Eskasoni Community Project

Under the Opportunities for Youth Program, the Eskasoni Band Council will employ 31 students in a project called "Eskasoni Community and Shoreline de-Pollution." The project, scheduled to take 310 man weeks, will cost the Secretary of States Department $24,036.00. Peter Stevens will co-ordinate the overall program scheduled to start June 21, 1971, to September. In the submission to the Secretary of State’s Department, the Eskasoni Band Council with contact person Albert Julian, made the following objectives:

1. To improve the appearance of the community in general which at present leaves much to be desired because of indiscriminate disposal of old auto bodies, refrigerators, stoves, tin cans, and other refuse in backyards, road sides, and shorelines. At Eskasoni is an Indian community through which a public provincial highway passes, it is hoped that such an improvement project will enhance the image of the people and community in the eyes of the non-Indian public and also serve as an example to the residents of the community the significance and ease with which a good appearance of a community can be achieved and maintained. Such a project would also generate a sense of co-operation and achievement among Indian youth of Eskasoni, which have yet to be involved in any activity program which could yield the visible tangible results as this project.

2. To improve two existing ball fields by virtue of grading and construction of bleachers. To construct an outdoor tennis court which can also be used for basketball, volleyball, badminton, etc., and if possible, a handball court. Costs of material may be covered by revenue generated from scrap metal sales. There are about 110 old car bodies lying around and if piled centrally, a scrap dealer in the Sydney area will bring a press to Eskasoni. Another source of revenue would be the Band’s recreation grant from I.A.N.D. and any funds collected from individuals as contributions towards cost of materials.

3. To provide training by employment for six youths at the Eskasoni Oyster Farm. It is hoped that such exposure to this field of work (aquaculture) will generate and align the interests of the participants such that they may pursue related professions or trades, those being marine biology, rigging, diesel and gasoline engine repairs, navigation, etc. The Oyster Farm is a community owned enterprise and is presently staffed by older men and younger men must be phased in to assure continuity of the project.

It is expected that the project will last eleven weeks and participants will be involved full-time at a forty hour week. Thirty-one positions will be provided; fifteen on land cleanup, ten on shore cleaning and six at the Oyster Farm. It is possible that along with the thirty-one youths employed, it is another one hundred and fifty to two hundred people will be involved within the duration of eleven weeks. Involvement by people, other than those employed, will be promoted and the program explained to the people through letters, meetings and various adult and youth organizations such as C.W.L. and Y.C.S. and volunteer fire department. The age groups involved will be age sixteen and up.

The final report will be based on a comparison of the community before and during and after the program. Comparisons will involve degree of interest and involvement by the community in the program, some photographic evidence, statements from independent observers from surrounding areas. The report preparation will be the joint responsibility of the project co-ordinator and the Band Manager of the Community. A small opinion poll will be conducted regarding the effectiveness and achievement of the project and will be included in the report. A special band account will be set up in the name of the Eskasoni Band Council and appropriate books kept on expenditures and receipts. Such books will be maintained by the Band Council’s Administration. Band Council will be responsible for all funds.

Peter Christmas is new executive director

Peter Christmas will be the new Executive Director of the Union of Nova Scotia Indians, it was announced at the Board of Directors Meeting.

Mr. Christmas will be responsible to the President and shall co-ordinate the duties of all staff members.

Mr. Christmas was born in Sydney, son of the late Chief Ben Christmas. Mr. Christmas is past Vice-Principal of the Milton Centennial School, Queens County, and for the past eight years has been in the Teaching position. Mr. Christmas is also past member of the Executive of the Nova Scotia Teachers Union. He was appointed co-ordinator for the Nova Scotia Indian Education Seminar held in Halifax some time ago. He attended school at St. Joseph’s University in New Brunswick, obtained his Bachelor of Arts Degree at St. F.X. University; his Bachelor of Education degree from St. Mary’s University, and the French Block program at the Nova Scotia Summer School at Dalhousie.

Lawrence Paul is co-ordinator

Lawrence Paul, Sydney, is now the Co-ordinator for court work with the Union of Nova Scotia Indians. Mr. Paul is responsible in setting up and organizing a program for Alcoholic Education and Court Workers Program. Mr. Paul presently drafting up a proposal for financial assistance for such a program. Mr. Paul works out of the Sydney office of the Union.

GROWING OF PRINCESS MCMAC

Saturday, July 3rd, 1971 Shubenacadie Reserve

Contestants:
1. Theresa Bernard, Eskasoni
2. Ida Johnson, Eskasoni
3. Belinda Boque, Chapel Island
4. June Christmas, Membertou
5. Valerie Julian, Millbrook

Judges:
Eleanor Johnson
Pauline Bernard
Roy Gould
Co-ordinator: Norm Marshall
This is a story of a great and humble man, a man they called Sequoyah.

He was born in a Cherokee village and knew no other way of life. His story is an inspiration of man's slow climb out of darkness into light.

For you see, this is the man who made the Cherokee alphabet.

Yet he was uneducated and humbly illiterate. It marked an impossible personal triumph and perseverance for this genius.

For him to make the leaves talk in Cherokee was tedious.

At first he was scorned and rejected. But in the end he was famous and respected. With his precious symbols drawn on darkskin, the name one as he was known, his mission was accomplished.

Bronzed faces whose eyes riveted on his work,

Now knew that corn grew from sun, rain and earth,

For you see, this is the man who transcribed the Lord's prayer,

As long as the sun wheels across the sky, the grass grows green, he will be remembered,

But perhaps the most enduring of his honor is this:

Those great trees that reach closest to heaven bear the name that is his,

Sequoyah, the gentle genius Sequoyah.

Rita Joe

THE QUIET ONES

There is a tale of the men of peace, the quiet ones,

The wise old elders and their modern sons,

Many words have been written about the Histories and tales have shown them to be brave men,

And so they have flourished for hundreds of years,

And have kept their native arts, beliefs and ceremonial dress,

Their lore and legends they have not permitted to be stillled,

And to say they are vanishing that is simply not true,

In taking on the new, yet have clung to the old,

There is much to be learned about them, there is much to be told,

There are the men of tomorrow, the proud races their sons,

The men of peace, the quiet ones.

Rita Joe

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Representative
Metropolitan Life

50 North Street
Sydney, N.S.
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Rita Joe

JOURNAL OF THE HISTORY OF THE ATLANTIC REGION

Acadiensis will be essential for institutions which maintain an archive, a museum or a reference library.

Acadiensis will be published biannually in the fall and spring by the University of New Brunswick. The first number will appear in Fall 1971.

ACADIENSIS—ORDER FORM

To: Acadiensis, Department of History,

The University of New Brunswick,

Fredericton, N.B., Canada

I enclose $8.00 for an Institutional Subscription

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Address:

1. Freelance Reporter: To report local community news in Nova Scotia and the New Brunswick area. All news will be accepted on or before the 15th of each month. Photos can be included at no cost unless they are for advertising.

2. Carriers: To sell the MicMac News to non-Indian communities. The carriers preferably should be students interested in earning some spending money.

3. Distributors: To sell the MicMac News on a regular monthly basis at stores or newswstands. Arrangements of delivery and pick-up to be arranged.

4. Advertisements: Various prices are now available for persons requesting ads in the MicMac News. Store owners interested are asked to contact the head office at Sydney, 539-4107, where arrangements can be made for persons to call on these establishments.

WANTED

1. Volunteer Reporters: To report local community events in Nova Scotia and the New Brunswick area. All news will be accepted on or before the 15th of each month. Photos can be included at no cost unless they are for advertising.

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All inquiries of the above should be mailed to:

Communications Department

Union of Nova Scotia Indians

Box 961

SYDNEY, Nova Scotia

Phone: 539-4107

The MicMac News is a publication devoted to news about Indians and Indian communities in Nova Scotia and the New Brunswick area and is a vehicle for the free expression of viewpoints and opinions held by Indian people.

The opinions and statements contained in its pages are not necessarily those of the Union staff which produces this publication each month and free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author on this paper.
The Chapel Island celebrations will start July 30-August 2 this year. It was decided by the Grand Council. The main event will take place on Sunday, August 1... The Walk-a-Thon, has been held in this school and this year's total of ten miles. The three Grade 6 classes in the school were competing to get to the most pledges and win a trip for some time in June. The class that won was Mr. Melser's Grade 7 class. 165 students and teachers participated in the Walk-a-Thon. The picture shows Gary Phillips and Wayne Toney who took part in the walk.

