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INDIAN NEWS

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Action promised in Conference on Natives and the Criminal Justice System

by Theresa Nahanee

EDMONTON — Native delegates to the National Conference on Native People and the Criminal Justice System left here with a promise by federal ministers and provincial authorities that recommendations resulting from the three-day meeting held February 3-5 will be seriously considered and acted upon.

Acting swiftly on a recommendation made by the natives, the Honourable Warren Allmand, Solicitor-General of Canada, promised that a 33-member Canadian advisory council on natives and the criminal justice system will be set up to study conference recommendations and if necessary, call other national conferences to further discuss native people's legal problems.

Of equal concern to the delegates was the role of alcohol and drugs in native crimes. To allay feelings that nothing was being done in this area, the Honourable Judd Buchanan announced a new three million dollar program to be implemented in 1975-76 by the National Health and Welfare Department and the Department of Indian and Northern Affairs. He stressed that native input into this program was assured and said the program would be evaluated after three years.

In speaking of how new programs recommended by the delegates could be implemented without more funds, the Honourable Alex Macdonald, Attorney-General of B.C. suggested, tongue-in-check, that the federal government match "Syn-crude dollar for justice dollar". This

was an obvious reference to the statement by the federal government that at least \$200 million in federal dollars would be pumped into the Alberta Syncrude project. Mr. Macdonald also expressed concern for the "waste in human and tax re-

sources" by incarcerating natives for minor offences. His province, he said, is moving away from the practice of sentencing Indians to serve jail sentences because they cannot afford to pay fines. This has come about through changes in the

Summary Convictions Act for B.C., and he strongly recommended similar changes in other provinces at the ministerial meeting on the third day.

The honourable Alex Hickman, Minister of Justice for Newfoundland, received some native applause when he agreed with their recommendation (see: *Action promised*, page 8)



From l. to r.: Don Cardinal, Vice-President and Harold Cardinal, President of the Indian Association of Alberta attending the Ministerial meeting.

Mr. Arthur Kroeger new Deputy Minister

Mr. Arthur Kroeger was appointed Deputy Minister, Department of Indian and Northern Affairs, December 20, 1974, after having served as Deputy Secretary, Program Branch, Treasury Board Secretariat, from July 1, 1972.

A native of Consort, Alberta, Mr. Kroeger graduated from the University of Alberta with an Honours B.A. in 1955. He was an instructor in English literature during his final year at the university, and subsequently taught French for a year at St. John's Ravenscourt School, Winnipeg. He went to Oxford as Rhodes Scholar for Alberta in 1956 and graduated with a degree in philosophy, politics and economics in 1958. Mr. Kroeger entered the Public Serv-

Fund raising is difficult for Indian Rights for Indian Women

OTTAWA — Even though this is International Women's year, the national Committee for "Indian Rights for Indian Women" is experiencing difficulty in raising funds to hold a special general meeting in May, 1975. This was revealed to 30 Indian women delegates from across Canada who met this week-end in Ottawa to plan the May conference. The theme of the conference, "Yesterday, Today and Tomorrow" will include a study of legislation as it affects Indian women's rights. THE INDIAN ACT will be the subject of scrupulous study by native women delegates who represent

status, non-status, Métis, treaty and Inuit women from across Canada. Each province will be represented by six accredited delegates, and two from each of the territories.

The adoption of a constitution to set up a non-profit corporation specifically to promote Indian Rights for Indian women will also be discussed at the May conference. A draft Constitution has been prepared and revisions are being sought from Indian women's organizations represented in the Ottawa planning meeting.

This proposed non-profit corporation hopefully will make it easier for the group to solicit funds to promote Indian women's rights.

Of utmost concern to the native women is the revision of the INDIAN ACT being prepared by Harold Cardinal, President of the Indian Association of Alberta on behalf of the National Indian Brotherhood. As Jenny Margetts, Western Co-Chairman stated, "There has been no input by Indian women into the INDIAN ACT revisions . . . It is timely for us to be consulted."

The Committee was originally formed as an off-shoot of the National Native Women's Association of Canada to intervene in the Jeanette Laval case on her behalf. Their concern for the Laval case as well as the (see: *Fund raising*, page 11)



Mr. Arthur Kroeger



Feature above is Doris Senger, national co-ordinator for the May conference on "Indian Rights for Indian Women".

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INFORMATIONS FRANÇAISES

CAI IA 59 I54 V.>



PETIT POISSON DEVIENDRA GRAND ET TRÈS RAPIDEMENT...

Ce qui n'était encore qu'une ébauche vers la fin de 1973 est devenu une réalité importante dès le printemps 1974 lorsqu'un petit groupe d'artisans indiens du Québec s'est constitué en corporation. Moins d'un an plus tard, le colloque que la

assure le contrôle de la matière. De plus, la corporation organise des cours et paie les salaires de sept animateurs à plein temps et de huit autres à temps partiel.

Sous la direction de Serge Bédikian, le Centre de distribution fournit ra-

la corporation et de certaines entreprises privées qui font appel à ses services. Outre les ateliers de Bersimis et de Pittogan qui lui appartiennent, la corporation en louait un à Obedjiwan et trois à Oka. Elle doit en construire un à Maniwaki ce

cours qui détermine en fin de compte la qualité des produits des artisans.

Le programme des cours est élaboré selon ce qui se fait déjà dans le milieu et tient compte des connaissances des artisans. La corporation offre trois genres de cours: a) des cours à temps partiel; b) des cours à plein temps, sous les auspices du Centre de la Main-d'oeuvre du Canada et donnés à des artisans d'expérience; et c) des cours de perfectionnement.

Une quinzaine de ces cours fonctionnent présentement à Pittogan, Oka, Maniwaki, Winniway, Notre-Dame-du-Nord, Pointe-Bleue, Manouane, Village Huron, Bécancour, Bersimis et Obedjiwan, alors que d'autres sont en voie d'organisation sur la Côte Nord et à la baie James. C'est en décembre 1973, en effet, qu'un groupe d'Indiens du Québec se donnait un comité responsable de la promotion de l'artisanat. Les membres de ce comité, Mmes Lucette Robertson, de Pointe-Bleue, et Eliane Gabriel, d'Oka, et le chef Léonard Jérôme, de Maria, se sont mis résolument à la tâche et dès le 30 avril suivant, ils obtenaient du ministère des Institutions financières du Québec les lettres patentes de leur corporation.

(voir: Petit poisson, page 4)



(photo Robert Dubeau)

L'assemblée générale des Artisans indiens du Québec était présidée par M. Jean-Marie Gros-Louis, du Village Huron (à l'extrême droite). L'exécutif de la corporation est formé (de gauche à droite) de Mme Lucette Robertson, de Pointe-Bleue, du chef Léonard Jérôme, de Maria et de Mme Eliane Gabriel, d'Oka. Le rév. frère Michaud, o.m.i., responsable de la coopérative de Fort-George, agissait comme secrétaire de l'assemblée.

nouvelle société, "Les Artisans indiens du Québec", tenait à Lévis prouvait hors de tout doute qu'elle était déjà sur la voie d'un très grand succès.

Et c'est à l'occasion du deuxième colloque annuel des Artisans indiens du Québec, tenu à l'Institut coopératif Desjardins, à Lévis, du 31 janvier au 3 février, qu'on a pu constater avec combien de rapidité et de sérieux l'affaire s'est engagée. Le surveillant régional de l'artisanat, Direction de la promotion économique des Indiens et des Esquimaux du ministère des Affaires indiennes et du Nord, M. Michel Noël, avait collaboré étroitement avec le comité. Chargé d'organiser le colloque, il a fait rapport de la tâche accomplie jusqu'ici.

Formée dans le but de mettre en place des structures qui permettront aux artisans indiens de prendre en main le développement de leur artisanat, la corporation s'est dotée d'un centre de distribution qui lui

permettra de vendre rapidement et facilement à l'artisan une matière première de grande qualité et au meilleur prix possible. C'est le Centre aussi qui achète le produit fini, le paie immédiatement, le met en vente et qui sélectionne les produits pour en vérifier la qualité.

