

LETTERS TO THE EDITOR

To the editor:

I would like to give my gratitude of thanks to Tacey Casey and to Janice Lane for putting all of their hard work and giving me a chance to work at Chemawa Indian Clinic. I would also like to thank Tacey Casey for getting me extended on-the-job and Janice for all the support.

Thank you for everything; you are both the most beautiful people in the world. I wouldn't know what to do without the Salem area office. It really works; it does work if you give it a chance.

Sincerely,
Clint McCollam

To the editor:

I would like to thank Vern Kessinger Jr. and Lorraine Hesketh for helping strive for the job out at Chemawa Indian Clinic and I would like to also thank my co-workers at Chemawa for giving me a warm welcome and making me feel comfortable and teaching me something new.

I also want to thank Vern Jr., Lodyne Mackeravitz, and Frank Bean for having patience with me. Thank you for all your support and patience.

I would also like to thank my family for their love and support.

Sincerely,
Clint McCollam

To the editor:

There is something that has been bothering me for quite some time. I'm writing this letter in the hopes that other tribal members would realize the problem and make their voices heard.

It makes me so mad when I see a "non-native" enter a dance competition at a pow-wow (and worse if and when they win!). This happens at Chemawa, Grand Ronde, and yes, even Siletz!

Wearing regalia and knowing the "steps" to dance or attending a pow-wow, etc., does **not** make you an Indian. I've heard people say, "I'm Indian in my heart!" **Bologna!** What you are is a "wannabe." If a person says, "I'm black in my heart," does that make them African American? **No!** If a person says, "I'm Mexican in my heart," does that make them Hispanic? **No!** It just makes them a "wannabe." And just because you're married to an Indian does **not** make you one either!

I always used to laugh at my son when he said, "I'm a card-carrying Indian." But over the years, I've heard his stories and that's how he tells the "real" Indians from those "wannabes." He always has "proof" he is an Indian and not a "wannabe."

I think it's time we Indians stand up and voice our concerns about this matter. Non-Indians can dance all they want at pow-wows, I have **no** problem with that. But when it comes to "Indian-only" dances and competitions, then leave those "wannabes" on the sidelines. We need to give support to our Whip Woman and Whip Man and allow them to deal with those people when they see them.

Cindy Lane Jackson

To the editor:

Read Tracy's letter last month about Mexican heritage peoples. While in a training in Wisconsin one time, Harold Belmont was the facilitator when something had come up about Indian peoples.

Harold said, "How many here are Indian?" We all raised our hands. Harold said, "B.S., what part of India are you from? Columbus was lost when he landed here. This is Turtle Island."

Then he asked, "What's the difference between Canadian people, the so-called American people, and the Mexican peoples?" None of us responded, so Harold continued, "The Canadian people were taken over by the French, the so-called American people were taken over by the British, and the Mexican peoples were taken over by the Spanish. The only difference between the peoples is the language."

Walt Klamath

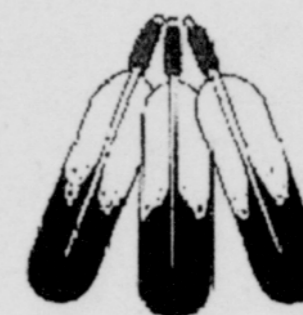
To the editor:

To the tribal chairwoman, all present and past council members, I offer my congratulations on the sixth anniversary of our Chinook Winds. But when I must question as a tribal elder living outside the "sacred" 47-county area, do I receive anything from the casino other than my souvenir slot club card (which expired)?

Oh, that's right, I don't get any benefits. For a moment there, I forgot that I was a second-class tribal member, not entitled to any privileges because of my residence outside the "sacred" 34-county bounds of survival.

While crude my remarks may be taken by some and offensive to others, its meaning should serve as a warning to present and future council members to treat all tribal members equally and ensure that all tribal members, especially elders, are provided a monthly (per capita) benefit to at least keep their income at a livable standard, not based on who we know on the council or our address.

Respectfully,
Rick Dodds (Grandson of Mae Adams Downey)



LETTERS, DEADLINES AND SUBSCRIPTIONS

Siletz News Letters Policy

Siletz News, a publication of the Confederated Tribes of Siletz Indians of Oregon, is published once a month. Our editorial policy encourages input from readers about stories printed in Siletz News and other tribal issues.

All letters **must include** the author's signature, address, and phone number in order to be considered for publication. Siletz News reserves the right to edit any letter for clarity and length, and to refuse publication of any letter or any part of a letter that may contain profane language, libelous statements, personal attacks, or unsubstantiated statements.

Not all letters are guaranteed publication upon submission. Published letters do not necessarily reflect the opinions of Siletz News, tribal employees, or Tribal Council.

Please type or write legibly. Letters longer than 450 words may be edited for length as approved by Tribal Council Resolution #96-142.



Please note: The general manager of the Siletz Tribe is the editor-in-chief of Siletz News.

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Deadline for the August issue is July 10. Photos are encouraged. Everyone loves to see photos of events, tribal members, and especially babies. Don't forget those birthday or anniversary wishes for loved ones.

The newsletter is free to enrolled Siletz Tribal members. For all others, a \$12 annual subscription fee applies. Fill out this form and mail it with \$12 (make check payable to Confederated Tribes of Siletz) to Siletz News.

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Change of address: **Tribal members** call Lisa Norton, enrollment clerk, at 541-444-8258; all others, call the newsletter office at 541-444-8291 and leave your new address with the editor.