

Yukon Outlines Aboriginal Rights Claims

The following is part of a brief presented by the Yukon Native Brotherhood to the government of Canada. In light of the recent supreme court decision on the Nishga Land case, and the seemingly changing views of the government on the issue of aboriginal rights it is important that the demands of this claim be considered.

Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development told the delegation

from the Yukon that any decision by the Canadian Government affecting the Yukon natives would affect native claims elsewhere. Mr. Chrétien said for the federal government, "it is the first time for the discussion of the land question with a group that has never signed treaties".

Based on the Supreme Court of Canada decision rejecting the land claims of the Nishgas Prime Minister Trudeau has ordered a justice department study into aboriginal

land claims. From this study will develop a new government position on claims.

The development of a new government policy and the government's agreement to negotiate the Yukon land claims has given hope to a fair and just settlement on the issues without costly and time consuming legal battles.

The Yukon Native Brotherhood carried out the preparation of the paper as a special project funded

by the office of the Indian Claims Commissioner of Canada. For the last six months, meetings were held in the communities. The ideas of the people were formulated into a Position Paper.

The text of the claim is as follows:

We now demand the right to plan our future. This is the same right that the White people in the Yukon have had for the last one hundred years.

We have been accused of opposing the development of the North. If you are able to understand our paper, you will learn that we are a strong supporter of development.

This final and total settlement of all grievances is conclusive and is in place of many hundred individual claims which have not been dealt with by the Government of Canada. (See Yukon Claim Page Six)

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Indian news

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Lavell Case Reaches Canada Supreme Court

The controversial subject of Indian women's rights focused on Ottawa February 22 as the case of Jeanette Corbiere Lavell versus the Attorney General of Canada began before the Supreme Court of Canada.

Mrs. Lavell, an Ojibway who lost her Indian status when she married a white man, had earlier won a favorable decision from the Federal Court of Appeal that certain parts of The Indian Act contravened rights under The Canadian Bill of Rights.

The National Indian Brotherhood and nearly all provincial Indian organizations oppose Mrs. Lavell while several women's organizations support her. Regardless of what decision the nine Supreme Court Judges render, the judgement will be historic in terms of Indian rights.



Jeanette Corbiere Lavell (Right) talks to friends and supporters outside the Supreme Court of Canada chambers.

National Indian Brotherhood seeks statement From Government regarding Aboriginal Rights

Ottawa, Ont. (NIBIS) — The Supreme Court of Canada, in a judgement rendered in January, split evenly on the question of aboriginal title in Canada. There were seven judges on the court, and three, Justices Martland, Judson, and Ritchie, found against the question of aboriginal title, three, Justices Hall, Spence, and Laskin, found in favour of aboriginal rights and the seventh, Justice Pigeon, found against the action but based his decision on a procedural motion that the B.C. Government had not given its permission to be sued in this action.

I would like to make it clear at this time that we do not regard this

decision either legally or morally as a defeat for us in our fight for recognition of aboriginal title in Canada. Instead, after rather limited study, it would appear that the concurring Justices have grasped the question well and this would provide us with valuable legal precedents in future actions.

This judgement indicates to the National Indian Brotherhood that the court has not as yet ruled definitely on the existence of aboriginal rights. It would also appear to us at this time that the federal government should make a clear statement in regards to their position as it is obvious that the highest court in

the land has avoided committing themselves on this important and vital subject. This leaves the question still foremost in the minds of all native people in this country. In previous statements the Prime Minister has stated that the question of aboriginal title would have to be proved to his government. Now that the Supreme Court has in effect declined to make a majority ruling dealing exclusively with aboriginal title we believe that it is now the duty of this government to rule on the question.

I, as president of the National Indian Brotherhood, ask the Prime Minister to resolve this question without further delay, and I ask him whether he is considering this request and his response to it to remember that Canada is supposed to be a just society.

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UNIVERSITY OF WATERLOO
APR 25 1973

Moose Factory célèbre son 300e anniversaire

Moose Factory, une petite municipalité sise sur une île de la pointe sud de la Baie James, avait plusieurs bonnes raisons de célébrer cette année le Jour de l'An. C'est en 1673 que cette île devint la première colonie de langue anglaise en Ontario et elle célèbre ce 300e anniversaire par une fête qui durera toute l'année.

La veille du Jour de l'An, une veillée d'armes spéciales a attiré une foule de résidents dans les trois églises de l'île. A minuit, au son d'un concert de cloches, de sifflets, de coups de feu, une parade de joyeux fêtards s'est ébranlée pour se rendre visiter parents et amis, un peu partout sur l'île, afin de célébrer dignement l'arrivée de la nouvelle année. Selon les coutumes anciennes des danses carrées eurent lieu dans plusieurs des maisons visitées, aux accords du violon de Robert McLeod et de la musique à bouche de William Turner.

Au cours de ces festivités du Jour de l'an, eut lieu le couronnement de la Reine du tricentenaire, Mlle Kathleen Cheechoo. Elle reçut sa couronne des mains de M. Robert Vincent, chef de la bande Moose, après avoir été escortée à son trône par son père M. Lawrence Cheechoo. Elle était accompagnée de deux princesses, Mlle Patricia Corston, escortée par M. Don Cassie, agent Indien et couronnée par M. Roy McLeod, de la Cameron Construction Ltd. ainsi que Mlle Darlene Gagnon, escortée par M. John Fletcher et couronnée par le Révérend R. E. Loutit.

Une gerbe de fleurs fut présentée à chacune des trois demoiselles, en souvenir de ce moment mémorable. Le couronnement fut tenu à l'occasion d'un thé offert aux résidents de l'île à la salle Misawaynikan, le centre communautaire.

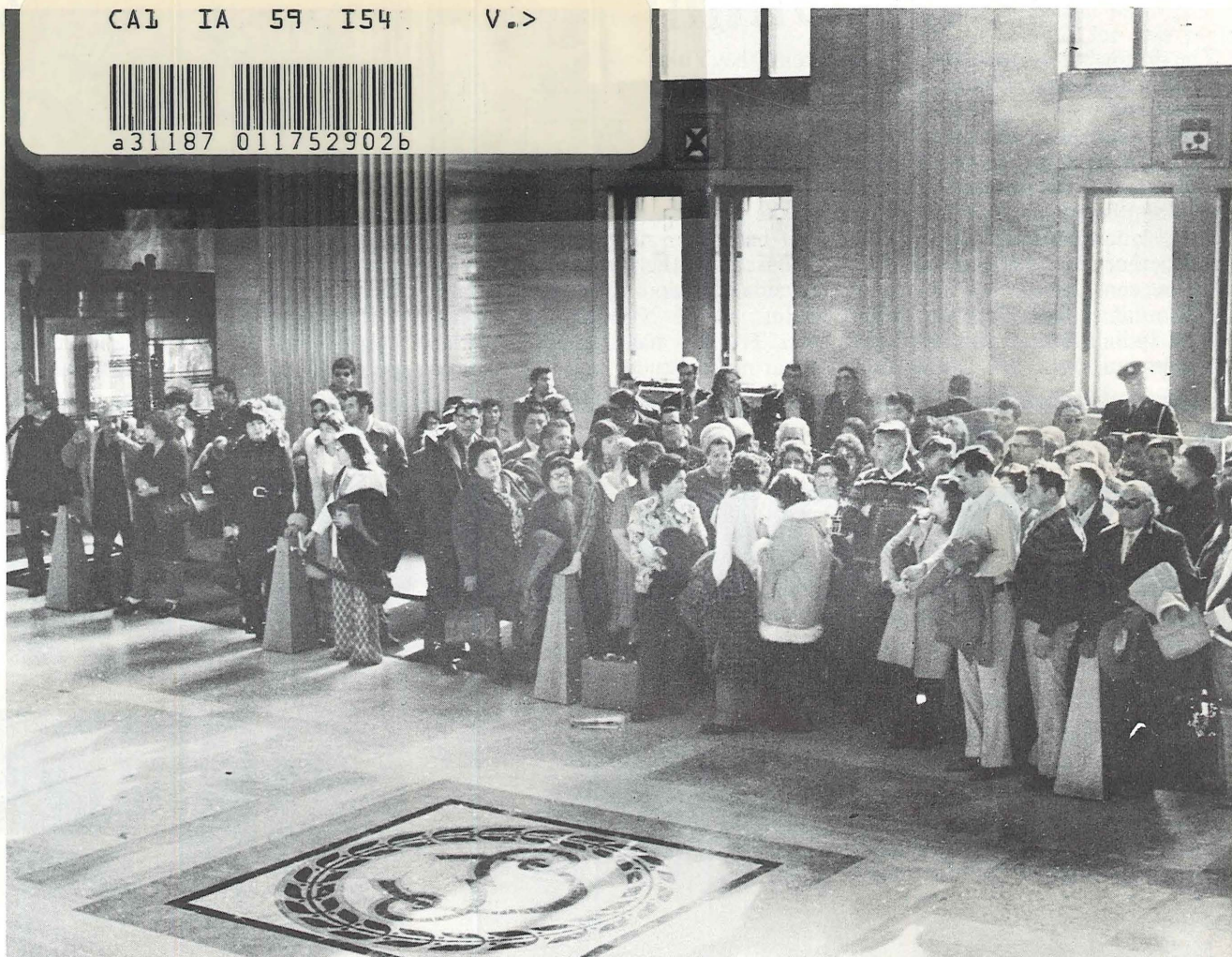
En présentant une santé, M. J. J. Wood, gérant du comptoir de la Compagnie de la Baie d'Hudson a formulé le souhait que les 300 prochaines années soient le reflet de l'amitié et de l'esprit de coopération qui ont marqué les 300 ans écoulés.

Le maître de cérémonie, M. G. G. Faries, a ensuite annoncé qu'un cadeau souvenir serait présenté au résident le plus âgé de Moose River, M. Mark Cheechoo, âgé de 92 ans.

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Une foule d'Indiens canadiens intéressés attendent d'être admis à la Cour Suprême du Canada lors de la première journée de la cause de Jeannette Corbiere-Lavell, une Ojibway qui a épousé un non-indien et perdu son statut d'Indienne.

Boucha n'en est pas à un scalp près

Detroit (UPI) — Henry Boucha n'a pas mis de temps à trouver son identité.

Le jeune joueur de centre des Red Wings de Detroit est encore un peu plus américain que la plupart des athlètes américains puisque coule dans ses veines du sang Chippewa. Et même ses origines indiennes le servent.

"Je suis fier de mon héritage", déclare-t-il à tout venant.

Le hockeyeur de 21 ans a commencé à porter un bandeau au front le 14 janvier dernier et "l'Indien" ne s'en fait pas si spectateurs ou adversaire le taquent un peu à ce propos.

"Oui, il s'agit bien d'un petit truc publicitaire, admet-il. Mais le bandeau empêche aussi la sueur de me couler dans les yeux et prend bien

soin de mes cheveux lorsque je joue".

