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CANADA
FEBRUARY
1974.

WINDY WIEWS

Speyer collection illustrates beauty and diversity of craft

After more than three years of negotiations the National Museum of Man has succeeded in returning to Canada the most outstanding collection of Canadian Indian material known to be in private hands. The Speyer collection is the only substantial collection of 18th and early 19th century Canadian Indian artifacts now held in Canada.

The material in the collection dates from 1760 to 1870 and originates mostly from the Great Lakes region, the Boreal Forest and the Plains. The remaining material is from the fringe areas and emphasizes the similarities and the differences of the cultures that occur across the North American continent.

The two hundred and fifty-nine artifacts that comprise the Speyer collection were brought together by Mr. Arthur Speyer and his late father over a period of fifty years.

Piece by piece the artifacts were gathered from European nobility, other private sources and from museums that no longer exist.

(See SPEYERS, page 12)



Coat. An example of forgotten skin painting tradition, circa 1780 is but one of 259 excellent pieces of native craft which comprise the Speyer Collection.

Native land claims issue to be settled

OTTAWA, Ontario — Land claims by Indian people will be the issue for 1974, and if the government does not come through with promised settlements, it could be the issue for the rest of the seventies.

Indian people have been fighting for settlement of their land claims for over 100 years, and if this is any measure, they could go on ad infinitum with or without support.

But as each year goes by, the number of Indian people increases: today there are at least 263,000 registered Indian people in Canada, and if non-status Indians (those who have lost their legal status under the Indian Act) are to be counted, as they are pressing to be, that adds another 500,000 people to the list making almost three-quarters of a million people to be reckoned with.) That still makes only 1/20th of the population of this country, but in terms of land ownership or legal rights to land masses, it means all of British Columbia, Quebec province, the Northwest Territories, the Yukon, pre-confederation Maritimes and some unsettled treaty areas in other provinces.

The headache of the century for this country has to be the Alaska settlement with Indian people which is the shining light of the future for Indian people of Canada who have not yet succeeded in getting governments at the provincial

or federal level to make land settlements or firm commitments to do so.

Land claims from all directions have landed at the foot of the federal government over the past year, and Indian people expect them to be dealt with as more than a political football.

Once called the "Vanishing Indian" time has proven that Indian people in Canada are not going to disappear along with their land claims.

In Ontario . . .

An example of land claims in the province of Ontario is the recent claim by the Caldwell Indian Band to Point Pelee National Park and surrounding territories. Failing a firm commitment by the Federal government through the Department of Indian and Northern Affairs, the Caldwell Band, 70 in number, will proceed through the courts to obtain clearance of title, an alternative reserve and a monetary settlement for the loss of Pelee Island, Point Pelee, the town of Leamington and land between the point and Kingsville.

Mr. Del Riley of Ottawa states that the claim is based on two leases dating back to 1788 when Chief William Caldwell leased Pelee Island from the federal

(See ISSUE page 9)

Dereliction of duty: Rights in James Bay

N.I.B. Press Release

Jean Chretien, Minister of Indian Affairs and Northern Development, appears to be grossly misleading the general public, deceiving the Federal Parliament and attempting to manipulate the Indian people by his recent statement in support of the Quebec Government's terminating proposal for the Indians and Inuit people of the James Bay area.

The ambiguities, the undefined areas and implied intentions of Bourassa's initial proposal to the Indians and Inuit people of James Bay, makes the proposal extremely weak.

In comparison to the Treaty areas of the prairie provinces, whereby

the total mineral resources from Indian reserve lands is for the total benefit of the Indian people in perpetuity this proposal mentions nothing in this area, unless the per cent royalties up to \$60 million refers to the resources strictly from the newly established reserve areas. Precisely what resource product this terminating royalty figure of \$60 million is to be applied is not stated in the proposal.

The social and economic development services to be provided by "the government" as stated is extremely ambiguous. If "the government" referred to in this proposal is the

(See JAMES BAY, page 12)



The battle over the James Bay Development Scheme because of its far reaching implications is an issue which puts the question of native land claims in the minds of many people.

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INFORMATIONS FRANÇAISES

Selon le chef Max Gros-Louis

Les Indiens veulent simplement que leurs droits soient reconnus

Par Claude Tessier,
Le Soleil

Québec — “Si le gouvernement du Québec veut parlementer, les Indiens vont être prêts dans un mois et demi, mais ils ne sont pas prêts à négocier”.

— Que veut dire “parlementer”?
“Reconnaître certains droits.”

Comme une flèche au milieu de sa cible, le chef huron Max Gros-Louis, vice président de l'Association des Indiens du Québec, a ainsi résumé l'état du litige entre les Indiens de la Baie James et le gouvernement du Québec.

Pour lui, la question est claire: “A côté de tous les droits des Indiens, les réclamations des Indiens de la Baie James sont des ‘peanuts’.”

“La réclamation de nos droits comprendra aussi ceux que nous avons au Labrador, à la Manicouagan etc.”

“Ce n'est pas de l'argent que les Indiens réclament. Sans doute, il y aura un montant d'argent... pour assurer notre développement économique. Mais ce qu'on veut discuter, ce sont les droits que nous garderons après le règlement de la question des territoires; ce sont les redevances que nous pourrions recueillir...”

“Nous prétendons que nous avons des droits sur le territoire. C'est pourquoi nous nous sommes adressés aux cours supérieures. On suit la route normale des tribunaux.”

“On pense qu'avec une dizaine de Malouf, ça va bien aller.”

C'est devant une trentaine de personnes, dont la moitié appartenant à la Jeune Chambre de Loretville, que le chef Max Gros-Louis a fait ces affirmations.

Parlementer

Pesant ses mots, pour éviter d'être accusé d'outrage au tribunal, — les Indiens ont des causes encore pendantes en cour — le chef huron a déclaré que, à court terme, les ingénieurs des Indiens étudient présentement la façon dont les Indiens peuvent tirer le mieux partie du projet de la Baie James, quels en seront les bénéfices et ce que les Indiens vont “donner” exactement au gouvernement du Québec, car ils prétendent toujours avoir des droits sur le territoire.

M. Gros-Louis a dit que les Indiens veulent “parlementer” avant de négocier. Pour eux, cela veut dire d'abord la reconnaissance de certains droits de la part de leurs interlocuteurs, la possibilité de modifier le projet de la Baie James etc.

Soumis à un barrage de questions, le chef huron a tenté de démontrer que le réveil indien, amorcé il y a

quelques années à peine, est irréversible. Mais il ne se fait pas d'illusion: la pente à remonter est raide car les obstacles sont de taille.

\$5 milliards

Il ne s'agit pas de la somme de vingt milliards de dollars, supposément réclamée par les Indiens. M. Gros-Louis a dit que les Indiens du Québec ne réclament pas cette somme mentionnée en 1969, lors de rencontres avec le gouvernement du Québec.

“Ce \$5 milliards, dit-il, fut un chiffre avancé pour montrer la grandeur, l'ampleur de nos droits sur le territoire. Mais il y en a d'autres! “Souvenez-vous, dit-il que 60 pour cent des 30,000 Indiens du Québec n'ont pas de toilette intérieure, ni électricité, que 30 pour cent n'ont pas de maison habitable.”

Les traités

Pendant une heure trente, le chef Gros-Louis a fait l'historique des traités des négociations passées et présentes.

A la question d'un auditeur, lui demandait comment expliquer que les Anglais avaient signé des traités avec les Indiens sur la question des territoires alors que le Québec ne l'a pas fait en 1912, M. Gros-Louis a dit: “Je crois que c'est une question de mentalité. Les Anglais se sont empressés de pousser au “coton” des bouts de papier aux Indiens. J'ai relevé la signature des Indiens sur les traités. Sur 300 qui furent signés, il y a eu 300 “X” de la part des Indiens et deux signatures: celles de Blancs. Avec les bouts de papier, on a poussé de la poudre, des belles...”

“Du côté des Français, (les Québécois), ils ont tout simplement pris les territoires et ils ne font rien du côté des traités.”

Mentalités différentes

Pour illustrer la condition actuelle des Indiens, le secrétaire de l'Association des Indiens a fait appel à son expérience personnelle des derniers mois. Il a été appelé à piloter des Cris de la Baie James à Montréal et à Ottawa, à l'occasion de procès. Il a également voulu démontrer, par cet exemple, les mentalités différentes qui animent Indiens et Blancs.

“Sur la rue, ils se tenaient par la main et même se tenaient après leur “queues de coat”. Mais il n'y a rien de mal à cela, car on peut dire que l'inverse se produit quand les Blancs vont à la chasse dans leurs territoires. Ils se tiennent après la “queue de coat” des Indiens”.

Anti-violent

A une auditrice qui disait avoir perdu confiance en la sincérité des gouvernements au point de refuser de voter aux dernières élections, M. Gros-Louis a dit qu'il faut miser une fois de plus sur la bonne volonté, la sincérité... et le temps. C'est pourquoi il se dit anti-violent, il ne partage pas la violence des derniers jours à Sept-Iles. M. Gros-Louis croit que la force politique des Indiens sera finalement reconnue.

Entre temps les Indiens tentent de mettre sur pied leur université. M. Gros-Louis a expliqué qu'il s'agit de l'université Manitou qui sera installée à même les bâtiments de La Macaza, que les militaires ont abandonnés et que le gouvernement fédéral a remis aux Indiens. D'ailleurs les Indiens ont également entrepris des cours avec d'autres universités. “Nous croyons que l'éducation et l'économie sont l'avenir des Indiens.” “Les Indiens du Québec ont voté pour la première fois, cette année, au Québec,” a-t-il souligné.

