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Department of Indian Affairs and Northern Development
Ministère des Affaires indiennes et du Nord Canadien

THE Indian NEWS

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ALBERTA INDIANS PRESENT "CITIZENS PLUS"

"The true owners of the land are not yet born."

Thus reads the Indian Association of Alberta's Citizens Plus, or the Red Paper, as it has become known, in commenting on Indian lands and legislation for the future. There would seem to be a message here for mankind, as the world fast approaches its environmental crisis. The land is only a man's to hold — not to do with as he damned-well pleases.

* * *

On June 4, 1970 — some 93 years after the signing of Treaty Seven, the Indian Association of Alberta, led by Harold Cardinal and backed by the National Indian Brotherhood, presented its Citizens Plus counterproposal to Prime Minister Pierre Trudeau and 13 members of the Cabinet in an historic confrontation in the Centre Block on Parliament Hill. The 100-page document was prepared after a year of almost universal Indian opposition to the federal government's Indian Policy proposals of last June and represented, in the words of Manitoba Indian Brotherhood President Dr. David Courchene, "one hundred years of frustration, rejection, broken promises and discrimination."

The meeting began with Mr. Trudeau introducing the members of the Cabinet, and Walter Deiter, N.I.B. president, introducing the Indian representatives. Chief Jim Shot Both Sides of the Blood Reserve chanted an untranslated Indian prayer and then came the symbolic presentation: Chief Norman Yellowbird presented the Red Paper to the Prime Minister on behalf of the Indian chiefs of Alberta, while at the same time Chief Harry Chonkolay, dressed in treaty uniform, returned the green Indian Policy proposal booklet to Indian Affairs Minister Jean Chrétien. Chief Chonkolay does not speak English. His comments, translated by Walter Deiter, went as follows: "I am returning the paper to Minister Chrétien. I completely reject



Chief Norman Yellowbird presents the Red Paper to Prime Minister Trudeau

(Photo—David Monture)

it because this was designed by the government itself. At the same time we have our own set of ideas as to what the Indians should be doing for themselves and we have come up with a proposal. We do not need this any longer. Our people do not need the Indian policy paper. This is the reason I am returning it to Mr. Chrétien."

David Courchene then came on strongly with a plea that sincere and honest dialogue must follow on the part of both government and the native people in acting on the Red Paper's proposals. "This past year, like the past 100 years, has been most difficult for our people. But unlike the past 100 years, this year is not ending in frustration and anger. We have, for the first time in our history, joined together as one. We are not only brothers in colour and blood, but we are brothers in purpose, intent, aspirations, hope and effort. The government of Canada has had one hundred years to prepare its white paper. We have had but one year to prepare our views. We now have but one hour to meet with you. This hour is one hundred years . . . We hope

that this will not be our last hour. Our brothers in Alberta present you Citizens Plus. We hope you will accept it in the manner which it is given, in honesty and sincerity."

Harold Cardinal, in addressing the Prime Minister, declared: "It is disheartening at this stage in history to have made so little apparent progress towards reaching an understanding of each others point of view." He added, rather more optimistically, that native people could take encouragement from the mere fact that a meeting was finally being held at this level, which indicated a new willingness on the part of the government to come to grips with the situation. He said that the Alberta chiefs were not there only to reject the government's proposals, but to come up with viable alternatives.

Mr. Cardinal went on to reiterate that the government must recognize its historic, legal, moral and constitutional responsibilities in relation to aboriginal rights and treaty obligations. He charged that Indian Claims Commissioner Lloyd Barber

(Continued on Page Seven)

Squamish Band Develops Housing Project

Council members of British Columbia's Squamish Band have studied, planned and negotiated for two years to set up a housing and land development project on the Capilano and Mission Reserves in North Vancouver.

An agreement with the Central Mortgage and Housing Corporation and the Department of Indian Affairs has enabled the band to finance the development with a \$780,000 CMHC loan guaranteed by the Department of Indian Affairs, which will be repaid from "grants to bands" funds received from the Department at the rate of \$120,000 per year for six years. There will also be an annual grant from band funds of \$66,000 plus revenues received from rentals. This will result in the band having full ownership of the homes in 10 years.

Centred around a park-like area on the Mission Reserve, the first

(Continued on Page Seven)

FOR CIRCULATION

Le Livre Rouge répond au Livre Blanc

par Michèle Têtu

Le silence qui a enseveli plus d'un siècle de pauvreté et discrimination a été brisé le mois dernier par CITIZENS PLUS, le "livre rouge" de Harold Cardinal, président de l'Association des Indiens de l'Alberta.

C'était la première fois que le premier ministre et son cabinet se sont rassemblés pour porter oreille aux demandes des Indiens du Canada. Le livre rouge répond aux propositions du "livre blanc" que M. Jean Chrétien, ministre des Affaires indiennes, a déposé au Parlement il y a un an.

M. Walter Deiter, président de la Fraternité nationale des Indiens, et les chefs des associations indiennes des provinces ont donné leur accord et leur appui aux propositions du livre rouge.

Devant plus de 200 auditeurs indiens, les chefs Chonkolay et Yellowbird ont chanté une petite prière indigène pour le succès de la présentation.

M. le docteur David Courchene, vice-président de la Fraternité nationale des Indiens et président de l'Association des Indiens de Manitoba, a accordé au Gouvernement Fédéral au moins le mérite d'avoir suscité une communication, un dialogue que ses prédécesseurs avaient écarté. Le livre rouge, a-t-il déclaré, est présenté avec honnêteté et sincérité. Il a présenté M. Cardinal en prévenant des "livres rouges" que les associations indiennes des autres provinces étaient en train de faire.

M. Cardinal a donné à M. Trudeau une liste de modifications faites la veille par la délégation indienne.

Les chefs Adam Solway et John Snow ont lu tour à tour du livre blanc et du livre rouge.

Le livre blanc dit que la discrimination législative et constitutionnelle doit être éliminée, mais le livre rouge maintient que l'enlèvement des lois discriminatoires rempireraient la situation. Il faut garder la Loi sur les Indiens avant que la question des droits et traités ne soit réglée.

Bien que le livre blanc insiste que la culture indienne doit être intégrée à la vie canadienne, le livre rouge considère cette phrase trompeuse. Les Indiens veulent être certains que l'identité indienne ne sera pas perdue.

Tout en retenant leurs droits aboriginaux, dit le livre rouge, les Indiens doivent recevoir les mêmes services qui sont accordés à tous les citoyens du Canada.

Le livre rouge demande l'établissement d'une nouvelle commission consultative impartiale dont les décisions seraient imposées aux Indiens et au Gouvernement.



CITIZENS PLUS a aussi demandé la formation d'un nouveau ministère qui ne serait responsable qu'aux Indiens. A présent M. Chrétien, ministre des Affaires indiennes, est aussi responsable pour les parcs nationaux et les lieux historiques, la conservation, et le Grand Nord canadien.

