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REGULATION

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Department of Indian Affairs and Northern Development
Ministère des Affaires Indiennes et du Nord canadien

UNION OF NEW BRUNSWICK INDIANS TO MANAGE COMMUNITY DEVELOPMENT

The Union of New Brunswick Indians has been given approval of a plan to set up and manage its own province-wide community development services.

An agreement signed recently in Ottawa by Indian Affairs Minister Jean Chrétien, Mr. Anthony Francis, President, and Mr. Andrew Nicholas, Executive Vice President of the Union of New Brunswick Indians, gives the Union authority to organize and administer a community development services program for 4,423 Indians living on 14 reserves in New Brunswick.

Plans call for the appointment of a Director of Community Development responsible for the overall operation of the program and eight field workers, whose efforts, according to Mr. Francis, will ensure that "Indians at the grass roots level will participate fully in policy

making and administration of the program."

Funds for the program, estimated at \$165,000 for the current fiscal year, will come from government sources in the form of payment for services provided plus administrative expenditures.

A Community Development Advisory Board consisting of two members nominated by the Union, two by the Minister and a fifth from the public at large will submit proposals annually specifying the development areas where the Board proposes that community development services should be provided.

Similar agreements were signed with the Manitoba Indian Brotherhood in 1969, the Federation of Saskatchewan Indians and the Union of Nova Scotia Indians in 1970, and earlier this year with the Indian Association of Alberta.

CARDINAL PROPOSES COUNCIL OF ELDERS TO SHOW IAA "THE INDIAN WAY"

The Indian Association of Alberta has too long been looked to to carry the burden of Indian leadership in this country, said Harold Cardinal at the annual meeting of the Association in Hobbema, May 24 to 26.

Re-elected president of the IAA by acclamation, Mr. Cardinal stressed that the Association's responsibility was to the province of Alberta and that Indian organizations in other parts of Canada must now begin to pull their own weight in national Indian affairs and meet the responsibilities to their people in their provinces.

Mr. Cardinal described the past year as frustrating and discouraging for himself and for the Association. He said he was afraid that the IAA had grown too far away from the reserves and had taken many characteristics of a white man's organization. Mr. Cardinal proposed a council of elders to give guidance and leadership to the Association because the Indian must show the non-Indian that we have a more humane

way of doing things and dealing with people."

Mr. Cardinal also expressed strong disapproval of "brown-skinned white men who have been bought off by the government." Obviously referring to Calgary lawyer William Wuttenee, Mr. Cardinal said that this type of Indian should no longer be allowed to gain pre-eminence in Alberta. Perhaps in the past, Mr. Cardinal told the more than 500 delegates, the IAA had been too kind in some situations and not ruthless enough in others.

A proposal that the IAA switch its function from that of representing the province's individual Indians to representing the 42 band chiefs and councils was rejected by the conference delegates. The stated purpose of this amendment to the Association's constitution was to prevent the host reserve of an annual meeting in future years from stacking the voting and gaining most, if not all, of the executive positions of the Association for its own members.

THE Indian NEWS

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COMMUNITY DEVELOPMENT AGREEMENT SIGNED — Indian Affairs Minister Jean Chrétien signs agreement granting the Union of New Brunswick Indians authority to set up and manage its own province-wide community development services. Anthony Francis, left, of Big Cove, N.B., is President of the Union and Andrew Nicholas, right, Tobique Reserve, its Executive Vice President.

Delegates objected to the amendment on the grounds that it would greatly discourage individual membership in the organization and would leave the decision as to who would exercise the privilege, rather than the right, to vote to chiefs and councillors, some of who were not themselves members of the IAA.

Another amendment to lower the minimum age of membership in the Association to 18 from 21 years was approved.

Alberta Indians to Research Treaty Rights

John Snow of the Stony tribe at Morley outlined the plan for a new program enabling Alberta Indians to carefully research the Alberta treaties from the Indian point of view.

Researchers will go out onto the reserves with tape recorders, said Mr. Snow, and will record, in all eight Alberta Indian dialects, "the stories and legends of the people and what actually was promised in the Alberta treaties numbers six, seven and eight. In time the tapes will be made into history books for Indian people as told by Indian people themselves.

"We will investigate court cases regarding treaty rights with specific grievances which the bands might have about land entitlement, mineral

rights and interference concerning hunting, fishing, trapping and camping . . . and in general we will examine all aspects of government policy as it affects our traditional way of life."

The program will be called the Treaty and Aboriginal Rights Research Program of the Indian Association of Alberta. Mr. Snow will be director of research and the head office will be located on the Stony Indian Reserve. A field research program will be established for each of the three Alberta treaty areas. A co-ordinator will travel throughout the treaty areas and will consult with band councils on areas worthy of research.

The most important goal of the TARR program, the meeting was told, is to define and then establish "our legal and constitutional rights."

"All the agreements were negotiated and written in the white man's language, and even today it is the white man who interprets and finds hidden meanings in the treaties. The Indian point of view has never been documented or fully laid out," Snow explained.

MAR 6 1973
Reserves to have Indian Police Force
Delegates gave their support to a
ARTS LIBRARY (see page 5)

FOR CIRCULATION



POLICIERS INDIENS EN COLOMBIE-BRITANNIQUE

Dernièrement, huit Indiens se sont rendus à Victoria pour suivre un cours intensif de neuf jours à l'école de formation de la Gendarmerie royale du Canada. Dans quelque temps, ils feront un stage de formation d'un mois dans des postes locaux de la G.R.C., puis ils deviendront chefs de police dans des réserves.

Ces hommes, dont l'âge varie entre 22 et 46 ans, ont été assermentés récemment par le commissaire adjoint, M. Gordon C. Cunningham, de sorte qu'ils forment, aux termes de la loi, une force de police de la Colombie-Britannique, soit la première créée en cette province depuis 21 ans.

Les huit agents, qui relèveront de leur conseil de bande respectif, seront au service d'une population globale de 6,400 Indiens, dans des réserves de la Colombie-Britannique.

Le programme a été élaboré par le ministère fédéral des Affaires indiennes et le ministère provincial du Procureur général, afin de permettre l'application non seulement des règlements des bandes, mais aussi du Code criminel, en collaboration avec la Gendarmerie royale du Canada.

Al Assance, Indien Ojibway de la réserve de Christian Island, en Ontario, est l'un des coordonnateurs du programme de formation. Attaché à la police depuis cinq ans et actuellement affecté au poste de Vancouver-Nord, l'agent Assance a prévenu ses confrères que la tâche ne sera pas facile au début.