A meeting was held recently in Cambridge for the women who organized a group called the National Native Women's Organization. The above photo shows the women who attended the meeting. Left to right are: Mrs. Marshall Smith, Mrs. Allan Toney, Mrs. Bernard Toney, all of Cambridge, Mrs. Rita Johnson, Mrs. Helen Martin, Sydney; Mrs. Martha Julian, Truro; and Miss Patricia Smith, Hants Port.

**HERE AND THERE**

**165 WALK**

Recently a school walk-a-thon was held from the Cambridge and District Elementary School to raise money for educational trips during the school year. The Walk-a-Thon was organized under the direction of Mr. E.K. Melser, a Grade 6 teacher at the school and a large number of Grade 6 students as well as students of other grades and teachers took part.

This is the second year that such a walk-a-thon has been held in this school and this year's was termed most successful with pledges amounting to over $1,000.00.

Two of the first walkers to come in were Grade 6 boys from the Cambridge Indian Reserve, Wayne Toney and Gary Phillips.

Referrals were also served as a reward of the Walk-a-Thon which took the route from the school to Brooklyn Street, to Graham Road, then to Waterville and back to the school, a total of ten miles.

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**HERE AND THERE**

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Dear Editor,

I am writing to you in regard to the comments made by Wilfred Prosper, taken from The Highlander which appeared in the May issue of the Micmac News.

From the two articles, I'll start with the remark which I think is the most important. This concerns the topic of teaching a non-Indian child to speak Micmac. The problem is, according to Prosper, to strongly disagree with his statement: "Preserving Micmac as a first language is not only important, it is vital. It is our responsibility to teach children to speak Micmac as a second language."

I think this is a gross misunderstanding of the cultural context. It is important to note that the Micmac people have a rich oral tradition and many of their stories and legends are passed down through generations as songs and stories. These stories are an important part of the culture and identity of the Micmac people.

I would like to present an alternative perspective. It is important to recognize and respect the oral tradition and the way of life of the Micmac people. It is not necessary to teach children to speak Micmac as a first language. Instead, it is important to maintain and celebrate the language and culture, while also recognizing the importance of teaching English as a second language. This will ensure that the Micmac people are able to participate fully in the modern world and maintain their cultural identity.

Sincerely,

John Herczy
THE POLICE AND YOU

IF YOU TALK TO THE POLICE

If you talk to the police, you should be aware that you have a right to refuse to answer questions until you get a chance to see a lawyer. This is also good sense because the police officer generally has a clearer perception of the legal process than you do. He understands the significance of what you say; you may not.

You should be aware that the things you say in conversation with a police officer can be used against you in court just as easily as if they were written on paper and signed by you as a formal "confession". The officer will simply testify as to the content of the conversation.

Most people who have given the matter con­
sideration insist on speaking to a lawyer before answering any questions whatever (whether before or after arrest) if there is any possibility that they will be charged with an offence.

If you are accused of a crime, and you are not guilty, an explanation that you wish to consult a lawyer before making any statement whatever is quite sufficient. Your silence cannot be held against you. You may wish to deny your guilt. However, under the stress of the moment many persons make foolish and untrue denials that will return to incriminate them at trial. The conversation with the officer is not a casual one.

If you are innocent, you may wish to say, "I am innocent, but I am not going to discuss a matter as serious as this until I’ve talked with my lawyer." Then, with two minor exceptions (see below) you never have to answer any questions put to you by a police officer. You never have to tell a police officer your name, age, or address (unless you have been lawfully arrested.)

You never have to tell a police officer whether you have a job or a place to stay. You never have to carry or show an officer your wallet, or any money you may have with you.

You never have to carry or produce identification of any kind.

Nevertheless, you may wish to give all or some of your personal information. In some situations, giving your name and address to a police officer, will end the questioning without further difficulty. If the officer is polite and reasonable, there is usually no reason why you should not cooperate to this extent. However, you are under no obligation to stand and talk to a police officer. If you do not wish to talk with him you may walk away. He cannot force you to remain with him unless he makes a "lawful arrest." Generally, even if you have been lawfully arrested, you are under no obligation to answer any question a police officer might put to you— with two exceptions.

1) If you are the driver—not a passenger—of automobile you must always produce a Driver’s License and an Automobile Insurance Card when requested.

2) If an officer asks you to justify your presence in the place where you were found, that, if he asks you what you are doing, you must—in some circumstances—tell him what you are doing.

Under the present law with regard to vagrancy, if you are either wandering abroad or trespassing, you are not a suspect in any sense of the word. A police officer may arrest without warrant in certain situations. There is no such thing as a warrantless arrest. The law has created a thing known as a "lawful arrest." A lawful arrest is a very technical beast, and no other sort of detention of your person will be tolerated by the Courts. There is only one way to make a "lawful arrest." If an arrest is not made in the right way it is not lawful, and you can ignore it. Or, more prudently you may submit to force and sue the officer later.

What to Do if you are Improperly Arrested

A police officer has fewer greater powers than an ordinary citizen such as yourself. One of these extraordinary powers is the right to arrest without warrant in certain situations. (A warrant is a piece of paper issued under the authority of the Court empowering a police officer to arrest someone.) A police officer may arrest without warrant anyway when there are no grounds for doing so, he suspects of having committed an indictable offence. An indictable offence is a more serious charge, such as possession of or trafficking in drugs, murder, arson and rape.

A police officer may arrest without warrant anyone whom he finds committing a summary offence. A summary offence is a less serious charge, such as vagrancy, causing a disturbance or petty trespass. The word "finds" is quite narrow. It means that a person must actually be committing the offence at the time of his arrest. The law has created a thing known as a "lawful arrest." A lawful arrest is a very technical beast, and no other sort of detention of your person will be tolerated by the Courts.

There is only one way to make a "lawful arrest." If an arrest is not made in the right way it is not lawful, and you can ignore it. Or, more prudently you may submit to force and sue the officer later.

The following is a sample way to make a "lawful arrest" and to tell you (a) that you are under arrest— if asked; and (b) what the charge is or what the act is that he complains of—if asked.

You do not ask, you may well have no right to be told. Note that if the act complained of is apparent from the circumstances of the arrest, the officer is under no obligation to state it verbally. Every citizen has a right to proceed about his lawful business unless a police officer, and for this, you need no reason why you should not refuse to answer questions, you have no right whatever to lie to a police officer. Lying may subject you to a criminal penalties in some situations. Lies can also be used as evidence against you. Remember: If you speak to a police officer—quietly and respectfully—as someone doing a difficult and responsible job—you are much more likely to be treated with respect in turn. Police officers have problems too.

Union Joins Movement

The Union of Nova Scotia Indians and the Movement of Citizens, "Voice and Action" join together with representation from the Union.

The motion by Greg Johnson that the Union of Nova Scotia Indians incorporate an organization and a Volunteer or Volunteers represent the Union to be a member of the Board of Directors of the above organization.

The movement of Citizens, Voice is an organization incorporated March 20, 1971, in accordance to a demand by the Metropolitan Area Planning Committee (M.A.P.C.) agreed to provide funds for a work week in Kentville to prepare a proposal for effective citizen participation. This reflects an increasing awareness by federal, provincial, and municipal levels of government of the necessity for citizens to help determine their own environmental growth and priorities. We appreciate this assistance from M.A.P.C.
A little Micmac Indian boy named John Smith left Portland, Maine, U.S.A. shortly after the year 1891. With his mother, Little John began a long trip to Mt. Stian and Lebrundy Stream, New Brunswick, and continued to walk for most of his eighty years.

John Smith, now a retired railroader living on the Indian Reservation at Cambridge Station, is hale and hearty, humorous and still happy to be alive.

He father died when he was very young. He was an only child and his mother took very good care of him, taught him right from wrong and took him with her wherever she went.

He caught his first fish when he was only four years old, at Lebrundy Stream, a big trout that a friend had caught. He ripped up a piece of fishing line with pork attached and told John to go and catch a trout.

The big river was busy with teams hauling logs across the ice to the mill. They had cut a hole in the ice for the men to fish from. They had dug-up buckets to quench the thirst of the many teams.