Le premier ministre a répondu aux critiques formulées dans le livre rouge, mais il a admis que le Gouvernement avait été très naïf dans le livre blanc, qu'il était un peu trop théorique, un peu trop abstrait, pas assez pragmatique. Mais le livre rouge, a-t-il dit, est pragmatique et rationnel.

M. Trudeau a ajouté que si les Indiens voulaient atteindre leur but en venant à Ottawa, obtenir une nouvelle forme de liens entre le Gouvernement et les Indiens, il faut qu'on ait au moins un peu de confiance l'un en l'autre.

Le premier ministre a déclaré que son cabinet allait certainement considérer les soumissions du livre rouge, et a souligné son désir de faire connaître au Canada l'unique culture des Indiens.

M. Trudeau a donné son approbation à la commission impartiale pour examiner les droits et traités des Indiens. Il a affirmé son intention de changer les lois au bienfait des indigènes, et d'instruire le public afin que ces lois ne soient pas effectuées dans un manque de connaissance.

Il a donné l'assurance que les Indiens peuvent prendre tout le temps voulu pour répondre aux soumissions proposées dans le livre blanc.

En terminant, M. Trudeau a promis que le Gouvernement n'imposerait pas sa politique aux Indiens.

M. Jean Chrétien, ministre des Affaires indiennes, a aussi adressé la parole et a affirmé que le livre blanc n'est que des soumissions, et que toutes les suggestions des chefs indiens du Canada seraient les bienvenues.

M. Andras, antérieurement ministre d'État préposé aux Affaires indiennes, a déclaré qu'il était très ému par la flexibilité du Premier ministre à l'égard des Indiens. En se souvenant du travail de M. Andras auprès des Indiens, les auditeurs indigènes l'ont chaudement applaudi.

Andrew Delisle, président de l'Association des Indiens du Québec, Fred Plain, président de l'Union des Indiens de l'Ontario, et David Ahenakew, président de la Fédération des Indiens de la Saskatchewan ont aussi fortement appuyé CITIZENS PLUS.

On remarquait une différence en essence entre le livre blanc du Gouvernement et le livre rouge des Indiens. Cette différence, a expliqué M. Cardinal, est de donner aux Indiens les ressources nécessaires pour qu'il puissent agir eux-mêmes d'une façon responsable au lieu de tout faire pour eux.

Le livre rouge est entre les mains du premier ministre; il ne reste plus maintenant que les négociations.

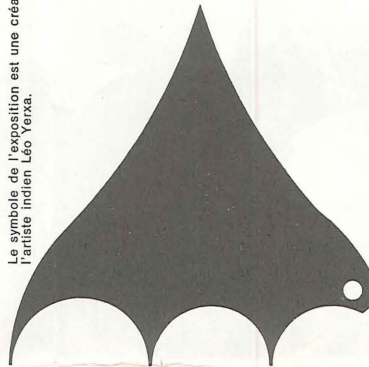
Concours des arts et métiers indiens

La Guilde Canadienne des Métiers d'Art, en collaboration avec la Fraternité nationale des Indiens, a annoncé un concours et une exposition d'art indien canadien, qui se tiendra du 10 au 22 novembre, 1970, à la Place Bonaventure à Montréal.

Le but de cette exposition est de faire connaître et apprécier l'excellent travail fait, à travers le Canada, par les artistes contemporains et les artisans traditionnels indiens. Les Indiens et Métis canadiens peuvent y participer.

Les prix — un total de \$2000, avec des prix individuels jusqu'à \$200 — seront décernés par un jury de trois personnes.

Le symbole de l'exposition est une création de l'artiste indien Léo Yerxa.



Les articles entrent dans deux catégories:

a) artisanat traditionnel: vanneerie; travail sur écorce — coffrets, modèles réduits de canoës, seaux, écorce mâchée; sculpture sur os ou pierre; sculpture sur bois — bols, pipes, figurines, animaux, vaisselle, masques, ornements, petits totems, mallettes, cuillères en corne; poupées de balle de maïs ou sculptées; travail de perles de verre sur peau — vêtements, mocassins, mitaines, gants; broderie sur peau faite avec des piquants de porc-épic — ceintures tressés; travail en poil d'original; ornements d'argent ou de cuivre; raquettes — modèles réguliers ou réduits; travail effectué avec nerfs et lanières — sacs, etc.; tissage — nattes, couvertures, ceintures, etc.

Les objets doivent parvenir entre le 15 septembre et le 31 octobre 1970. Prière de joindre la formule d'inscription à l'envoi et d'inscrire le nom et l'adresse de l'expéditeur sur le colis. Une brève notice sur l'artisan et son travail peut être jointe à l'envoi. Si l'artisan désire porter son article au poste de la Compagnie de la Baie d'Hudson le plus proche, le matériel et l'aide nécessaires à l'emballage et l'envoi lui seront données, mais la compagnie décline alors toute responsabilité.

Un concurrent peut envoyer jusqu'à cinq articles. Les articles allant de paire font l'objet d'une seule inscription.

Tout autre article accepté sera

jugé. Le jury donnera préférence aux coutures faites à la main, au cuir tanné à la maison et aux teintures et peintures naturelles.

Nous vous prions de n'envoyer que des articles sans inscription. Les articles dits de souvenir ne seront pas acceptés.

b) arts et métiers contemporains: nous acceptons l'artisanat de toute sorte, y compris les textiles (tissage, tapis, nattes, décorations murales, etc.), objets de bois et de pierre, poterie, céramique, émail, métal, bijouterie, cuir, peinture, imprimés et lithographies.

Les méthodes et matériaux traditionnels ou modernes peuvent être utilisés.

Les objets à exposer doivent être emballés soigneusement et être envoyés, aux frais des concurrents, à: Arts et Métiers des Indiens du Canada, a/s de Monsieur R. Racine, Plateforme de Chargement, Place Bonaventure, Montréal 114, P.Q.

Sauf indication contraire, les articles seront vendus à des musées ou au public. L'artisan doit indiquer le prix de ses travaux sur la formule d'inscription. Le produit de la vente lui sera envoyé aussitôt que possible après la clôture de l'exposition.

Les frais d'assurance des articles envoyés à l'exposition seront payés par l'artisan. Le risque de perte des articles est assuré quand ceux-ci sont entre les mains de la Guilde Canadienne des Métiers d'Art. Les articles qui ne sont pas à vendre, ainsi que ceux qui ne seront pas vendus, seront renvoyés aux frais de la Guilde, en valeur déclarée.

Pour plus de renseignements ou des formules d'inscription, écrire à: Madame J. O. McCutcheon, Présidente, Arts et Métiers des Indiens du Canada, a/s de la Guilde Canadienne des Métiers d'Art, 2025 rue Peel, Montréal 110, P.Q.

Un festival de danse, de musique et de films indiens aura lieu en même temps que l'exposition à la Place Bonaventure.

