

Why the northwest wind blows so cold this year

When Hiawatha left the land of living men, he sailed westward to Ponemah, the land of the hereafter, where he ruled over the northwest wind. So it was written in the tales collected in Michigan by Schoolcraft the Indian agent and popularized by Longfellow the poet.

Hiawatha's people had accepted the faith of the Black-Robes, and the great teacher of the Chippewa had approved, for the new faith had a clearer idea of Gitchee Manito the one god.

There had been changes in the lands near the big sea water. Red men and white still cherished the beaches inhabited by the gull, still fished for the pike and the yellow perch, still feasted on Mondamin the corn. But fewer now used thundersticks to hunt Wawa the goose because they preferred a domesticated, more succulent fowl, the turki.

BUT HIAWATHA was troubled by some changes as, each autumn, he sent the northwest wind to announce the harvest and the time to prepare for the icy winter.

"I am troubled at what has befallen my people," the Chippewa, O Mudjekewis, said Hiawatha to his father the west wind. "While they have followed the faith of the Black-Robes, my people's lot has been less than happy, for oft are they maltreated by the new inhabitants in our ancestral grounds, now called the Soo. My people are confined to poor lodges in the poorest section of the village."

"Nmmmm, there is truth in your words," answered Mudjekewis the west wind, "yet there are persons in the white tribe's civil rights division who have strong medicine and heed Hia-

watha's words. There is awareness, and there is hope."

"You give me much comfort," said Hiawatha, "but I am even more troubled at the lack of honor given the Feast of Mondamin the corn. Three days did I wrestle Mondamin. After burial, his body brought forth corn, and at the harvest I began a feast of thanksgiving."

"I see now this feast of thanksgiving only marks the beginning of a trading spree. Braves and squaws think of nothing but wampum. The trading posts are gaudy with neon and plastic during the solemn season the Black-Robes called Advent. People demand more and ever more from their big chiefs in Washington, but they do not give proper thanks to Gitchee Manito the one god."

"LOOK CLOSER, O Hiawatha," said an old voice. It was Nokomis, Hiawatha's grandmother. "You are blinded by the coated baubles in the trading posts. Though I be a wrinkled crone, yet am I woman enough to be able to look into the hearts of our people."

"While the trading posts have slighted the Mondamin thanksgiving and cheapened the Christmas, many of our people still give thanks. Some worship. Many a mother have I heard singing a song of praise as she roasts the turki. The children in school are taught how you in Michigan and your blood-brother Squanto in Massachusetts taught red men and white the ways of getting food and the need to give thanks. Many proud fathers, as they sit with their papooses at the table, quietly raise their eyes to Gitchee Manito

the one god to give thanks for protecting their families."

Hiawatha hearkened to the words of Nokomis his grandmother. "I am still not pleased at the people's devotion," he said at length, "and I will make the northwest wind blow very sharply this

winter. It will make red men and white appreciate the warm growing season and repent the selfishness of their ways. At the next harvest, they will be wiser and humbler as they give thanks."

It is said that Hiawatha never spoke falsely.



editorial opinion

Jaycee meet in South Africa is disgraceful

The lackadaisical reaction from local Jaycee leaders over the decision by their international to conduct the 1977 World Congress in South Africa is, astounding.

In short, a survey of Jaycee leaders indicates they really don't care if their leaders convene in a country that is one of the last bastions of racial segregation and discrimination.

Amazingly, some Jaycee leaders interviewed weren't even aware that South Africa practiced racial policy.

Being a Jaycee is much more than selling jars of jelly and running a haunted house during Halloween. The Jaycees are young men who represent the aspirations of this country. They are supposed to represent the future leaders of our nation.

But true American leaders speak out and take action against corruption and immorality.

Local Jaycees should be outraged over this development. Conducting its international meeting in a country practicing apartheid is a tacit endorsement of the policy and a mark against the Jaycees.

THE ABSENCE OF PROTEST by local Jaycees only can be construed as endorsement of a reprehensible practice which many other Americans have been fighting against for years.

While the world waits to see if a peaceful solution can be hammered out in South Africa and Rhodesia, the Jaycees plan to bask in the sun and donate their money to a morally corrupt political regime.

A modest quiz

What do these well-known Americans have in common?

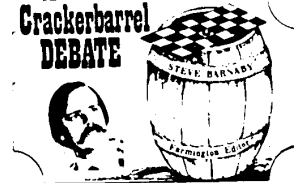
Gayle Green, restaurant critic of New York magazine; John Riccardo, board chairman of Chrysler Corp.; Carl Gerstlacker, board chairman of Dow Chemical; John Ross MacDonald, mystery novelist; Former astronaut and Pullman vice-president James McDivitt?

Stumped? Try these names, which also have the same thing in common:

James Earl Jones, Tony-winning actor; George Lichty, "Grim and Bear It" cartoonist; U.S. Sen. Robert P. Griffin; State Supreme Court Justice G. Mennen Williams; playwright Arthur Miller; Burton Benjamin, executive producer of CBS News; Morton Frank, president and publisher of Family Weekly magazine; President Ford.

If you still haven't guessed, here's one more clue:

The Wolverines. That's right—all did either their undergraduate work or got advanced degrees from the University of Michigan. And with all due credit to the semi-professional athletes who crushed the Buckeyes on the gridiron last Saturday, it is the first two groups of persons—along with the Michigan alumni who make our own communities great—who really prove that "U of M is No. 1."



The situation in South Africa is critical. Millions of blacks are virtual prisoners in their own country, deprived of life's necessities, separated from their families and denied basic human rights.