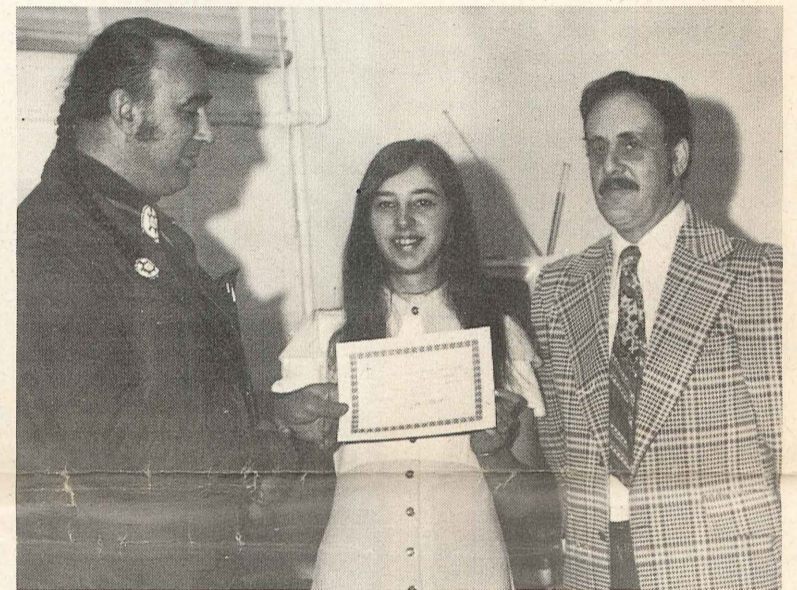
Sortir de l'impasse

Au cours de son exposé, entrecoupé de mots d'esprit et de considérations diverses, M. Max Gros-Louis a maudit l'assistance sociale comme moyen d'aider les Indiens à sortir de leur impasse. Il a expliqué que dans sa réserve du Village Huron, il avait réussi à l'éliminer par le développement économique.

“Cette année on y aura fabriqué plus d'un quart de million de paires de raquettes. Mais comment le système d'aide sociale peut-il être efficace, quand on voit Ottawa et Québec se faire concurrence, quand on voit sept professeurs québécois et pas parmi les meilleurs-être mis en place à Fort George, pour instruire, en français, les Indiens,” a encore ajouté le chef huron. “Il y avait, déclare-t-il, sept profes-

seurs pour trois élèves. Et qu'est-ce que vous pensez du sort des Indiens de Matagami? et du béliet mécanique qui a labouré Fort George sans tenir compte des chiens vivants? Ces choses ne donnent pas aux Indiens une bonne image du Québec,” a déclaré en terminant le chef Gros-Louis.

Il y a 36 bandes indiennes au Québec, 10 tribus et 30,000 Indiens.



Mlle Claire Gros-Louis, fille de M. Roger Gros-Louis du Village Huron, étudiante en deuxième année de technique infirmière, au CEGEP de Chicoutimi, s'est mérité une bourse de \$200 offerte par le ministère des Affaires indiennes et du Nord, pour ses succès remarquables. Sur cette photo elle reçoit son certificat des mains du chef Max Gros-Louis du Village Huron, à gauche, en compagnie de M. Gilles Drolet, conseiller en éducation au bureau régional de Québec, du ministère des Affaires indiennes et du Nord.

Geste historique posé par les quatorze constables de la réserve de Caughnawaga

Caughnawaga — Quatorze constables indiens de Caughnawaga ont marqué une nouvelle étape dans l'histoire, à la fin de janvier, alors qu'ils ont entrepris un cours d'entraînement de base, d'une durée de quatre mois. Ce cours représente le premier entraînement pratique pour certains d'entre eux.

Outre M. Ronald Kirby, le chef élu de Caughnawaga, des officiers de la Sûreté du Québec et de la Gendarmerie Royale du Canada, les instructeurs et les étudiants, participaient à la cérémonie d'ouverture officielle de ce cours.

M. Jean Drouin, sous-ministre de la Justice, dans le cabinet provincial, a déclaré à cette occasion que son Ministère désire que les Indiens du Canada préservent leur héritage et leurs traditions. Il a ajouté qu'il était convaincu que de nombreux problèmes rencontrés dans le passé furent le résultat d'un manque de dialogue ainsi que du fait d'avoir

négligé de rechercher des objectifs communs.

A l'automne, tous les membres de la force constabulaire de Caughnawaga ont démissionné de leur poste et les militants de la Société des Guerriers de Caughnawaga ont entrepris une éviction systématique de non-indiens résidant sur la réserve.

La Sûreté du Québec est alors entrée en action et ce ne fut que lorsque les membres de cette unité eurent accepté de quitter la réserve que quelques membres de la force policière iroquoise de Caughnawaga furent réinstallés et que l'on a procédé au recrutement de nouveaux policiers.

L'Assistant-directeur-général de la Sûreté du Québec, M. Jacques Beaudoin a qualifié de “décision sage prise à la lumière de l'évolution de la société et de leurs peuples”, le geste posé par le chef Ronald

Kirby de Caughnawaga et le chef William Sunday, de St-Régis, qui ont demandé la tenue de ce cours de formation pour les policiers.

Il a d'ailleurs spécifié qu'aujourd'hui le maintien de la loi est devenu un travail complexe qui ne peut plus être laissé à l'initiative et au jugement individuels.

Il ajoutait que le but ultime est d'acquiescer une plus grande efficacité dans le maintien de la loi et de l'ordre, la prévention des crimes et la conduite d'enquêtes préventives.

La première session d'entraînement traite du comportement du policier et de la discipline. Elle est dirigée par l'Inspecteur Yvan Aubin, de la Sûreté du Québec. Les autres sessions couvriront divers domaines tels les armes à feu, le contrôle des émeutes, etc. et incluent toute la gamme des spécialités policières comme entre autres les empreintes digitales et la photographie.

Department of Justice meets with New Brunswick Indians

FREDERICTON, N.B. — Recognizing that Indian people are at a disadvantage in the administration of Justice in Canada, the Federal Department of Justice has embarked upon a series of conferences with Indian people to obtain their views on what kinds of information they require and recommendations on how to provide it on a regional or national scale.

This was the main message of Assistant Deputy Attorney-General of Canada, Dr. G.V. LaForest as he addressed 70 delegates to the first conference on Justice held with Indian people in Fredericton on February 1-2, 1974.

Dr. LaForest stated that preliminary discussions were held with Indian leaders and government departments by Mr. R. Sampat-Mehta who was especially charged with designing a workable programme of legal education. He also stated that the indications were that Indian people would benefit from an information program designed to inform them of their rights under the law.

In Canada, where Indian people make up approximately 2% of the population, more than 50% of the incarcerated population are of Indian descent. These statistics, made public during recent months

by Indian leaders and politicians, will continue to grow unless positive steps are taken to inform Indian people of their rights and obligations under Canadian law.

Another speaker for the Department, Mr. E.A. Tollefson, cited programs presently in operation which should decrease the number of incarcerated natives. Presently the Justice Department sponsors Courtworker programs in some provinces, and last summer they jointly sponsored a pre-law course for native students at the University of Saskatchewan. This course will be held again this summer.

Mr. Tollefson, Chairman of the Interdepartmental Sub-Committee on Indians and the Law, mentioned that the Department of Justice had been contemplating an information program for some time. His colleague, Mr. Mehta, legal advisor with the Justice Department, stated that the legal education program was envisioned to be a two-way street of communication between Indian people and administrators in the legal field.

With the Advisory Committee elected from the Indian delegates, hopefully the two parties would be able to find a joint solution to the present problem of Indians and the law.

President of the Union of New Brunswick Indians, Mr. Anthony Francis, and Mr. Alex Dedam, one of the organizers, welcomed the opportunity to discuss a legal information program for Indian people. Mr. Francis personally expressed his concern for the disadvantage that Indian people find themselves in as far as the administration of Justice is concerned. As stated in a letter addressed to the Hon. Otto Lang, Minister of Justice and Attorney General of Canada, Mr. Francis was concerned that "the scale of justice weighs heavily against our people because they do not understand the complex system of the courts . . . They end up suddenly faced with a charge where the easiest way out is a guilty plea before the courts . . . They are also not aware of their legal, civil and human rights."

Delegates to the meeting discussed subject areas in which Indian people require more information. Some of these are: civil rights, human rights, court procedures, rights of arrested persons, rights and duties of police officers, probation officers, etc.

In addition to Indian delegates, observers also attend from federal and provincial law enforcement (See JUSTICE MEETS, page 12)

Native Communications Society will form in N.W.T.

Representatives from four N.W.T. associations met for three days in Yellowknife to discuss the formation of an N.W.T. Native Communications Society. The society would be a totally independent group to produce communications for all Native people, by Native people, in the western half of the N.W.T.

The representatives at the meeting were: Tree of Peace, C.O.P.E. (President, Sam Raddi), Metis and Non-Status and Native Association of the N.W.T. (Chairman, Richard Whitford), and Ted Blondin, Editor of the Native Press which is published by the Indian Brotherhood.

After the meeting Mr. Blondin said that the delegates supported the idea of "a Native Communications Society that would be independent of present political groups."

Federal officials from the Secretary of State Department attended the meeting and were questioned by the representatives and were questioned on government support for the society which should be formed by this summer. No definite

answers were made but officials said the Secretary of State would be definitely interested in looking at a proposal.

Larry Desmeule, Executive Director of the Alberta Native Communications Society also attended and he offered "to do anything A.N.C.S. is able to do to help northern people form this society". Mr. Desmeule's Society, incorporated in 1968, provides radio, television programs and a weekly newspaper for Alberta's Indian and Metis people.

"This society will not only benefit Native people but all levels of government that would normally have to deal with four or more sets of communications proposals" said Roy Erasmus, Executive Director of the Tree of Peace.

Like most Native leaders, Mr. Erasmus feels that the people lack communications designed for their needs. They aim to create a society which will improve communications between the people of the North, to inform the people of Northern Affairs and to give Native viewpoints a stronger public voice.

Indian Affairs officers promote Indian-owned tourist camps

Two senior officers of the Department of Indian Affairs will be working at boat and travel shows throughout the Western United States during the next two months in order to promote Indian-owned tourist camps in Manitoba.

Les Zettergren, tourist development officer, and Herb Krentz, resources development officer, will have a large booth at three shows. It will be equipped with a continuous slide projector to show action shots of hunting and fishing in Manitoba, at camps owned by Indian people. They also will be distributing brochures for nine such camps. Last year they presented 25,000 pieces of literature, and only to those who showed a genuine interest in a Manitoba vacation.

About 400,000 to 500,000 persons will be visiting each of the three large boat and travel shows — in Chicago Jan. 25 to Feb. 4, Milwaukee March 14 to 26, and Minneapolis March 29 to April 8.

"We have a grant and loan program to assist Indian people to establish their own fishing, hunting and camping facilities in Manitoba, and it is merely good sense to promote those camps and the province at major United States shows," said Mr. Krentz.