La fête folklorique de Mariposa

La Fête folklorique de Mariposa aura lieu aux Iles de Toronto du 24 au 26 juillet avec un rassemblement spécial des artistes indigènes de l'Amérique du Nord.

Les membres de l'organisation folklorique disaient que celle de cette année sera plus qu'une exposition. Il y aura une participation entre et les musiciens et les auditeurs, qui mènerait à l'équilibre et la compréhension si nécessaires dans notre société complexe.

Des artistes de tous les coins de l'Amérique du Nord viendront à la fête.

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

The Indian News is a publication devoted to news about Indians and Indian communities in Canada 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 Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author or this paper.

Letters to the Editor

The Indian News is definitely a mouthpiece of the Department of Indian Affairs and not the voice of the Indian people. It should be the voice of the people and print a strong editorial denouncing the proposed new Indian policy.

The government has every intention of implementing this genocidal policy against the wishes of the native people of Canada. They are doing their best to sell this policy through fancy pamphlets and advertising.

This policy is very similar to the American Bureau of Indian Affairs' termination policy that was pushed very heavily during the 1950's. This policy denies the existence of Indian people and makes them regular citizens of the country. The American government is still following this policy to a lesser degree today. The American Indians have overwhelmingly rejected it. The new policy would end the tax free status of our land.

If this policy is implemented, the Indian people will be dealing with ten different provincial governments. It is bad enough now, dealing with the one government in Ottawa; the problem will be increased ten times. We must remember that we did not draw these provincial boundaries — they exist on paper only. These are the white man's boundaries.

We must not accept this policy. I urge all my brothers and sisters in Canada to support your leaders in fighting this policy which would effectively end your status as Indians. Do not listen to the white lies; history is on your side. The government policy is one of slow genocide of Indian people. Remember Deganawidheh.

I have spoken.

Daniel R. Bomberry, Cayuga
Coordinator
American Indian Center
California

* * *

In reply to Mr. Bomberry I would invite him to send in a copy of the "fancy pamphlets and advertising" described, keeping in mind the difference between a hard sell campaign and simply informing people

of a proposal in a public document. The recent Red Paper counter-proposal presented to government by the Indian Association of Alberta is shortly to be printed in quantity by the Department of Indian Affairs for that same purpose of keeping the native people informed. We will send along a copy for your information, Mr. Bomberry.

As for the Indian News not being a voice for the Indian people, I would suggest that you read this month's interview with Mr. Harold Cardinal — with great interest. Thank you for your letter.

The Editor.

* * *

On Page 3 you asked for readers' comments on the Indian News as a propaganda organ of Indian Affairs.

First, I would like to say that I have received this publication for some time and am very honoured that you would leave my name on your mailing list. I enjoy reading the Indian News as I have an indirect interest in the subject.

There is no doubt, in my opinion, that this is a public relations vehicle for the Department. It gives only positive news items which enhance the Department's position. Very seldom does this magazine report what other organizations are doing for Indians.

As an example of the magazine's relevance to the Indian cause, I would refer you to the recent edition of Calumet which is the magazine of the Union of Ontario Indians. In comparing the two newspapers I think it is clear as to the differences in the editorial policies of the two papers. The real issues of the times are definitely in the Union of Ontario Indians' publication and not in the Indian News. The Indian News is not the forum on current Indian problems because the policy does not permit these items to be printed in its publication. The Indian News probably does provide a record of achievement on the part of Indians, but I am afraid it is not a source of information on services available to Canadian Indians.

It is my hope that these comments will be helpful in improving the editorial policy of this publica-

German Clubs Urge Respect for Aboriginal Rights of Canadian Indians

The German Association on American Indian Culture has shown its concern for Canadian natives in a letter to Indian Affairs Minister Jean Chrétien.

Since the early explorers took back some North American "redskins" in full traditional regalia, Indians have appeared frequently in European movies and books.

There is even a museum of Indian artifacts, named "Bear-grease", near Dresden in East Germany. The communist government there values the museum as proof of American history dominated by racism and imperialism.

The letter, recently sent to Mr. Chrétien by the German Association, underlines its interest in Canada's first citizens in a plea to the government to recognize and respect the Indians' wishes and rights.

The letter, a copy of which was sent to the Indian-Eskimo Association of Canada, states:

All the German friends of American Indian culture and life, united in the IFI-Interessengemeinschaft für Indianerkunde (German Association on American Indian Culture), and respected throughout the whole of Germany and nearby European states as the voice of the Indian interested persons, beg you urgently

- that in connection with your INDIAN POLICY the representatives and chiefs of the Tribes and Nations of Canada will not only be consulted but that there will be paid attention to the wishes of the Indians, too
- that the Indians of Canada will get every possible chance of being justly treated as people of different status
- that the Indians of Canada will receive due recognition and reverence for their role in the Canadian history
- that the Indians of Canada will be respected as human beings having certain aboriginal rights

— that the demonstrations of the Indians of Canada, as usual in civilized countries of the so-called free world, will not be opposed by armed forces

— that the Federal Government of Canada will not dishonor the laws made between Great Britain and the Canadian Indian Tribes and Nations

— that the Federal Government of Canada will not discard the traditional Federal responsibility for Indian Affairs, pressuring Indians into giving up their tax exemptions as well as their fish and game rights

— that the Federal Government of Canada will not play the game of power and treat the Indian Tribes and Nations as conquered peoples who must be assimilated.

— that the Federal Government of Canada will give the Indian Tribes and Nations recognition to their rights as Canadian citizens and also as Indians to continue their own Indian ways of life, according to their treaty and aboriginal rights

— that the Federal Government of Canada will settle certain long-standing problems with respect to the treaties and aboriginal rights of the Indian Tribes and Nations of Canada

We, the Indian-interested individuals as well as institutions in Germany, cannot believe that in Canada — the prototype of the world for freedom and human rights — no place can be given to the aboriginal rights of the American aborigines — this means here the natives of Canada. We hope that the Federal Government of Canada will return to recognized international principles in the treatment of its native population. This should be done as a matter of equity and justice.

tion. If it is not, then I would suggest that the budget for the Indian News be passed on to the Indian associations so that they can be free to print their own news.

E. V. Ralph,
Don Mills, Ontario

* * *

In answer to Mr. Ralph's criticism that The Indian News seldom reports on what is being done by Indians, I would suggest that he closely scrutinize recent issues of the paper. In particular, Mr. Ralph, I

would further suggest that you might have a look at the May issue of The Indian News for a front page story on the President of the Manitoba Indian Brotherhood and this organization's achievements to date.

We feel that if anything, the paper is a source of information for services available to Indians (your paragraph four). Page Eight of this issue should stand as an example. Thank you for your constructive criticism and we will strive to present the news along these lines.

The Editor.