Sur le plan technique, c'est le Centre de distribution qui établit le prix de revient, le prix de gros et le prix de vente de tous les produits qui lui sont confiés. Il assure également la standardisation des produits pour qu'ils correspondent aux normes du marché en ce qui a trait aux pointures, grandeurs, formes, etc. Bref, c'est la pièce la plus importante des rouages qui permettront à l'artisanat indien de se développer rapidement et efficacement.

Les ateliers

Les magnifiques pièces d'artisanat que le grand public peut maintenant se procurer un peu partout au Québec proviennent des ateliers de

printemps et un autre à Manouane cet été.

Les cours

Les cours occupent une place très importante dans le développement de l'artisanat car c'est la qualité du

Une Montagnaise sera agent de liaison au Centre de main-d'oeuvre de Sept-Îles

Le Centre de la main-d'oeuvre du Canada, à Sept-Îles, retiendra à compter du 1er avril prochain les services d'un agent de liaison et de promotion de langue montagnaise pour faciliter l'accès des Indiens au marché du travail.

Mme Yvette Vachon, une employée du Conseil de bande de la réserve de Sept-Îles, a été choisie parmi une liste de candidats pour combler ce poste. Agée de 30 ans, elle a auparavant travaillé comme enseignante pendant sept ans et a suivi des cours universitaires en vue d'obtenir son baccalauréat. Mme Vachon suit présentement une formation intensive au bureau de district du ministère des Affaires indiennes et du Nord

à Sept-Îles, afin de se familiariser avec les nombreux services offerts par ce ministère et le Centre de la main-d'oeuvre du Canada local.

Mme Vachon sera à la disposition des quelque 1,500 Indiens des réserves de Sept-Îles et de Malioténam, les accueillera au bureau du Centre de la main-d'oeuvre, les informera sur les emplois disponibles, et se rendra aussi dans les réserves pour faire un inventaire des personnes à la recherche d'un emploi et de leurs qualifications.

Ce poste d'une durée d'un an est le résultat d'une entente signée le 10 janvier dernier entre le ministère de la Main-d'oeuvre et de l'Immigration et le Conseil de bande de Sept-Îles.



(Photo Roland Sirois)

Plusieurs tribus indiennes du Québec ont participé cette année pour la première fois au Salon des Métiers d'art où leur stand fut l'un des plus populaires. Paniers et canots d'écorce de bouleau, mitaines et mocassins en cuir d'original boucané, raquettes en "babiche" ou peau d'original ou de caribou, bijoux perlés, pendentifs et colliers de griffes d'ours ou de dents de castor... voilà autant d'articles originaux et artistiques réalisés entre autres par des Montagnais, des Algonquins, des Abénakis, des Micmacs et des Cris.

FIRST MICMAC LANGUAGE CLASS GRADUATES, IN BIG COVE RESERVE

BIG COVE RESERVE, N.B. — It was with obvious pride that Micmac language teacher Mrs. Mildred Milliea introduced her first class of Micmac language students to the

serve and mother of six daughters and six sons of the ages of three to 26. Special guests were Marjorie Gould, classroom consultant for federal

Mrs. Milliea has been teaching Micmac since 1969 when she taught children of the Reserve from nursery to grade six in the local school on a part-time basis. She found herself

from the word go. Much of her material was taken from church records written in French which were made available to her by the local parish priest, the Rev. Father Gagnon. She continued her part-time classroom teaching until 1971 when she stopped to do more research and to improve her teaching materials.

The outcome of her efforts, with the assistance of Mrs. Jane Levi also of Big Cove, is an impressive and unique audio-visual package of basic Micmac phonetics, alphabetical adaptations with representative words and grammatical constructions which are recorded on a specialized mechanical and electronic machine which may be used in self-teaching. A second language package with emphasis on the spoken word has been prepared for use with young children. Complementary material has been prepared for classroom instruction.

The language class is sponsored by the Big Cove Native Cultural Centre under the direction of Peter Levi Jr. who himself participated in the first class. The activity is funded by a cultural education grant from the Department of Indian Affairs and Northern Development. It is a popular activity as another group is to start a new seven-week schedule almost immediately and classes are to continue indefinitely.



In the photograph, from left to right, (front row seated), Sarah Simon, Freda Levi, Doris Copage, Marion Levi, Laura Levi, Lillian Francis, Anna Levi and Frances J. Levi; (back row), Jane Levi, Jacqueline Sock, Freda Augustine, Josephine Simon, Norma Augustine, Frank Levi, Terry Levi, Big Cove Cultural Centre Co-ordinator Peter Levi Jr., Charles Levi, Alfred Sock and Micmac Teacher Mildred Milliea.

community at large and to special guests during well-organized graduation ceremonies held on the more than 1,100 member Big Cove Reserve near Rexton, New Brunswick. That hers is the first known group to complete a systematically structured Micmac language course was also of additional personal satisfaction to the industrious Mrs. Milliea, herself a native of the Re-

schools in New Brunswick for the Department of Indian Affairs and Northern Development, Fredericton, and Arthur Simon who stood in for Band Chief Albert Levi who was away in Ottawa on business.

The graduating class of 18 Micmac Indians ranging in age from 16 to 50 years all commenced the course with the ability to speak basic Micmac. Their course extended over seven weeks consisting of evening classes held twice weekly. Each class was for a two-hour period with phonetics, pronunciation, vocabulary and the grammatical technicalities involved in language learning forming a large part of the first hour, with the second hour reserved mainly for studying the cultural and traditional aspects of Micmac history and present day life. The students learned that their language is very adaptable to present day life as it may be written using a modified modern alphabet and the language is capable of expansion providing for several thousand separate words. They additionally learned that it is possible to count in Micmac from number one to more than a million and to do computations such as multiplication and division.

Top Marks

Singled out for special mention were Mrs. Frances Levi and Mrs. Laura Levi who scored identical top marks, followed closely in second and third places by Mrs. Marion Levi and Alfred Sock respectively. Eight students were given credit for perfect attendance.

a pioneer for she had to develop her own curriculum and methodology

FIRST LENNOX ISLAND MICMAC APPOINTED TO RCMP

SUMMERSIDE, P. E. I. — John Jacob Sark, 27, member of the Micmac Lennox Island Indian Band, has distinguished himself by recently being appointed as special constable attached to the RCMP Police Detachment, "L" Division at Summerside, Prince Edward Island.

Following police training from three to six months, depending on progress made, Special Constable Sark will direct his efforts toward policing duties on the approximately 300-member Lennox Island Indian Reserve, situated about 40 miles north-northwest of Summerside.

Sgt. Clayton Dyke, officer commanding of the 15-man Summerside Detachment, stated that Constable A. K. Davy would be working closely with Special Const. Sark during the training period.

Jack Sark, Lennox Island Band Chief, expressed his personal appreciation of the cooperation which has been built up with the Detachment and made particular note of Sgt. Dyke's special interest in improving police relations with the Band and resulting in improved law enforcement on the Indian Reserve. Sgt. Dyke's experience with Indians is not new. He made mention of service time spent at the Eskasoni Indian Reserve, near Sydney in Cape Breton from 1957 to '59, bringing back to mind the nickname conferred on him by the Eskasoni Micmacs.

The name is derived from a Micmac word which sounds like 'Sisco' meaning mud or clay. Sgt. Dyke's given name is Clayton or Clay for short, hence the connection to clay or mud and thence to 'sisco' in Indian.



Special constable John Jacob Sark shakes hand with Sergeant Clayton Dyke, Commanding officer of the Summerside Detachment.

Special Constable John Jacob Sark will be using a regular police cruiser equipped with a two-way police radio and he will be operating out of his home on the Reserve. Constable Sark is married to a Summerside girl, Margaret, and they have two daughters, Tiffany, 4, and Tammy, 3.

Abegweit Micmac attends Youth Conference

SCOTCHFORD P.E.I. — Albert Bernard, Jr., 14, grade nine student from the Scotford Indian Reserve recently attended a conference of some 400 Allied Youth at Buck Hill, in northeastern Pennsylvania. Accompanying Albert in representation of the Morell Regional High School was Sharon Miller, 16, President of the School's local of Allied Youth. Albert and Sharon travelled by chartered bus to and from Buck Hill, together with 125 other young people from Prince Edward Island, Nova Scotia and Newfoundland.