He said four operators of Indian-owned camps will help man the booth and promote Manitoba — Alex Letendre, Eugene Wood, Joe Paupankis, and Elmer Traverser. On previous trips into the United States, department representatives have appeared on several radio and television shows to talk about sport fishing and hunting in Manitoba.

Fairford's Supermarket keeps profits on reserve

Manitoba's first Indian-owned supermarket an enterprise which combines lower prices with business profits recently opened on the Fairford Reserve 120 miles northwest of Winnipeg.

Compared with many other supermarkets, it's rather small, a 30 by 110 foot building housing about \$35,000 worth of stock that ranges from clothing and hardware to fresh fruits and meats. Nevertheless, the project is noteworthy because of the breakthrough it represents in Indian Band economic development. It came about largely because the people of the reserve wanted to have their own store and were prepared to marshal their own resource and

seek financial assistance from government and private sources to obtain one.

The Canadian Imperial Bank of Commerce at Ashern supplied most of the financing for the store, providing money for inventory and operating capital. The Indian Economic Development Fund guaranteed the bank loan and furnished grants for the building, equipment and the hiring of a qualified manager to train store employees.

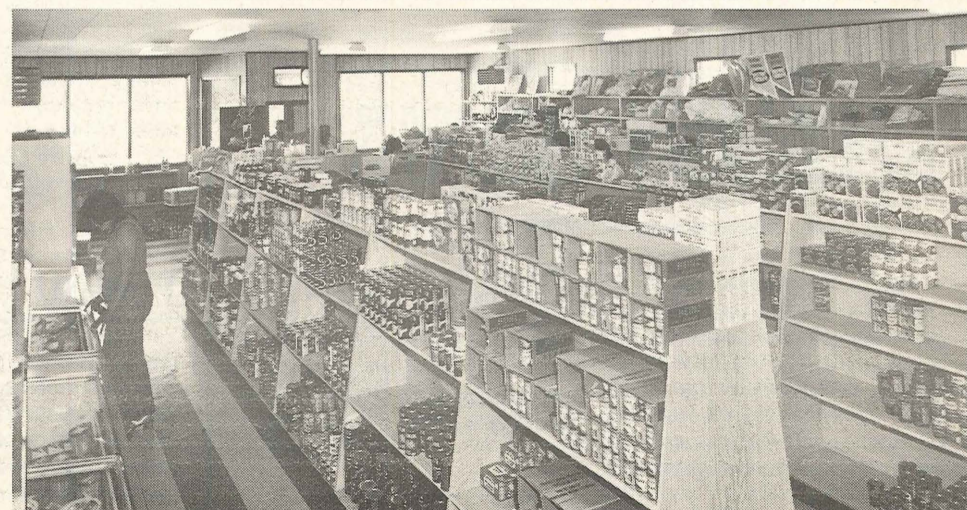
About 150 of the reserves 762 residents shop at the store each day choosing supplies that are brought in twice a week from Winnipeg by

the Band's own driver and a three-ton truck. Shoppers now have access to a greater variety of quality foods and general merchandise than before and in addition, the profits resulting from the store's operation remain on the reserve.

Maybe it's because of what the store represents that Angus Woodford left his job in Winnipeg to return to the reserve and become a management trainee. Perhaps when he becomes manager of the enterprise, after the present manager's tenure has expired, the Band will launch on still another expansion — the construction of a service station across the street from the supermarket.



A view of the Fairford Shopping Centre



An interior view of a well kept store.

Dear Editor...

Viewpoints

Dear Editor:

We have acquired a copy of The Indian News which has proved to be interesting reading for our students and we wonder if you could put our school on your mailing list so that we may obtain the publication regularly.

We have a small minority of Indian students in our school and would welcome any opportunity to have their viewpoints expressed in such a publication as the Indian News.

Thank you.

Garry H. Doyle,
Gypsumville, Manitoba.

Information

Dear Editor:

I'm writing on behalf of The Native Brotherhood behind these walls in hopes you may be of some assistance to our group.

We would like to know if you or your department could supply us with a list pertaining to the Culture of the Canadian Indian. The list should include the title and prices of various literature relating to Indians preferably Canadian.

We are in the process of starting our own library on Indian Culture, so it will be greatly appreciated by the group and if you have no list of this matter perhaps you could refer us to it.

We read and enjoy the paper that is put out by your staff, by and for the Indian people, keep up the good work!

Thanking you in advance.

Mervin Cryer,
Prince Albert, Sask.

Inuit Art

Dear Editor:

A world interest in Eskimo works of art has lead to the development of an exhibition featuring 2,000 years of this unique

art form which is currently on tour in prestige galleries from London to Paris to Moscow. At the McMichael Canadian Collection in Kleinburg, our holdings of Eskimo works has been steadily growing and currently two of our thirty gallery rooms are devoted exclusively to this type of Canadian art.

Your readers may be interested in learning more about the Eskimo and his art and perhaps visiting our Collection to see a fine selection of Eskimo works firsthand. We hope you will assist us by making your readers more aware of this facet of our Collection. As you no doubt already know, the gallery is open every afternoon but Monday and there is no admission charge. If we can provide additional information, please contact us.

In the past your assistance in making the public aware of our Collection has been most appreciated. We hope we can count on your continued support.

Mary Macchiusi,
Kleinburg, Ontario.

Research

Dear Editor:

My name is Peter Thain and I am a second year student of Political Science. I am currently researching an essay on the interactions of Indian Associations, such as the National Indian Brotherhood, and the Department of Indian Affairs and Northern Development. Specifically I am interested in how Indian organizations can and have influenced government policy, why these channels of communication need to be improved and how the Department can become an instrument of the people it is supposed to represent and serve.

I just heard about the situation in the lesser Slave Lake region — the lack of work, food, running water etc. I felt shocked and

angry. I want to do something. I care. If I'm just complacent that's just like condoning that situation. I'm sorry that because of my indifference that this terrible situation has occurred. You have no reason to trust me — none at all. What can I do to earn your trust?

I hope through the essay that I will gain some understanding of Indian ways but especially of white ways. The real problem be with us — our pride and selfishness. A very tough problem. But there are three great qualities faith, hope and love. With these qualities we both can solve the problem.

Any information on the subject of my essay and where I could contact some of the Indian Associations that interact with the Department would be greatly appreciated. If you are interested, I would be honoured to send you a copy of my essay.

Thank you very much.

Peter Thain,
London, Ontario.

Art Page

Dear Editor:

I am enclosing some pictures that you might be interested in publishing in the Indian News Magazine.

They are part of a series of experience charts produced by the Grade 7 and 8 students at Pontiac Elementary School in Wikwemikong on the Manitoulin Island. We've titled the series (30 of them) Manito Minnising (Island of the Great Spirit) as Manitoulin Island is known to the Odawa and Ojibwe people who live on the Island. These charts depict their familiar surroundings and are used in the Indian language program and in the Social Studies curriculum.

We are working on a curriculum more relevant to the needs of our Indian kids — one that will reinforce cultural values and the Indian way of life. We would hope that this curriculum would prepare the Indian child to have cultural and historical roots in his Indian heritage and at the same time provide him with the skills to assist him to live effectively in a changing world. So for this reason we are developing many of our own materials. If you are interested in receiving or publishing some of the material we have prepared, we could send it along to you.

Mary Lou (Fox) Radulovich
Native Curriculum Consultant

Pen-pal

Dear Editor:

Some months ago I got two issues of your "Indian News." I read it with a great interest, because I know not so much about the Canadian Indians but about the Indians of the USA. So in this way I want to find Indian pen-pals

who can tell me more about Indian life and history of Canada. I am 22 years of age.

I also want to become a subscriber to "Indian News" from January '74 retroactive.

Best wishes and thank you very much beforehand.

Edith Kolzer
D4905 Spenge
Weidenstr. 10
W-Germany

More Pen-pals

Dear Editor:

Thank you for the information I received awhile ago on North American Indians. I would now like to ask if you could print my name in the Indian News asking for an Indian pen-pal, boy or girl.

I am 15 years old, with blond hair and blue eyes and I'm interested in swimming, horseback riding and bicycling.

I'd like to learn the Indian customs and way of life; your Indian News was especially interesting.

Dorothy Mollinga
7 Rosedale Dr.
Stoney Creek
Ontario, Canada

James Bay

Dear Editor,

Why don't the James Bay Hydro Developers stop tearing natural beauty and the lives of the already badly treated people called Indians.

If scientist claim to-day that nuclear power is clean, why then do they turn to water for power, it seems that scientist's claim could be untrue, or it could be the word they know most and that's "GREED". I could be wrong and a lot others could be, what I say, think about.

B. Wynn.

Religion

Dear Editor:

I do not wish to impose a prisoner's lament upon you, that's old hat, but what can I offer and contribute to my fellow skins by my experience. "It is up to the people to help themselves", as (I am writing the Bible for the Indian People, in my application for a Bible Cultural grant to Ottawa). To which I'd like to offer my opinion, in respects to my learned friend from the Six Nations. Being a Saulteaux Indian myself, I have to defend my people's beliefs, however ignorant, tribalistic and savage at one time, however, we were not pagans. I am sure many of you Indian people have heard of God our Great Sprit creator of spirits that give all

organic matter life encompassed in this Universe. But more so a need to undo the totalitarian control of Jesus Christ and the need to redo our God that serves all of Canada. I also feel strongly that the true Indian Culture should not die, but in a different point of view, I feel we should preserve our past cultural values encased in museums on Reserves and keep the showmanship for income and Religious beliefs separate, and make way for modern advancement of future ideals conveyed in an scientific approach of terminology, being disowned I have no need for cultural values that Indian deny Indians their family Status, and Indians of leadership that deny Representation to convicted Indian felons. However, being a past product of Catholic Religion, I see a need for producing intellectuals, fashioned after our Great Modern Society, not a degeneration of mentally retarded people that are feared of false illusions of Devils, sins, demons and the like, I have great respect for other peoples religion, that by keeping quiet, I would not be in prison a victim of circumstances inroached by the Bible upsetting the balance of Justice assured every Canadian Citizen of Canada. However, that time is passed, when I said Bible for the Indian people, it was just a reference. In reality the Bible will be "The Good Book of Right and Wrong". That truth prevails in all forms of life, for court purposes, school, daily existence of man involved directly to God only, but more important the Democracy of the Indian Act and our obligation to defend Canada in its defense of War. I do not owe society nothing but a true meaning of God . . . I am rather interested, to know if any of our younger generation, is interested in my line of contribution, to advance our beliefs of our Great Spirit, to form our own nucleus of Religious beliefs, you will not only be helping your people but you will also be helping your Indian brothers and sisters in prison. We have an Indian Affairs to sponsor such a program by supplying a grant for such purposes, or a voluntary citizens organization. If you are interested, please contact me. I am speaking directly to you girls and boys who do not belong to any group but do not know how to form such a group. I will be glad to act as your Secretary and do all your legal work for you. I will need you to help me passing the Good work of God and the Indian people, the Indian Way when I am finished writing our book. I am also a professional Indian artist whenever I can afford paints, so I hope I am not let down, cause even from prison, I can approach Ottawa, so with this, I will sign off. A person cannot do it alone, but remember Religion is Equality.

