hockey School in New Hampshire. For leisure, Guy entertains himself by reading and other sports including golf and tennis. He likes to keep active the year round.

Guy's main concern right now is to make the Whalers team this fall. Guy has one more course to go to complete his major in Political Science and he hopes to finish the course while playing hockey for New England. Depending on his success in hockey, Guy's original intention was to attend law school.

As for his career in hockey, Guy realizes that hockey is a very competitive and sometimes physically punishing sport and so makes no long range plans for his stay in hockey. But he adds that he will continue to play as long as the enjoyment is there.

Girl's basketball tournament held

by Stan Cuthand

The first annual invitational Girls' Basketball Tournament was hosted by Friends Basketball Team and the Regina Friendship Centres, on March 29th, 1973 at St. Chad's Gymnasium.

The competition was keen and good sportsmanship was shown by all the participants. St. Mary's Warriorettes from Blood Reserve captured the championship trophy and individual awards went to Miss Ardith Wells, for the most valuable player; Miss Audrey Many Grey Horses won the All Star Award.

The Almost Angels team from Regina won the Consolation and Sportsmanship trophies. The individual sportsmanship award went to Miss Susan Tolaga.

From the Friends' team of Regina, Miss Josephine Cote won the Top

The Native Women's Movement served supper which brightened the hospitality. The Alberta teams were so impressed by this good spirit that they expressed their gratitude and would not hesitate to come back again another year.

Mr. Albert Lapatac, the coordinator, expressed his thanks to the many friends who helped make this event a happy one.

The trophies and awards were donated by the following:

Championship Trophy — Regina Friendship Centre.

Consolation Trophy — Metis Society of Sask.

Sportsmanship Trophy — Indian Affairs Branch

Individual Trophies

Most Valuable Player — Bingo Press & Speciality

Top Scoring Award — Garth Gil-



Scoring Award and Miss Judy Kipper the All Star Award.

Miss Laverna and Delia McMarten from the Blackfoot Central won the All Star Awards. Miss Delores Many Fingers, Blood Tribal Reserve Team and Miss Judy Kipper, Friends' Team, Regina, also won All Star Awards.

Other teams represented were Saints, Native Youth, both from Regina.

This was to have been a competition for all Native Girls' Teams, but due to some dropouts, it was decided to include non-Indian teams. This proved to be very successful in terms of public relations and added to it a real team spirit from all who participated.

Kispiox wins in New Aiyanih tournament

The Nass, B.C. (by Margaret Woods) — The winner of this year's New Aiyanih Third Annual all Native Soccer Tournament was Kispiox 5 vs Greenville 2. It is the second largest tournament in British Columbia and is recognized by the B.C. Festival of Sports. A total of fifteen teams were invited to participate including teams from Kispiox, Kitwanga, Port Edward, Canyon City, Greenville, Aiyanih and Bella Bella. The Aiyanih Juniors defeated Greenville with a score of 8-0.

christ CKCK TV.

Sportsmanship Player Award — Native Women's Movement of Sask.

All Star Award — Mr. Bob Stevenson.

All Star Award — Eureka Club.

All Star Award — Deputy Chief of George Moore.

All Star Award — Inspector Fisher, R.C.M.P.

All Star Award — Chief of Police.

Native league grows

Duncan, B.C. — Cowichan Indian Reserve boasts one of the fastest growing bowling leagues on Vancouver Island. More than 80 regular native bowlers participated in the Native Sons and Daughters Bowling League this past season.

Says councillor Wes Modeste, a founder of the League, "We were looking at a population of 1,500 on the reserve, and two-thirds of that is under the age of 21. There was no place to go, and nothing to do on the weekends, and this was when bowling came up — recreational sport which anyone could participate in. Our youngest players are 13, and the oldest — the sky is the limit."

An all-Indian tournament involving Cowichan, Victoria and Saanich may be the beginning of a province-wide event involving all Indian bands.

WOMEN'S PAGE

Manitoba chieftess Mrs. Jean Folster Named magistrate in north



Manitoba's only female Indian chief, Mrs. Jean Folster of the Norway House band, has been named a magistrate.

Attorney-General Al Mackling of Manitoba also announced that the province's court communicator program has been expanded.

Mrs. Folster's appointment is part-time because the northern circuit court inaugurated last year has reduced the caseload of local magistrates. Once a month, a court comprising judge, Crown attorney and two defence counsels, hears cases throughout northern Manitoba.

Mrs. Folster as magistrate will be responsible for an area including such communities as Norway House, God's Lake, Oxford House, Island Lake, and Poplar River. She is qualified to receive guilty pleas in summary conviction cases, such as offences under the Highway Traffic Act, Liquor Control Act, and Wildlife Act, and to hear pleas in the Family Court. Serious cases will continue to be heard by the monthly circuit court.

Born in Norway House, Mrs. Folster served as a band councillor and welfare administrator, resigning those positions when she became chief in October, 1971. A widow with eight children, she also is a vice-president of the Manitoba Indian Women's Association.