Albert, whose mother Margaret Bernard is Chief of the Abegweit Indian Band said that the expenses for delegates from his school were raised by holding a dance. The dance was so successful that no other money-raising activities were necessary.

Now that the students are back home, filled with enthusiasm and purpose, Albert says that the main projects of Morell's Allied Youth will be working with the mentally retarded and community clean-up.



Dear
Editor

Native Pen Pals Wanted

Numerous requests have been made for Canadian and American Indian pen pals from the following:

Mrs. Frances O'Donnell
Redoubt Road
Cambridge
R.D. 3
New Zealand

(wife of dairy farmer, and would like someone aged 20-25 in similar position)

Mrs. Lyn-Adrienne Barton
23 Motupipi Road.
Takaka
Nelson

South Island
New Zealand
(anyone of Indian, Mexican or Hawaiian descent)

Mrs. Huia Smith
9 Shrimpton Road, Haumoana
Hastings, Hawkes Bay
New Zealand
(male or female between ages of 22-28)

Miss Heather Kay
Flat 1
21 Hauti Road
Otahuhu, Auckland
New Zealand

(anyone between ages of 23-25)
Mrs. N. O. Kernbichler
"Henleys"

Pakowhai Road
R.D. 3
Napier, New Zealand
(extremely interested in Native culture)

Mrs. John Manuel
C/Kutarere, P.O.
Kutarere via Whakatane
Bay of Plenty
New Zealand

(also request pen pals for Luana Manuel — 13 years, and Mr. John Manuel — 30 years at same address)

Miss Jayne Andrews — age 18
26 Grove Park Terrace
Harrogate
North Yorkshire
HG1 4BW
England

Mrs. Dealy-Doe-Eyes Maddux
P.O. Box 104
Johnsville, New York
13452

Petit poisson deviendra grand

(suite de la page 2)

La recherche

La matière de ces cours provient pour une bonne part du produit de la recherche effectuée depuis 1972 par Mme Lorraine Létourneau-Parent, d'Oka.



Mme Lorraine Létourneau-Parent a présenté aux participants du colloque les résultats imposants de la recherche qu'elle poursuit depuis une couple d'années sur l'artisanat indien.

En effet, si l'artisanat ancestral est encore vivace chez la plupart des groupes indiens du Québec, il a souvent été faussé par l'introduction de certains apports étrangers au milieu autochtone. De façon générale, la qualité de l'artisanat s'appauvrisait, les productions se ressemblaient d'un village à l'autre, l'habitude et la facilité prenaient la place de la créativité et de l'originalité.

Retrouver le patrimoine artistique de chacune des familles indiennes du Québec s'avérait le premier jalon à poser en vue d'une restructuration de l'artisanat indien. Visiter les musées, lire, noter, photographier les pièces d'artisanat ancestral, consulter les archives, relever les motifs, les transcrire, fichier les renseignements, décrire minutieusement,

Betsiamites, à Oka, à Pikogan, au Village Huron à Odanak, à Mingan, Natashquan, Romaine, à Maniwaki.

Expositions

L'un des principaux objectifs de la corporation est de participer à des expositions où elle pourra vendre les produits de ses artisans. Ainsi, elle a pu faire apprécier à Paris et en maintes autres villes européennes les talents des artisans indiens, et en une seule démonstration à Montréal, en décembre dernier, elle a vendu pour plus de \$18,000 de produits.



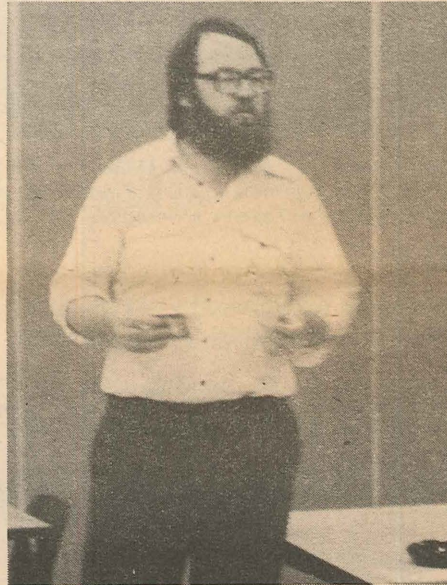
Mlle Hélène Wassigijig, du Service d'information du ministère des Affaires indiennes et du Nord, Ottawa, exhibe avec admiration une magnifique pièce d'artisanat indien québécois.

Photos
Robert Dubeau
texte
L. Châteauneuf

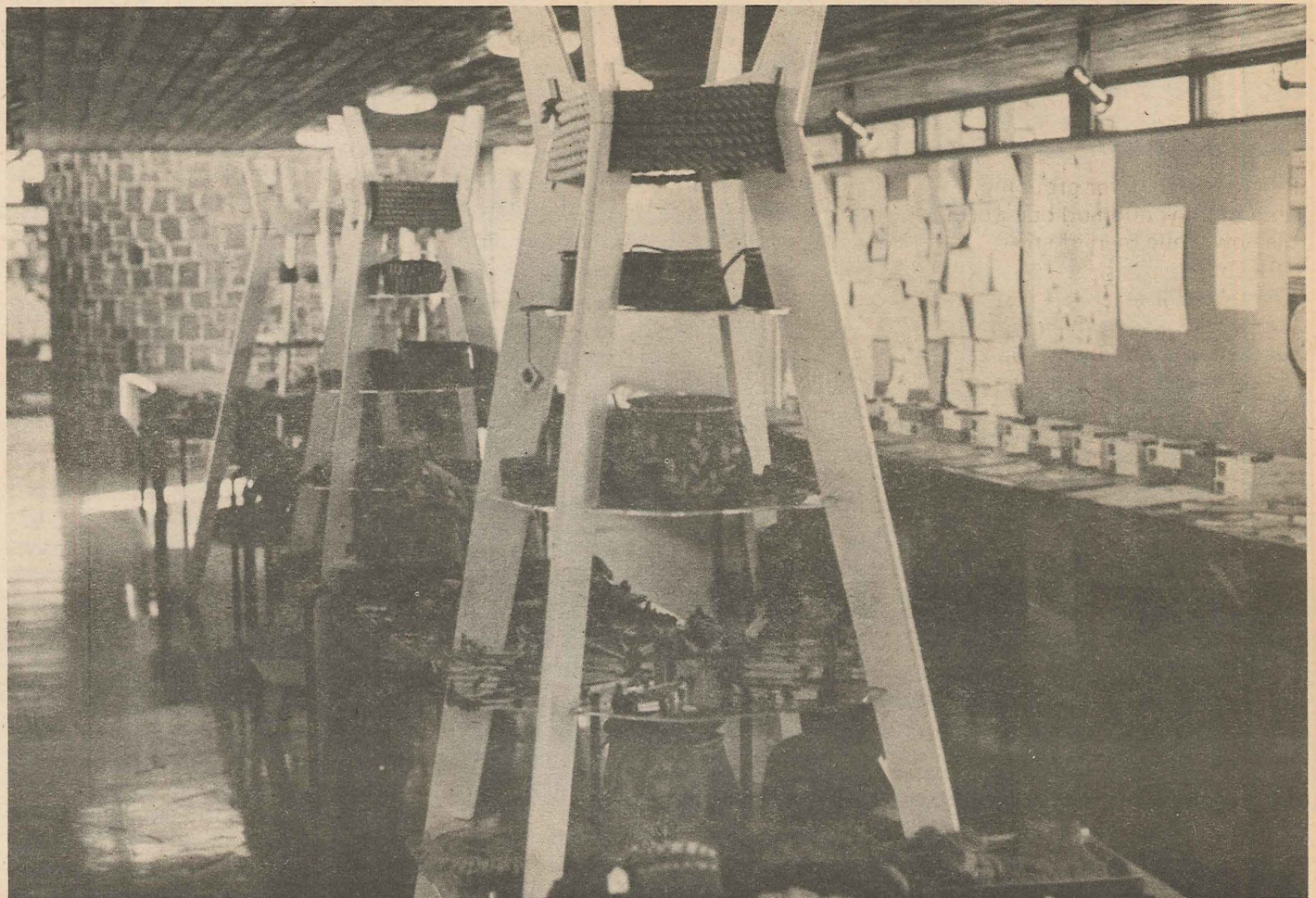
voilà le travail de base qui a été nécessaire à la construction de la recherche.