AN INTERVIEW WITH

Harold Cardinal

The December issue of *Maclean's* magazine calls Harold Cardinal, 25-year-old president of the Indian Association of Alberta, "the most articulate, perhaps already the most powerful Indian leader in Canada". Mr. Cardinal's scathing book, *The Unjust Society*, a history of Canada's injustice to its native people and an attack on the federal Indian policy proposals of last June 25, has already sold 26,000 copies, putting him next to Pauline Johnson as the most widely read Canadian Indian. The book will go into second printing.

On June 4 the Indian Association of Alberta presented *Citizens Plus*, its treaty-oriented counterproposal, to Prime Minister Trudeau and several members of the Cabinet in an historic meeting on Parliament Hill (see front-page story). The Alberta proposal was prepared after a year of research, meetings with the 42 bands in the province and an all-chiefs' conference. The National Indian Brotherhood gave its unanimous support to *Citizens Plus* at a general meeting in Ottawa during the two days leading up to the official presentation.

Mr. Cardinal, a Cree, is one of 18 children (eight of whom died at an early age) from the Sucker Creek Reserve in Alberta's Treaty Eight country. Ten years at a nearby Roman Catholic residential school conditioned his scepticism of the

white man's religion and regimentation. In *The Unjust Society* Mr. Cardinal says of the school authorities, "All they wanted of their Indian charge was to pound a little English into his head to enable him to decipher religious materials, and to give him enough simple arithmetic to enable him to count the animals on the church farm. They didn't care if they broke his spirit as long as they got the right responses at Mass."

Mr. Cardinal entered high school in Edmonton, to the dismay of the local residential school Father, and then went on to study sociology at St. Patrick's College in Ottawa. He later dropped out of university to join the Indian Association of Alberta. At only 23 years of age he was voted president of the Association.

A crowded Ottawa restaurant on the day after the Red Paper presentation was the setting for this interview. My initial contact with the articulate and charismatic Mr. Cardinal had been at last July's Winnipeg meeting of the National Indian Brotherhood where he made a motion that I, being an employee of the Indian Affairs Department, be requested to leave the conference room.

Harold Cardinal is married and has two children.

. . . David Monture

* * *

Q. The concept of the aboriginal-right is not included in Claims Commissioner Lloyd Barber's terms of reference. At the same time we have the National Committee on Indian Rights and Treaties proceeding with their own broader terms of reference to include the aboriginal question. During your presentation of "Citizens Plus" to the Cabinet, the Prime Minister in one of his statements vaguely opened the door, as you have described, to settling the issue. What are your comments?

A. In as far as the commissioner is concerned, we have taken the position that he is a government commissioner whose role it is to strengthen the government's case against aboriginal and treaty claims, claims which our national committee will co-ordinate the research on. The process that we now see with the at least apparent flexibility on the part of the Prime Minister on this whole question, is the creation of a body with which we can begin discussions almost immediately on handling the legal issues and the pressing social situation separately. For the legal question we see an arbi-

tration body in the form of a claims commission set up. I do not know what the exact nature of our proposed commission would be but it will have to come out of further discussion between ourselves and the federal government. Once this body is set up, then I think the next procedure for the commissioner, if he is still around, is to present his case to the commission against the concept of aboriginal rights. It will be the function of our committee to beef up our argument towards our desired ends and as an arbitration body, the commission would have to weigh both sides to decide.

Q. Would you consider yesterday's meeting with the Cabinet, the presentation of the Alberta "Citizens Plus" paper, to be of historic significance?

A. This is actually the first time since Canada's Confederation that Indian people have had the opportunity to speak with a Prime Minister and with the whole Cabinet. It is in my view an extremely significant meeting, indicating on the part of the government, a willingness to try and settle the issues that we have



before us. I was pleased with the Prime Minister's honest reactions about some aspects of our Red Paper which indicated a lack of trust. I will have to agree with his assessment that a little bit of trust is necessary on both sides as a starting point.

Q. We have ahead of us an almost inevitable summer of demonstrations, a long hot summer with the racial situation. Do you feel that all of this is going to take away the public's attention from the Indian situation? Do you feel that the youth movement could be utilized as a lobby for native people?

A. I feel we have to think along the lines of a long-term approach. The problems we have before us are not going to be solved within the next year. We have to think of a sustained interest on the part of the Canadian public. We have to use this time very rationally to explain our position. I don't think that I would like to see demonstrations in the street on behalf of Indian people, though this may help, because I think the type of thing which is necessary is for thinking people to get together and try and find some structures, some vehicles for settling the differences.

Q. Do you still maintain that Indian people were not consulted as to the appointment of Indian Claims Commissioner Lloyd Barber?

A. We have reiterated that position to the Prime Minister and the Cabinet and the fact that we do not see the role of the commissioner as being one that is working on our behalf. I think this is the stand we will maintain in regard to the commissioner.

Q. What is the Alberta Association's relationship going to be with the National Committee on

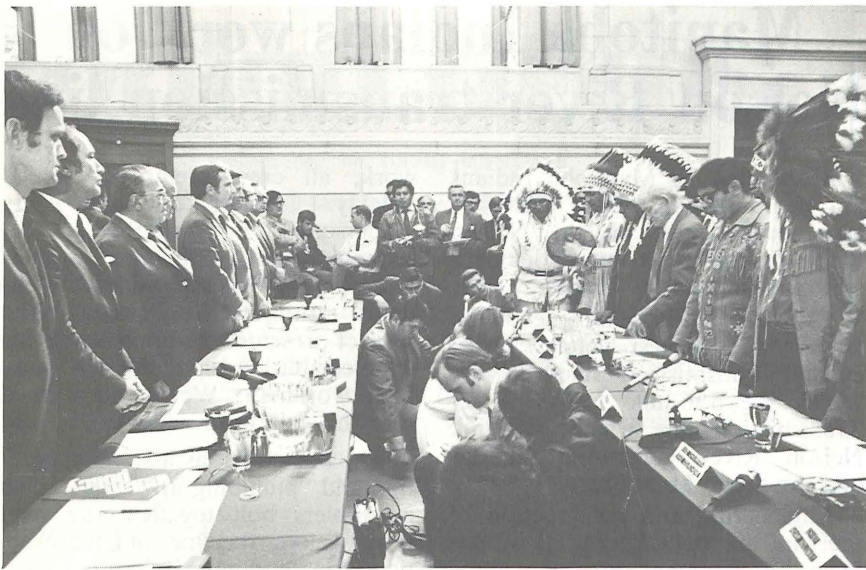
Indian Rights and Treaties?

A. It's going to be a close working relationship. The National Committee is intended to be a co-ordinating body for our research at the national level. The real work has to be done at the provincial level. It's going to be the responsibility of the provincial members of the N.I.B. to initiate the detailed research necessary within their boundaries. With this in mind I think that of necessity we are all going to have to work closely if we are going to co-ordinate our position with other Indians.

Q. Do you feel that the Nishga court case of last year is going to set an unfortunate precedent in regard to aboriginal land claims?