She replaces G.M. Paupanekis, a treaty Indian who has been appointed a full-time court communicator for northeastern Manitoba. The court communicator provides a variety of services to Indian people, from language interpreter to advice on court proceedings and how to obtain legal aid, to presentation to the court of mitigating circumstances of benefit to an accused person.

In addition to the appointment of Mr. Paupanekis, Mr. Mackling announced the appointments of Fernand Courchiene as Winnipeg's third court communicator and Mrs. Louise Stoneman as a part-time communicator at Dauphin. There are full-time communicators at The Pas and in Brandon.

The Cooking Pot



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 351D, 400 Laurier Avenue West, Ottawa K1A 0H4, Ontario.

Chocolate Bread

3 cups sifted cake flour
3 teaspoons baking powder
1 teaspoon salt
1 cup brown sugar
1 egg, beaten
1¼ cups milk
4 tablespoons melted shortening
2 1-oz squares chocolate, melted

1. Sift the flour, baking powder, salt and sugar together.
2. Combine the beaten egg and milk and add gradually to the flour mixture.
3. Add the melted shortening and chocolate, blending well.
4. Pour into two 6" x 3" greased loaf pans and bake in moderate 350°F. oven for 1 hour.

Oatmeal Cookies

1 cup butter
½ cup white sugar
½ cup brown sugar
1 egg
2½ cups oatmeal
1 cup flour
1 teaspoon soda
1 teaspoon vanilla

1. combine the butter, white and brown sugar and egg and beat until creamy.
2. Sift the flour and soda together and fold into the creamed mixture alternately with the oatmeal, blending well after each addition.
3. Add the vanilla, then shape the dough into cookies with cookie cutter or glass. Bake in a moderate oven (350 F.) for about 15 minutes.

Variation: 1 cup chopped walnuts may be added.

Salmonberry Jam

1 cup salmonberries (crushed)
2 cups diced rhubarb

These recipes were edited and compiled into a book, *Northern Cookbook*, by Eleanor A. Ellis, and published through the Department of Indian and Northern Affairs. Material and recipes were gathered from housewives, homemakers and individuals residing in Canada's northern areas and from various Canadian and American organizations, schools, companies, and government departments.

Kil-Sli Native Arts and Crafts opens Downtown Vancouver's newest boutique

Vancouver, B.C. — The first Indian owned and operated Arts and Crafts boutique recently opened its doors in the heart of downtown Vancouver.

Situated in the new Royal Centre Towers, Kil-Sli is owned by the B.C. Homemakers Society. The store was aided by a grant from the B.C. government's First Citizen's Fund and the Economic Development Fund of the Department of Indian Affairs, who guaranteed a loan of \$50,000 for a five-year lease at the Royal Centre.

3 cups sugar

1. Combine in a large kettle
2. Stir and boil rapidly until the mixture reaches the thickness you desire
3. Pour into sterilized jars.
4. Seal with paraffin.

Indian Pudding

2 cups flour
3 tsps. baking powder
1 cup raisins
1 cup cut-up fat
Pinch of salt.

Add enough water to mix ingredients. Put in a small sugar sack and boil in water for 2 hours or more.

Rhubarb

Cut up the rhubarb and put into a pot. Add sugar and boil. Mix flour in water and add to boiling rhubarb. Cook a little longer.

Indian Dry Meat

Cut up fresh meat in thin slices. Dry above stove in tent. Keep turning once a day. Do not have the fire too hot or meat too close to stove. When it is dried well, one may eat pounded bone grease with it.

Bertha Allen

Whitefish Soup

Cut whitefish and wash it. Then put into a pot and add water and salt. Boil it and then take off the bones. Make the fish into little pieces. Mix a little flour and water together, and add this to the fish. Add curry powder as much as you want.

POETRY CORNER

Once I had a friend.
A friend I could always trust to advise
me when I needed advice,
A friend who was always strong,
When difficulties confronted his will.
And how tender he could be when
required.

It's so easy to remember such a friend,
When you find yourself in distress.
But It's also very easy to take that
friend for granted,
And fail to return the favour as a token
of your gratitude.

Everyone needs a true friend.
(So) don't deprive yourself by being
ignorant
And Blind to see the blossoms that one
offers.

Let not your pride betray your need of
closeness to

Someone that causes your heart to ache.

Touch those things that you very seldom
would.

Observe these beauties,
That present themselves in various colour
or shape.

For they too have a destiny,
Just as everything has a purpose.

Yes my friends, even You and I.
So take your time and feast at will with
your desire,
For he that hath made these things is
also your true friend.

So be

Jeffrey (Aroniehnons) Gabriel

The Bureaucrat

The poor I crush beneath my feet,
Then proudly find a pew,
Where bowing head in deep conceit,
My sins are hid from view.

I hide my life from prying eyes
Beneath palatial palms,
Ignoring all the wretched cries
Of voices begging alms.

