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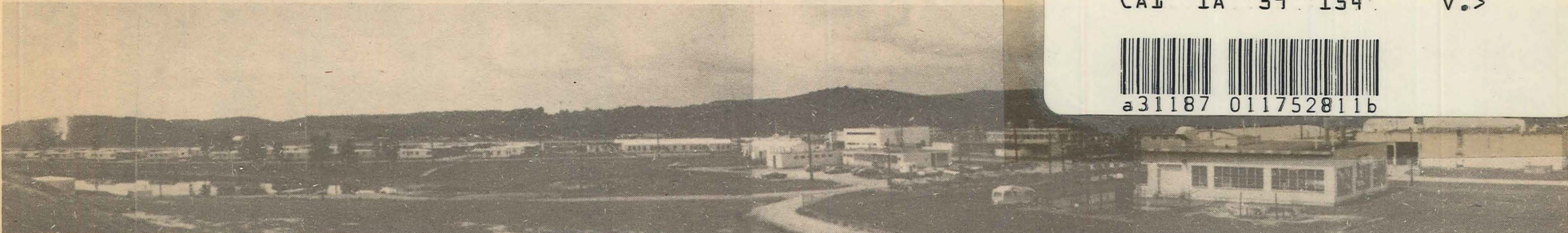
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WATERLOO NEWS



A Dream Comes True . . . Manitou College

by Blair Stonechild
During the 1960's the governments of Canada and the United States built a large and controversial missile base at La Macaza, Quebec, about 100 miles north of Montreal. Just a few years ago, the Bomarc missiles, with their long range nuclear warheads, and the nearly

five hundred military personnel were removed. The base was made available for a more peaceful use.

People of Caughnawaga and St. Regis in good hands

MONTREAL — After sixteen weeks of intensive training, two Indian reserves in the province of Quebec have graduated fifteen fully fledged police officers, all of whom are Indians and band members. Training of the officers stationed at St. Régis and Caughnawaga included the use of arms, riot control, criminal investigation, accident reports and the criminal code of Canada. At a ceremony held on the Caughnawaga Indian reserve, the fifteen graduates gave a demonstration of their newly acquired skills before being sworn in as Quebec police by Judge Allan B. Gould, the Chief Judge of the Provincial Court. Each graduate was then presented with a certificate from the Deputy Minister of Justice for the province, Mr. Robert Normand. In presenting the certificates, the Deputy Minister stated that this was a primary example of co-operation between Indians and the province. He hailed it as a model from which other relations could be developed. In time he foresees the Indian police force assuming full responsibility on their reserves. At present the Indian police forces will be responsible for enforcing the Indian Act, the criminal code as well as band council by-laws. In commenting on how the police force came into being, he (See PEOPLE page 9)

The Native North American Studies Institute, a native organization in Montreal, heard about the abandoned site, and submitted a proposal to turn it into a college for native people. With the sponsorship of the Indians of Quebec Association, the federal government decided in November, 1972, to turn the base over to native people. It was a dream come true for native people. The dream had begun among native students in Montreal who had to face the harsh realities of living in white society. These students wanted something better for native people, so decided to organize the Native North American Studies Institute. Manitou College is presently operated by the Board of Directors of the Institute, and is controlled by native people. The Board members consist of native students, college professors, and representatives of the Indians of Quebec Association. Because native people run the college, they can make it serve their real needs. Contact directly with the reserves, and through the Indians of Quebec Association is making the people's wishes known. Manitou College is a community college devoted to native people — See A Dream page 8

G. Williams Canada's only Indian Senator

OTTAWA — Canada's only Indian Senator in the Canadian Parliament, the Honourable Senator Guy Williams has stepped up his efforts to make the views of Canadian Indian people known to the government. Former President of the Native Brotherhood of B.C., the Senator prior to his appointment was outspoken in obtaining the franchise or right to vote in federal elections, to obtain the family allowance and old age pensions for Indian people. He has been a part of the drive over the last two decades to obtain equality for Canada's Indian people. His efforts in this regard have not let up. Following are some excerpts from his speech given in the Senate.



Senator Guy Williams

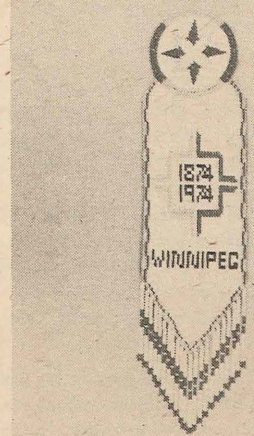
Women's Rights
"My people, the Tshimshians, the Haidas, the Kwakwiltls and the Tlingits of the Alaskan coast, in times before the white man discovered North America, chose and appointed women as head chiefs of their tribes. The stories and legends say they ruled well." (See ONLY INDIAN page 8)



In a special ceremony on the Caughnawaga Indian reserve, fifteen Indian police received certificates making them official members of the Quebec Police Force. They are empowered to enforce the law on the Caughnawaga and St. Regis Indian reserves.

The "Miwa" and the Centennial Celebration

The concept of the "Miwa" Tie, was conceived by the Native Women of Manitoba, as they wished to participate in the Centennial celebration of the city of Winnipeg, Manitoba, Canada. To aid in celebrating the city's Centennial Year — 1974, a special symbol was created, honouring the past one hundred years. The basic design of the centennial symbol, formed by linking four W's creating a perimeter expressing the city of the city. The outer portion of the design forms a series of rays projecting in all directions symbolizing growth. The dates of the centennial years express a link with the past. Water, land, rail and air — the four roadways which aided in the city's growth are represented by the road — like lines formed between the W's. Gold, blue and black were chosen to reproduce the symbol. The gold, symbolic of wheat from the agricultural heritage and black for the soil which nourished it. The blue represents the Red and Assiniboine



The "Miwa" tie

Rivers which played a major role in the city's location and early growth. The primary function of the (See THE MIWA page 9)

Haida Indians claim Queen Charlotte Islands

The Haida Indians of the Queen Charlotte Islands say they own the islands and are considering forming a separate nation. Masset band leader Frank Collison said in an interview that, "We feel that there are enough resources on the island to support an autonomous government. The people have always felt that they were outside the Canadian boundaries. We are lying far enough off shore."

"We always felt that there were too many resources being stripped from the island without any consultation from the island people. We must find out the worth of these resources taken and see how they could be returned to the people. You'd probably find there was more money coming off this island than what it is going into subsidizing Prince Edward Island."

Mr. Collison said Prince Rupert Mayor Peter Lester has spoken of making the islands a separate district, but this is more on a municipal level. The islands now are included in the Skeena-Queen Charlotte regional district. When asked if the Indians actually wanted to separate, Mr. Collison replied, "It could almost be that way." He went on to say that the next step was to press for a land claim.

The Haida population on the islands number about 1,000 and most reside in Masset and Skidegate.

Mr. Collison added that archaeological studies on the island have found that there were Haida settlements around the whole island 4,000 years ago.

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FOR CIRCULATION



INFORMATIONS FRANÇAISES

La CEQ favorise un système scolaire propre aux autochtones

La Corporation des Enseignants du Québec a déclaré récemment, au cours d'une entrevue, que les Indiens et Inuit de la province ont droit à leur propre système scolaire.

M. Yvon Charbonneau, président de la CEQ a déclaré que les autochtones du Québec possèdent un "droit historique" à leur propre système d'éducation. Cependant, a-t-il ajouté, la langue européenne enseignée aux Indiens et aux Inuit, au Québec doit être le français — Une déclaration émise par la FEQ stipule que "la Corporation des Enseignants du Québec favorise l'intégration de tous les groupes ethniques du Québec dans les institutions de la communauté québécoise."

"Cependant, la CEQ est d'avis que la population autochtone ne doit pas être considérée comme un simple groupe ethnique, puisqu'elle représente le prolongement de la société établie ici avant la création

de notre société actuelle".

M. Charbonneau a ajouté que cette déclaration ne signifiait aucunement que la CEQ favorise l'enseignement de l'anglais pour les Indiens et les Inuit qui désirent choisir de poursuivre leurs études dans cette langue. "Nous croyons que l'enseignement devrait se faire dans leur propre langue et selon leurs propres traditions, mais que la langue européenne qui leur sera enseignée devrait être le français."

Commentant le fait que l'anglais est la langue parlée par les Indiens et Inuit dans la majorité des agglomérations du Nord du Québec, y compris les Cris de la Baie James, M. Charbonneau a déclaré que le Québec a échoué dans le domaine de l'éducation en n'exerçant pas toute sa juridiction.

"Dans le domaine de l'éducation, dans le Nord, le gouvernement fédéral a réalisé beaucoup plus que le Québec. C'est une abdication des

pouvoirs, de la part de la province de Québec."

La déclaration a été émise à la suite d'un conflit à La Romaine, sur la Basse côte Nord, où les parents ont décidé de retirer leurs enfants d'une école sous la juridiction du gouvernement du Québec.

L'école de La Romaine est fermée depuis le début du mois de mars à la suite de cette dispute entre le syndicat des professeurs et la commission scolaire locale.

M. Charbonneau a expliqué que l'incident enregistré à La Romaine est en fait une dispute centrée sur la décision de la commission scolaire de suspendre un enseignant et que "pour les Indiens, il s'agit d'une dispute entre Blancs qui ne devrait pas les affecter."

Il a déclaré que la CEQ profitait de l'occasion pour réaffirmer sa position concernant les droits des autochtones à leur propre système d'éducation.



Raymond Rousselot reçoit le trophée "Tom Longboat Memorial" présenté lors de la réception offerte, à Ottawa, par la Fédération des sports du Canada.

R. Rousselot se mérite le trophée Tom Longboat Memorial

Raymond Rousselot, un Montagnais âgé de 21 de la réserve de Betsiamites, au Québec, fut le récipiendaire du trophée "Tom Longboat Memorial" pour l'année 1973.

Le trophée est offert annuellement à un Indien du Canada qui a apporté une contribution particulière à l'amélioration des sports et des loisirs au Canada.

Raymond porte un intérêt particulier au domaine récréatif de sa communauté. Il fut déjà président du Comité des Loisirs de sa réserve et fut une des figures proéminentes dans la formation d'une ligue de baseball mineure, à l'intention des jeunes de Betsiamites.

Même s'il excelle dans la boxe et qu'il a récolté maints honneurs pour ses conquêtes dans l'arène,

Raymond est un athlète polyvalent et participe à différents sports. Il est un receveur de talent au baseball et joue également au ballon-volant et au ballon-panier.

Ses succès dans le domaine de la boxe ont valu à Raymond Rousselot d'être élu l'athlète par excellence en vue des Jeux Olympiques de 1976, qui seront disputés à Montréal. Il a également gagné le championnat des "gants dorés" et fut choisi sur la délégation de boxeurs du Québec qui ont participé à des compétitions aux Bermudes, en février dernier. Raymond est également à l'origine de la formation d'un club de boxe dans la ville de Betsiamites. Il a d'ailleurs participé aux activités de ce club à titre d'instructeur et d'entraîneur pour des jeunes chez qui se développait un intérêt dans la boxe.