Plumes et tomahawk

Boucha va même un peu plus loin dans sa fierté d'être Indien. Non seulement ne craint-il pas les taquineries mais encore les provoque-t-il lui-même. Ainsi, sa case dans le vestiaire des Red Wings est ornée d'une photographie le représentant avec un hockey terminé par un tomahawk et deux magnifiques plumes qui se dressent au-dessus de sa tête.

Au-dessous de la photo, écrit à la main, un seul mot: "L'Indien".

"Je n'ai jamais été victime de discrimination, ajoute-t-il. Tout le monde a été très correct avec moi et je n'ai jamais eu de tels problèmes".

Pour être plus clair, disons que Boucha n'a jamais accepté la discrimination et que celui qui oserait lui lancer quelques flèches en ce sens devrait craindre pour son scalp.

Les mineures, un grand bien

Les Red Wings ont fait l'acquisition de Boucha après qu'il eut vaillamment porté les couleurs de l'équipe olympique américaine, il y a de cela à peu près un an. Il avait compté un but dès sa première partie, le 22 janvier 1972.

Puis, il n'a su trouver le fond du filet au cours des 48 matches suivants.

"Ce n'est pas ce genre de longue période léthargique qui me décourage, explique-t-il. Cela m'a affecté

mais très peu".

"Vous savez ce que j'aime particulièrement de ce Boucha, disait un membre de l'organisation des Wings, c'est qu'il accepte tout sans grogner. Ainsi, il n'a rien dit lorsque nous avons décidé de le renvoyer dans les mineures".

"Je savais qu'un séjour dans les ligues mineures me serait profitable, a répliqué Boucha. Il valait mieux pour moi de jouer régulièrement dans un club de moindre calibre que de pourrir sur le banc des Red Wings".

Chanceux, malgré tout

Mais Boucha est revenu aux Wings et, même s'il n'a pas compté tellement de buts, a prouvé qu'il appartenait à la ligue Nationale.

"Puis, j'ai compté un but facile à New York et les choses vont encore mieux depuis".

Tout va tellement bien que le nom de Boucha figurera dorénavant dans les grands livres de la ligue Nationale puisqu'il a compté, le 28 janvier dernier, le but le plus rapide de l'histoire au Forum, six secondes seulement après le début de la rencontre.

"J'ai été très chanceux pour un jeune de 21 ans, a-t-il dit. Je suis allé à bien des endroits et j'ai fait bien des choses que la plupart des gars de mon âge ne feront peut-être jamais".

Et ce n'est pas terminé. Il n'est pas près d'enterrer la hache de guerre.

the Indian news

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From The Editor's Desk

Who is an Indian in Canada?

by Theresa Nahanee

At first it may be obvious, but because of the INDIAN ACT, it is not necessarily a simple matter to determine just who and who is not considered an "Indian" in Canada. As mentioned in a past editorial, it is somewhat difficult, indeed impossible, to have statistics on Indians released from the Dominion Bureau of Statistics, now called Statistics Canada, for the simple reason that they cannot define "Who is an Indian".

Indeed, it is interesting to note that there are many kinds of "Indians" in Canada because of the legal definition of an Indian under the INDIAN ACT. There are *registered Indians, status Indians, non-status Indians, treaty Indians, non-Treaty Indians, and Metis people*. The situation in the U.S.A. is quite different... if you are ¼ Indian blood you may claim your heritage. In Canada, you can be 100% Indian blood but this will *not* insure you of your status, and on the other hand, you can have no Indian blood and still be "registered as an Indian". It's a little disturbing to say the least, that because of a legal cliché there are 300,000+ "Indian" people who are presently deprived of being recognized as Indian people.

It is not our intention to merely promote the cause of the non-Status, unregistered, and Metis people of Canada — for our aim is much higher. We would, however, like to clarify for those people who may think otherwise the fact that if you

have Indian blood, you are an Indian. At present, this is not the case.

It is indeed interesting to note that in a country such as Canada, which has some very just and humane laws, the law has flagrantly been used to divide the Indian people of Canada down to brothers and sisters, mothers and sons, and fathers and daughters.

Speaking of Canadian laws, when a Canadian woman marries a foreigner of whatever nationality, she does not lose her Canadian citizenship, unless she chooses to denounce her own nationality and assume that of her husband. Yet, when an Indian woman marries a non-Indian, she loses her "nationality". She can no longer call herself an Indian. Where is the justice in the Canadian legal system? All her children and their children can not claim Indian status or Indian nationality. The result of these archaic laws over the past few decades have resulted in the upspring of thousands of "non-status" Indians — Indian people who are not recognized as Indians by law. We are not speaking here of the Metis people who are somewhat of a category in their own right, but of those Indian people who are entitled to be called "Indians" because they have Indian blood.

As mentioned previously, there are "treaty" and "non-treaty" Indians and both of these are "registered" Indians. The Treaty Indians make up the majority of the registered Indians and they are those Indian

nations which signed "treaties" with the Queen's representatives before the opening of the West for settlement. The "non-Treaty" Indians would be those Indians who did not sign treaties, e.g. the Indians of Quebec, most of British Columbia, the Yukon territories... these latter Indian people are presently struggling to gain a recognition by the government of "Aboriginal rights".

The "registered" Indian people of Canada enjoy certain privileges as a result of being recognized as Indian people by the government. When they are born to registered parents, Indian children are registered at birth with the Department of Indian Affairs. As a result of the "registration" they become entitled to treaty benefits (if their parents are treaty Indians), as well as medical and educational benefits. Their education is paid for up to the Doctoral level if they want to pursue their studies. (There are, however, very few Indian people who have achieved this level of education despite this privilege.) They may receive assistance to build a house either on the reserve or off when they become married; they have at their disposal expert advice about going into business, as well as the opportunity to apply for economic assistance from the Department; they are a shareholder in band lands and band assets, and they may pass their "interest in band lands" on to their children.

There are, of course, disadvantages to being an Indian under the

INDIAN ACT, but most Indian people would agree that the present ACT is better than no ACT at all despite all its drawbacks. As can be testified to by thousands of non-status Indians who have lived under the INDIAN ACT before marrying out or enfranchising, there are many disadvantages to not being recognized as an Indian. All privileges set aside for Indian people are lost including the free medical and educational assistance. What Parliamentarians seem to fail to recognize is that Indian people do not need assistance merely because they are Indian people, but because they are at the bottom of the social scale. They are, in fact, disadvantaged people in this society. There are successful ones, of course, but the majority of them need help economically and socially.

When an Indian person ceases to be a registered Indian it does not necessarily follow that such person no longer needs assistance. Such person may become an ordinary Canadian citizen, but becoming such does not ensure success in what is to most Indian people an alien world.

The important issue, therefore, is not Who is an Indian so much as which Canadian citizens need assistance to adjust and contribute to this society. All persons of Indian blood are Indian people — that is a fact, and not something to be tossed about by uncaring politicians. Indians are Indians although admittedly at this stage Indian people themselves seem to have forgotten who they are and have adopted the white version of who is an Indian. This is not something debatable, however. What is debatable is which and to what extent should Indian people, or (disadvantaged) Canadian citizens be aided socially and economically? As stated before, Indian people do not need assistance merely because they are Indian people !!

Names in the news

Oliver Polchies, 59, who has served 24 years in two previous terms as Chief of the Maliseet Band at Lower Woodstock, N.B., was recently re-elected chief through a vote of 38 to 26 over his only rival, **Randolph Paul**, also a former chief. Elected councillors were **Winston Paul**, 31, truck driver, and **Clark Polchies**, 36, currently training under a Manpower program. Some 65 persons voted in a near 100 per cent turnout at the election... An Ottawa-based sculptor, **Harold Pfeiffer**, who specializes in recording in clay the faces of Eskimos and Indians, particularly elderly people, recently held a one-man show in Calgary. His models have included **Chief Dan George**, Alberta's **Chief David Crowchild** of the Sarcees, **Joe Crowfoot** at Gleichen, **One Gun of Cluny**, **Shot On Both Sides** and **Willy Scraping White** of Cardston, **Ben Calf Robe** of Gleichen, **John Samson** of Hobbema, **Johnny Powder Face** and **Tom Kaquitts** of Morley, and **Mrs. James Gladstone**, widow of the late senator from Cardston... **Senator Joe Laurent** of the Fond du Lac Band died at age 86. Senator Laurent was Chief of the Chipewyan Band on the north shore of Lake Athabasca from 1908 to 1951. During that time Fond du Lac and Stony Rapids were one band. Recently he was chosen to sit on the Federation of Saskatchewan Indians Senate and represent the Northern Chipewyan people... **Nick Sibbeston**, part Indian and elected member for Mackenzie-Liard, recently criticized the amount of native broadcasting on the CBC's Mackenzie Network. He called the CBC a "white man's system" adding that "There is not one minute of Slavey that comes out of CFYK in a normal week"... **Chief Dan George**, 74, has ventured into the recording

business. In an album called *In Circle* he reads the Canadian Centennial speech and also presents the Paddle Song, Indian Prayer and a whimsical version of *My Blue Heaven*. The second album is that of *The Ecstasy of Rita Joe* taken from the ballet score... **Hyemeyohsts Storm**, a Northern Cheyenne living in Osoyoos, B.C., is the author of *Seven Arrows*, a Canada Council Award-winning book filled with ancient allegorical stories of the Cheyenne and their neighboring Plains peoples. The book explains the symbolism of the Medicine Circle and the Sun Dance set against the invasion of the white man and the Indian Wars of 1860... **Harold Cardinal**, president of the Indian Association of Alberta, is chairman of the board of the recently-established Alberta Indian Education Centre. The Centre, first of its kind in Canada and to be staffed entirely by native people, will offer courses in native languages and cultural aspects as well as modern business, academic and vocational courses... Nine New Brunswick Indians have received from \$100 to \$300 scholarships for continuous education or achievements. They are **Mrs. Patricia Paul**, member of St. Mary's Band, currently living at Woodstock; **Warren Anthony Tremblay**, member of Tobique Band and presently enrolled in Arts at St. Thomas University, **Clarence Simon**, member of Big Cove Band, now living on the Eel Ground Reserve; **Michael Perley**, member of Tobique Band, currently attending Andover High School; **Hubert Lambert Paul**, member of St. Mary's Band, presently continuing his apprenticeship program in motor mechanics; **Terrence Levi**, member of Big Cove Band and presently working in Moncton; **Cynthia Francis** residing at Tobique Reserve and now attending Andover Junior High School; **Graydon Nicholas**, member of Tobique Band and now attending Waterloo Lutheran University in London, Ont., where he is working towards his Masters degree in Social Work; and **Kenneth Francis**, member of Big Cove Band currently attending St. Joseph's College working towards a Bachelor of Education degree.

Dear Editor...

Dear Editor:

I'm a Carrier Indian from B.C. I live on the Reserve just nine miles west of Vanderhoof, B.C.

I decided to write these two poems when I read the ones in The Indian News, the November and December issue, 1972. Just to pass the time in the evening after I finish work, housework that is.

I like poems, especially the ones written by Indians from different places in Canada. I really liked the one written by Iona Weenusk called Home. It's beautiful.

I wish mine are good enough to be published. Like I said I really do like poetry written by Indians.