Yours sincerely,
Miako S. Likakur

INDIAN NEWS

Editorial Assistant: CARMEN MARACLE

The Indian News is edited by Indians and is devoted to news of, for and about Indians and Indian communities. Free expression of viewpoint and/or opinion is invited. 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. Articles may be reproduced providing credit is given this newspaper.

400 Laurier Ave. W., Room 351, Ottawa, K1A 0H4, 995-6386

DEVELOPING TOTAL COMMUNITY

Editorial

Jobs Not Welfare



The recent history of Indian life is written with a heavy emphasis on welfare as a way of life. The most expedient answer to the chronic lack of self support of Indian people has been to provide them with welfare.

The continued use of welfare funds without an equal emphasis on economic development has built up a strong welfare trap. This welfare trap has not only forced Indian people into a welfare mentality, but also has affected Indian administra-

tion by leaving them with, until recently, few options except welfare. To break from the cycle of welfare requires a major effort on the part of the people involved. Because of the many related problems and depth of the situation a total approach to development must be taken.

The total approach to development refers to a total attack on all the social and economic problems involving the total work force of the community.

The Kehewin reserve in Alberta is one of the reserves that has taken

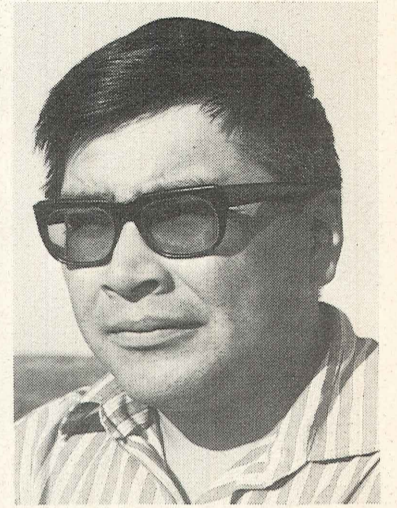
the total community approach to solve its problems.

A number of programs were worked out by the band administration and the Chief and Council. These programs provided total employment and set out a total community action approach.

This is not a success story on a blueprint for development. It is the report of an ongoing situation on a typical reserve. This report also points out the determination and solidarity required to break from the welfare cycle and reach toward self sufficiency.



Chief Gadwa



Joe Dion

The Growth of Community Leadership

Every community has its own leadership. Many times it is not looked upon as the serious political leadership but never the less it is real and serves a purpose.

As the people developed socially and economically on the Kehewin Reserve, new leadership began to emerge and take a place in the life of the reserve.

Some leadership had been around for a number of years. An example being Chief Theresa Gadwa. For years she had been active in church, homemakers' clubs, and school committee groups and it was with her participation that the Kehewin School Bus Co-op was set up. She has also been a member of the Blue Quills Native Education Council. Blue Quills School is an Indian-run student residence in Northeastern Alberta.

Chief Gadwa's interest in education is directly due to her family of 12 whose education has always been her preoccupation. She was one of the leaders of the school strike and after worked as the newsletter reporter. It was only in the previous year that she decided to run for the position of Chief.

The administrative leadership came from the band manager, Joe Dion. Joe returned to Kehewin in 1970 after a brief absence of three years. During that time he had attended the University of Alberta in Edmonton for one year and worked as a reporter for both the Edmonton Journal and the Alberta Native Communications Society.

When Joe first began to work as band manager, there was only him-

self, a secretary and a welfare worker. The first year was pretty lean as the band administration was starved for lack of funds and manpower. It was after the strike that Joe set up the winter works program and saw to its proper handling.

The program funds were handled satisfactorily and the auditors gave the administration a clean bill of health.

Some of the leadership was always there but nobody had bothered to uncover it. One example is Norbert Jebeaux. Norbert had a rather lengthy history of heavy drinking and partial employment. It was only recently that he received help and helped himself.

At first he worked on the reserve with the reserve improvement crew and after it became apparent that he was serious about mastering his drinking problem, he was promoted to recreation director. This new job was the break he needed. He gave it all he had and organized a hockey tournament, talent night, a rodeo and a regular weekly program of entertainment and sports events.

Norbert had one brief falling out with alcohol but came back more determined than ever. He is now head of the Kehewin Counselling services and is helping others conquer their liquor problems.

There are many others who have found leadership roles in their particular area of interest or profession. There is spiritual leadership, athletic leadership, leadership by project foremen, band councillors and others who serve as examples by their participation in A.A. or by their dedication to their job.

Breaking out o

Economic and Social Development is a personal undertaking unique to every community. Each community has a personality of its own reflecting its own goals and needs.

It follows then that there is no recipe or formula to follow when developing the total community. There are, however, universal goals and needs that every Indian community aspires to.

One universal goal is that all Indian children receive the benefits of the best possible education that reflects the Indian cultural values and life styles.

The forced school integration programs of the 1950's have not worked and the Indian communities are now reaping the sad effects. The dropout rate is far too high and the aftermath of drugs, alcohol and prison have dealt serious harm to a generation of Indians.

This was the situation confronting Kehewin Reserve in the fall of 1971. The education system was not working to their benefit and young people were faced with a very limited future on the reserve.

There were a number of tragic deaths from alcohol and related violence and in one year eight people lost their lives. From 1966, when Alberta Indians were granted liquor rights, until the present time, there have been a total of 14 deaths from alcohol on Kehewin. This figure is far out of proportion for a community of 500.

This was one of the underlying causes for the two month school strike in the fall of 1971. The people were fed up with their lack of opportunity and used the only weapon they had, public opinion and removing their children from school.

The two nearby reserves of Saddle Lake and Cold Lake also participated. The strike action was the catalyst that started development on Kehewin. People became involved and worked together to see the strike through to its successful completion. It was through this close co-operation that the community was able to continue on and undertake the total community approach to development.

One of the reserve's demands that came out loud and clear at meetings with Department Officials was the need for meaningful employment on the reserve.

A band meeting was held and a motion was passed by all but one family which stated that if work was available everyone would voluntarily cut themselves off welfare and work.

This was a major breakthrough as over the years people had become welfare dependent and for most of the year welfare was the sole source of income for many of the residents.

The band council in co-operation with the band manager then developed an elaborate and comprehensive winter works program. It contained all the usual trappings of cleaning ditches, brushing, cutting



Kehewin Chief & Council — L-R David John, Gordon Gadwa, Chief Theresa Gadwa, Sylvert Youngchief, William John, John Godwa.

the Welfare Trap

wood and repairing homes but also contained a social development program of family counsellors, a newsletter, a handicraft program including a tannery.

The people took the total approach to solving their problems. They created an atmosphere of total employment and the job spectrum included all the areas of concern to the reserve.

Simply providing jobs was not enough. Family counsellors were needed to help people out with budgeting, alcohol problems and adjusting to the ethic of a regular job.

And every segment of the community was provided for. The older people were employed as instructors in the tanning operation. When the program began, only a few could find hides in the traditional Indian way. After the program was completed about 30 ladies knew how to tan hides.

The funds for the total employment program came from a number of sources. The tannery and ladies' handicraft program came from grant and power training funds. The winter works money was used for the reserve improvement crew, who cut brush and made general improvements. Money from LIP (Local Incentives Program) was used to operate a sawmill at the south end of the reserve. The lumber from the

sawmill was turned over to the reserve improvement crew to build items such as a skating rink, a ball diamond, graineries and chicken coops.

Taking people off welfare and placing them in meaningful jobs had a dramatic effect on the community. In the past, it was degrading to turn in a welfare cheque when buying groceries, consequently the wives would shop by themselves. However, when they made their own money, the men took pride in shopping with their wives and then paying cash.

The students' performance increased at school. With steady jobs, the parents had to get up early with their children and go to work. As a result, they all had a hot breakfast and left the house together. The family unit was strengthened.

Signs of increased comfort and affluence began to show. One of the winter works programs had been to cut firewood but with an increased income, many people bought oil heaters or furnaces. The result was that the firewood was not used to the extent as was expected.

The life style of the reserve improved considerably. There was a renewed pride in being independent from welfare. Gradually people's homes became more comfortable

and improved and gradually the social problems began to heal themselves.

Up to this point, the climate of steady incomes and jobs had been artificially created. Money was brought in from outside sources to create total employment. But it had met the purpose for which it was intended. The welfare cycle had been broken and a significant start had been made on the social problems.



Planning and Building the Total Community

By: Doug Cuthand

The Kehewin Employment Project and the training program in native crafts and industry which started in early 1972 was a turning point in the lives of all residents of the Kehewin reserve. They've not only proven to themselves that they can master their own destiny, but they've also shown the non-Indian population who have long considered the native people "the impossibles" the potential and abilities Indian people have if given the opportunity.

As development progressed, it became more specialized and sophisticated. What had begun as a multi-purpose school strike and protest became a total development employment program and finally a specialized division of labour and separate projects.

Two Industries

A steel fabrication plant began with the assistance and partnership of a local construction company. At first the plant was envisioned as a steel truss factory to manufacture steel beams and other components. Later it was decided to go a step further and manufacture single and double car garages for domestic use. These steel units are fireproof and are transported on a small trailer behind a pickup truck.

A weaving industry was developed by the ladies as a spin-off from the handicraft and sewing classes they had begun as part of their employment program.

The weaving factory has continued largely under the direction of the ladies themselves. Markets have been slow to develop but two sales of weaving products were held and both were quite fruitful. A week-long exhibition was held in Winnipeg last summer and a store was opened up in a shopping centre in Edmonton for three weeks during the 1973 Christmas season. Sales were brisk and there is evidence that there is sufficient demand to keep such a store open on a year round basis.