John said, "I stood there quite awhile and by and by he hauled the line down. I pulled then and he came easy and didn't struggle much. He was a big fish, he dragged him home on the line through the snow, great big trout, my, was he a dandy. I fished him through the snow, in February. My mother cooked him for dinner and we had some left over for another day."

That was the beginning of a long life for John Smith. The "good old times" he said, in which he spent most of his early life in New Brunswick and Nova Scotia, making many friends, fishing, catching rabbits and taming squirrels.

After a short stay at Lebrundy Stream, John and his mother headed for Bloomfield and then up the Indian Reservation at Cambridge Station, a grade that sometimes forced teams to turn around. Sometimes before they could make the grade. John never missed a day.

John had the opportunity to work two summers on the "extra gang." It was hard work," said John, "but somehow you got to like it. Ten dollars per week and 40c an hour for a day's work."

This was during the war, but John was too young to go. Men were scarce, John said, and he recalled a time when he was sent from Annapolis Royal to go to Waterville to help with a crew that was running the train in the snow. He worked for the assistant to a Wilfred Corporan, from Hectanooga. At Waterville he met John Smith, who with a big grin, leaned back and said, "what are we going to do with that little fellow," and didn't laugh. John made many friends on the railroad and never had an enemy.

There were no hospitals near at hand when John was born, and through he does not remember he thinks he was born in a camp. Doctors were sometimes a long distance away and "women worked hard." Times of the old women were good doctors. During snow storms, doctors came on snowshoes and dog sleds, John said.

"I only shot two deer in my life," John remembers, "but we used to catch a lot of rabbits and muskrats."

Before coming to Cambridge, John worked a short while out west. He worked on the prairies at Moose Jaw, on a milk and harvest farm, where he helped to milk 60 cows by hand. "I worked there for 100 days. We hauled our milk in a 360 gallon wagon and the storekeeper gave me back three cents. That's all I made there."

It was hard work, and he was surprised.

"I worked hard to support his wife and twelve children who are all married now but two. "We are from the Micmac tribe," he pointed out. "All of us are Micmacs." He still speaks the language. He doesn't remember when he learned to speak English. Indians learned just by hearing the language they are small, and they will be alright."

"The world is made good, you know. You can't save much money, you have to be awful saving, mean to yourself." He was surprised. "You know, the harder you work, the longer you live. I worked all my life. When I was nine years old, I picked potatoes at five cents a barrel, four or five barrels a day, big money in the winter."

One time when he was five years old his mother sent him to the store with a quarter to get a pound of butter and a dozen eggs. 'The storekeeper gave me back three cents. That's how cheap that stuff was, My, I was surprised.'

"When a barn was being built, everyone would get out and help. My, you would put one in two or three days...sure, we would have everything ready. We used to have big fries, a big feed, clider and things like that. Of course, we never kept much stock, you couldn't make a profit."

Now John goes to bed at nine or ten o'clock and gets up around five-thirty. He watches television a lot. He doesn't think much of long hair. "I guess they think it's alright."

He was married or Grade 3 in school. He says people are going beyond what they can handle,
NOT STUPID

'Basically, the Union now is a mechanism which has grown to be a tool for Indians to use to vocalize their needs, to look at problems and to spend lots of time trying to tell non-Indians about Indians in order to try and break the stereotype.'

'Indians are not stupid. They've been held back by inequitable human rights, by inequitable education, by everything you can think of. The ultimate aim is to become self-sustaining within our own communities through economic development. There is no reason why we should have to move off the reserve to get all the items the average Joe has.'

The Union will be working more closely with the provincial government, advising them of the services the federal government is or isn't provided. They will be undertaking a survey of housing needs, submitting a brief to the federal government by May. A grant of $24,000 for the project from Central Mortgage and Housing has already been made available to the Union of Nova Scotia Indians to conduct such a housing survey.

Integration.

When the report is released at the General Assembly, it will be made available, both to provincial Indian groups, and other interested bodies in two forms: An illustrated pamphlet discussing the many particular experiences of the three week trip and a multi-media package of tape and slides combining interviews, discussions and later reflections with pictures and music of social dancing and traditional hospitality.

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Chief George Manuel, President of the National Indian Brotherhood, announced that he will publish a full report of his meetings with Native peoples in Hawaii, Tahiti, New Zealand and Australia at the Brotherhood's General Assembly in July.

The report will centre its attention on the status and rights of Native people in these other countries, and the new understanding of the position of Native People in Canada that is gained from looking at the experience of our brothers in the Pacific Island.

"Hawaiians, Tahitians, Maoris in New Zealand and Aborigines in Australia all seem to have a similar understanding of the source and strength of the whole community. And wherever there has been the experience of British or French colonialism and you can see a similar effect on the native people. These are some of the conclusions I drew from my first visit and it was an enlightening experience." Perhaps the most interesting and exciting part of the trip was the time spent visiting the Maori people of New Zealand. Since 1884, the Maori have held four special Parliamentary seats of their own in the New Zealand House of Commons.

The 200,000 Maori constitute 8% of the total New Zealand population.

"Whether this exact formula can be applied to our situation I don't know," Mr. Manuel said, "but this kind of involvement in the political affairs of the country and especially the parliamentary system of the dominant society has created a political awareness which was necessary for the Maori to retain their identity right from the beginning."

The ruling Nationalist Party feels that integration is now complete to the point where a special status for the Maori is no longer needed. The four Maori M.P.'s have sat with the Labor Party since 1945.

Mr. Manuel also met with the four Maori M.P.'s and the Maori Council of New Zealand, the counterpart to the National Indian Brotherhood. From those conversations, it became apparent, "that the Maori have strong expectations of retaining their parliamentary seats which have now become a part of Maori culture."

Many Maori are determined to retain their special status as a matter of right and feel there are still claims to be resolved.

Although the Nationalist Government who sponsored the tour, 'held up the Maori situation as the candlelight of successful integration, it was clear that the New Zealand policy at present is exactly parallel with the White Paper Policy of the Canadian Government.""And you know where we stand, as Indian people in Canada," George Manuel said, "we want to maintain our special status, our special rights, and we want to go deeper and find evidence to prove we have special rights as the original inhabitants."

"The Maori value system, in many ways, is exactly parallel with that of the Indian and we are both confronted with an English based value system. The psychological effects of this show up especially in the school system. Although the drop-out rate is not as high as our 94%, it still shows that the present school curriculum is destructive to a very great degree."

"In its ambition, in its desire, its all out hope to provide us with the tools for material success, we forget we are destroying the earth, the water, the air. We are destroying people in places like Vietnam. We are suppressing a majority in South Africa. And unless Native People get together and make a common cause, this system will destroy mankind."

"In terms of political awareness and our identity as Indian people, we stand somewhere between the Maori in New Zealand, who have been organizing for several generations and, the Aborigine in Australia who are just beginning to meet together and express themselves collectively. But we all have a lot to teach each other. What is important is that we are doing here in Canada is a part of a world-wide movement for cultural autonomy and aboriginal rights of Native People."

"In the past, we saw ourselves carrying on an isolated struggle for our own survival here in Canada. So we built provincial and national organizations to represent our needs, and make our voice heard. We will be able to build better by sharing in the common struggle with our dark brothers across the globe."

The tour on which Mr. Manuel went was organized by the Governments of the countries visited, for the Minister of Indian Affairs, members of his staff, and some Canadian Members of Parliament. Mr. Manuel was invited to join the official group by the Minister, and accepted after he received the blessing of the Board of the Brotherhood.

"The whole tour in New Zealand was designed by the Government, so we would meet those Maori who share the same sentiments on
Eskasoni and Shubenacadie.1942

Report on the Eskasoni & Shubenacadie Indian Reserves, Nova Scotia, Inspected November 26 to December 1, 1942 by Mr. W.S. Amoil, Mr. C.H. Buck and Mr. W. D. Crumary.

Eskasoni

This is a very beautiful area with many fine viewpoints looking out over lakes and hills. There is a new modern school, and other buildings to be erected by the Department is an admirable one commanding splendid vistas in all directions.

It seems to me that the roads at present existing may prove to be sufficient for the requirements of the future. This, however, can be better decided after a survey of the reserve has been made.