When I'm out of school, maybe I'll start writing poetry about Indians way of life or their legends or what they do. Anything I read about Indians I get ideas. I mean titles. To tell the truth I'm not going to school right now, for some personal reasons. But I'm going back next year. I hope you like what I wrote.

My address is on the first poem. At least I think it will be a poem.

Sharon Thomas,
P.O. Box 557,
Vanderhoof, B.C.

OKA MOHAWKS FORMED

Dear Editor:

We are pleased to announce that the Oka Indian Reserve has formed a new Lacrosse Team.

Although we didn't have beginner's luck this past season, we are hoping that with the effort of all concerned and team cooperation a better job will be done this coming season, says Team President, Matthew Etienne, owner of the Lacrosse Factory in Oka.

We are hoping that this season we can improve our field, purchase new forms, etc.

The co-operation of the Chiefs was much appreciated, also parents interested in having their 8-12 year old boys join our team this season should get in touch with the president immediately.

Our aim is to start a league with St. Regis, Caughnawaga and Onondaga, if possible.

Anyone wishing to challenge or join our team for this coming season should get in touch with us as soon as possible.

Harriet Etienne,
"Oka Mohawks",
Pres. - Matthew Etienne,
Oka, Que.

WESTERNS DISTORTED

Dear Editor:

I have been working at a local Ottawa theatre for some time now and have noticed that many Indians, both young and old, seem particularly attracted to the Westerns.

Some walk out during these pictures, but they never fail to come

back for more. I am sure they realize how distorted and completely ridiculous the Westerns are, but I don't understand why they keep returning to see these shows.

Perhaps they see in the Westerns a small glimpse of a way of life that was. It seems to me that there must be a better way to learn about Indian culture rather than through the distorted white man's media. Any comments would be appreciated.

Lynn Simpson
Ottawa

Editor's Note:

You have made an interesting point and one about which our readers might like to comment. Perhaps some of our readers, who also prefer Westerns as opposed to other types of movies, might consider your statements and think about their reason for attending these shows and what are their feelings towards these types of movies. Thank you for your letter and interest in Canadian Indians.

POLLUTION THREATENS

Dear Editor:

It was interesting to learn that Saskatchewan's Qu'Appelle Lakes are more polluted than Lake Erie.

In 1903, my grandfather, Peter A. Frank, homesteaded only a few miles north of Crooked and Round Lakes, of the Qu'Appelle Valley.

Our family looked upon the lakes and the valley as a paradise, a pleasant retreat from the monotonous prairies. So, too, did the Indians, who have left archeological evidence of residence for at least 15,000 years.

To my knowledge four of the eight lakes in the Qu'Appelle Basin study have adjacent Indian reserves.

The Plains Cree of Sakimay, Cowesses, Kahkewistahaw and Ochapowace reserves located at Crooked and Round Lakes, just north of Broadview, recently opened a ski resort, with plans for a golf course and cottage sites.

In the summer of 1971, after an absence of more than 10 years, I returned to Crooked Lake for a visit. I was shocked to notice the heavy algae infestation in the lake water. After returning to Oakville, I wrote to Premier Allan Blakeney, expressing my concern about the lake's condition.

Premier Blakeney's return letter indicated that Crooked Lake was polluted; affected by effluents from Regina and Moose Jaw.

I am concerned that the Cree Indians' summer and winter resort at Crooked Lake may be jeopardized by the effluence of the affluent white man.

Peter F. Frank,
Oakville, Ont.

CLAIMS MUST BE SETTLED

Dear Editor:

Something very, very odd is taking shape now. The world will watch in wonderment, as Canadian Indians will soon descend upon the World Court at The Hague — in Europe of all places — demanding that they be given title to the land of their forefathers. The idea is to obtain payment for the clearly defined tribal property that was taken from them a few generations ago.

The people involved are the Nishgas, of British Columbia, led by Chief Frank Calder, now a minister in the provincial government. Since the day of Creation the Nishgas have lived in the Nass River Valley, the land of Wolf, Raven and the totem-pole, where Indian art reached its highest degree of perfection in all of North America, and where the remains of innumerable generations of Indians rest in peace. This sacred earth is Indian land! It has never been traded in, sold, or whatever. It was stolen. And yet the Supreme Court of Canada has decided now, that the desired title cannot be granted.

The question arises: How can a learned judge stand before his God and say, "What I have done in this matter is righteous and just?" The way Indian claims are being dealt with is simply beyond belief! As in the past the eyes of the white men still are the eyes of the hungry wolf.

WHAT IS AT STAKE NOW IS THE HONOUR AND REPUTATION OF CANADA IN THE WORLD! Indian claims MUST be settled, just as it has been done in the U.S. And may wisdom prevail! Because those of us who "know", foresee that otherwise the long-term consequences of all of us will be shocking.

Paul E. Orth,
Lillooet, B. C.

CONGRATULATIONS

Dear Editor:

Two elders of the Haida Village, Mr. and Mrs. Isaac Edgars celebrated their "50th" Wedding Anniversary on January 22nd. Their sons and daughters put on a very successful Banquet and Dance which was enjoyed by all the guests. Mr. and Mrs. Isaac Edgars have 78 grandchildren and 9 great grandchildren. The Banquet was followed by very colourful costume dances of the Eagle Clan and the grandchildren of the couple. It was a very

joyous, happy, and memorable day for the couple who took over their marriage vows again. Their youngest daughter, Mrs. Margaret Hewer, and her husband Bob were also celebrating their "15th" wedding anniversary on the same day. Best wishes to both the couples and may they live a long and happy life together.

The master of ceremonies was Mr. Bob Collison, who did a wonderful job. The guest speakers were Mr. Solomon Wilson, the Chief from Skidegate Mission, Mr. Edward Jones, Mr. Eliza Jones and Miss Pansy White, the granddaughter of the couple, who welcomed the guests who spoke from the audience. The last speaker was Mrs. Amanda Edgars.

Many thanks go out to the Caterer and Chief Cook, Mr. Alex Jones, who did a "Super Job" of cooking the delicious supper. Thanks goes out to all the girls that helped serve at the Banquet and also to the people who helped cook. Thank you for making this a very successful and happy occasion.

The closing of the Festive Occasion was followed by a "Hard Time" dance, played by the local band. During the dance there were "Haida Songs" sung by Mrs. Margaret Hewer and Mr. Ernie Wilson.

The Masset Band Office,
Masset, B.C.

LIVRES RECHERCHÉS

Dear Editor:

Félicitations sincères à 'notre' Indian News — tout y est intéressant, de la première à la dernière ligne. Il manquait un petit coin où les gens peuvent exprimer ce qu'ils ressentent vraiment, et voilà, nous avons notre page de poésie, c'est magnifique!

Où pourrais-je me procurer le livre intitulé: The American Indian Craft Book? Je n'ai malheureusement pu l'obtenir en librairie...

A part quelques volumes écrits ou traduits en français (ex: Max Gros Louis, Harold Cardinal, Melançon, etc., lesquels je possède) y en a-t-il d'autres? où sont-ils édités? à Montréal?

Merci à l'avance de votre bonne attention.

Lyse Cree,
Oka, P.Q.

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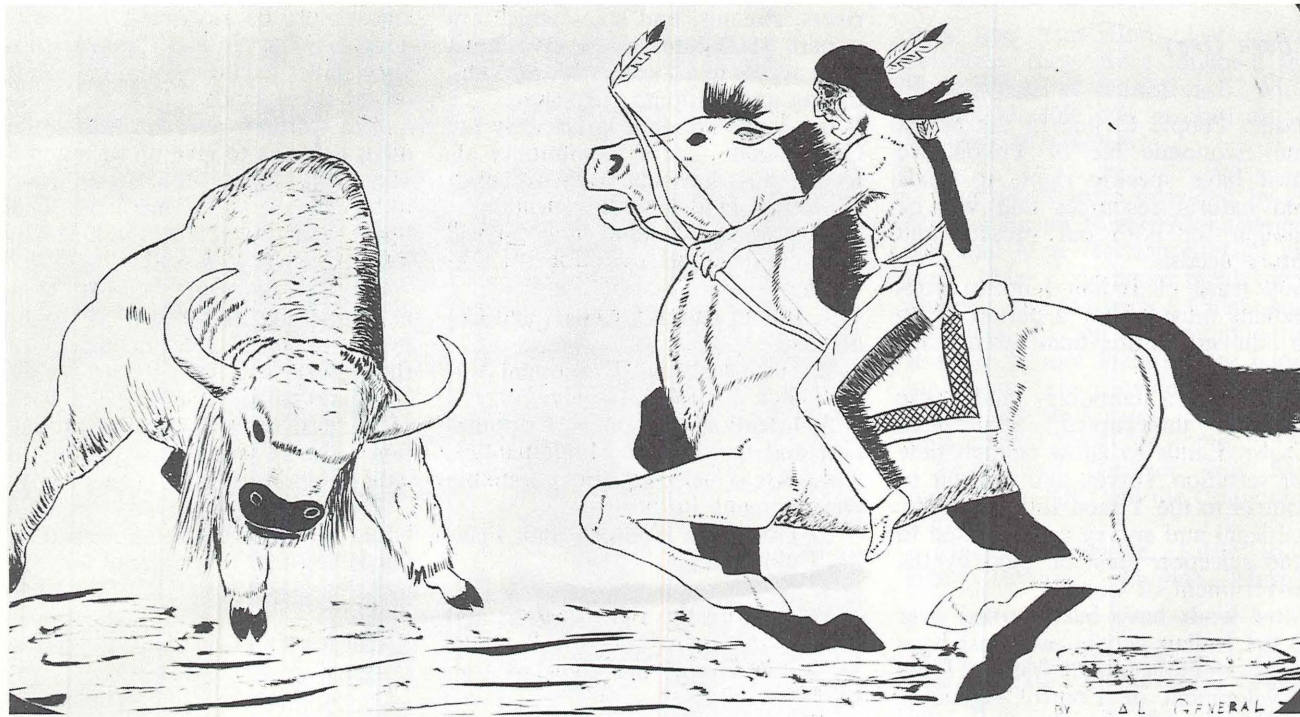
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These measures will greatly aid us in the maintenance of our mailing list. Thank you!

All correspondence regarding THE INDIAN NEWS should be addressed to: The Editor, THE INDIAN NEWS, Room 360-400 Laurier Avenue West, Ottawa, Ontario. K1A 0H4. Tel.: (613) 995-6386.



"BUFFALO HUNT" by Alton General.