Si l'objectif à court terme de la recherche est de retrouver le patrimoine ancestral des différentes ethnies indiennes, l'objectif à long terme est de rendre ce patrimoine accessible à tous les artisans du Québec. La façon la plus simple de le faire est de constituer une banque d'informations facile d'accès et simple à utiliser.

Ces deux objectifs sont en voie de réalisation. Depuis 1972, près de cinq mille diapositives ont été prises, répertoriées et décrites. En 1974, tout le temps a été consacré à l'organisation de la banque d'informations. Une partie de la recherche a été accessible à près de cinq cents artisans, à Pointe-Bleue, à



M. Michel Noël, surveillant régional de l'artisanat, du bureau régional de Québec, du ministère des Affaires indiennes et du Nord.



Le colloque des Artisans indiens du Québec a été l'occasion pour maints participants d'exposer leurs plus belles pièces.



INDIAN NEWS

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The Voice of Canada

Once this land was wildwood
birches,
Fir trees tall against the sky,
Lapping waters flowing freely,
Singing reeds where young winds
sigh.
Once my people claimed her forests,
Lived wherever suns would rise,
Now we're bounded, bordered,
branded,
And the spirit in us dies.
Then we see the land about us . . .
Land we loved and held so dear . . .
Precious soil we ourselves founded
Changing, growing, pushing near!
So, we take our squaws and
children,
Leaving homes for higher hills, —
Yet, the Iron Horse keeps coming,
Factories expand and mills!
Everywhere the Pale Face stalking,
Killing game we need to live,
And we cannot stop their coming,
And we have not much to give.
Missionary Preachers tell us
Of a Faith too strange . . . too new,
Of a country full of promise
Where a White Man's dreams come
true.
So, we learn their ways and
customs,
Live on reservation land,
Take on work in bright big cities, —
But . . . we do not understand . . .
We are lost in these surroundings,
See the flag that proudly flies,
And we ask ourselves this question:
'Is this where our future lies?'
We, full-blooded, and the half breed
Must determine where we stand,
By what code our lives are governed,
By what laws we hold our land.
If there is a time for action,
And a time to find our place . . .
It is now while men of thunder
Still are counted in our race.
If there is a time for grouping,
Time to think and find our worth . . .
It is now while men of spirit
Still stand tall upon the earth!
We are strangers on our own
ground,
But this need not always be . . .
If we stand up strong together,
We may alter history!

by M. A. Lipscombe
Montréal, P.Q.

Je suis seule

Je suis seule avec mes poèmes
Et mon pauvre cœur en haillons;
Mon âme rêveuse et bohème
Sanglote comme un violon.
Je suis seule avec ma tristesse
Et mon immense désespoir;
Mon cœur assoiffé de tendresse
Grelotte et meurt de froid ce soir.

Lysanne,
Oka, Québec.

Beyond These Walls

As I sit in my tiny cell
Counting the days, one, two and
three,
The distant future, I cannot tell
An artist, some day, I may be
Beyond these walls
Shall I forever remain alone
With none to call my own
Roaming from town to town
With my head held down
Beyond these walls???
What of my future children to be
Shall they learn to love one another
Or shall they remain alone in this
land
Not caring of love so grand
Beyond these walls???
With only twenty-one days to go
And not one penny left to show
Not even I can truly know
In which way I shall go
Beyond these walls.
It is now time to depart
From these four lonely walls
Hoping I may some day find
Someone to call all mine
With whom to share love so divine
Beyond these walls.

Sharon Brook
Blind River Ont.

Indian Girl

I am an Indian girl
Black hair and all;
I am sweet and innocent
But the world around me aint
It's often full of blood and murder
I wish I were born in another time,
For now I'm often hungry.
Some of us are lucky though
Some reservations are clean and
quiet.
I wish I were on one of those
For mine I cannot bare!

Adele (Sue) Pinnance
Walpole Island, Ontario.

Indian Woman, Her name is Tena

She has gone away — where?
To distant shores?
Shall we ever meet again?
I hear all the beauty of her wisdom.
I feel her love, and I grieve.
Such loneliness I have never known.
Her love of rivers, nature, birds and
trees
It was uncanny, but it was just the
same as mine.
My Indian woman — Tena.
You left me walking alone.
A hundred people touch me every
day,
There isn't one that really knows
me,
But Tena, Tena my Tena.
I am that stranger on the shore.
That pebble on the beach.
That seagull searching,
For one I can never see, or reach.
Except in my dreams.
She is in the water swimming,
Looking at the wild flowers.
Smiling and sharing laughter.
This is all that I can see.
Such joy, communication in one
like me.
Such love she had my God —
For mankind and for me.
No one else reached out,

Even touched my hand —
Like Tena.
Tears fill my eyes.
My heart aches.
My heart beats like a loud drum.
Silently I let the trees talk to me.
I listened to their words about
eternity.
Just then my whole being was
sweet
By the gentle breeze.
A song about Tena.
It was her song.
The one she loved so much.
Join me they called, sing with me.
I did, for my Indian friend.
You are not alone — I swear
I am there with you.
Tena.
Tena.
Tena.

Beryl Noël.
29, Falcon Street,
Toronto, Ont.
M4S 2P4.

The Vanishing Bean-Pot

On a camping trip
In the early twenties
Up at Moon Lake Bay
Cooking Sand-baked beans
In a cast iron pot
We had found.
At an old camp spot.
The beans were cooked
We thought we'd go
Out on the lake
To do some trolling.
We set the pot
Upon a rock
The beans to do some cooling
We had set about
Pan-frying trout
By then, we were all famished
Though, we looked about
Had to do without
Our pot of beans had vanished.
A few days later
While breaking camp
Heard, a Cling-Clang sound
From the nearby hill.
Our missing bean pot,
Clean as a whistle
Came rolling down the hill.
We all stood still
And gazed up-hill
Saw neither hide nor hair
We realized our old bean pot
Had been stolen by a bear.
This story was told
To me of old
But I recall it still
Of the missing bean pot
A bear had stolen
Then, sent back down for a re-fill.

Mrs. Diana Taft,
Blind River, Ont.

R.I.P.

Did you ever take a trip
On LSD or maybe THC?
Bright colours, fancy designs,
Everything seems to be alive.
Heroin the addictant.
Is very bad, they say,
Who would be so stupid?
A lot of kids today.
Then they had too much,
There is only one thing that can be
They say good-bye forever,
As you can plainly see.

L.C.
Kettle Point Reserve,
Ontario.

Love Life and Love

At five my mother was the world
She'd dry my tears and comb my
curls
Do all the things that mothers do
Stood beside me as I grew
One time when she stayed up all
night
While chicken-pox I had to fight
I don't know what she was thinking
of
I guess you'd have to call it love.
At ten my daddy turned me on
He'd take me fishing all day long
I used to worry when the boat would
leak
But I felt better when I heard him
speak
He just consoled the fear within
I guess I'll always be thankful for
him
He taught me not to take a shove
I guess that too, you'd call it love.
At sixteen I was so confused
I didn't know quite what to do
The world was there and I thought
I was a man
And I tried to do the best I can
I met some girls as days went by
But they all left and I don't know
why
I fought for them, but what about?
I guess that too, you'd call it love.
At twenty-one I had the world
All wrapped up in one young girl
I married her one early spring
But for some reason we didn't cling
We fought and quarrelled with so
much scorn
In time I found my mind was worn
The love I gave she couldn't take
So she thought we should separate
I sit and think of those days now
I know I loved her anyhow
At twenty-two I hit the road
My, but that was a heavy load
I drank, I sang, then drank again
The world was gone, this was the
end
This life alone, I couldn't hack
By twenty-four I was on my back
I stayed in bed for two long years
My body trembled with tears and
fears
Say, where did all my good friends
go?
They used to love me in my show
What made them change their minds
of me?
I wasn't bad, I wasn't mean
I know they're gone, I can't review
All the things we used to do
The world we live are far apart
But love is still there in my heart.
My love is strong, it's made for you
I need someone to give it to
For it's not just a state of mind
It's something that we all should
find
It cures the swelling in your heart
It keeps the world from going apart
It heals the sick, it makes you smile
And most of all, life's worthwhile.
Yes I want love, I need it bad
It's the only thing I never really had
What's wrong with that, I ask of
you?
Don't I, a man, deserve it too?
I guess Impatience gets me down
Cause I heard love is all around
But I'll find love, and that I know
Cause by friend God, has told me so.