Il a fait remarquer que le policier

affecté dans sa réserve aura affaire avec des gens qu'il a connu sa vie durant, par exemple ses voisins, ses amis et ses parents. D'une part, il sera plus en mesure de comprendre qu'un étranger ne le serait, mais, d'autre part, il lui sera plus difficile d'agir.

Un autre agent, Larry Joe, âgé de 25 ans, maintiendra l'ordre dans la vallée de Cowichan, qui compte une population indienne de 880 âmes.

Dennis Wilson, qui est âgé de 22 ans, sera le policier de la bande de Bella Bella, dont les effectifs s'élèvent à 1,100 habitants.

Agé de 46 ans et ancien combattant de la Seconde Guerre mondiale, Jim Wilson sera peut-être le premier chef de police d'une municipalité indienne de la Colombie-Britannique. En effet, les habitants de sa localité, Cape Mudge, se prononceront par un référendum à ce sujet dans quelques mois.

Don Price, qui a 37 ans, assurera l'ordre à Port Simpson, à quatre milles de la frontière avec l'Alaska. Il sera chargé de la surveillance de 1,400 habitants avec l'aide, au besoin, du poste de la G.R.C., situé à 39 milles de là.

Les 475 membres de la bande de Kincolith seront surveillés par Fred Benson Doolan, âgé de 28 ans.

Charles Cecil Shaw, 40 ans, a été choisi comme policier pour le village de Kitimaat.

Felix Davis, 45 ans, maintiendra l'ordre dans la réserve d'Aiyansh, qui compte une population de 800

habitants, dans la région de la rivière Nass.

La localité de Greenville, située aussi dans la région de la rivière Nass, sera sous la surveillance d'Alexander Angus, qui est âgé de 33 ans.

Nomination de six juges indiens en Colombie-Britannique

Quatre districts déjà dotés d'un chef de police indien comptent aussi un juge indien.

En Colombie-Britannique, au cours des cinq dernières années, six Indiens ont été nommés à des postes de juge de cour provinciale ou de magistrat, comme on les appelait jusqu'à 1969.

La première nomination, qui remonte à mai 1966, est celle de M. Edwin G. Newman, de la bande de Bella Bella.

Les autres juges nommés depuis, au fur et à mesure que des vacances se sont produites, ont été M. J. Davis, à Aiyansh, M. W. D. Scow, à Alert Bay, M. A. Robinson, à Kincolith, M. G. Henry, à Lytton, et M. R. Sampson, à Port Simpson.

Les postes de juge ne constituent pas des emplois à plein temps, étant donné que, dans la plupart des localités, les causes ne sont pas très nombreuses.

Choisis avec grand soin pour leur intégrité et leur réputation, ces juges sont l'objet d'une grande estime dans leur localité.

Le procureur général de la Colombie-Britannique, M. Peterson, s'est récemment dit heureux de la nomination des juges indiens et il a déclaré que ceux-ci s'acquittent tous de leurs fonctions d'une manière très satisfaisante.

W. CURRIE DEVIENT DIRECTEUR DES ÉTUDES AUTOCHTONES À TRENT

M. Walter Currie, Indien Ojibway et figure bien connue dans les milieux de gestion des affaires des autochtones du Canada, a été nommé directeur du programme d'études concernant les Indiens et les Esquimaux à l'université Trent, à Peterborough (Ontario).

M. Currie a pris ses nouvelles fonctions le 1^{er} juillet dernier. Auparavant directeur adjoint de la surveillance au ministère provincial de l'Éducation, il avait charge des écoles septentrionales et des élèves autochtones.

M. Currie a un baccalauréat ès arts de l'université Western Ontario et a poursuivi des études pédagogiques à London.

En 1968, M. Currie est entré au service du ministère ontarien de l'Éducation, où il a pris une part active dans l'élaboration d'un cours d'été destiné à l'université de Trent, conçu à l'intention des personnes enseignant à des enfants indiens et qui a été donné pour la première fois l'an dernier.

Depuis 1969, M. Currie était président du Temple indien de la renommée, à l'exposition canadienne nationale de Toronto. Il est l'un des membres fondateurs du Fonds de développement des autochtones de l'Ontario, organisation qui recueille des fonds afin de venir en aide aux autochtones.

M. Currie a récemment quitté son poste de président de l'Association des Indiens et des Esquimaux du Canada.

Les Indiens du Nouveau-Brunswick s'occuperont de développement communautaire

L'Association des Indiens du Nouveau-Brunswick a obtenu l'autorisation de mettre en oeuvre un plan visant à établir et à gérer dans toute la province ses propres services de développement communautaire.

M. Jean Chrétien, ministre des Affaires Indiennes, ainsi que MM. Anthony Francis et Andrew Nicholas, respectivement président et vice-président de l'Association des Indiens du Nouveau-Brunswick, ont signé récemment, à Ottawa, une entente en vertu de laquelle l'Association pourra désormais organiser et administrer son programme de services de développement communautaire à l'intention de 4,423 Indiens vivant dans 14 réserves du Nouveau-Brunswick.

Le projet prévoit la nomination d'un directeur du développement communautaire, qui sera chargé du fonctionnement général du programme, et de huit agents qui travailleront sur place et dont les responsabilités, selon M. Francis, consisteront à assurer que "les Indiens de tous les milieux participent

pleinement à l'élaboration des politiques et à l'administration du programme".

Les fonds qui seront mis à la disposition du programme doivent atteindre \$165,000 pour l'année financière en cours. Ils seront versés par le gouvernement sous forme de paiements pour services rendus, frais d'administration en plus.

Un conseil de développement communautaire, comprenant deux membres nommés par l'Association, deux autres membres désignés par le Ministre et un cinquième choisi par le grand public, présentera chaque année des propositions aux fins de désigner les régions admissibles aux services de développement communautaire.

Des ententes semblables ont été conclues par l'Association des Indiens du Manitoba en 1969, par la Fédération des Indiens de la Saskatchewan et l'Association des Indiens de la Nouvelle-Écosse en 1970, et par l'Association des Indiens de l'Alberta au début de l'année en cours.

CINÉASTES INDIENS

Sept jeunes Indiens de diverses parties du Canada suivent actuellement un cours de cinématographie à l'Office national du film, à Montréal.

Chacun de ces Indiens est assez connu. Le plus célèbre est peut-être Buckley Petawabano, qui a interprété le rôle de Pete Gawa dans la série télévisée intitulée *Adventures in Rainbow Country*, présentée par Radio-Canada. Buckley, qui a 22 ans, est un Cri du Nouveau-Québec.

