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Government Publications Assistant,  
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Waterloo, Ont.Department of Indian Affairs and Northern Development  
Ministère des Affaires indiennes et du Nord Canadien

Vol. Twelve, No. Three

Ottawa, Canada

June, 1969

# Indian NEWS

## FISH MARKETING BOARD WILL PROVIDE GREATER DIVIDENDS

By Max Budgell

Indian Affairs Fishery Specialist

Indian fishermen in northwestern Ontario, the Prairie Provinces and the Northwest Territories can expect a greater dividend from their catch as the result of a Crown Corporation set up by the Federal Government.

The Freshwater Fish Marketing Board was given the go-ahead with the passing of Bill C-148 "An Act to Regulate the International and Interprovincial Trade in Freshwater Fish and to Establish a Freshwater Fish Marketing Corporation".

The Corporation will be the sole buyer and seller of freshwater fish and will streamline present procedures for fish marketing. The Headquarters will be located in Winnipeg. It will begin operation as soon as complementary legislation is passed by the Northwest Territories and each of the provinces concerned.

The freshwater fishing industry, exclusive of the Great Lakes, produces 54 million pounds of marketable fish and 18 million pounds of coarse fish yearly. Coarse fish is that which is sold to the fertilizer industry and fur ranchers.

In 1965, a Commission was set up to study the fishing industry. One of the Commission's purposes was to find ways of reducing the cost from production to the final fish product. They found 285 dealers competing to collect fish from 7,000 fishermen in the areas concerned. (One dealer to every 21 fishermen.) The dealers in turn sold to a small number of organized buyers in the market.

As a result of the Commission's recommendation, the government passed Bill C-148 establishing the Board. Its purpose is to market fish in an orderly manner and return the maximum benefit to the fishermen through quality control and expansion of the mar-



*FISHING FROM BOATS, Indians reap the harvest from numerous lakes in Northern Canada. The new Fish Marketing Board will give the Indian and non-Indian greater returns for his work.*

kets. The Board will occupy a powerful position as the sole buyer and seller and will be able to sell to the market when the prices are right.

The system adopted will work something like this. The Corporation will establish, before the season opens, an initial price for fish by grade and species. This will be the lakeside price.

Lakeside fish will be transported to a corporation delivery point where it will be graded and weighed. Transportation costs will be deducted and a slip issued to the shipper by the individual, group or co-op. This is for the value of the shipment less transportation costs.

In arriving at the lakeside price, the board will take into account all the costs involved, i.e., handling,

icing, transportation, filleting and any other cost which may arise before the fish is marketed. This may differ from lake to lake.

The fisherman himself will be paid for each shipment delivered. He will have an operating credit open to him through the Board's agent. This will provide for groceries, certain items of fishing gear, fuel and lubricants and other minor sundries to carry him through the season. Repayment of this credit will be made at the fish delivery point by deduction from shipments.

The distribution of profits among the fishermen will make them producing partners with the Freshwater Fish Marketing Board. In order to gain as much as possible out of this new setup, Indian fishermen are urged to contact the Development Officers from the Department of Indian Affairs and Northern Development at their regional offices or agencies. If the Development Officer is unable to give the proper assistance, he will contact the Provincial Department of Fisheries, who will provide all the proper information.

Indian Affairs and Northern Development is preparing a booklet dealing with this information.

## Human Resources Development Program

The Human Resources Development Program is a continuing course at the National level and is attended by a cross section of departmental personnel and a number of Indian people nominated by the Regions.

The representatives at the conference are Chiefs, councillors and other leaders of the Indian com-

munity. The Indian Affairs Branch is well represented by people who work as Development Officers, Community Development Workers, Superintendents, Assistant Superintendents, and Teacher-Councillors.

The purpose is to examine and question many aspects of the Department programs, and discover ways the Indian people and depart-

mental personnel can work co-operatively in implementing these programs to their best advantage for the people and communities concerned. It is a way of getting people involved with the changing of the Indian Act, especially the people who couldn't participate in the consultation meetings which were held across Canada. (Continued on Page 7)

FOR CIRCULATION

## Encouragement pour succès à la formation professionnelle

Gérard Ottawa de Manowan, étudiant indien à l'École de Métiers d'Alma, à sa troisième année en électrotechnique (ancien programme), reçoit du Surintendant de l'Éducation pour le district fédéral de Pointe-Bleue (5 Réserves indiennes) M. Léon Gagné, un chèque de \$250.00 signé par le Ministère des Affaires Indiennes et du Nord Canadien. Une bourse par district est décernée à l'élève le plus méritant qui se spécialise dans une carrière technique selon ses goûts et aptitudes.

On reconnaît dans l'ordre habituel, MM. A. Gingras, directeur adjoint de l'École des Métiers d'Alma et responsable de la formation professionnelle, Bertrand Gagnon, Conseiller en formation professionnelle de Pointe-Bleue, le récipiendaire de la bourse d'études, Léon Gagné, Surintendant de l'Éducation de Pointe-Bleue et M. Nicole, professeur à l'École de cette classe technique.