Allan Boyer,
Ranking Reserve,
Sault Ste. Marie, Ontario.

ECONOMIC DEVELOPMENT

Disaster boomerangs into \$500,000 corn crop

Millions of gallons of the St. Clair River gushed through a 40 foot breach in a dike at St. Annes Island last spring, seemingly wiping-out all hopes for a corn crop this year.

But just a few months later, Chief Donald D. Isaac of the Walpole Island Band, lead representatives from the press and various levels of government through what has turned into one of the most modern corn farming operations in Ontario.

Farm Manager, Mr. G. R. Ludwig, estimates that the crop last year had a gross value of close to \$500,000 or about twice the original estimate which was made "before our little setback" as he describes the flood. The feat has been described by the local press as the closest thing to an agricultural miracle seen in Ontario.

Joint venture

A joint venture between the Walpole Island Band and Tahgahoning Enterprises (which literally means 'field'), the St. Annes Island farm was taken over by the band upon the expiration of the lease held by them. "We

have leased out the land for over 30 years," reports Chief Isaac, "But this year, we decided we would put it to better use and farm it ourselves."

"At first, we were faced with the prospect of farming 2,000 acres with little in the way of equipment but a small plow," he recalls. "But through money we borrowed from the Farm Credit Corporation and our own Band funds, we were able to buy modern mechanized equipment."

With the equipment ready to roll, they prepared to plant the corn the day after Easter Monday. On Easter Monday, a 40 foot section of the dike burst under the pressure of high water, letting the St. Clair River rush in.

Bill Tooshekenig, a supervisor on the farm, recalls the event:

"We dumped two wrecked cars into the gap but the pressure was so great that the first car shot into the field. We were lucky in that just that March, we purchased a $\frac{3}{4}$ cubic

yard dragline. Without it, we would have never repaired the break. As it was, the dragline operator worked for 35 hours straight, night and day. When the dike was finally repaired, he slept for almost 48 hours."

An emergency session of the Band Council was called and the decision made to try for a crop using a corn with a shorter growing time.

"We had to pump off the water, which took a week and a half," recalls Bill Tooshekenig, "then wait another week to let the ground firm up before plowing. Even using a faster maturing corn, we suffered some frost damage."

Unusual dike system

To prevent similar breaks in future, Bill reports that the Band has developed a dike system that is most unusual. It is made of automobile tires.

"In one 113 foot long section of dike, we used over 3,000 old tires. They prevent erosion of the soil by putting a flexible facing on the dike.

We stack the tires, drive pipes down through the center of the stack into the bottom then fill them with gravel. We then backfill to the rubber wall." The biggest problem they find, is getting the tires to the dike site.

Further, because their system has proven successful, other people in the area are trying this system of erosion protection, forcing up the price of the old tires which were previously offered free to the Band.

Equipment use optimized

To get maximum use from their mechanized machinery, the Band purchased one piece of unusual equipment, a levelling machine. It levels out the humps and bumps in the field, allowing the harvesting equipment to run at optimum speed. Flat land, combined with extremely long rows seems to be the winning combination.

Says Chief Isaac "We can fill the hopper with corn before we finish a row."

As testimony to the efficient use of their equipment is the fact that the



Bill Tooshekenig, right, tells a group of visitors from the press and government about the spring flood that almost wiped out the chance for a crop last year on St. Annes Island. He also showed them an unusual dike construction method using old tires which, to date, has been highly successful. Not only did the Band get in a crop last year, but a bumper crop as well grossing near \$500,000.



The Honourable Rene Brunelle, Minister of Community and Social Services, turned the sod for a new building to protect the farm's sophisticated machinery, while Walpole Island Band Chief Don Isaac, looked on. The real surprise came that evening at a Thanksgiving Feast when Mr. Brunelle presented the Band with a grant for almost \$20,000 to get the building started.

Photos by

**David B.
Edwards**

Willowdale, Ont.

The most advanced piece of equipment on the farm at St. Annes Island is this \$40,000 White 8800 combine. By flattening the land and planting rows longer than normal, the Walpole Island Band and Tahgahoning Enterprise are getting maximum productivity from their equipment.



entire 2,000 acre farm is harvested by only 10 hourly workers.

"We are harvesting about 400 tons of corn a day," reports Mr. Ludwig. "This keeps six trucks busy hauling corn to the mainland on our cable ferry. We move about 40 truckloads a day."

During the recent tour of the farm, members of the press and government representatives saw the Band's most expensive piece of equipment in action — a white 8800 combine. Worth about \$40,000, the machine whisked quickly through the corn field, spewing out corn and straw-sized pieces of corn stalk.

Busy future planned

With the first crop an outstanding success, the Band has many plans to improve the farm. Most of the plans come from a four man committee which monitors day to day performance of the farm and makes suggestions for future improvements.

"First we would like to have corn storage facilities on Walpole Island," says Mr. Ludwig, "because we find that sometimes we have to wait hours to load our corn in the Wallaceburg elevators. We will require a storage system capable of handling up to 200,000 bushels. This will not be much of a problem as 50,000 bushel capacity bins are available. We hope to have grain storage bins on Walpole in 1976." Next year, some 800 acres of St. Annes will be used for soya beans. Ground preparation is already underway and special equipment, a planter and a cultivator worth \$9,000 have been ordered.

"Because we ordered up an additional head when we bought our combine, the second head will be perfect for harvesting the soya beans," says Chief Isaac.

With the average yield for soya beans in the Essex-Kent area some 34 bushels per acre, this could represent a cash value of close to \$200,000 at harvest time next year.

Sod turning with a twist

Coinciding with the farm tour was an official sod-turning ceremony for a storage building to shelter the Band's expensive farm machinery. The building, to be 40 x 80 feet, will also house a small workshop to carry our maintenance away from the abrasive dust.

The first shovel of dirt was turned by the Honourable Rene Brunelle, Minister of Community and Social Services. Although the sod was turned, money to buy the materials to construct the building was in short supply. It seemed the Band would have to dip into their funds again. Following the ceremony, at a gala Thanksgiving Feast that evening on Walpole Island, the Honourable Mr. Brunelle gave an after dinner speech with a punch — a surprise for \$19,300 to go towards building materials for the farm equipment storage facility.

Chief Isaac thanked Mr. Brunelle and assured him that as evidenced by the tour, the money would allow the farm to become even more productive next year.

Action promised (continued from page 1)

tion that the RCMP should not act as prosecuting attorneys. Although he disagreed with the practice of fly-in courts where police, judge and defendant's lawyer fly to the remote native communities in the same plane, he stated that this was more for travel convenience than as a system of oppression. Native dele-



Kitty Maracle (left) who gave the keynote address on behalf of all Canadian natives speaks with an observer to the Ministerial meeting.

gates had expressed concern that this type of situation led many native defendants to believe they didn't have "a hope in hell". He stated further that it was his belief that the RCMP also would like to be relieved of this responsibility. Throughout the three-day conference many recommendations were made regarding the role of police, their training, sensitization of police to native culture resulting in a general call for more native police. The band constable system came in for much criticism because it does not have full police status and training. Improvements in this system were called for, although the Honourable Jérôme Choquette, Minister of Justice for Quebec, said it was working well in his province especially on the Caughnawaga, St. Régis and Loretteville Indian reserves. This was generally supported by the Grand Chief of the Hurons, Max Gros-Louis.

Although no one was allowed to participate in the ministerial conference held on the third day, except ministers, native advisors were allowed to pass information to their provincial minister for tabling and discussion. The three federal ministers also had native advisors as well as senior public servant advisors from their own departments. The general feeling of native delegates to the conference was that it was successful insofar as communicating their grievances and recommendations to officials who are in a position to make changes. Throughout the three days, and especially in the workshops held for the first two days, native delegates mixed freely with ministers and deputy-ministers discussing the various topics. All areas of the criminal justice system were discussed including probation, parole and aftercare; administration of justice; prevention; policing; courts; institutions and the criminal justice system as it affects Inuit people. They were discussed according to their effect in both remote as well as urban communities.

