

STORAGE

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WINTER NEWS

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CIRCULATION
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SEASONS GREETINGS

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Painting by Allen Sapp, Cree Indian Artist

Season's Greetings From the Minister

My family and I take this opportunity to wish each and every one of you
'a Merry Christmas and a happy and prosperous New Year'!

Sincerely,
Jean Chrétien, Minister of Indian and
Northern Affairs.

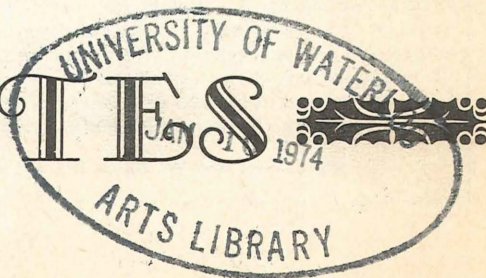
Voeux des Fetes De la part du Ministre

Ma famille se joint à moi pour vous souhaiter, 'à tous et à chacun un
joyeux Noel et une heureuse et prospère année'!

Sincèrement,
Jean Chrétien, Ministre des Affaires indiennes et
du Nord.



JOYEUSES FETES



Postes
Canada
Post
Canada
En nombre
troisième
classe
K1A 0S7
OTTAWA

Affaires indiennes
et du Nord
Affaires indiennes
Canada, K1A 0H4, Canada



INFORMATIONS FRANÇAISES

A PROPOS DE CHAIR... DE CRABE



LE MIRAGE: L'une des nombreuses phases de la préparation de la chair de crabe est le mirage. La lampe à rayons ultra violet fait apparaître les minuscules

cartilages attentivement éliminés par l'équipe préposée à cette tâche.

Debout, chaussées de bottes de caoutchouc, les cheuveux de jais coiffés d'un bonnet blanc, la bouche masquée, minutieuses et silencieuses, elles décortiquent, mirent, lavent, salent, pèsent, empaquettent des crabes à la nouvelle usine de la P.M. Packers, de la réserve de Mingan, sur la basse côte nord.

Ce rituel se déroule de 8 heures a.m. à 5 heures p.m., avec une pause d'une heure pour le déjeuner et deux de 15 minutes l'avant-midi et l'après-midi.

En cette journée de fin septembre, elles étaient 27 Montagnaises de Mingan, la plupart mères de famille, à s'initier à cette nouvelle occupation sédentaire pour un salaire de \$1.89 l'heure.

La pêche, la chasse et la trappe n'étant plus qu'un apport écono-

mique marginal pour la subsistance de ces familles montagnaises... l'assistance sociale, au cours des ans, a pris graduellement la relève.

Les ressources de la mer, abondantes à l'embouchure du golfe, aux portes mêmes de l'Atlantique, pourraient changer d'une certaine manière le cours des choses dans ce petit hameau montagnais.

Saison de rodage

La compagnie P.M. Packers compte trois actionnaires, possédant chacun un tiers des actions: le Conseil de bande de Mingan, un industriel, M. Radu Bumbaru, qui a également des intérêts dans la firme "Les crustacés de Gaspé" et A. Roy Clouston and Sons, un important courtier en fruits de mer en Amérique du Nord.

L'initiative est de la section du

Développement économique du ministère des Affaires indiennes et du Nord, bureau régional de Québec.

Les études de marché et d'approvisionnement permettaient, sans trop de risques, de se lancer dans cette aventure.

Mais ce n'est qu'au printemps de 1974, avec la reprise de la saison de la pêche aux crabes, qui s'étend de mai à novembre, que la production à l'usine de Mingan commencera pour de bon. L'année 1973 en aura été une de mise en train et de rodage.

De son habitat sous-marin à la table du gourmet, la fine et blanche chair de crabe, subit un long processus de transformation.

Pris au piège dans de grandes cages en filet, ce crustacé à son arrivée à l'usine de transformation, est démembré, lavé et envoyé à la cuisson. A ce stade, deux sorts l'attendent: la congélation pour traitement ultérieur ou la mise en boîtes immédiate, après les diverses phases allant du décorticage à la congélation en vue de la mise en marché.

Une main-d'oeuvre habile

Mais le crabe ne se laisse pas ainsi triturer et morceler... sans une rançon, car un lot de 100 livres de crabes, ne donne finalement qu'entre 15 et 20 livres de chair. C'est le taux de récupération auquel tout producteur est particulière-

ment sensible. D'où la nécessité d'avoir une main-d'oeuvre habile à récupérer le plus de chair possible, en un minimum de temps.

Mais les mains habiles ne suffisent pas. L'oeil de l'inspecteur du ministère de l'Environnement est aux aguets; la chair de crabe est examinée quant à sa couleur, son odeur, sa saveur et sa texture; les laboratoires du même Ministère entrent aussi en oeuvre pour déceler la présence de bactéries possibles. Si non conforme aux normes nécessairement exigeantes, la production d'une journée est purement et simplement confisquée.

Mis en pièces, il n'est plus question pour le crabe de retourner au clair obscur de son univers sous-marin; comme il doit alors trouver la société des humains compliquée!

Mâles seulement

En trente-trois jours et en 220 heures, 43,518 livres de crabes ont ainsi été traitées à l'usine de Mingan au cours de l'été.

Au retour du printemps, lorsque les pêcheurs viendront décharger leurs prises à l'usine, en ayant bien pris soin de rejeter à la mer les crabes femelles et leurs rejetons, afin d'assurer le renouvellement de l'espèce, P.M. Packers devrait, à ce moment, employer une cinquantaine de Montagnais de Mingan, dont une quarantaine de femmes.

Même si les femmes semblent être davantage mises à contribution, il faut quand même reconnaître que ce sont les crabes "mâles" qui sont sacrifiés à la délectation des fins gourmets.

Message des Fêtes

M. Peter B. Lesaux...

A l'aurore d'une Année Nouvelle j'aimerais vous faire part de mes vœux qui tendent à rejoindre les attentes cachées dans chacun de vous de voir s'épanouir une société où il fait bon vivre.

Je vous invite à participer à nos préoccupations tout autant qu'à notre enthousiasme face aux défis à surmonter quotidiennement. En unissant nos forces nous nous étonnerons nous-mêmes des succès et progrès que nous pourrons obtenir.

Que cette Année Nouvelle apporte à chacun de vous satisfaction, réconfort et bonheur dans un monde que nous essaierons ensemble de rendre meilleur.

P.B. Lesaux
Sous-ministre

M. George Manuel...

Je vous invite à faire, au milieu des réjouissances des Fêtes, une courte pause de réflexion.

L'avalanche constante de nouvelles mondiales qui traitent de guerres, de tragédies, de pénuries et de souffrances humaines porte la plupart des Canadiens à témoigner de la sympathie ou de l'indignation. Leurs sentiments, cependant, sont dirigés outre-mer, outre-frontière, alors que souvent ils ne reconnaissent pas les injustices, la pauvreté et la souffrance qu'ils croisent dans leur propre patelin.

On dit que personne ne devrait être triste à Noël. Pourtant, je peux affirmer que plusieurs milliers d'indigènes canadiens, dont de nombreux petits enfants, ne partageront aucunement les festins et les joies de Noël. Il est vrai que s'ils en avaient le choix, plusieurs opteraient librement pour le mode de vie simple et frugal qui est notre tradition. Le malheur, c'est qu'ils ne puissent pas choisir.

En ma qualité de chef, j'ai lieu de me réjouir de l'amélioration que nous avons réalisée cette dernière année. Je me réjouis également de l'important appui qu'un nombre croissant de Canadiens donne aujourd'hui aux nombreuses batailles que les Indiens livrent à l'injustice.

Cette année encore, en cette occasion unique de rallumer l'espoir et l'amour fraternel, je vous invite tous à ajouter un mot à ce vœu merveilleux: "Paix et JUSTICE sur la terre à tous les hommes de bonne volonté," pour toute l'année 1974 et toutes celles à venir.

George Manuel, président
Fraternité nationale des Indiens.

Sénateur Guy Williams...

Puissent Noël et le Nouvel An vous apporter de nouvelles perspectives, une espérance nouvelle d'une vie meilleure. Et puissent s'ouvrir pour vous de nouveaux horizons qui vous permettront de jouir des fruits des abondantes ressources de notre grand Canada.

Où que vous soyez, je vous souhaite un Joyeux Noël et une Bonne et Heureuse Année.

the Indian news

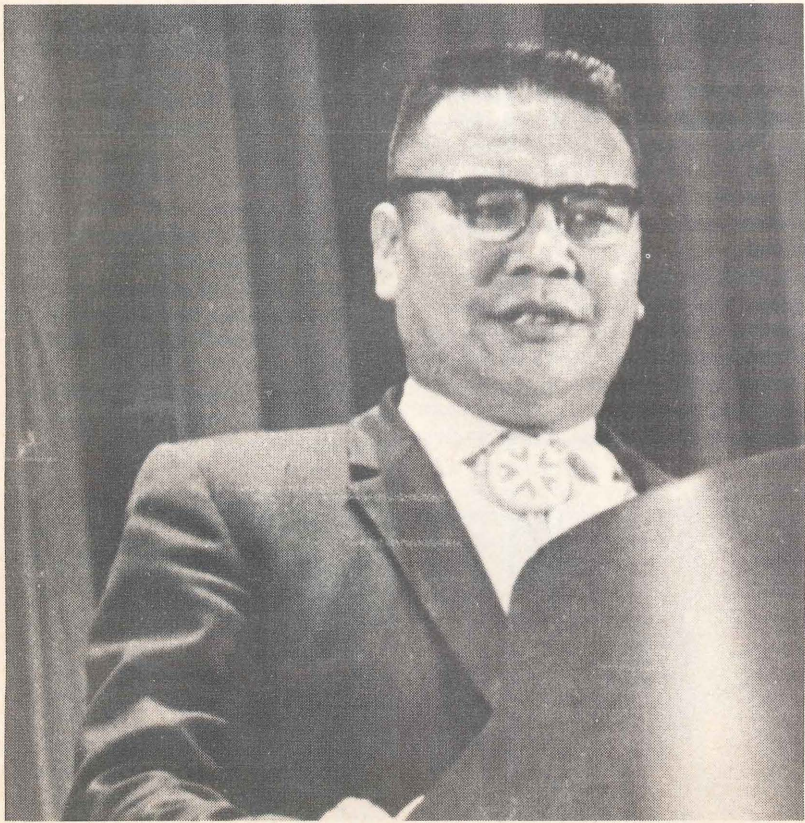
Editor: THERESA NAHANE

Editorial Assistant: CARMEN MARACLE

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400 Laurier Ave. W., Room 351, Ottawa, K1A 0H4, 995-6386

CHRISTMAS MESSAGES...