Manowan est une réserve indienne de la Haute Mauricie, dans le comté de Maskinongé et Gérard est le fils de l'ex-chef de cette Bande, M. Isidore Ottawa.

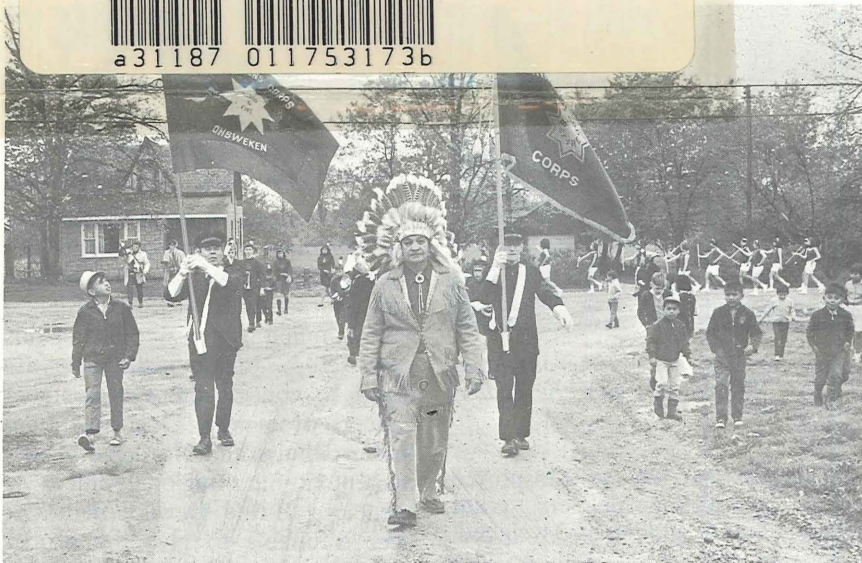
## Trois chefs très actifs



On reconnaît ici trois des principaux chefs de file indiens du Québec discutant à la table de la conférence sur la Loi des Indiens qui se tenait récemment à Ottawa. Ils sont, de gauche à droite, le chef Andrew Delisle de Caughnawaga, le chef Max Gros-Louis de Loretteville et le chef Daniel Vachon de Sept-Iles.

## Grande fête aux Six Nations

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La parade Bread and Cheese, qui se déroule tous les ans sur la réserve des Six Nations, a eu lieu en mai dernier. Cette fois, le défilé auquel participaient les majorettes et les cadets de la marine de Brantford a attiré de nombreux Indiens, aussi bien des États-Unis que du Canada. A cette occasion, on a distribué quelque 800 pains et environ 1,000 livres de fromage. Ci-dessus, Roy Longboat battant la marche.

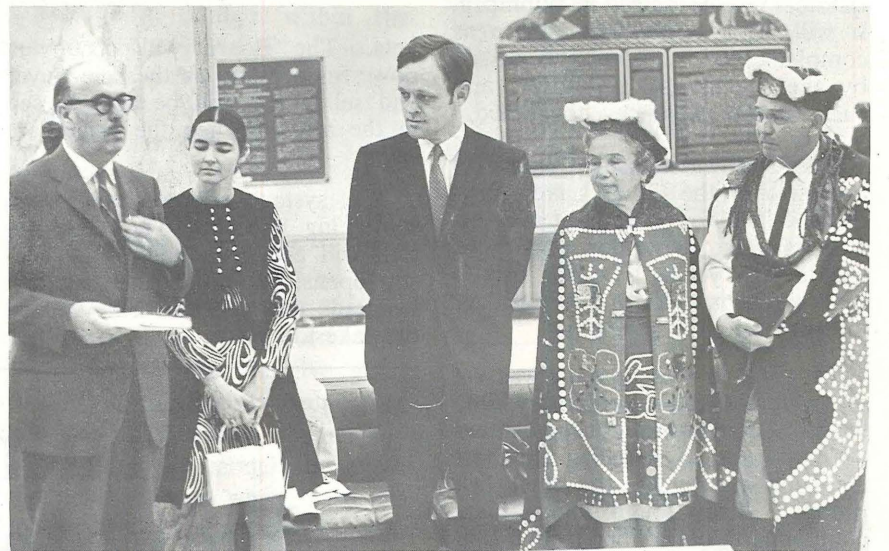
## Saviez-vous que...

Le nom de la rivière Thlewiaza, qui se jette dans la baie d'Hudson, dans le district de Keewatin, Territoires du Nord-Ouest, est un mot indien chipewyan qui signifie "petit poisson".

Le nom de la rivière Naskaupi, qui se déverse dans le Grand-Lac, dans la région terre-neuvienne de l'Ungava, est un mot montagnais qui signifie "Les ignorants".

Pointe Longue, sur le lac Winnipeg, est la traduction du mot indien Kitchi-Notshi, qui signifie grosse pointe.