In all more than 150 recommendations were made to the ministerial meeting. The follow-up for these recommendations will be handled by the 33-member committee. The honourable Warren Allmand suggested that perhaps some of these recommendations could be placed before the federal-provincial conference on the criminal justice system being held in Vancouver in May, 1975.

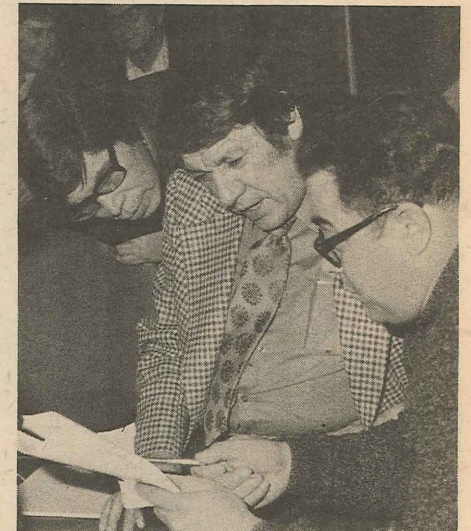
Robert Francis, department of justice lawyer and a former judge in southern Saskatchewan, speaking on his own behalf pointed out the remarkable similarity between the recommendations for law reform made at this conference and the principles enunciated and recommendations made by the Law Reform Commission. He commended the native people for leading the way in criminal justice reform in Canada.

A noteworthy aspect of the conference, also, is the fact that the native delegates were not satisfied merely to list their grievances, but also made recommendations on how

been their impression. Stan Daniels, President of the Métis Association of Alberta quickly defended Mr. Seppala stating that since he came to his position in 1970, he has made sincere efforts to sensitize the Force to native needs. The Alberta Native Communications Society representative recommended that the Solicitor-General of Canada "investigate the work of Mr. Seppala" to see how he has improved RCMP-Indian relations in Alberta. The two native delegates expressed their regrets that Mr. Seppala would be retiring from the force this summer and hoped he would be replaced by a man of similar understanding and concern for native people.

Again concerning the RCMP, the delegates felt that the Attorney-General and the Solicitor-General of Canada were too quick to defend the force. They felt that in cases where accusations have been made these should be investigated first. The Inuit delegates came forth with many recommendations including a call for changes in height requirements for Inuit people wishing to

The problem of adequate translation for native defendants was brought up at the ministerial conference, and there was general discussion stating that wages for translators needed revision since translators were only allowed \$2.50 per half day or \$10.00 for a full day plus mileage. There is also the problem of



Some delegates confer with Anthony Francis, President of the Union of New Brunswick Indians (Center) during the Ministerial meeting.



The Inuit delegates held a separate workshop for the first days, and above they listen to the Ministerial meeting.

the system can better serve their interests.

The general feeling of the native people was that they are being discriminated against in all areas of the administration of justice and they felt strongly that changes must be made.

Also participating in the conference were 14 native inmates brought in from all parts of the country as federal delegates to represent the various brotherhood and sisterhood groups in penal institutions. Their contribution to the conference was gratefully acknowledged by both the native delegates and the ministers as being invaluable.

The representative for the Commissioner of the RCMP in Alberta came under heavy attack for his alleged defensive remarks on behalf of the force. Some native delegates felt they couldn't communicate with him because he did not believe the criticisms made against the force. During the plenary session, however, Assistant Commissioner Mr. V. M. Seppala, who commands a 1300-member force in Alberta, apologized to the natives if this had

join the force. (R.C.M.P.) They pointed out it should be waived "because Inuit are not tall people". They also felt that language "is a barrier at every turn of the justice system". Many Inuit and Indian people charged with offences do not understand the language in which they are charged.

translating legal terminology into a language that does not have corresponding terms with similar connotations.

The historical significance of the conference was stated effectively by Mrs. Kitty Maracle who presented the opening remarks to the conference on behalf of all the native people of Canada. She stated that "this is the first time in the long history of this country that native people will have the opportunity to discuss the laws of this land with those who make the laws and with those who administer the system. She further stressed that "one thing that we have in common as native people is a sense of values that is different from those of the dominant society in which we live. These differences have created great difficulties for us in understanding the system as it exists."

A recognition of these differences was called for, and the native delegates made it clear that until their values are accommodated in the criminal justice system there can be no justice for natives in this country. The delegates put forth a call for action and the ministers replied that the recommendations would be considered and acted upon through legislation.



From r. to l. Clive Linklater, Vice-President of the National Indian Brotherhood and Harry Daniels, Secretary-Treasurer of the Native Council of Canada were advisors to the federal Ministers on the third day.

A Drive to clean up litter produces skill-building jobs

PORTAGE LA PRAIRIE, MAN. — A Manitoba government drive to clean up litter has produced skill-building jobs on five Indian reserves, and resulted in a small industry for at least one of them.

There isn't much sense picking up refuse unless you have something to place it in. An obvious requirement is a container, and that is what the Indian reserves are producing in quantity — more than 2,000.

Wood bins

A small production line has been set up at the Dakota Tipi reserve at Portage La Prairie, where unemployed men are earning money and learning basic carpentry skills. They're making wood bins which will enclose trash barrels, and which soon will be found in 115 municipalities throughout Manitoba.

Clean-up campaign

The bins and barrels are placed in areas where there now is no organized and regular clean-up, such as in parks of smaller municipalities and along secondary roads which are not serviced with the familiar main highway orbit containers.

The program is part of a \$1 million clean-up campaign across the province, funded through PEP — Provincial Employment Program.

Production of litter bins is paid for by the provincial Department of Mines, Resources & Environmental

Management. The Department of Indian Affairs designed the bins and is assisting in management of the program at the reserve level.

First industry

The Dakota Tipi reserve has a contract for 360 bins. That's enough work to produce part-time employment for six to 10 persons, and is extremely important on one of the smallest reserves in Canada — a total area of only 32 acres and a population of 105. It is the first small industry on the reserve and one which the band council would like to preserve.

With that objective in mind, the Department of Indian Affairs has approached the federal Parks department to find out if it can use a similar container, or a modified version.

Production was started on four other reserves — Roseau River, Brokenhead, Rolling River, and Waterhen — all chosen because jobs are badly needed there and because their locations make it easier to ship the finished bins.

The bins are treated with wood preservative and stockpiled for fitting with steel barrels, then shipped to municipalities ordering them. There is no lack of customers because the municipalities get them free — the Manitoba government is paying the total cost in order to further the clean-up campaign. Current orders range from a minimum of six, all the way to the 370 which was shipped in Brandon.



Band Councillor Calvin Chaske shows the completed litter bins ready for staining to two men interested in the project, Steve Malkowich, centre, a local government advisor with the Department of Indian Affairs, and Dave Ediger, regional supervisor for the Manitoba anti-litter project.



A small production line at the Dakota Tipi Indian Reserve at Portage La Prairie turns out wooden bins to be used in the provincial anti-litter campaign.

An association to encourage Native involvement in fine arts

Singing, dancing, music and drama are forms of communication which bring people together, and native people have much to offer in these fields.

The Association for Native Development in the Visual and Performing Arts, (ANDVPA), is an association which co-ordinates programs and encourages native people to become more actively involved in the fine arts, including their own traditional art forms. By doing so, it is hoped that native people can strengthen feelings of self-confidence, dignity and pride in themselves and their cultural heritage.

ANDVPA along with the staff of the Indian Friendship Centre in Thunder Bay, held a conference with a group of native artists to discuss some of the problems they face and ways these problems can be solved.

Many of the problems such as financing, training and development of talent, resources and employment, and an acceptance by non-native people could possibly be overcome if native people were

more aware of the resources available to them. ANDVPA is one such resource.

James Buller, President of the Association, explained that, "they want to find out what native people are looking for. To enable them to get together to share hopes, aspirations and ambitions. Then native people can have a general idea of what is being offered in their chosen field, not necessarily in fields of Indian culture."