Albert Canadien, Indien Esclave des Territoires du Nord-Ouest, a déjà fait partie d'un groupe de rock indien appelé *The Chieftones*, qui a été populaire aux États-Unis il y a quelques années. Avant de commencer à suivre le cours, Albert avait sa propre émission de radio à Yellowknife.

Bob Charlie, Athapascan de Whitehorse (Yukon), est aussi un musicien et un radiodiffuseur qui possède sa propre émission en langue indienne.

Alex Redcrow est un Cri du nord de l'Alberta qui a déjà fait de l'enseignement.

Gilbert Herodier a fréquenté une école de théâtre et il vient de Fort George (Québec).

Glen Lazore est un Mohawk de Saint-Régis (Québec). Il a récemment obtenu un baccalauréat ès arts de l'université Trent et il est bien connu dans la région de Saint-Régis pour ses interprétations de danses et chants indiens.

Mike Mitchell est aussi un Mohawk; il vient de l'île de Cornwall, qui fait partie de la réserve de Saint-Régis. Autrefois membre de la première équipe indienne d'initiation au cinéma, il participe au cours à titre de producteur adjoint.

Le cours, qui durera deux ans, est donné conjointement par l'Office national du film et le service de l'Éducation et des affaires culturelles du ministère des Affaires indiennes. Il a pour but de transformer les sept jeunes hommes en question en véritables cinéastes.

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. 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. Any article may be reproduced provided credit is given the author or this paper.

400 Laurier Ave. W., Room 360, Ottawa, K1A 0H4, 995-6386

Letters to the Editor

Your response to Mr. Gordon Miller's statement regarding the poem, 'Hello! My name is Mary. I am an Alcoholic', gave me food for thought and prompts me to write your publication.

As one of the former editors, who was compelled to author 'bland niceties' about Native Canadians, I take exception to the allegation that the former editors were fully responsible.

Even before my arrival on the Ottawa scene, a system of undeniable censorship was in effect, prohibiting a clear and concise view of what was taking place on the native scene.

I can cite many instances of having to re-edit articles because certain phrases made your department aware of its mishandling of Indian affairs.

As a result, the Indian editors took the blame merely because they happened to be put in positions which everyone assumed, carried all the elements of decision-making powers.

This leads me to question your journalistic slant of Indian organizational happenings. It is true that you report on what has taken place at Indian political conferences across Canada and this is informative. However, I would be more than interested in just what these organizations have accomplished after collectively spending millions of dollars over the past few years. I have never read any report in your paper about accomplishments other than holding many useless conferences at which rhetoric reigns while Indians starve.

There have been too many indepth studies made by your paper about why the conference was held. Let's see you dig up what was done about it.

Keith Miller
Ethnology Division
National Museum of Man

* * *

The Native Brotherhood behind the walls of this penitentiary is seven years old, but it is relatively unknown. As a matter of fact, the rate of incarceration of natives in every

level of penal institutions has gained practically no awareness from our people. This is plain discrimination, beautifully disguised by the mask of priority. We have had many promises, both verbal and written, that were supposed to establish communication. However, to date, no such contacts have been realized. We appreciate efforts being drawn upon other areas of the so-called native problem, in which, incidentally, our organization can play a vital role. However, what extent does the problem in question have to reach before it warrants attention? The incarceration rate has reached 100 per cent in some institutions, particularly where our native sisters are concerned.

Yet if the native organizations or reserve level councils would look over their past agendas, they would not be able to locate this problem. And why were incarcerated natives not approached for their views on the White Paper? I can hear the rebuttals already — "You are prison responsibilities". If that does not constitute ignorance, nothing does. Prisons can do their part to realize rehabilitation; inmates do their part; but without public participation there can be no rehabilitation. How many of the so-called leaders have ever taken the time to visit the institutions where their brothers and sisters are, and not just as a token effort? How many of the same, who had ex-cons' votes to gain their position, ever dropped their positions and halos to go down to the slums and skid rows and apply some human effort — and the gospel you call "unity"?

In view of the above, the Native Brotherhood believes that incarcerated natives and native ex-cons have to initiate an organization geared to solve their problems, both during their prison term and after release. In time such an organization would expand into other areas of the entire native scope to take the load off the existing organizations and show them what unity is all about. We would not, and could not because of our past, be in it to gain recognition or to join the political game.

Historical Notes NOTICE

NOTICE is hereby given that any person selling or giving, directly or indirectly to Indians, any INTOXICANT, or any

INTOXICATING FLUID

in the form of patent or proprietary medicines, cordials or perfumes, either on or off their Reserves, will be prosecuted with the utmost rigour of the law, being liable to a fine of

\$300.00

and to SIX MONTHS imprisonment.

R. A. HOEY,
Director of Indian Affairs

Department of Mines and Resources,
Indian Affairs Branch,
Ottawa

I.A. 1037

R. 3187

Ed. Note: The above statutes remained in effect in Canada, depending on the province, well into the 1950's. The federal vote came in 1960.

The Native Brotherhood has many positive programs, but above all it teaches responsibility, so that a person will regain his human dignity. It teaches a person that he is human, before he is Indian, so that he does not have to wave his feathers around to prove that he is proud of his race — because in his heart he already is, and that is all that matters. It is hard being a branded man — the consequences will forever be endured, no matter how many credentials one may gain while in prison, or how much one may accomplish after release. The biggest reward for such people is the dedication to serve, not only a certain segment, but all, including the least fortunate.

It certainly was encouraging to learn that the Voice of Alberta Native Women's Society is going to take steps to assist the Native Brotherhood Society in Edmonton to realize their halfway house for ex-cons. Our hats off to you ladies! Mr. Russell Smith of the Calgary Friendship Centre has been trying to establish a similar house in Cal-

gary for over a year. However, for some strange reason, he has not been receiving favourable response. So I would like to suggest to Mr. Smith and people like him, that they give some thought to the organization that we, the Native Brotherhood, are contemplating. Halfway houses are one of the programs included.

We are not out to create dissension, because there is enough as it is. No doubt there will be rebuttals, but defensive criticism will not solve this problem. While you're patting each other on the back for your progress, let me remind you that the rate of incarceration of natives is climbing by leaps and bounds every year. Think about this real hard, fellow natives, especially where it concerns youths — the leaders of tomorrow.