## Présentation d'un nouveau livre



Guests Never Leave Hungry, oeuvre autobiographique du chef indien James Sewid, était officiellement lancée à Ottawa au début de juin. Au cours d'une brève cérémonie, l'honorable Jean Chrétien a remis au bibliothécaire national, M. Guy Sylvestre, deux exemplaires du livre de M. Sewid. Ce dernier, dont la langue maternelle est le Kwakiutl, nous y dépeint quelques scènes de la vie des Indiens du Pacifique. Dans l'ordre habituel, on aperçoit M. Guy Sylvestre, bibliothécaire national; Mme Jean Chrétien, M. Jean Chrétien, ministre des Affaires indiennes et du Nord canadien, enfin, l'auteur M. Sewid et son épouse.

# THE Indian news

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Roving Editor — KEITH R. MILLER (Tuscarora)

Editor Trainee — DAVID MONTURE (Mohawk)

## OPEN LETTER TO THE INDIAN NEWS

For the past few years I have been a "student" of the Indian wars in the U.S. (1860-1890 approx.) and last summer, spent my two weeks' holiday on the reserves in South Dakota (Sioux) and Montana (Cheyenne). As a result of this trip I became very interested in the movement of the Sioux into Canada and the subsequent involvement of the Northwest Mounted Police and the return of Sitting Bull to the U.S. I understand some bands of the Sioux stayed in this country, and this brings me to the point of this letter: Who has any knowledge about this episode of history? Are there any documents or relics relating to this time? Is there any contact with the Sioux in the U.S.?

There are so many questions, of course, but at this stage of my investigation into the possibilities of a book, I am searching for contacts and friendly assistants who might be interested in a permanent, recorded history of the Sioux in Canada. Any help or comments would be most appreciated.

Thank you for your consideration.

C. Frank Turner,  
Manager of Editorial Services,  
Maclean-Hunter Ltd.,  
481 University Avenue,  
Toronto 2, Ontario.

### URGENTLY REQUIRED

Three registered nurses urgently required, private hospital; Indian reserve; living accommodation provided if necessary. Reply Kateri Memorial Hospital, Box 10, Caughnawaga, Quebec.

## THE CODFISH AND THE MOON

By Sennen Charleson  
Age 13 — Grade 7

Christie Residential School, Tofino, Hesquiat Band

Told by his Mother

One dreary morning a lone warrior paddled his lone canoe into undisturbed waters. He dropped his sturdy line to the bottom and slowly pulled it up. Then he took up his spear and waited to lure a fish to the surface. He didn't have much luck for half the morning. So he knelt on the bottom of his canoe and watched the water as far down as he could see, for any signs of fish.

The hours dragged by, but the young warrior was stubborn, and he was determined to spear a fish before he returned to his village. So he looked all the harder. Suddenly, he spotted a lazy movement in the dark water and down went his line with the lure. The fish, a brownish figure, instantly noticed the lure and lazily followed it to the surface.

The young warrior speared the codfish while it put on a fierce struggle.

Then a strange thing happened. The codfish spoke, "If you kill me," it threatened, "I will swallow the moon and you will never find your way home."

The warrior didn't listen and killed the codfish anyway. As soon as he had done this, the spirit of the codfish swallowed the moon and it grew very dark. The warrior searched and searched, but he could not find his way back to his village.

He was never seen again, but some people say he is still searching for his village, and that the warrior moans every time clouds cover the moon, for it is the spirit of the codfish still swallowing the moon to punish the selfish warrior.

## THE INDIAN HALL OF FAME



DOCTOR ELMER JAMIESON, A Tuscarora of the Six Nations' Confederacy. Son of Augustus Jamieson, for many years, the Inspector of Public Works for the Six Nations. His school life began on the reservation at Ohsweken; secondary school at Caledonia High School, and to McMaster University for a B.A. In World War I Dr. Jamieson enlisted in the 114th Battalion and served in France until 1918, when he resumed his studies at the Ontario College of Education and was awarded his M.A. at McMaster University. At Columbia University and Toronto University, he obtained his Doctorate in Pedagogy. Outstanding scientific studies of the native people of Ontario were a product of these years. He served a distinguished career as a teacher in North Toronto Collegiate, where he was Head of the Department of Chemistry and Biology. Ex-students of these teaching years acknowledge his dedication and his professional influence on their lives.

## DID YOU KNOW

It is believed that when the Spanish Conquistadors invaded Mexico in their search for riches, they found the Aztec city of Tenochtitlan larger and more impressive than any of the cities in Spain.

Archaeologists believe the Indians crossed the Bering Land Bridge between 25,000 and 10,000 years ago. It is also assumed this was due to the expansion of the human beings of that era going in search of food sources.

# The Indian Act



*DIFFERENCES AROSE* when some delegates wanted to deal with treaty rights while others, not affected by treaties, wanted to turn their attention to the land question. Still others, who were not involved with the above-mentioned issues, wanted to get on with the proposed agenda prepared by the Department.

*THE FINAL SOLUTION* was the union of all the delegates into a solid front. Regional differences were forgotten as the Conference wore on. The result was that the Indian Act was not discussed, while those attending voted to establish a committee to negotiate with the government to handle this problem.



*NICHOLAS PRINCE OF B.C.* concentrates on the proceedings with rapt attention. He was one of the 45 delegates elected to represent the Indian people.