A. We still have to see this case go through the Supreme Court of Canada, although it doesn't look all that hopeful because of what has happened at the other two levels of government. There still may be some hope in view of the apparent broadening of scope on the part of the Supreme Court based on their recent decision with relation to the liquor sections in the Indian Act. But I'm not too optimistic about a decision in favour of the Nishga Tribal Council. This would set an unfortunate precedent in the courts for all Indian people, not only the Nishgas but the other people in B.C. and our people with the same claims in the other non-treaty areas. This is why we are suggesting a new approach where we recognize that the government and ourselves are in disagreement over this fundamental concept. We also need some political leadership on the part of the government to give direction so that justice can be arrived at on this critical issue of the aboriginal right.

(Continued on Page Five)



(Photo—Rod MacIvor)

(On the Presentation of the Alberta Indian Chiefs' "Red Paper" Railway Committee Room, House of Commons, Ottawa — June 4, 1970)

The room is beginning to fill up
happy faces, dark eyes glowing
lips moving in excited anticipation
minds flashing back
back one year
back one hundred years
back to now

The time has arrived
our time

The long, long years of ancestral pride come into our minds
the years of sitting in peace
faces turned to the sun
soles planted firmly on the stretching land
the green boughs swaying in our hearts
the blue infinity passing into our souls
the joy of knowing
knowing it was our land
yet knowing it belonged to all

It was not all peace, but it was good

The vision has switched abruptly

The hour has come
our hour

The cold has crept into our thoughts
along the dirt floor of the shack
into our limbs
into lungs that coughed
into mouths that hungered
into eyes that stung with tears

We wince

Why did the other people
the people with the pale faces
why did they scowl and glare and jeer
why did they laugh
why did they call us names?

We never knew before that it was wrong to have dark skin
to wear our hair in braids
or floating free

We didn't understand why they pushed us and called our fathers names
We didn't understand why those men in long black robes
told us to love one another
but beat us when we spoke
we didn't understand why we had to speak their tongue

We didn't understand

Suddenly, yet not so suddenly
came the pain, the hunger, the cold, the shame

Silently it screamed in our ears
it filled our brains

It was not the first time for us
not the first time for hunger or cold or pain or death
but the shame?

We didn't understand

We don't understand

The noise in the chamber rises
whispers buzz
they're coming
their great leader is coming

After one hundred years
one hour

He comes — their leader
he smiles the right smile
he shakes the hands of our leaders
he waits patiently, politely
he listens to our tribal prayer
he hears the beat of our drums
the beat of our hearts

Our leaders speak
respect, tradition, faith in their words

We — the people of this land
we give our answer to the smiling man
we tell this man with the power
that we have our own answer
we do not need his answer

He speaks and his men speak
we speak and our men speak

Oh Great Spirit!
let it be true
let this be our time
let these words become deeds
and we will be happy
we will be happy

For one hundred years
the shame grew
the despair grew
the anger grew

Now
the hour is here
now
we have found ourselves
we wait again
but we wait with hope
Now is our time
now
we are proud.

—by Michèle Têtu

Cardinal . . .

(Continued from Page Four)

Q. Harold, what is your personal definition of the aboriginal right?

A. It is very simple. This concept gives recognition to the original people as the owners of the land. This all arose out of international law — a procedure that was adopted by civilized people in order to settle their land titlements in a civilized way. With this in mind, for me the aboriginal right means that before the ownership of land can be transferred to other parties, there must be a just settlement, and once that just settlement is made the land then can be legally and morally transferred to other people. In the case of

Alberta, with our treaties we surrendered the land and then got promises in return for this surrender. In the process we had our reserve lands set aside. As far as we are concerned, this has in many ways extinguished our claims to the land that otherwise we would still be saying is ours. There are a number of other issues of course, but basically this is what the aboriginal right means to me.

Q. Harold, a good percentage of the status Indian population is now living away from the reserves in the cities. Does your organization plan to undertake any programs in aid of these people — as you know, we

(Continued on Page Six)

Cardinal . . .

(Continued from Page Five)

have near-ghetto areas developing in major Canadian cities?

A. To date our organization has been strictly reserve or rural oriented. I suppose we follow the philosophy that a lot of the problems start at the reserve level. Most of the Indian people leaving the reserves do not have the skills and the knowledge needed to survive in the urban setting or to be what you'd call contributing productive citizens. We are trying to attack the problem at what we believe to be the root cause. Over the next two years though, we are planning to get involved in the urban Indian situation. We have looked at some of the structural models being used in the U.S. amongst poor people in Brooklyn and New York and these offer a fascinating way for us to become involved. I wouldn't want our organization to become involved just for the sake of becoming involved, but our involvement would be useful and productive for the people we would work with. This is why we've held back until we could grasp the means by which we could accomplish something and I think we now have this.

Q. Do you feel that there is a lot of jealousy amongst our own people and that aspiring leaders are often frustrated by criticism from the older people?

A. I don't want to differentiate between our people and others because I think we are all the same in this respect. There is no leader at any level of our society who does not undergo pressure and criticism and it is quite natural for Indian leaders to go through this.

One of the things that people who hold positions of leadership, and especially Indians, have to recognize is that because they are Indians they cannot expect immunity from criticism. They have to be prepared for this and many other considerations. If a leader is really interested in helping his people, then he must be prepared to fight on principles. If the people disagree with his principles and philosophies then it is their prerogative to get rid of him. A leader who doesn't work on principles cannot really succeed because all you have is a theoretical type politician who heads a paper organization and who attempts to avoid as much criticism as possible by always taking the safe position. What we need at the present time are strong leaders. Any man who takes a position is automatically disagreed with. We need these men and this is what the whole process of democracy is all about.

Q. Do you see your paper, "Citizens Plus" as being the basis for the counterproposals which are to follow from the other provincial organizations, as a basis for developing a national Indian consensus.

A. The paper was endorsed and examined by the member organizations of the N.I.B. The contents of the paper were approved almost paragraph by paragraph by our colleagues on the national level. So when we look at the paper we have to keep in mind that other Indians haven't seen it to be harmful to them. Possibly they will see it as a guideline or a framework for developing their own positions. Really I suppose the question that has to be looked at is how different other papers will be or can be, especially on the legal question of rights. On the question of social problems, I think each of the organizations are going to have to come up with different techniques, different approaches in solving their problems. I expect the approach Ontario may take in economic development may be drastically different than Alberta because we are dealing with an entirely different economic and geographic position.

We're getting into the problems of regional disparities and different techniques, depending on the local situation, have to be developed. One of the underlying principles we are trying to stress in our presentation is that there must be divergence in approach. I think it is unfair for anyone to expect us to come up with a one-position paper that is going to answer all the problems of Indian people across the country. We are making a pragmatic approach which other provinces may look at and that is to sit down with the government, identify our differences and examine the possibilities for resolving these without jeopardizing the position we are taking on other legal issues.