It would be desirable to place any new houses a reasonable distance back from the road, leaving a belt of trees between the road and the houses. By the same means the houses would be screened from the view of those passing along the road. A pathway would of course be formed from the road to the house; preferably a curving path. New houses to be built only on the road where there is sufficient growth of trees to screen them adequately. A building line should be established at a minimum of thirty feet back from the edge of the road, and with the fronts of houses to be kept to this line, always with the provision mentioned above that there must be a belt of trees between the road and the houses. In addition to greatly improving the general appearance of the reserve, this would do away with any necessity for fences in front of the houses. These fences are generally unsightly and unenclosed. If animals are kept, then an area behind the house and out of sight from the road could be fenced off. In connection with any existing fences which may have to be retained, or new ones erected as mentioned above, it would be desirable to plant alongside them small spruce trees, which grow quite rapidly and would soon form an attractive fence. Fencing could be removed when the hedge is fully grown.

There are about forty houses now on this reserve. The majority of them are in cleared areas and are not placed in any considered relation to one another. If practicable, I would like to see a number of them moved to new locations. If they are moved as recommended above for new houses, they would be placed at least thirty feet back from the road and would be screened off from public view by trees.

Some garages and sheds right at the edge of the main highway; these are very unsightly and would be either taken down or moved back to new positions where they would not be in view.

Particular care should be taken in the placing of toilets; some of these are now in full view from the road. If, as suggested above, some of least of the existing houses can be moved to new locations, this condition would be remedied in part. In cases where the houses cannot be moved, the toilets and other outbuildings should be placed in new positions where they would not be in view.

In places where the existing houses cannot be moved to new locations, trees should be planted along the roadside in front of them. Fair sized trees are readily obtainable on the reserve and these, if transplanted, would soon form an attractive screen.

There are on the reserve some old sheds and barns that appear to have outlived their usefulness and could, with advantage to the general appearance of the area, now be taken down. A continuous policy of tidying up along the roads, in front of the houses, and indeed generally on the reserve would also assist in improving the appearance of the area. Rubbish should be disposed of by burning in an incinerator.

I would like to suggest that plans of, say, half a dozen suitable types of houses for the Eskasoni should be prepared to contain the exact accommodation for different sized families considered necessary by officers of the Department experienced in dealing with the Indians. Also plans of a standard toilet building and of any outbuildings required by the Indians. If one house is to be built under the supervision of a thoroughly competent foreman, with the Indians working on these buildings under his guidance, this would give them very valuable instruction in the best methods of simple building construction.

These houses when completed would be a model for the others to be constructed on the reserve. They would set a standard which I think a majority of the residents would endeavor to live up to, and the result should be not only to make for a more attractive appearance of the reserve but also to improve the living conditions of the Indians.

The appearance of the existing houses and outbuildings would be considerably improved if the exterior walls were limewashed each year. This would compare with painting and it is both a sanitary and, to some degree at least, a preservative treatment. A note of color could be introduced in each case by having the doors, and possibly the window trim, painted a bright red, blue or green.

Many of the existing houses have only a stove pipe through the roof as a chimney. These are unsightly and unsafe; a brick or concrete chimney even if set on brackets would be much preferable. If the chimneys are to remain, let these chimneys be built from the ground up on a proper foundation.

I would like to suggest that gateways be erected at each of the main entrances to the reserve. I have in mind something quite simple, possibly along the lines of the gateway at Waterton Lakes National Park, or with some of the features of the gateway at Riding Mountain National Park. Mr. Buck could prepare a suitable design which should have the name of the reserve prominently displayed. In connection with these gateways, I consider there should be a flagpole with the flag constantly flying.

The Eskasoni Reserve is, as I have said before, situated in very beautiful country and my idea of its development is that one should be able to drive through it and get occasional glimpses of the various houses through the avenues of trees which now line considerable stretches of the highway. The only buildings which would be in full view would be those erected by the Department and those might include one suited to a standard design intended for the sale to the visitor of examples of Indian work. This building might also include the Post Office and a General Store, if such is required.

Photographs of three different types of Entrance Gateways in the National Parks are attached. The Waterton Gateway is simple in form and would be in keeping with the Eskasoni and Shubenacadie Reserves. If preferred, some of the features of the Riding Mountain Park Gateway could be incorporated in a new design. In the case of gateways erected on other reserves, the permission of the Provincial or County Authorities would doubtless have to be obtained. Also attached are photographs of landscape work of a character which when opportunity offers might be carried out in the area set aside for park development.

Photographs of some of the signs used in the National Parks are included.

Subsequently, as opportunity offers, the other recommendations enumerated above could no doubt be carried out.

I am also attaching a number of National Parks photographs. I realize fully that there can be no reasonable basis for any comparison between a National Park and an Indian Reserve, the totally different purposes for which these respective areas exist clearly rules this out. At the same time I feel that some of the results that have been achieved in the Parks can be of service in connection with the future development of the reserves. In some instances indeed the advantages may well be with the reserve. For example, with the development in a National Park, except for Warden residences and the like, is necessarily confined to a comparatively small townsite area which must include provision for stores, hotels, gas stations, picture theatres, and the like. These buildings are in full view and consequently cannot be screened by trees. The average lot in the townsites at Riding Mountain and Waterton is about 75 feet by 150 feet in size. At Banff and Jasper the lots are smaller. This makes it difficult to ensure that every house has its fringe of trees.
the Riding Mountain townsite there are about 225 buildings and at Waterton about 200; in

neither case does this include private garages or other outbuildings. At Eakaston there are

only about forty houses and at Shubenacadie about twenty-five. In a reserve where such

matters as sewage disposal and lighting do not need to be considered in so far

as the residents are concerned, the houses can be spread over a much larger area than that of

a Park Townsite; as a matter of fact indeed the requirements of the Indians in connection with

their small farming operations make this necessary. It is very likely, be it a fairly simple matter to

see that houses are built only in locations where existing trees will screen them

from the road. It is true that a higher standard of building is required in a National Park, but

this is really only achieved by the constant vigilance of the Superintendent and his advice

to and encouragement of the lot holder. I think that the adoption of any system which

would obtain comparable results, always bearing in mind the difference in requirements.


PC's policy proposal on native peoples

This is the fifth policy proposal paper to be issued to Progressive Conservative Party Members for discussion purposes.

PROBLEM

In few areas is Mr. Trudeau's notion of a "just society" more of a sham and more of a farce than in the words and actions of his govern-

cement concerning the native peoples of Canada. In these areas, insensitivity and a basic indif-

ference, his government has attempted to impose policies upon the native peoples which do not meet their real needs or their legitimate aspirations. This high-handed approach has undermined the confidence of the native peoples in the inten-
tions of the government and this lack of confidence has been confirmed by the repeated failures of the government both to engage in genuine consultations with the representatives of the native people and to develop substantive programmes to help them to overcome their many difficulties.

Poverty and cultural deprivation are the most conspicuous and genuine problems facing the native peoples of Canada. The impact of white civilization has made it impossible for the native communities to con-
tinue their traditional way of life, with its heavy reliance on hunting and fishing, without providing them with alternative means of livelihood.

To take a job in industry, for example, an Indian or Inuit is usually forced to leave his family, his home, and his community for what is for him the hostile and foreign world of the city. White prejudice, so prevalent in many parts of Canada, makes this adjustment even more difficult. The Canadian government and the Canadian people either have largely ignored the problems of the native peoples or have responded to them by demanding that the native peoples give up their cultural identity and be totally absorbed into society.

The preservation of their cultural identity, and of their individual identity, in the highly competitive world of the white man presents an enormous challenge—both for the native peoples and for the rest of Canadian society. To meet this challenge, the native peoples need and deserve the understanding and support of other Canadians, and the assistance of enlightened government policies.

GOALS

Any government policy which seeks to achieve the long-term, economically secure lives for the native peoples of Canada must respect their cultural heritage and traditions. The Canadian Indian or Inuit must be free to choose to live either in or away from his native community without prejudicing the opportunities available to him to enjoy the standard of living and quality of life of other Canadians. In both the formulation and applica-
tion of such a policy, the native peoples must be fully consulted and fully involved.

The objective must be met in a new approach to the problems of the native peoples of Canada, an approach which is sen-
sitive, fair and constructive and one which is developed in an active partnership with the people themselves.