This is the season for celebration and for reflection, for reviving old hopes and making new starts.

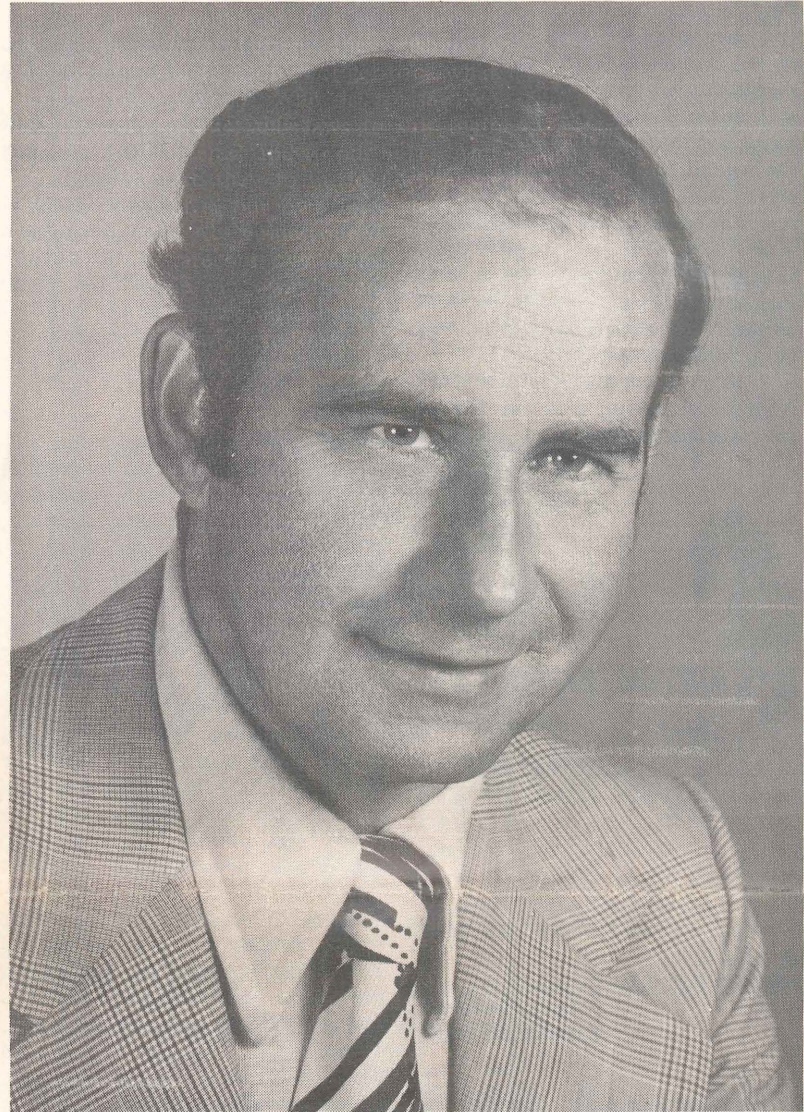
For most of us, it has been a good year. Much has been accomplished by the Indian Bands and Councils. For any part we may have played in that success, we would like to take pride.

For our part we hope to continue to co-operate fully to realize our shared goals.

My best wishes for Christmas and the New Year.

Sincerely,

Peter B. Lesaux,
Assistant Deputy Minister,
Indian Affairs Program.



Above: Mr. Peter Lesaux

Below: Sen. Guy Williams



Amidst the excitement and happiness of this holiday season I ask all of you who read this Christmas message to pause for a few minutes of soul-searching.

Under the constant bombardment of world news dealing with wars, tragedies, shortages and suffering, Canadians for the most part tend to dispense their compassion and indignation overseas, beyond our borders. Often they look past the injustices, the poverty, the suffering which they meet in their own street, or pass along the road.

At Christmas no one should be sad, so they say. But I can tell you that there will be many thousands of Native Canadians, among them little children, who will have no share in the feasting and plenty of Christmas. It is true that if given a choice, many would freely choose the frugal, simple living of our traditional way of life. The tragedy is that they have no choice.

In my role as leader, I can look back over this past year and be glad that we have made some progress in improving this situation. I can be gratified with the significant support that increasing numbers of Canadians are now giving to the Indian people in many of their struggles against injustice.

Again this year, during this season for renewing hope and brotherly love, I invite you all to join with me in adding another word to that beautiful Christmas blessing: Peace on Earth, Good Will and JUSTICE for all in 1974, and in the years to come.

George Manuel
President, National Indian Brotherhood

May Christmas and the New Year bring to you a new outlook, a new hope, for a better life. And may the doors of the future open for you that you may all enjoy the benefits of the many Harvests and Resources of our great Canada.

Wherever you may be - I wish you a merrier Christmas and a happier new year.
Senator Guy Williams, wife & family.



Dear Editor...

IDENTIFY TRIBES

Dear Editor,
I am delighted with the stories of Mr. James McNeill but I have a suggestion to make in connection with them. Sometimes, Mr. McNeill identifies the tribe connected with the legend, such as Dogrib, Chipe-ryan, etc., but oft times he does not. For bibliographical purposes, it is my feeling that a specific tribe should be identified. Could this suggestion be made to Mr. McNeill without the author feeling he was being imposed upon?

I do enjoy reading THE INDIAN NEWS and having it in my library for reference purposes.

*Michael Harrison
Fair Oaks, California*

EDUCATIONAL PAPER

Dear Editor,
Just a note to say that we thoroughly enjoy reading THE INDIAN NEWS. We find your paper attractive, versatile and very educational. Six of our senior students have asked to subscribe; so could you please include them on your mailing list.

*Jerry Donovan,
Fraser Lake, B.C.*

ALMIGHTY VOICE??

Dear Editor,
I have been receiving THE INDIAN NEWS for some time and always find it most interesting.

Some months ago you printed an article concerning a film that had been made at great expense on location in Canada entitled "Almighty Voice". Although I have read quite a good deal about the Indian people I know very little about "Almighty Voice", and wondered perhaps if other readers of your paper could supply me with true information about him.

I look forward to seeing the film, which I understand contains real Indian actors such as Chief Dan George and a Cree Indian, Gordon Tootoosis who plays the title role.

I, like many other people in this country am very interested and concerned about the Indian people of America and Canada.

I would be very pleased if anyone should care to write to me, and promise to reply to them.

*Clifford Harding,
16, West Avenue,
Heald Green,
Cheadle,
Cheshire SK8-3DX
England*

COMMENT ON CULTURE

Dear Editor,
Your August editorial seems to ask for opinions so I would humbly like to submit mine.

You accurately report that "... their culture" was "... stripped from them..." (Referring to the Indian culture). It must follow that since they have been cut off from their own culture they must either adopt the white society culture or exist in a cultural vacuum (if this type of existence is possible). The point is, how can Indians claim to have, (as you suggest), "... a culture which is uniquely different from other cultures." To my feeble understanding a culture is a life style including dress, language, diet, entertainment, economy, religion, form of education, form of government, social structure, medicine, etc. Now if we look at today's Indian - what is his dress, his form of education, his diet, his medicine, etc., etc., etc.?

You mention that today "... differences are encouraged and even promoted..." Well, the Hutterites in Alberta wouldn't go along with you there. Read the book "The Other Canadians" and you'll see what the government thinks of anyone trying to be really different. The Hutterites are trying to live outside the "system" - they choose not to "play the game" and they have been punished for it - just as our "Pagan", "Tribalistic", "Ignorant", "Savage" ancestors were punished for being different. Just try and live the real Indian culture and you will see how much encouragement the government will give you. The native American culture had no kings, no money, no private property, a horizontal social structure, freedom, matriarchal lineage etc. The Canadian government gives today's Indians the illusion of cultural freedom - they subsidize "cultural" programs, and they even allow the magnificent buffalo to multiply. They allow us to play at being Indian all the time knowing that we are only experiencing an illusion.

All the other European cultures are basically the same - they all had vertical social structures, they all used and respected money, they all had a competitive life style, they all had Christianity, etc., etc. A German coming to Canada needs only change from one monetary unit to another, from one language to a related one, from one set of overlords to another. But the native American had to change from a no-money state to use and understanding of money, he had to change from a co-operating system to a competitive one, he had to change from a common property concept to one of private property, he had to take on a completely foreign language etc.

So Canada can say that she stands for multi-culturalism but there is no basic difference between

her and her various ethnic groups then it is multi-culturalism in name only and probably designed to ease the resentment of these other ethnic groups towards the French Canadians because of all of the concessions made to the French.

You mention that if we don't change - "we are doomed as a race." But if we do change aren't we helping to destroy what little is left of our culture? Also, would we really be doomed as a race? According to statistics the Indian population is growing faster than any other group.

You say that "we have a contribution to make to society." Personally I find it hard to justify any contribution to a society which seems to have such a callous disregard for the earth and our people.

Then you say that Indian young people are "... faced with the task of righting the wrongs of their forefathers." I would like to ask what wrongs that our forefathers committed. In my mind our forefathers were honourable, trusting men whose only mistake was to overestimate the integrity of those with whom they dealt.

Also you say that the young people must gather the remnants of their culture and "... fit it into the mosaic of modern Canadian society." Well, you should realize that the true Indian culture will never fit into that mosaic. In fact, if any native Americans find themselves fitting into that mosaic they can be certain that they have truly ceased to be Indian.

I'm sorry if my words seem harsh but I feel strongly that the true Indian culture should not die.

*Alex N. Jamieson
6 Nations - Grand River Territories.*

INTERESTING EDITORIAL

Dear Editor,
May I say that I found Theresa Nahanee's editorial very illuminating, constructive; more such articles which are down to earth and informative are needed.

May I borrow some of her points and insert them in my yet unpublished book because it will be very useful.

*John E. Myles,
Sheffield, England*

Dear Editor,
Would you please put me on your mailing list to receive your monthly paper.

I am in the Broadcast Media here and have always been interested in the plight of our Native Canadians. I noticed a copy of your paper recently in one of our libraries here and found it most interesting.

Thanking you and wishing you continued success with your publication.

*Ernie Courtney,
Thunder Bay, Ontario.*

EXTENSIVE COVERAGE

Dear Editor,
We, as residents of Norway House, look forward to receiving each issue of the Indian News. The articles are certainly of great interest and give us much food for thought.

You are to be commended on the extensive coverage made in this paper. It makes better relations and also helps us realize we are not a small community but a vast one.