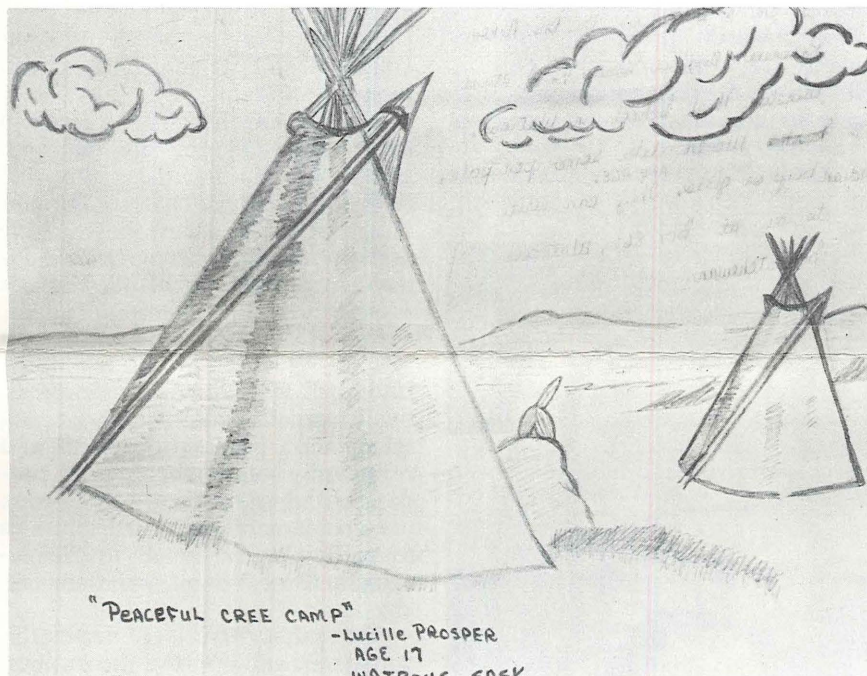
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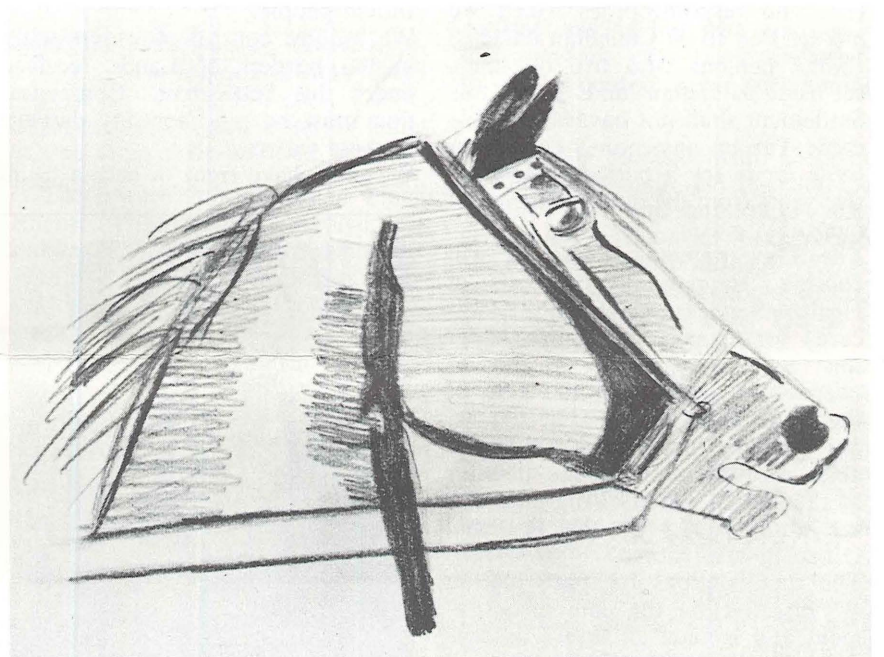
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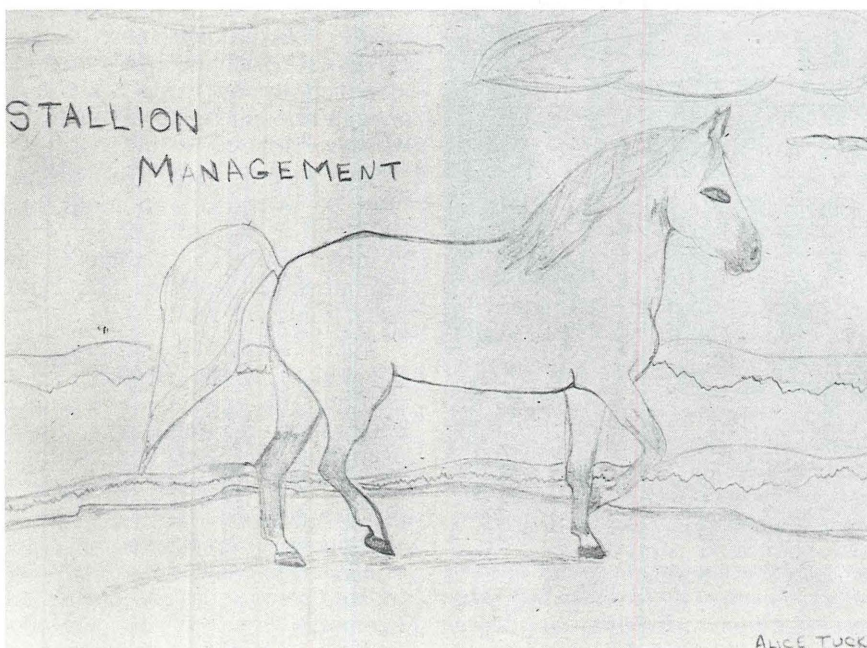
The Editor, The Indian News
Room 360-400 Laurier Ave. West
Ottawa, Canada.



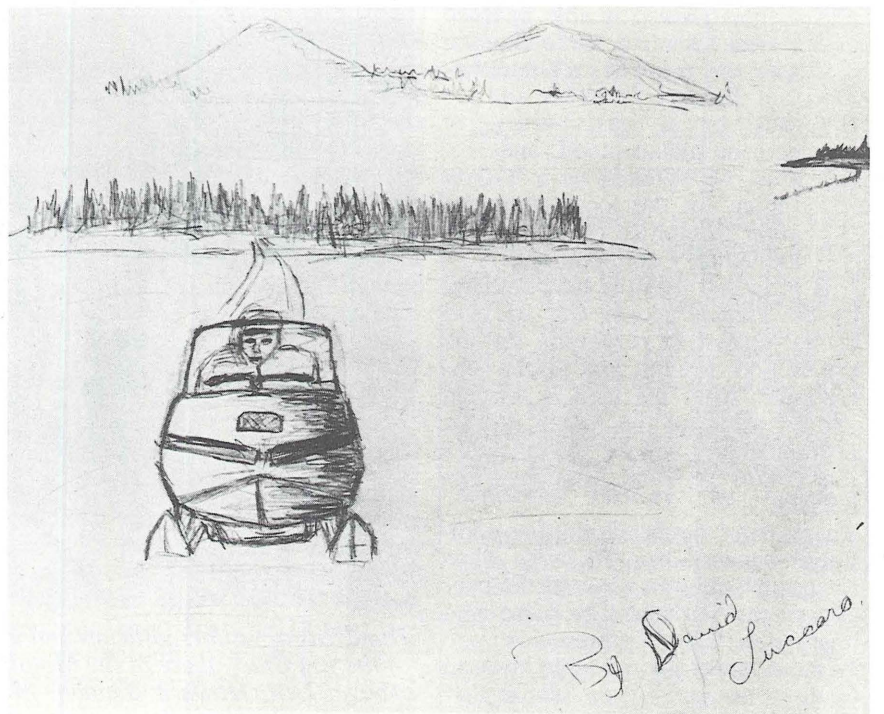
"PEACEFUL CREE CAMP" by Lucille Prosper. Age 17. Watrous, Saskatchewan. "I am a Cree from the One Arrow Reserve. Grade 9. I attend Winston H.S. in Watrous. Would like some pen pals — Indian boys and girls. Any age. Box 866, Watrous, Sask."



"HORSE HEAD" by Mona Thompson. Age 12. Chenail School. Grade 6. St. Regis, P.Q. (Akwasasne)



"STALLION MANAGEMENT" by Alice Tucker. Grade 9. Bishop Piche School. Fort Chipewyan, Alberta.



"SNOWMOBILER" by David Luccaro. Grade 9. Bishop Piche School. Fort Chipewyan, Alberta.

Yukon Claim *(Continued from Page One)*

The purpose of this Settlement is to enable the Indian people in the Yukon to live and work together on equal terms with the Whiteman. The method proposed to bring about this situation is to produce an economic base from which the Indians can compete.

This means that the Indian people will own land and have financial resources to develop that land for the benefit of the people living on that land.

The corner stone of the Settlement is land. But money is necessary for us to develop an economic base from that land. It will be of only temporary help, though hopefully it will be enough to produce the economic base from which the Indian people may develop in harmony with the White society in the years ahead. This Settlement will not affect or do away with the right of the Yukon Indian people to all programs, benefits and responsibilities which we are entitled to as Canadian citizens. Indian persons who live on lands set aside as Indian lands under this Settlement shall not have to pay Income Tax on any money earned on these lands for a period of twenty-five years from the date of the Settlement.

The Government of Canada will continue to pay all the costs of Health Services (including Medicare) for all persons eligible under this Settlement for a period of twenty-five years from the date of the Settlement.

It is planned that as soon as we are able, we will assist in the transfer of the Indian Affairs Programs that are administered by the Regional Office in Whitehorse.

The qualifications for participation are effective on the date of Settlement and include all future descendants in perpetuity. Those who will be eligible to participate in the Settlement:

- Must be of Yukon Indian ancestry. (Must be able to trace his ancestry to a Yukon Indian who was resident in Yukon before January 1, 1941, and
- Must be at least twenty-five percent Indian blood, and
- Must be enrolled as a Yukon Indian by the local enumeration committee established by individual Communities.

It is proposed that the land selected by the Indian people will be held by the Queen in perpetuity for the use of both present and future generations. After the land is selected and set aside for the Indian people, a municipality will be set up under the Yukon Territory Municipal Ordinance.

There must be provision for additional Urban Corporations to allow for participation in some of the benefits of the Settlement by those who migrate to White centres.

Without land Indian people have no Soul — no Life — no Identity — no Purpose. Control of our own Land is necessary for our Cultural and Economic Survival. For Yukon

Indian People to join in the Social and Economic life of Yukon, we must have specific rights to lands and natural resources that will be enough for both our present and future needs.

Any lease of Indian land to non-Indians must be for a period of up to but not more than twenty-five years.

We require a temporary land freeze on all unoccupied, unalienated Crown Lands to allow enough time for selection, survey and transfer of control to the Yukon Indian people. All legal and survey costs related to land selection must be paid by the Government of Canada.

After lands have been turned over to the Indian people, we must have representation on all Yukon Land Development or Control Agencies, Boards, or Offices. This is to make sure that land policies will be planned to protect the interests of the Indian people.

We require control of waters within the borders of Lands received under this Settlement. Compensation must be paid for any damage to these waters.

We must have right of access to all

rivers, streams, and lakes which are a part of Indian lands. We must have access to all waters for hunting, fishing and trapping purposes.

If our lands are expropriated by the Government — the Community affected must have the right to select additional land for compensation.

The amount of land required will be identified and used for the following:

1. Indian Burial Grounds and Cemeteries.
2. Historical and Traditional Village sites, Fish Camps, etc.
3. Location of Center of Population and Service for Municipalities.
4. Areas selected for Economic Development Purposes.
5. Trapping, Hunting and Fishing Cabin sites.