Q. Do you feel that Christianity divided our people?

A. I think the facts stand pretty solidly by themselves. The fact of the matter is the Christian churches which have never personified the concept of unity have divided our people into denominations under the broad heading of Christianity. In many instances we tend to view Christianity as the philosophy of a certain cultural group of people — Western European in this case. Because of this we find that there was a profound effect on the culture and traditional beliefs of Indian people even though from the religious viewpoint the two beliefs are not that far removed. It's when the value system of a culture creeps into religion where we have the

Manitoba Indians work on Nelson River transmission line

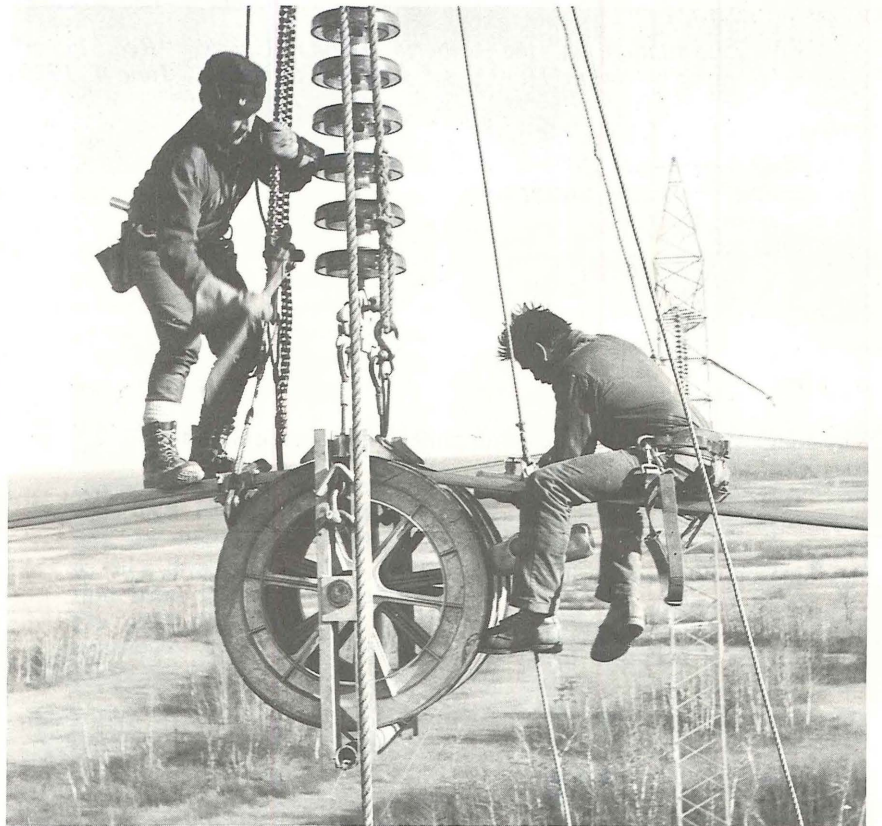
More than 70 Manitoba Indians are demonstrating their ability as high steel riggers on the Nelson River Transmission line under construction in western Canada.

They are working on one of the longest and highest voltage direct current transmission lines in the world, the 556-mile Nelson River Transmission line which will link Nelson River generating stations and southern Manitoba.

Engineering and construction of the line are being financed by the federal government through Atomic

work, all crew members learned quickly. Cliff, Charlie and Andy Anderson, of Fairford Reserve, recruited the men and serve as their foremen. Andy emphasized the Indians' attitude when he said, "The project presented an opportunity for us to establish a reputation for being good workmen. We are all pleased that this has been achieved."

The men work as assembly, erection and "plumbing up" crews. The assemblers bolt together the steel towers along the line and the erection crew follows with a crane



(Photo—Atomic Energy of Canada)

Energy of Canada Limited, which contracted Dominion Bridge Company Limited to do the job.

The construction company felt that Indians from the Fairford and Lake St. Martin Reserves, with their inborn skill in high steel rigging, would be the most suitable workers to hire for the job of assembling and raising the 4,000 steel towers, particularly since the transmission line passes through one reserve and is close to the other.

Although only three had previous experience with this kind of steel

equipped with a 200-foot boom. They raise the completely assembled towers onto the foundations and attach the guy wires. The plumbing crew tightens the guy wires and makes sure the towers are perfectly upright.

The line is scheduled for completion by the spring of 1971, but the training and high reputation the Indian steel crews are receiving should ensure a demand for their services for other steel construction jobs.

pollution. That is what has happened with Christianity. A lot of the values that are taught within the denominations are puritanical in many respects. The churches preach that the epitome of life can only be reached by true brotherly love and at the same time is taught the rather paradoxical value that work is the be-all and end-all of life and that acquiring property is necessary — and in

this modern economic society in order to have these things you almost have to screw your fellow man. This is where the harmful effects start coming in as far as native people and their religions are concerned.

—part 2 of this interview with Mr. Cardinal will follow next month.

CITIZENS PLUS

(Continued from Page One)

was appointed without the endorsement of the Indian people and this appointment simply strengthened the government's position against the concept of the aboriginal right. He suggested that the two sides are now at a stalemate over this issue. Mr. Cardinal's preferred suggestion on settling the claim once and for all is the setting up of an impartial Claims Commission, appointed after consultation with the Indians, and having broad terms and wide powers; a body whose judgment would be binding on both sides (as suggested by the Liberal Party during the 1963 election campaign). He went on to discuss the administrative changes proposed by the Red Paper: that a review, not an abolition, be made of the Indian Act; that a new and more dynamic federal agency be set up, solely responsible for Indian Affairs with its own Minister and more responsive to the needs of the people. The paper also proposes a re-examination of the options available to Indian people for control of their land without accepting "white" concepts of property rights. As an immediate proposal to help alleviate the more pressing social problems, Mr. Cardinal suggested the creation of an Alberta Indian Education Centre, based on the concept that Indians should be given the resources and be permitted to find their own solutions. The centre would be a training ground for developing management and leadership skills among the people. The 94 per cent dropout rate at the grade 12 level amongst Alberta Indians could be lowered by research in Indian education and curricula to offer alternatives more relevant to the people, he said. The paper also proposes the setting up of an economic development corporation to involve a partnership among all levels of government, private enterprise and the grass-roots people for developing economic opportunity on Alberta Indian reserves.

Mr. Cardinal's presentation drew a standing ovation from the native people, who packed the Railway Committee Room, as well as from reporters and many others present.

Indian Affairs Minister Jean Chrétien, in response to Mr. Cardinal, reiterated that the government's policy paper of last year was a proposal for discussion with Indian people, the government and the Canadian public, and that the government is awaiting the counter-proposals to be presented by the other organizations of the N.I.B. He went on to describe how fast the dialogue has moved along in two years, from the first scattered consultation meetings to the meeting with the Cabinet, as compared to the slow progress during the century since Canada's Confederation.