Donnie Yellowfly
President, Native Brotherhood of
Indian and Métis
Prince Albert Penitentiary
Saskatchewan

AN INTERVIEW WITH

Len Marchand

The day is long for the Honourable Member from Kamloops-Caribou. During the last session, up to five parliamentary committees made a 12 hour day the norm for Okanagan Len Marchand. Interviewed in his House of Commons office, Marchand in shirtsleeves, talked of Indian organizations, red and white papers — and perhaps a bit less about land claims issues.

Educated at the Okanagan Indian Day School, Kamloops Indian Residential School and the Universities of British Columbia and Idaho, Marchand, an agricultural research scientist, became special assistant to the Hon. Arthur Laing, at the time Minister of Indian Affairs, in 1966. He was a member of the North American Indian Brotherhood of B.C.



Marchand, 38, was elected to the House of Commons in 1968. He is married and has two children.

David Monture

Q. When the government introduced its Indian policy proposal, you showed a cautioned support of it. Do you still feel this way?

A. Basically, you are right. I agreed with the principles involved — principles of the equality of man, principles of doing away with the Indian Affairs Branch as a way of providing better services for Indian people. I'm not against giving provincial services to Indians if they could be better than the services they are now receiving, and if the transfers can be worked out between the Indian people and the federal and provincial governments. But the principle must be that the Indian people are involved in the whole discussion, all the way. My main concern in the beginning was that the whole position paper was a little unrealistic though — I knew how the Indian people were going to react. They were going to feel that this was going to be an abdication by the federal government of its constitutional responsibilities towards the Indian people, that they were throwing them over to the provinces.

There was also much misunderstanding on the part of the Indian people. I went out campaigning one summer in the provincial election in B.C. The misunderstandings were just fantastic. So once you got through the misunderstandings, I think the people were a bit happier with some of the relative principles contained in the paper, because they had been asking for some of these things for a long time. But when it was suggested that five years was a target date, then there had to be a reaction.

I think five years was totally unrealistic. It would be realistic for perhaps only five per cent of the bands in the country which are totally competent to run their own affairs. Perhaps for them it would be a good thing to have the umbilical cord cut — let them go

to provincial services. If the people want advice in agriculture they should make use of provincial agricultural services and so on. But when you look at it on a country-wide basis, when the policy was put forward — there is just no way that it could have received any other reaction.

... In another way I think the white paper really helped the Indian people to wake up to what some of the problems were all about and to look at ourselves much more realistically, much more critically, and to ask ourselves just where we are going and how we are going to put forward a position to the government.

Q. You feel then that the white paper if anything, did shake us out of a state of apathy?

A. You bet, there is just no question about it. The real good solid discussions that should have taken place prior to the white paper are now underway. It's really a good thing because we've never done this before as a group of Indian people.

Q. Do you feel that the Prime Minister was impressed with the presentation of the Red Paper?

A. You bet he was impressed. This was the first meeting of its kind that he had ever been to so early in his career as Prime Minister. He saw quite a display of unity among the people there. The P.M.'s reaction to the meeting really indicated that he was impressed and I think he was very sincere when he said that the government will not do anything until the Indian people are ready, that 'we'll wait as long as you want us to wait'.

Q. Has the white paper been scuttled? The Minister of Indian Affairs in a recent speech at Queen's University termed the policy paper as being "now defunct."

A. It was put forward as a discussion document. If white papers are to be taken as what they are supposed to be, then unless the contents are very good, very rarely are these papers in whole, enacted into law.

You can say anything you want about the Indian white paper but I'll bet you that many of the principles enunciated in the white paper will be carried out, because I think some of the principles are right ones.

Q. Do you see any possibility of Claims Commissioner Lloyd Barber's terms of reference being broadened to allow the aboriginal rights question to come into his sphere of investigation?

A. I hope it would. I have been a member of British Columbia Indian organizations which have advocated this for some time. I was quite disappointed when the Commissioner's terms of reference did not include the mandate to look into aboriginal rights, because this is the big question confronting B.C. Indians and it is going to have to be dealt with. I understand that the National Indian Brotherhood has written to the P.M. asking for the change and they are now awaiting reply. I have personally talked to the P.M. about it, expressing concern and I'm hoping that the government will look seriously at the question.

Q. Have you made any public statements on this issue?

A. I certainly have. I've made public statements as much as two years ago. At a speech in Vancouver I came out quite strongly in favour of looking at aboriginal rights. I feel the way to go is to develop perhaps a claims commission or a bill in parliament like the old Indian claims legislation that was put forward. Yes, I've stated this.

Q. You recently stated that you would like to see more Indian Senators appointed. It brings up the question of just how effective the Canadian Senate is and how effective can an Indian Senator be?

A. I think they could be very effective. There are very competent Indian leaders. I think two or three in the Senate could make a real contribution. The Senate has been doing a lot more work lately than in the past, for instance look at the series of hearings held on the white paper on taxation. Indians in this setting, say three of them, looking into poverty, could function as commissioners on Royal Commissions, in that kind of investigative sense. They could be statesmen in the country as well.

On the other hand you might ask about Indians in parliament, maybe having special seats set aside for native M.P.'s. I think the Indian people are too ad-

vanced to go to that kind of a system. Parliament, I don't think, should be a place where people are appointed on a racial basis. I think parliament should be a place of equals and if Indians were put in there on a special basis we would not be equals. There would be a special kind of status again. I think we've gone beyond that stage as Indian people. There will be more Indians elected to parliament, though it's sad that it has taken a hundred years. Let's not turn back the clock and require a special status now. I'd rather see 264 members of parliament be educated to our needs and talk about our needs rather than one or two who the other parliamentarians might look upon as having Indians as their sole responsibility.

The Maori of New Zealand have had special parliamentary seats since their Confederation but this was in a different historical setting. They had a strong political position right from the beginning. Right now they're talking about doing away with the four special Maori seats. I was talking to one lady Maori member of parliament and she was strongly in favour of doing away with the special seats where Maori only vote for Maori. She felt that perhaps they could have seven or eight Maori elected.

The Indian people are now using the existing political system, they're much too sophisticated now to go back to special treatment in parliament.

Q. You speak against maintaining a special status. Would you also speak against maintaining the special constitutional relationship that Indian people have with the federal government?

A. No, not at all.

Q. Does this not automatically suggest a special status?

A. I don't know whether you call it a special status or a special treatment. I think it's more of a special treatment. But perhaps if this wasn't done a hundred years ago we might be better off too. That's hindsight. It's difficult to know what we might have done in those same circumstances. We weren't able to vote in federal elections until 1960. We didn't have the provincial vote for years and years. The basic tools of our democracy were denied to us. If we had all these tools from the time of Confederation, I think we would be in a much better position now.