The recent article about our chief, Chief Jean Folster was very pleasing. She has been returned to office again in the last election, as chief.

Visitors in our home are seen to pick up our INDIAN NEWS. A recent visitor who was a resident here, passed a comment of wishing to have it. I gave him back numbers but maybe you would put his name on your mailing list. I will enclose it.

*Mrs. Winnifred Robertson,
Norway House, Manitoba.*

POETRY PAGE

Dear Editor,
I would like to especially thank you for the publication of my poetry in your paper. I like your poetry section and it's amazing at the great Indian talent that we have here in Canada.

I would like to see many more people putting in their poetry. It's always nice to read other people's work.

*Debbie McDonnell
Thunder Bay, Ontario*

CONCERN FOR INMATES

Dear Editor,
While in prison I see and read of the struggles of our native brothers and sisters, while they fight and scratch like a pair of chickens, I wonder if anyone is concerned with the issues, injustice and high recidivist rate of native people?

Since my incarceration and involvement with the Native Brotherhoods - I have yet to see any real concern of national or provincial native organization towards native inmates.

I hope your readers will give some thoughts of the above, and will hope they ask their leaders, what they are doing?

*Al Sinobert,
Kingston, Ontario*

NEEDS MOCCASINS

Dear Editor,
Could you help me please. I receive the Indian News in our library, that is where I saw your name.

This past summer we visited Algonquin Park and purchased a pair of moccasin slippers from the Indian craft shop. They didn't have the size we wanted so they made a pair and mailed them to us.

I guess we didn't realize how quickly small feet grow and they are too small. The size is 2, lined and trimmed with white fur, natural coloured soles with white vamp, trimmed with red beads. A beaver label was attached.

Could you tell me where I might contact someone to either exchange the slippers or purchase another pair.

I enjoy reading THE INDIAN NEWS. We also have The Beaver and North in the library.

*Thelma Butler,
Box 86
Newburgh, Ont.
KOK-250*

REQUESTS ARTICLE

Dear Editor,
I am very interested in receiving a copy of an article which appeared in one of the issues of THE INDIAN NEWS last year. Although, I cannot remember exactly which month I think it was early spring or Summer. The article concerned a programme which the Dept. of Indian Affairs was planning to sponsor in which they offered to assist any Indian young people who could qualify - to study law at the University of Sask. My son is a high school graduate, and is very interested in looking into this program. Any help you can give us concerning this article would be greatly appreciated.

*Joan Barton
Niagara Falls, Ont.*



Indian Women Can Work Together Regardless of Their Status...

Mrs. Jean Goodwill's present position is co-ordinator of native women and native youth programs for the Secretary of State Department in Ottawa. In consultation with regional officers, she assesses and processes grant applications that are sent in by native youth and women. This often requires travel to meetings at the request of the various groups.

"Women have common interests and concerns and have special projects they want to do on their own. Some organizations and Homemakers Clubs are over ten years old and some involve all native women regardless of their status. It is my belief that Indian women can work together and should be allowed to do so if they so wish as some have done in the past. The status issue has divided families and personal friends and it is no easy task for those who have to contend with this issue along with their good intentions in trying to help their people."

On the question of Indian status and how it effect grants to organizations, she states, "the Citizenship Branch of this department deals with all people as Canadian citizens. In the Native Citizens' Program we deal with people of Indian ancestry as citizens of this country."

The current status issue and the rights of Indian women is something which Jean defends from a personal point of view. "Indians will always be Indians, regardless of whether or not they have a band number. Legally you can debate it, but culturally, no. If I'm speaking to a relative or a friend in Cree and she is without doubt a full-blooded Indian, the fact that her parents may have lost their status or she is married to a non-status person doesn't stop her from being culturally Indian. That has always been my belief, and when I talk about Indians I talk about them as people of Indian ancestry who speak a specific language, who have a unique culture."

"To me being an Indian is knowing and understanding the religion of your forefathers, maintaining one's strength through the teachings and guidance of the elders - dancing at pow-wows - speaking your own language and just being yourself."

Mrs. Jean Goodwill is no "Jenny-come-lately" to the Indian scene, and to say that she is

experienced is to put it mildly. A Registered Nurse, she has been an Executive Director, Co-Editor, an Editor, a welfare worker, and a Program Co-ordinator.

At a time when the status of Indian women is being decided by everyone but Indian women including the courts, the politicians, the lawyers and Indian men - Jean's position in the Citizenship Branch of the Secretary of State department comes as no easy bargain. Despite her precarious position, she can measure some degree of success in assisting Indian women who wish to work together regardless of their status.

NURSING

Her first opportunity to work for Indian people came at the age of 19 when she graduated as a Registered Nurse in her home province of Saskatchewan. Working in an Indian Hospital at Fort Qu'Appelle, then stationed in the Nursing Station at La Ronge, Saskatchewan, she refers to it as "one of my greatest experiences in life in terms of responsibility." Without any special training in obstetrics, other than Nursing School, she delivered a record of 50 babies in one year. This was with the help of the nurse's aid and "sometimes the field nurse when she happened to be around. I was on twenty-four hour call, and looked after every and any emergency which arose. My only contact with the so-called outside world, which was Prince Albert, was by short-wave radio."

After two years at the nursing station, Mrs. Goodwill did a stint of public health nursing in Prince Albert.

FRIENDSHIP CENTER

She left the Indian Health Services after five years and even left the country for a while, and went on a "working holiday to Bermuda." Although she originally planned to go to other parts of the world, she returned after spending one year of nursing abroad. Upon her return she became involved in the Friendship Centre "movement" which was germinating in various parts of the country. At the request of friends, she accepted the position as Executive Director of the Winnipeg Friendship Centre. It was something new and she accepted the new challenge because "at that point I felt that to go back to nursing would be a very confining thing, because I was becoming more aware that all kinds of things could be done regarding Indian people."

"I became a member of the National Indian Council which was a small organization at that time, but still it was the beginning of one of the many attempts Indian people made to form a national association."

Funds for the Centre came from the province and the Citizenship Branch of the Secretary of State, the only federal department to fund a Friendship Centre. Others were Service Clubs, United Appeal and the city of Winnipeg. "Part of my job was Public Relations, raising funds to keep specific programs operating for youth and adult groups and counselling Indian people who were migrating into the city."

"THE INDIAN NEWS"

In 1966, Jean moved to Ottawa. At this time she decided to work at Indian Affairs and landed a contract as co-editor of the Department's newspaper, THE INDIAN NEWS.

She says all material was scrutinized by almost every Director. For this reason, the editor, Keith Miller, and Jean "started pushing for a little more freedom to write things - because there were so many other things that could be put in that paper rather than just departmental stuff. We started opening up ways of putting in all kinds of material."

"TAWOW MAGAZINE"

She worked with THE INDIAN NEWS until the Cultural Development Division of the Department came into being, with Jim MacNeill heading up the literature section. "He initiated the idea of publishing an Indian cultural magazine."

Within one year Mrs. Goodwill and Mr. Jim MacNeill "who deserves the most credit" got the magazine TAWOW underway. "The response we got from native people was amazing. We paid our writers, which was an incentive for them to write more. Up to that point I think Indian people had been giving away too much free information, not only for articles, but also to anthropologists who were getting degrees right, left and center. We discovered many Indian writers and received a lot of enthusiastic support from schools, from universities, and from Indian people."

BEING A CIVIL SERVANT IS NO BAD MARK

"At this point I joined the civil service. Being a civil servant is no real bad mark on anyone except



Mrs. Jean Goodwill featured above in traditional dress.

that you get all kinds of criticism. But it depends on the kind of work you're doing, if you believe in what you're doing and if it's not detrimental to any particular group of people."

FORGOTTEN CHILDREN

With her husband's (Ken) move to the Cultural College in Saskatoon, Jean relocated to the District Office of Indian Affairs. Her position was with the Medical Foster Care Program which was responsible for billeting children brought in for medical treatment in private homes in Saskatoon. After some preliminary research into her new position, she discovered that "some Indian children had been placed in foster homes and somewhat forgotten. When I say forgotten, I mean that no one had visited some of these foster homes from one to two years. There was one that no one visited for five years. It was incredible."

"The foster parents were getting their cheque mind you, every month and whatever clothing allowance they needed from time to time. You can imagine the reaction I got from some of the foster mothers. I'd phone them and say I'm Mrs. Goodwill from Indian Affairs, and immediately they would tense up and I had the occasional one accusing me of what business did I have to come out and see them after nobody had been around for two years." Although understanding the feeling of these foster mothers who must surely have become attached to the chil-

dren after such a long period of time, Mrs. Goodwill says, "the first thing I was going to do was to set out and make sure these kids got home. I questioned why they were staying there that long and why we couldn't get them home? The foster mothers were terrific, but I used to ask them what will you do when the kid starts school and somebody calls them Indian. What are you going to tell them? What are you going to do when the child asks who the real mother is, who the father is? Eventually, all these children would want to know who they are."

SASKATCHEWAN INDIAN WOMEN'S ASSOCIATION

Previous to this appointment, Jean worked with the S.I.W.A. for six months helping them to organize. "We had district meetings throughout the province and got 12 women to work in their own district and by May of that year we had 20 women working as Community Development Workers. The women were paid from a Local Initiative Program Grant from the Manpower Department. They got their organization established at minimum cost. I was seconded from the Department of Indian Affairs, and office space was provided rent free by the Indian Cultural College, University of Saskatchewan."

While living in Saskatoon, she was appointed to the Medical Care Insurance Commission of the province where again she gained valuable experience in matters relating to health services.

Oysters on a String...

by Cathie Lesslie

Oysters are being scooped out of the Bras d'Or Lakes by the basket-full at Eskasoni, Nova Scotia. The Crane Cove Oyster Farm, owned by the 1500 Eskasoni residents, is harvesting its first crop since its incorporation three years ago.

After three years of waiting, hoping and working hard, the company expects to harvest up 1,000 boxes of oysters. Eight small boxes containing 30 oysters are packaged in one large master box which sells for \$50.