And then the Prime Minister made his response. He immediately recognized the Indians' position of having been faced with a hundred

years of dissatisfaction, slowness and injustice from the government and society. He admitted that the government's statement of policy "had perhaps not been preceded by the kind of consultation which would satisfy everybody," but at least something was finally being done.

"I'm sure that we were naïve in some of the statements we made . . . having perhaps the prejudices of small "I" liberals and white men at that, thinking equality means the same laws for everyone," the Prime Minister said. He then called for a measure of trust to develop as the dialogue proceeded. Bluntly taking exception to some of the accusations made by the Red Paper, he told the Indian leaders: "You can say that the government doesn't understand, that it's stupid or ignorant, but do not say that we are dishonest and that we are trying to mislead you, because we're not."

An arbitration body, as suggested by the Red Paper, to decide on Indian rights would be considered, Mr. Trudeau said, but he saw the ultimate arbitration body not as a court, a commission or a committee — but the Canadian people.

In a final statement, the Prime Minister promised that the government would not force any solution on the Indian people, that there would be "two, three, five, ten or twenty years" for proposals and discussion — which brought the Indian people to their feet for a standing ovation.

Andrew Delisle of Quebec, Fred Plain of Ontario, and David Ahenkew of Saskatchewan rose to express an appreciation of the Prime Minister's final statements and said that the short hour's proceedings had been encouraging.

Then David Courchene of Manitoba put it on the line: "This one hour certainly will go down in history, as far as Indian people are concerned, provided it is not all talk. I hope that this hour that we have had together will certainly be a start on a long-term plan. But let us not forget the short-term solutions that are needed immediately. Our people are still living in shacks in "forty below" weather, and you can see that any time you travel to Canada's northern sector . . . our people have given everything to Canadian society, and all we are requesting is a fair share of its resources. When we can dialogue together in honesty and sincerity, not only to our Prime Minister, but to every Cabinet Minister and to every provincial government, then we will be part of Canada, and we will be proud to call ourselves Canadians."

The meeting broke up on this note, with handshakes all around and the Prime Minister signing autographs.

It would seem that Mr. Trudeau came out of it all unscathed, while both sides got the message. The Indians were there in strength and meant business; the government will

INDIAN ART COMPETITION ANNOUNCED

The Canadian Guild of Crafts in co-operation with the National Indian Brotherhood has announced a competition and exhibition of Canadian Indian art at Place Bonaventure in Montréal, from November 10 to 22.

The aim of the exhibition is to bring together the best work being created by contemporary Indian artists and traditional craftsmen. Prizes will total \$2,000, with individual prizes up to \$200, and will be awarded by a group of three judges.

Rules of the competition, which is open to Canadian Indians and Métis, are as follows:

1. Articles should be packed *carefully* and sent *prepaid* to:

Canadian Indian Art/Crafts
Place Bonaventure Inc.
c/o Mr. R. Racine
Loading Dock
Montréal 114, Québec

to arrive between September 15 and October 31, 1970. The entry form must be enclosed and the name and address of the sender written on the outside of the parcel. Brief information about the craftsman and his work may be included. If the craftsman will take his entry to the nearest Hudson's Bay Company post, he will be given material and assistance with packing and sending, but the Company assumes no responsibility.

2. As many as five entries may be sent by a competitor. A pair of anything will be considered as one entry.

3. Entries will be offered for sale to museums and to the public unless marked "Not for Sale". The craftsman must mark the price of his articles on the entry form. Proceeds of sale will be sent to the craftsman as soon as possible after the exhibition ends.

4. Insurance charges covering entries sent to the exhibition must be paid by the craftsman. On arrival at Place Bonaventure, all articles are insured against loss by the

Guild. Articles "Not for Sale" or unsold will be returned postage prepaid and insured.

5. Individual entries will be judged in two general groups:

- (a) traditional crafts such as basketry; bark work — boxes, model canoes, pails, bitten work; carving in bone or stone; carving in wood — bowls, pipes, figures, animals, food dishes, masks, ornaments, small totem poles, small storage boxes; spoons in horn; dolls — corn husk or carved; bead work on skin — garments, moccasins, mittens, gloves; embroidery on skin; porcupine quill work on skin; woven belts; moose hair work; silver and copper ornaments; snowshoes — regular and model sizes; sinew and thong work — bags, etc.; weaving — mats, blankets, belts, etc.

Articles other than those listed will be considered for prizes. Preference will be given to hand stitching, home-tanned leather and natural dyes and paints.

Please do not send articles with souvenir pictures or wording.

- (b) contemporary art and crafts: crafts of all kinds are acceptable including textiles (weaving, rugs, mats, wall hangings, etc.), wood and stone objects, pottery, ceramics, enamels, metal, jewelry, leather, painting, prints and lithographs.

Traditional or modern materials and methods may be used.

For entry forms and additional information write to:

Mrs. J. O. McCutcheon, Chairman
Canadian Indian Art/Crafts
c/o Canadian Guild of Crafts
2035 Peel Street
Montréal, Québec

An Indian festival of dancing, music and films will be held at Place Bonaventure at the same time as the exhibition.

Squamish Band . . .

(Continued from Page One)

41 homes are under construction. An additional 46 housing units on the Capilano Reserve are scheduled for next year.

Rentals for these community homes will be based on a sliding

look at the Red Paper and discussion will follow.

Possibly the position of the Indian Claims Commissioner is up for re-evaluation as well as the role of the consultation and negotiation team within the Department — or the implementation team, as Mr. Cardinal calls it. We wait attentively to see what June 4th of next year will bring for the Indians of Canada. □ David Monture

scale. Those who can afford to will pay rent based on the actual financing cost for the unit they occupy. Those whose means are limited will pay only what they can afford.

The accommodation in every unit is first class. There is covered parking for every unit and additional parking space for visitors. All units have a view of the harbour and adjoin open playground areas for children, which also provide space for a swimming pool. The basement areas are above ground so that a four-bedroom unit could be converted to as many as six bedrooms if necessary. There are laundry rooms, utility areas and large, open kitchens.

(Continued on Page Eight)

Squamish Band . . .

(Continued from Page Seven)

The project has sparked other B.C. Indian bands to consider similar agreements to finance reserve housing. The Seabird Island Band, near Agassiz, plans a 14-house development this year with CMHC backing on the Indian Affairs Minister's guarantee. In this case the houses will be given, rather than rented, to band members.

Two interior bands — Kamloops and Lytton — are also investigating the possibilities of a federally-guaranteed CMHC loan for on-reserve housing.

Indian Affairs Minister Chrétien Becomes Chief

In addition to being Minister of Indian Affairs, the Honourable Jean Chrétien is now an Indian Chief — at least, he's an honorary one.