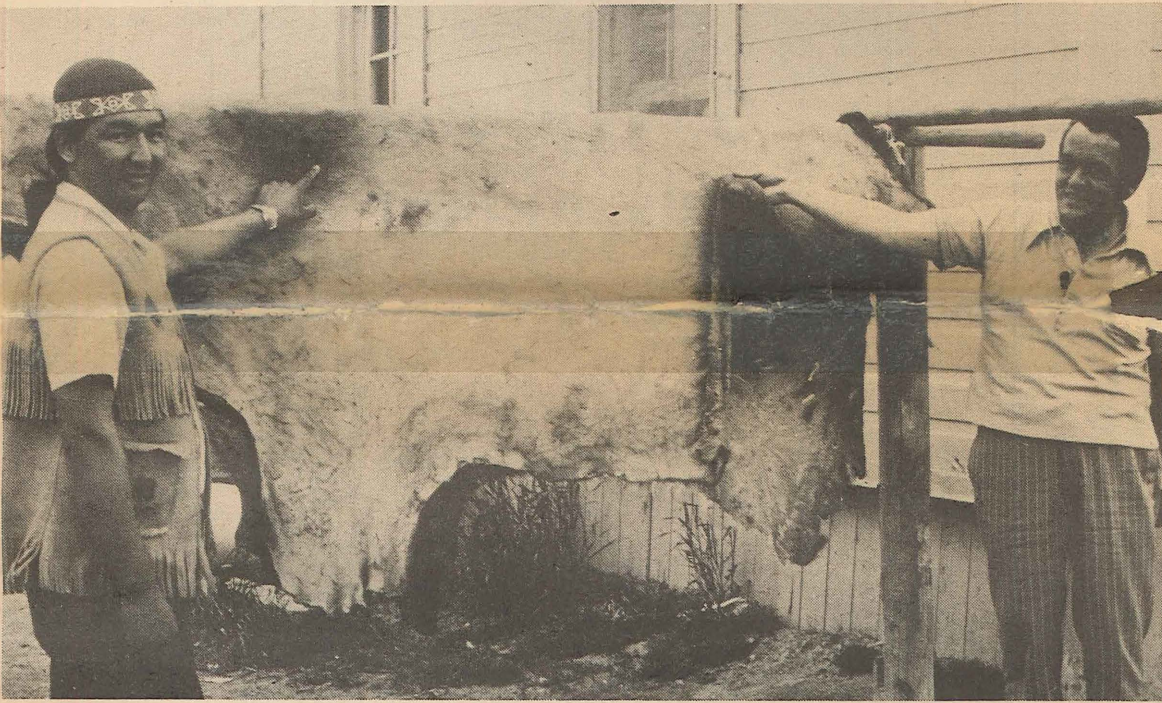
Première Indienne ingénieur civil au Québec

Première étudiante indienne au Québec à recevoir un diplôme d'ingénieur civil, Mlle Christiane Courtois, fille de M. et Mme Jerry Courtois, de Pointe-Bleue, épousait récemment M. Pierre Bergeron,

comptable agréé et le jeune couple quittait par la suite le Québec pour un séjour de deux ans en Afrique, plus précisément au Zaïre (ex-Congo).



Christiane Courtois, de Pointe-Bleue, recevait dernièrement un témoignage de sa persévérance dans l'effort et de ses succès universitaires, lors d'une brève cérémonie, à Pointe-Bleue. De gauche à droite, M. Jean-Guy Courtois, un frère de Christiane, diplômé architecte depuis deux ans, et travaillant au bureau de Québec, du ministère des Affaires indiennes et du Nord; Mme Gerry Courtois, mère de Christiane; Christiane, nouvellement diplômée ingénieur civil de l'Université de Montréal recevant le traditionnel jonc des gradués en génie que lui remet le chef de la Réserve de Pointe-Bleue, M. Richard-Arthur Paul; M. Bertrand Gagnon, conseiller en éducation au bureau de Pointe-Bleue; et Gilbert Courtois, un autre frère de Christiane, étudiant en collégial II (dessin industriel) au Collège Manitou, de La Macaza.



M. William Awashish, chef de la réserve d'Obedjiwan, devant une peau d'original, en compagnie de M. Bertrand Gagnon, du Service de l'éducation aux adultes.

L'Université du Québec à Chicoutimi se préoccupe des Indiens et des Inuit



Un Inuit de Rankin Inlet s'adonnant à la sculpture.

Un des champs d'excellence de l'Université du Québec à Chicoutimi est le Moyen Nord, où l'on trouve évidemment des richesses naturelles considérables, intéressant les chercheurs dans les domaines du génie, du matériau, de la biologie, mais surtout de l'élément humain, objet de constante sollicitude.

Aussi cette Institution, par son Centre de Recherche du Moyen Nord, dispense des cours à la Macaza et rayonne sur la population disséminée sur ce vaste territoire. La langue, l'histoire, la culture de ces peuplades constituent pour les scientifiques autant de sujets d'études, pour une meilleure connaissance des aborigènes et des matières qui contribuent au développement des autochtones.

Le Service audio-visuel de l'UQAC a tenté, avec la participation du milieu, de comprendre la vie des Indiens de Rankin Inlet et d'Obedjiwan, et de l'exposer concrètement sous forme de diaporama. D'autres projets sont en cours et devraient couvrir progressivement plusieurs tribus vivant au Québec.

Three aborigines from Australia Study Community Development and Race Relations in Canada

Theresa Nahanee

OTTAWA — Passes signed by white administrators are required to leave or enter the reserves. Abject poverty. Poor housing conditions. Low employment . . . something like 10%, all in low-paying, unskilled jobs. Yes, and little education . . . no doctors, no lawyers, only social workers employed by the Aboriginal Affairs department.

To Canadian Indians this picture looks familiar, but to others it sounds like another century. In an interview in Ottawa, three aborigines from Australia described what it is like to be an aborigine in Australia today.

Lilla Watson, 33, from Brisbane, Queensland, said that the main purpose of their visit was "to study community development and race relations." Lilla, accompanied by John Bayles, 17, of Brisbane, and Ricky Clay, 17, of Palm Island, North Queensland, arrived in Ottawa Friday, May 24.

community. Closer to home they have also paid a visit to the National Indian Brotherhood office here in Ottawa.

The Indian education policy which has been implemented by the government on request from the Indian Brotherhood impressed them very deeply. The use of cultural material in planned text books which will give Indian children a more positive image of themselves was also seen as an advancement.

Text books as well as the whole education system of Australia is tied to the white, middle-class majority, and to Lilla and others of her race, this system is very damaging to the self-image of many aborigines. Many of the aborigine children do not get out of primary school, and few finish high school. None have completed university to enter into the higher professions.

Ricky stated that like many young people he quit school at the

return without permission. To Lilla, the reserves are run like "a concentration camp."

Even election of the band councils are controlled with no one being allowed to run without permission. The councils are empowered to deal only with domestic matters.

How did the reserve system start in Australia? "When the Europeans first arrived, there were 300,000 aborigines in the country. They were eventually slaughtered down to 60,000," according to Lilla, and put onto reserves. Considered a dying race, a cliché often used in reference to North American Indians, they were sent "to die in peace" away from European settlers. The scattered tribes were gathered together and put onto reserve lands, where they remain today. Their population has grown to 180,000.

A note of hope came through when Lilla mentioned that the present Labour Government was the first government in the history of Australia to have an aboriginal land rights policy. The policy, however, deals only with the Northern territory where valuable minerals have been discovered. Mr. Justice Woodward has been conducting a study into aboriginal land rights, but he unfortunately does not have the confidence of the people. He was counsel to an aboriginal group who recently lost a land claim case in court.

As to their national organization of aboriginal people, Lilla and other rebels like herself have no confidence in their ability to change the system. "They are funded by government," and the piper calls the tune as far as they are concerned.

Another thing the Labour Government has done for them is to reinstall the Aborigine Embassy on the Parliament lawns which were torn down by the police in 1972. The original embassy represented the new upsurge of revolt against the system which has crushed the aborigines to the point where they have to fight back to survive.

In 1971 a group of aborigines hitch-hiked to the capital in protest of "the racist attitude of the Liberal Government." About 300 had come to put the aborigine embassy back up, and proceeded to set up tents on the lawn of parliament house. But they were overrun by 450 police officers and many were arrested and quite a few injured and hospitalized. But they weren't ready to give up and travelled in search of funds and people, willing to support their cause. In 1972 they returned with twice as many protestors, including many young people and white sympathizers. They numbered 3,000. This time there was no confrontation.

Ricky added that the press had given them a good write-up after this incident which was very unusual. In the same year, the Labour party came into power and in six months embassy tents reappeared.

Lilla finds Canadians "comfortable," but unwilling to talk of racism in their country. It is something which lurks across the border, or in Africa, but never at home. They speak only of discrimination which to them isn't really that bad. But compared to the plight of the Australian aborigine, Canadian Indian people are doing quite well in their fight for justice and equality, but we also have a long way to go in employment, conflict with the law, and economic development. The doors are opening and perhaps other indigenous people will benefit from our struggles as well.



The Peguis Recreation centre

Peguis Recreation Centre now open

Residents of the Peguis reserve in Manitoba turned out in force for the official opening of the community's new recreation centre.

The \$260,000 centre became a reality through the efforts of the band council, with support from the Department of Indian & Northern Affairs, the Manitoba government, and Canada Manpower.

The band contributed \$100,000

toward the centre, Indian Affairs provided \$30,500, and the Manitoba department of Tourism and Recreation provided \$20,000.

W.C. Thomas, regional director of the Department of Indian Affairs for Manitoba, performed the traditional ribbon-cutting at the official opening. He was assisted by Ron McBryde, Manitoba Minister of Northern Affairs, and by Ernie Ens of Interlake Manpower Corps.

A Home for Senior Citizens

A \$400,000 building to accommodate the senior citizens of the Norway House area is now open largely because of the efforts of Indian women in the community who spearheaded a fund raising campaign to build it.

The committee, headed by Amy Montas, Rosalie Ross and Louisa Forbister, has been active since 1968 to obtain personal care quarters for older people. The women have staged a number of projects to get people interested in the building and its benefits to the area. An indication of how hard they have worked is the \$5,000 they raised through bingo and which was

carefully saved over the years for construction.

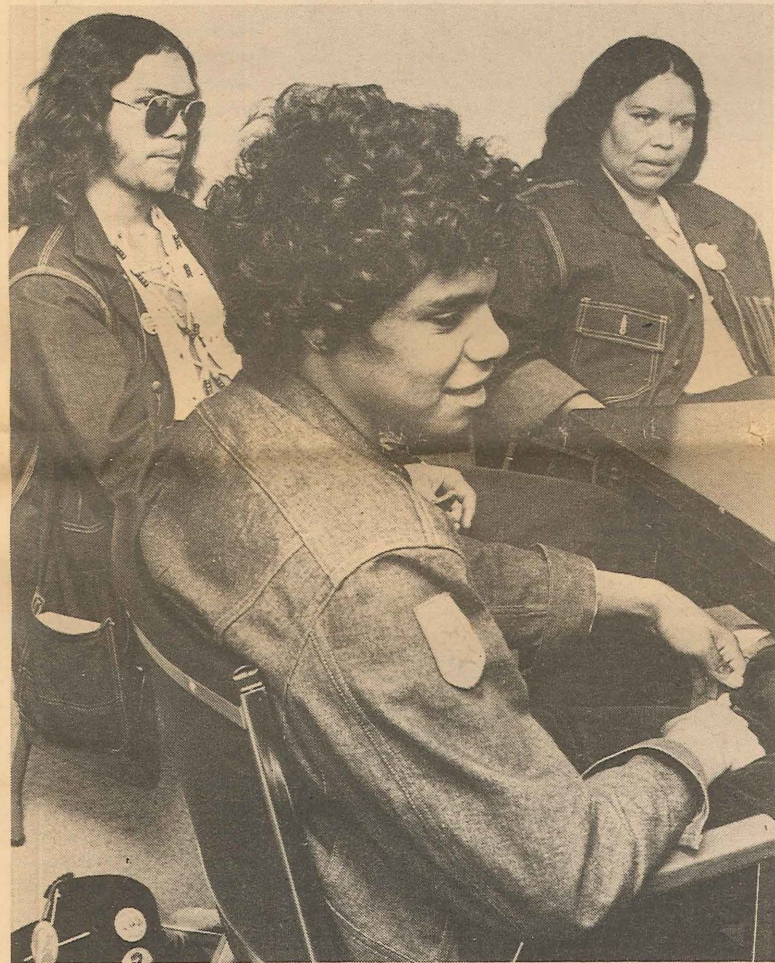
A great deal of support came from a variety of sources, including the band council and the present chief, Mrs. Jean Folster, who was a welfare administrator before assuming the higher office.

"Construction of a 25-bed home for elderly persons on a reserve is the first for Manitoba and one of the first in Canada," says Guy Brethour, regional supervisor of social services for the Department of Indian Affairs, which has helped the women's committee mobilize resources over the years.