Other services

The remainder of the reserve people who were not working in the two factories were either self employed farmers or working for the band, the administration or maintenance crew.

A school bus co-op had been set up about four years ago and this had provided several farmers with a supplementary income.

The Kehewin Counselling Services were set up as a result of the social programming and begun with the first phase of development which was a total employment program. The Counselling Services employed a co-ordinator, a secretary and a youth worker.

After the total employment phase came the total community planning phase. The original school strike was fought over improved educational facilities. The community was cut and the department promised the reserve an elementary school.

School Part of The Total Community

The school formed the nucleus of a new community plan that would provide services for homes, businesses and industry. The original concept was designed by Edmonton architect, Doug Cardinal. Mr. Cardinal had designed the Alberta Indian Education Centre, the Grand Prairie Junior College and an award winning Roman Catholic Church in Red Deer. His credentials were impressive and his community education facility for Kehewin lived up to his reputation. The facility would be built in stages to accommodate the reserve growth and Indian Affairs budget.

The original intention, according to the band members, was to build the school at the reserve centre near the existing band hall, administration building, and factories. Another planner, however, felt it would be best to build it at a far corner of the reserve close to a lake. The rationale was that it would then require a shorter sewer and water pipe to service the school.

The location was beautiful and conducive to a learning environment. The only problem was that it was remote and socially unacceptable. If the reserve was to develop a total community plan, the school could not be divorced and independent from the rest.

The total community education facility includes a clinic, a parent-teacher room, a dental chair and a gymnasium. The plan calls for the education facility to be surrounded by a village with properly designed streets and sewer and water facilities.

Kehewin, a Responsible Unit

In the spring of 1973 the Chief, Council and band staff held a special session to work out a comprehensive budget for the coming year. The budget was figured out using the one pot system. In other words, there was only one budget to cover the band expenses but the funds would come from different sources.

The budget was a comprehensive one and was opened by several statements by the people, the Chief and the band administration. The introduction stated, "Kehewin has proved beyond doubt that it can, in fact, function as a responsible unit. The Chief and Council have been able to exercise control of their administration and management of programs on Kehewin very successfully."

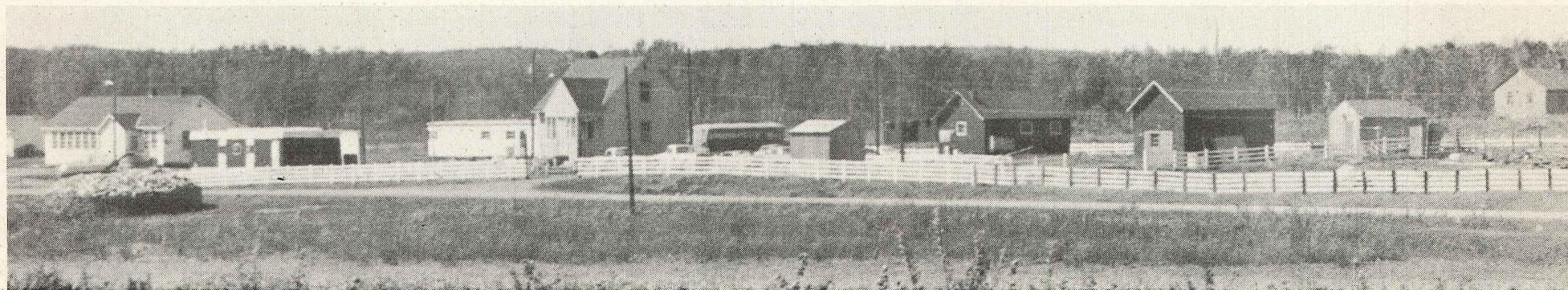
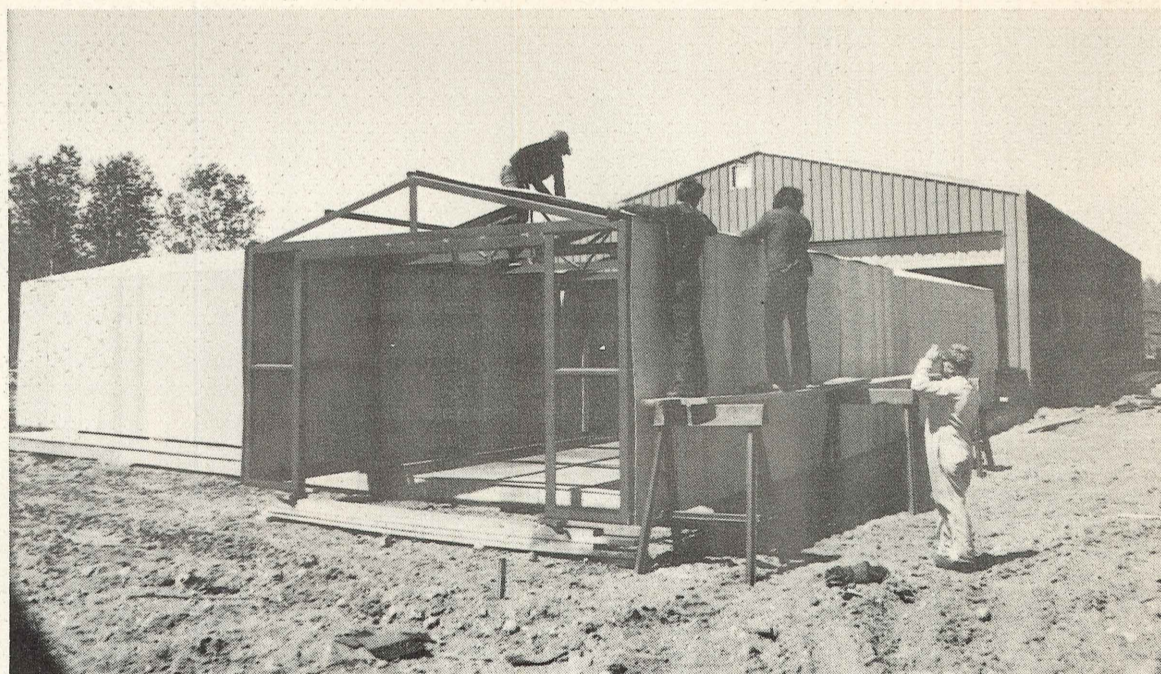
The budget was presented in early April in Ottawa to the various departments. The first day, the Chief and Council and band senior staff met with the Assistant Deputy Minister and the heads of the Education, Community Affairs, and Economic Development Departments. The following day, they split up into two groups and presented the budget to the Secretary of State, Manpower and National Health and Welfare.

Every meeting was positive and the reaction favourable. This was the first time that the band had been able to present such a com-

prehensive and well thought out band budget.

The total budget came to over \$900,000 and in the end Kehewin received less than half of that amount. They received \$373,410

plus \$20,000 supplemented for roads for a total of \$393,410.00. But they were satisfied. The money they received was enough to continue on with the existing programs plus add a few improvements.



Land claims issue (continued from page 1)

government for 999 years. Five days later he leased part of the mainland for 990 years. Since then the lease has passed to Thomas McKee and through his son to the McCormick family who tried to obtain title in 1864. Today the Caldwell Band are scattered across southern Ontario and Michigan, and their chief, Carl Johnson of Detroit, is seeking a reserve in or near the area for his band and a monetary settlement.

In British Columbia . . .

The Indians of the province through the Union of B.C. Indian Chiefs are seeking a settlement for the whole province not covered by treaties. Unlike the Nishga nation of the Nass River valley, they are not proceeding through the courts but are seeking a political settlement from the federal and provincial government.

Last year the Nishgas lost their bid through a Supreme Court of Canada decision which split four to three on a technicality against them. It was, however, successful in changing the previous position held by the federal government in its 1969 policy statement.

Smaller land claims are forthcoming from individual bands in the province. In Osoyoos, the band claims to have lost 71 acres through an order-in-council made jointly by the federal and provincial government between 1913-1916, which succeeded in cutting off over 37,000 acres of land from Indian reserves throughout the province. These lands were subsequently sold to private buyers. In Osoyoos, 92 families live on the cut-off lands being claimed by the band, and last month the Band threatened to evict all 92 and charge each car a toll fee of \$5 to use the highway built by the province through the cut-off lands, if the government did not agree to negotiate a settlement. Premier Barrett and members of his Cabinet agreed to meet with the Band in Oliver, B.C. on February 11th.

In North Vancouver, the Squamish Indian Band claims to have lost 130 acres of prime land at the foot of the bridge connecting the north shore to Vancouver. In January the Band staged a demonstration during the rush hour right on the bridge to inform motorists of their claim. In a future demonstration to be held on the bridge the Band has taken the stand that each car going over the bridge will have to pay a toll of \$5. In terms of numbers there are a few thousand people who cross the bridge every morning to work in greater Vancouver. Their land was also cut-off by a joint federal-provincial royal commission in 1913-1916.

In Penticton, the Band claims ownership of a good portion of the city because it lost 14,000 acres of land. They are watching the results of claims by both the Osoyoos Indian Band and the Squamish Band before proceeding with their claim.

In the Maritimes . . .

Land claims are expected in great numbers from Maritime bands who signed land agreements and treaties before Confederation. Some, such as the Big Cove Indian Band, are questioning the legality of surrender documents, and in December, the Minister turned over 1,500 acres of unoccupied lands back to the Band. The remaining 1,500 acres claimed by the Band and presently occupied by non-Indian families are still being negotiated by Chief Albert Levi.

In January, the Union of Nova Scotia Indians laid claim to aboriginal title to the whole province of Nova Scotia, and ownership of almost 12,000 acres of former reservation lands now occupied by non-Indians. They have also claimed five Nova Scotia communities: Milton, Lequille, Berwick, Middleton and Springhill on the basis that these were Indian reserves prior to confederation and should have been included with lands turned over to Ottawa in 1867.

The problem of settlement for these lands has been complicated by the occupancy by non-Indian, and this is subject to negotiations by the Indians concerned. While not considering the possibility of outright eviction, it is a sensitive area to be dealt with by government and Indians alike.

The Territories

Negotiations are underway for a land settlement in the Yukon Territories where Indian leaders are presently preparing a list of Indian people who will be eligible for a share in the settlement once it is completed. Negotiations are expected to reopen in late March.