We require the right to hunt and fish for our own food on all lands. We also require the right to trap on these lands.

Most commercial hunting rights in the Yukon have been given to Whitemen. We request fifteen percent of all revenue collected by the Federal and Territorial Governments from this industry. This industry is of great importance to us and we are greatly concerned about its management.

All hunting and fishing on Indian

lands must be restricted to Indian people. The Indian people must also have exclusive timber rights on all these lands.

The hardest part of this settlement is for us to give up so much of our land. Even though our rights to much of the land have been taken away, we still think of the Yukon as OUR LAND.

Royalty payments must be made in perpetuity because that is the period of time we are giving up our rights for.

A percentage of the gross value of all gas, oil and mineral production must be paid to the Yukon Indian General Council each year.

We require a royalty payment based on all revenue received by the Federal and Territorial Government based on wood and forest production.

The payment of monies based on resource production is the only fair way by which we can participate in the development of the Yukon, and really share in that development. It will then be in our best interest to encourage development.

We are trying to decide how our children and their children can have a better life.

We are saying that we deserve a cash settlement for all our past grievances and for the rights that have been taken away over the past one hundred years. We are saying that we should be compensated for having been left out of the Yukon's prosperity — the highest in Canada.

We will not waste this money. It will be invested in our children's future. It will not go to individuals, but to organizations which we will set up for a program of human and community development. The purpose of this program will be to raise our standard of living and allow us to participate as equals in the development of Yukon and Canada.

The money received under this Settlement will improve the business and the economy of the Yukon and of Canada.

If the Government of Canada meets our land and royalty demands, we will require a Cash Settlement over forty years with interest annually. The amount must be large enough to meet the needs that are identified in this paper, and large enough to compensate for the losses we have suffered in the past.

The Yukon Native Brotherhood must be provided with funds from the date of the termination of our Contract with the Indian Claims Commissioner until the first Settlement funds are received.

These funds are necessary for the Yukon Native Brotherhood to continue the present program of preparation for Settlement Implementation and program take-over. These funds are also necessary to carry on negotiations for Settlement.

Only by an immediate Settlement of all our grievances can the Yukon Indian people obtain Social and Economic Equality with our fellow Yukoners. It will be of benefit to all Canadians when we achieve this equality.



Hundreds of visitors, officials and anxious skiers attended the recent opening of the Big Chief phase of the Mount McKay ski resort at Thunder Bay, Ont. Above, Left, Howard Bannon, Manager of Ojibway Resorts, and Steven Collins, a young Ojibway skier, get on the double chair lift on their way up to officially open the new run. The ski resort project is owned and operated by members of the Fort William Band. (Don Konrad Photo)

On-the-job training at Cold Lake brings Specialized skills to area residents



One of four Cold Lake area residents already benefitting from the on-the-job training course for native people is shown above as he operates a giant saw.

Edmonton, Alta — Nothing ventured — nothing gained!

A small pilot project that could have far reaching results is underway at Canadian Forces Base Cold Lake, in northeastern Alberta.

It's a program to provide on-the-job training for Indians of the area who might otherwise find it difficult to even become acquainted with specialized skills.

The on-the-job-training approach was the brainchild of Colonel James F. Dunlop, the base commander, and it was developed through a series of talks with the Indians, the Department of Indian Affairs and Northern Development office in Edmonton and its regional office in St. Paul. It's not that Natives who live there have been excluded from the base labour force, but it's an attempt to familiarize them with a trade of their choice.

"We don't have the capability of taking on large numbers of people", Colonel Dunlop stated, but the four Indians with whom we started is a positive step. They are eager to learn, highly intelligent and willing to work".

Those chosen for the project include Diane and Sharon Marten of Beaver Crossing who are learning to become a dental assistant and medical records clerk respectively. Francis Blackman of Cold Lake already shows great promise as a carpenter, and Leonard Muskego, also of Cold Lake is engaged in the plumbing trade.

Wages earned by them are underwritten by the Department of Indian Affairs and Northern Development. Their training and evaluation is done by the base.

"It's my intention to continue the program as long as candidates are interested, and as long as there is the present cooperation of the Department of Indian Affairs and Northern Development", Colonel Dunlop said.

"We hope more young people

having a high school education will be attracted. What they learn can put them in a better position to compete for general job offers in this area or elsewhere. Their instruction here could also be extremely valuable in their own communities, or it could lead to their acceptance by vocational schools elsewhere for advanced training".

Other trades could be offered. They cover a wide range of occupations ranging from heavy equipment operators to general office work. It could be undertaken by other bases, by other government agencies, or by private interests.

The candidates are given no preferential treatment at Canadian Forces Base Cold Lake nor do they expect it. They must abide by regulations pertaining to their particular employment.

How to organize A summer camp for girls

by Stan Cuthand

There was a very unique summer camp at Loon Lake for girls from various Indian Reserves in Saskatchewan that proved to be a great success. It was a highlight in the life of the girls, ages 12-14 years.

The girls were selected by School Committees or Band Councils for their leadership abilities, personality, academic standing and their cultural interests. The program was designed to meet their needs in sharing ideas and problems at home, to share responsibilities with new friends, to develop their skills in group participation and leadership, and to develop a skill in survival.

They enjoyed group activities such as handicrafts, swimming, canoeing, hiking, camping techniques, outdoor sports and cultural activities, such as beading, cooking bannock, and listening to Indian stories around the camp fires. The girls were in four groups of twelve, each

with one councillor. For certain activities they were divided into three groups of sixteen each. Much of the schedule was worked out by the girls themselves.

The meals were provided by the Makwa Beach Resort Management, Mr. and Mrs. Gordon McNeil and staff. Many outdoor meals were planned by the girls. Chief Jules Okemow of Loon Lake supplied the Reserve School facilities for camping needs. He provided six of his horses for trail rides for the girls as a special treat for some.

The camp Director was Miss Pam MaCallum, and the Councillors were:

Phyllis Bellegarde, Little Black Bear Reserve; Pauline Harper,

Onion Lake Reserve; Doreen Head, Red Earth Reserve; Sandra Pasap, White Bear Reserve; Jim and Dianne Urson, Regina — they were the swimming instructors; Mrs. Dorothy Francis, in charge of the Cultural Program.

Miss Pam MaCallum, girls' coordinator of the sports and recreation, Federation of Saskatchewan Indians when evaluating the summer's program stated, "It is my considered opinion that this complete area must be expanded, not only to one summer program, but as many as possible for both boys and girls. It is hoped that province wide interest and support will develop on the reserves, to continue and expand this project."

Rexdale Welfare Action Centre Officer Hopes to help Indians across Canada

by Nancy Jocko

Rexdale, Ontario — (November, 1972) — During one of many busy days at the Welfare Centre, Rachel Thomas was helping a family being evicted from their home in Rexdale.

There were many cases in which Rachel Thomas was involved as Public Relations officer with the Welfare Centre in Rexdale (Toronto). Rae, as most of her co-workers call her, works in Rexdale at a small store front, on Albion Road. Her work brings her into contact with many other social agencies and institutions both public and private. Rae works along the line of Landlord and Tenant disputes, Unemployment, and Family Benefits, Legal Aid and evictions. For ten months Miss Thomas has held this position at the Welfare Action Centre.

Rachel Thomas was born in Lennox Island at Prince Edward Island in 1920, on a Micmac Reserve, with four brothers and sisters.

A woman of deep interest, her dark hair and bright smile match her kind heart. Helpful in many ways to everyone who walks into her office, her co-operative personality and her ease in conversation relate to her interest in meeting people. As Rae put it, "whether a person contributes to this world or not, highly depends on them and there is no line that divides us."

It seems Miss Thomas is highly proud of her nationality and of her family for she sits thinking for a while looking at a spot on the ceiling and finally says "Michael Thomas my father is a famed runner and still holds the record for the Long Distance (5 mile run); my niece, Virginia Doucet, was named "Woman of the Year" in Halifax, and my sister, Blanche Doucet and I were the only two sisters to serve together in the War.

Rae was an army secretary during the War and made her name known in England in a Radio Voice

Contest where she was offered a contract during her win, coming in first, and later came back to Canada to do the contest again and coming in second.

Rae has worked with Crippled Civilians, trained at Ryerson at Social Work and audited 3 years giving her a financial background. She has also worked at the Y.W.C.A. as an assistant Recreation worker at a Youth hostel. Now she is at the Welfare Action Centre.

"I've wasted my years earlier not acquiring the knowledge I should have now, I'd like to work for the Indians all across Canada." Rae Thomas reads a lot of Native history, in her spare time she likes to spend most of it in Museums.

Rae's future goal contains a political office, and she has worked hard in different areas to gain knowledge in how to go about obtaining her goal.

"Wherever the opening is, I'm willing to try, but women in office are very rare; I think I have a background for that sort of thing."

NOTICE

Chicago, Illinois (November, 1972) — You may be interested to hear that, as an outgrowth of the Newberry's Library's long-standing interest in the American Indian, plans are being made for the creation of a Center for the History of the American Indian. The center will provide the setting and financial assistance for the study and writing of American History, by American

Anyone interested in learning more of the Center for the History of the American Indian, should direct their inquiries to: Ms. Jacqueline Peterson, Assistant to the Director, Center for the History of the American Indian, The Newberry Library, 60 West Walton Street, Chicago, Illinois. 60610 Phone: (312) 943-9090.

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 360 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

Ottawa, Ont. — A national appeal on behalf of the Cree and Eskimos of Northern Quebec started here recently with the Ontario premiere of the film, *Job's Garden*. The film is a "moving documentary about the traditional life style of the James Bay Cree and Inuit (Eskimos) and how it would be destroyed if the \$10 billion James Bay power project goes ahead without alteration", said a news release from the Canadian Association in Support of the Native Peoples.