The two-day conference began with a wine and cheese party where the 19 guests were able to get to know one another, and find out where different artistic interests lay. This was followed by a full day of discussion, during which the staff of the Friendship Centre provided home-cooked meals, and made sure everyone had plenty of good food to eat.

After a brief meeting the last day, the group returned home knowing that serious attempts are being made for native people in their pursuit of a chosen career in the fine arts.

Arts and Crafts producer needs reviewed

AMHERST, N.S. — During the latter half of January, four Maritime Indians knowledgeable in the field of Indian arts and crafts production and sales visited several representative Reserves in New Brunswick, Nova Scotia and Prince Edward Island to consult with those concerned about the ways and means of better meeting the needs of the producers of Indian arts and crafts.

The group was made up of Mrs. Rita Smith of the Annapolis Valley Band in Nova Scotia, Ray Sark of the Lennox Island Band in Prince Edward Island, and Donald Moulton of the Tobique Band and Arthur Simon of the Big Cove Band, both in New

Brunswick. Mrs. Smith filled in for Peter Perro, Chief of the Afton Band in Nova Scotia, who was ill.

Travelling with the group were John McCarthy, Indian Affairs Regional Arts and Crafts Officer, and Maxine Thorburn of Amherst who served as recording secretary.

Twelve meetings in all were held and the reports are now in the process of being evaluated to arrive at recommendations which are representative of majority viewpoints. This is to be the subject of a future report to Indian arts and crafts producers in the Maritimes and to other interested people as well.

Indian students received art medal

Two young students had distinguished honours bestowed upon them when they each received a bronze medal in an international competition of children's art held in Turkey last year.

Mrs. Madeline Ward, Director of the Toronto Youth Department of the Red Cross Society, presented the awards to Roberta Kejick, 15, and Ross Loon, 14, both grade 8 students of the Grassy Narrows Indian Day School.

The paintings by Ross and Roberta were among 4,350 initial entries from 32 countries, and were submitted by the Canadian Red Cross Society following a Turkish Government invitation which was sent through the Cultural Division of the Canadian External Affairs Department.

Currently, the two pieces of art, together with over 200 other award-winning paintings, are on display at the State Gallery of Fine Arts in Ankara, Turkey, and will later tour other Turkish towns.

Each year the Red Cross sponsors a "Christmas in August" program, and Grassy Narrows had been selected to receive a donation as a result of the program. To express their gratitude for the donation, the children composed a letter and sent along two of their paintings. The Red Cross decided to submit the paintings in the competition.

The purpose of the exhibition is to intensify Turkey's cultural relations with other countries and promote the development of individual's feelings and talent through art.

Indian publications

KEY

- A — Distributed free of charge to Indian people through the Department of Indian Affairs and Northern Development, 400 Laurier Ave. W., Ottawa.
- B — Available for a price of \$1.50 from Information Canada, Ottawa, or Canadian government bookshops.
- C — Free of charge from Information Canada, Ottawa.
- D — Available free of charge from the Department of Indian Affairs and Northern Development, 400 Laurier Ave. W., Ottawa.

THE CANADIAN INDIAN: YUKON AND NORTHWEST TERRITORIES: This book provides a brief history of the native people of the North and the present conditions.

It describes the various tribes, culture, administration, conservation, population and education. A, B

THE CANADIAN INDIAN: QUEBEC AND THE ATLANTIC PROVINCES: A book describing the history of the tribes of Quebec and the Atlantic Provinces to the year 1971.

A brief history of each tribe, colonization, present administration and education are described. A, B

INDIAN EDUCATION IN CANADA: This book describes the education opportunities and facilities offered to all Indian people.

The education programs and services offered, such as guidance counselling, support services, professional services and professional training are discussed.

Also included are descriptions of vocational and post-school training, employment and relocation, adult education and cultural studies.

Statistics pertaining to enrolments of Indian students, scholarships, research projects, budget and a list of regional education offices are included. A

SMALL BUSINESS DEVELOPMENT AIDS: This is a series of books providing step by step approaches to establishing small businesses on Indian reserves. They include information concerning operating data, work sheets for surveys and estimates, and details of sources of technical and financial assistance.

The series includes: Establishing Bakeries, Establishing Beauty Salons, Establishing Convenience Stores and Supermarkets, Establishing Laundromats, and Establishing Service Stations. A

MINERALS ON INDIAN RESERVES: MINING: This booklet provides information for Indian people, the mining industry and others of the potential for minerals on reserves. It deals with the development of this resource. A, C, D

BUSINESS ADVICE: This booklet deals with the knowledge and experience required in operating a small business. It lists business counsellors from a number of sources who can give advice for a more successful operation. A, C, D

NISTUM A KESIKAK: THE FIRST DAY: This book provides information concerning pre-school education for Indian children.

It discusses the usefulness of pre-school education as means of developing communication, security and pride in self-achievements. A

CENTRAL CREE AND OJIBWAY CRAFTS: This series of books provides Indian craftsmen with documented information regarding their traditional background.

They can be used as teaching aids for instructors, in schools and for native craftsmen in hopes that many of the traditional designs and styles will be incorporated in their work. (These books are restricted to native craftsmen, retailers and school libraries and are distributed by the Dept. of Indian and Northern Affairs, Ottawa.)



Dr. Ali Uygur of Yellowknife (at left), territorial surgeon of the N.W.T. Council of St. John, presents one of the first copies of a new Northern first aid book to Indian Affairs regional representative Gerald Kelly. The federal department provided financial assistance for publication. The text, written in simple English and heavily illustrated, is a basic first aid guide for Dogrib, Slavey, Chipewyan and Loucheux Indians of the Western Arctic.



In the photograph, from left to right, (front row), Findlay Paulette, Eskasoni; Donald Marshall Jr., Membertou; Joe Dennis, Eskasoni and Joe Toney, Shubenacadie; (back row), George Dennis, Eskasoni; Carl Martin, Burnt Church, N.B.; Angus Googoo, Shubenacadie; John Kalleo, Happy Valley, Labrador; Don Julien, Afton, N.S.; Edward Dedam, Burnt Church; and Sulvester Paul, Eskasoni.

Springhill Institution Native Brotherhood well organized

SPRINGHILL, N.S. — Recent elections have provided the 30-plus native inmate population in Springhill Institution with a new slate of officers for their Native Brotherhood of Indians and Metis. The new officers are Joe Toney from the Shubenacadie Reserve as President, Donald Marshall Junior from the Membertou Reserve as Secretary-Treasurer and Joe Dennis from Eskasoni who serves as Program Director. The term of office is for six months.

Although all of the Reserves mentioned are in Nova Scotia, the native inmate population includes representation from the other Maritime Provinces and Labrador as well. One member from Labrador is Inuit or Eskimo.

The commendable aims and objectives of the Brotherhood are to promote goodwill between Indians and Metis and other Canadians in working toward a stronger Canadian nation, to help the inmate members solve their problems by affiliation and dialogue with other agencies and organizations of like interests and to improve the civil status of the Indians and Metis.

The Brotherhood holds weekly meetings, usually early in the evening hours on Mondays, and visits from representatives of the Union of Nova Scotia Indians, the Union of New Brunswick Indians and the Halifax Micmac Native Friendship Centre are especially appreciated. The Brotherhood's main staff counsellor is Stewart Murray of Springhill.

Tobique Indian veterans receive Legion Charter

PERTN, N.B. — Saturday, January 25 marked another milestone in Indian achievement in Atlantic Canada when during an impressive ceremony the veterans of the Tobique Indian Reserve were awarded a charter by officials of the Royal Canadian Legion's New Brunswick provincial command, thereby formally establishing the first Indian Legion in New Brunswick and by all reports the first in Atlantic Canada. By this action, the Tobique Legion became Branch no. 96 and it is the 82nd to be chartered in the Province.