*COFFEE BREAK* was the time for the various delegates to get together and discuss problems affecting their respective provinces. Max Gros-Louis (seated facing camera) discusses common problems with the B.C. delegates.



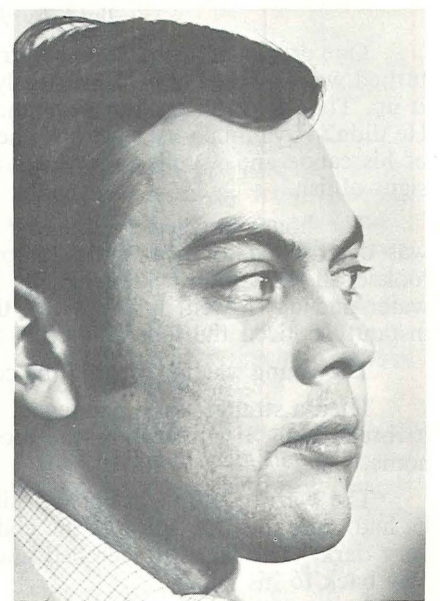
*MRS. MONA JACOBS*, the only delegate from the Northwest Territories, and the only woman attending in an official capacity, takes time out to ponder a question from the floor.



*SHIRLEY DANIELS* follows the discussions from the spectators gallery.

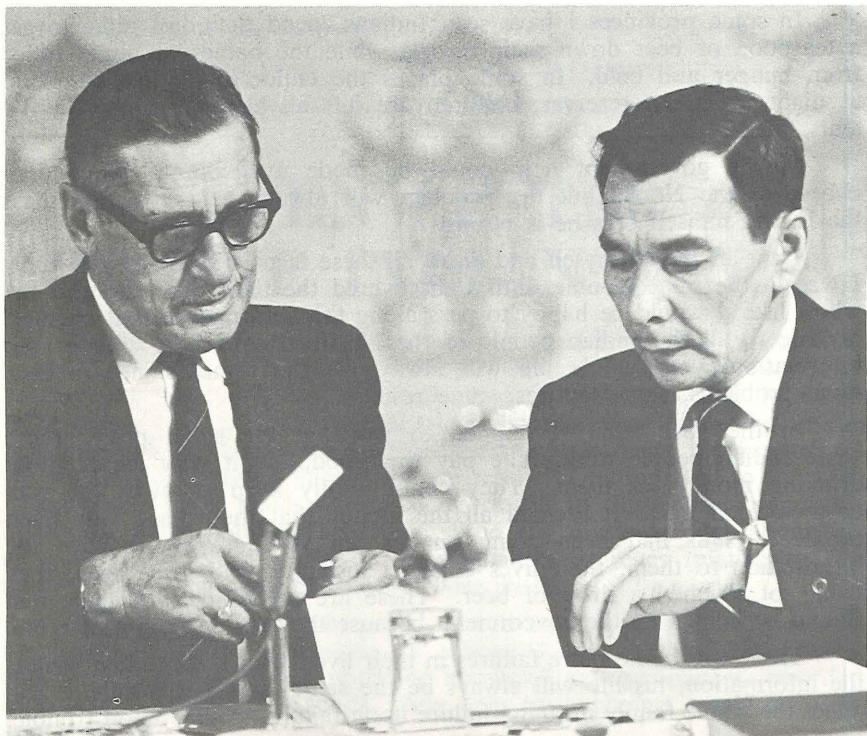


*A PARTIAL VIEW* from the head table. At this point of the Conference, distinct rifts between provincial delegates appeared over Alberta's ultimatum to seat her additional delegates. Closed sessions finally healed this rift with the additional seating of delegates from other provinces.



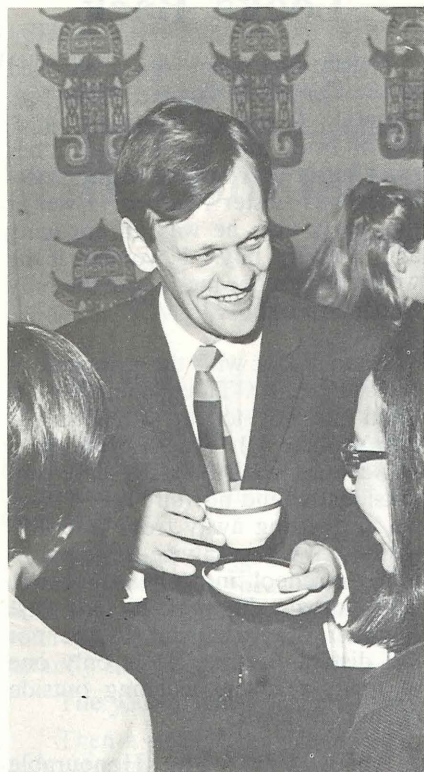
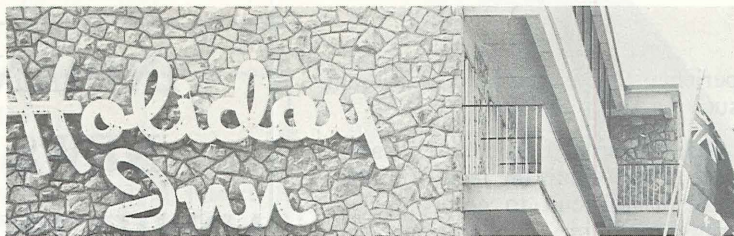
*BILL MUSSELL*, the Minister's Special Assistant, studies the proceedings with concerned attention.

