Indians are Called Savages **Shown White Man Democracy**

ground as so-called savages, says Mrs. Mary Vyse, of Ohsweken, Ont., in a letter to the Hamilton Spectator. Mrs. Vy-Hamilton Spectator. Mrs. Vyse's letter follows:

I am sick and tired of reading how we Indians were so-call- 1924 when you great white ed "savages" when the white man first came to America.

Before the white man came, we Indians had our own gov-ernment, our own religion and our own language. The land where we lived was free to all Indians. The white man, when he came, brought nothing of value to we Indians,

burn people at the stake, to our Longhouse Religion and pean origin have been inclinsay one thing and mean another, which is lying, cheating and disherent ment.

not one person, but a council our own way of life, for we

We lived in peace with our guns.

us Indians live like you. You for you white people hide have used force to do it, as in anything that is written about men pointed guns at the head of our Chiefs of the Confed-bon t leave anything out! of our Chiefs of the Confederacy to accept the Indian Act, your white law.

Again in 1959 your white police used clubs and forced our Chiefs to leave their council house.

You have shoved your lan-The great white man taught us how to steal, to scalp, to burn people of the resurgence of pride in the identity of our native who still hold our language, people. Canadians of Europhysis Religion and

North American Indians are tired of hearing from the white man of their back-

So let me read this letter in Uncle Ray's story "Indians white men have tried to make were hurt by Severe Plague", Lam sick and time a live like you. You for you white men have tried to make us Indians live like you. You for you white men have tried to make will see this letter in print, brought to our red savages us Indians that tells some

Indians Tell Their Side

One of the most interesting guage, your laws, and your re-ligion down our throats, but been the resurgence of pride ple, erroneously called Indians, as a somewhat inferior Yes, you white people calldians, as a somewhat inferior race. As they—or we—have so long been dominant, many or "Savages" were ruled by strong, and we will hold onto to accept this relationship and ceased to feel pride in their own identity. Recently this has been changing and the Indians look to their own heroes of the past.

> Not all of them have been of pure Indian stock - if indeed there are any pure stocks anywhere. But there have always been some who are proud of their traditions and who consider themselves the equal of any people any-

This collection of writings is by native peoples from coast to coast. It consists of stories, folk-lore, and short poems. It starts with contribution by West Coast Indians telling of their potlatches and other ceremonies

Then there are the mountain peoples, who seem to have adjusted better to the new conditions, and who provided the Indians with their first Canadian MP. One of them wrote:

What am I doing here Among these strange people Sitting in these funny desks Staring at this paper?

Next come the people of the great Blackfoot Confederacy, who provided the first Indian member of Canada's Senate, and with them their neighbors, the Crees, the Sioux and the Stoneys.

A chapter is given to the people of the plains and to Riel and his rebellion which sought to secure for the people of mixed blood, the Metis, rights which they felt threatened by the migrants from Eastern Canada.

Different again are the people of the great Northern crescent, and the Ojibways of the region north of the western Great Lakes, and the Iroquoian peoples of this part of Canada. Finally there are contributions by the MicMacs and Walecites of the maritime

region.
Plenty of people have tried to tell the story of the Indians. Here, in verse and prose, a variety of Indians tell their own tales.—John K. Elliott.

Black Panther Denies Nixon was Threatened

xon" was meant rhetorically, part would be justified." not literally.

"It was political rhetoric," David Hilliard, Black Panther thief of staff, said of the tatement at a Nov. 15 peace ally in San Francisco. We can call it a metaphor.

It is the language of the ghetto. This is the way we relate.' Hilliard gave his explana-tion on the CBS televisioncadio program, Face the Naion.

Hilliard, free on bond after nis indictment by a federal grand jury, said the statement vas taken out of the context of his speech and added.
"I did not threaten the life

of the president. In the conext of a speech that I made, stated very emphatically that we would kill anyone that stands in the way of our freedom and, of course, the newsmen and the news media is another instrument by which the government dupes and hypnotizes the people. The Panther leader said his

organization does not advocate violence: "Our slogan is that we want an abolition to war, but we do understand that in order to get rid of the gun it will be necessary to take up the gun.

"We make a distinction between the reactionary viol-ence manifested in this sys-

WASHINGTON (AP) — A all men, and in violence used in behalf of the oppressed with advocating the assassination of President Nixon said les of colonialism and oppres-We should kill President Ni- sion. So that violence on our

> Nothing makes a woman feel older than meeting a bald-headed man who was two grades back of her in school.

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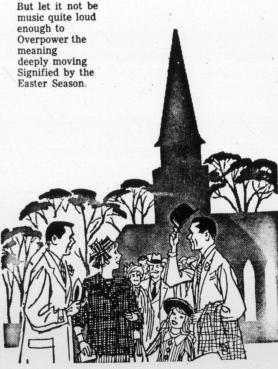
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Says B NEW YORK - Liste

Paule Marshall spea don't hear the sound subway, which roars every five minutes or til there is a pause in versation, and at least has gone by. The force words, and intensity ing, are that great.
"My focus," she so not black and white lighter but of the dan least of the world are the wo

ples of the world com their own."

Evan, her 10-year-owno "already shows" of being a very fine not at all interested sible things like read writing an dmath," is

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