SURPRISING SIGHT in front of famous Milan Cathedral recently was performance of singing and dancing by Canadian Indians Victor Pierre, right, of Winnipeg, and Ernie Philip of Haney, B.C. They were participating in a CP Air program to draw attention to new direct service by the airline between the Northern Italy industrial centre and Canada. Explaining their efforts to keep alive the Indian heritage of dance and song, they performed at a Canada Night dinner and at schools and hospitals.

— CP Air Ph



From l. to r.: John Bayles, Ricky Clay and Lilla Watson discuss what it is like to be an aborigine in Australia today. Their world tour has taken them to United States, Canada, England, Africa and back home.

Lilla, John and Ricky are termed in their country as members of a "Black Power" movement which is sweeping the country. The implied militancy of the term isn't true, but the aborigines are beginning to stir . . . they are tired of being suppressed. What they want is justice for their people, to be accepted as human beings and most of all, they want to convince their people that they are human beings. Two hundred years of domination and white supremacy have convinced many of their people that they are inferior people, and that unless they have "white blood" they will never achieve anything in their country.

All three are on a world tour which has brought them to the United States, and Canada, and will bring them to England, Africa, maybe Europe and back home to Australia paid for by the Quakers. When they arrive back home, they hope in some measure to implement some of the programs they have seen for the betterment of their people.

What has impressed them most is the information service set up in Los Angeles for the black com-

age of 13 to help support his family which includes seven brothers and sisters who are still in school. The \$140.00 made by his father every two weeks was not sufficient to provide the family with much more than the barest necessities of food and shelter.

The set-up of the reserves under councils hasn't worked to their advantage, they say, because they have no authority. All power is controlled by the managers of the reserves. How do white managers get their jobs? "There are no qualifications required. Most of them are drop-outs from their own society." Ricky and Lilla personally had no respect for the system which has separated families, and caused many aborigines to suffer many injustices in the country.

There are jobs on the reserves . . . low-paying jobs which bring \$54.00 every two weeks to those willing to work. Of this, the manager banks the money on their behalf and no one is allowed to take money out of his own account without permission. They also are not allowed to leave the reserves without written permission, and if they do, they cannot

Dear Editor...

Circumstances are not unique

Dear Editor:

I am in a treatment program operated by the Ministry of Correctional Services which is known as the Ontario Correctional Institute.

As a participant, I am involved with outside organizations that offer help, such as the John Howard Society and Project Reachout, an affiliate of the Canadian Native Friendship Centre at Toronto.

One of my recent contacts was with Mr. Carlson who is an educational adviser with the Toronto counselling unit, Toronto, Department of Indian Affairs.

In our meeting, we had discussed certain things which related to my involvement in the treatment program here.

I'm more than glad to mention that on his return to Toronto he took the time to mail to me Indian News, Vol. 16, Number 8.

I was very impressed and pleased with the articles printed, in particular on page seven, after reading the essay on "Attacking our Number One Problem", I can visualize myself in this exact situation.

I'm glad to know that I'm not the only one who feels that the circumstances described are not unique.

I would like to be included on your mailing list. I certainly would appreciate receiving another copy.

In addition, on page four of the Indian News, an article headlined "Pen Pal Wanted", Martha Half expressed desire to correspond with other people, I would like to very much get in contact with her but no address was printed, other than St. Paul, Alberta. I would be most grateful if you could assist me in this matter.

In closing, I again want to express my appreciation to Indian News and to the people that make it as it is.

Ralph Gagnon,
Brampton O.C. 1,
P.O. Box 1888,
McLaughlin Rd.,
Brampton, Ont.

Sekani Band

Dear Editor:

This is my first contribution to "Indian News" and I sincerely hope that it won't be the last. It is only recently that I learned of the "Indian News". I am a member of the Sekani Band, of which there are but a few hundred left. My people are in the very heart of the Rocky Mountain range on the one side and the Omineca Mountains on the other. Ingsnika Point is the name of the village which is a tributary of the Finlay River and Williston Lake, a

fair sized town is at the head of this lake, along which only well known route in that part of the north-western B.C. my people receive their mail, supplies and medical attention. They live as close to the old way of life of any other Indian tribe around that area. Trapping, hunting and living off the land as much as today's standards allows them to. When they come out it is never for very long or very far away.

The children go to a residential school around the Fraser Lake district called Lejac. They spend their summer holidays around Ingemika, the Pelly, Timber Lake and Theetade Lake.

I am closing with all the best of wishes for now and in the future. Thank you so much.

Robin F. Toma,
Essondale, B.C.

Editor's Note: see poetry page 11.

People are too prejudiced

Dear Editor:

I am half-Indian and have just finished reading an old issue of The Indian News. It is a good magazine and I'm glad to see it. My mother is a full-blooded Ojibway Indian and my father a white man from U.S. We presently live in the U.S.A. Being Indian makes me very proud even though I'm only half. Every summer my family goes on vacation at my mother's hometown reservation in Ontario. I'm very pleased to say that some of my happiest moments have been spent there. Now while living in a U.S. city I'm very unhappy because the people are too prejudiced. While staying at the reservation, I feel very comfortable with the people because we are all Indians and we know the position we're in. Here at my home in U.S.A. I've come upon the cruelest prejudiced people and I hate the city. I have never done anything to these people and yet they can be cruel to me by calling me names because I'm an Indian. The Ontario Reservation is also clean, safe and the people don't have to fear walking home at night and getting mugged. I'd give up my city life anytime and go live on a reservation and help the people out, try to better reservations because I hate cities. The only thing wrong with reservations is bootleggers, bootlegging alcohol. This constant drinking has got to stop now because the young people living on reserves are just wasting their time away. This selling alcohol to minors would stop if the people selling alcohol had decent jobs right there on the reserve. Most Indians don't have a car to drive to a nearby city and work. And even if they did have a job and car what is the use of driving way out of their way just to go to a low paying job?

There should be more opportunity on reserve's for old and young people to work and also further their education. If there were more social events going on too (on the reserve) the young people wouldn't turn to alcohol and drugs for entertainment. At present some people sit around and drink for kicks. If there were more activities going on, more Indians would have a chance to enjoy life instead of sitting around bored. The illegal sellers of alcohol (bootleggers) don't really want to poison the young people with alcohol but since they have no job that's the only way they make money. Sometimes the young people drive from reserve to city for something to do but they also end up being made fun of too because they are Indian. There have been many sad deaths, driving to the city from reserve which I think could have been avoided if they had something to do on the reserve. They go to a city, drink, get put down by whites, and drive recklessly home and wreck. This you probably heard so often before but I believe the Indians could have a far better way of life. And if there were enough people who cared I think it would happen. It breaks my heart to see Indians being put down by whites because of the color of their skin. Today so many Indians have inferiority complexes because they have been put down so much. All men are created equal and I think it's about time they were treated equal too. Another thing that gets me is when a white man comes to a reserve and treats the Indian girls wrong. We Indian girls are human too. I am a very proud Indian getting sick of being put down. We Indians just want acceptance and respect. Why is it so hard for white people to understand that we Indians aren't after revenge from what happened in the past (because history can't be changed) but what we want is acceptance. If only whites could learn to accept us, we would have a happier life. And I know that a lot of other Indians would agree with me.

Indian & Proud.

Two-way Radios

Dear Editor:

I am a Mic-Mac Indian living on the Restigouche Indian Reserve and I am looking for fellow Indians who own and operate two-way radios. I would like to exchange cards with them, Q.S.L. cards that is. I have been in two-way radios for 5 years and have been selling them for 3 years and my call letters are XM55-2029 base and XM55-2032 mobile and have been running a Q.S.L. Exchange Club for a couple of months and that is why I would love to hear from other fellow Indians who run two-way radios better known as C. Bus or G.R.S. operates also if there are any "Ham" operators I would love to hear from them.

Thank you and keep up the good work.

Wm Jerome, "The Clipper"
Box 154
Cross Point, P.Q.

Pen-Pal

Dear Editor:

I am looking for an Indian pen-pal who can tell me about his customs and ways of life. I am seventeen years old, a Micmac Indian from the Restigouche reserve but recently moved to the United States. I am very interested in the Indian culture.

Tina Martin
1016 Park Ave.
Hoboken, New Jersey
07030

New organization formed

A new voice of the Indian people is on the move. This relatively new organization is called American Indian Defence or A.I.D. and is non-militant and non-violent.

The members of AID believe that the needs of the Indian people can be met through peace and true brotherhood and are making great strides in proving it.

The purpose of AID is to promote better community relations with other Indian tribes and non-Indians; to safeguard and protect the rights, privileges and interests of all Indians; to improve the social and economic status of the Native Americans; to AID in securing better educational, medical and other advantages for members; to AID in helping the prisoner; to AID in alcohol and drug abuse education, and to become active in voter registration.

Extensive work is being done in the area of counselling of inmates and their families and rehabilitation of ex-inmates.

Only Indian (continued from page 8)

"The one bright spot in all of this is that there are quite a number of trained, qualified Indian tradesmen now. However, these Indian tradesmen lack the means to form their own establishments, such as small construction companies. Were they able to do so, they might be able to alleviate, to some extent, the acute shortage of housing for Indian people.

The Senator also recommended a counselling program to teach Indian people how to keep their homes in good repair. He also suggested that indoor plumbing was in order in a country which boasts of such a high standard of living. "The government of Canada and the Canadian people must make every attempt to making the standards of living of your society available to the Indian people of Canada."

Drugs: a national problem

"The use of marijuana and soft drugs, and indeed heavy drugs, has made terrific inroads in the Indian reservations, which is a serious matter. I know it is also a national problem, because it does not involve only young Indian people. Whether it be among Indians or others, this problem is extensive."

"The government must find some way to divert the energy of these young people to something useful that would benefit the community and the people of Canada as a whole. This is not only an Indian problem; it is a national problem. Every community, every city in Canada is affected. The energy of these young Canadians must be diverted to something which will be of benefit to this great country of Canada."

Fishing

"The Indian people have been involved in the fishing industry in British Columbia from the beginning. They were the first commercial fishermen. For a century, or for very close to a century, they have been so involved. I have rated the fishing industry as second only to the great fur trading industry involved in the securing of pelts of fur-bearing animals. Such was the trade. As Indian people in British Columbia we did not receive our rightful share of the fruits of our labour — the labour of those who are no longer with us. However, we men, who were predominant in numbers and in production, were not there. When this country was at the height of its struggle in World War II, the Japanese nationals — and many of them were my friends — were taken out of the coastal area, and the Indian fisherman was told by representatives of the government to produce and produce and produce, in order to carry on Canada's war

Members of AID are making every effort to show that the needs of the Indian people can be met through unity and brotherhood with all people. They realize that only more destruction and hard feelings will result if the Indian and non-Indian do not start learning to live together in peace and harmony.

They feel that only through Indian and non-Indian uniting in purpose and brotherhood can they ever stop this senseless bitterness, hatred and destruction that has been going on for so long between the two.

American Indian Defence is non-profit. Funding for programs absorbs all that is available at present so members work at regular jobs and volunteer their services for AID.

Anyone wishing further information about American Indian Defence please write to:

Sherleen Hunter,
Spiritual Advisor,
American Indian Defence,
Cardston, Alberta,
T0K 0K0.

effort. During those days the Indian fishermen produced more than 50 per cent of the salmon catch. That is a very good record. I cannot use any other words to express it."

"Not only that, but many of our young men went overseas and made the supreme sacrifice in the defence of Canada. Being involved in an Indian organization all my life, and being a fisherman also, I have some very pleasant memories of the coast of British Columbia. I have also some very pleasant memories of being an appointee of the then Minister of Fisheries on the advisory committee on fishers for the Government of Canada in its negotiations with the United States, Japan and the Soviet Union. I look back on those days with pleasure, I say that I learned a great deal, too."

"As a result of the efforts of our organization, we have been able, after about five years of endeavour, to get governments for the first time to give some form of assistance or subsidy for fishing purposes. It still burns me a little bit to remember that there was a very large experimental boat — perhaps the word 'experimental' is my own — known as the *Golden Scamp*, that was built for the tuna fishery on the East coast. The subsidy that went in that ship was \$1,700,000, and it was sold on the auctionblock for \$700,000.