# Consultation Meeting



HUGH CONN (left), former Treaty Specialist for the Indian Affairs Branch, was hired by the Indians to advise them on their hunting and treaty rights as mentioned in The Indian Act. Wallace Labillois of New Brunswick re-examines a few questions raised during the previous discussions.

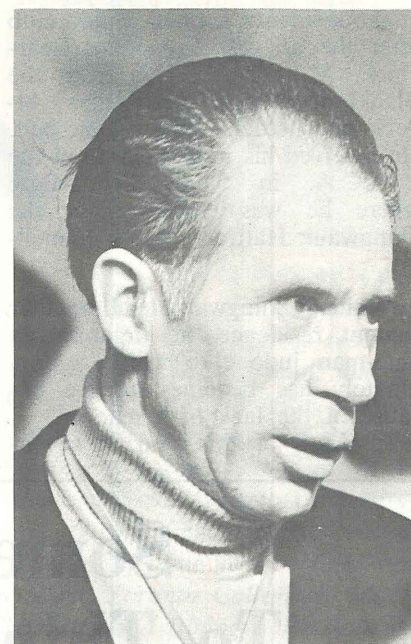
THE SPECTATORS GALLERY showing people analyzing the proceedings taking place on the floor. Many Indians journeyed from their reserves to witness where the discussions would lead. Others in the gallery are from the Department, plus a few interested non-Indians.



THE HONOURABLE JEAN CHRETIEN smiles over coffee with the various spectators from the spectator gallery. The Minister told the Conference that he was at the beck and call of the Conference. He also said a policy statement would be made this month.



GEORGE MANUEL gestures to explain the procedures for making motions to the Chair. Mr. Manuel was elected Chairman of the Conference. Others at the head table are (L-R) Hillier McNab, John Too-toosis, Mr. Manuel, Isaac Beaulieu (Conference Secretary), and Dave Courchene of the National Indian Brotherhood.



WILMER NADJIWON, President of the Union of Ontario Indians, was one of several delegates from Ontario. Here he appealed to the delegates to join as one and unite for the betterment of all Indian people.

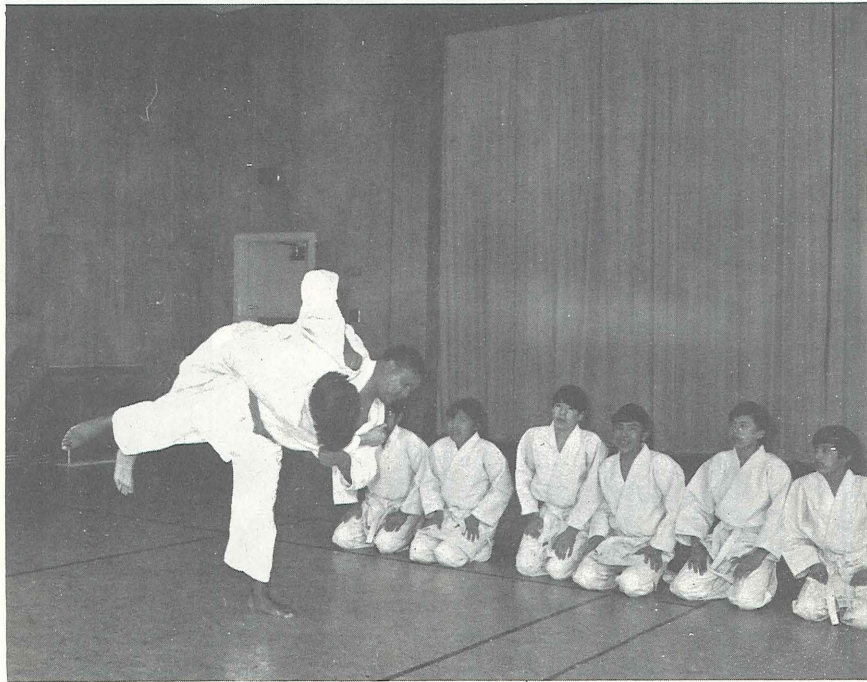
Photos by  
ROD McIVOR  
and  
GREG HARRIS

## Mr. BEARCHIEF'S JUDO CLUB

The Horton Hall Student Residence in Moose Factory, Ontario is believed to have the only all-Indian Judo Club in North America, so states Derek Mills, administrator for the residence.

A year ago, seven senior students

man team took part in the Northern Ontario Judo Championships at the Canadian Forces Base, Petawawa. Although the team won 5 matches out of 15, they failed to take home any trophies. The competition provided some of the ex-



ARTHUR BEARCHIEF shows his senior students the Harai-Goshi — the sweeping hip throw.

at the residence formed a judo club after the arrival of Andrew Bearchief. Mr. Bearchief is from the Blackfoot Reserve in Gleichen, Alberta and holder of the orange belt. He received his judo training at the Y.M.C.A. in Sault Ste. Marie where he was employed at the Shingwauk Hall as a boy's councillor.

