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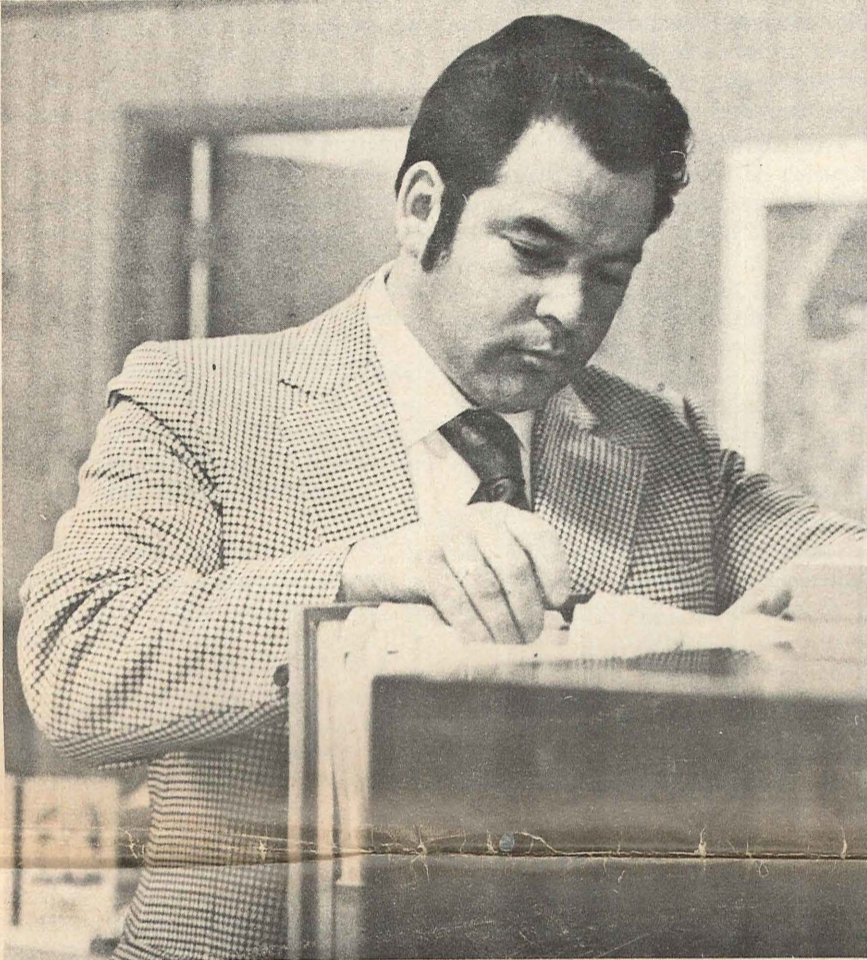
The Indian news

Vol. Sixteen, No. Three/Vol. Seize, No. Trois

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Ottawa, Canada

July/Juillet 1973



Tom Bernard, Band Administrator for Golden Lake Band, checking over his files.

Progress on Indian reserves Reflected in Golden Lake, Ont.

by Gretchen Bozak

"At Golden Lake we're not standing still."

Nothing could be more true than these words by Golden Lake Reserve Education Liaison Officer Andrew Lavalley. And because of the work he and other members of the 300-member band are doing, conditions are improving and band members are justifiably proud.

"We will take advantage of every-

thing that's offered or going for us. You never know when such things will be stopped, but if we work hard now, by the time they are stopped we won't need them."

That type of philosophy is reflected in several reserve projects — including a new band office, plans for training of a reserve fire department, and arts and crafts — but in the field of education, Mr. Lavalley's specialty, the progress is both continuous and gratifying.

With the approach of summer Mr. Lavalley is concentrating on outdoor and leisure activities, such as a repeat of the driver education course given last summer. Through the help of the Department of Transport and the Department of Indian and Northern Affairs, some 10 reserve women and students obtained their drivers' licences last year and Mr. Lavalley hopes to institute the course again this summer.