In the Northwest Territories, Mr. James Wah-Shee met briefly with the Minister of Indian and Northern Affairs, and stated after that he and the Minister had agreed to begin negotiations. He did not, however, give his approval to begin construction of the long postponed Mckenzie pipeline. The recent judgement by Justice William Morrow made history when he proclaimed that the 7,000 treaty Indians there had the right to file a legal interest to the Territories. This is being appealed by the Federal government.

In Quebec . . .

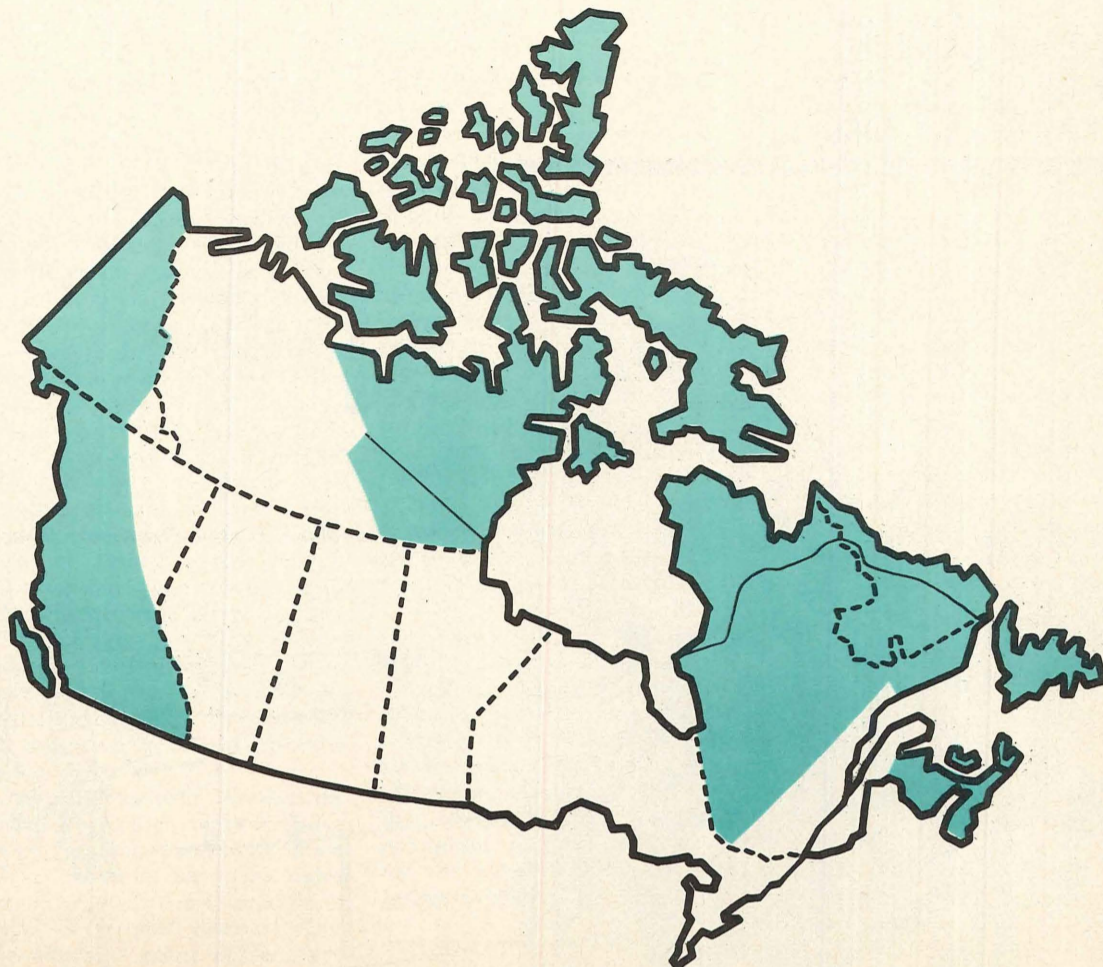
The legal battle is continuing in Quebec between the James Bay Indians and the provincial government which is proceeding with its mammoth power development on what the Indians claim is their land. Justice Malouf followed suit with Justice Morrow by granting the James Bay Cree an interlocutory injunction to halt the project. After spending months preparing his judgement, the Quebec Appeals court took only five days to reverse his judgement. Since then, the Supreme Court of Canada has

refused to hear the case until it has been dealt with by the Quebec Superior court.

Premier Bourassa offered the Indians of James Bay \$100 million

and 2,000 square miles of land, but to date the Indians have refused to consider negotiations on this basis. The Indians of Quebec Association would like the province to settle the whole question of aboriginal

rights and land claims for the whole province along with the James Bay region. Lawyers for the Indians have stated that they will continue the legal battle if the province does not make a better offer.



“Our Native Land” celebrates 10th anniversary on the air

Our Native Land, the only continuing program about Canada's native peoples marked its tenth anniversary this year with a special edition of the program in early February.

On this special broadcast, the one-hour program looked back on some of the important events and features presented during its ten years on the air.

The program, whose objectives include providing Canadians with a better understanding of the problems and aspirations of native peoples, provides a forum which, independent of outside organizations offers native peoples the opportunity to speak with one another in the hearing of other Canadians.

How well is it succeeding? In his assessment of the program, Johnny Yesno has found that it has accomplished a great deal in its ten years on the air. Through working constantly with native peoples across the country as host for the past seven years, he believes that one of the most important things is the fact that the Indian has access to participation in the mass media. As a result of this outlet for discussion, he finds that the Indian has become

more articulate, has learned to develop political savvy and has become aware of methods to obtain a hearing for grievances and problems. Yesno is convinced that the opportunity the native peoples have had to speak for themselves has led to the discovery of the contemporary Indian and has helped to correct the textbook and movie image of the Indian as always the bad guy.

Our Native Land, originally called Indian Magazine, began in 1964 on a few stations, originating in Montreal, then in Toronto. Three years later, Johnny was asked to join the program; first as host and co-producer, then as full-time producer as well as host. It has been broadcast nationally on CBC radio since 1968. Then in the spring of 1972, Johnny and the program moved to Winnipeg. In keeping with the original plan to have native people working on the program, Johnny is assisted by Bernelda Wheeler, a Cree from Saskatchewan and Leslie Currie, an Ojibway from Ontario.

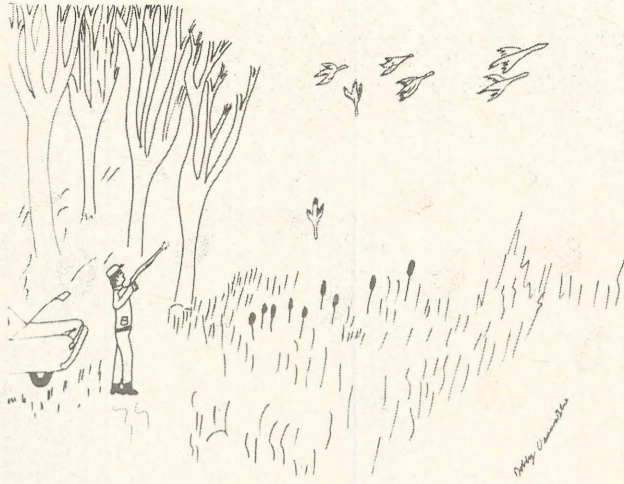
Johnny Yesno, a successful actor as well as a broadcaster, is an Ojibway from Fort Hope on the Albany

River in Ontario. He attended residential school at Sioux Lookout, then took pre-engineering courses at the University of Waterloo. Construction jobs followed but he decided to try acting and studied drama at Toronto Workshop Productions. Later he was cast in the role of the Indian doomed to die on CBC-TV's Wojcek episode, The Last Man in the World, and his portrayal won him a Wilderness Award in 1966. Other acting assignments followed, including a role in the CBC's Hatch's Mill series, on stage and in other TV programs. He starred in the feature length Walt Disney movie, King of the Grizzlies, released in 1970. His most recent film roles are in Cold Journey, a National Film Board production about the Indian residential school system, filmed in Montreal, northern Manitoba and Saskatchewan; and Inbreaker, a feature length film by Bob Elliot Productions of Vancouver about the hardships of fishermen and the constant ongoing battle between two fishermen in particular, one of them an Indian played by Yesno. Inbreaker is scheduled for release at the end of March and Cold Journey at a later date.

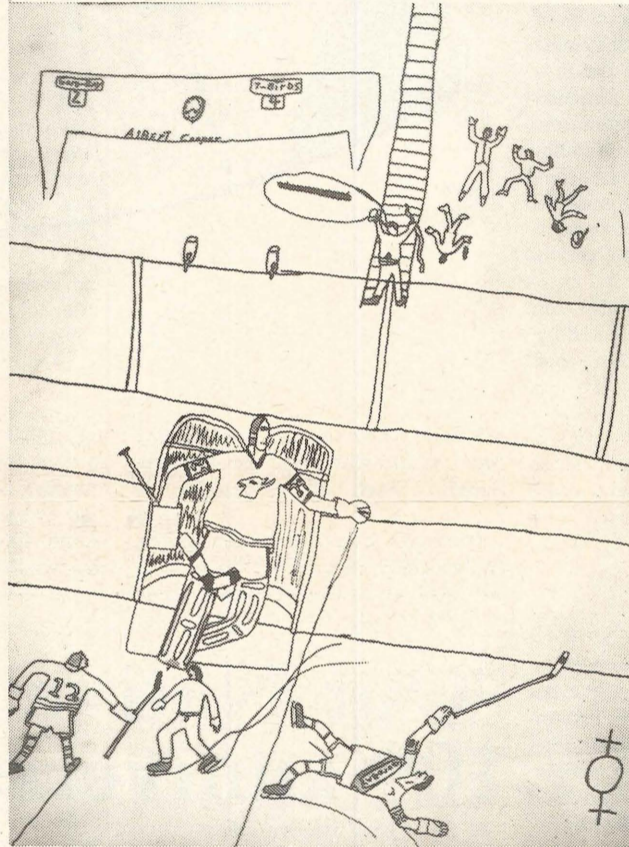
ARTS



Ronnie Lewis, age 15, Pelican Reserve, Sask.