While at Shingwauk Hall, another student residence, he organized a nine-man judo club which, unfortunately has become inactive because of the lack of a teacher.

In April of this year, a seven-

perience that is required of a team such as this.

Mr. Bearchief said the location of the school and the lack of money make it difficult to enter his students in future competitions. He hoped someone would come to the rescue as far as financing was concerned, although their geographical situation would still make it difficult to attend competitions in the south.

All of his judo students, with the exception of one, come from the island at Moose Factory.

## Something To Think About

By Marlene Hettinger

The Indian has a problem when trying to communicate with white people. Rarely can an unschooled Indian (and a large percentage are uneducated) make himself understood. What he can say easily in his native tongue is difficult for him to match in his broken English, and they usually don't mean the same thing. This is mostly true of the older folks and quite common. But the Indians in the north country keep mainly to themselves and this problem of communications doesn't arise there.

Countrywide, the Indian must assert himself, be willing to learn and have more confidence when dealing with the non-Indian.

This is a more certain way to be treated as an equal and the surest way to gain respect and confidence.

## The Answer to the Problems of the Indians

Many attempts have been made to help the Indian people of the North. But they appear to be rather hopeless. It seems the Indian people are fond of the "CRAZY BOTTLE".

In some provinces I have seen Indians spend their last dime to get a teaspoon of beer down their throats while the babies at home suffer from hunger and cold. In some places the children are left all alone at nights. On the reserves, children are left all alone at nights in the tents.

Maybe government help could be made available to the Indian people of the North, but the problem will always be the same unless the Indian himself sees he is wrong.

I am an Indian myself and know all these facts, because at one time, I was in the same trouble until I discovered the thing that changed my whole life. I would be happy to pass along this information that changed my life to all the Indian people of the North. Remember, without this information, your whole life will always be the same; same troubles, same problems, same failures, same results.

In the year 1967, I happen to work at the same place where some Indian people were. The pay was good, but it only meant more drinking money for them. They could hardly keep up with the rent or their food bills. It seemed all the money that they made was spent on beer. This had been going on for ten years. When I gave the information to them, their lives changed instantly, and since then, they have not touched a drop of beer. These are the kind of Indians that should be helped by the government, because they are starting a new life.

There will be no more failures in their lives. But if an Indian refuses the information, his life will always be the same, and as a result, it will affect the whole family meaning failure upon failure, trouble upon trouble.

If you are an Indian willing to accept this information, write for it. I hope that every Indian living in Canada will write for it and that it will be read by every Indian. Simply write to:

William Ottereyes,  
Waswanipi Reserve,  
Quebec, Canada.

## INDIAN NEWS

### APPOINTMENT



MARJORIE NARVEY, a Micmac from the Burnt Church Reserve in New Brunswick has been assigned to work with the Indian News for the summer. Miss Narvey is a third year university student and represents one of 70 Indian university students working for the Department across Canada under the Department's new scheme to encourage Indians to seek employment with the government.

## An Old Mohawk Looks Back

Nearly sixty years ago, I enrolled at the Central Collegiate, Hamilton, Ontario. It was an imposing building of brick and mortar and it has since burnt down. One of my classmates was Lester Pearson. Even at that early age, he was an engaging and friendly boy. I wonder if he would remember me, I was the only Indian student.

I had a talk with the principal of the school, Mr. Thompson. He advised me not to be a teacher (I didn't make it). He assured me I could only teach on a Reserve and outsiders would not hire me. Today we are getting away from discrimination. We have a vice-principal of a high school in a nearby town. Who knows, he may be our first Member of Parliament in the not too distant future. He is only one of many teachers teaching outside of our Reserve.

About 1924, The Honourable Arthur Meighen, Minister of Indian Affairs, proposed a drastic amendment to Parliament. The main clause, and the most important to the Indian, was a proposal to form a three-man committee to force enfranchisement on an Indian whether he wanted it or not. The com-

(Continued on Page 8)

## HUMAN RESOURCES ...

(Continued from Page 1)

The general feeling which is very often expressed is the problem of communication, in trying to find the right people to get in touch with. People who are involved feel that these conferences are very valuable especially to the people who are directly working with I.A.B. It was stated the persons participating in meetings learn what others are doing in many parts of the country.

It is always a wonderful thing to see Indians attending a conference. People such as Ahab Spence who is now in charge of Cultural Affairs and Jim Powless who is in Self-Government.

The first training program was held at Smiths Falls, Ontario, in May 1967 and lasted for four weeks. In November 1967 the course was held in French. Commencing in September 1968 the present series was reduced to a three week session held each month. In January of this year the present training course was moved to the Blue Bonnet Inn in Ottawa. As of this month's session there has been about 280 people who have attended the courses. Out of the total number there has been 118 Indian people. The program involves Community Development, Communication, Trust Responsibility, Social Services, Education, Values and Culture, and Self-Government, and visiting Ottawa, and the Centennial Centre.