"The point I am making is that the Indian fishermen's assistance program today provided slightly over \$7 million. The program was terminated and a new program put into effect — a ten-year program this time — the total amount of which will be over \$12 million. So far so good. We appreciate that.

"To indicate just how competitive they are I will mention that this past season the top man in the whole industry grossed over \$200,000 for salmon alone.

The industry is changing everyday. When that 200-mile continental shelf limit comes into effect, the manner of fishing on the coast of British Columbia is going to change. In order to compete with other nations the fishermen will have to move out on the high seas, and this will mean changing from the smaller types of boats over to large vessels.

In order to get production from any industry, it is necessary to have proper and up-to-date machinery. In this case up-to-date boats must be made available. They will more than pay for themselves. But I suggest that will take at least \$50 million over the next five years when that 200-mile limit comes into effect.

In conclusion, "for the harvesters of the resources of the seas, bigger, better and more expensive boats will be required in the next decade."

INDIAN NEWS

The Indian News is published by the Department of Indian and Northern Affairs for free distribution to Indians and others interested in Indian activities. This monthly publication, edited by Indians, is devoted to news of, for and about Indians and Indian communities. Articles may be reproduced but credit would be appreciated. Free expression of opinions is invited.

Musical career for W. Thrasher

Music is often a form of expression that simultaneously entertains and educates at the same time. Whether it's social comment or just a story to tell, do it through music and people are bound to listen.

Willy Thrasher, a 25-year-old Inuit from Inuvik, Northwest Territories is one person who is trying to get people to listen. To listen and learn about life in the north. Life for the native, his culture, his joys and his problems put to music for those who have never experienced the northern way.

At present Willy is in the process of submitting a brief for a cultural grant to the Department of Indian and Northern Affairs in the hopes of putting his ideas on record. If successful in obtaining the grant you can expect an LP from Mr. Thrasher in late summer or early fall of this year.

This first album entitled "Willy Thrasher Album" will consist of seven of Willy's own compositions. As for the technical side of it Willy says, "there is a producer in Ottawa who is interested in recording it, but I need the grant to help me." To date the entire project has been Willy's own, from the songs to the cover design. He has also taken on the added responsibility of taking care of all the necessary financial arrangements for the recording.

Willy is presently working for the Department of Indian and Northern Affairs but hopes to make music his career. The production of an album would certainly be a step in the

right direction.

He would like to become the first northern musician to have made it as a professional and in the process give people a better understanding of the north and its native people.

Since his employment with the department Willy says that he has received encouragement and assistance from his employers towards meeting his goals.

The content of Willy's songs express the mood and the happenings of today's north. The changes that are taking place whether for the good or bad and of how things used to be, as he sings of whaling and old men carving their culture from the animals of the sea. Included in the proposed album will be a northerner's first impressions of the city.

With the idea of creating an atmosphere which can't be expressed by words alone Willy will use some uniquely northern sounds in the planned album. The chanting of the Inuvik Drum Dancers and nature's own music in the arctic winds and ocean and the howling of the wolves will be incorporated in this LP.

Willy's musical history dates back seven years to Inuvik where he started as a drummer for a local rock band called the Chordells. After several years with the band Willy decided to expand his own musical talents as he departed the group and took up the guitar. Since Willy's arrival in Ottawa, two years ago, he has been writing and playing his own compositions.

With Willy's move to the south has come the realization of opportunity to play and develop his own style of music. To his credit now are two appearances on the city's Skyline Cablevision, a performance at Le Hibou, an Ottawa coffeehouse which has billed some well known talent in the folk and the rhythm and blues field and a chance to play on Johnny Yesno's Our Native Land. In the offing is a performance on the CBC's Northern Service, a program aired throughout Canada's north.

An unfortunate consequence of Willy's stay in Ottawa is his separation from his northern family and friends. But he says that he has kept himself busy with his music and hasn't had time to miss the north. He says that it would be a pleasant surprise to his northern acquaintances to receive copies of his album since his family thinks that he is just working for the government and don't know that he has written some songs with the hopes of recording them.

Willy is very optimistic about his future in the music business and has already written several songs for a second album. If successful with the first Willy will be on his way to fulfilling his dream of becoming the first Inuvik musician to attain a measure of success and in the process people will be listening and maybe learning about the north and its original people.



From left to right: Clarence Chabot, Mrs. Isabel Haley, Francis Marr and Chaplain Charles Black.

Shubenacadie Reserve receives Encyclopedia from Navy Wife's Association

Reference books which were urgently needed for students of the Shubenacadie Reserve library were donated through the kind efforts of the Shannon/Heights Protestant Women's Association.

The library is now equipped with two beautifully bound sets of encyclopedias, the Encyclopedia Canadiana and the Encyclopedia International, composed of thirty volumes. The books were presented to Mr. Francis Marr, Band Manager of the reserve by Mrs. Isabel Haley, Vice-President of the Association.

Accompanying Mr. Marr was Clarence Chabot, Education Counsellor with the Nova Scotia Indian Affairs District. Chaplain Charles Black, of the Canadian Force Base,

Halifax, Mrs. Lynn Daws-Knowles, President, and other members of the Association attended the presentation which took place in the hall adjoining the Base Protestant Chapel.

The Association is made up of twelve wives of Canadian naval officers residing in Shannon Park, a military residential area in Dartmouth, Nova Scotia.

Upon learning of the need for books, the ladies financed a bazaar, and the well-organized effort resulted in a \$500 profit with which the books were purchased.

Mr. Marr acknowledged that his people will be hard-pressed to find a suitable means to express their appreciation to Mrs. Haley and her group.

Johnny Yesno joins the OECA

Johnny Yesno will join the Educational Communications Authority (OECA), the audio-visual arm of the Ontario government under the Department of Education (Channel 19). He will be doing on-air broadcasting and preparing television programs.

Actor Johnny Yesno resigned from the CBC after serving as on-air personality and producer of OUR NATIVE LAND, the only continuing radio program of its kind in North America. The program presents views of Canadian Indians.

Johnny began his broadcasting career in Montreal where the program originated. Since then, he has appeared in numerous television dramas, and won the "Wilderness Best Actor Award" in 1966 for his

sensitive portrayal in the Last Man In The World, of the award-winning Wojcek series.

He has made three motion pictures, including the Walt Disney Production, King Of The Grizzlies, where he played Moki, blood brother of a bear. Premiering June 13, out of the west, is a Bob Elliott Production, Inbreaker, in which Christopher George and Johnny Crawford appear with Yesno. The National Film Board Production of Cold Journey, with Chief Dan George and Buckley Petawabano will be released in October.

Johnny belongs to the Ojibway tribe and was born on the Fort Hope Indian reservation in Northern Ontario.

Lack of funding Communication project Discussed for Northern Communities

Blaming lack of federal funds for his decision, Allan E. Kiesler has resigned as general manager of Native Communications Inc., a company that produces native language radio broadcasts. In supporting his statement Mr. Kiesler said that the last 1½ years had proved to be "an almost futile struggle for federal funding."

Native Communications produces nine hours of native language broadcasts weekly to about 40,000 people in northern Manitoba. It also has a community radio station at Cross Lake, about 450 miles north of Winnipeg which broadcasts about nine hours daily. At present the Cross Lake broadcasts are continuing but Mr. Kiesler says the lack of financial assistance from the federal government may force this station to halt operations.

For the last three years the provincial government has funded Native Communications providing it with a total of more than \$200,000.

The federal government granted it \$19,000 in February, "but only after the province had provided an equal amount last December, in addition to its initial \$75,000 grant for 1972-73."

"However, Ottawa indicated that its emergency grant didn't imply future financial assistance," Mr. Kiesler said.

The provincial government has assured the organization that a grant of \$75,000 will again be available for the 1974-75 year, but only if the federal government agrees to a cost sharing arrangement. However, Mr. Kiesler states that Ottawa has given no indication that it will sign such an agreement.

Mr. Kiesler said he hopes his resignation will "spark a glimmer in those persons who wouldn't wish to see a radio service to 40,000 people disrupted."

An informal dialogue between 70 Indian chiefs and representatives and 2 Ontario Government ministers and officials was held March 21st and 22nd in Toronto. The Northern Ontario Remote Areas Communications and Transportation Conference had been originally planned for Moosonee but because of difficulties with the local water system, the conference was relocated in Toronto.

At the conference the full details of a major communications project to link communities with one another and the outside world were announced jointly by the Hon. John Rhodes, Bell Canada, and the Ontario Northland Transportation Commission. Scheduled for completion in 1977, the project will provide an efficient, reliable telephone communications service in 31 communities of Northern Ontario.

In making the announcement, the Hon. John Rhodes said: "Once and for all, the communication remoteness of the communities of Northern Ontario will be ended. The communications system will be designed so that it may be fitted, as the future demands with equipment which can carry transmissions for radio or television broadcasting."

The Conference began with a presentation of a brief prepared by Grand Council Treaty #9, the organization representing native people in Northern Ontario. The brief, presented by President Andrew Rickard of Timmins, included a recommendation for a feasibility study for winter roads in remote areas.

In making his response to the brief, conference chairman the Hon. Leo Bernier, Ontario's Minister of

Natural Resources said "We are not yet sure that winter roads will provide us with the best means of reducing the cost of goods."

Rather, Mr. Bernier announced that he would attack the problem of transportation from a more basic perspective.

"I will pull together within my own Ministry, all the information available within the government that in any way relates to the basic cost of living in remote areas", he said.

In addition, the existing winter roads will be continued and expanded. This winter the government built an experimental Moosonee to Attawapiskat winter road. Mr. Bernier announced at the conference that he would be recommending to the NORT Committee that this road would be built again next winter and that a similar experimental road will be constructed at the same time in the Pickle Crow, Round Lake area as an experiment in that part of the province. He also announced the formation of a committee to consider road planning for the transport of the necessary telecommunications equipment into the north.

The two day conference ended on a note of optimism as the Treaty #9 chiefs expressed appreciation to the government for meeting with them about transportation and communications problems in their part of the province and specifically in their communities.

"We welcome the opportunity to sit down with any concerned native group in the Province," Mr. Bernier said, "And discuss how best government can help the people of Ontario."

TRENT UNIVERSITY

Department of Native Studies requires a Counsellor

The successful applicant's duties will include: organizing orientation sessions for Native students; conducting cultural seminars for Native students; organizing social and cultural events; arranging for individual academic tutoring; assisting with recruitment.

Position available 1 July, 1974.

Salary to be based on experience and qualifications.

Department of Native Studies,
Trent University,
Peterborough, Ontario. K9J 7B8
Telephone (705) — 748-1272

ECONOMIC DEVELOPMENT

Lennox Island training develops Expanding handicraft business



Start with several strands of fine thread on a tiny loom and skillfully mix in a bowl of brightly colored beads over a 2 to 3 hour period . . . the result, one of the finest pieces of Indian handicraft you will ever see anywhere.

During the past few years a tremendous demand for these works of art has been made by the thousands of tourists who visit P.E.I. annually. So great are the number of requests that few of the Indians with the delicate skill to create these hand-

1. Frank Joseph at work in handicraft training centre.
2. Skilful hands place each bead in a place along this tiny loom.
3. Peter Thomas puts the finishing touches on a hand-made axe handle.
4. Here is the table where all the beadwork and leather craft are carefully moulded into a variety of the fine handicrafts for sale to the many tourists who visit Prince Edward Island annually.

And where can you find all the necessary ingredients for this very successful recipe? On Lennox Island just off the northwestern coast of Prince Edward Island, about 32 miles from Summerside, that's where.

crafts can keep up the difficult pace of production.

Then recognizing the need to maintain this part of their heritage the Band Council leaders, on the 1,530 acre reserve site, decided to do something about it.

While the skill of basket weaving, beadwork, carving, etc., is inherent to most Indians there, there does exist a need to bring this skill "out in the open" in certain individuals.