Reserve youth will also be busy this summer with a four-phase Opportunities For Youth project which involves (1) a research of the history of Golden Lake Reserve; (2) the organizing of a day camp to occupy the pre-kindergarten/ kindergarten set; (3) organization of a

(See Algonquins page 6)

Stoney Indians file claim For 40,000 acres

Calgary, Alta. — The Stoney Indians have filed a claim for 40,000 acres of provincial land around Big Horn dam in west-central Alberta with the federal Indian Claims Commission.

Stoney Chief John Snow said until a few years ago hardly any of the 150 Stoneys in the area received welfare. "Now almost 100 per cent of them are on welfare.—The Stoneys contend that construction of the \$43-million Calgary dam and the flooding of a five-mile area near Nordegg has made their hunting grounds and trapping it impossible for them to continue.

New direction in Indian education More parental control says N.I.B.

Appearing before the House of Commons Standing Committee on Indian Affairs and Northern Development as witnesses on May 24th, were the Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development, and Mr. George Manuel, President of the National Indian Brotherhood.

The purpose of this dual appearance was to appraise the Committee on the progress made by the Department of Indian Affairs and the National Indian Brotherhood in relation to the Committee's Fifth Report in 1971 concerning Indian education in Canada.

The Committee's Fifth Report stressed, in the main, the concept of Indian parental control of their children's education. This point was supported by both the Minister and the National Indian Brotherhood at the time the Report was released. In the interests of expanding the statements and suggestions made by the Committee to the House of Commons, the Department and

the National Indian Brotherhood began to work in close collaboration in determining a new path for Indian education in future years. This led to the National Indian Brotherhood developing, through a series of meetings at the band, regional and national level, a statement (INDIAN CONTROL OF INDIAN EDUCATION) that embodied the hopes and views of Indian parents. This paper was presented to the Minister and his Department in December of 1972.

Since December of last year, the Department has been studying and analysing the policy changes necessary to bring the Department's education programme into line with the National Indian Brotherhood submission. This analysis is now complete and the Minister, in his opening statement to the Committee stated, "I have given the National Indian Brotherhood my assurance that I and my Department are fully committed to realizing the educational goals for the Indian people which are set forth in the Brotherhood's proposal."

Both the Minister and Mr. Manuel agreed in their respective statements to the Committee that mere acceptance is not sufficient and that to completely carry out the designated goals found in Indian Control of Indian Education, it would be necessary for the Department at all levels to co-operate fully with Indian parents, bands and associations and that there must be continuing dialogue between the Department and the National Indian Brotherhood to insure eventual achievement of all goals.

To satisfy the need by both sides for continuing consultation, the National Indian Brotherhood has accepted the Minister's invitation to set up a joint mechanism for the successful implementation of the new policy.

In Mr. Manuel's verbal statement to the Committee, he stressed that although the education policy implementation was far from complete, it was cause for optimism. He also carried this feeling over to other areas of prime concern to Indian people, such as economic development, Indian rights, housing and the re-drafting of the Indian Act. Mr. Manuel said that success of this particular area (Education) gives him and the people that he represents hope that when government decides that changes are necessary they will be made. He also said that this venture has, to some degree, bolstered his hopes for a complete and honest consultation process with the federal government. In conclusion, he thanked the Committee for the work that they had done in pushing for this re-appraisal of policy.

N.S. Indians in business July opening planned.

Millbrook Indian Band, N.S. — The first Indian owned and operated Trailer Court in Nova Scotia is scheduled to be opened in mid-July. The project is being carried out by the Millbrook Indian Band with financial support from the Department of Indian and Northern Affairs.

A recreational area with playground facilities will border the Trailer Court on either side. The Court will consist of 37 lots ranging from 50 to 100 foot lots completely serviced with water and sewer hook-ups and landscaping.