I see the fleshless children run
On legs like little sticks;
Their slender faces bright as sun,
Of every color mixed.

I smile at the ghetto street
And Reservations bare;
A slice of bread or piece of meat,
I've none of these to share.

Before the world with righteous pose,
A Bureaucrat am I;
And children lacking food and clothes,
If left to me, will die.

*Henry "Hawk" Foster
Marquette, Michigan.*

Dedicated to our past, present and
future, and to all our Brothers and
Sisters who stood as One in Wounded
Knee.

Wounded Knee

Our children here one day were slain
By cavalry riding bold;
Whose Journals mark with bloody stain
The saddest story told.

Let rise the angry human tide
To end this tyranny!
As Brothers let us now decide
To stand in Unity!

For hypocrites in highest place,
That Bureaucratic Clan,
Have heaped on Justice such disgrace,
It's time for us to stand!

Our Brothers raised a righteous fist,
Refusing every bribe;
And there as One they faced the risk
To die for every Tribe.
If all our People join as One
In honoring our Braves,
They have not vainly bore the gun
Who liberate our slaves.

So let our People now arise,
With Love for Wounded Knee,
To march as One while Justice cries,
'Til all our Tribes are free.

Henry "Hawk" Foster

L'Homme

Celui qui nous charme et nous grise
C'est l'homme, rencontré quelquefois
par hasard.
C'est un sourire, un sentiment qui nous
brise,
C'est un visage, aimé en parlant de l'art
Il est tout de volonté, c'est celui que nous
idéalisons
C'est celui dont nous rêvons.
Et dans ses yeux, il n'y a que douceur
Nous savons déjà que c'est le bonheur
Nous nous laissons enchaîner à ses pas
C'est si bon d'être là ensemble
Son absence, nous cause tant de
mélancolie
Les minutes, les heures fuient . . .
Et nous voilà, de nouveau, réunis.

*Lyse Cree
Oka, Qué.*

Yesturday

I can look back and see
My ancestors living in a country vast and
free
A country clean and bright
Undiscovered and untouched by any
white

Full with wildlife everywhere one looked
Flying over tree, flower and brook
Filling the air with the songs they sing
Wildlife killed only for food and clothing

Water so pure, cool and plentiful
Filling cupful after cupful
Water always put to good use
So very precious, we did not abuse

Fresh air for all
In summer, winter, spring and fall
Air that kept all life in good health
Air far more important than wealth

Life so still and peaceful
The people and the land more beautiful
Than this deeply troubled world today
How I long to have lived yesturday

*Carol Melaine Tanner
Age 18
Waywayseccappo Band
Rossburn, Manitoba*

True be my Wish

True lies my wish to remain this way
Unforgotten wants to satisfy
Reawaken breed where ancient skills lay
Rejuvenate ancestry views to gratify

Our forefathers knew this native land
To hurt it not returns be welcome
His name they knew not, earth's hand
He held; all deeds he drew and granted
wisdom

True lies my wish to remain this way
No other alternative to use again
I care not what educators learnings say
Continuity of native life, impressions
remain

Ancestors give heed to happenings obey
Reversion of honor historians refrain
Merits unwritten on earth, be above
Will I not see someday, my words hold
the key.

True lies my wish to remain this way
To render my people my definitions
Translate a version my instincts obey
Not what is read, others expression
I will vent my communications a time
We know not a margin as deeds he draw
To revert past impressions an honour
climb

Then a desire spent, more learnings
rouse.

True lies my wish to remain this way
Awakening to facts unsatisfied
Theologians now agree stone age religion
Our long held beliefs did not die
But continue and be held a future
solution
And the core of these concepts unending
defy

True lies my wish my good people today
The Indians are true in heart, as they
were days gone by.

*Mrs. Rita Joe
Eskasoni, Nova Scotia*

J.N.

For you, my thoughts are
For you, my life shines.
Up in the north somewhere
I imagine the way it is.
Thinking of you

All in my joy
I feel my heart near yours.
Summer of seventy-two
I wouldn't be able of not
Thinking of you.
Praying part of my life
For you, it's part of your life for me.
From the north, I hope one
Day you will come back

*Name withheld
Village-des-Hurons,
Québec, Qué.*

An Indian Prayer

Yay though I walk in the forests and
valleys of which I belong, I shall fear no
man, for the spirit of our creator walk
with me. My knife and my bow they
comfort me, and no fear of the unknown

shall scare me for I am the son of my
almighty creator, and he is the creator
of all.

Yay though I feast of the meats and
fruits of mother earth, my spirit moves
within me, for I shall leave a sacrifice
"My life unto you oh great one, As I
am stricken with the evils of riches and
greed". So now I lift up my soul onto you
oh great leader. Take pity on those who
don't understand the laws of which you
laid before them, and those who've
polluted your land, For I know the
unknown is near, "When pollution will
take all life", in which you've created.
Bless all my creator, for they know not
what they do.