But as far as changing the constitution goes — no. Leave it as it is. Leave the powers of the federal government there, with sole legislation in respect to Indians and Indian lands, unless at some point in time the Indians want this changed. It's okay the

(see page 6)

from the U.S. —

THE PENTAGON PAPERS AND THE INDIAN

by Richard La Course
American Indian Press Association

Disclosures from the secret Pentagon Papers on the U.S. role in Indochina can only fuel the growing antiwar sentiment among Indian people as the documents rekindle the unique Indian sense of cynicism toward a long-standing policy of genocide.

For the Indian, the worst of nightmares has been revived — nightmares of genocide in which the step from Wounded Knee to the My Lai massacre is but a change in command. Nowhere in the Pentagon Papers is there a single expressed wish or provision for the survival of the people of Vietnam. Objectives of military strategies to develop political power under U.S. control pervade the unearthed documents, and a "so-what's-new" attitude among Indians might be understood if not pardoned.

Worst of all, the Pentagon Papers mock Indian integrity. Common consent and common defense lie at the heart of the war dance. The war dance itself among many tribes begins with a slow-paced drum of reverential apology for the lives to be taken for the sake of community survival. The principle of volunteerism — which defines the warrior — is based on a common awareness of community need for self-defense.

We have all watched the news for years. We have all worried. And wondered. And doubted. And buried our dead — sometimes with a warrior's rites. And now, the disturbing truth of official lies and duplicity which "justified" the loss of Indian lives is being discussed from coast to coast.

For the most optimistic, it casts a shadow of doubt. For the wavering, it opens a long series of painful questions. For the pessimistic, it is a confirmation of the worst of fears: that these deaths may, in the end, be meaningless.

Defense Department statistics indicate that a total of 216 "identifiable" Indians have died in Indochina, and that a total of 42,610 persons from "American Indians and the people of the Pacific Trust Territories — Malaysians and Mongolians" have served in the war zone from January of 1961 to the present. Of the many trust territories in the Pacific, only the island of Guam can draft its young. And because of intense feeling in the Pacific against a policy of Asians warring against Asians, it is safe to assume that the bulk of the 42,000 is Indian.

Add to that the fact that statistics on the U.S. Indian population show that at least half of American Indians now live off-reservation, primarily in cities. This Indian participation eludes Defense Department statistics, but hints that the loss of Indian lives to Indochina is undoubt-

edly at least double what the official statistics disclose.

Leo Vocu, executive director of the National Congress of American Indians, said that one small community of only 700 on the Oglala Sioux Reservation in South Dakota had 27 young men in Vietnam at one time, and that two had been killed in the same month. Navaho councilmen indicate that at least 6,000 of their young are now serving at Indochina installations, and the council is debating an anti-draft resolution exempting its men from Selective Service requirements.

"I don't really know whether Indian young men are joining the services because there's nothing for them to do on reservations," pondered Vocu, "or whether they want to be with their buddies — or whether the warrior instinct still lingers in the blood."

Certainly economic deprivation of Indian peoples generally, high unemployment, and the inability of young men to obtain student deferments because of poverty account for a great number of Indian youth in the military. To that must be added the kinds of talents and skills which are customarily developed among the Indian young in their years of schooling. The factors are many, complex — and continuing.

Indians — a minority among minorities — will be the people most crippled by the loss of life and leadership because today they number less than a million persons. The psychological disarray of the survivors of that now-sinister conflict will delay the reassembly of their own lives and work to paralyze Indian communities who cannot, among all the nation's peoples, afford to leapfrog a generation and expect to survive. Indian people are too few to waste their lives on duplicity.

The problems facing all GIs are in a special way shared by Indian returnees. Those problems, according to a Veterans Hospital administrator in San Francisco, include "heroin addiction in numbers way out of proportion" among Indian GIs. With the heroin problem, the young Indian is also faced with a doubly depressed job market if he chooses to return to his home reservation. He faces the personal crisis of the Vietnam "combat syndrome" and its peculiar difficulties in readjusting to everyday life. And he will face swelling antiwar sentiment among reservation peoples, clues to which are evident in the Navaho debate and Tribal Ordinance No. 1 now in effect on the Puyallup Nation in Washington State.

"We don't feel we've ever had an Uncle Sam," said Puyallup Councilwoman Ramona Bennett, "and these white people had better get their government under control."

FIVE SACRED WAMPUM

BELTS, colorfully woven from cloth and clamshells, will soon be on their way back home to the Onondaga Nation near Syracuse, N.Y. Gov. Nelson A. Rockefeller signed legislation returning them to the Onondagas, traditional keeper of the wampum within the Iroquois Confederacy, which is constructing a cultural center to house the sacred items. The belts are among 26 sold to the state of New York by Dutch settlers for \$500.

CURRENT INDIAN WORDS — in English, no less — are running both hot and cool today. Phrases and words to make you see red: sovereignty, self-determination, spokesman, termination, treaty, dominant society, Uncle Tomahawk, rights, apple, Native American, assimilation, Super-Indian. . . . Phrases to make you feel blue: princess, per diem, per capita, agent, trader, Indian Days, bureaucrat, ward, handout.

A.I.P.A.

INDIAN ASSOCIATION OF ALBERTA

(from page 1)

motion calling for the establishment of a special Indian force to police the Alberta reserves, since "the RCMP do not understand or appreciate Indian cultural values." The force is to have its own distinctive uniform and be given "adequate authority to enable it to function effectively." The resolution also specified that the government provide funds to build police cells on the reserves and to buy vehicles.

Another resolution approved in principle calls for the Department of Indian Affairs and Northern Development to be divided so that a minister is given sole responsibility for Indian affairs. The IAA, of course, wants to participate in the selection of minister, and Mr. Cardinal apparently is hoping for Robert Andras, federal minister in charge of housing, to get the job. Two years ago, Mr. Andras was Minister without portfolio with special responsibility for Indian Affairs.

Mr. Andras, an honorary president of the IAA, told conference delegates that the problems of Canada's native people are not receiving the high public interest of two years ago, but that the increase in the native sense of pride would enable them to accomplish their goals even though the lack of material progress had been disappointing.