In attendance with more than thirty-five charter members and guests were New Brunswick Legion Command officials in the persons of Provincial President Francis McNeill from Saint John, First Vice President Gerald Hebb of Fredericton, Secretary-Treasurer Ralph Pyne of Saint John and Graydon Barkley of Aroostook Junction who serves as District Legion Commander. Immediately following presentation of the charter, District Commander Barkley took charge of the election

of officers, and elected were Clarence Moulton as President, James Paul as First Vice President, Peter Sappier as Second Vice President, Raymond Tremblay as Secretary, Donald Moulton as Treasurer, and the Reserve's parish priest the Rev. Father Norman Thibodeau was selected as Chaplain. Chosen to round out the Executive Committee were Louis Nicholas, Herman Saulis, Phillip Sappier and Donald Saulis. Anthony Nicholas was named Sgt. of Arms.

Phased out by these formal proceedings were the principal organizers who had served as the interim executive. They were Charles Paul who acted as President, Donald Saulis as First Vice President, Herman Saulis as Second Vice President, Raymond Tremblay as Secretary and Clarence Moulton as Treasurer. Following these formalities, the Indian Legionnaires and their special guests sat down together to a final meal as only the Tobique ladies know how to prepare. And topping off the evening's festivities was a well-attended dance.

Fund Raising

new Canard case has heightened their determination to have a voice in any revision of the INDIAN ACT. The Indian women felt that the INDIAN ACT has served to divide the Indian people. As one delegate from the Yukon stated, before "1940 we were one people . . . we weren't status, non-status, registered, etc. . . . we were all just Indian people." On the second day of the Ottawa conference the Constitution of the proposed corporation was discussed, most of which was centered on defining who is an Indian? What is a native? The conclusion of the delegates was that "native woman means any woman of North Ameri-

(followed from page 1)

can aboriginal ancestry." As an alternative, "native means status, non-status, treaty, Métis and Eskimo women." The final decision will be left to the general assembly at the May conference.

On the suggestion that the name be changed to "Canadian Rights for Indian Women", it was decided that "we can't begin discussing Canadian rights because we can't even get Indian rights for Indian women".

Doris Senger of British Columbia is co-ordinating the conference to be held in St. John's, Newfoundland in May, 1975.



Ms. Grace Ross, of Manitoba, will coordinate Youth input for the May conference.



Ms. Caroline Wesley of the B.C. Home-maker's Association, is Treasurer for the national committee.



Ms. Monica Turner, Eastern Co-Chairman of the National committee on "Indian Rights for Indian Women".



Mrs. Genevieve Mussel, of Chilliwack, B.C. came as an observer for the Union of B.C. Indian Chiefs.

Native Women confront U.N.S.I. Board

A delegation of the Nova Scotia Native Women's Association appeared at the recent Board of Directors meeting in Truro. Mrs. Helen Martin, President of the association and on behalf of the non-status women, stated that she wanted some definite answers on how the money, a grant totaling \$104,000.00, allocated to the Union for the non-status people was being spent.

Alex Denny, 1st Vice-President of the provincial organization said that of the total monies allocated to the

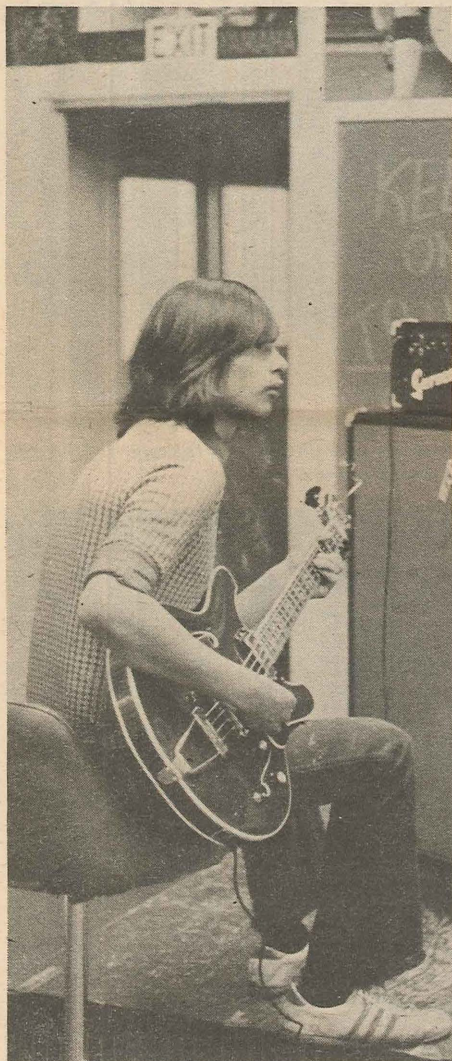
Union from the CORE budget of the Secretary of the State, there were no stipulations on how the money was to be spent, whether for status or non-status. The monies were spent on the administration and for the salaries of the executive. Mr. Denny suggested that the Metis and non-status Indians set up their own organization and the Board had given the non-status board member, Mrs. Katherine Brown the go ahead to have a completely non-status meeting for the purpose of organizing an association.

EDUCATION

Integration poses Biggest Problem for Indian Student Residents

Last year, Dale Hibbard, an information officer attached to the Education Branch of the Department of Indian and Northern Affairs, visited several Indian student residences located in various parts of Canada. This is the first of three articles dealing with his observations.

Last April, a group of junior high school students gathered in front of the city hall at Whitehorse in the Yukon Territory to protest the sudden dismissal of one of their teachers. Many of the students who took part in the lively but orderly



An Indian student at the Portage la Prairie residence in Manitoba "tunes up" for a band rehearsal.

demonstration were residents of Yukon Hall, the Indian student residence that enables youngsters from isolated Yukon reserves to attend the territorial schools in Whitehorse.

Although the issue that prompted the protest was widely reported, the significance of teenagers from two separate and distinct cultures standing together to voice a common cause — clearly, the most exciting and inspiring aspect of the entire incident — was completely ignored by the news media.

A FANCY WORD

To many Indians, integration is a fancy word for "cultural rip-off", a one-way street that leads ultimately to the absorption point of no

return. The administrators of the 32 Indian student residences operated by the Department of Indian and Northern Affairs agree that the definition should never become the correct meaning of the word but not all of them are convinced that it won't.

Nathan Matthew, administrator of the Indian student residence at Kamloops, B.C., feels that the time has come "to measure the benefits of integration." Mr. Matthew, a North Thompson Indian band member, says that integration becomes a charade unless all parties are prepared to give-and-take.

"Unfortunately, the way things are now," he says, "opportunity is served up to scholastically integrated Indian children on a like-it-or-lump-it basis and this is not the way to win the respect and trust of Indian boys and girls."

The disenchantment of the 25-year-old administrator is shared by Jim Roberts, administrator of the Indian student residence at Prince Albert, Sask. According to Mr. Roberts, whose background includes 12 years

as a student resident, segregation is not what Indian parents want for their children.

"However," he points out, "what is wanted and what works are two different things. And integration, desirable as it may be, doesn't work." Describing integration as "an experiment that's had its innings," Mr. Roberts says there is a definite trend now to accept the idea that Indian boys and girls should receive their complete schooling on the reserve. Larry Williams, a child care worker at the Portage la Prairie Student Residence in Manitoba, says that Indian children were better off "in the old days" when the residential school system prevailed.

"Nowadays," he says, "Indian students attending provincial schools simply don't want to learn. They have no commitment and they seem to have lost their sense of community. The federal elementary schools on the reserves are just not geared to adequately prepare the children for provincial schooling. The result goes without saying — discouragement, disappointment and, in many cases, despair."

WHO, NOT WHAT

If integration becomes a ship that has to be abandoned, Indian student residences certainly can't be faulted for not trying to keep it afloat. Administrators and child care workers know that a properly integrated community is one in which identities are embraced and not just tolerated and they also know that in order for this to happen, individuals — regardless of *what* they are — must always feel free to be *who* they are.

In Indian student residences, the boys and girls are encouraged and given every opportunity to do so. However, what happens in the schools and in the community is another matter.

As for the student demonstration in Whitehorse, about a month later the teacher who had been dismissed was reinstated.

Therefore, perhaps there is still a chance that meaningful integration will succeed.

Maybe, through the collective efforts of all Canadians, Indians in our society will also be reinstated.



Jim Roberts, administrator of the Prince Albert Indian Student Residence in Saskatchewan, is seen enjoying the peace and quiet of his favourite retreat.