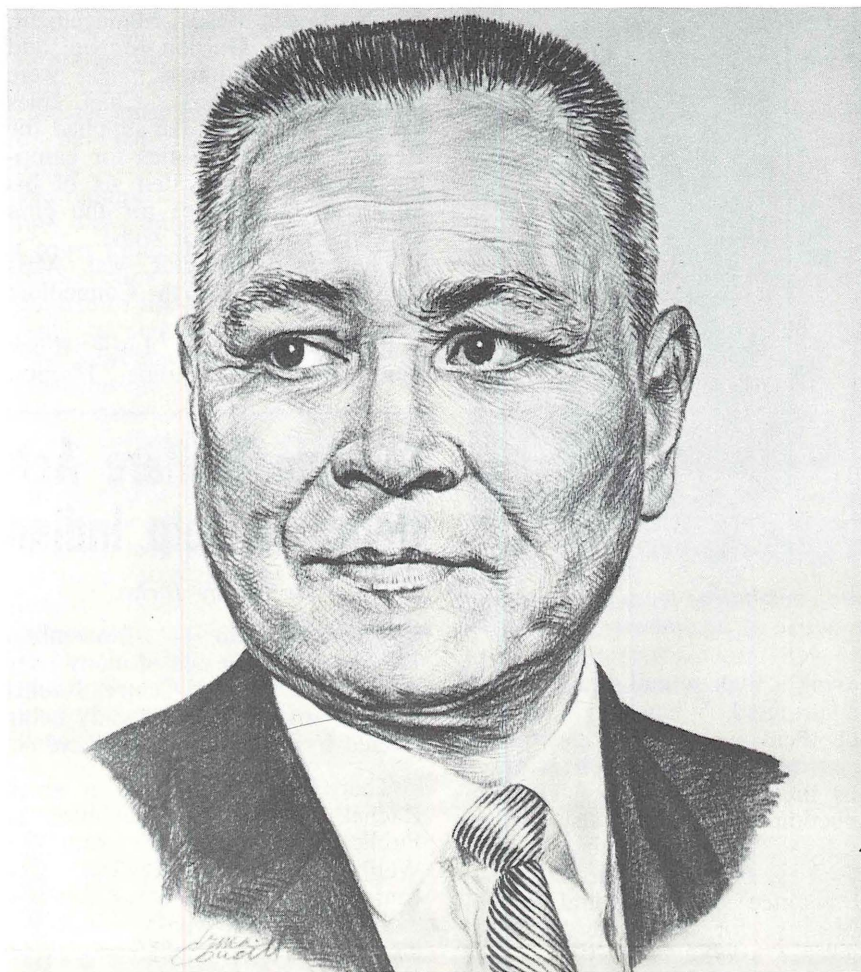
No admission was charged to the film, but a collection was taken for the Save James Bay Fund. The money will go toward legal costs and studies relating to the James Bay project.

Montreal, Que. — A magazine by Indians for Indians was recently introduced here at La société d'archéologie préhistorique du Québec headquarters. A special issue of the two-year-old magazine, *recherches amérindiennes au Québec*, it is the work of Georges Bacon, editor, and nine American Indian authors. The magazine attempts to explain "Indianness", a term covering most social and economic matters concerning Indians. Authors of some of the submissions to the magazine include George Manuel and Jean Paul Nolet who have both submitted articles on the James Bay Power project.

Fort Smith, NWT — A \$356,000 fort-type museum of the north, currently under construction at Fort Smith, is destined to open this May or June. The Northern Life museum will house Indian and Eskimo artifacts, wild life, minerals, early tools, and possibly some animals and may be used in part as a cultural centre.

Ponteix, Sask. — Rev. Enos Y. Montour of Ponteix, an enfranchised Delaware Indian of the Montours of the Six Nations of the Grand River at Brantford, Ont., and Montoursville, Penna., has been awarded a Canada Council grant of \$3,000 to write the story of his family's migration. The book is called "The Feathered U.E.L.'s" and will be published this spring by the Division of Communication, The United Church of Canada. Mr. Montour is a graduate in journalism as well as theology, and has been on the national executive of the Canadian Author's Association.

Eskasoni, N.S. — Basil Joe, 13, son of Mr. and Mrs. Frank Joe of Eskasoni will be presented the Bronze Medal of the Royal Canadian Humane Association for Bravery in a special ceremony to take place in Eskasoni. Basil Joe rescued four-year-old Bridgett Marshall also of Eskasoni from near drowning in 15 feet of water on August 26, 1971.



INDIAN OF THE MONTH

A man well-known to Canadian Indians, Frank Arthur Calder of the Nishgas of the Nass River (above) has led the fight for settlement of the Nishga Land Claims. Currently British Columbia without Portfolio, he is the first Canadian Indian to become a cabinet member. Mr. Calder was educated at the Residential School at Chilliwack, B.C., which fitted him for the Anglican Theological College at the University of B.C. where he won a Licentiate in Theology. However, he chose the political life and was elected representative of the Atlin constituency, the first of his people to sit in the Canadian Legislature. He has always been actively involved in all matters concerning British Columbia and Canadian Indians.

She was playing in the water near the shore when she was carried 40 feet by the tide into deeper water.

The reward is given to persons who risk their own life to save, or make strenuous efforts to save, the lives of others. The bronze medal has been received by the offices of the Union of Nova Scotia Indians and plans are underway for the presentation to take place at Eskasoni by the Eskasoni Red Cross Branch.

Regina, Sask. — A 31-man force of special Indian constables will begin an RCMP six-month training period here in October. The special force, created to enforce laws on Indian reserves and to improve relations between Indians and the RCMP, was established following discussions between the Saskatchewan Federation of Indians, the RCMP and the federal and provincial governments.

Inuvik, N.W.T. — The Metis Association of the Northwest Territories has opened a branch office in Inuvik. The office will provide a centre for communication between the Delta Area and the head office at Hay River and will also serve as a storage and distribution area for information for the people of the Delta Area.

Brantford, Ont. — A former Indian institute, which closed three years ago, has been reopened as a cultural centre for 20,000 woodland Indians in Ontario and Quebec. It will provide information for and about Indians of Eastern Canada and will also serve as a conservatory for artifacts of their culture. To date the centre has hired an administrative secretary, an audio-visual co-ordinator, chief librarian, museum co-ordinator, comptroller and five-man maintenance staff. Director is Keith Lickers, 31, son of Norman Lickers, 59, chairman of the Six Nations Council.

Victoria, B.C. — A special federal-provincial committee, composed of representatives from both levels of government, the Union of B.C. Indian Chiefs, and the B.C. Association of Non-Status Indians, has been established to allow greater Indian participation in provincial agricultural projects and has already received several submissions.

Applications include one from west coast Vancouver Island bands for funds to construct fish processing plants, one for a sawmill on the Queen Charlotte Islands and another in the interior, and others for funds to establish campgrounds.

Ottawa, Ont. — Two eight-cent stamps depicting the life of the Algonkian Indians were issued February 21. One stamp shows a Tete-de-Boule birchbark basket, an Ojibway wooden papoose carrier, a pair of snowshoes, a Montagnais knife and a MicMac birchbark box and basket decorated with porcupine quill work. The second stamp shows wigwams, birchbark canoes and hunters. The recently issued pair of stamps are fifth and sixth in a planned series of 20 depicting cultural heritage of Canadian Indians. The first two were issued last August, two more will follow later this year, and the series is to be completed by 1975.

Eskasoni, N.S. — About 50 persons were recently forced from their homes on Nova Scotia's biggest MicMac reserve when torrential rains flooded at least eight homes. Band Councillor Eugene Denny organized the evacuation when it was clear floodwaters were out of control. The main highway to Eskasoni was closed by the flood and early estimates of damage were placed at about \$3,000. It is the second year in a row for flooding in the area and one Union of Nova Scotia Indians spokesman said the flooding would further aggravate an already critical housing problem at Eskasoni.

Cornwall, Ont. — Bill Sunday, council administrator for the St. Regis Indian reserve, said recently his band is optimistic the federal government will approve plans for a new \$300,000 senior citizen's home. The proposed 56-bed home would be an extension of the Akwesasne Home for the Aged and would include its 22 present beds. The existing home is outdated and crowded, Band housing councillor Gordon Oakes said, and has a waiting list of more than 40.

The new home would have an arts and crafts room, dining room, lounges, rest and sun area, games centre as well as the present kitchen and laundry. Staff would be increased to 20 from the current 11.

"A tooth for every child" Old adage can be beaten

There is an old adage, "A tooth for every child", expressing the belief that pregnancy has a detrimental effect on the teeth. The usual explanation is that calcium is drained from the pregnant woman's teeth to provide an adequate amount of calcium for the unborn baby, so weakening the enamel and causing her teeth to be more susceptible to decay.

This problem can be resolved into two questions: Is there actually an increase in the amount of dental caries during pregnancy and, if there is such an increase, how can it be explained?

The answer to the first question can be given only by the results of dental examinations of a great number of pregnant women and then to compare the results found by examining an equal number of non-pregnant women of the same ages, the same race, and the same social level. Only the results obtained in this way are reliable and can rightly be used for generalizations; individual observations may easily be misleading.

The results of many such experiments involving hundreds of women have led to a similar conclusion: "That the number of decayed and missing teeth is not greater in pregnant than in non-pregnant women, and that the gradual increase in the number of carious teeth in women with repeated pregnancies is not caused by pregnancies, but by the increase in age."

The second part of the problem is how an increase in caries incidence in pregnancy could be explained, if such an increase were actually demonstrated. The idea of calcium withdrawal from the teeth has been shown to be unfounded. Once a tooth is calcified and is present in the mouth there is no blood supply to the enamel so the withdrawal of calcium or other mineral salts is an impossibility.

But there are other factors that influence the oral conditions during pregnancy. One is gingivitis, or inflammation of the gums that occurs in a large percentage of pregnant women and increases the retention of food debris in the mouth. Then there is the general laxity in oral care that so often accompanies pregnancy. It has also been observed that, especially following delivery when the care of the child makes an increased demand upon the mother's time, less and less attention is paid to the care of her mouth. This might increase the incidence of decay in a susceptible mouth.

No pregnant woman who takes proper care of herself, who practices ordinary oral hygiene and if necessary, counteracts the effects of gingivitis by proper treatment and regular attention to her mouth, needs to lose a single tooth with repeated pregnancies, much less "A tooth for every child".

POETRY CORNER

NATIVE WAYS

They say I must live a white man's way

To survive this day and age
My being is bent to what they say
But my heart remains in yesterday's page

I must dress conservative in style
And my shoes to shod my feet
Leave my ways they say that are wild

Forfeit a heritage that is beat.

If I must fight their war as well
Or share in land possessions
On drugs or drink in man made hells

All wishes of wealth that are mockeries
My body yields to control great wealth

But my heart reverts to so called savagery

I must accept what this century has dealt
And abandon the innocence of my ancestors.

Why do memories bring so much pain

Why do I cry for people far away
I guess they remind me of yesterday's gain

Of land intruders who now pay
Education they say we must struggle to get

To know more so you can outsmart your fellowman
And leave my ways, tradition to forget

Vanishing breed they say, their ways were the best yet.

Now I must forget father sky and mother earth

And hurt this land which we have loved

With pollution, towering concrete man built

Bombing and gouging since man discovered it

If we are slow to accept today's thoughts

Be patient with us awhile
Seeing what "great wrongs" have wrought

Native ways were not so wild.
Mrs. Rita Joe Eskasoni
(MicMac News, Jan. 1973)

* * *

REACH OUT A HAND

Soon I'll touch the gates to freedom
And Mother Nature will be there
To guide me to her loving kingdom
Away from this unbearable nightmare.

But then society might not understand

And keep me a prisoner in thoughts they have now

I wonder, will someone reach out his hand

I fear the day will never dawn.

As days grow longer and nights go sleepless

My fear and wonder call
Soon I'll touch the gates to freedom
And find the answer beyond that wall.

Holton Bernard
Springhill, N.S.

* * *

ARE YOU AN ACTIVE MEMBER?

Are you an active member
The kind that would be missed?
Or are you just contented
That your name is on the list?

Do you attend the meetings
And mingle with the flock?
Or do you stay at home
To criticize and knock?