Dr. Gilbert C. Monture

Ottawa, Ont. — One of Canada's most outstanding Canadian Indians, Dr. Gilbert C. Monture, passed away on June 25, 1973 in the nation's capital where he had spent the most fruitful years of his life. His contribution to the world in war and peace extended beyond Canadian borders into such developing countries as Malaya, Indonesia, Jamaica, Afganistan, Bolivia, Israel, Ghana, Ecuador, the Philippines and Singapore. He was also stationed in Washington, D.C., on several occasions.

He leaves a daughter, Mrs. Barbara Mallock, whose husband is a professor at McGill University in Montreal, Québec, and four grandchildren. See page 4.

FOR CIRCULATION



Un colloque indien sur le développement socio-économique

par Adéodat Ross

Le village indien de Betsiamites, au Québec, a été l'hôte des délégués de différentes régions du Canada, réunis pendant deux jours en sessions d'études, dans les cadres du programme d'approche globale sur le développement.

Cette réunion, qui a été présidée par le chef de la réserve de Betsiamites, M. Léonard Paul, avait été convoquée par le Groupe d'étude spécial sur le développement, au sein du ministère des Affaires Indiennes et du Nord, et réunissait des chefs et conseillers indiens, ainsi que des représentants du Ministère et du groupe spécial d'étude.

Le Québec et l'Alberta comptaient les délégations les plus nombreuses à ces deux journées d'étude, alors que du Québec, les réserves de Betsiamites, Escoumains, Sept-Iles, Mingan, Nastahquan, Romaine, St-Augustain, Scheferville, Manouan, Amos et Maniwaki étaient représentées. De l'Alberta, on notait des délégués des réserves de Saddle Lake, Gold Lake, Samson Lake, Keeheewin, Beaver Lake et Goodfish Lake.

Des représentants des Maritimes, de l'Ontario et du Manitoba étaient également présents à ces séances d'étude qui se sont déroulées sous le triple mot-d'ordre "fraternité, travail et progrès".

Au cours de ces deux jours de discussions et d'échanges, qui ont permis aux délégués, tant des indiens que du Ministère, d'établir des contacts et de se mieux connaître, les discussions ont également fourni aux participants l'occasion de s'interroger sur ce qu'est le développement et de toucher du doigt les principaux problèmes rencontrés actuellement au sein des principales communautés indiennes du Québec, des Maritimes, de l'Ontario et de l'Ouest canadien. Bien que la réunion fut présidée en français les discussions se sont déroulées dans la langue des participants et les délégués ont pu suivre l'évolution des sujets débattus grâce à un système de traduction simultanée.

Lors de son allocution de bienvenue, tout en spécifiant que les communautés amérindiennes n'ont pas un sens particulier du développement, dans un sens ou dans l'autre, car elles ont tout à bâtir et trop souvent à inventer, le chef Léonard Paul a invité les délégués à débarrasser les discussions de "l'épouvantail inné du paternalisme" et à se sentir très libre d'émettre leurs opinions et de discuter les sujets présentés. Il a ajouté qu'il fallait débiter ces séances d'étude avec la conviction que les idées émises ne doivent pas être politisées, puisque le développement est un problème qui touche tout le monde.

Parmi les principales constatations qui ont été faites au cours des ateliers de travail, on a fait ressortir que le Ministère avait été créé, au tout début, dans le but principal de nourrir les indiens grâce à l'assistance sociale et que l'on constatait maintenant qu'une trop faible partie du budget était affecté au développement, situation que les délégués voudraient voir changer.

Au cours des ateliers de travail, le domaine de l'éducation a fait ressortir différents problèmes communs, comme l'absence d'écoles secondaires sur les réserves, la nécessité d'expatrier les jeunes qui désirent poursuivre leurs études au delà du primaire, le problème de l'autonomie, alors que l'on voudrait que, de plus en plus, les décisions soient prises à partir de la base, grâce à des projets adaptés aux besoins des autochtones et présentés par ces derniers, et finalement un désir de décentralisation des pouvoirs.