A resolution was passed supporting the Blue Quills Native Education Council which wishes to retain and develop "a virgin, natural environment surrounding for the school that is in keeping with Indian cultural values." The land in question which surrounds the Blue Quills Residential School near St. Paul is presently under the supervision of the Canadian Wildlife Service or is "supposed to be in state of transfer to the town of St. Paul for an airport," says the resolution.

Other resolutions approved in principle include:

* A statement of support for the Stony Band in its struggle with the governments of Canada and Alberta to get possession of the land — valued to the band as traditional religious land — that will be flooded by the construction of the Big Horn Dam west of Rocky Mountain House.

* A statement of opposition to the recently passed amendment to the Public Lands Act (Bill 66) and the Wilderness Areas Act (Bill 67) which, says the resolution, violate treaty rights.

* A statement of support for

the land claims of Chief Robert Smallboy and his band that is presently camped on Crown land on the Kootenay Plains.

Recently retired Senator Gladstone, past president and now an honorary president of the IAA, also spoke to the delegates. He blamed many of the Indians' problems on the paternalistic handouts of the government that began in the 1920's. Still optimistic at the age of 84, Senator Gladstone said that a new spirit was developing among Indian young people and it signaled a whole new way of life "for our people."

Alberta Premier Harry Strom, whose government is currently under fire from the Indians for several recent pieces of legislation restricting their rights to move within the province, stated at the conference that the present re-examination of the treaty rights of Indians is most timely, and that the IAA was thus developing ideas and suggestions as to the future relationship between the Association and the provincial government.

Mr. Strom praised Mr. Cardinal, whom he "had come to know and respect", and the president somewhat surprisingly responded: "It is necessary for me to say that in Canada the government of Alberta has taken leadership in its relationship to the Indian people."

Later, the premier showed his eagerness to maintain good relations with the IAA by joining in the dancing at their evening pow-wow.

INDIANS TO POLICE OWN RESERVES

British Columbia has a new provincial police force — eight reserve Indians.

The eight have travelled to Victoria for a nine-day crash course at the Royal Canadian Mounted Police training academy.

Later they will spend a month training with the local RCMP detachments before becoming, in effect, police chiefs of their reserves.

The eight, ranging in age from 22 to 46, were sworn in recently by Assistant Commissioner Gordon C. Cunningham as a provincial force under the Police Act, becoming the first provincial police force in B.C. in 21 years.

They are responsible to their band councils.

(see page 7)

FILM TO BECOME AN INDIAN THING

Seven young Indians from across Canada are taking a course in Cinematography at the National Film Board in Montreal.

They are currently staying on the St. Regis (Akwesne) Reserve near Cornwall, Ontario.

Of the seven individuals, each one became quite famous in his own right.

Buckley Petawabano, who played "Pete Gawa" in the C.B.C. Series "Adventures In Rainbow Country", is twenty-two and a Cree Indian from Northern Quebec.

Albert Canadien played with a rock group, The Chieftones, an all Indian Band which became popular a few years ago in the States. Prior to the course, Albert had his own radio programme in Yellowknife, NWT. He is a Slave Indian.

Bob Charlie is another musician and radio broadcaster, and he too had his own Native Radio Programme. He comes from Whitehorse, Yukon and is an Athabaskan.

Alex Redcrow, a Cree from Northern Alberta, taught school prior to coming to Montreal.

Gilbert Herodier studied acting and drama and is from Fort George, Quebec.

Glen Lazore is a Mohawk Indian from St. Regis, Que. He recently got his B.A. while studying at Trent University and is well known around St. Regis for his Indian dancing and singing.

Michael Mitchell is another Mohawk from Cornwall Island, part of the St. Regis Mohawk Reservation. He is the Associate Producer for the course. He was also with the first Indian Film Training Crew.

The course will last two years and is designed to make complete film makers out of the seven young men.

The course is sponsored jointly by the National Film Board and the Education and Cultural Affairs program of the Department of Indian Affairs.



Standing — from left: Bob Charlie, Whitehorse; Buckley Petawabano, Mistassini; Gilbert Herodier, Fort George; Glen Lazore, St. Regis.
Kneeling — from left: Albert Canadien, Yellowknife; Mike Mitchell, Cornwall Island; Alex Redcrow, St. Paul, Alta.

LEN MARCHAND . . .

(continued from page four)

way it is — this trust relationship, this bond which has been established.

Q. Is this special relationship not necessary to uphold the treaties?

A. Fine, honour the treaties, honour all of the obligations, the Migratory Bird's Convention Act. I'm not saying anything differently — we have a Citizens Plus relationship as Dr. Hawthorn has stated.

Q. Does this not again, mean special status?

A. I don't regard it as special status. We were here as original citizens of the country. We weren't treated very well. History has been unkind to us. We have an awful standard of living as a group of people as you well know. So we have to be treated as Citizens Plus until we attain a standard of living commensurate with the rest of Canada, until we can compete and attain an economic independence. If we had economic independence, we'd have hardly any problems at all, really.

Q. You feel then that the problem is basically of an economic nature? But is part of the problem not also ideological and cultural, in that Indian people have a different outlook towards, say the environment? Sometimes economic expediency as you have discussed and concern for the environment are almost directly opposed.

A. Many factors contribute, but on the other hand when the white man came, we weren't all living on welfare. We were an independent people able to live with

nature. Right now up to 40 per cent of our people are living on welfare. And this is wrong. They're not living on welfare because they want to. Things have changed in a hundred years. The white man has just taken over. He's here to stay. We have to adopt to a changing world, a changing Canada. I don't see where we have any choice but to be competitive as equal men on the face of the earth with our own culture. This is not inconsistent with having economic independence. In my case I felt that I had no choice but to get an education and to become competitive.

Q. We can see a white preoccupation with the G.N.P., the Gross National Product, which is maybe really a Gross National Pollution. What is to happen to native people who have had their livelihoods taken from under their

feet because of mercury pollution, dam construction and the resulting changing water levels and so on? Would you like to see a native reparations court set up or an Indian ombudsman appointed to look into these situations where the native people who are closest to the land are the first to be affected?

A. This was one of the basic ideas behind the Barber Commission — to look at areas where treaties have been broken with all of the resulting ramifications, and to find where compensation should be made. I was at the Prime Minister's speech given in Vancouver where he said we shouldn't always be worshipping at the altar of the G.N.P. I went up to him afterward and said that he was expressing a good Indian philosophy. The G.N.P. and many material things are not as important to Indian people as human relationships. It's a tough adjustment to make but many are making it successfully while still maintaining their own values.

Q. You observed the National Indian Brotherhood's brief on the constitution being presented recently to the parliamentary constitutional committee. What are your comments?