The oysters harvested this year were grown on scallop shells hanging on strings from cables in Crane Cove. Since this crop was collected in 1970, the company has switched from cables to rafts. It was found the water circulation and food sup-

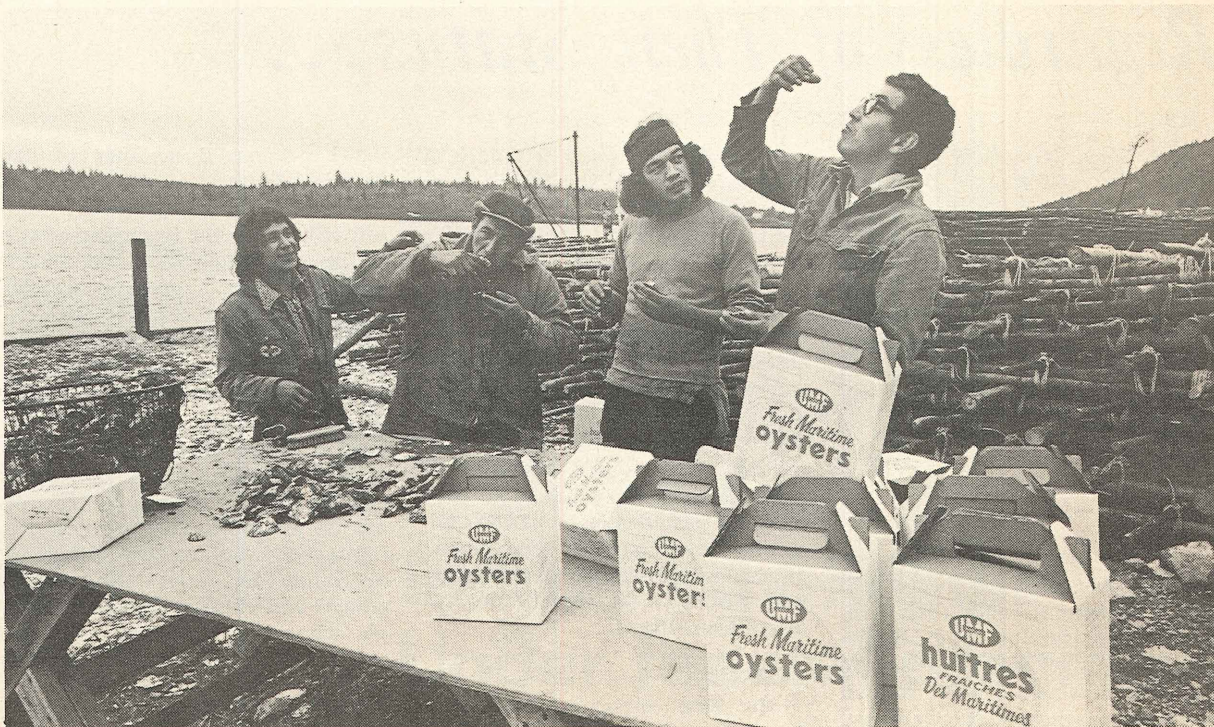
ply was poor around the stationary cables. Future crops will grow on scallop shells suspended from rafts which can be moved to good growing areas around the lakes.

Despite the experimental nature of this first crop, there has already been favourable response to Eskasoni oysters. Samples sent to Montreal, Toronto, Calgary and Halifax were considered excellent. Farm manager, Lawrence Day says, "The oysters were well received. They said the oysters were of exceptionally high quality — the best they had ever tasted — so nice and clean and presentable. They couldn't believe these oysters grew so well in such a short time."

With good-quality marketable oysters, finding customers should be no problem for the company which is predicting its first profit in



A string of scallop shells, after several years in the salt water, collects a thick mantle of grease, mussels, and as many as 150 oysters.



For the benefit of a photograph, Crane Cove employees were asked to demonstrate the fine art of opening and eating an oyster.



The first crop and a handful of good quality oysters is a pleasing sight to Eskasoni fishermen who have worked for three years before seeing tangible results.

1976 when the 1973 crop matures. This summer, 100,000 strings were planted in the salt waters of the Bras d'Or Lakes. Over 75,000 strings showed a good spat collection which could mean \$500,000 in gross sales in 1976.

Studies show that if Eskasoni can grow the oysters, they can sell them. The demand for oysters is high. Eskasoni could provide a good part of the \$2½ million worth of oysters Canadians consume each year. This figure could rise to \$5 million and with proper promotion and the cultivation of a new generation of oyster consumers, demand could rise to \$10 or \$12 million a year.

A wharf and warehouse will be constructed for culling and packaging future oyster crops. Already Eskasoni families are making scallop shell strings for next summer's spat collection. For the first time, Eskasoni fishermen are seeing the results of their efforts and can dare to plan ahead. The successful reception of the first oyster crop is good news to Eskasoni and to other reserves which have started oyster farming in the area, including Whycocomaugh, Nyanza and Chapel Island.

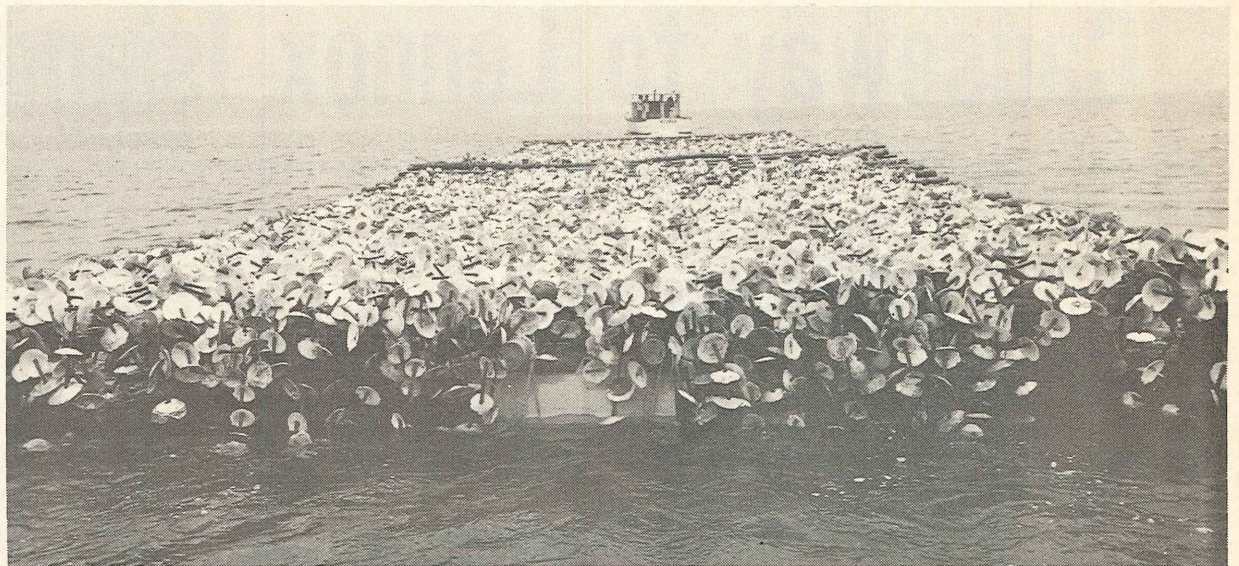
But even though things are going well, Chief Dan K. Stevens says the Indian people will not take over management of the company yet. The Eskasoni Chief wants to make sure the project will be a success first. He says, "I want to see this thing start producing, getting a profit and really getting off the ground before we take it over. We must be sure it will work. If the thing failed, people would say it was our fault."



More than 50 men and children from Eskasoni work year-round punching holes in the scallop shells and stringing the shells on wire.



Esquimalt Cove employees must keep a close watch on the oyster crop floating out-of-sight from rafts floating in salt water.



The rafts are towed to bays and coves where the strings of scallop shells are lowered from the rafts to collect baby oysters which attach to the shells.

Experimental program

Benefits Indian Businesses

OTTAWA — A pilot project providing low-cost high quality management counselling to small businesses owned by Indians or Indian bands to help them increase operating efficiency has proved successful.

The experimental program, initiated last summer by the University of Western Ontario's School of Business Administration and financed by the Department of Indian and Northern Affairs, Economic Development Branch, will greatly benefit Indian people who own and manage their own businesses when it expands next summer to cover a larger geographical area.

19 INDIAN BUSINESSES

The program involved the hiring of six student business management counsellors, four being stationed in London, one in northern Ontario and the other in Yellowknife, N.W.T. They provided professional advice to 19 Indian business enterprises, 15 of which are located within a 100-mile radius of London.

The business management counsellors were first-year students studying for a Master of Business Administration degree at the University of Western Ontario.

The students were supervised and aided by three faculty advisors: Professors David G. Burgoyne, Joseph J. DiStefano and John F. Graham in London who were jointly responsible for designing the program and by Mr. Merrill Bridgen in the Big Trout Lake Region.

In London, Ontario, four of the Indian businessmen involved had requested the services of the student counsellors thus adding credibility to the project.

ASSETS UP TO \$200,000

With assets ranging from below \$20,000 in 12 businesses to more than \$200,000 in three others, the clients were involved in four types of enterprise: manufacturing — one; service — five; retail — eight; and

tourism — one. These represented less than 20% of the Indian businesses in the area.

An important aspect of the counsellor-client relationship was confidentiality. Once this had been established, the reaction to the program was promising and positive. As one businessman put it, "we don't know how we've managed up until now without their help".

IDENTIFIES PROBLEM—AREAS

The counsellors were successful in identifying the following problem-areas and providing solutions immediately through a counsellor/trainer approach under the direction of the faculty advisors: record-keeping, pricing, employee policies, purchasing, start-up planning, store display, promotion, in-

vestment management and budgeting.

As a direct result of the program, 41 recommendations were made to the Indian businessmen, 35 of which were implemented or substantially implemented.

SOLUTIONS PROVIDED

According to Mr. Dan Genn, A/Chief of the Business Services Division of the Department, part of the program's success stems from the fact that the counsellors made themselves available on a constant basis and provided solutions geared directly to client needs.

Because of its success, the program is likely to be continued in the summer of '74 on a geographically expanded basis.

PORT SIMPSON, B.C.

New \$3 million Cannery

The British Columbia government awarded a \$3 million grant to the Pacific North Coast Native Co-operative to build a fish processing plant at Port Simpson B.C. The agreement was signed by co-op president Simon Reese, Premier Dave Barrett and Highways Minister Graham Lea. The Indians in the Port Simpson area had proposed the processing plant to the federal government in 1969 but it was turned down.

Work has already begun on the plant in the effort to have the project operational by May 1974, in time for the fishing season.

which will produce about \$730,000 in wages per year.

Among the terms of the agreement is a provision that the general manager of the plant be acceptable to both the government and the co-operative.

8000 REPRESENTED

The Pacific North Coast Native Co-operative is affiliated with the North Coast District Council, which represents 5000 people in seven Indian reserve villages and 3,000 people living off the reserves.