*Fred Maude
Box 300, Drumheller
Alberta, Canada*

Long, long ago across this plain
Freely did the Indians roam
The place where many a big buffalo were
lain

Is now nothing but the Whiteman's
home.

The Whiteman took their native tongue
And the Indians, put in reservations
The Whiteman taught English to the old
and young

This land now, is a land of many nations

They took the land and chopped their
trees

They put the young into Whiteman's
schools

They fought very hard against the Crees
But now everyone lives by the White-
man's rules

Time goes by, years go by
And often I wonder why
Why, under the clear blue sky
Men can't live with peace and love on
high

*Florence Scott
Grade 7
Lestock Junior
High School
Lestock, Sask.*

The illusions, the dreams
The unreal to become real
The knowledge to know the difference
From what is right and wrong
I've travelled many miles
In my own unreal world
I've opened and shut every door
Just searching, searching
To find my inner self.

*-Sunnie Joseph
(NATIVE SISTERHOOD
Kingston, Ontario)*

NOTICES

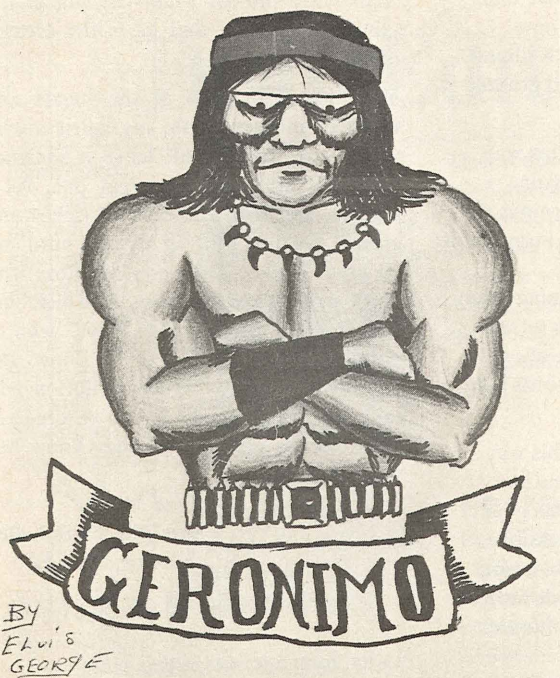
All notices must be received a month in advance for publication

NOTICE

The Indian Princess Pageant will be held in Hobbema, Alberta, August 11, 1973.

NOTICE TO CAMPERS

Chief Noel Jones and Council extend a warm welcome to all contemplating summer vacation to visit the Garden River Ojibway Park situated eight miles east, Sault Ste. Marie, Ontario. Beautiful Sand Beach . . . Trailer & Tent Camping . . . Picnic area . . . Confectionery . . . Evergreen treed area for children to play. Open May until Fall.



"Geronimo" by Elvis George, Penticton, B.C.



"My Sister Cindy"
DONE BY LUCILLE CAMERON AGE 12
CHIPPAWA HILL, ONT
Saugeen Indian Reserve.



SPRING STEELS ITS WAY IN,
TRA-LA, TRA-LA.

Shelley LaFrance, Chenail School, Age 12, Grade 6 St. Regis, Qué.



Bernice Cardinal, Grade 9, Bishop Piche School, Fort Chippewyan, Alta.

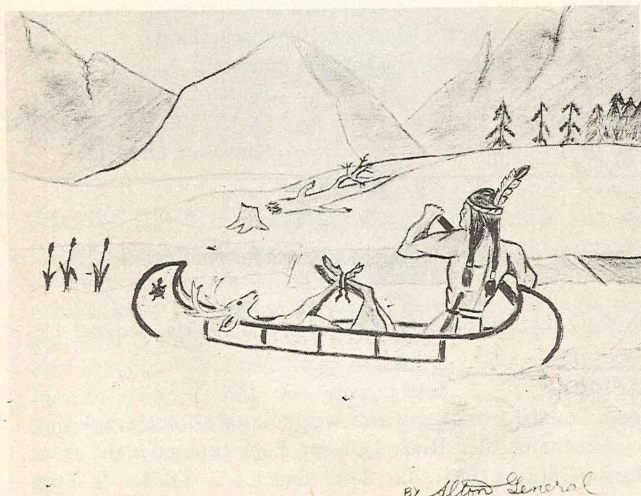
Entries submitted to
 "The Indian News"
 Art Page

Children or Adults wishing to have their illustrations published should send them, accompanied by some information about the artist, to:

The Editor, The Indian News
 Room 351D-400 Laurier Ave.
 West
 Ottawa, Canada.