Dans le domaine de l'éducation il fut également souligné que le but primordial à poursuivre est "l'indianisation" des programmes scolaires, c'est à dire leur adaptation de plus en plus précise aux besoins des populations autochtones.

INFORMATION

La deuxième journée de la rencontre a été consacrée à l'information fournie aux délégués par les représentants du ministère des Affaires Indiennes et du Nord, du ministère de la Main d'Oeuvre et le délégué du ministère de l'Expansion économique régionale, et responsable du programme ARDA.

Le Dr Claude Dufour, représentant du Centre de la Main d'Oeuvre du Canada et responsable de la section des agences communautaires pour la région du Québec, a fourni des explications sur six programmes élaborés par son service et sur le sens des philosophies que le Ministère veut tenter de développer au niveau des différents groupes.

Ces programmes sont les suivants:

1- L'achat de services de diagnostic et de conseils professionnels, dans le but d'aider le centre de la Main d'Oeuvre à identifier les problèmes qui empêchent certains autochtones de trouver, ou conserver un emploi, à cause d'un manque de préparation ou de qualification. Avec l'aide de psychologues, ce programme tentera d'identifier ces barrières à la clientèle, comme la discrimination, les handicaps et les problèmes de motivation.

2- Un programme d'adaptation au travail, sous forme de cours dont l'objectif est de préparer le stagiaire à redevenir productif. Ce cours est destiné aux travailleurs manquant d'expérience, de confiance en soi ou d'incapacité à se plier aux exigences d'un milieu de travail donné.

Ce programme personnalisé pourra se répartir en deux phases, la première d'une durée d'environ 4 semaines, visant à l'évaluation du client et la seconde d'une durée de 12 semaines visant à son adaptation.

3- Un programme de formation préparatoire à l'emploi, soit un cours de préparation à la vie quotidienne pour les

clients désavantagés par un manque d'instruction ou autres exigences de l'emploi et incapables de s'inscrire à des cours de formation professionnelle.

4- Un programme de formation en cours d'emploi pour le travailleur désavantagé ou défavorisé. Ce cours permettra au Ministère de travailler avec les employeurs du secteur privé ou du secteur public pour offrir une formation professionnelle d'une durée de 12 semaines. Ce programme s'adresse à des adultes qui pour diverses raisons ont beaucoup de difficultés à se préparer au travail ou à trouver ou conserver un emploi, même lorsque la demande est forte.

5- Un programme local d'aide à la création d'emplois, programme qui, à partir de subvention données à un groupe, permettra de créer des emplois permanents grâce à des projets capables de s'autofinancer dans un délai de trois ans.

Ce programme est destiné aux personnes n'ayant aucune chance de trouver un emploi utile et valable par l'entremise des programmes existants. Par ce programme le Ministère veut participer à l'élaboration et au financement projets à haut coefficient d'emploi.

6- Un programme d'expansion des services de la Main d'Oeuvre grâce auquel, sur demande des communautés indiennes, un conseiller spécialisé en main d'oeuvre serait affecté à une région ou une réserve en particulier et pourrait passer de deux à trois jours par semaine sur ce territoire pour établir les besoins et priorités.

Ce programme est destiné à secourir le chômeur à long terme ou assisté social, qui se croit devenu inactif à cause d'une expérience décevante de travail, aux groupes comportant des difficultés ethniques, linguistiques ou professionnelles et finalement aux groupes isolés ne pouvant bénéficier des autres services en raison de leur éloignement.

M. Jean Claude Thibault, représentant du ministère de l'Expansion économique régionale, et responsable du programme ARDA a expliqué par la suite les différentes politiques élaborées par son ministère pour aider à faire disparaître les disparités régionales et sur les méthodes d'évaluation employées par le ministère pour déterminer l'acceptation ou le rejet de tels ou tels projets.