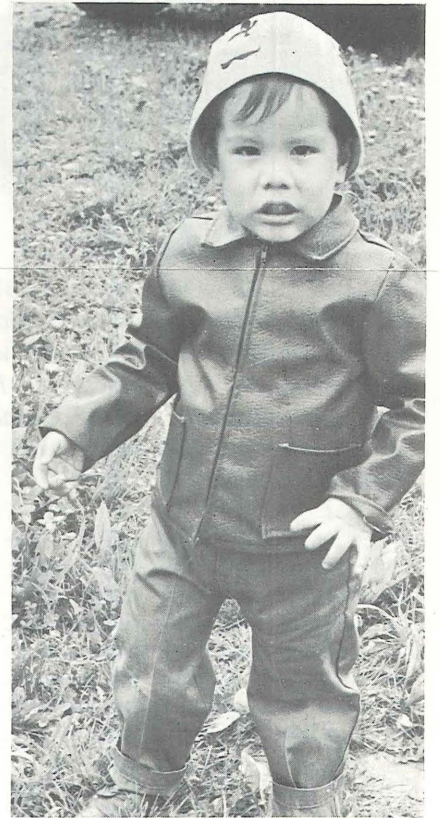
## "There's Something About Bread and Cheese"!



## RELAXING COFFEE BREAK:

After a tough discussion at the Human Resources Conference, Wallace Labillois, a Councillor of Eel River Bar, N.B. chats with his colleagues, (L-R) John Yacucha, Administrative Officer in Edmonton, Dave Jones, Development Officer at Hobbema District in Alberta and Michael Isaac, Councillor at the Restigouche Reserve in Quebec.

IROQUOIS INDIANS with a sprinkling of non-Indians, wait patiently in line for their annual "Bread and Cheese". Eight hundred loaves of bread and one thousand pounds of cheese were cut to serve approximately 4,000 Indians. The celebration commemorates Queen Victoria's birthday and brings Indians back from distant cities for a mass reunion. This young Six Nationer (right) poses anxiously for the celebrations to begin.



Did you ever stop to think that man's life evolves through four seasons, just like the weather. We have the spring, summer, fall and winter, and so it is with life.

Spring is when a child is born. From the time of birth to the age of twenty would be the spring of life. This is the time when you grow in experiences, mentally and physically. Each day brings something new and with each new thought or experience, man must learn. This is a time for pleasure, without care or worry, and thoughts of only yourself seem to prevail.

Then summer is upon you. From twenty to thirty-five, man enters the summer of life. All of the

knowledge you have absorbed, all of the experiences, good and bad, you should take advantage of and profit by, for the future. At this age, some marry and raise families, others pursue careers and still others, pursue pleasure. But by this summer of life, a pattern is set for what they want out of life and set their goals accordingly.

The fall of life begins from

thirty-five to fifty. This is the time of life when most people have more or less fulfilled their obligations and can now relax and give some thought to themselves. This should be a time of self-pleasure. All the plans left undone should be re-planned and looked forward to at this time.

Winter is now upon you. It is almost frightening. Where have the

years gone? Like the seasons they have slipped by without notice. What have you accomplished? Can you look back at the seasons with a feeling of self-satisfaction? Not all can be famous or wealthy, but even our most distinguished men have been known to possess humility, kindness and compassion. These are qualities inbred in all human beings and through the everyday expression of these qualities, we have had the tools to make the most of our seasons.

If you can look back on your four seasons without reproach, then you have certainly earned the right to sit back and enjoy your winter, knowing that spring will never come again.

# LIFE

By Margret Munson-Davis

# NICKEL BELT

By Morris Isaac

Last March, an Indian Teach-in was sponsored by the Nickel Belt Indian Club.

The meeting started with a brief history of the Club by Mrs. Stella Kenoshamig which has been active in Sudbury for the last ten years. Kenoshamig who has been active its start when she and a group of interested people decided programmes were needed for Indian people visiting the Nickel City.

In 1961, a committee was formed and set up for one year. This com-

because of his interest in the Indian people and also, anyone who is interested in the betterment of Canadian society.

The Membership Card says, "The aim of the Club is to revive and develop the Indian arts and culture as well as study together the history and culture of both Indian and non-Indian people. To develop within the Indian and the people at large, a respect for the greatness found in the Indian way of life and its effect on the rest of Canadian

people who are interested in finding out about the Indian people, will attend and in this way, they will learn."

There is of course, the Nickel Belt Indian Princess, Marilyn Nadjiwan. A 19-year old beauty, Marilyn is in grade 13 and works at an automotive parts store in Sudbury on Saturdays. She wants to go to Big Trout Lake after she gets her Registered Nursing certificate. Marilyn became interested in nursing after she talked to her cousin who spent a year teaching at the Big Trout Lake. She has lived in Sudbury all her life and a year ago she got interested in Indian organizations. She is going to Toronto for the Provincial Indian Princess Pageant and will try to be more active in Indian organizations. She says, "young Indian people should try and get involved somehow, directly or indirectly."