Training was the answer. So the council leaders began to contact various government departments and agencies about the possibility of introducing handicraft training to the residents of Lennox Island.

Following a year of discussions with different levels of government, the training was started on 12 November, 1973 and the response by the course participants has been enthusiastic.

The training is being made possible through the Canada Manpower Training Program. Under this program the federal government, through Manpower and Immigration, purchase training from the provincial education authorities and provide training allowances to participants while taking training.

The four month course deals with a variety of aspects of the handicraft work such as wood burning, leatherwork, beadwork, basket weaving and wood carving.

In this particular training session, the federal department of Indian Affairs is supplying the necessary materials and equipment.

Established in the 1800's the Lennox Island Reserve is the home of 210 members of the Mic-Mac nation. Two years ago 99 percent of the work force on the Reserve was unemployed. A new administration was set up, an oyster co-op was opened, fishing and farming were encouraged, and a causeway was built to the Island from the main-



and ... summer unemployment was practically eliminated.

John Joe Sark, social counsellor for the Island, said his people are proud and that although they could get just as much money from welfare, they would sooner work for a living.

He said the enthusiasm displayed by the 20 participants of the training course has been tremendous. "They stay after hours to finish up projects rather than leave them to the next day."

Margaret Johnson, the beadwork instructor, described her group of 10 women students as the best she has ever taught ... "they really want to learn."

In displaying some of the work created in the first week of instruction, she said most trainees would have taken much longer to produce.

Mrs. Johnson also pointed out that many of the creations done so far by the women were originals, not copies from others.

The women, from 18 to 63 years, work around a big table in the old Church hall. The recreation centre serves as the classroom setting for the men who work at such things as carving and basket weaving.

When the training is completed, all 20 participants are expected to be busily employed preparing items for sale during the tourist season.

Chief Jack Sark says the reserve's first real effort at running the handcraft business on their own was a real success last summer.

"We only opened our shop in mid-July but in less than two months we made over \$8,000", he said. "The most popular items were those made on the Island ... so popular in fact that we had a hard time keeping up with the demand."

The handcraft store, located near the causeway, is going to be widely advertised in brochures. Road signs, directing tourists to Lennox Island, are now being erected. In addition, the Indians hope to establish, on a permanent basis, an Indian museum dealing mainly with the history of their people on Prince Edward Island.



A Dream (continued from page 1)



How to choose a Husband

Long ago when young men of the Loucheux wished to marry they would choose their brides in the following manner — the young men would leave the camp to go hunting. The rest of the people would follow the hunters at a distance. Half way to the next camp the young men would take off their outer fur pants and hang them on the trees and, wearing only their inner trousers, would continue on their way. The young women following would choose a pair of nice-looking pants, not knowing whose pants they were getting. . . .

Once a young orphan girl had been following the hunters with her old grandmother and, because the grandmother was old and walked so slowly, the girl was the last one to reach the trees where the pants were hanging. Only one pair of fur pants were left on the tree. They were an old and often-patched pair and the girl did not want to take such a poor pair of pants. But the grandmother insisted the girl should take them because they belonged to a good man and a hard worker. Only a hard

worker would wear out his pants in such a way and patch them so neatly. The girl obeyed her grandmother and took the pants with her.

When the band made camp again, all the young hunters came and started looking for their pants and the women who had taken them. Long after dark the last young man came to the camp to search for his old, nearly worn-out pants and his new wife. In the last old tent he found the old lady with her granddaughter. His fur pants were hanging above the fire.

The young man brought in a large pack-sack full of caribou meat. He alone of all the hunters had killed a caribou that day and that is why he was the last one back to camp. Then the busy, young man brought wood and built a fire to keep his new wife and the old grandmother warm. The young girl and her grandmother, who were warm for the first time in a long while, were so happy to have found a good hunter, and the young woman knew that she had a wonderful, hardworking husband.

Only Indian (continued from page 1)

'thinkers and planners' or ('council — therefore, the reference to 'panners'. Your society, with its centuries of advancement, progress and science, still discriminates against women, and as a result today you have Women's Lib."

Inflation

The Senator went on to explain the traditions of Northwest Coast Indians and in passing mentioned that "there was no inflation in those days." Today's Indian people, of course, cannot help but be affected by inflation which is seeping the country especially in regards to food costs and heating costs.

Housing

"The Indian society clashed in some serious respects with the society of those who came to Canada from other countries. Many Indians were nomadic or semi-nomadic. In those days there was really no need, in many parts of Canada, for permanent dwellings, or shall I say, houses. During this dif-

ficult transition period for the Indian people, the government's housing program has, for many decades, been lagging farther and farther behind."

"I am told that in some areas adjacent to municipalities and cities, — particularly in the southeastern portion of Vancouver Island — as many as 17 people are living in a three-room house erected under the housing program. In my opinion, those houses are substandard. Being an old shipwright and carpenter, I think I know what makes a standard house, and what makes a substandard house. One answer to the problem is a larger appropriation for native housing. However, this is not the total answer."

Insufficient labour is employed by construction and development companies. A housing program without builders is of no value. The housing situation as it relates to the Indian people will not improve until the need for qualified builders is met."

(See Only Indian page 4)

status, non-status and Inuit. It can serve the community in a variety of ways, such through education, communications or research. It received its first students in July, 1973, and has been developing rapidly since.

The college is in an ideal setting, surrounded by gently sloping mountains and endless miles of green forest. The area is rich in wildlife, and seeing a deer or a moose early in the morning is not unusual. There are two lakes and a river on the college property, which covers 766 acres. The surrounding region is known for its beautiful lakes, and is a popular tourist area.

The college resembles a small village, with almost 200 houses and buildings. There is a school, a supermarket, a church, a post office, a theatre, an infirmary, a fire station, and even a prison!

Redecoration gradually changed the atmosphere from that of a military base to that of a college. Walls were repainted brighter colours, new furniture was brought in, and flowers and trees were planted in barren places. Finally, native paintings and motifs made it feel more like home.

Manitou College got off to a start in June, 1973, with three hundred native people attending a curriculum development project during the summer.

In September, regular classes began with about one hundred and twenty-five students in upgrading and junior college. The college mainly serves Quebec natives, but there were about forty students from

course on "Linguistics" is offered to help the student gain an understanding of how languages work.

"Contemporary Native Literature" deals with literature on native people. Through the study of such writings as Storm's *Seven Arrows* or Momaday's *House Made of Dawn*, a student becomes more familiar with expression through writing, and gets an opportunity to see what native writers feel and think about the world around them.

Through the study of "Anthropology", the student becomes aware of the meaning of culture. He sees how different groups can have different values and how their family relationships, laws and other institutions can vary from those of native culture.

The student gets a chance to look closely at the situation of the native in white society. "Cultural Differences in North America" looks at how native people have been influenced by European politics, religion, economics and education, and examines how their culture has been affected up to the modern day. "Contemporary Social Issues" deals with present-day issues facing native people, such as economic development, employment, treaty rights and the administration of justice.

A better grasp of the native student's problems can be gotten through discussions in such areas as "Psychology of Contemporary Native Culture" and "Self-Expression". This involves hard thinking from which the students are benefit-

It is hoped that eventually an experienced staff and well-equipped library will develop at the college, so that research for the benefit of native people can be carried on.

A unique opportunity available at Manitou College is a three-year course called "Graphic Arts" for those interested in printing. The Thunderbird Press has been performing a valuable service to native people through its printing, much of which is in native languages. They have the necessary equipment with which to teach how to operate presses, to process and to publish books. This is a useful course as native people are beginning to realize the value of printing as a tool for communication.

Student Services

There is an extensive program of physical education at the college. They have a variety of facilities. The gymnasium can be used for basketball, volleyball or floor hockey. It also has a weight-lifting room and a trampoline. Next to the gym is a full-size indoor swimming pool and sauna.

For outdoor sports, there is a football field, a baseball diamond and a tennis court. The lake on the college is ideal for canoeing.

In winter, there is broomball and hockey. There are many sports activities organized among the students. The highlight came when the I.Q.A. Winter Games were held at the college in February and over six hundred young people from various reserves in Quebec participated.

Other recreation available is billiards, bowling or movie-going. Students have organized activities of special interest. Native drumming and chanting is popular. There are also lessons in beadwork and weaving. One can learn how to make a birchbark canoe or snowshoes from Arthur Smith, or talk about myths and religion with William Commanda.

At Manitou, students are expected to assume full responsibility for their behavior. This is one of the most important lessons they learn. The status natives who receive government allowances manage their own money. Non-status students must find other sources of funding, but the college will help them to find funds or make it possible for them to work their way through while going to school.

Natives who want to attend Manitou College are selected on the basis of their educational and occupational background. A student should have finished grade 10 or be at least 20 years old before applying. Those interested in knowing more about the courses offered, or about the admission requirements for the college should write to the address below:

Admissions Office,
Manitou Community College,
Box 129,
La Macaza, P.Q.

Or even better, go up and see what it is like in person.



The Axtec Café

the Maritimes and ten from Ontario. The students came from Caughnawaga, Restigouche, Pointe Bleue, Bersimis, Fort George, Rupert's House, Schubenacadie, Maniwaki, and other reserves, and some were Inuit from northern Quebec. Many French-speaking natives began the French college programme in February.

The Educational Programme

The Interim Director, George Miller, from Six Nations, frequently points out the advantages that Manitou College has to offer over other schools such as in Montreal. Native students find an alien and unfriendly atmosphere which disheartens them. Unable to cope adequately with the problems they have to face, they soon drop out. Vivian Hayward, a native from the west coast who teaches literature, feels that, "the way of teaching here is more personal . . . there is an atmosphere in which a person feels he can talk to others".

Education at Manitou College tries to meet the needs of native people. In all the courses, an effort is made to relate the content to native culture.

One must be competent in his native tongue if he is to preserve his culture. Micmac and Mohawk are taught along with English and French this year. A lot of class participation along with the use of language laboratories makes the learning process easier. Other native languages may be added later. A

ting a great deal. "Comparative Studies in Values" and "Ethics" help the student to examine himself and discover his own worth, and help him to identify with a sense of values.

Nature is studied in "Ecology". Ethnobotany of North American Tribes" enables the student to look at how native people utilized their surroundings.

These and other courses are accredited through association with other C.E.G.E.P. colleges. After completion of the two year junior college program at Manitou College, the student can go on to regular university. All of the professors, several of whom are native, are experienced and dedicated teachers.



A friendly atmosphere



Thomas Jock, a member of the St. Régis police force, receives his diploma from Mr. Robert Normand, Deputy-Minister of Justice for Quebec province.

Poor living conditions Cause higher TB rates

In its 1973 report, the Saskatchewan Anti-Tuberculosis League stated that poor living conditions in Northern Saskatchewan was a major factor in high tuberculosis rates among Indian and Metis people.

The report also shows a large and widening difference in TB death rates for Indians and other segments of the population. The league had listed 171 new active cases of tuberculosis discovered last year in Northern Saskatchewan. With Indian and Metis accounting for 66 cases—40 and 21 respectively.

In describing 20 cases discovered in the Fond Du Lac area, the report said that 18 of the 20 had been vaccinated within the previous eight years and 10 within the previous three.

“Living conditions in that area are very primitive as evidenced by the fact that an epidemic of meningitis occurred in this same area in 1973.

“Under these conditions of poor

living accommodation, with exposure over a period of time to heavy tuberculous infection, it is no wonder that so many have succumbed to the infection in spite of their having been vaccinated.”

Report figures said there were four deaths of registered Indians last year from tuberculosis, the same number as 1972, and the death rate dropped somewhat to 10.97 per population from 11.7.

The improvement was much greater for other groups. The number of deaths dropped from sixteen to five and the rate to .56 from 1.77.

There are only 36,433 registered Indians among the 923,181 persons in the provincial Hospital Services Plan, which includes all residents of Saskatchewan.

At its Saskatoon sanatorium, the league said that two-thirds of its patients are registered Indians and the majority of the remaining third are of Indian extraction.

The MIWA (continued from page 1)

symbol is to announce to one and all that the City of Winnipeg is one hundred years young and we the Native Women of Manitoba are proud to be part of it.