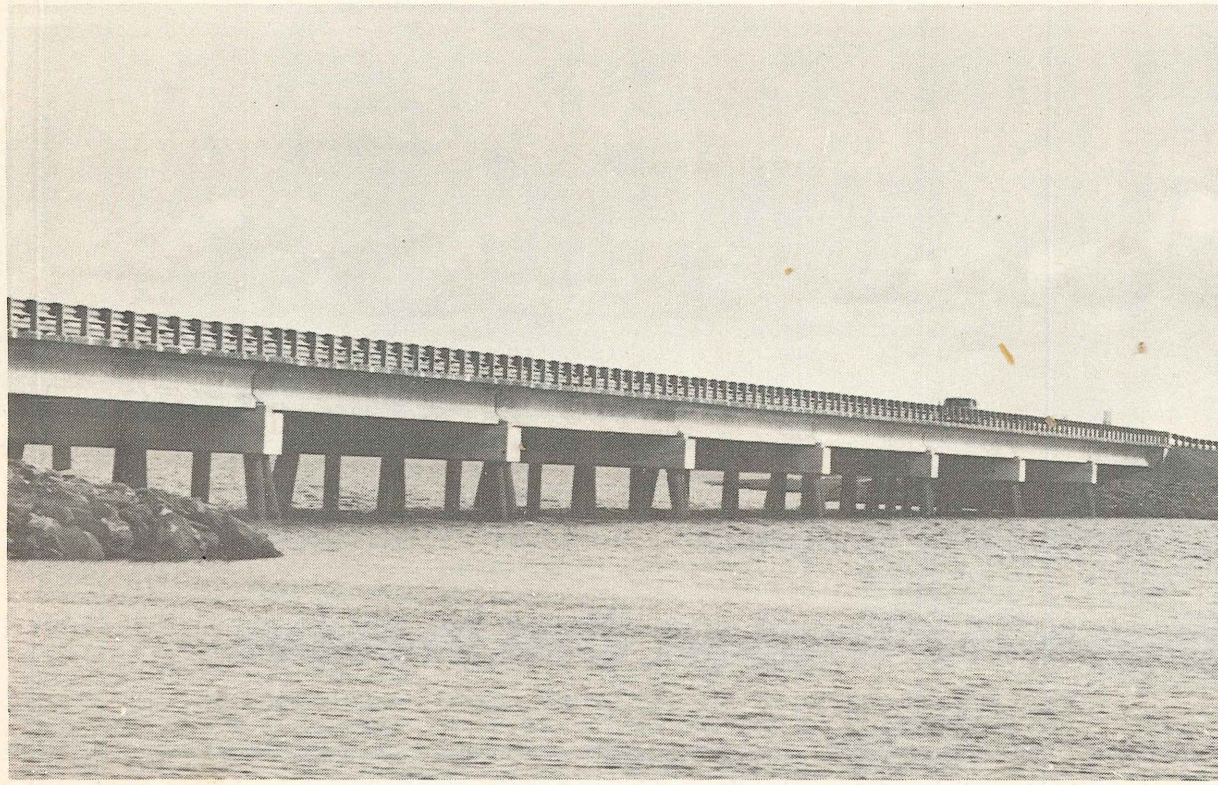
LOW INTEREST LOANS

Another announcement made was that the government would bring in legislation to provide low-interest loans up to \$3 million for the purchase of a core fleet of fishing boats owned by the co-operative to ensure a constant fish supply.

EMPLOY 180

When fully operational the plant is expected to employ about 180 people in the cannery and 200 people on the boats at the peak of the fishing season. About 170 boats will be involved in the project,

Causeway to Lennox Island makes life easier



by Cathie Lesslie

It will be a much easier winter this year for the 35 families of the Lennox Island reserve in Prince Edward Island. Their new causeway to mainland P.E.I. was officially opened July 30, 1973 and for the first time, getting food, oil and supplies will no longer be a major problem.

For years, the 318 members of the reserve had relied on ferry service during the summer months and had travelled on foot and snow machines across the ice in winter.

But the 800 foot bridge and 400 foot causeway have changed all that. No longer will someone have to pace out a safe path over the ice to the mainland. No longer will grocery shopping mean a dangerous trek over the ice nor will life depend on the comings and goings of a small barge.

Although the causeway has only been in use for a year, Chief Jack Sark says life before the causeway and life now is as different as night and day. "A lot of people can't believe it after all this time," he says. "The change is so sudden they haven't totally adapted yet."

MORE CARS

But changes are evident already. As Chief Sark explains, "The bridge has to change peoples lives. You see now why the number of cars purchased has risen from two to ten. People now have incentive to save their money for such things."

The causeway and bridge will bring Lennox Island closer to the outside world, the Chief says. "People can go to movies or dances or to the store without being restricted by the last ferry which leaves at 9 o'clock at night."

HAD TO AIRLIFT

Before the causeway was built,

supplies and oil had to be ordered in the fall for the entire winter, and if it was a cold winter there would be no oil left by March. Chief Sark recalls a year ago last spring, they had to airlift supplies to the island because the ice stayed longer than usual but wasn't safe for man or skidoo.

Madge LaBobe, who works in the arts and crafts shop, remembers having to ship sick family and friends out by helicopter and she remembers also how frightening it was to be out on the ice at night with no light and many feet of water underneath the ice.

DROWNINGS

Lennox Island averaged about one drowning a year before the causeway was built and one year, five people drowned. Irene LaBobe, who runs the crafts shop, remembers well the night her sister-in-law fell through the ice on a skidoo which was taking a short cut across the ice away from the marked path. The sister-in-law, eight months pregnant, spent her time offering encouragement to the driver of the skidoo in the water beside her. There were so many people on the ice trying to help, the ice broke a second time and Mrs. LaBobe's sister-in-law fell through again, only to be saved once more.

"It made people old before their time," Chief Sark recalls. "If you were 16 or 25, crossing the ice was alright, but for those over 25, crossing the ice was simply dangerous work."

The bridge was needed so badly it was used long before its official opening this summer. In December, 1972, Chief Sark had to take a young man to hospital but he first had to phone the contractors to move the crane which was blocking the causeway and the causeway has been in use ever since.

LONG BATTLE

It was a long battle for the bridge. The people of Lennox Island wrote many letters and contacted prominent people in all walks of life until finally renewed interest in building a causeway was generated. In 1972 the federal government authorized \$1,915,000 to construct the causeway. The cost of the causeway and bridge was shared by the Department of Indian Affairs and DREE. The province of P.E.I. and DREE shared the cost of the access road under the P.E.I. development plan.

OFFICIALLY OPENED

On July 30, 1973, the bridge was officially opened. The Lieutenant-governor of P.E.I., George MacKay was assisted by Miss Matilda Lewis, the oldest citizen of the Lennox Island community in cutting the ribbon to open *Ulnoo Asomigan* — the name of the causeway which means *crossing* in Micmac. The Premier of P.E.I., Alex Campbell, George Manuel, president of the National Indian Brotherhood, chiefs from other Maritime reserves and Marc Lalonde, Minister for National Health and Welfare were also on hand to witness the linking of Lennox Island to the mainland.

ECONOMIC DEVELOPMENT

Chief Sark says the coming of the causeway means greater economic development for the reserve. Until the bridge and causeway were built, economic projects on the reserve such as beef farming and oyster farming just weren't viable. Chief Sark recalls, "When a machine broke down, say a little after ferry time, there wasn't another ferry till 11:30 so we had to wait two hours for it. Then we had to buy the part, and wait to come back. That was too much time to

lose and the 75¢ machinepart could end up costing \$7.50 in wasted time.

TIME CONSUMING

Trailer trucks couldn't use the small ferry so they had to be unloaded, loaded onto the ferry, unloaded from the ferry, and loaded onto smaller trucks. This was time and money and now these big trucks can drive right to the stores and business. "Now, Chief Sark says, "I think the island can be practically self-sufficient."

MORE TOURISM

The causeway has meant good things for the Arts and Crafts store too, which opened this year at the entrance to the reserve. Mrs. Irene LaBobe says people are coming to the store from as far away as the southern United States. People from as close as the P.E.I. mainland

were visiting the reserve for the first time. People had lived nearby but never trusted the small ferry.

MORE COMMUNICATION

The causeway has brought Lennox Island closer to the outside world Chief Sark says. "It's hard to put into words how the causeway has changed things but certainly there will be more communication between the mainland and us and more exposure for the people here to the ways and life of others. We will know what is going on next door on the mainland."

Although this increased flow of traffic from the mainland to the reserve is good, Chief Sark hopes the reserve will move cautiously. "We need business for our campsites and stores and we need publicity, but we have got to be darned careful we don't make this reserve into a Coney Island because our people have to live here."

Indians buy homes Under federal program

WINNIPEG, Nov. 14 — More Indian people in Manitoba are taking advantage of a federal program which helps them to buy their own home.

In the first 6½ months of its 1973 fiscal year, the Department of Indian Affairs in Winnipeg approved 28 applications for housing assistance, compared to 30 in all of 1972 and a total of 215 since the program was introduced in 1967. The Department expects to approve 50 applications in its 1973 fiscal year.

The housing program applies to Indian people living in cities and towns, and is becoming increasingly important in providing good housing as more Indian families move from reserves.

"Indian people need and want better urban housing," says John Yacucha, Indian Affairs regional community improvement officer in charge of the off-reserve program.

He says the key to the program is a forgivable grant system which enables a family with the most modest of incomes to buy a home.

Indian Affairs also guarantees to Central Mortgage and Housing Corporation that the NHA Mortgage it provides will be paid off by Indian Affairs should an Indian family default on payments. Two other federal departments provide additional assistance.

To qualify, families must be registered Indians. Applicants are interviewed to determine how long they have been off a reserve, if the head of the family is employed, what the income is, and the employment record. Income will determine the family's purchasing power, down-payment and the amount of forgivable grant and CMHC mortgage, and what kind of house the family can buy.

An income of \$3,000 or less

qualifies for a \$9,000 forgivable grant from Indian Affairs, a guaranteed loan up to \$2,000 from CMHC or another approved lender, and sets the down-payment the family must provide at least \$135. The maximum price of the home in this case is \$11,000. Indian Affairs will provide an additional grant of \$1,000 which may be used to buy furnishings, or which can be applied to the value of the home, raising it to \$12,000.

An Indian family with an income of \$10,000 would qualify for an \$4,000 forgivable loan from Indian Affairs, an \$18,000 mortgage from CMHC, the \$1,000 furnishings grant, resulting in a down-payment of \$1,185 for a \$23,000 home.

There are no restrictions on either an older or new home, and the head of the family can have a contractor build it if he wishes.