Traitant de l'aide de ce ministère à la cause du développement amérindien, M. Thibault mentionne les programmes de construction de routes d'accès actuellement en réalisation pour relier au monde extérieur, les réserves, autrefois isolées, de Manouan, Obedjiwan, et Okispawa, et permettre aux résidents de ces réserves d'avoir accès à des emplois créés dans le domaine de l'industrie forestière ou d'autres emplois hors des réserves; du projet de la réserve de Restigouche, pour un développement touristique subventionné en totalité, ainsi que des efforts faits par le ministère pour intégrer les réserves dans les cadres des grandes politiques de développement des régions concernées.

the Indian news

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Assistant Editor: GRETCHEN BOZAK — 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.

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From The Editor's Desk



SPECIAL STATUS vs EQUALITY AND THE ABOLITION OF INDIAN RESERVES

by Theresa Nahanee

The view has cropped up quite frequently in recent months in various parts of Canada that Indian people cannot be both equal and special — not only among newsmen, but also among government officials at various levels of government. We would like to take the view that until and unless Indian people are accorded equality in all facets of life in this society they must be protected by special status. To suggest at this time that they cannot be special and also equal is to place a fear or a misapprehension on their part that once they gain equality they will lose what little they already have. This is not the time to deal with the question of special vs. equal, for they are not equal at the present time . . . when and if that situation arises, then it should indeed be looked into.

To question this aspect now is to say that merely suggesting equality for Indians will make them immediately equal. This is not the case. It is something which will take years to accomplish, and indeed something which must be planned for by all levels of government under the direction of Indian leaders across the country and the Federal government which bears the responsibility for Indian Affairs.

It has also come to our attention that many non-Indian citizens do not ap-

preciate the reserves system to the extent that the native population does. The reserves are viewed by some as ghettos, stumbling blocks, havens of poverty-stricken people, and even as concentrations camps. Although it may be true that many people on the reserves do live in abject poverty subsisting on welfare cheques, this is not to say that they could not be improved given the financial resources accorded to municipalities in the provinces. If the reserve system were to be abolished the Indian people would be left with no land at all and such a loss would be colossal with today's rising real estate costs. *The rest of Canadian society is striving to own a piece of this great land, and yet some would suggest that the native people give up their tiny reserves spread throughout the country.*

It is true that the land is considered Crown land and the government could do away with reserves at the sweep of a pen, but then do not Provincial governments and municipal councils do away with certain portions of land owned by non-Indian citizens for the purposes of parks, roads, railways, dumps, airports, etc.? At least in this question of land and the ownership thereof, we are all in the same boat! To suggest at this point in time when most Indian people are not aware of how this society operates, that Indian reserves be abolished is to suggest genocide. Not only would Indian people find themselves worse off then they are at

present, but so too would nearby municipalities find themselves additionally overburdened.

"Interested" parties who suggest the abolition of reserves in Canada as a solution to the native problem are in fact suggesting that we put the cart before the horse. It won't work because to most native people the Canadian society which exists outside the reserves is an alien world. They have not been and are not prepared at this point to cope with the transition from Canadian Indian to Canadian citizen. These terms are, unfortunately, not synonymous.

Perhaps the mistake made by interested and sincere people over this question of Equality and Indian Reserves is that it is the reserve that is the handicap to the Indian people, when it is, in fact, the lack of financial resources to back their initiative and ideas to improve the way of life of their people. At present, some big companies are locating their factories on reserves. If they are continually encouraged to do this, it will in the long run benefit those communities which are fortunate enough to have businesses located on their reserve. (The question of pollution is a point which must be dealt with by the Band Council involved. Therefore, once approached, it is solely up to the Band Council to accept or reject a proposal from a company to locate on their land.)