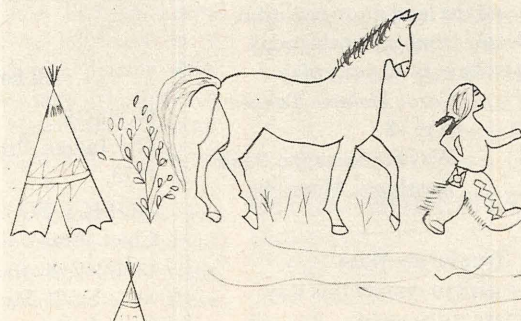


Bradley LongJohn, Age 15, Sturgeon Lake

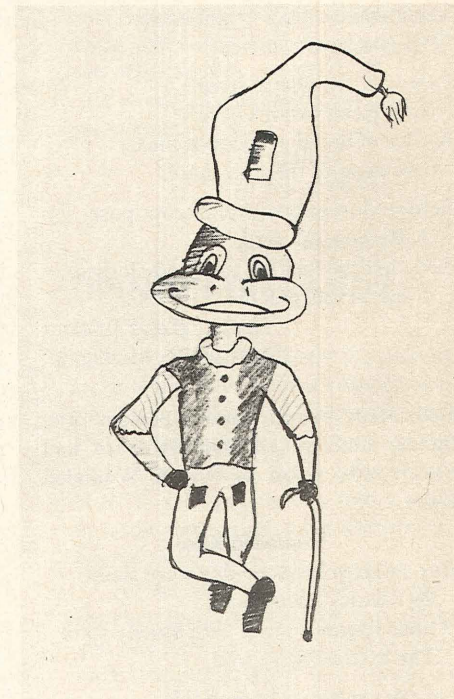


By Alton General, Ontario.

The Indian and
 the black horse
 they are going
 hunting the end
 of the little black horse



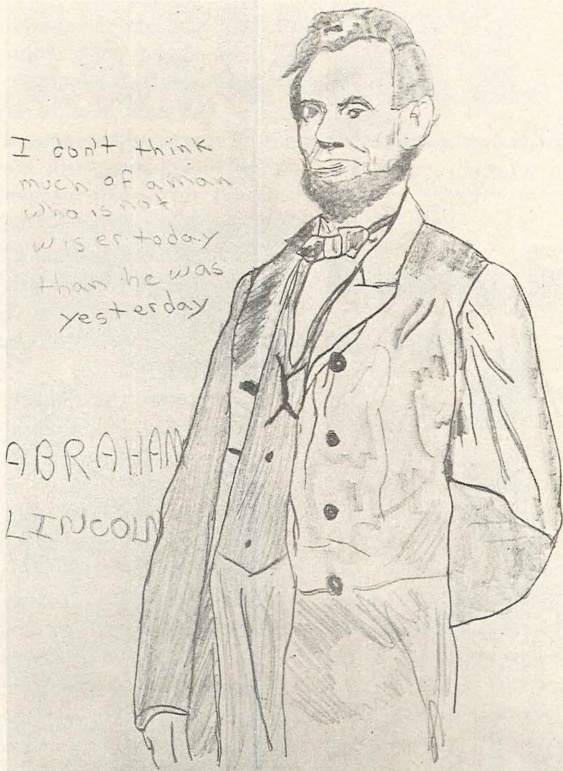
Charlene Dunsford, Pikangikum, Ont. Grade 5



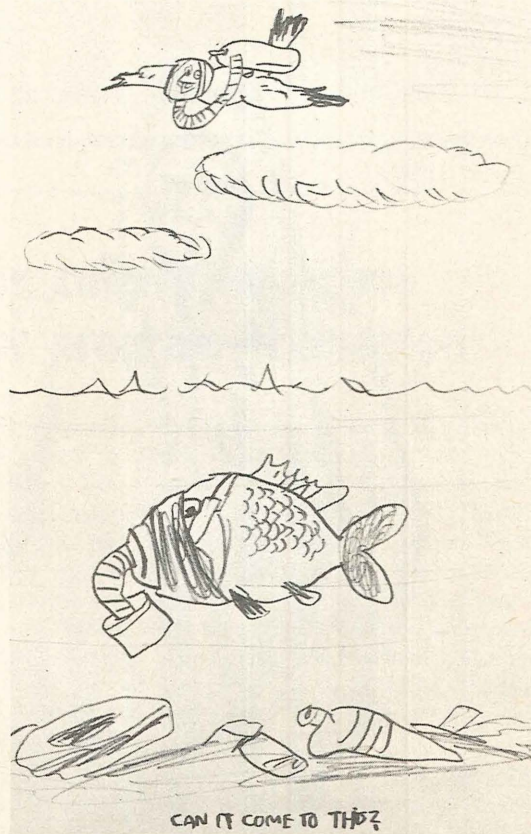
Dennis Comber, Grade 8, Pikangikum Indian Day School, Pikangikum, Ont.



Barry Peters, Grade 9, Pikangikum, Ont.