GUIDELINES

1. The Progressive Conservative party ab-

hors the failure of the Trudeau government to live up to the obligations of over two hundred

years of Canadian history in not recognizing aboriginal rights. We accept as a basic premise the urgent need to identify and to settle fairly and systematically all claims based on these aboriginal rights.

2. Significant outstanding disputes involving treaty rights and claims must be examined with care and settled fairly. In appropriate instances, we propose a legislative settlement of disputed treaty and aboriginal claims, to be arrived at after close consultation between the Cabinet and the native leaders.

2. Historically, the native reserves of Can-

da have been held communally by the native band, under government auspices. The Pro-

gressive Conservative party proposes to open the reserves by imposing on the native peoples an alien system of individual ownership of the land. To insist that the native peoples can have equality with other Canadians only if their land is broken up does not con-

stitute the existence of communal identity which is such an important part of the culture and history of the native peoples of Canada. In addition, such a policy disregards the present financial situation in which many native peoples find themselves in a broken up and owned on an individual basis, a real danger exists that many native peoples would soon lose possession of their land as a result of tax or mortgage defaults, through no fault of their own. The unfortunate result of experiments with the reservation system of the American native peoples which were conducted by the government of the United States should not be ignored in Canada.

3. Ways must be found to assist the native peoples to make their lands economically pro-
ductive to the extent that it is possible and desirable. The Progressive Conservative party favours the establishment of feasibility studies, in every case to be planned, staffed and conducted in collaboration with the native people themselves, and severely limited in the lands. Where it is found to be needed, a Progressive Conservative government will make development capital available to be used in ways that the native peoples and their leaders consider appropriate.

4. The provision of housing and of health care in most Indian and Inuit communities of Canada is a national disgrace. Presently the mortality rate of Indian and Inuit children is two and a half times higher than the rate for all other Canadian children; for young Inuit and Inuit adults, it is five times that of other Canadian adults. Lack of even minimum standards of medical care, aggravated by poor housing, has created appalling conditions which must be overcome at once.

5. The provision of immediate financial assist-

ance and expert advice for the peoples of Indian and Inuit communities to improve housing and health care is a high priority of the Progressive Conservative party policy.

6. Because of poor planning, insensitive programming and limited opportunities the standard of education available to most of the native peoples of Canada is abominable. Ninety-four per cent of the Indian and Inuit children drop out of school before they reach Grade 12, and the federal government is apparently attempting to phase out its program of support for those Indian and Inuit students who reach university. This disgraceful situation is in large part the result of the imposition on the native peoples of an education system which is foreign to their cultural histories, and which often does little more than cultivate alienation, frustra-
tion, and resentment.

The Progressive Conservative party strongly supports the establishment of a special task force, under the direction of qualified native peoples, which would develop teaching pro-

grammes, curricula, textbooks, and teaching aids which are relevant to the needs and sensitive to the way of life of the native peoples. The Progressive Conservative party also sup-

ports the establishment whenever appropriate of school boards composed entirely or in large part of the native peoples themselves, which would have the power to hire teachers, design curricula, and make similar decisions. Such school boards would, for the first time, involve the native peoples in their own education programmes and would greatly contribute to making their education more relevant and attractive to them.

7. Administrative and legal reforms, and changes in official attitudes, are needed to en-

sure that native people, individually and col-

lectively, receive justice under the law.

8. The plight of the growing number of In-

dians in the cities needs study and attention. A Progressive Conservative government would establish an action task force, in consultation with native representatives and including native people, to determine the government's responsi-
bilities and to see what can be done to ensure better housing, job placement, vocational training, and conditions of living for these people.

9. The rights and problems of non-status Indians need immediate, sympathetic and exten-

sive consideration.

10. Policies must be developed, in consulta-

tion and partnership with the Eskimos, to ensure the protection of Inuit rights and interests as the north is opened up.

11. Government programs of assistance to the native peoples of Canada have been, for the most part, fragmented and uncoordinated, with a significant degree of duplication and waste. Moreover, there has seldom been adequate con-

sultation and collaboration with the native peoples themselves in regard to these programmes.

The Progressive Conservative party favors a coordination of the efforts of all governments and all departments of government in order to maximize the effectiveness of such programmes and to avoid duplication of effort and waste of resources. A Progressive Conservative govern-

ment will also take the lead in reviewing existing programmes and in planning new ones the need to work in the closest cooperation with the native peoples themselves.
REPORT ON POLLUTION

On the morning of May 20th, at the Heather Motor Hotel, the Pollution Committee had a meeting with Mr. Allan Sullivan, Minister of Water Resources; Mrs. John Angus MacKenzie, Director of Social Research and Planning; Mr. Stuart Killean and Mr. Albert Marshall of the Union of Nova Scotia Indians; Mr. John MacLennan of the Indian Affairs from Truro; and Mrs. Sarah Francis, member of the Board Council. Also invited were Mr. Clatter Macklin, Liberal Candidate for Central Nova, and his assistant Mr. Bruce MacIntosh, and the members of the news media for the Evening News, MicMac News and the CKEC Radio of New Glasgow.

Mr. Albert Denny, chairman of the meeting posed the following questions to Mr. Sullivan (as quoted):

(1) Q. Do you know about the Canada Water Act?
   A. I know about it in a way.
   Q. Have you tried to use the Water Act to solve the problem of the water pollution?
   A. We do not have a qualified person to study the subject.

(2) Q. Do you present or at any time, have anyone studying the mercury content, if any, from the waste problem from the CANSO CHEMICALS plant?
   A. We do not have a qualified person to study the subject.

(3) Q. Do you know about the methane problem which is a flammable gas, that has existed in Boat Harbour for a number of years?
   A. I have never heard of the problem to that effect.

(4) Q. Why were not the Indian people notified when the Canso Chemicals started to use Boat Harbour as a dumping ground for their products, as they are pouring about 5,000 gallons of their waste into Boat Harbour a day, and that they were authorized by the Water Authority to do so?
   A. I did not know about it.

(5) Q. Who has the report from the survey that was taken under the environmental health centre at Ottawa?
   A. I have never heard of such a report.

(6) Q. I have spoken with Dr. W.W. Kenning from the Environmental Centre and I was told that the report has been sent to the Provincial Government.
   A. I have never heard or seen a copy of their report.

After the meeting, Mr. Denny, Mr. Sullivan, and Mr. MacKenzie left for a plane ride to tour Eskasoni. They circled the flooded lands of the Indian people a few times and afterwards they went inland to see dam #1, where Mr. Leonard Reid of the Evening News, New Glasgow, took some photographs.

After that they went to Mr. Denny's home where they were shown various tests of water taken by Mr. Joe Toney. He had taken some water samples from Boat Harbour and added some chlorine to some bottles and others he left alone, this showed a remarkable difference in colors after chlorine was added. Mr. Reid took some pictures of these various samples.

Then they went to the Boat Harbour bridge and took samples of the water at the same dam. The water was just as bad in color and smell inside the dam and it was outside the dam (on the sea side). Again Mr. Reid took some photographs of the effluent that was coming out of the last dam.

Finally they went to the open ditch, where they looked over the size of chips that were coming out of the sluice, and also the bark fibres, of which more photos were taken. Mr. Sullivan stated to Mr. MacKenzie, "What have we done to this place!"

That was the end of the trip with the Water Resources and from there they went back to the Heather Motor Motel, where Mr. Denny left to attend a meeting with Mr. Elmer MacKay, Conservative Candidate for the Central Nova election. There was no outcome to this meeting as other meetings will follow.

Albert Denny.

TRIBE has problems

In view of the above recommendations and the report given by the Provincial Education Committee, T.R.I.B.E. is not run as well as it should be. It appears that the program could have been more successful, if the staff and program director would have been firm and applied regarding to the students in the site. As it is now, the students make the regulations and decisions resulting in the discontinuance of the program for two weeks. The Board of Directors feel that at no time since the formation of the Board have they been given any indication that they could set down regulations for staff members and the executive. It appears here that the project manager has complete control of T.R.I.B.E. and not satisfactory at that.