Once a family decides they wish to buy a home, the Veterans' Land Act administration enters the picture. Construction experts inspect and appraise the property before purchase to ensure that the home is sound and that the price is right. They will also assist the family in making the offer to the owner. At that stage, the Department of Justice will appoint a legal agent to look after the interests of the family, and the Crown, if the buyer asks for such assistance.

Mr. Yacucha says a continuing check is made through the forgivable grant scheme. The owner is forgiven 10 per cent a year providing he continues to live in the house, has no substantial arrears on his mortgage, keeps the dwelling in good repair and pays all property taxes, and doesn't use it for any other purpose than a family residence.

Caughnawaga club active With the reserve youth

The doors of the Caughnawaga Boys' and Girls' Club were first opened on October 1st, 1972. Previous to this opening a great deal of time and effort was contributed to the project by many local and outside organizations. The Quebec Foundation for Indians and Eskimos, Boys' Club of Canada and the Rotary Club of Montreal cooperated with local groups such as the Band Council, the St. Francis Xavier Mission and the many interested individuals to make the club become a reality. The major con-

struction work was handled by workmen from the Caughnawaga Reserve over an eight-month period.

Funding for labour costs came in the form of a Local Initiative Project from the federal government. Other funds came through a campaign carried out in the Montreal area by the Quebec Foundation for Indians and Eskimos. The monies from this campaign went to cover the cost of equipment and material for the building.

This club is one of over 1,100 throughout the United States and Canada. Included in the building is a 60 by 90 feet gymnasium equipped for all indoor sports, for movies and dances. On the main floor adjacent to the gymnasium are showers and lockers, wash-rooms and the administrative offices. The second floor consists of a carpentry and woodcarving shop, meeting and study room, Indian crafts room and a well stocked library. On the third floor are two game rooms, weight rooms and a futuristic teen lounge.

During the first year of operation a total of 925 boys and girls, ages 6 to 19 became registered members of the club. Usage of the building, however, is not just restricted to the members. The club gym is used during school hours by Grades 1, 2 and 3 of the Kateri Tekakwitha School for Physical Education. This has provided the children with the services of a well qualified instructor and the opportunity for physical education training for the first time.

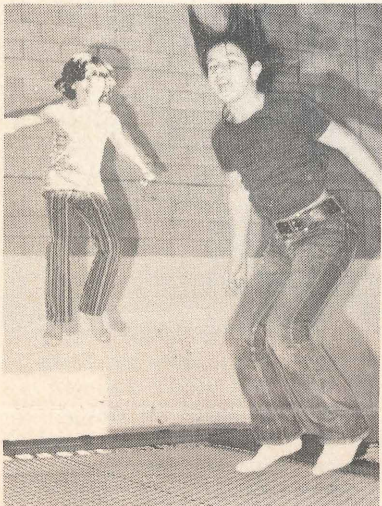
Many successful programs have been experienced during the clubs first year of operation. A highly productive Junior Achievement Company won many awards in Quebec and two representatives

attended the National Junior Achievement Convention with 400 teens from across Canada. The Boys' Senior Floor Hockey team captured the 7th annual Henri Richard Tournament, The Eastern Canada Indian Cup and finished in the semi-finals in the Quebec Floor Hockey League. The girls' squad travelled to the Rankin reserve in Ontario where they won the "All Indian Tournament" without a single loss.

The Indian Crafts classes became very popular and many of the 400 articles produced by the members were sold to help cover the actual cost of holding the classes.

The club became very travel orientated with groups visiting Ottawa, Sault Ste. Marie, Calgary, Banff and the B.C. interior. With this travel came the opportunity to change ideas and dialogue with Indians from all over Canada. The club also hosted native people from all parts of Canada and would hope to continue this exchange program.

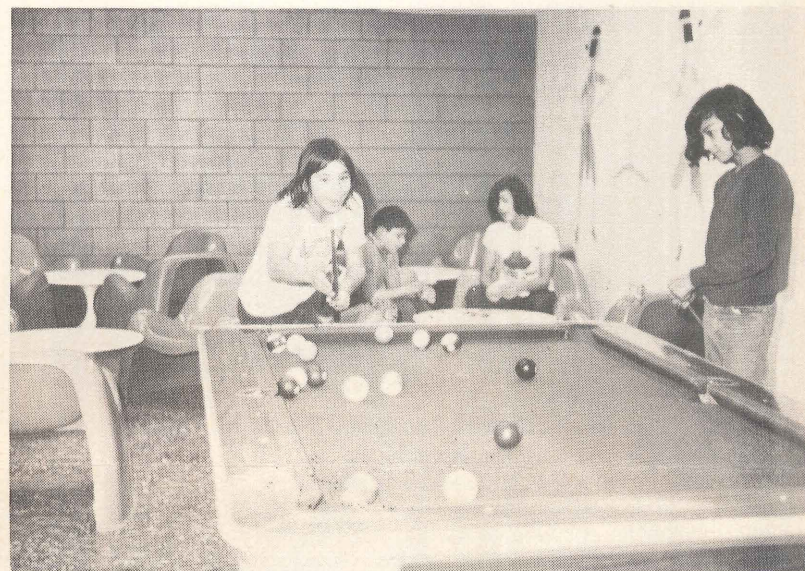
As the second year of service is begun it is with the hope of increasing the clubs cultural, educational and guidance programs as an important element in expanding the leisure time life-style of the young boys and girls of the Caughnawaga Band.



Trampoline acrobatics is a popular activity for all age groups.

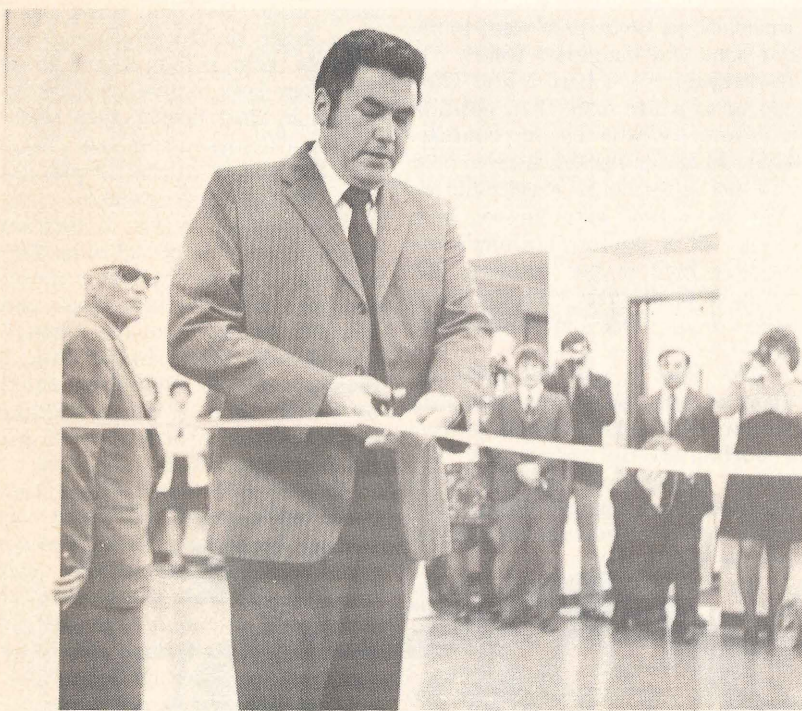


Pre-teens have daily classes in beadwork.



Teen lounge where billiards is a favourite activity.

Fisher Indian reserve Opens a new school



Mr. W.C. Thomas, Regional Director of Indian Affairs in Manitoba, cuts the ribbon to open new school on Fisher River Reserve.

WINNIPEG — A \$1.2 million school to serve students from kindergarten to grade 10 was officially opened on the Fisher River Indian reserve, 140 miles north of Winnipeg.

Taking part in the official opening, W.C. Thomas, regional director for Manitoba of the Department of Indian Affairs, said the school is an example of the changing role of his department in this province.

He said Indian Affairs has become a service agency to aid Indian people, and has funds to assist them in the development of their communities.

The Department of Indian Affairs paid all costs of the school, which has 10 classrooms and facilities for kindergarten.

Almost the entire community turned out for the official opening, which included a pow-wow presented by dancers from the nearby Peguis Reserve, a school choir, and the unveiling of a commemorative plaque by Chief Wesley Hart of Fisher River. Also taking part in the opening ceremony were representatives of the provincial department of Northern Affairs, and Steve Anderson, vice-president of the Manitoba Indian Brotherhood.

Conference on justice Aims to find solutions

MANITOBA — A three-day conference on northern justice, sponsored by the Manitoba Society of Criminology, has resulted in more than 40 recommendations aimed at solving the problem facing Indian people in Manitoba.

The recommendations suggested:

- * An intensive education program — including mock trials and counselling services — to familiarize native people with their legal and civil rights.

- * A training program for RCMP officers assigned to areas with a large native population, to make them more sensitive to the local problems.

- * A greater number of courts in remote areas, more frequent court sessions to end the present lengthy delays in handling cases in Northern Manitoba, and an increase in the number of court communicators to advise Indian people of their rights.
- * An improved system by which Indian people can advise decision-makers in the southern half of the province of their grievances.

- * Representation on the national parole board by Indian people as well as on proposed regional

boards.

Chief Provincial Judge Harold Gyles, one of the organizers of the conference, said that the proposals will be forwarded to government agencies immediately for action.

About 95 people, including judges, Crown attorneys, resource persons, observers from the Manitoba Police Commission, RCMP, Canadian Penitentiaries Service, National Parole Board, two of Manitoba's three provincial jails, and representatives of provincial and federal government departments, attended the conference. However, only the 60 Indian and Métis delegates from communities north of the 53rd parallel were allowed to vote on recommendations.

The informal conference, held aboard the cruise ship M.S. Lord Selkirk, has been described by delegates and observers as a good start toward improvements in the system — but only a start. "I hope this is the beginning of a very fulfilling venture for all the people involved in northern justice," said Chief Judge Gyles in closing the conference.

A LOST LOVE

Once I could look over the land I loved,
I could look over the sparkling water
And over the clear sky
But that was many moons ago.

I was a proud chief
I could look over the people I loved.
I watched them work hard,
But they were happy.

The treaties came and then
the land I loved
was lost to the unknown.
My people were full of unhappiness
and sorrow
But they faced the hardships
and stuck close
For they thought tomorrow
would be better.

But days went by and pain
was more powerful than ever
For they lost the way they
To the white man's culture.

*Done by Debbie McDonnell, 16
Thunder Bay, Ontario.*

TO BE BORN INDIAN

I was born an Indian even though my mother was white,
I searched and searched and had to fight
Too show that I too was as Indian
As any other Indian in sight.
But no one listened to me
And I could not see
That being an Indian was really how I looked
But rather, was how I felt, deep within my heart.