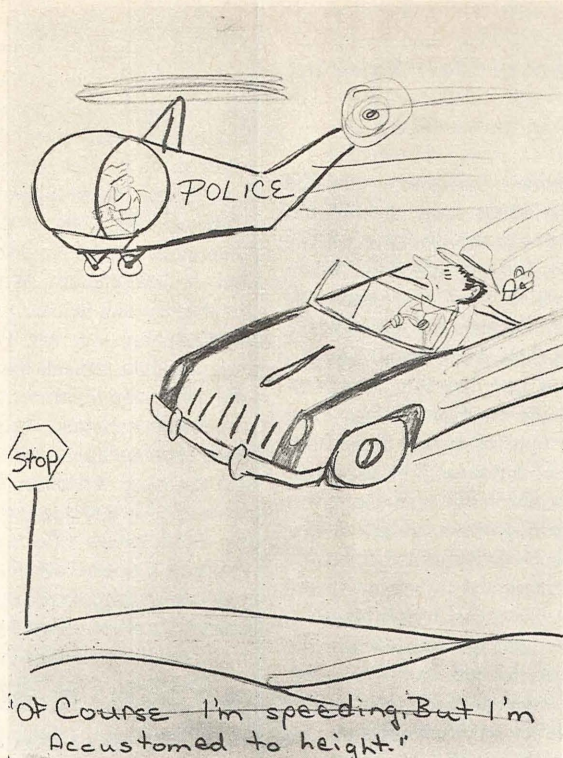
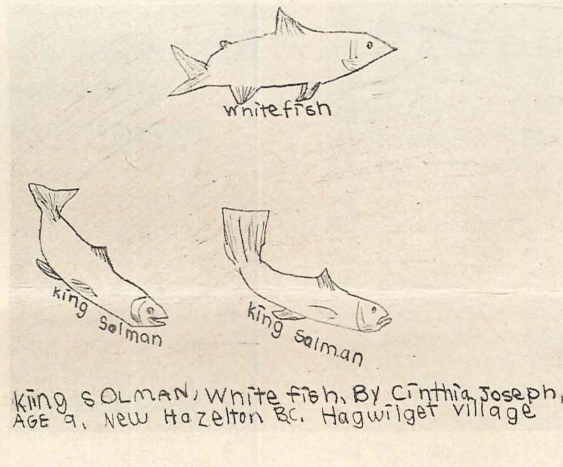
Russell Mitchell, age 12, grade 6, St. Regis, P.Q.



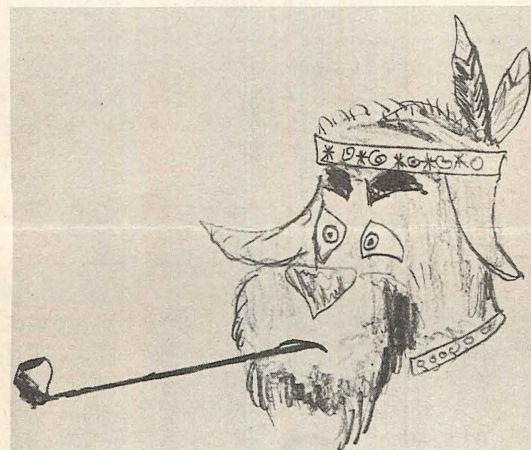
Randy Sunday, age 11, St. Regis, P.Q.



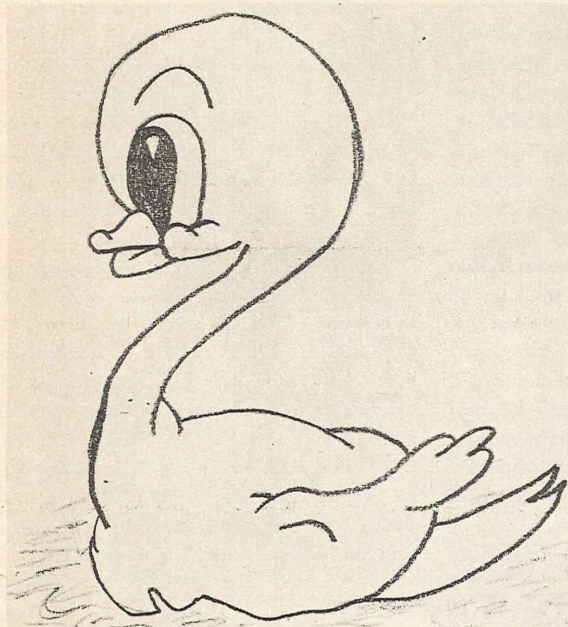
Tony Suggaslie, Pikangikum, Ont.



Shelley LaFrance, age 12, grade 6, St. Regis, P.Q.



Charley Pascal, grade 8, Pikangikum, Ont.



Kathy General, Ontario



Steven Sunday, Age 11, grade 6, St. Regis, P.Q.