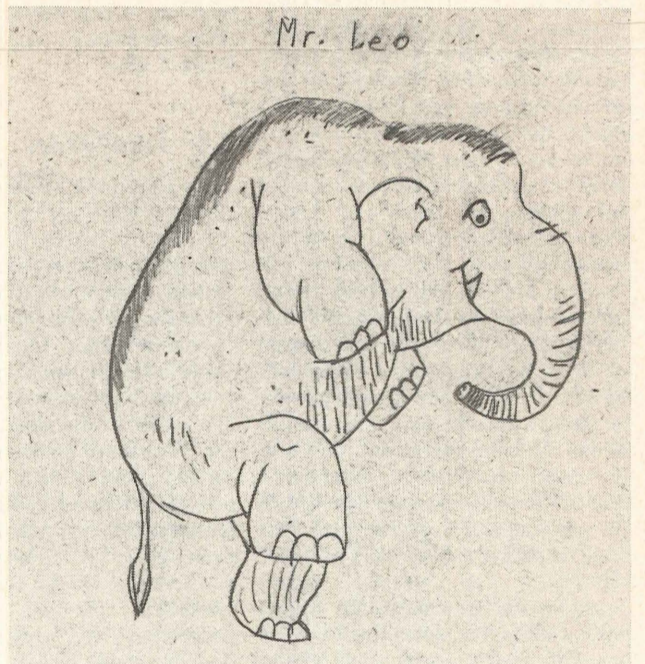
Bobby Osawabine, Pontiac Elementary school, Wikwemikong, Ont.



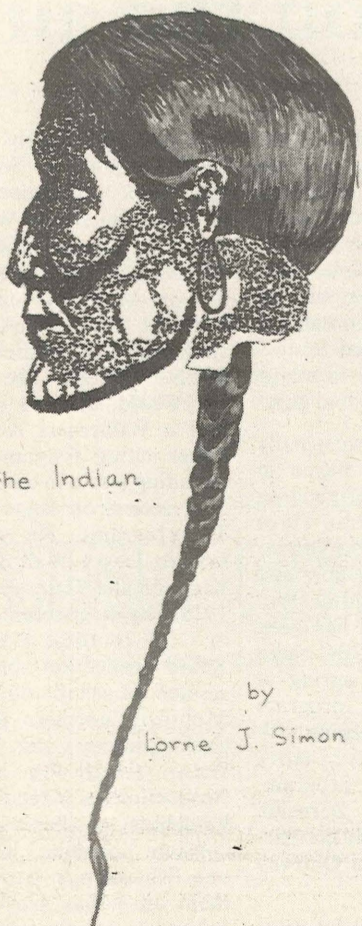
Albert Cooper, Pontiac Elementary school, Wikwemikong, Ont.



Terry Lefthand, Stoney Reserve, Alberta



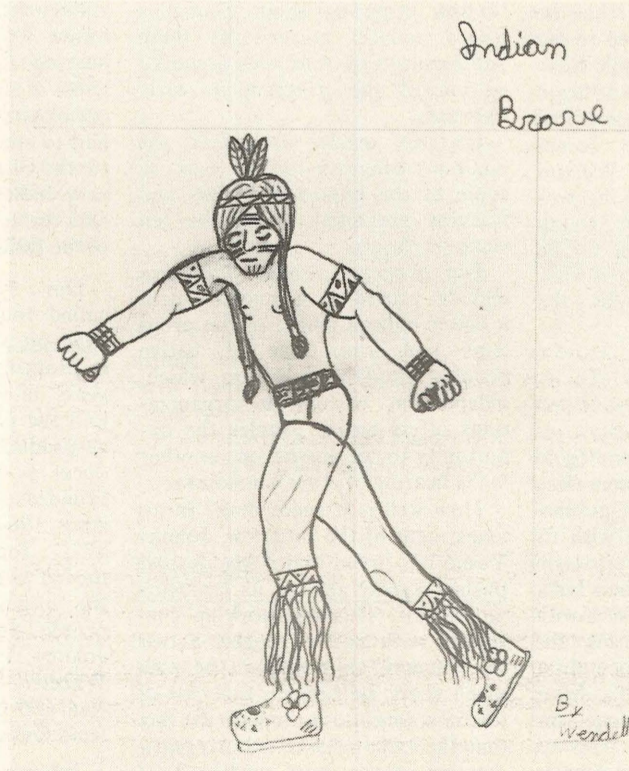
Philip Tourangeau, Fort Chipewyan Reserve, Bishop Piche School.



The Indian

by Lorne J. Simon

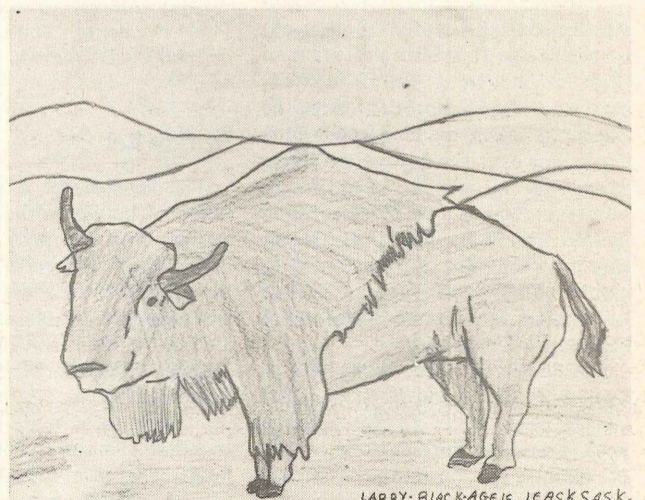
Lorne Simon, Big Cove Reserve, New Brunswick



Indian Brave

By Wendell

Wendell Michael, age 10, Beardy's Reserve, Sask.



LARRY-BLACK-AGE 15 LEASK SASK.

Larry Black, Leask, Sask.

Poetry Corner

MENTAL MADNESS

Each day you come to greet me,
and who are you?
You have the look of death, yet
I am not dead.
That power possesses you, speak;
Angel or Devil?
I have ventured to wonder if
there is really neutral ground.
Are you a testament that
nothing exists?
Will I hear no words spoken
from your lips.
Fear you. I hate you.
You who can not speak, can you
not hear?
You given all the power and
wealth the earth contains;
You would unleash its forces
to destroy you.
You put a single bullet, shot
to my brain.
You can shatter your chambers
of hell or light.
See...

Diane Gregory

THE MINK

When the snow flew round and
around
just when the sun went down
towards the end of day
I often saw you come by.
Sometimes you carried something
at most of the time you had
nothing
You looked cold, weary and tired
I was tired that I would have taken
you in
For a rest and to warm yourself
at my home is only small enough
for me
Through snow and blizzard or
cold and clear
You still came
I watched you go by everyday
and that is when I began to like
you
I liked you so much that
I'd even wait for you to come
along
I often wished I could hold you
in my arms
and hug and show you
how much I really cared for you
but being so small I couldn't
and I'd almost seem to start to
cry
but then I'd stop and say
Maybe someday you'll hold me.
When one day you didn't come by
I was wondering what had happened to you?
I began to worry about you
and started wandering in search
of you
but never found you
You were gone
I cried
Sometimes, on clear blue nights
when the stars and the moon would
shine
I'd go to your trail
and think of you
Would you ever come back?

When? maybe never
since you were gone I realized
that I would have to forget you
and start all over again
because it was nearly two weeks
since I last saw you.
Then I forgot you for just one
moment
and just yesterday almost as
quickly
as you disappeared
I saw you coming along the
distant shore
on your snow-filled trail
my heart began to beat faster
that I wanted to run out and
meet you
But in fear I drew back
inside my little home to hide
your footsteps were outside my
door
and then you were on your way
again
Maybe you left something for me
you did,
But as I ran out to bring it in
I felt a pain run down my spine
So I just lay still.

I should have known why you came
by everyday
you knew I was here didn't you?
Why did I ever like you?
Now that you've got me what will
you do?
for your sake take me for I hope
I was worth it
I will not know nor will I
condemn you.

Mr. Wilbur Nicholas

NATURE AT WORK

Some write about
The autumn splendor
Of colours, red and gold
Then, weep when leaves
Fall to the ground
Turning into mold
They fail to see
the silent work
From the Master-gardener's hand
As the fallen leaves
Surround the trees
To fertilize the land.

*By Diana Taft
Blind River, Ontario*

"POEMS OF THE MIDDLE EAST WAR"

Little children eyes full of
tears
war after war, year after year
Violence is in, along with
bloodshed
Peace is out, they say "God is
dead".

When its all over people will be
free
All want it ended, this
catastrophe
soon to hear the laughter
of children on the morning after.

Caroline Utinowatum

Tannery to be set up on The Pas Indian reserve

A tannery to turn wasted moose and deer hides into leather for Indian handicrafts is being developed at The Pas reserve.

The band council under Chief Gordon Lathlin has been working with the Department of Indian Affairs to construct the tannery, and an adjacent workshop which will serve as a central headquarters for expanded handicrafts production.

G.D. Tillapaugh, regional visual arts officer for the department in Winnipeg, says the tannery will buy the hides of moose and deer shot by hunters, which often are unused and left to rot. The tannery building will include a large walk-in freezer so that the hides from animals shot in season can be stored and tanned for use throughout the year.

The handicrafts production centre will be known as the Kuskikoso Guild. Mr. Tillapaugh, who has been working on its formation for several months, says much of the credit for its formation must go to Mrs. Christine Jebb of the The Pas band, who is member of a National Arts and Crafts Advisory Board established by Indian Affairs to assist Indian communities.

"Only genuine Indian handicrafts will be produced and they will be eligible to use the department's stretched beaver pelt tag which in-

dicates they are the work of Canadian Indians," said Mr. Tillapaugh.

"Indian Affairs in Ottawa will be using its central marketing services department to line up sales for The Pas band production in other provinces, and in Europe where Common Market nations are showing a strong interest in the work of Canadian Indians."

To get the project started, Indian Affairs provided a grant of \$27,000 to The Pas band to build the 40 by 24-foot tannery building and obtain some of the equipment required. Another federal department, Canada Manpower, will provide on-the-job training for tannery workers under a program in which trainees are paid while they learn new skills.

Mr. Tillapaugh says the tannery building should be completed some time in February and that production will start soon afterward.

He emphasized that the Kuskikoso Guild will not be a factory, and that traditional Indian handicrafts methods will be employed, including the tannery process itself. The Indian way of tanning produces a thicker and softer buckskin leather which is slightly darker than commercial quality, and which is easier to decorate. Articles to be made from moose and deer skins will

range from slippers and mukluks, to vests, jackets and handbags.