The chieftainship was conferred upon Mr. Chrétien by the Manitoba Indian Brotherhood at its Centennial Week celebrations in Winnipeg recently. The name he was given was Ka-we-to-ka-kat and means "Helper."

In a short address during the ceremony, David Courchene, president of the M.I.B. said, "During the past year there has been much confusion and misunderstanding with respect to the relationship between the Government of Canada and the Indian people. The Government of Canada's white paper on Indian policy sparked a reaction amongst Indian people leading to strong words and intensive negotiations.

"Much misunderstanding, much frustration and discontent, much time and effort has been spent by both sides, the Government of Canada and the Indian people in trying to establish a basis of dialogue and a basis of new understanding. During this period the man we have honoured today, the Honourable Jean Chrétien, has been as sensitive to our plea for restraint and understanding as he has been to the harsh words that have been directed at him from time to time.

"We feel that it would be fitting to demonstrate the new spirit of trust and understanding that we all hope will prevail in future negotiations and through this demonstration, close the book on the misunderstandings of this past year and dedicate ourselves to a positive program of mutual action based on mutual concern and our community of interest in the advancement of mankind."

When dipping water from the stream to drink always dip with the current for one does not go against the nature of things

(from old Iroquois philosophy)

FARM CREDIT CORPORATION LENDS \$933,700 TO INDIAN FARMERS

A first-year review of the operations of the Farm Credit Corporation disclosed that 48 loans totalling \$933,700 were made to Indian farmers across Canada.

Nine loans totalling \$278,600 were made in Alberta; in British Columbia there were eight for \$130,000; Saskatchewan, 16 totalling \$149,400; Manitoba, 10 loans for \$281,000; Ontario, four amounting to \$72,600 and one in Quebec for \$22,000.

FCC loans for livestock, equipment and other improvements are available to Indian farmers on reserves who have secure right to the occupation and use of enough farmland to establish a sound farm business. Loans are guaranteed by the Minister of Indian Affairs and Northern Development because reserve Indians cannot mortgage their land. The loan must be repaid in equal annual or semi-annual payments over a number of years, depending on the purpose of the loan.

Another requirement for a loan is proof of ability to follow successful farming methods. H. D. Carr, FCC Credit Policy Advisor, said that success in modern farming cannot be measured by yield per acre.

It must be measured in net profit, which depends on the ability of the farmer to make the right decisions about what to produce and then finding the best and most economical means of producing and marketing it. The fourth ingredient in successful farming, Mr. Carr said, was the individual's determination to succeed at farming. He stressed that unless all these elements are present a loan could be a detriment because the borrower would be saddled with a loan he could not repay.

Indian farmers, under the chairmanship of Chief Hilliard McNabb of the Saskatchewan Gordon Reserve, met with FCC officials recently in Regina to prepare suggestions for improving the loan program. Several of these suggestions, mainly involving streamlining of procedures and simplification of application forms have now been put into effect by the Corporation.

If you want to know more about FCC Loans, write or phone the Corporation's Credit Advisor in your area. He will be pleased to explain the details to you or your fellow reserve farmers or to your Band Council.

FARM CREDIT CORPORATION Head Office

Sir John Carling Building,
930 Carling Avenue,
P.O. Box 4209, Postal Station E,
Ottawa 1.

Branch Offices

P.O. Box 249,
1615 Ellis Street,
KELOWNA, B.C.

No. 3 Sir Winston Churchill
Square,
99 St. & 102A Avenue,
EDMONTON, Alberta.

701 Midtown Tower,
11th Avenue & Hamilton Street,
REGINA, Saskatchewan.

267 Edmonton Street,
WINNIPEG, Manitoba.

20 Eglinton Avenue East,
TORONTO, Ontario.

2700 Laurier Blvd.,
STE-FOY, Quebec 10, P.Q.

Lounsbury Building,
Alma Street,
MONCTON, N.B.

Tecumseh

by Arthur Purvis

(Continued from May issue)

When he returned home and told of his vision, there was great rejoicing and elaborate preparations were then made for the final part of his initiation. Before all the members of his tribe, he was to face a painful ordeal. Sharp prongs were driven into the muscles of his back, suspended by cords attached to a long pole. The cords were tightened. Tecumseh's face showed no sign of emotion. He had passed the test of a warrior!

In 1780, when Tecumseh was 12 years old, great pressures continued against the Shawnees. An army led by George Rogers Clark attacked and destroyed Old Piqua and the Indian survivors were forced to move to a new location on the Miami River, to be called New Piqua (Arising from the Ashes). Later, however, Tecumseh, although taking no part in the fighting, had the satisfaction of watching his Indians administer to the American Army a bad beating at Licking River.

With the ending of the American Revolution, the stream of settlers now became a flood. The new republic — The United States of America — sent General Josiah Harmar to give the settlers protection. In the battles that followed, Tecumseh distinguished himself in the defeats of Generals Harmar and St. Clair at

Fort Wayne and on the banks of the Miami River.

The defeat enraged the people of the new republic and in 1794 an army under General (Mad Anthony) Wayne defeated the Indians in a battle to be known as "Fallen Timbers". Tecumseh's loss now became more personal — his brother had fallen.

The chiefs of the Ohio basin, tired of war, signed a treaty at Greenville which surrendered to the United States, two-thirds of the Ohio country — including Old Piqua — and a large portion of the Indiana territory. For this they were to divide among them \$20,000 in goods and a promise of a further \$9,500!

Tecumseh declined to attend the Council, claiming that those present had no right to sell or barter the lands rightfully belonging to all the Indian people. He refused to even acknowledge the treaty's existence and split with his old ally, Chief Blue Jacket on this issue.

Tecumseh now realized more than ever before that only a United Indian Federation could stop the flood. He travelled far and wide enlisting support. Many of the older chiefs were now content to receive presents and pensions from the government, but the younger warriors came over to his cause by the hundreds. His

gifts of oratory were now fully developed. His name meant power from the Great Lakes to almost the Gulf of Mexico. Now grown to full manhood, he presented an impressive figure. About six feet tall, slim and athletic, he seemed to have an almost hypnotic effect on everyone who saw him. General Sam Dale, U. S. Army, said this of him: "His eyes burned with a supernatural lustre — His voice resounded over the multitude. Now speaking in whispers, now rising to the highest key, hurtling out words like a succession of thunderbolts. I have heard many orators, but I never saw one with the vocal powers of Tecumseh."

For a short time Tecumseh's brother, Laulewasika, emerged as a leader. For years he had been a lazy, loud-mouthed drunkard, but due to the influence of a travelling Christian sect known as "The Shakers", whose adherents expressed their feelings by shaking and twitching whenever "the spirit moved them", the young Indian changed completely. (He stopped drinking, an act which pleased greatly his non-drinking brother.) Claiming supernatural powers, he felt that he had been visited by the Master of Life. He was to be known as "The Prophet". His doctrine was hatred against anything non-Indian.

*Tecumseh will be
continued next month*