*Gilbert Whiteduck,
Maniwaki, Quebec*

MOTHER EARTH GIVES BIRTH TO SPRING

When the snow melts and makes way,
for the brooks and creeks to run freely,
and famine loses its grip upon the land,
Spring is born and the sun shines warmly!

The air is fresh and clean,
The flowers begin to bud and bloom,
The forests wear their summer coats of green,
The crystal blue waters of rivers roar and foam!

Born is the happiness of Spring!
Life is regained in all children of thee,

Our almighty father sends us a Saviour
to set us free!

We live on Mother Earth,
and learn to live off what's hers,
but then there's times that life barely stirs,
Then Spring is given birth and Mother
Earth purrs.

The coyotes howl their lonesome cry,
announcing that spring is born!
And the animals rejoice to hear the call,
The famine is broken and worn!

*By Eunice Tanner,
Broadview, Saskatchewan.*

"IT IS THE TIME".

What is Christmas?
It is the time
When heavens and hearts
Are open to compassion.
It is the time
To remember, and recall
The faces of our loved one's.
It is the time
Just once a year,
To be merry and full.
Still, there is sadness
And hunger for a multitude.
It is the time
For tinsel and sparkling
Diamonds on spruce and pine.
Our children's laughter
Fills the air everywhere.
What is Christmas?
It is this:
A time when it is
Expected of us
To take the hand of a stranger,
Tell him
He is welcome,
Offer him refreshments,
Take the chill from his body,
As the chill was taken
From the parents of Jesus.
Christmas is understanding,
Patience, and thoughtfulness.
Most of all
It is the time
To say,
I love you.
December is always Christmas.
Wouldn't it be grand
If the spirit of Christmas
Was always,
Not just because
The time is now.

*Beryl Noël,
Bramalea, Ontario*

ARE WE INNOCENT?

We are innocent
We will not harm
We are not evil
We are not killers

We are youth

We drink the alcohol
We smoke the tobacco
We walk the streets
We do not respect

But

We are innocent
We will not harm
We are not evil
We are not killers

We are young

We steal from old
We beat the younger
We mistreat our elders
We use bad language

But

We are innocent
We will not harm
We are not evil
We are not killers

Maybe we just lie
We are not innocent
We are not what we say
But we are youth

*Lynn Ann Gloade
Truro Junior H.S.
Nova Scotia*

Viewpoint on status

Certain number of our own people have knowingly and willingly jeopardized their Indian rights and status by intermarriage.

In recent cases, they have made attempts to retain their Indianess by seeking changes in some sections of the Indian Act thus intending to cause injury to the innocent.

What manner of men are we then if we do not have our reason? We are no better than beasts in a jungle if that were the case. But we have reason, we can reason with each other and we can reason with ourselves. To what purpose would some start all these troubles again, the unhappiness and the turmoil? Their Indianess is dead, they did not want it and that is a misfortune and they must bear it, not make the innocent ones around them suffer with them.

And so they should have said; "I give my honour that I never will seek vengeance, I will never seek knowledge of the deeds that have been done in the past. I will leave the Indian society with a pure heart." "True, there exists discrimination against me for non-Indian women will enter this society and gain possession of rights they never had before."

Let us say that we must always look to our interests. We are all men who have refused to be fools, who have refused to be puppets dancing on a string pulled by the men on high. We have been fortunate here in our country. Already most of our brothers and sisters have found a better life. Some of us will have sons and daughters who will be professors, doctors, lawyers and musicians and we will be fortunate. Perhaps our grandchildren will be the men leaders of the Indian world. None of us here want to see our sons and daughters follow our footsteps, it's too hard a life. They can be as white men, their position and security won by our courage. Some of us have grandchildren now and we must hope their children may some day, who knows, be a lawyer or a doctor, nothing's impossible here in our country. But we have to progress with the times without harming our Indian culture.

The time is past for some Indians to arm themselves with slick lawyers and make attempts to have a portion of the Indian Act "declared inoperative" because it is discriminatory against them, they bring ugly decisions on themselves, not the Indian Act.

We have to be cunning like the business people, there's more pride in it and it's better for our children and grandchildren.

As for our own deeds, we are not responsible to the Indian women who decide on intermarriage, deserters who take it upon themselves to decide what other Indians

lives should be like, who declare war in court rooms they wish us to fight in to protect or get back what they owned. Who is to say we should alter our laws to suit their own interest and to our hurt? And who are they to meddle when we look after our own interests? The Indian Act guides our destiny and these are our own affairs. We will manage our own Indian world for ourselves because it is our world. And so we have to stick together to guard against outside meddlers. Otherwise they will put the ring in our noses as they have put the ring in the noses of our ancestors. For this reason we must never forego our vengeance for those who dispose their Indianess, for the common good.

We must swear now that as long as we are responsible for the protection of the Indian Act there must not be one further finger lifted against any part of it without just cause and utmost provocation. We must be willing to sacrifice our "commercial interests" over the Indian Act for the common good. This must be our word, this must be our honour, there are those of you here who know some of our people have tried to betray our Indian Act. They have a selfish interest. Our women flee to the white society to marry highly educated, rich white men. They then turn around and inflict mockery on "Indian rules" so they can come home freely, they try to clear all of the barriers that block their return. That is their affair and these are the real culprits that have caused great concern among us.

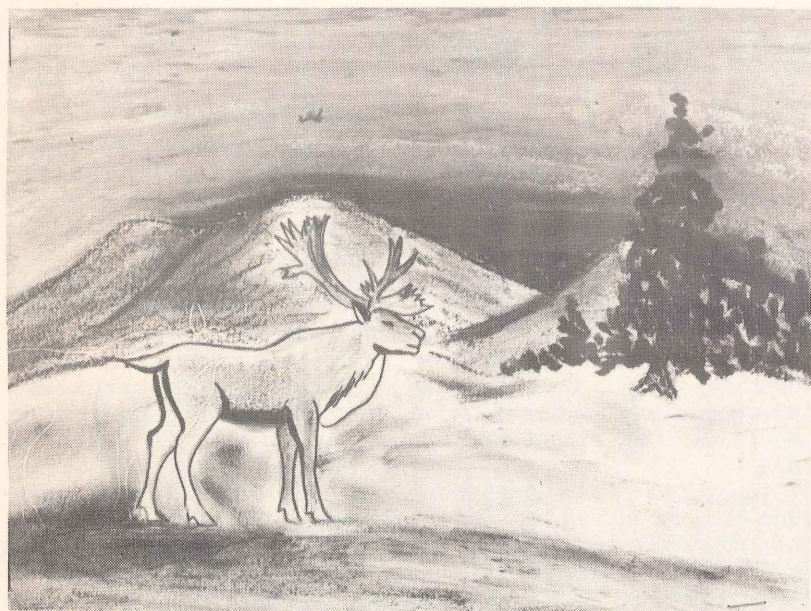
Perhaps these women and their lawyers are superstitious beings, a ridiculous failing, but confess it is a sorry affair. And so if some unlucky court decision befell us, if some judge should be sympathetic towards them, if they should batter down our laws, if new court battles appear in their favour, their superstition will make them feel that it was the result of the ill-will still borne them by some people.

Let them go further. If they are struck by a bolt of lightning they will blame us. If their lives should fall into sea or their souls sink beneath the waves of the ocean, if they should have a mortal fever, if their automobile should be struck by a train, such is their superstition that they would blame the ill will felt by the people they deserted.

That ill will, that bad luck, they could never forgive. But aside from that let us swear by the souls of our grandchildren that we will never break the rules our ancestors made. "After all, are we or are we not better men than those who have threatened to have countless numbers of white men pour into the reservations?"

*Roy Chapman,
Monteith, Ontario.*

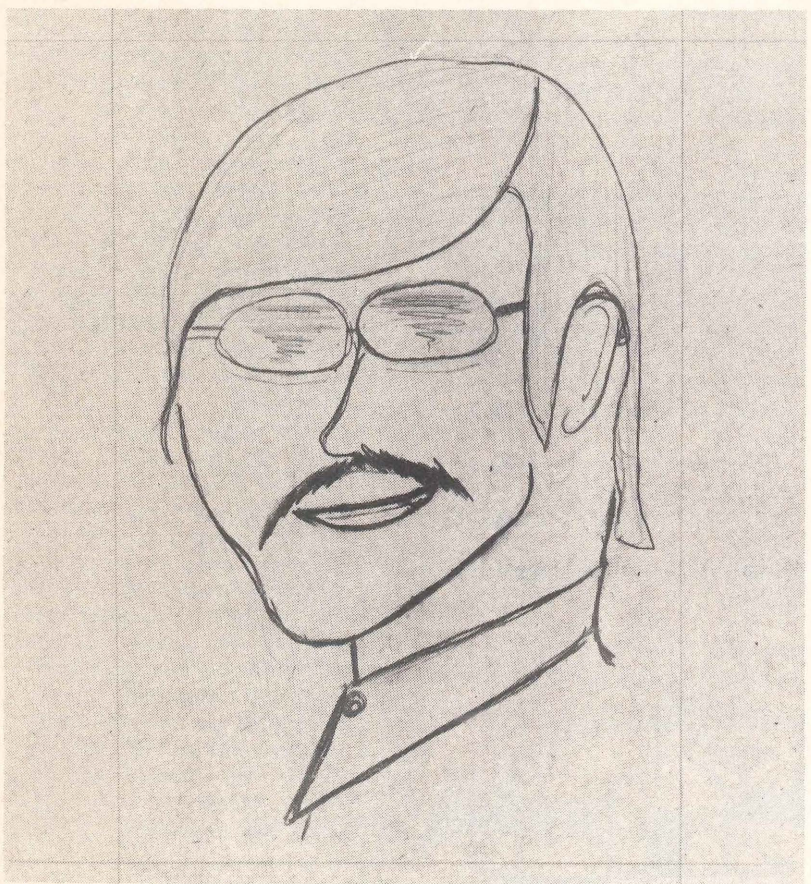
An attempt to sensitize People to Indian culture



"The Caribou", by Gilbert Wayne Ovock, age 14, Eddontenajon, B.C.



"The Swift Hunter of the Woods", by Irvin Luke, age 13, Mattagami, Ont.



Untitled, by Allan Spirit, Fort Chipewyan, Alberta



Many of the youth who attended the display were responsive to the groups efforts.

HULL, QUÉBEC — In Hull, Québec, the Fraternité Inter-culturelle du Québec with the co-operation of CEGEP (Community College) and the Department of Indian Affairs made an attempt to "sensitize" Québeckers to the cultural heritage of Canadian Indians.