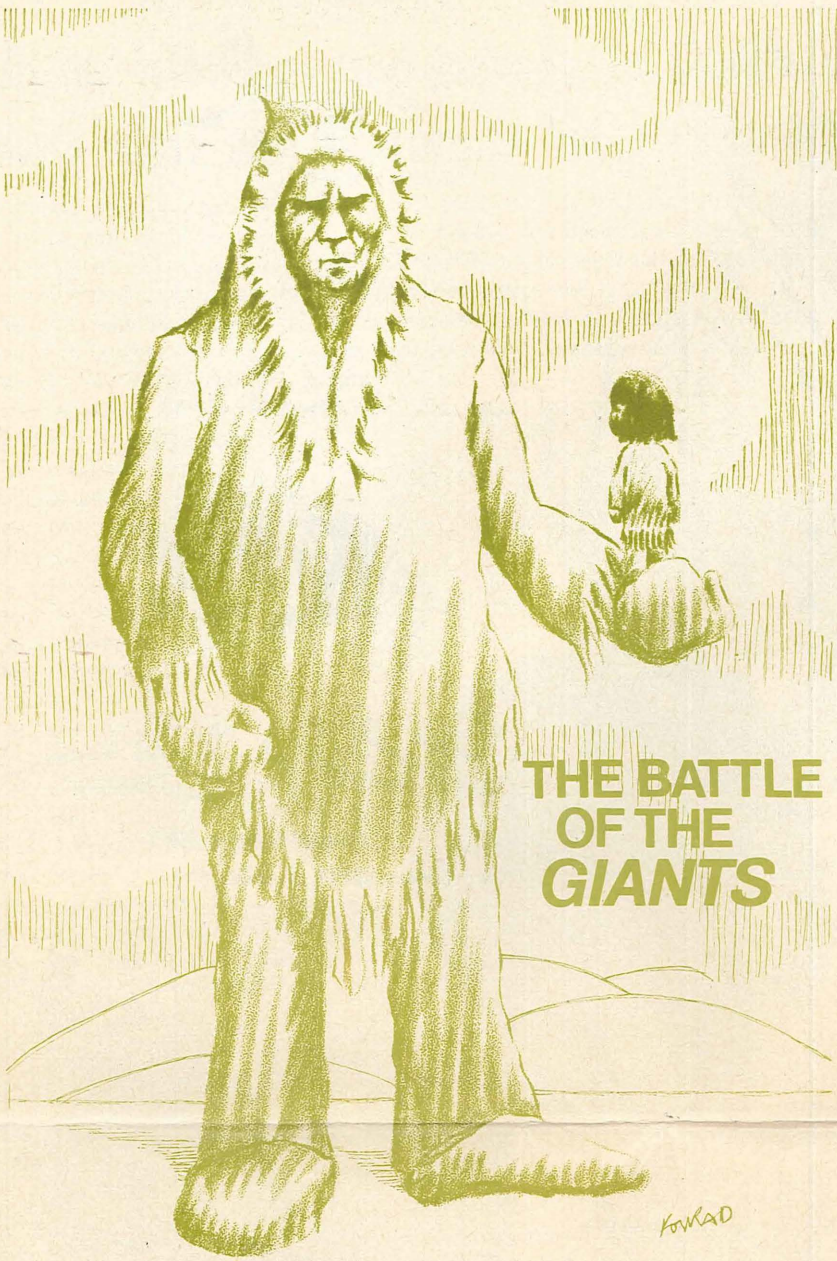
Editor's Note:

Each month we receive literally hundreds of letters and drawings from young Indian artists and students across Canada who have seen and been encouraged by the submissions to our Art Page. The response has been so great that we

regret to say it will be impossible to publish every drawing we receive. However, we save all of them and try to use at least one from a particular area or school in each issue. We hope that young artists who have submitted drawings to us will not be discouraged if they do not see their drawings published for several

months as we have a large backlog of submissions and we try to publish them in the order we receive them. We have also received many drawings done on lined paper or in color and these we cannot reprint. We ask all young artists to please draw in black and white on plain white paper. Because we are restricted to

only one Art Page and because we can publish only four or five drawings on this page per month, we hope you will understand the delay in getting drawings published. The Indian News wishes to thank all those who are submitting drawings. The artwork we are receiving is both imaginative and beautiful.



THE BATTLE OF THE GIANTS

Written by James McNeill

Illustrator: Don Konrad

did not have weapons. He was so strong that he broke the animals' necks with his fingers and hung them in his belt like they were only rabbits.

The giant liked to have salt to put on his meat and his supply ran out. He took his pet human with him and began to walk to the salt sea to the north. When they came to the sea the human saw a mountain that moved like a man. It was another giant whose name was Dejeneta, who sat on the shore fishing. The two giants were mortal enemies and they began to fight.

All day the fight went on, and the human had great difficulty staying out of the way. The groans of the giants were like thunder. The ground beneath their feet became mud and the trees were smashed and twisted. The great river that flowed below them became blocked with mud and rocks and the water rose and took many different courses to find the sea. Hotcowe was growing very weak and he called to his human pet to help him. The young man took his knife, that was edged with beaver teeth, and sawed at the tendons on the back of the giant Dejeneta's legs. The giant thought they

were only mosquito bites and did not try to stop the blood that was flowing out. But the loss of blood made him so weak that on the fifth day of the fight, he was overcome and killed by Hotcowe.