The design of the “Miwa” Tie, is the incorporation of traditional Indian bead work and the city of Winnipeg’s Centennial logo. The production of this type of Indian art is the placing into designs, beads threaded onto a length of cotton twine then worked onto a thread loom.

Many designs are made by the Indian women of Manitoba, each community having by tradition distinctive designs. However, it was felt that by integrating traditional art with the city of Winnipeg’s Centennial logo it would depict the participation of Native people in the growth of Winnipeg. “Miwa” Ties are being made by various Indian artists, it can be seen that each tie has a way of showing the artist’s

manner of work. Collectors can identify the artist by the produced item.

The “Miwa” Tie that you purchase is part of a collection of “Miwa” art, that is sold only by the Native Women’s Association, which is a non-profit organization of women whose aims are for the betterment of the native family unit.

Miwa art is only produced by the Native Women of Manitoba. Each item has its own certificate of authenticity, a number showing in what order it was produced, the name of the artist and the community where the artist lives.

For you and your family it will be a lasting family heirloom — an item of fine Indian art to be enjoyed and admired for years to come.

Mrs. Evan McKay,
President,
Native Women’s Association
of Manitoba.

Manitou Community College Employment Opportunities

Manitou Community College is a college for native people located 110 miles north of Montreal. The college offers courses with native content at the CEGEP level in both English and French.

For the fall term, the college requires that the following positions be filled:

- 1) a teacher of Business Administration and economics
- 2) a teacher of Psychology
- 3) a teacher of Mathematics
- 4) a teacher of Physical Education

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

Please send applications, with curricula vitae and references to:

THE ACADEMIC DIRECTOR
MANITOU COMMUNITY COLLEGE
P.O. Box 129,
LA MACAZA, P.Q.

People (continued from page 1)

stated that a special agreement was signed between the Justice department of the province and the Caughnawaga band council in 1969 through Indian police chief, Mr. Monture and Ron Kirby, chief of the band.

He praised the high calibre of Indian men selected for the forces and stated that they “have shown an interest and a desire to learn which isn’t seen too often.” In his view, better candidates could not be found even among their own force’s training base. To the men he stated that “all people should be proud of your attitude.”

The Indian police forces will be empowered to maintain peace and order and when necessary, make arrests. The Deputy Minister expressed full confidence in their ability to maintain law and order in the future, and ended with “I think people of Caughnawaga and St. Régis you are in good hands.”

The idea of a police force for the Caughnawaga reserve began with former chief, Andrew Delisle who approached the Mohawk Branch of the Canadian Legion with the idea of a civil patrol. Although the band did have a patrol at one time it was eventually disbanded because it was illegal. Shortly afterwards, the Iroquois police force came into being and Mr. Delisle thanked the Minister of Indian and Northern Affairs, the R.C.M.P., the Provincial Police, and chief and council and the people of Caughnawaga for their co-operation.

Andrew Delisle stated that the graduation of the fifteen Indian police was a sign that Indian people can be responsible for their own affairs.

Best wishes and congratulations were also extended by Bob Connelly, Director of Community Affairs, on behalf of the Minister of Indian and Northern Affairs. He also praised the event and the “initiative of the two band councils who want to show that co-operation is possible with the provinces.”

Policing, he said, is an integral part of local government, and it “is good seeing Indian people policing themselves. Indian people are usually at the enforcement end of the law . . . they should be enforcers as well.”

“Indian people”, he said, “have come a long way, sometimes in spite of government”, but he has noticed a lot of co-operation between the bands and province. “Indians are citizens of the province and are entitled to the rights and privileges of the province.”

Since the Iroquois police force came into being, crime is down 65-75% because of good judgement exercised by the Indian police. Part of their duties are devoted to the prevention of crime, especially among juvenile delinquents.

One of the graduates, Wesley Benedict of the St. Régis police force, has been a member of the 6-man force for one year. His view is essentially that “we have all the powers of a regular police force in the province” with the exception that their jurisdiction is tied to their reserve. This was a view common to all the graduates.



From l. to r.: Joey Monture, Jerry Monture, Junior Monture, James Monture and Joseph Monture were among ten graduates who will form the Caughnawaga Iroquois police force.

Michael Monture has been with the Caughnawaga force for two and one-half years. Their sixteen-week course also included a study of the Quebec Highway Act and police photography. He is part of a 10-man force which enforces the Indian Act and Band council resolutions as well as the criminal code of Canada.

In an interview with Andrew Delisle, he explained that interest

in a reserve police force actually goes back to 1964 when the band council invited judges, magistrates and police to come to the reserve and explain their legal functions to the people. This, however, was not sufficient.

The band wanted its own police force which would be responsible to the band council because “each reserve has its own problems.” In 1969 Mr. Delisle performed the functions of probation officer for the youth, court worker for anyone in conflict with the law and recreation director. By this time the band was in need of a police force to cope with problems arising because more non-Indians were coming to live on the reserve.

A citizen’s patrol was started and for three months they patrolled the reserve with flash lights and billy clubs until they were stopped as illegal. They did, however, get their

point across to the Quebec justice department that provincial police were not sufficient. They weren’t accepted and they couldn’t identify with the people. Not only that, they couldn’t find the people they were looking for. With reserve police, they know where to find the people and they can identify with their problems.

Grants awarded to Native citizens

Secretary of State, the Honourable Hugh Faulkner, has announced the following grants awarded to Native citizens:

Nova Scotia — Union of Nova Scotia Indian Youth — A \$4,000 grant has been awarded to this organization to enable it to hold a conference on the reorganization of the group.

Quebec — Onake Paddling Club — Caughnawaga — This canoeing club has been awarded a \$5,603 grant to help in its efforts to reintroduce paddling as part of the cultural heritage of the Indians of Caughnawaga.

Caughnawaga Minor Lacrosse Association — Leaders of this minor lacrosse club have received a \$4,130 grant to continue to promote among the club’s 300 young members a national sport whose origin can be attributed to their ancestors.

Quebec Native Women’s Group — This women’s committee, made up of representatives from all parts of Quebec, plans to organize a meeting in Montreal of Indian and Metis women in an attempt to lay the groundwork for a provincial native women’s organization. The group has been awarded a \$1,995 grant for this purpose.

Ontario — Native Nation House — Ottawa-Hull — A \$3,000 grant has been awarded to this association of Indian and Inuit students in the national capital region to enable it

to continue operating a community centre. Laurentian University Native Student’s Club — Sudbury — This group of Indian students received a \$500 grant for holding a cultural day so that Sudbury area residents can be made more aware of the Indians’ cultural heritage.

Moravian Indian Council — London — The \$500 grant was awarded for the duplication of the book, “Oklahoma Delaware Ceremonies, Feast and Dances,” which will be distributed to all 448 band members.

Trent University Native Association — Peterboro — A \$1,000 grant has been awarded for a cultural day which will be organized by this group of Indian and Metis students in order to promote better understanding between Canadians of Indian ancestry and those of European origin living in the Peterboro area.

Manitoba — Youth Opportunities Unlimited — Winnipeg — This organization plans social and recreational activities for the approximately 300 Indian and Metis youth in the area. A \$3,000 grant enabled the organization to send a basketball team to play in a tournament in Alberta.

Saskatchewan — Saskatchewan Native Women’s Association — This native women’s association which provides community and social services has been awarded a

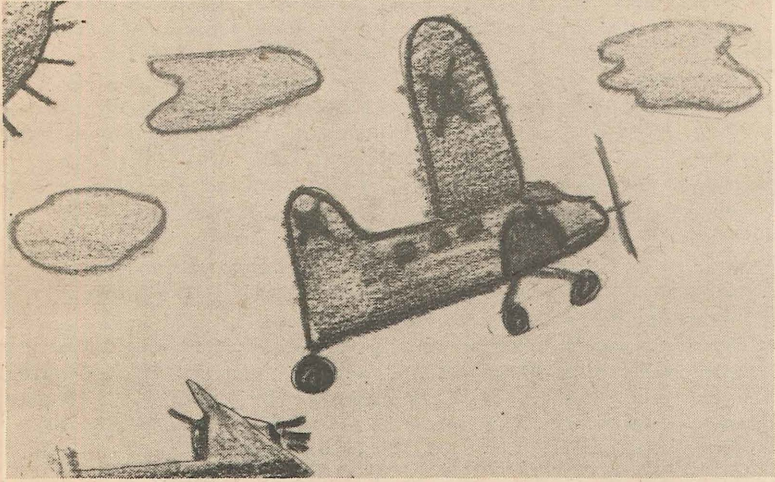
\$10,834 grant to set up area workshops to provide information in setting up information and counselling centres in the province.

Alberta — Voice of Alberta Native Women’s Society — Open to all Albertan women of North American Indian ancestry, this association has received an \$18,050 grant in order to hold their 17th Annual Conference which will bring together Indian women from all parts of the province for the purpose of discussing its activities for 1974-75.

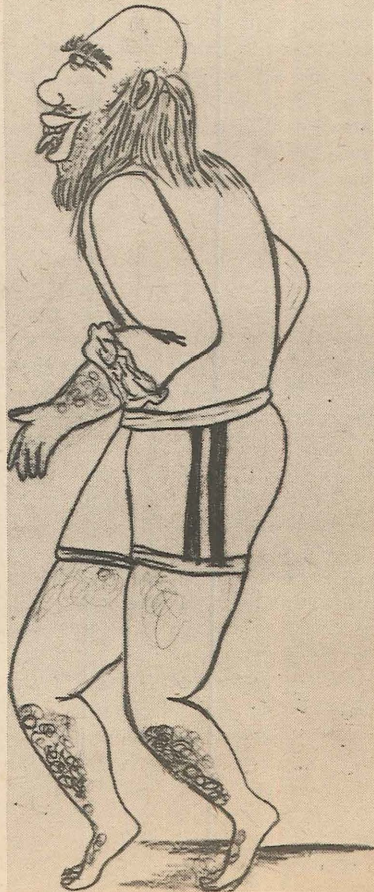
British Columbia — Northern Native Festival — The group wishes to bridge the gap between the Indian and Western cultures by organizing a festival at the end of April which will include exhibits of national dishes, costumes, musical instruments and handicraft. It has been awarded a \$7,680 grant for this purpose.

Alberta — Indian Rights for Indian Women — Edmonton — The aim of this group is to provide native women scattered throughout the rural areas with the opportunity to come together and discuss civil rights. The group has been awarded a \$1,200 grant for a meeting which will be held on May 3 under the theme, “The role of Indian women in Indian society.”

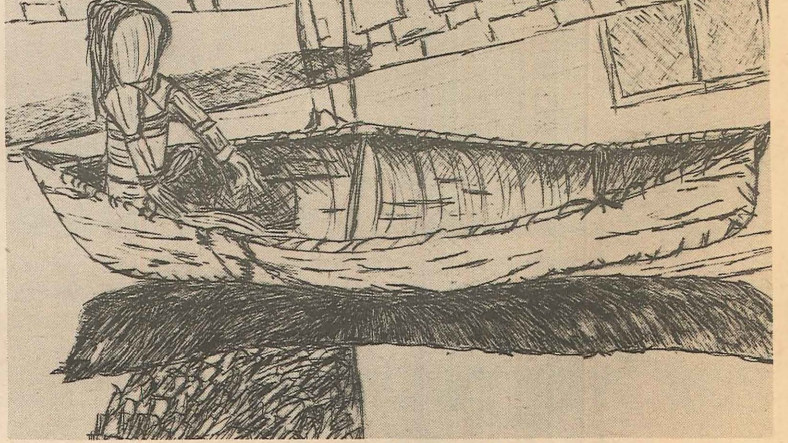
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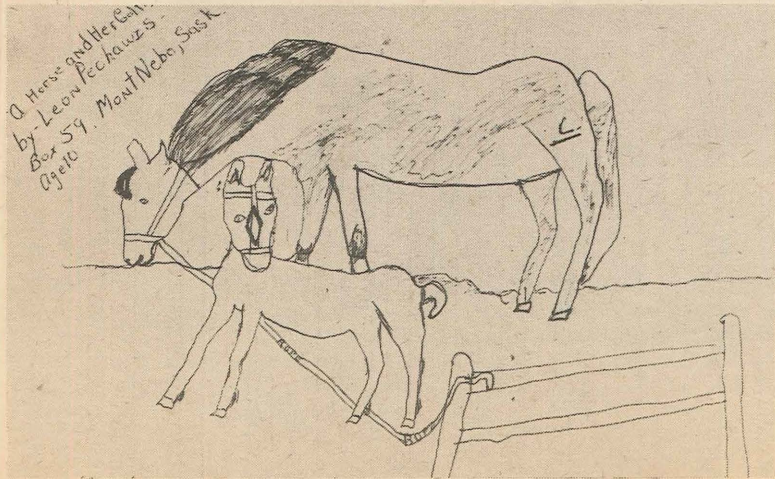
Albert Mercredi, Grade 2, Fond du Lac, Sask.