Do you take an extra part
To help the work along?
Or are you satisfied
To only just belong?

When the business comes round
Do you pretend to be sick?
And leave the work to just a few
Then talk about the clique?

Think this over, Member
You know right from wrong,
Are you an active member
Or do you just belong?

(Courtesy of the Saskatchewan Native Brotherhood Newscall as copied by Sam Bird)

* * *

HAVE YOU EVER?

Have you ever? listened carefully to a little stream, as the cool water tinkles against the stones bringing joy into your heart as you study the sounds tingling softly like musical tones

Have you ever? heard the popular colorful wren, she is concealed camouflaged in the dark shade early each morning when the sun comes up, she perches on a twig leisurely you will hear her serenade

Have you ever? watched and noticed by chance, as one single leaf like a feather, falls to the ground you could almost feel it tumbling softly against the branches so timidly it lands without a sound

Have you ever? walked in the wide open field, while the grass is still wet from the morning dew and distantly there is the mountain range, which adds more attraction to this most extravagant view

Have you ever? tried to capture the beauty, in the evening as the sun starts to sink down low so picturesque and so beautiful to witness such a great event leaving evidence of a reddish glow

Tom Paul
(Agenutemagen, Fredericton, N.B., February 1973)

SYLVESTER'S POEM

The rifle was cold and heavy
In my sights stood a deer
Its beauty froze me solid
Its death was nowhere near
I couldn't pull the trigger
The deer wandered off
In great relief I melted
Empty handed I reached home
"Dear, I couldn't pull the trigger
Bread, fish, roots, berries and nuts
For us is food enough."

Life continued on peacefully
Peacefully 'till war broke out
I responded patriotically
Again my hands held a rifle
A rifle cold and heavy
Tho' warmed by patriotism
Target after target after target
Had its bullseye pierced
An unbeaten marksman I became
To a land beyond our shores
I went to do a patriot's chores
Forward we went to support
Our battle weary comrades
Guns clattered loudly from all around

Shells fell short or whizzed past
Our advance column remained whole

The enemy became visible
Guns clattered even louder
Where once stood a deer
Now stands an enemy
Again I became frozen solid
As my vision blurs I see
The flash from empty guns
Men all around fell with me
God, I couldn't pull the trigger.

From my wounds I recovered
The others didn't because
I couldn't pull the trigger
My recovery became complete
Every battle I fought without retreat

Medals and honors became my lot
But inside I began to rot
The war ended slowly
To my own land I returned
The miseries of war didn't cease
Where, where the hell is peace?
Booze became my companion
Year after stuporing year went by
A day came that I couldn't bear
My life I thought I couldn't spare
My hand enclosed a souvenir revolver
Loaded and placed it to my head
Sweat poured from my hand
From my face, from my whole body

My mouth dried all up
My throat tightened and shrunk
My breathing stopped, my knees buckled

Down to the floor I crumbled
Sobs escaped thro' my clenched teeth

Thro' sobs I yelled "Damn, damn, damn
I couldn't pull the trigger.

The tears subside as I stand
In my heart I know that somewhere
Out here for me is life
Love, joy and peace
I'll find it because it's out here
And because I couldn't pull the trigger.

Pat Sayers (The Original People)
Native Brotherhood
Millhaven

These people helped Olivetti develop new Cree typewriter



Back row, standing left to right: Ahab Spence, Winnipeg; Eden Raine, Engineering Manager, Olivetti typewriter plant; Terence Johnson, Director of Manufacturing, Olivetti Canada; Colin Wasacase, Chief Cultural Development, Ottawa; Stanley Cuthand, Regina; John McLeod, Saskatoon; Boniface Guimond, Fort Alexander, Manitoba; Xavier Sutherland, Toronto; Dr. C. D. Ellis, Linguistics Dept., McGill University; Scott Murdoch, Olivetti Representative; Gordon McBeth, Olivetti Representative; Gerald Maunder, Director, Olivetti Sales Division. Front row, seated, left to right: Miss H. Hisey, Moose Factory, Ontario; Mrs. M. Mitchell, Thunder Bay; Mrs. I. McLeod, Saskatoon; Mrs. M. Young, Toronto; Sister N. LeClaire, Edmonton; and Mrs. E. Ellis, Ottawa. (This group spent the entire day of November 16, 1972, in conference at Olivetti's typewriter plant selecting the Cree characters to be used in the Cree syllabic typewriter.)

Toronto — A Cree syllabic typewriter will shortly be available from Olivetti Canada Limited. The set of 90 syllabic characters finally selected for the machine is the result of several months of discussions and meetings between representatives of various Cree federations in Canada, linguistics experts from the Department of Indian Affairs, and engineering executives at Olivetti's Don Mills typewriter plant.

The basic problem fell into three main areas:

- (i) Selection of and agreement upon the actual syllabic characters to be used, keeping in mind the number of typewriter keys available.
- (ii) Agreement upon the actual size and positioning of the characters selected on the line of write.
- (iii) Disposition of these charac-

ters on the keyboard.

It took two separate all-day conferences at the Olivetti typewriter plant and various local meetings to reach a compromise on the 90 syllabic characters finally selected, and agreement on size, positioning and keyboard disposition. The dies for these characters are now in production and the first machines are expected to be available early in May, 1973.

Moose Factory residents Celebrate 300th Year

Moose Factory, a small island community at the lower tip of James Bay, had special cause to celebrate New Year's Day this year. It was in 1673 that this island became the first English-speaking settlement in Ontario and thus it is celebrating 300 years of history in a year long birthday party.

On New Year's Eve, special watchnight services at the Island's three churches were well-attended. At midnight, bells and whistles intermingled with gunshots as merry-makers paraded around the island (with noise makers which had been given out after the church service) greeting friends and neighbours. With a fiddle in the hands of Robert McLeod, and William Turner with his ever-ready mouth organ, impromptu step dancing was conducted at several of the homes, fol-

lowing the custom of past years.

New Year's Day festivities included the crowning of the Tri-Centennial Queen for the year, Miss Kathleen Cheechoo, by the Chief of the Moose Band, Mr. Robert Vincent. Kathleen was escorted to the dais by her father Mr. Lawrence Cheechoo. Her Princesses for the year are: Miss Patricia Corston, escorted to the dais by Mr. Don Cassie, Indian Agent and then crowned by Mr. Roy McLeod of Cameron Construction Co., Ltd.; Miss Darlene Gagnon, crowned by the Rev. R. E. Louttit and escorted to the dais by Mr. John Fletcher, one of the senior citizens. The three girls were presented with gifts as a reminder of the momentous occasion. The crowning took place at a huge tea party for all the residents of the Island at the Misawaynikan Hall, the community centre. Ingredients for Indian pudding, bannock, coffee and tea were donated by Mr. J. J. Wood, Manager of the Hudson Bay Co. store. These raw materials were prepared by the local women reviving a long-forgotten custom.

Mr. Wood proposed a toast that the next 300 years reflect the heritage of friendliness and co-operative spirit of the past 300 years and everyone present joined in.

Master of ceremonies, Mr. G. G. Faries, then announced that a gift would be presented to the oldest resident of Moose Factory, Mr. Mark Cheechoo, who is ninety-two years old. As he was unable to be present for the occasion due to ill health, his gift was accepted from the Tri-Centennial Chairman, Mr. Les Watt, by his grandson, Mr. Roy Cheechoo.

In the evening, a well-attended dance for all the residents was held in the Hall and the Tri-Centennial Year got off with a rousing start.

Building materials sent To 23 Manitoba areas

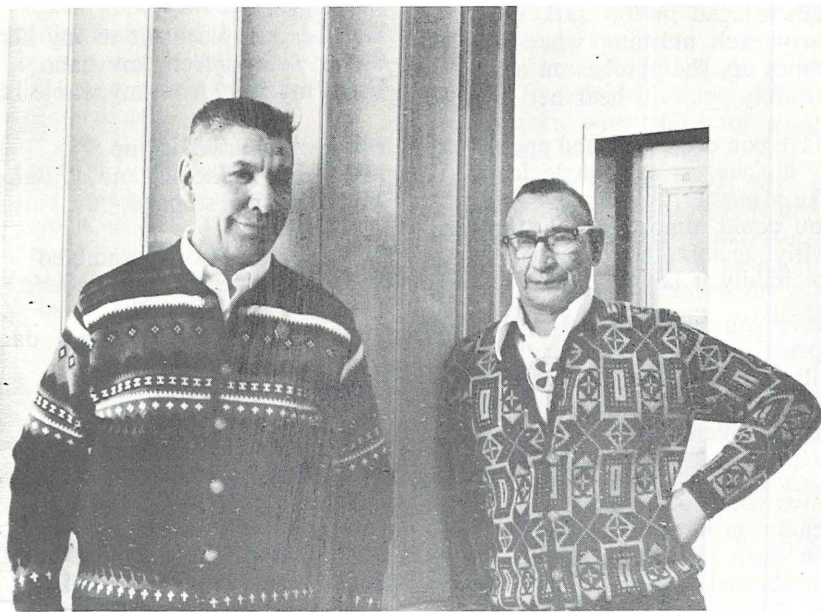
Winnipeg — More than 9,000,000 pounds of supplies and construction materials are enroute to 23 of Manitoba's northern Indian communities in preparation for the spring building season and for operation of schools during 1973.

The supplies and materials, valued at about \$1 million, are being shipped by truck and tractor train over 1,136 miles of winter roads for the Department of Indian Affairs.

The materials will be used in the construction of a 12-room school at Oxford House, plus eight additional classrooms, four teacherages, and 151 homes in various communities.

Indian Affairs also plans to build 5½ miles of roads and install a waterline at Garden Hill.

Department of Supply and Service freight contracts have been awarded to the Indian-operated Ni-Neh-Se Development Corporation, Northland Freight and Forwarding, Gardewine Transport, Mulholland Transport, and Lindal Transport.



Many visitors to Ottawa for the Lavell Supreme Court of Canada case were from the country's western provinces. Among them were Dan McLean, Left, from the Sturgeon Lake Band in Alberta and George Willier from Alberta's Sucker Creek Band.

University seeks staff For new native courses

A fresh and lively new approach will be initiated in the teaching of Native Studies during this coming academic year with the introduction of two new courses. This will make possible two sessional positions to be available 1 July, 1973:

(1) To teach **Introduction to Social Services** course, to supervise and coordinate students' field placements.

(2) To teach courses relating to **Education and Native Peoples**, to supervise and coordinate students' field placements in schools in native communities.

Appointment level and salary will be based on experience and qualifications.