Hotcowe flung the body of his enemy into the sea. It was so big that the splash of it caused a flood. When the flood receded the body made a bridge from this country to another land. Hotcowe walked across the bridge and left his pet human behind. He was not alone in the land for very long, because people found the bridge and began coming to this country to hunt and fish. In time the body of the giant decayed except for the head, elbows and hip bones. Soon they turned to stone and became islands. Today they are all that are left of the giant. They are now called the Aleutian Islands, the stepping stones between North America and Asia.

And come to think of it, the spot where the giants fought is still a soft, muddy place, the trees are still twisted and bent. And does not the mighty river we now call the MacKenzie still use many different channels to reach to the sea?

Film review . . .

"MOCCASIN FLATS" produced by the Media for the Native Council of Canada

by Theresa Nahanee

MOCCASIN FLATS, a film produced by the Native Council of Canada, is living testimony to the benefits accrued by true co-operation between peoples of different ethnic and cultural backgrounds. A film bordering on human pathos and human compassion it brings out the indomitable spirit of a culture that wouldn't die even amidst tragic and humiliating circumstances.

Moccasin Flats was a reality composed of broken down shacks on the city limits of Chetwyn, B.C. occupied by Métis people and non-status Indians. The people who lived there came from other parts of British Columbia as well as Alberta and perhaps other provinces. They are the kind of people who have been called "the forgotten people" by their national leader, Mr. Tony Belcourt, for they belong neither to the white cities or the Indian reserves. They have existed in a twilight world, ignored, forgotten and often shunned by both the Indian and white societies. As portrayed in the film, their struggle for survival has not led them to violence, but rather, has evolved a kind of passive resistance which has made them into a unique cultural group in Canada. Although their culture and their language is predominantly Indian, some share in blood and marriage ties with non-Indians.

The move from Moccasin Flats into

the city limits of Chetwyn B.C. was a joint effort between the Métis people and the Mayor of the town as well as the City Council and white people in the city. There was, no doubt, apprehension about the move at first. As the song in the film says, "I've bought a ticket on a train I'll never ride." Some thought it could never be done — thought perhaps the Métis would never be able to carry through with their plans to build a co-operative housing project. But with a lot of help from the right places, they have finished their houses and have moved from moccasin flats.

Help came in the form of land provided by the city a \$1. per city lot, \$1000.00 homeowners grants from the Province of British Columbia, the low-cost mortgages were financed by Central Mortgage and Housing Corporation, a federal agency, and labour to build the project was supplied by the Métis themselves.

MOCCASIN FLATS, the film, is an excellent production which reveals in living colour the lives and ways of life of Canada's Métis people. The obvious injustices gnaw on the Canadian consciousness which has tended to ignore the plight of this group of people for the last 100 years. But it is also testimony to the moral strength and fibre of the Métis and non-status Indians who have refused to fade away into nonentity.

IN THE NEXT ISSUE WATCH FOR . . .

- An interview with Kahn-Tineta Horn, DIAND summer employee
- A feature on Billy Two Rivers, Caughnawaga wrestler
- "Indian Act" declared inoperative by Ontario Supreme Court
- Supreme Court of Canada decision re: Indians vs Provincial Game Laws in Alberta. Ramifications for the rest of Canada
- Manitoba Court of Appeal decision regarding the rights of Indians to write and execute a will.

What will you contribute to the next edition of THE INDIAN NEWS??

A giant named Hotcowe controlled the whole land above Lake Athabaska. He had killed all the Indians in the country, except for one little boy. When the boy was still a baby, the giant took him and raised him for a pet. He kept the little boy in his mitt, where he was always nice and warm and fed him scraps of meat. Because of the Giant's own huge appetite, a scrap of meat was sometimes the whole leg of a moose. The boy grew quickly into a man, but still there was room in the giant's mitten for him to live.

Sometimes Hotcowe killed a beaver and when he skinned it, threw away everything but the meat, which he ate in one bite. The young man saved the beaver tails and roasted them on a fire. They were his favourite food, just as they are still a delicious treat among his descendants in the northwest. When the giant Hotcowe went hunting, the young man would sometimes sit on his shoulder to look for animal tracks or out over the lakes and swamps for beaver houses. One day he said to the giant: "Look, there are moose tracks." But the giant said they were only rabbit tracks. They followed the tracks and came upon four moose feeding in some willows. The giant

Canada Post
Canada Postage paid

En nombre
troisième
classe

Postes
Canada
Post paid

Bulk
third
class

K1A 0S7
OTTAWA

15-
GOVERNMENT PUBLICATIONS
DANA FORSTER ARKS LIBRARY
UNIVERSITY OF WATERLOO
WATERLOO, ONT.

Indian and
Northern Affairs

Affaires indiennes
et du Nord

Indian Affairs

Affaires indiennes

Ottawa, K1A 0H4, Canada