A. I don't know what form the constitutional meetings will take later on. So far it's really been a meeting of governments, federal and provincial. I thought the N.I.B. position was quite realistic. They said in their brief that the Indian people are not yet ready to make their position clear until the Indian rights studies have been completed. This is good solid thinking because it gives us time to look at some of the options. Previous presentations have said let's entrench the treaties into the constitution, into a bill of rights and so on. That salts it away, but perhaps there are also shortcomings there. I've made up my mind that we should leave that section referring to Indians in the constitution as it is.

Q. You recently returned from the Northwest Territories. What are your comments on the unresolved Treaty 11 situation?

A. I'd like to see it settled. But one of the old chiefs from Fort McPherson told me a couple of years ago: "we don't want reservations, when these treaties were made, I don't think they were made very wisely by our people. They were made at a time when we really weren't very educated to the white man's way." He said that he would like to see us wait for ten years until more of the people are in a better position to make good decisions. I think that is wise thinking, because they can get all the advisors they want but if there is no basic understanding in the Indian community of all the rami-

(see page 8)

let us seek a place
where time and space
have not been hammered and shaped
beyond recognition
by that same machine
that would also smooth and make dull
c
the a e and rouGh edges
f ts
we were born with.

David Monture '71

INDIAN POLICE . . .

(from page 5)

The service eventually will be extended to most of the larger reserves in the province.

The eight will serve a total of 6,400 Indians on reserves.

The program was arranged by the federal Indian Affairs Department and the provincial Attorney-General's department to enforce not only band by-laws but the Criminal Code in conjunction with the RCMP.

Acting as co-ordinator with Sgt. Ted Foster in the training program is an Indian Mountie, Constable Al Assance, 27, of the Ojibway tribe from the Christian Island Reserve in Georgian Bay, Ontario.

Constable Assance, who has been on the force for five years and is now in the North Vancouver detachment, warned the Indians they will find the going difficult at first.

He said that the reserve policeman will be dealing with people he has known all his life — his neighbors, friends and relatives. This will give him greater insight than a stranger on the reserve, but make it harder to act against them.

'Big sword' to avert problems

However the uniform and badge, he said, will give him a "big sword." When he sees neglect of children, unsanitary housing or drunkenness, he can give warnings with authority.

This could prevent problems before they develop.

"As difficult as it may be, he will have to take a stand," Assance said, "and at one point he may have to prosecute his best friend to establish the fact that he intends to be both firm and fair in his enforcement."

The class, some with only elementary schooling, seemed fascinated by the new world the Criminal Code opened for them.

Larry Joe, 25, grandson of the Chief Thunderbird (Baptist Paul) of wrestling fame, found public school too difficult and the whole business of cramming education into his head a "mind bender." But he says the Criminal Code is simple and understandable to him.

"The words are simple, and what I cannot understand I look up in the dictionary," he said. "Dad — that's really my grandfather, he raised me when my parents left me — wanted me to be something. I wish he were alive now to see this."

"I used to get in trouble, especially after my grandfather died. I was 16 then. And I didn't understand it. Now I know what the police were working on. I am amazed at how clearly it is all written."

"You can never beat the law," he said. "I know now. You have to learn to respect it because the law is the people."

His territory will be all of the Cowichan Valley, with a population of 880 Indians.

Dennis Wilson, 22, will be the policeman for Bella Bella's band of 1,100.

Liquor, drugs main worries

He says his parents are proud that he was selected for the job, and their

pride gives him added joy in the new life he is entering.

The policing problems, he expects, will primarily arise out of alcohol and drugs. He hopes to establish a youth program on the reserve.

Jim Wilson, 46, a Second World War veteran, may be the first chief of police of an Indian village turned municipality in B.C. His community, Cape Mudge, will vote on the change.

Constable Wilson has had some police experience as an auxiliary officer with the RCMP. He feels that the job he has taken should go to a younger man, and he hopes that there will be one to take over soon from him.

Don Price, 37, a rock driller who finished his Grades 9 and 10 by correspondence while a patient in a tuberculosis hospital will police the Port Simpson territory four miles from the Alaska border. There will be 1,400 in his jurisdiction with the nearest RCMP detachment 39 miles away.

Fred Benson Doolan, 28, of the 475-member Kincolith band, was on his first visit to a city.

The quiet father of four has a grade 4 education. While it is hard for him to understand the Criminal Code, his wife Rosie, who has Grade 7 or 8 education, will help him learn it, he said.

Only one who applied for job

Charles Cecil Shaw, 40, is proud that he was selected to police Kitimaat Village. He laughs as he explains that he was the only one who applied for the police job.

The jovial "Constable Charlie," as he is already dubbed, said that ever since he found out he had the job he has been in almost "non-stop excitement."

Felix Davis, 45, father of nine, will police his community of 800 on the Aiyansh reserve in the Nass River area.

He was born and raised in the

ways of the Indian, working the trap-line with his father. He moved away to Prince Rupert for 10 years, but returned three years ago. He worked as a janitor for the school until this job came up. Now his wife and son will continue the school work.

Alexander Angus, 33, father of six, of Greenville in the Nass River country, a village of 700, has had to work since he was 13 to help support two adopted sisters, a brother and his mother. His dad was injured in an industrial accident.

Even where his band lives — 38 miles south of the Alaska border — he says drugs are a growing problem. But from what he learned on the course and his few experiences — including one involving a 17-year-old who returned to the reserve not knowing his own name — he feels he can now recognize drugs, and perhaps prevent their spread on the reserve.

— Simma Holt

* * *

Six Indian judges appointed in B.C.

Four of the districts policed by an Indian officer also have an Indian judge.

In the last five years six Indians have been appointed to the position of B.C. provincial judge, or magistrate as it was called until 1969.

The first appointed was Edwin G. Newman of the Bella Bella Band, in May 1966.

The others chosen since then, as vacancies occurred, are J. Davis at Aiyansh, W. D. Scow at Alert Bay, A. Robinson at Kincolith, G. Henry at Lytton and R. Sampson at Port Simpson.

Their duties as judge do not constitute a full-time job, since in most cases, their services in these small communities are infrequently re-

quired.

Each of the judges was chosen, after careful deliberation, because of his integrity and character, and each has earned a great deal of respect in his community.

B.C.'s Attorney-General Peterson recently expressed his pleasure at the appointment of the Indian judges and said they were all discharging their duties very satisfactorily.