What of the future of T.R.I.B.E., can the mistakes be corrected? Is there a need for a complete staff turnover, or programs? It will be up to the support given to the Board of Directors. The evaluation as seen by the Provincial Education Committee include: the program which T.R.I.B.E. is offering for the Indians of the Maritime Provinces and the state of Maine, Y.S.A., has all the aspects of a successful program. The fact that a program can certainly be beneficial to the Indian people; if they participate wholeheartedly in the entire program remains a question.

We, the Provincial Education Committee feel that it is about time that the Department of Indian Affairs, listen and hear the needs of the Indian people, in regards to family education and improvement in their own social life as well as assisting in the improvement of the community in which they reside.

We feel that the heading "How to Cope With The World Today", is a very definite heading for the type of program, that is to be provided.

The heading for the program is one of the things that has been a hindrance to the Indians for years; and it has been easy for the Indian people to sit on reservations and not have to cope with the problems of NON-Indian societies.

The Department of Indian Affairs have for years been wrong in not consulting the Indian people themselves, to find out if they would be interested in any particular type of program. They have never investigated the programs to determine if it would be beneficial to improve the standard of living for the Indian families.

We, the Provincial Education Committee, hereby make recommendation that the Department of Indian Affairs consider making funds available for the program on behalf of the Indian people of Nova Scotia who may be interested in this particular program.

The Board of Directors of the Union at a meeting made at the Conference requested that statements of T.R.I.B.E. be available for distribution to Nova Scotia Chiefs. The financial report is to include individual salaries paid, honorarium, travel and consultant fees. The motion also included the Provincial Education Committee recommendations to be held in abeyance.

Relationships of improved communications between the Teacher's College was also discussed resulting in an appointment of a committee. Appointed were Peter Parro, Don Seetee, Rachel Marshall and Clara Glaode.
OPPORTUNITIES FOR YOUTH

Under the Secretary of States Opportunities for Youth Project, six T.Y.P. (Transition Year Program) students will be employed in researching Archives and Libraries in the area of Land Rights and Treaties while five law students of Dalhousie will conduct a study on “Indian And The Law.”

The Board of Directors at a meeting held at the Shubenacadie Band Council Board Room recommended that the eleven students to be hired for the recording of Indian Legends and stories to come under the Community Development Program. The other two programs will be directed by the Lands and Research staff.

Nova Scotia has 130 students in grades 9 to 12; not all of these will be hired. The Summer Employment Program under the Department of Indian Affairs apparently encourage high school students for these positions. The Board of Directors felt here that the program should not be

emphasized so much on grades rather to give employment to potential students 16 and over to do Community projects.

Some of the projects suggested for the youth, included Spruce-Up of Communities, Clean-Ups, Paint-Up Campaigns, experience in working at Band Offices or in the Recreational fields. Application forms are available at the Band Administration offices or at either of the two Union offices.

Indians & Canadian Society

Indian Affairs Minister Jean Chretien said in Ottawa he believes that Canadian Indians can learn a lot from the way that the Maori people have fitted into New Zealand society and yet retained their cultural identity.

Not only have the Maoris kept their own language, customs and traditions, they have had a cultural influence on the New Zealand whites, the minister said in an interview recently.

He returned this week from a 10-day visit to New Zealand and Australia. He was accompanied by a group of MPs and George Manuel, president of the National Indian Brotherhood.

Mr. Chretien also said he was amazed at the similarity between the northern territory of Australia and the Yukon. Both want to run their own political affairs but both are heavily dependent on funds from their central governments.

The main thrust of Mr. Chretien’s proposed policy for Indians is to have them become full-fledged citizens of their provinces, thus doing away with special federal programs for Indians alone.

Chretien said that the Maoris “take full advantage of their citizenship, share responsibility and do not live in special areas.”

He also found that they were becoming more aware of their political power.

President’s Message

Mr. Francis Marr on behalf of the Provincial Education Committee made six recommendations for the Board’s support in relation with the Bar Harbour Maine International Indian Learning Centre as a result of tours held at the site and after attending several meetings with the executive and students of T.R.I.B.E.

The recommendations include:

1) More direct involvement by the Union of Nova Scotia Indians, with TRIBE, in regards to assisting in the funding of programs beneficial to the Indian people of Nova Scotia.

2) More direct involvement of the Union of New Brunswick Indians, for the same purpose as U.N.S.I.

3) Assisting the TRIBE, International Indian Education Training Centre in the selection or recommendation of programs, that would be beneficial to the Indian population of Nova Scotia, as well as improvement of political involvements and understanding.

4) The Provincial Education Committee makes recommendation to the Executive, and Board of Directors for Union of Nova Scotia Indians, that the present Board of Directors from Nova Scotia Indians, that the present Board of Directors from Nova Scotia be replaced by members of the Provincial Education Committee.

5) The provincial Education Committee, having completed their report and are satisfied that the Adult Education program 71; proposal from TRIBE is in all respect beneficial to the Indian people of Nova Scotia.

6) As well as the Province of New Brunswick and the State of Maine, U.S.A., hereby make recommendation that the Union of Nova Scotia Indians make recommendations to the Department of Indian Affairs to participate in the program on a 50-50 cash sharing basis with the American Government.

Francis Appointed Court Worker

Mr. Bernie Francis is now a Court Worker effective May 17, 1971, who will be working out of the John Howard Society office in Sydney. Mr. Francis will be covering the Cape Breton area, giving assistance to Indian people in levels of understanding, acceptance, and respect for existing laws.

Other related duties in Mr. Francis’ involvement will be to bring to the attention of the Indian people provisions that effect the Indian people in the Courts and special services available both in Correctional Institutions and in the field. The Court Worker will also bring to the attention of the courts, police, and persons involved, the nature and goals of the Court Worker for the best interest of the people.

Mr. Francis is a first year student of the T.Y.P. program of Dalhousie. Further information may be obtained by contacting Mr. Francis at the John Howard Society office. Phone 539-1253 at 106 Townsend Street, Sydney, Nova Scotia.
Mary Ann Marshall works out of the Sydney office of the Union, in the Community Development field. She works out of Sydney to the Indian communities of Membertou and Chapel Island.

Mary Ann's job description is to encourage and assist people to participate in improving the social, economic, and cultural conditions of life in each respective community. She does this by going out in the field, talking with people and attending meetings where invited.
The study has shown that the MicMac culture at the MicMac Reserve is in the process of dying out. It is much stronger there among the older people and it is safe to assume that as these people die, it will be even weaker on this reserve.

Despite this fact, a few characteristics and aspects of that culture, and the desire to keep some of it, are found even among the young, as well as the old. This indicates that the young people have something of two cultures (White and Indian) but do not, generally, fully represent either culture.

We have been able to indicate that a stronger identification with the MicMac culture often means the existence of a greater degree of independence, particularly independence of the Indian Affairs Branch.

The loss of MicMac identity and lack of acceptance of white value-orientation leaves these people in somewhat of a cultural void, not really belonging in either culture and hence, not having a very clear or satisfactory picture of who they really are. This supports the point made by Erik Erikson.

It is our contention that this lack of cultural identity contributes to dependence. Our data analysis gives some support to this idea. It appears also to be borne out by work done in this reserve.

Aspects of that culture, and the desire to keep and maintain them, are engaging in somewhat of a cultural void, not having the anticipated effect, i.e., contributing to dependence.

This point is related to the one above, that certain beliefs prevalent among the people of MicMac which appear to contribute to dependence. The beliefs are those inherited as part of the MicMac culture's value-orientation and those formed from attitudes held by the surrounding White community and the Canadian people in history.

From the MicMac culture still exists communal sharing, referred to by C. Hendry as interdependence. The Chief appears to most of the people as MicMac as holding the greatest power on their behalf. The old concept of land ownership still persists in the opinion that the Government of Canada is still paying Indians for land privileges taken from them by the whites. The attitude of permissiveness (non-possessiveness) toward children is still alive and operating. These values by their nature are somewhat alien to white values and are getting translated by the white world from "interdependence" to "dependence."

The beliefs about Indians which are propagated by the greater white society and accepted by Indians (i.e., basically that Indians are inferior to whites) to some extent has been allowed to some extent has been allowed to persist. It may stem partly from a developed dependence on White society, and it may stem from an older faith in humanity. In either case it is one aspect of the Indian's struggle for survival in White Canada.