Free speech, a valuable commodity in our country, is denied to South Africans, black or white, if they speak out against the regime. Just last week, a journalist, for a Johannesburg newspaper, was sentenced to a six-year jail term for endorsing abolition of racial discrimination.

Local Jaycees must stand up and be counted or be counted out as true leaders of a free America.

The only cure

Citizens fighting crime

This column brings with it a Thanksgiving blessing to the citizens of Bloomfield Township and Westland, two local communities which are engaged in experimental programs to fight crime and vandalism.

Both programs are based on two important realizations. 1) The very fact that our society is the most mobile in the history of mankind contributes enormously to crime. 2) The only real way to stop crime and vandalism is to get individual members of the community directly involved, rather than leaving it entirely to the police.

CONSIDER Westland, a growing community with increasing concerns about crime and, it just so happens, a high concentration of CB radio users.

Around five months ago, at the suggestion of

Observation Point

by PHILIP POWER

Mayor Tom Taylor, the Westland Police Department passed the word to some local CB operators that a corps of civilian volunteers to help patrol the streets might be useful in fighting crime.

Today, the 23 persons, who are members of the Westland Community Radio Watch, literally double police patrols on Friday and Saturday nights. The volunteers, who are all CBers and who drive the streets in pairs, are carefully screened before being admitted into the program. They have no authority to make arrests, nor are they encouraged to get directly involved with suspicious characters or troublesome crowds.

But their reports of what's going on in the streets funnel into the dispatcher at the police department, who can then assign regular police personnel to investigate.

Preliminary evidence indicates that police response time to problem situations has been cut. Patrolling is much more thorough and wandering cars up to no good are checked out. Police reaction to the program has been uniformly positive.

A SIMILAR exercise in citizen involvement has been under way in Bloomfield Township, where the Citizens Watch program has turned out to be a highly effective deterrent to crime and vandalism.

The Watch began last July, just after three local subdivisions suffered from a sudden outbreak of burglaries and instances of vandalism. Supervisor Homer Case and the township police then organized a volunteer group of some 300 citizens to patrol their subdivisions in CB-equipped cars and report any suspicious activity.

The results of the program, now over a year old, are outstanding. Burglaries and attempted burglaries, larcenies and other crime categories decreased substantially. The amount of suspicious activity reported to police, enabling officers to investigate and deter potential criminals, has increased enormously.

The cost to the taxpayers? Very little, only \$1,637 for gas for volunteers' cars.

OTHER SUBURBS in this area are thinking along similar lines.

The keys to their efforts are to find ways to increase citizen involvement in the prevention of crime. It's always been clear to every policeman that the single most important weapon against crime and vandalism is full-blown citizen involvement. The criminal, even the mobile one with a fast car, cannot commit crime if he or she is constantly under observation.

The two programs now under way in Bloomfield Township and Westland may prove to be the first in a series of imaginative new efforts to cut crime. On this Thanksgiving Day, the officials and citizen volunteers of these communities deserve our thanks.

How the consumer revolts against bad service, tipping

Webster's Dictionary defines "tip" as "a small gift of money; esp., a gratuity, as to a waiter."

"Gratuity" is further defined as "a voluntary reward for a favor or for service."

This is another example that the times are far ahead of the dictionary revisors. Have you noticed that a tip is no longer a reward for services well performed but is now a cost of eating or doing, irrespective of the quality of the work performed?

On a recent radio interview with the head of a local waiters union, the interviewer asked him what a proper tip was. The answer was that in a good restaurant, 15 to 20 per cent was considered proper.

HE WAS THEN asked what should one tip if the service is bad. He hemmed and hawed and said society would still tip the waiter something to show its displeasure.

The reasoning apparently is to reward the waiter only slightly so he knows he has not done a good job.

It seems to me that other purveyors of services are lucky to be paid the value of their goods or services if they do a bad job, much less be rewarded with only a little something extra.

Tipping today has not only outstripped its purpose, it has led to several revolutions.

WHY HAS THE MOTEL business boomed?



by HENRY M. HOGAN, JR.

Some say because motels represent newer facilities than the older hotels; yet look at the number of new hotels that have been constructed in the past few years.

Many experts will tell you that people prefer motels because there is not a doorman, bellhop or cleaning girl to tip.

Airlines won many people away from railroads not only because they were faster, but also because there were no porter, waiter or redeap to tip. (This is changing now that you have to pay for curbside bag check-in.)

Maybe Webster's will define tip in future years as a "bribe" or "social blackmail." There are still nightclubs that line up people in the lobby until they cross the headwaiter's palm with paper. Then he can squeeze you into a practically empty dining room.

ONCE INSIDE, YOU still have to take care of the captain, if you want a table up front.

And don't forget, while you're there, the doorman, hatcheck girl, cigarette girl, photographer, waiter and anyone else who has his hand extended with his palm flat, facing upward.

The tip, in many establishments, doesn't really go to the person intended. If it does go to that person, the chances are that management is paying him or her a proportionately lower wage.

In most cases, it goes into a pool and is divided among all the staff, or in some cases (such as hat-check girls) it goes completely to the concessionaire.

Wouldn't it be nicer just to raise prices a little and forget about the farce?

Farmington Observer

Division of

COMMUNICATIONS CORPORATION

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332-5400

HENRY M. HOGAN, JR., Co-Publisher

PHILIP H. POWER, Co-Publisher

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Member of

MICHIGAN PRESS ASSOCIATION

SUBURBAN NEWSPAPERS OF AMERICA

NATIONAL NEWSPAPER ASSOCIATION