The following topics were discussed. LIFE ON THE INDIAN RESERVES: — Speakers were Chief Pine of Garden River, Chief Pawis, Shawanga, and also Ex-Chief Mr. McLeod. The panel agreed on that statement that life on the reservation should play the major role if there are to be any changes made in the present conditions of Reserve life. A majority of the older people are depending on the younger generation for good future leadership and also because a lot of them are going further in school now. Chief Pine said, "Money also plays a role in the social change within the Reserves. Money and education are two important things that will help, along with good leadership." Mr. McLeod, who was defeated in the June election as a Chief says There is one important thing that is wrong with the Indian. He is sometimes located in an isolated area where it is economically impossible to give him better help. Very often the Indian parents do not give good advice to their children because of their lack of education. Some parents do not have enough money to help their children when there are lunches and clothing to be bought.

Next on the program was EDUCATION. The Speaker was Stella Kinoshameg, Vocational Counsellor with Indian Affairs Branch in Sudbury. About 150 people attended the first session and about 200 showed up the next day. On Saturday at 8:00 p.m. a dance ended the Teach-In.



PANELISTS OF THE NICKEL BELT INDIAN TEACH-IN

Mrs. Stella Kinoshameg, Past-President of the Indian Club addresses the audience about Education, which was one of many important topics at the Conference. With her are (L-R) Alex Nowgabow, President of the Club, Ken Alexander of the Canadian Citizenship Branch, Cecil King, Chairman of the Conference, and Indian Princess of the Indian Club, Marilyn Nadjiwan.

mittee eventually developed into the club. When asked where the unique name of the club came from, Mrs. Kenoshamig said, "You know that 9/10 of the nickel in the world is found here in Sudbury. I suppose we could have called it the Sudbury Indian Club. We had a contest going and we started to receive all kinds of names for our club, so the committee chose the name Nickel Belt Indian Club."

She went on to say, "We have important events which are sponsored by our club such as, the annual dance and the banquet. The money that is raised through these events goes to various projects. For example; we have a scholarship for all the Indian students here in the Sudbury area. We also give money to students here in Sudbury for bus fares. We give money to Indian leaders for meetings or conferences outside town. We have also helped with the old age home which was built by the people of the Wikwe-mikong Reserve; we gave beds to their organization."

The people who are eligible to join the club are those who have married Indians, any non-Indian who is interested in joining the club

society. To work in harmony with Indian Government bodies and other interested groups in helping Indian people to take an active part in Canadian society. To remain independent from any issues of a political or religious nature and encourage improvements in education and opportunity for Indians."

Members of the Teach-In Panel were Stella Kinoshameg, Past President of the Club, Alex Nowgabow, President, Nickel Belt Indian Club, Marilyn Nadjiwan, Indian Princess, Nickel Belt, Ken C. Alexander, Canadian Citizenship Branch.

Alex Nowgabow is a 24-year old Ojibway and the son of a Chief. Alex has worked at the I.N.C.O. Smelting and Refining Company as a supervisor for 3 years. He was elected President of the Nickel Belt Indian Club last year and states that he has been interested in the "Indian thing" ever since he can remember. When I asked the President of the Nickel Belt Indian Club why the Teach-In was being held, he said, "we would like to see non-Indian people have the stereo- their mind. By doing this, I mean by putting on a Teach-In, the

AN OLD MOHAWK . . .

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mittee consisted of one Indian and two whites, majority rule, so the Indian lost before he sat down.

I realized the grave consequences of this amendment. The Indians would be forced out of their homes. It was especially tragic for the Six Nations since we had only a few acres left of the thousands we once held.

The cold-as-steel Mr. Meighen proposed that Indian cemeteries be preserved for posterity. His objectivity was as clear as glass. I realized our only chance was to get the sympathy of the public. I wrote letters, many letters to the papers.

In my letters I said our people were very poor and many of our homes were below par (true at that time). Why not leave us alone. Some of my people resented my letter, but my one and only purpose was to gain the sympathy of the Canadian people.

The Toronto Globe (Mail came later), a powerful publication printed my letter.

The Hamilton Spectator not only printed my letter, but the editor backed me up. I wrote to the Members of Parliament also. Who knows, I may have had a small part in blocking this infamous attempt to blitz us. If the cold-as-steel Mr. Meighen had been able to get this amendment working, the Six Nations Reserve would only be a memory today.

We Indians have a lot of friends today. This came to me very forcibly at the time of the Liberal Convention in Ottawa last summer. It became public that health aid to Indians was going to be cut. A Mr. Jackson, a delegate from Hamilton, said he would personally picket if they attempted this. The health bill was not cut.

I hope one hundred years from now there will still be a Six Nations Reserve. Our people are scattered to the four winds, but we come back for visits. New Zealand, California, Vancouver, Indiana, Viet Nam, distance does not mean anything.

The Feathermen, an all-Indian band from Winnipeg, urgently requires an organist-singer to round out the group. Experience is preferred, but it is not absolutely necessary as long as the applicant can sing and play, has a friendly personality and demonstrates an aptitude for learning.

Applicants should write to: Mr. William Greene, Indian and Métis Friendship Centre, 75 Princess Street, Winnipeg, Man.