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GLUE SNIFFING

A sniffer squeezes the contents of a tube of cement into a paper or plastic bag. He holds the bag in such a way as to concentrate the vapors and prevent their escape. He then deeply inhales the vapors until he achieves the mental state desired. Other substances are similarly inhaled. In general, the effects of solvent sniffing depend on the degree of exposure, the personality of the user, the setting, and probably also on the kind of solvent used. Within a few minutes most sniffers experience confusion, slurred speech, dizziness, and euphoria (a sense of well-being). As the concentration of the intoxicant in brain cells increases, they become drowsy. They may finally become unconscious.

Unconsciousness may be the real cause of many deaths attributed to sniffing. The user who loses consciousness while his face is closely applied to a bag may fall into the mass of hardening cement and be suffocated by enclosure both in the bag and in the cement. Sniffers who put plastic bags entirely over their heads are engaging in an especially dangerous practice.

Distortions of perception, visual and auditory hallucinations, and delusional ideas may last from five minutes to half an hour, but occasionally a sniffer will remain with his supply and inhale whenever he feels he needs another lift. In this way some sniffers have been known to stay intoxicated for many hours at a time.

WHY SOLVENT SNIFFING IN THIS DECADE?

There is nothing new about the insecurities of adolescence, and there have been many anti-social and maladjusted children in the past. Why, then, has solvent sniffing mushroomed in the past few years? Obviously we have no conclusive or definite answer to a question like this. However, many people believe that the combination of the usual insecurities of adolescence with permissive attitudes toward free expression and experimentation, along with an abundance of chemicals, probably accounts for juvenile solvent sniffing.

Although solvent sniffing will probably continue to occur, it seems likely that it will become progressively less of a fad in our juvenile population. Maladjusted children will continue to experiment with an increasingly wide variety of volatile chemicals, and some of these children will do damage and be damaged. However, relatively normal children, as they reach the age of sniffing, will probably avoid such practices through knowledge of the hazards and through a desire to avoid what may eventually become known as a mark of failure.

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GLUE SNIFFING

A sniffer squeezes the contents of a tube of cement into a paper or plastic bag. He holds the bag in such a way as to concentrate the vapors and prevent their escape. He then deeply inhales the vapors until he achieves the mental state desired. Other substances are similarly inhaled. In general, the effects of solvent sniffing depend on the degree of exposure, the personality of the user, the setting, and probably also on the kind of solvent used. Within a few minutes most sniffers experience confusion, slurred speech, dizziness, and euphoria (a sense of well-being). As the concentration of the intoxicant in brain cells increases, they become drowsy. They may finally become unconscious.

Unconsciousness may be the real cause of many deaths attributed to sniffing. The user who loses consciousness while his face is closely applied to a bag may fall into the mass of hardening cement and be suffocated by enclosure both in the bag and in the cement. Sniffers who put plastic bags entirely over their heads are engaging in an especially dangerous practice.

Distortions of perception, visual and auditory hallucinations, and delusional ideas may last from five minutes to half an hour, but occasionally a sniffer will remain with his supply and inhale whenever he feels he needs another lift. In this way some sniffers have been known to stay intoxicated for many hours at a time.

WHY SOLVENT SNIFFING IN THIS DECADE?

There is nothing new about the insecurities of adolescence, and there have been many anti-social and maladjusted children in the past. Why, then, has solvent sniffing mushroomed in the past few years? Obviously we have no conclusive or definite answer to a question like this. However, many people believe that the combination of the usual insecurities of adolescence with permissive attitudes toward free expression and experimentation, along with an abundance of chemicals, probably accounts for juvenile solvent sniffing.

Although solvent sniffing will probably continue to occur, it seems likely that it will become progressively less of a fad in our juvenile population. Maladjusted children will continue to experiment with an increasingly wide variety of volatile chemicals, and some of these children will do damage and be damaged. However, relatively normal children, as they reach the age of sniffing, will probably avoid such practices through knowledge of the hazards and through a desire to avoid what may eventually become known as a mark of failure.
Red/White -- and blue

I was a pretty city girl -- Indian, she said.
She said she was a foster and she knew her skin was red,
but outside of those facts and inside of her mind
She wasn't sure just who she was or what she'd left behind.

She didn't know her tribe; she didn't know her land
All she knew was welfare and the charity helping-hand,
She must have had some pride, but it was deep within
Beaten down by foster homes that tried to change her skin.

They tried to make her "civilized" -- they made her white instead.
She laughed away their insults, but she cried herself to bed:
"Why did you do this to me?" she cried in outraged shame.
"You took away my parents! You took away my name!"

"You forced me into poverty, then said I was to blame,
"Cause my father drank your white man's wine and mother took his name.

"Their land was taken from them" their home, their pride, -- and me.

"How can you claim to judge them and put your claim on me?"

"A lie!" I cry in tearful pain. I run out of the room.
"You didn't raise your hand" she said, "you'll stay this afternoon."
"I'll stay, okay, but when I know I won't be going home.

"I have no home in this town; I'll go my way alone."

Another Indian seeing red; another leaving town.
"I'm free and red" to me she said. "No whites can tie me down.
"I'm back upon my native earth, beneath my father sky.

"I'm back where I belong now, back where my people died."

Red and white and blue, and searching for a home,
Searching for a way of life that while has left alone,
I wish then that they find that place
Wish they'd take me with them back to the human race.

Robert Bacon

WHAT DID YOU LEAVE ME, WHITE MAN?

The tired street of a reservation,
A junk heap of lonely dust,
People dreams of cavalry defeats,
A worn out hanger of heart.

And quiet winds of forgetfulness.
Today I look at your world,
Your streets of violence,
Your polluted air and rivers,
Your student riots,
Your great Cyclops men assassinated
Your loss of face in Vietnam,
And...I am sorry for you.

Fred Red Cloud

Mustang Review

THIEF

We knew of war
For we were warriors
The winner takes all.
We knew of lies
For we were diplomats
In a small way.
We knew of politics
For we were democratic
A man was a man.
You took the land
We tried to understand it,
You live on it, not with it.
But my friends (And you were often good friends
As you understand friendship),
Why did you steal the smiles
From our children?

Tom Whitecloud

N.Y.C. '69

City mind prison grey death sorrowful streets
Newspapers dance on the wind of smog
Mountain home blue wind laughing
Cry o moon
Under the dragon's toe I sit with a hungry heart.

Darlene Lassas

Copper Center, Alaska

there was a world of earth and sky...

with ground below and grass on the ground
with space above and stars in the space
with sequences of darkness and lightness
and a beauty that existed by acceptance of what was there.

then like tiny mites they came
with colorless skin and spectacles pointing to this
and pointing to that

raising questions in their minds like a long, heavy burden
supplied with pencils papers scales and systems
drilling holes in the ground digging up the soil
making tunnels and channels and eroding the earth

sending metal silver birds twirling smoke machines
large pointed bullet shapes through the space above
shaping the sky
all the time scribbling down answers on paper
and by trying to conquer instead destroying

there was once a world of earth and sky...

chime hellmouth

SHADOW PEOPLE

Rise, you who are dead,
Rise, you shadow people.
Rise, you spirits of America's yesterdays.

Like a life gone on --
you've died unknowingly.

You are seen only when one looks
At America in guilt and disgust.

Rise, Shadow People, rise to haunt today
With the horror of yesterday
Cut deep into your innocent faces.

Come forth and let the light dispel shadows
on those scars of oppression --
Rise up in the soul of the animal
That is America!

June Laivas

Channeler Newsletter

Below these speckles grow,
for under these things our roots run deep.
we still live...
The City of Sydney Standing Committee at a recent meeting were told that the services provided to the residents of Membertou were not satisfactory.

The meeting was called by Chief Roy Gould; Councillors Donnie Marshall, John Ginnish; Education Committee members and the Band staff. On behalf of the City of Sydney, Deputy Mayor Charlie Palmer, Aldermen James Lovelace, Elizabeth Vaughan and Vince MacNeill attended the meeting.

MEMBERTOU VS. SYDNEY

A two day seminar for School Committee will be held in Truro at the Keddy Motel on June 10-11th. The seminar will begin at 9:00 a.m. on June 10th. Room reservations for those attending have been made for the 9th and 10th.