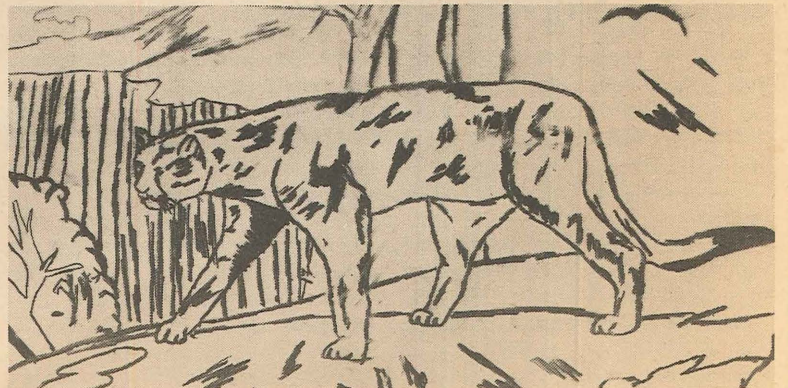
Doyle Nole, age 13, Eddontenajon, B.C.



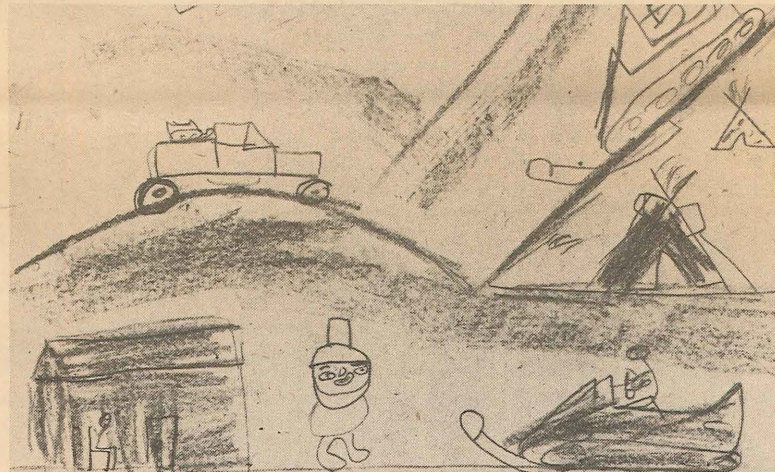
Ronald Moses, Toronto, Ont.



Leon Pechawis, age 10, Mistawasis, Mont Nebo Sask.



Phillip George, age 13, Kettle Point, Ont.



Alex Felix, age 7½, Fort St. James, B.C.



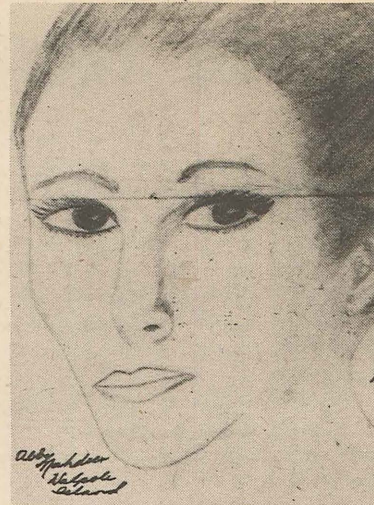
Beatrice Deranger, age 9, Fort Chipewyan



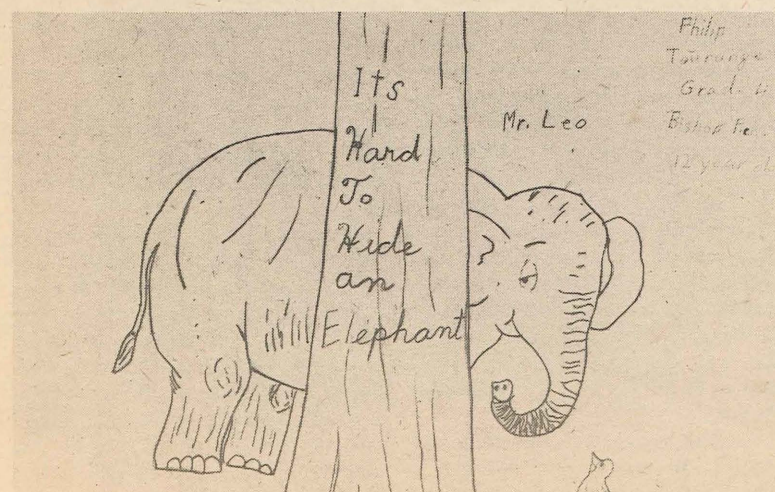
Louis Askineegish Jr, age 15, Fort Hope, Ont.



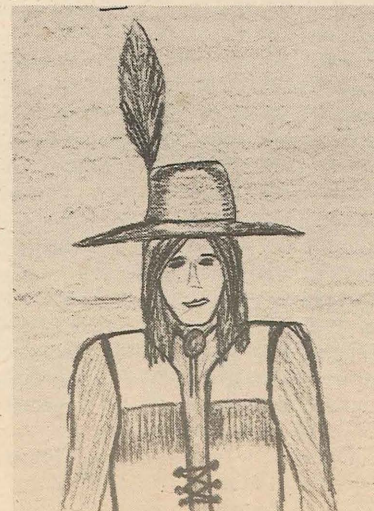
Bruce McKay, age 14, Mattagami, Ontario



Abigail Nahdee, Walpole Island



Philip Tourangeau, age 12, Fort Chipewyan



David Boyce, age 14, Fort Hope, Ont.



Patrick Bunn, age 13, Broken Hean Indian Reserve

Poetry Corner

FORGOTTEN IN THE MIX

Buildings, Towers, High Rises,
 Their intrusive presence
 Desecrate my people's land.
 The omnipotent presence
 Of steel, brick and mortar
 Renders beauty obsolete.
 What choice have we?
 We are present but not here
 We are joined but do not belong.
 We must endure for sophistication
 To become credible to society
 To be listened to and ultimately
 Heard.

W. F. Tomasek
 Ottawa, Ontario

I, like you, have suffered.
 I have loved, and lost
 Yet, still been the victor.
 You are my inspiration.
 Because I care, and love you.
 You, as I are people, God's creation.
 Hold your head up high, and be
 Proud
 As I am proud of you.
 The fight and struggle will go on,
 That I know.
 Please, never give up,
 No despair.
 Know that there is one who cares.
 Me . . .

I care with all my heart,
 My dear Indian friends. I care.
 This is no sloppy sentimentality,
 I write from the depths of my soul.
 Who taught me to love the rain?
 You.

Who taught me to respect nature?
 You.

Be proud, stay proud for me.
 Be my friend, I need you.
 Just as much as we all need the sun.
 I have walked in your shadow —
 Afraid.

Now the sun is my compassion my
 Companion.

I share the trees, the beauty of
 Nature

With all mankind.

You can only receive what you are
 Prepared to give.

I have been pushed out of doors,
 Just like you

So we have shared, been insulted.
 My skin is like that of the topaz

A woman of many colors.
 Can I ever take a hand and say

"I love you just because?"

I keep asking myself, like you
 Who am I?

Over and over you ask yourself
 Like me, "who am I?"

I am a woman first.
 A wife, a Mother.

An artist, an author.

Most of all I am ME.

Like you I rebel

Others constantly try to undermine
 My intelligence.

I am with you — all the way.

We have to suffer to learn to grow.

Another cycle, like little children.

The only way to develop and learn
 Understanding.

If life was a bed of roses, we would
 Be dormant.

As the seasons change, we change.

What was so important last year
 Does not seem to

Matter anymore.

Some things matter even more.

If we joined hands, what then?

Oh so beautiful . . .

I vow I will be the first.

I took your hand a long time ago.

I understand, and try to pass on the
 Message.

Now please will you try to help me?

Take my hand, and believe in me,
 As I believe in YOU . . .

beryl Noël.

Town House: 214
 460, Clark Blvd.
 Bramalea, Ont.

MY REGRET TO SOCIETY

There was a time so long ago,
 So long ago I almost don't
 Remember.

When pure water sparkled as it
 Trickled down the mountain
 Streams.

When the deer ran free with all,
 Its beauty and grace in mid-fall.

When the great buffalo herds
 Roamed the great plains.

When the birds flew gracefully
 And sang songs of their beauty.

When the fish spawned in
 Every brook.

When the savages lived in
 Peace and harmony with nature.

So who are you to call

These people "savages"?

Now when I look at the world

Today a tear comes to my eyes

For I'm one of those savages
 "I am an Indian".

Beaver Paul
 Tobique, New Brunswick

HOME ON THE RESERVATION

As I meditate beside the stream
 That flows through our reserve,
 I pray that God will give me
 Strength,

My culture to preserve.
 The scent of wild roses in the air,
 Wild Mallard on the wing,
 A leaping trout, A laughing child
 I'm as rich as any king.

With a sacred love of nature
 In a world of hate and strife,
 I'm proud to be an Indian,
 With an Indian way of life.

Peter Jack
 Duncan, B.C.

INDIAN AND PROUD

Just another Indian off the
 Reservation,

Too much wine not enough
 Education

Couldn't keep my hands off other
 People's cars

I finally ended up behind these
 Bars.

Not only cars did I steal
 Sometimes I couldn't even afford
 A meal

This is my third time I've been in jail
 Only once was I allowed out on bail.

I can still picture my mother's eyes
 Filled with tears

When the judge made up his mind
 To give me two years

There was only a few words my
 Father had to say

Son, maybe you'll come back a
 Better man someday.

Two years is nothing, compared to
 The other men

Who are doing life, in this here den
 Maybe now I'll get a good education

For I'll need one when I go back to
 The reservation.

I've learned many things since I've
 Been in here

One, is that you live a life of fear
 Because you don't really know who
 Your enemys are

So for insurance you carry a knife
 Or a bar.

In order to get back to my
 Reservation

I must follow the white man's way
 Of rehabilitation

There's one thing they could never
 Change in me

An Indian which I'll always be
 Proud to be.

Ron Syrette
 Sault Ste. Marie, Ont.

THANKSGIVING PRAYER

My wrists are broken

My eyesight is poor

I cannot cut my meat

Nor open a door

My teeth mostly gone

Yet my spirits are fine

Thank God

I can still lift

A bottle of wine.

The high cost of living

Dear friends is no joke

Two days after pay-day

I find myself broke

Those hangover-jitters

Are weakening my spine

Thank God

I can still lift

A bottle of wine

Diana Taft,
 Blind River, Ont.

UNTITLED

To be lost in a land
 That you can't understand.

To be cast into a sea,
 Of sinful misery,

all I can say is . . . why me . . .

. . . I'm just a person who wants
 To be free.

Douglas Brant Jr.
 Buffalo, New York.



Theresa Gadwa, a woman of many interests

"The lady of fine crafted leatherwork"

How many things can you do in a
 Lifetime? If you want to ask someone
 Who knows, ask Mrs. Theresa
 Gadwa of the Kehewin Reserve in
 North East Alberta. One of
 Theresa's current projects is making
 The beautiful tanned leather jacket
 Shown in the photo.

Mrs. Gadwa has managed to be-
 Come involved in helping her com-
 Munity change and grow, and yet
 Has done a fine job of raising her
 Family.