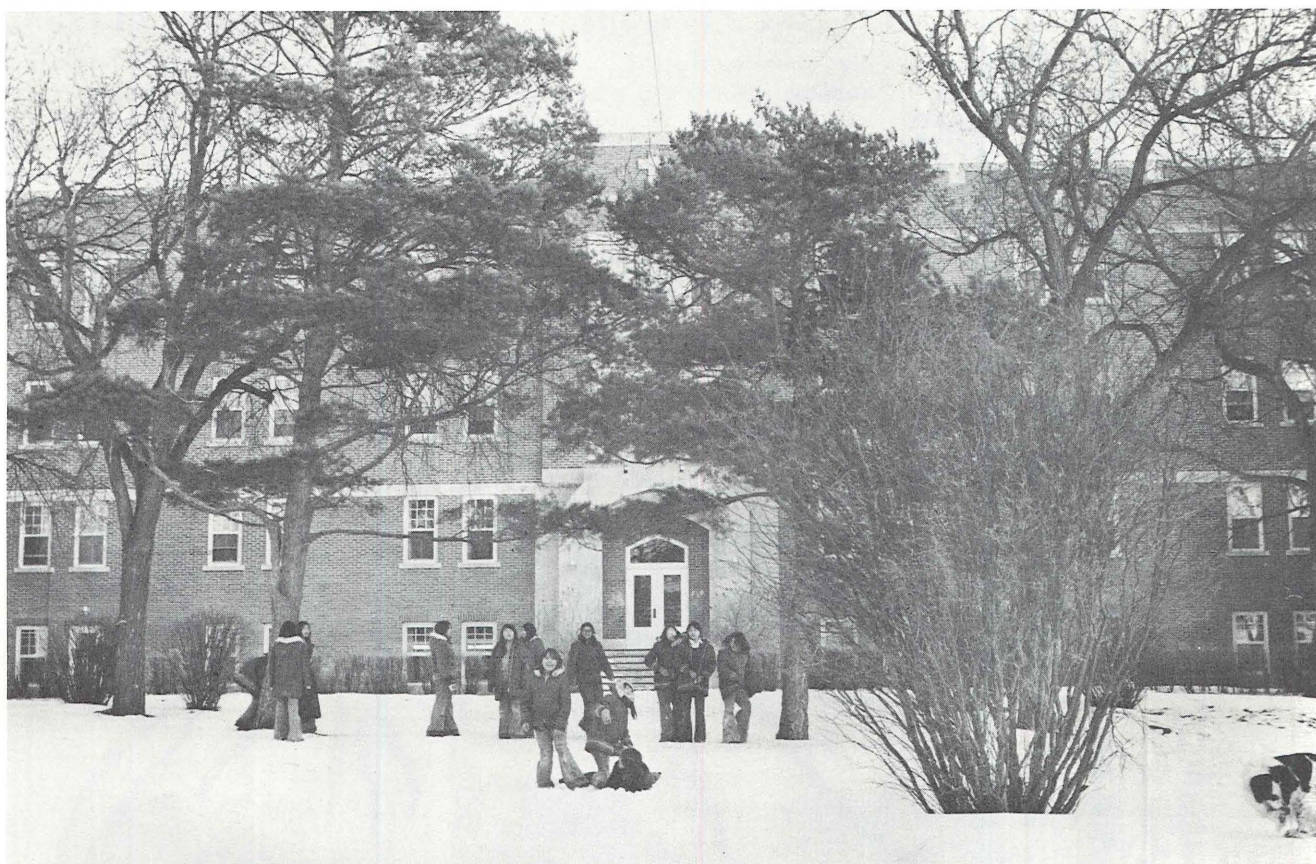
Trent University is the first of its kind to grant degrees in Native Studies in Canada. The Department is small, the enrolment high, and the work is challenging.

Please send applications, with *curricula vitae* and references to:

Professor Walter Currie,
The Chairman,
Department of Native Studies,
Trent University,
Peterborough, Ontario.

Water on reserve unfit

Whycocomagh, N.S. — The 325 residents of the Whycocomagh Indian Reserve were recently advised to boil their water before consumption due to high contamination readings in the water system. Chief Wayne Googoo said classes at the reserve elementary school would close effective January 19 until the water system was back to normal. An investigation was to be carried out by the band council.



Students above live and study in these serene traditional surroundings at Qu'Appelle Indian Residential School.

Native board to manage Lebret School residence

The first Indian-operated student residence of its kind in the province of Saskatchewan is destined to officially open under its new management April 1st at Lebret, 50 miles from Regina.

The Qu'Appelle Indian Residential School, formerly an industrial school, currently serves rural Indian children from 24 reserves in the two districts of Yorkton and Touchwood File Hills Qu'Appelle. It houses children from primary grades to that of grade 12, with those up to grade nine receiving instruction on the premises and the

remaining grades attending day classes in Fort Qu'Appelle.

To be run entirely by the Qu'Appelle Residential School Council beginning in April, the student residence has a capacity of some 240 children and is almost filled at present. For the moment the Council plans to only take over operation of the residence portion, but eventually plans will include complete take-over of the classrooms by September of this year.

Plans to take over the resident part have been underway for more than a year and, because some of the facilities had fallen into disrepair, renovations are currently in progress in preparation for its new managers. Such renovations have included, or include, fireproofing, four new homes for staff members, buses, cars and school vehicles, and a \$162,000 renovation of the present gymnasium including a balcony and recreation area at the top. Members of Council are also working towards plans for construction of an indoor arena for necessary recreational programs.

Also in preparation for the take-over, members of the 13-man Council (which is directly responsible to the 24 band councils) have taken courses and instruction in management, finances, and board responsibilities.

Residence Administrator is Father Leonard Charron and current staff members number about 51, including liaison officers, child care workers, kitchen, janitorial and office staff, counsellors, a practical nurse and a nurse's aide and 8 additional trainees. Members of the 13-member Council are: Chairman, Ernest Crowe, Vice-Chairman, Cameron Oliver, Secretary-Treasurer, Mrs. Inez Deiter, and Mrs. Alice

Poitras, Mrs. Caroline Goodwill, Henry Musqua, Bill McNabb, John Haywahae, Campbell Swanson, George Poitras, Mrs. Mari-Ann Lavallee, Louis Whiteman and Alfred Stevenson.

The residence houses and cares for children of both sexes and provides all the requirements of daily living, including clothes. In future, before registering, children will be required to have a complete medical examination. Operation Budget for 1972-73 is \$462,050 and the projected budget, under the new control, is set at \$481,400 for 1973-74. Chairman of the Council, Ernest Crowe of the Piapot Reserve, spoke enthusiastically about the take-over. Although April 1st means a great deal in terms of self-determination it is actually only a small opening into larger fields.

"Negotiations will start shortly regarding taking over of classrooms for next fall. And we want to be present when teachers are hired. For the moment the curriculum will not be drastically changed other than the fact that grades one to three will learn Cree while the other grades continue to learn French."

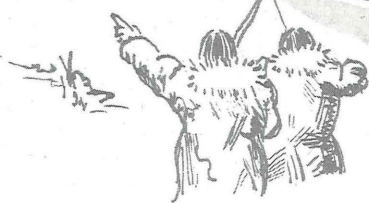
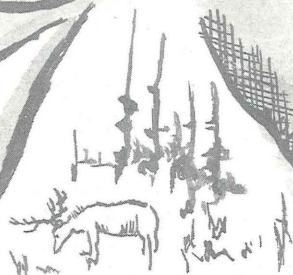
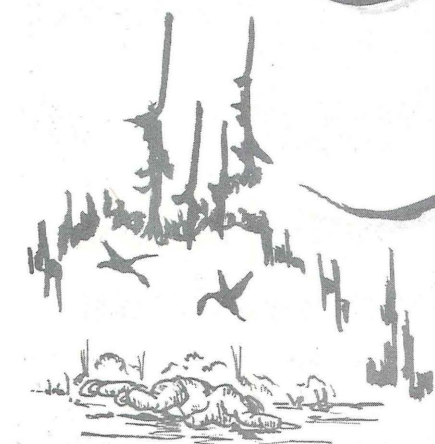
Presently, too, the Council has only a lease on the land and facilities but their eventual aim is to have the land made into reserve property.

Long-range considerations, Mr. Crowe said, include the phasing out of instruction to grades one and two and the adding on of grade ten instruction — possibly by next year. Eventually the Council wants all the senior grades back in the school for classes.

If plans for reinstatement of grade ten classes materialize Mr. Crowe estimated that enrolment next fall would increase by from 30 to 50 students.



Members of the recently-formed "Oka Mohawks" Lacrosse Team, above, invite new members and challengers. (See Letter, Page Four)



Once along the Upper MacKenzie there lived a hunter, his wife and only daughter. They were very poor because the hunter had lost his eyesight, and could not see to hunt. The little family lived on groundhogs and rabbits which were not too hard to catch in leather snares that the two women set out.

One day there was great excitement in the little camp. A caribou was grazing near them. But the bow of the hunter was too heavy and stiff for the women to draw.

"Though I am blind," said the man, "I still have power in my arms." He fitted an arrow into the bow and bade his wife to point him in the right direction. He drew back the arrow and when he released it, it sped with the speed of light and struck the unsuspecting caribou. The animal leaped into the air and fell dead.

"Did I hit? Did I hit it?" cried the hunter.

But his wife, who was tired of living with a blind man, and greedy for the taste of fresh meat, replied: "No, you missed. What good are

you to us? Are we to spend the rest of our lives eating groundhogs and rabbits?"

The blind hunter sat alone in the tent while the woman and her daughter silently stole away. They skinned the caribou and feasted on the fresh meat, but offered none to the hunter. They moved to another spot and set up a new camp. There they hung up the remaining meat to dry in the sun. For several days the hunter sat alone in misery, ashamed of his weakness and his uselessness.

they were talking about him.

"What can we do for this poor man?" they seemed to say. He called out to them for help and they heard him.

Two loons, a male and a female, came up to him. "Put an arm around our necks," they ordered. He did as they asked and soon he felt himself being lifted into the air. With a scream the loons dived down into the lake. The man held tightly to the feathered necks as the water rushed around him. As they swam up to the surface again and he could get his breath they told him to open his eyes.

"Can you see now?" they asked. "I can see light," the hunter cried.

"Hold on, and we will take you up again."

Again he was lifted high in the air and soon was plummeting down through the water again. This time when they came to the surface, the man shook his head and opened his

THE BLIND HUNTER

Legend written

by

James McNeill

*

Illustration by

Carmen Maracle

eyes. He could see the lake and the green trees and rocks on the far shore.

"Thank you, my friends," he cried. "You have given me more than my eyesight. You gave me my life, for I would have died of hunger and cold."

The man returned to where they had last camped as a family, but it was deserted. He followed the tracks his wife and daughter had left behind and soon found there a new tent. A caribou skin was drying outside and meat hung on lines. He ate until he was full and sat down inside the lodge to wait. Soon they returned from hunting groundhogs. There was silence between them. How he regained his sight they dared not ask but they knew he must have gained some powerful medicine.

In silence they began their life together again, but he had forgiven them for abandoning him; a blind hunter is of no value to anyone.

Finally, overcome from hunger and thirst, he groped his way toward a lake where he heard loons laughing and ducks gabbling. "At least," he thought, "if I am to die, it will be from hunger only and not thirst."

When he had groped his way painfully to the lake, he drank deeply from it and lay down to sleep. In the world of darkness he waited to die, measuring each day of his remaining life by the warmth of the sun or the chill of the night air on his skin. He heard the loons laughing over the lake and it seemed