The following items will be discussed:
1. To set up Regional Regulations for School Committee that operate within the Region.
2. Consider duties and responsibilities of School Committee.
3. To discuss the funding of School Committees.
4. The relationship of the School Committees with the Provincial Education Committee.
5. Relationship of School Committees to the Band Council.

Each Band will have the following in attendance: The Chief or one of the Councillors from each Band Council and one member of the School Committee from each Band. Along with this, there will be one from the Union of Nova Scotia Indians and one from the Provincial Education Committee.

HYMN TO THE WELFARE STATE

The Government is my shepherd,
Therefore I need not work.
It alloweth me to lie down on a good
job.
It leadeth me beside still factories
It destroyeth my initiative.
It leadeth me in the path of a parasite
for politics' sake.
Yea, though I walk through the valley
of loneliness and deficit spending,
I shall fear no evil, for the Government
is with me.
It prepareth an economic Utopia for me,
by appropriating the earnings of
my own grandchildren.
It filleth my head with false security;
My inefficiency runneth over.
Surely the Government should care for
me all the days of my life!
And I shall dwell in a fool's paradise for ever.

A WHITE POLICY PROPOSAL

It is hereby suggested that we create a Department of White Affairs for a trial period of 100 years. This department will be run strictly by Indians selected on the basis of their political affiliations and their incompetence in the business world.

White people will be looked on as white savages unless they adopt the Indian religion and the Indian way of life. White religious holidays such as Easter and Christmas will be outlawed and all religious statues, medals, and musical instruments shall be confiscated by a newly created Indian mounted police force. It will be unlawful to wear a shamrock, eat haggis, fish and chips, pea scup of weiners and sauerkraut. If a white wants to sell, lease or bequeath property, the Department of White Affairs will make the final decision. At no time will a white be able to develop his land without the consent of the Department of White Affairs.

From time to time advisors will be brought in from the Congo, Indonesia and Indians will top civil service jobs and teach the whites religion and culture.

It is quite conceivable that white lands will be expropriated from Indian interests in conserving the environment. It is recommended that a series of treaties be undertaken with the whites for the ceding of their interests in crown lands. They may keep the cities.

--from an original idea by James Fowless

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ODIUTARY

Louis Francis, Pictou Landing, recently passed away. He was 51. Mr. Francis was the former Chief at Pictou Landing for several years. He is survived by his wife Rubie and children. Mr. Francis passed away May 29th. Funeral took place Monday, May 31st at the Pictou Landing Reserve.

Mrs. Mary MacDonald, 62, wife of Clarence MacDonald of Worcester, Mass., formerly of Wolfville, died Monday, April 19, 1971, at Worcester, Mass. She is survived by her husband Clarence MacDonald, Truro, N.S.; one sister, Mrs. Rita Smith, Hantsport, N.S.; two brothers, Patrick Toney, Boston, Mass; Thomas Toney, Worcester, Mass.; and several nieces and nephews.

FO RD
SALES

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Mr. Morris Lewis, Project Manager of the C.M.A.H. Survey under the Union of Nova Scotia Indians. The following report was circulated to the Board of Directors of the Union.

Scope and Objectives of this Survey
a) To do a comprehensive survey of Indian housing throughout Nova Scotia both on and off reserves, to establish adequacy of existing houses and to prepare an inventory of housing stock in relation to requirements.
b) To consult with the Indian people of Nova Scotia to make recommendations for changes, improvements and extensions to housing programs for native people to meet their needs.

Importance of this Study
This is the first time Native Housing in Nova Scotia has ever been initiated and carried out by Indian people themselves from their own viewpoint and therefore it is highly possible that a suitable housing program may be developed. Furthermore, we are of the opinion that previous housing studies carried out by government researchers, have been neither comprehensive nor directly involved the Indian people themselves, and have been irrelevant in other ways, and for this reason, I felt that they were of dubious responsibility of preparing a detailed research design themselves. There were also other reasons for making this decision. I felt that the survey must be as thoroughgoing as possible from distortions or omission, with the hope that the research will be joined with planning and action in efforts to cope with the Union's housing problems. Band Councils play a major role in planning and actions.

Staff
Brief staff are:
Project Manager—Maurice Lewis
Field Researchers: (1) Lev Gloade
(2) Iwan Rycn C, Googoo
Key Punch Operator: Lillian Marshall

Methods
The basic information is collected by means of a detailed interview with native people. To this date a total of nine reserves are completed: Afton, Bear River, Cambridge, Chapel Island, Middle River, Pictou Landing, Sydney, Truro, and Whycoloomagh. The total native population involved is approximately 2,200; the survey is presently at the point of being carried out in Shubenacadie. I would like to thank the people and also the chiefs and councils of each reserve for their co-operation and interest they have shown on this survey.

Due to the fact that all basic information or data has not yet been key-punched on to computer cards, it is difficult to present with any degree of accuracy the percentage of responses given by heads of households aged 20 years and over. There is no point in telling you how deplorable and pathetic the housing situation is. You all know it. So, therefore, all I'm going to speak about is the local reserve conditions as I see them.

Mr. Peter Kassebaum, assistant Professor, Department of Anthropology at St. Mary's University in a letter to Maurice Lewis gave the following technical progress report to the Board of Directors of the Union of Nova Scotia Indians. Mr. Kassebaum in his report stated that:

"The social science methodology upon which the project is based derived its approach from a previous tradition of field work and questionnaire testing both within the MicMac Reserves and other parts of Canada. The majority of the questions dealing with demographic information and physical and structural matters were the hybrid products of a study conducted in 1970 by Prof. Peter Kassebaum. In his initial study he formulated questions and their content with representatives from the Union of Nova Scotia Indians. This material was then modified through re-interrogation and the addition of field tested questions from the Indian and Metis Association questionnaire. The final stage in the preparation of the physical questionnaire was to prepare additional questions dealing with specific problems to which answers were being sought, in the latter Mr. Lewis combined the efforts of his staff of field-workers with his own to produce the second phase of the questionnaire.

A standardization of technique has been employed in that there is general agreement by the fieldworkers as social science consultant the interviewers are able to gain a more valid picture of conditions on the Reserves because they are MicMac, an non-Indian study would not be able to penetrate to the degree that the present methodology allows.*

The data is coded on to answer sheets, from this phase it is key-punched on to a computer card. A specific computer program has been designed to handle various inter-relationships between questions as well as patterns of response. The former is expressed using the chi square approach, percentage of response, and of course reserve patterns, and total patterns.

The formal interpretation of the scientific data and the formal aspects of methodology all fall within the scope of the primary social science consultant, i.e., Prof. Kassebaum. In this way the scientific reliability of the study cannot be questioned. It must be added however that the final interpretation of the scientific information in regards to needs, programs and other related items rests solely with the Union of Nova Scotia Indians. All the consultant can do is to ensure that the methodology and results are reasonably accurate.

As of May 25, 1971, nine reserves have been key punched on to data cards, all the questions and responses have been key punched and a programme is ready for the completion of the data collection on the remaining three reserves.

* Since a total universe is the sample desired, there is no need to worry about randomization of sample size. It is expected that approximately 95% of all the houses will be covered, this is a laudable percentage for any scientific study.

Mr. Lewis the project director is able to expand the methodology to encompass personal interviews as well as a photographic record, in this way he can humanize the rather cold approach of the statistical material.

In the view of the consultant, Mr. Lewis is doing an excellent job as project supervisor and should be congratulated on his and his co-workers' performance.

Kassebaum supports housing report

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Cecil Thompson is Co-ordinator

Mr. Cecil S. Thompson (acting community Improvement Officer at Maritime Regional Office) has been appointed "Co-ordinator for the problem that exists at Boat Harbour, " it was announced recently by Mr. R.D. Brown, Regional Director—Maritimes. Mr. Brown announced in his letter to Chief Raymond Francis of Pictou Landing that he will personally follow the progress being made by the Pollution Committee and the Union of Nova Scotia Indians and will continue his efforts wherever possible, Mr. Thompson will act as the official representative of the Department.

FRIENDSHIP BELT

GABHRADONIMOCYRORITY—WHEN THE WHITE PEOPLE CAME FIRST HERE, THEY WERE EVEN BY THEN THEY HAVE GOT OUR LANDS, AND ARE BY THEM BECOME RICH, WHAT LITTLE WE RECEIVE GOES SOON AWAY, BUT THE LAND LASTS FOREVER.