CURRIE TO HEAD INDIAN-ESKIMO STUDIES

Walter Currie, an Ojibway Indian and an active figure in native affairs in Canada, has been appointed director of the Indian-Eskimo Studies program of Trent University in Peterborough, Ontario.

Mr. Currie took up his new duties on July 1, leaving his position as assistant superintendent of supervision for the provincial Department of Education, with special responsibilities for northern schools and native students.

Born in Chatham, he served for four years with the R.C.A.F. in the Second World War, then took his B.A. degree at the University of Western Ontario. After teacher training at London Normal School, he taught elementary school in Kitchener and later became principal of an elementary school in North York.

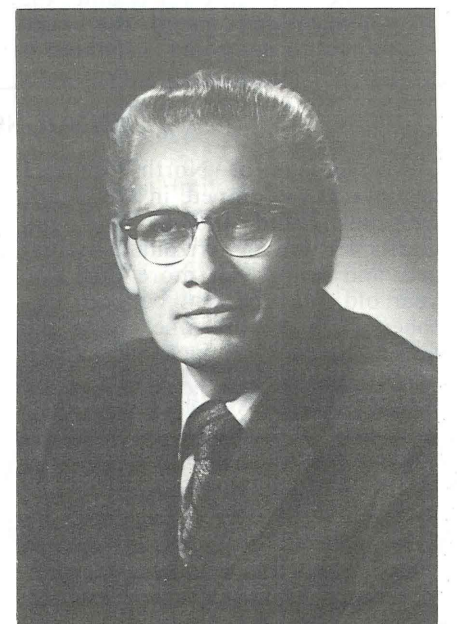
In 1968 Mr. Currie joined the Ontario Department of Education and was extensively involved in the development of a departmental summer course at Trent for teachers of Indian children which was offered last year for the first time.

Since 1969, Mr. Currie has been chairman of the Indian Hall of Fame at the Canadian National Exhibition in Toronto. He is one of the founding executive members of the Ontario Native Development Fund, an organization aimed at finding funds for dispersal to native peoples to aid them in their own development.

Mr. Currie recently retired from his position as president of the Indian-Eskimo Association of Canada.



Above — police seminar in Victoria, sitting from l. — Jimmy Wilson, Cape Mudge; Fred Doolan, Kincolith; Alexander Angus, Greenville; Dennis Wilson, Bella Bella; Larry Joe, Cowichan; Felix Davis, Aiyansh; Don Price, Port Simpson, and Charlie Shaw, Kitimaat Village. Standing from l. — Indian RCMP Constable Al Assance and Sgt. Ted Foster. (photo — Vancouver Sun)



MARCHAND . . .

(Continued from Page 6)

fications of the treaty and the decisions to be made, there will be problems in the long run.

Q. But in the meantime the oil and gas exploration proceeds. Is there time? Can you see some kind of settlement being reached in the N.W.T. parallel to the Alaska settlement?

A. I think it is inevitable, really if you're going to look at aboriginal rights which were recognized when the treaties were made. The Eskimos in particular have a good case. There is no doubt in my mind that there has to be compensation.

Q. Have you sensed any disillusionment with our existing Indian organizations on the part of young Indian people now in university?

A. I haven't heard any rumblings from the youth voice, though from other quarters. But that is part of the process. You can go and find all kinds of rumblings on any reservation you go to, all kinds of splits — of course this is the nature of man. I've never seen any band council, for instance on our home reserve, ever run without opposition. I would be very surprised if there weren't a few real fights within the organizations. I think this is the way it should be. There have to be good critical looks into the organizations. They must be the instruments of the Indian people at the grass-roots level. Most of all the Indian people have to make the organizations *theirs* before they are going to work.

In the long run, I would like to see the organizations financed by the Indian people as their organizations, if they are going to be really meaningful. This would make for a much better organization and a much better relationship with the people. I'm not that much in favour of them being financed totally by the federal government, by the taxpayer public. It's okay for a time, the organizations need the seed money to get going and there is

no question in my mind about the necessity of the organizations and the role they can play. But in the long run the strength is going to have to come from the grass-roots.

Q. Can you see somewhat of an Indian establishment having developed in this country over the last five years — people who have embarked on a constant round of conference going?

A. Sure there are a lot of conference goers around. I used to see this two or four years ago. You'd go to conferences and see the same faces all the time. I used to see Duke Redbird at every conference I went to. I'm not a very good conference goer, I don't believe basically in the technique. Minimal value has been derived in many cases. I would much rather see more reserve-oriented workshop sessions and study tours arranged between reserves with specific issues in mind — say, along economic development lines.

Q. Do you feel that it is about time that younger native people became more involved?

A. I think this is now happening. I'm optimistic about how many young people are involved now — and in the government and not doing little jobs. I hope Indians will take over the whole Indian Affairs Branch. You talked about an Indian establishment — there may or may not be one. One thing I hope the Indian organizations do not become is another bureaucracy, another kind of Dept. of Indian Affairs taking over Indian Affairs. The two functions should be kept separate. The Indian organization should never become a bureaucracy, should never become another Civil Service. It's got to be the political arm of the Indian people, a political instrument whereby we can influence policy and long term directions. If there's going to be an administrative function, this has to be at the band council level. Here is where the service people have to be.

ANNOUNCEMENT

All Indians of North America are invited to compete in the Heard Museum Guild Indian Arts and Crafts Exhibit in Arizona. Original arts and crafts, not more than one year old, may be sent between October 11 and November 5 to the Guild, care of Iris Jackson, Exhibit Chairman, at 22 E. Monte Vista Road, Phoenix, Arizona 85004.

A jury of qualified persons will select works for hanging and exhibit in specified categories based on the media and art form used. These include paintings in oils (must be framed), polymer acrylics and watercolours; drawings and prints made from etchings, wood-cuts, silk-

screen, lithography; sculpture and carvings from wood, soapstone, plaster of paris, shell, bone or plastics; baskets, beadwork, pottery, jewelry, textiles and several others.

Entries must be shipped prepaid to the museum and must be **For Sale**. Items marked **Not For Sale** will not be accepted. Twenty per cent commission of the sale of each entry shall be charged by the Guild. Artists are encouraged to take this into consideration when setting the prices of their entries. Works accepted for exhibit, but not sold, will be returned prepaid at the end of the exhibit. Works rejected by the jury will be returned collect.



RESERVE SHOTS — Above: old man in Big Sky Country, Peepeepkisis reserve in Saskatchewan. Below: 2½-year-old Couchiching band member, Martin Yerxa has something on his mind.