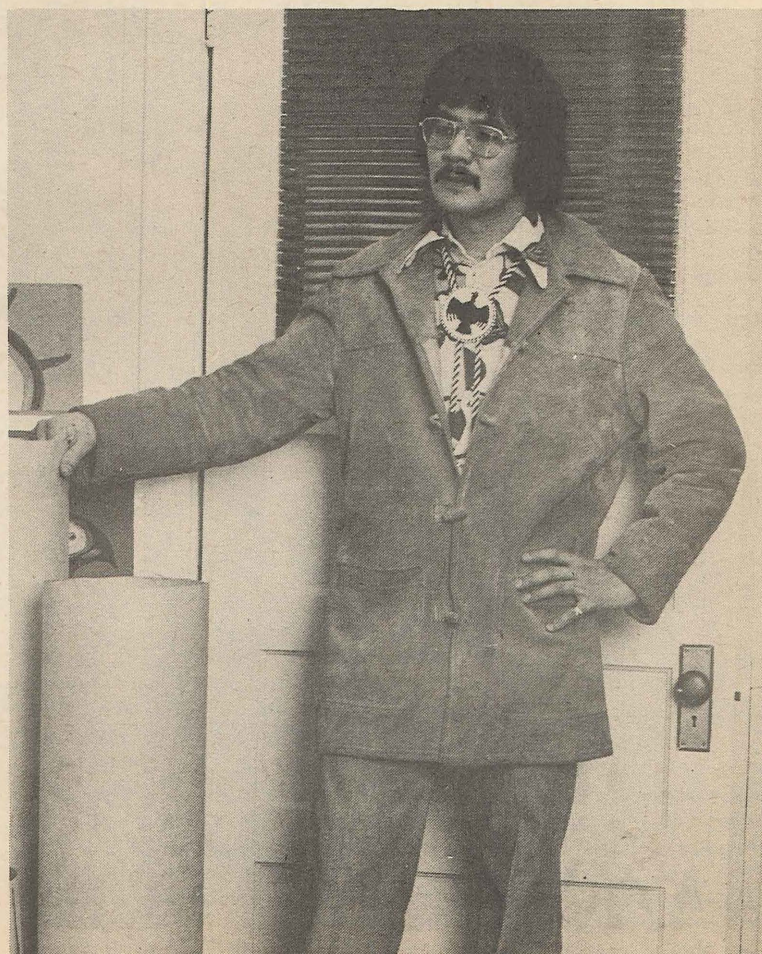
She was a member of the first
 Reserve Education Committee,
 Education has and still is one of her
 Main interests. Theresa was also a
 Supporter of and involved in the
 Establishment of the Kehewin
 School Bus Co-op. When the Indian
 People in North East Alberta de-
 Cided they wanted to have Blue
 Quills School an Indian run school,
 Mrs. Gadwa was right there to do
 What she could to make it a reality.
 She became a member of the first
 All Indian Board of Directors of
 Blue Quills.

With all this involvement most
 People would feel that was enough,
 But not Theresa, she turned her
 Attention to the more serious prob-
 Lems in her home community of

Kehewin. She did not like what she
 Saw and set out to help to change
 Things for the better. She worked
 Hard and long and let her name be
 Nominated for chief. She was suc-
 Cessful in being elected in March
 1973 and is still chief. She has
 Helped to make her community a
 Better place to live and raise a
 Family.

With all the responsibilities she
 Has as Chief, she still finds time to
 Produce these fine tanned leather
 Jackets. She produces a basic jacket
 Which can be personalized to suit
 Anyone. You can submit your own
 Design and Theresa will work it onto
 Your jacket. You can also ask her
 For smoke tanned leather.

The average price of the made-to-
 Order commercially tanned leather
 Jacket (car coat length) is \$75.00.
 Your personalized design, or smoke
 Tan leather can be done for addi-
 Tional cost. The jacket can also be
 Custom made for you in deer or
 Moose hide with beaded designs on
 Request. You can have one of these
 Beautiful jackets by contacting Mrs.
 Theresa Gadwa, Box 868, Bonny-
 Ville, Alberta, (be sure to tell her
 What size and type you want) for
 Prices and further details.



A sample of the fine leatherwork done by Theresa Gadwa

"TELL IT HOW IT IS"

Indian News" you do me proud.
 I am one of you — a human being.
 You accept me for what I am —
 A woman.

Not eager to change my ways or
 Style.

My heritage as British is proud.
 For years I am ashamed to say
 "I am a Canadian".

Ashamed . . .

The cry, the call from my pen
 For you my Indian Friends.

I seek no fame or fortune,
 Words from the heart are priceless.
 My blood boils like yours.

I am a rebel, like you.

They will not publish the love
 And understanding I have of my
 Indian Friends.

Tell it how it is . . . yes.

I keep trying.

I will never stop.

I promise you.

I am more than willing to meet you
 Halfway.

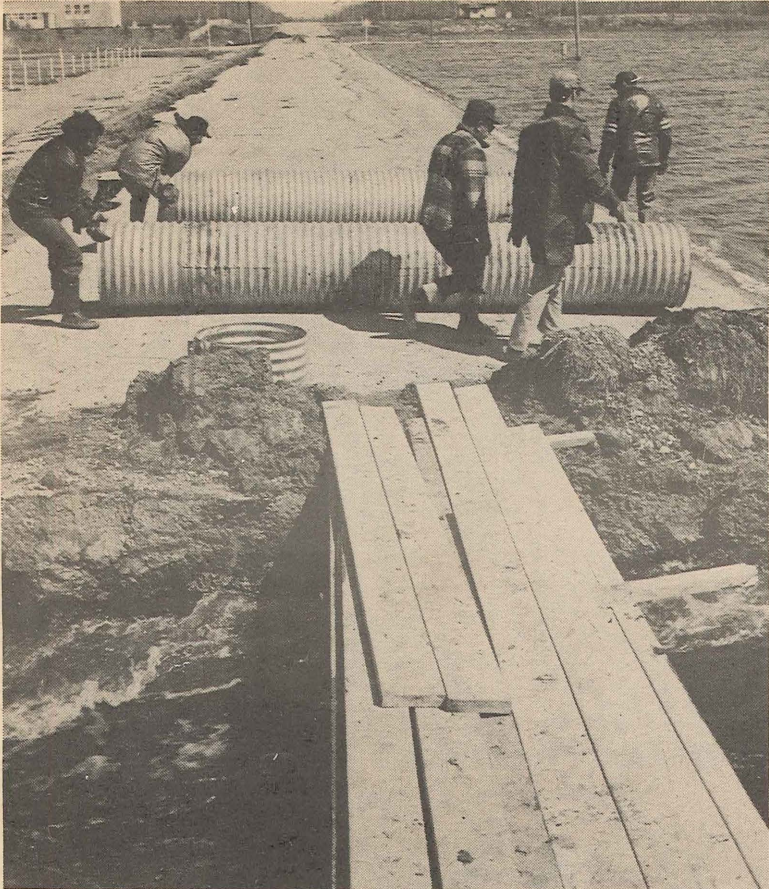
Who is willing to meet me?

I will take the hand of a stranger.

One does not have to explain love.

Compassion only comes from
 Suffering.

Indians of Manitoba will Remember 1974 as the Year of big floods



Another view of highway repairs, showing the extent of water and the damage to the roadbed itself. Water was more than two feet over the top of the highway at the peak of the flood.

This year will be remembered by the Indian people of Manitoba as the year of big floods.

It also will be remembered as a time when other Manitobans came to the aid of homeless Indian people driven from their homes on reserves and into hastily reactivated emergency shelter elsewhere.

Record flooding occurred throughout much of Manitoba this spring, largely due to an unusually high snow fall and a quick melt with the first warm days of spring.

At the Peguis and Fisher River reserves, 130 miles northwest of Winnipeg, more than 1,300 persons were evacuated as the Fisher River suddenly overflowed — and as torrents of drainage water swept in from surrounding areas.

Most of the people were airlifted by helicopters provided by the Canadian Armed Forces as the rapid rise in water cut off retreat by road.

At the Roseau reserve, 70 miles southwest of Winnipeg, about 250 persons were evacuated by bus and taken to the Oo-Za-We-Kwun Training Centre at Rivers, a former air base, where unused buildings were put back into use. While there was little flooding at Roseau, Emergency Measure Organization officials of the Department of Indian Affairs declined to take any chance on the Roseau River breaking through its banks and flooding the reserve.

With the Roseau people went their bees — the reserve is the centre of thriving new honey production.

Permanent diking at Roseau prevents the river from overflowing into the reserve. But at Peguis and Fisher River, and some other smaller Indian communities which had their highway links washed out, there was no similar protection against small streams which seldom had flooded before.

It was the most destructive flood in memory for residents of Peguis and Fisher River, greater than one in 1926. Normally the Fisher River is as little as 35 feet across. On April 18 and 19 and for several days thereafter, there were stretches of water up to one-half miles across on the Peguis reserve's flat agricultural lands.

The task of assessing damage and organizing repairs started as soon as the flood waters receded, under the direction of field crews of the Department of Indian Affairs, and with the assistance of men on the reserve delegated by band councils.

During the emergency, department personnel worked up to 12 hours a day to assist people from the

two reserves. The same was true for provincial officials, and for officers of the Emergency Measures Organization which directed evacuation.

William Thomas, the department's regional director for Manitoba, emphasized that no risks would be taken when it came to health hazards. He also announced that men from the reserves would be employed by the department to clean up and repair damage.

He expressed appreciation for the work of federal and provincial people, and particularly for the many volunteers who came to the aid of homeless people.

Most residents of Fisher River and Peguis were taken to the former air base at Gimli, now an industrial park, where huge two-storey barracks were quickly reactivated to provide emergency housing. About 150 were sent to Selkirk, 25 miles north of Winnipeg.

At Gimli, 50 miles north of the capital, families were kept intact, with three to four sharing one large room. Some older people and children were housed in the hospital, where Gimli area doctors, nurses and a dentist set up a clinic with help from federal and provincial health workers.

Reserve residents escaped with only the clothes they were wearing, and some with a blanket or two. A veritable mountain of clothing was donated by Manitobans. Volunteers from the Gimli Ladies' Auxiliary worked eight-hour shifts to distribute it. The Manitoba Department of Health and Social Development, acting for EMO, provided vouchers for new shoes and underwear.

The Unemployment Insurance Commission set up an office to handle claims. Peguis and Fisher River band councils had their own liaison offices in operation during the two to three week stay at Gimli. Everyone was well fed, thanks to the efforts of the industrial park, which expanded its food services to serve evacuees. Schools were set up quickly and staffed by the displaced students' own teachers. Young people were using the recreational facilities — volleyball and basketball in the huge gymnasium and other pastimes in an adjoining games room.

Indian Affairs brought in four television sets for lounges so that Indian people could watch favorite programs, including the Stanley Cup playoffs. The department also purchased and installed new washers and driers in the barrack blocks so that the women could look after their own laundry.

There were church services on Sunday, morning and afternoon. The Christian Reform Church of Winnipeg sent a minister, Rev. Henrick Debyrne, to co-ordinate church activities.

The Manitoba government sent in a recreational co-ordinator who organized a variety of activities to ease the boredom of waiting for waters to retreat. Winnipeg breweries provided films and the New Nation Singers and Dancers of Winnipeg came out to put on a pow-wow. Indian Affairs provided leather and beads so that idle time could be turned into moccasins and necklaces and headbands, and everything in stock quickly disappeared.

It will be a long time before the people of Peguis and Fisher River forget 1974 — or the way a great many others rallied to help them during a time of crisis.



It might have been a bit hard finding the proper size, but there was plenty of clothing to choose from at Gimli, and all of it donated by Manitobans concerned with the plight of Indian people forced from their homes.



This was the scene on the Peguis reserve on April 29 as flood waters receded and the men were able to return to start the first emergency repairs. One of the first repairs was this break in the highway linking Peguis with

Fisher River. The road had to be cut to let flood waters escape into the Fisher River.