"The operation will be owned and operated by Indian people and should become an important source of income to The Pas band, said Mr. Tillapaugh. "The Guild expects to employ eight to ten persons in the tannery, and the workshop will be set up so that women can work there or at home. In total, there will be about 30 people working either full or part-time."

Breakthrough in Indian education

Two major programs of Saskatoon's Indian Cultural College were officially opened in the month of January.

The Indian Teacher Education Program (ITEP), in operation almost a year provides a 2½ year course leading to a Standard A teaching certificate which is valid in all regular classrooms in the province.

Native students began an academic upgrading course last February and for five weeks in April worked in a classroom situation. The participants are now engaged in regular university studies.

The Department of Indian and Northern Affairs provides a living allowance, expenses for books and tuition fees with the cultural college taking care of any remaining needs.

The college also has a federally funded social worker program which involves a one-year course at the University of Saskatchewan, Saskatoon. The course began on Jan. 7th with 22 students.

College administrator Alex Greyeyes said demand is strong in the province for native people trained in both professions and graduates should have little difficulty finding employment.

Millbrook band plans to build a motel complex

A spokesman for the Millbrook Indian band here said the band plans to begin building Eastern Canada's first Indian-owned motel complex in April.

The spokesman said the national loans committee for the Department of Indian and Northern Affairs has approved a \$750,000 loan for the project. The loan now awaits approval from Indian Affairs minister Jean Chretien.

Stan Johnson, one of four Millbrook band members involved in planning the four-building complex, said it would include motel accommodations for 300 people, a seafood restaurant, lounge, conference and games room.



Canada's National Indian Princess, Miss Clara Anderson of William's Lake, B.C., was in Ottawa last December to endorse the use of the Beaver Pelt Tag on authentically made Indian Arts and Crafts.



Gêêoh-lud-moosis-eg

by Beaver Paul

One day around the end of October, I went hunting for rabbit. It took us about an hour before I spotted a rabbit. As I came upon a clearing, I spotted a rabbit in the corner of my eye. I spun around, raised my rifle to firing position and squeezed the trigger. The shot echoed through the woods as I ran to claim my prey. For a moment I remembered something funny. I was up-wind to the rabbit and was looking it right in the eye. The rabbit just looked at me with such innocence and helplessness. So what, it was only a dumb animal. Then when I searched for the rabbit I could not find it. I was sure I saw the rabbit fall to the ground, at least I thought I had. Then I heard this hideous laugh echo through the woods. What could it have been, ah it's nothing but my imagination. I guess I was just frightened a little about that laugh but I had a rifle and if whatever it was ever tried to attack me I'd kill it. This little incident set off my nerves and imagina-

tion just-a-jumping. So I started to backtrack my way home. On my way home I was not making too much effort to find some game, but halfway there I saw a partridge just standing there in my path. As before, I raised my rifle to firing position and squeezed the trigger. After I shot the partridge it tried to fly away but fell into some bushes. When I looked for the partridge I couldn't find it. Then, as before, I heard that hideous laugh, but this time it seemed as if there were more than one laughing. I stood there for a moment wondering who it could be laughing so hideously. Then I remembered what my grandfather told me about the Gêêoh-lud-moosis-eg (the little people). He told me that the Gêêoh-lud-moosis-eg lived down by the river and were not to be trusted if I ever met one. He said they would braid the horse's mane and after this the horse would become useless and shabby. But the Gêêoh-lud-moosis-eg would only touch the biggest and strongest horses. So I had no idea of

sticking around to see if it were the Gêêoh-lud-moosis-eg who were the ones laughing at me. The next thing I knew I started to get panicky, which I should not have done and I started running wildly through the woods. Evergreen branches slapped my face, thorn-bushes went through my pants and scratched my legs and the branches from the poplar tree whipped at my chest. All of a sudden this three-foot-man jumped out of nowhere in front of me. Then these three-foot men started to appear out of nowhere all around me. In front of me, in back of me, and on both sides of me.

Then I yelled out at them "What do you want?"

They told me to follow them down to the river where I would be prosecuted for the killing of their brothers and their sisters. I tried to run but my legs froze at the thought. When we reached the bank of the river, they pushed me into the river and then they pulled me down to where we were thirty feet deep. We descended a flight of stairs. Just like the one the old men, Baboo and Mark, told us they themselves saw when the river went down. We must have descended another thirty feet before we entered a chamber. In the middle of the chamber sat another three-foot man. When he spoke his voice was like thunder and when he walked he walked with head high in the air. After he had studied me for a few minutes he spoke.

"With a name like Beaver why did you hunt my brothers and sisters for sport?"

I then replied, "But I don't hunt them for sport. I hunt them for my family to eat."

"No, you are not. Is there any hunger in your stomach?"

"No, there's none."

"Will there be food on the table when you go home?"

"Yes, my supper will be cooked when I go home."

"So, if you kill another one of my brothers or sisters you will be tormented for the rest of your natural life. Now take him out of my sight."

That very next day I went out hunting. After walking through the woods for a while I saw a rabbit. I was all ready to shoot when I heard that hideous laugh again. That was the last time I went hunting. That was November 1, 1972.

Speyer collection (continued from page 1)

Since 1968, when the collection was exhibited in Germany and an excellent catalogue produced, fifty pieces have been disposed of (including two to the National Museum of Man). But the fifty pieces were replaced with thirty-nine items of equal quality which has resulted in a better balanced collection. Most of the replacements came from the collection of Earl of Warwick, Sir Walter Scott, and Sir John Caldwell.

With the creation of the National Museum Program, and the establishment of the Emergency Purchase Fund specifically designed for the repatriation of such national treasures, it became possible for Board of Trustees of the National Museums Corporation to approve the opening of negotiations of the collection. This approval was given in Spring 1973 and within a few weeks a team from the National Museum of Man consisting of, Dr. W.E. Taylor, Jr., Director and Dr. Barrie Reynolds, Chief Ethnologist, Dr. Ted Brassler from the Rijksmuseum voor Volkenkunde, Leiden, Holland and Mr. Denis B. Alford, travelled to West Germany to evaluate the collection and to negotiate with Mr. Speyer.

Early in November, Dr. Taylor and Mr. André Fortier representing the Board of Trustees flew to Germany for the final negotiations and to sign the purchase agreement with Mr. Speyer.

Even before its arrival plans were in preparation for a study of the collection, its publication and its display to the public. 1974 and 1975 will see the fruition of these plans. Some of the artifacts will go on display in the Victoria Memorial Museum; others are already incorporated in an international exhibition that will open shortly; the major part of the collection will form the subject of a special planned for the exhibition planned for the fall of 1975. Dr. Brassler has already embarked on the definitive, well illustrated catalogue that will accompany this exhibition that will be shown in Ottawa and in other centres in Canada.

The collection fills a major gap in the ethnographic collections of Canadian museums. Beyond its size and historical importance, the condition, craftsmanship and artistic quality of the Speyer collection is outstanding and serves well to illustrate the beauty and diversity of the Indian culture.

James Bay (continued from page 1)

Provincial Government of Quebec then this is an enormous transfer of federal responsibility to Provincial authority, a complete implementation of the 1969 Federal Liberal Government white paper proposal which has been repeatedly vigorously opposed by all Canadian Indian groups.

For, Mr. Chretien, in the past to repeatedly inform the House of Commons that he is upholding his responsibility to the Indian and Inuit people of the James Bay area by partially financing the James Bay Court battle, but boldly refusing to intervene on the basis of becoming "paternalistic" and now to turn around and become "paternalistic" in the form of pressuring the Indian and Inuit people to accept an unrealistic termination

proposal illustrates a complete inconsistency and an apparent dangerous deception.

This apparent attempt by the Federal Government to establish a precedent of an negotiated settlement of Aboriginal rights without recognizing Aboriginal title in the Province of Quebec which for extremely peculiar reasons of its own blatantly defies the Canadian Constitution with regards to the Federal responsibility for Indians and Indian lands, is extremely dangerous for all Native groups in Canada.

The intransigence of the Government of Canada in not recognizing the Aboriginal Rights of the Indian people at this time is a sheer dereliction of legal and moral duty.

Justice meets (continued from page 3)

agencies and department including the Solicitor-General Department, Indian Affairs, Secretary of State, the R.C.M.P. and provincial court judges.

The number of delegates to the conference from Departments and agencies which represent law enforcement added to the success of the conference which saw Indian people discussing their needs with authorities in the legal field.

Among resolutions forthcoming from the conference, the delegates requested the Justice Department or Indian Affairs to totally finance any legal education program without provincial cost. They felt it was a federal responsibility, not a pro-

vincial one. The controversy over joint provincial-federal funding of the Courtworker program was cited as an example of programmes available which the Indian people would not or could not participate in because of the provincial stipulation.

It was also recommended that meetings be held on the reserves to get more input into any information program before proceeding. Supposedly this will be one of the functions of the elected Indian Advisory Committee.

Delegates felt that the program should include direction towards Indian youth to inform them of their rights and to keep them out of trouble with the law.

More probation officers and courtworkers right on each reserve were also requested.

R.C.M.P. officers should be more involved in the teaching of laws on reserves and better native policing should be made available according to recommendations made to the conference.

Mr. Bill Simon recommended that representatives from the Justice Department, the Province, the Department of Indian Affairs, the Health and Welfare Department and the Union of New Brunswick Indians get together to come up with a source of funding for an Indian Legal Education and Counselling Program that will be satisfactory to all concerned.

New school for St. Regis reserve

Construction of a school on the St. Regis Indian Reserve, St. Regis, Quebec is to begin soon under a \$631,400 contract awarded to Noel Couture Construction Ltd. of Cornwall, Ontario announced Public Works Minister J.E. Dubé.

The successful firm submitted the lowest of three tenders received in response to a public tender call. The highest was \$736,800.

Plans call for a one-storey structure 170 feet long by 136 feet wide. It is to have an exterior finish of brick, masonry and metal siding, and an interior finish of painted concrete blocks. Floors are to be covered with carpet and vinyl-

asbestos tile. The building is to rest on a concrete foundation.

The new school is to have the equivalent of seven classrooms (two large spaces can be converted into four classrooms), and is to be equipped with a gymnasium, a health room, a small kitchen and a shower room.

Plans and specifications were prepared by the Engineering and Architecture branch of the Federal Department of Indian and Northern Affairs under the direction of the Capital regional office of the federal Department of Public Works in Ottawa.

Construction of the school is slated for completion by late July 1974.