An open display allowed people the freedom to observe, to question, to feel and to be part of another culture. This subtle form of education made people feel at ease and left them unaware that they were being educated. The cultural display was more than just an array of artifacts and goods — there was communication, an exchange of ideas and a mixing of people.

Mrs. Nora Plourde, Micmac, speaks with pride of her cultural heritage but says she was 27 years old before she found her identity. A kickback from years spent in a residential school, she felt ashamed of being Indian, of speaking an Indian language, and unless pressed to do so, would not have admitted a few years ago that she was an Indian. It's different now that she

has met other Indians and seen first-hand their way of life and their feelings, for she now admits that to be an Indian, to have ones own language is a very special feeling.

She was very involved in assisting Mr. Simon Liberté, le bureau d'animation socio-culturelle, to organize the four-day "workshop" in Hull, P.Q. To enlarge the display of first-class Indian arts and crafts from across Canada, she enlisted the co-operation of Mr. Simon Brascoupé, Department of Indian Affairs Arts and Crafts Promotion program. His department supplied many of the fine artwork of Canadian Indians.

Rhéal Ploude, a Métis, co-ordinator for the group estimated that there were close to a thousand people who ventured through the exposition, some attending the college, but most coming in off the street acting on pure interest, either to buy or just look around. In a sense it was an awakening for the people of Québec who are beginning to realize that there is another culture in the province besides the

The idea, the concept of a display of this nature is good, for it allows people to see something that is alive. If you entered the exposition with the idea of buying something, you didn't anticipate or feel that you were about to be ripped-off. You saw the merchandise being made first-hand by the people who were the original creators, and by a people whose craft is a very intricate part of their life. There is something extra special about craft-work when you know the craftsman.

Mrs. Betty Cooke, a quiet-spoken Algonquin native from Maniwaki, P.Q. says with pride that she runs a handicrafts shop on the reserve where she has lived most of her life. A lot of young people including her own relatives have left the reserve to live mostly in the United States, but this isn't something new. There are also many that stay. Her own daughter lives in the U.S. and this offers her a reason for travel.

Her craft is varied. She does beadwork, makes moccasins, souvenir drums, and corn-husk dolls. For her, this experience at CEGEP is new — she hasn't demonstrated her craft anywhere else and she is pleased by the response from the people who have turned out in great numbers to come and see their work.

William Commanda, craftsman and chief of the Maniwaki Reserve seemed to personify the atmosphere that was created by this exposition. He is a philosophical man who views life from a perspective which is basic to the feeling that man is part of a delicate balance of nature and he must act in accordance with this balance. He feels that man is the only creature that has the ability to destroy this and should study carefully his courses of action. This philosophy manifests itself through the manner in which Chief Commanda talks of culture and of nature to all visitors.

Others did much to create the mood that was prevalent at this craft sale and display. Mrs. William Commanda and Mrs. Betty Cooke from Maniwaki were both friendly and easy-going craftswomen who enjoyed their work and had similar feelings about showing it to any observers.

Hudson Tanass of New Brunswick was also on hand to show his leatherwork and was eager to talk with anyone who asked questions.

The pride that these Indian people have in their art reflects an upsurge in Indian Arts and Crafts in Canada as well as the satisfaction that comes with self-identity.

The Fraternité Inter-culturelle du Quebec has another project in mind that would help people know of Indian culture. They are planning a Native foods festival at the beginning of 1974.



Chief William Commanda (left).

Quebec Natives Win First Round in Court

MONTREAL (CP)— An interlocutory injunction ordering a halt to all work on the hydroelectric development of the James Bay region of northwest Quebec has been issued by Mr. Justice Albert Malouf of Quebec Superior Court.

Mr. Justice Malouf ordered the James Bay developers to stop all work and to cease from trespassing in the area and "from causing damages to the environment and the natural resources of the territory."

The injunction was issued at the request of the Indians and Eskimos of the region and their association's claim that \$6 billion development would destroy their way of life and their land.

In his 150-page judgement, Mr. Justice Malouf ruled that the province of Quebec cannot develop the area in question without "the prior agreement of the Indians and Eskimos" and that the work involved in the development "will have devastating and far-reaching effects on the Cree Indians and the Inuits

living in the territory and the lands adjacent thereto."

The effect of the judgement is to order the maintenance of the status quo in the vast hinterland region until a final hearing on the rights of the native residents of the area is held.

TOOK FIVE MONTHS

The ruling came five months after hearings into the injunction request had wound up following six months of testimony from natives of the region, the hydroelectric developers and various experts.

The injunction was requested by the residents and band councils of the Indian settlements in the region against the James Bay Development Corp., its subsidiary the James Bay Energy Corp and their various subcontractors.

The project in its initial stages, comprises construction of four dams on La Grande River, diversion of three other rivers into La Grande basin and construction of access roads, airstrips and other facilities.

This work, which was going ahead full-steam all summer, must now stop.

Referring to his conclusion that the work will damage the vegetable and animal life in the region and that such damage will take a long time to be repaired, Mr. Justice Malouf said:

"If this court were to allow the works to continue, a factual situation will soon occur which will render any final and permanent injunction ineffectual."

The works that are going on in the region and that are planned for the rest of the year mean that "the project will become irreversible by the end of the current year," the judgement adds.

NATIVE RIGHTS

The basic issues on which Mr. Justice Malouf took his decision were the questions of what right the natives of the region have to the land put under the JBDC's jurisdiction by the provincial legislation and what their dependence is on

the land.

Although stating that the nature of the case did not require him to decide the nature of the Indian's rights to the land in question, Mr. Justice Malouf ruled that under the terms by which the federal government ceded the Rupert's Land area to Quebec in 1912, the provincial government cannot "develop or otherwise open up these lands for settlement... without the prior agreement of the Indians and Eskimos."

Quebec, he ruled, cannot move into the areas without first negotiating the cession of the title to the land in the same way as the federal government has done, that is through treaties with the native peoples.

"The evidence shows that the rights of the Cree Indians and Inuit population have never been extinguished," the judgement says, adding that a federal Indian Affairs department witness at the hearings "stated that there are no treaties covering the cession of the land by Indians in the province of Quebec."

GREAT IMPORTANCE

In his judgement, Mr. Justice Malouf said the evidence leads to the conclusions that the native people have been hunting, fishing and trapping in the region "since time immemorial," that "these pursuits are of great importance to them and constitute a way of life for a great number of them."

"Their diet is dependent, at least in part, on the animals which they hunt and trap and the fish they catch," and that animal skins are used as clothing and are sold to gain revenue.

He concludes that the Indians "want to continue their way of life" and that "they have a unique concept of the land, make use of all its fruits and produce including all animal life therein and any interference therewith compromises their very existence as a people."

The effects of the project on the environment of the area and the vegetable and animal life that exist in the region took up much of the concern in the court hearings and Mr. Justice Malouf said he found the native peoples "justified in their apprehension of injury to the rights which they have been exercising."

After reviewing the evidence on the ecology in the region, the judgement says "the evidence discloses that these works will have an adverse effect on the birds, fish, animals and aquatic life generally" significantly reducing the numbers of animals and preventing the native peoples from making "use of the fruits of the soil."

Canada's treatment of Indian Minority

Cause for National Shame

(N.I.B. REPORT)

"We declare emphatically before more resources are exploited our Aboriginal and Treaty Rights must be recognized by the Federal Government, and the land question must be settled!" says a brief presented to Man and Resources Conference in Toronto by the National Indian Brotherhood.

Citing large-scale developments like Hydro-electric projects, dams, pipelines, oil, gas and mining, as "destroying the environment, devastating the Indian people, and trampling Indian rights in the name of growth and progress", the hard-hitting brief titled "Indians: Land and Resources" recommends no less than a "drastic re-evaluation of social priorities" on the part of non-Indians.

"The second major change" required of Canadian society, "simply involves people becoming more important than property", continues the brief.

"The measure of a civilization is how it treats its minority, and

Canada's treatment of its Indian minority to date is a cause for national shame" says the brief prepared in conjunction with eleven Status-Indian member organizations.

Stating over and over that traditionally "the value of the land is life itself", the brief goes on to state that Indian "cultural identity is still tied to the land" and "this harmonious relationship is now under attack from various levels of government" and "large-scale developments".

Projects such as W.A.C. Bennett Dam in British Columbia and the James Bay Hydro in Québec cause Indian people to "pay the price" of "environmental, economic, social, and cultural upheavals", according to the brief.

"While cities are aglow with a blaze of neon lights, the lamp of life in a distant Indian community is being slowly extinguished" continues the brief.

Rejecting the suggestion that

large-scale developments benefit the Indian people, the brief says that: "If the past experience is a reliable guide, the Indian people are likely to get very little of the temporary jobs, if any, and only a token number of permanent jobs, if any", that might result from development projects. While fearing for the "destruction of the heritage, the culture, the soul of the Indian" the brief goes on to say the Indians "are not against development per se", but that Indians "do seek a fair solution to the land question" and demand "active participation" in "any and all developments".

The brief concludes with eight specific recommendations:

- That the Government of Canada recognize the Aboriginal Rights of the Indian people of Canada.
- That Provincial Governments amend their legislation to be consistent with Federal Treaty responsibilities to Indian people.
- That cash subsidies be provided to Indian people who suffer a loss

of income as a result of large-scale development projects.

- That legislative restrictions be imposed on all major large-scale development projects compelling developers to include compensations in the form of royalties payable to Indian people.
 - That the Federal Government make a commitment to the economic emancipation of the Indian people.
 - That all major development projects should be halted until the proper research and planning has been completed.
 - That governments and those industries and businesses provide necessary means, including financial assistance, and the results of their findings and surveys to Indian people.
 - That the Indian people be directly involved in any and all decisions that effect them in any way whatsoever.
- (National Indian Brotherhood report)

INJUNCTION SUSPENDED

One week after the Indians and Inuit of Québec had been granted the injunction to halt the massive James Bay Project, the Québec Court of Appeal suspended the injunction. Lawyer for the native people, Mr. James O'Reilly, said he is prepared to take the native's case to the Supreme Court of Canada although there have been hints that the Québec government may wish to meet at the negotiating table again.

The major consideration given by the Appeal Court was the fact that the public or general good must preside over the small group (6,000) of people who will be affected by the Project. But according to Justice Malouf, who granted the original injunction, the Indians and Inuit must be consulted by the provincial government since this was one of the terms by which the Federal government ceded the Rupert's Land area to Québec in 1912.