Perhaps this whole question of Indian reserves, special status and equality is really a question of their citizenship in this society. The term "Citizen Plus" has been used in recent times when referring to native people and in our view it was ill-coined. To be a **citizen** suggests what it says that they partake in the **equal sharing** of the responsibilities inherent in that citizenship which, again, is not true. In viewing the situation of the native people, there are those who cry out about the **privileges** of being Indian while

ignoring the deprivations placed upon this group of people. They also ignore the fact that Indian people do not share in all the rights and privileges inherent in Canadian citizenship . . . with exceptions, they do not receive the homeowner's grant, they do not sit on juries, they have only recently been able to borrow money from Canadian Chartered banks to go into business, they cannot mortgage their land, they cannot bequeath by will upon their own recognition, etc., etc. Those who would then speak of their privileges should also consider their handicaps and weigh these against the privileges of other citizens. In this regard, it would seem we are "Aliens plus", for we have the disadvantages of aliens, transients and immigrants in Canadian society, but then we have privileges not shared by these groups.

One last point we would like to make is the question of Citizenship. As to all aliens in this society, citizenship is optional for Indians and has been since at least the Second World War, yet it is noticeable that all Indians have not jumped to become recognized as citizens by enfranchisement. Since they have had the option to become citizens for so long and have not all done so, then perhaps the major society should realize the alienation that does exist between natives and Canadian society.

We would conclude by stating that special status for Indian people at this time is mandatory, and those who suggest that they cannot be special and equal are indeed putting a damper on the situation. In the past Indian people have sacrificed equality to retain their special status, and if equality will mean the abolition of the reserves system, it is not hard to see which path they will choose. We cannot see them sacrificing their way of life and their reserves for an **Ideal** which has not materialized!

Names in the news

Julia Ann Sylliboy of Eskasoni, N.S., recently won the title of "Miss Summer Cape Breton" at the CHER-Highlander Sports Show in Sydney . . . **Hilliard Gardypie** of Beady's Reserve, Sask., has opened a two-table pool room in the former band office building. His new business, adjacent to the band hall, the social centre of the reserve, also includes jukeboxes, a snack bar and benches for spectators . . . **Roger Anderson**, 23, a Tuscarora Indian from Six Nations Reserve, Ont., received his Bachelor of Arts degree in psychology in convocation ceremonies held at Brock University in St. Catharines. Mr. Anderson is working with an Opportunities For Youth project for the summer . . . **William Sault**, 39-year-old Ojibway and former vice-president of the Thunder Bay Region of the Union of Ontario Indians, was elected new president of the Union following the April 30 resignation of the former president, 47-year-old **Fred Plain** . . . **Richard Snake**, 35, was elected chief of the Moravian Indian Band, Ont., defeating former chief, **John Peters**, by 114 to 39 votes. Mr. Snake, a mechanic, was band chief in 1969 and 1970 . . . **Angus Spence**, president of the Manitoba Metis Federation, will seek the Conservative Nomination in Ste. Rose for the next provincial election . . . **Greg Johnson**, co-ordinator of Community Development for the Union of Nova Scotia Indians, recently resigned his position and **Clarence Smith** was appointed temporary co-ordinator until the position is filled again . . . **Peter Kelly**, president of Grand Council Treaty No. 3, representing 23 Indian reserves in the Kenora, Ont., region, said in a news conference that Indians were being discriminated against on the reserves and on the streets of Kenora . . . Three Ojibway artists, **Len McLeod**, 22, from Cape Crocker; **Roy Morris**, 22, from Big Trout Lake; and **Goyce Kecegamie**, 23, from Sandy Lake recently had some of their work put on display in a London, Ont., commercial

gallery in an exhibit by the Native Artists' Guild of Ontario . . . **Lloyd Sutton**, executive director of the Calgary Indian Friendship Centre, was elected new president of the National Association of Friendship Centres . . . **James Wah-Shee**, president of the Indian Brotherhood of the Northwest Territories addressing an international conference in France on Arctic development, recommended that representatives of oil companies and northern natives form a type of coalition to deal with land claims and mutual problems to the advantage of both groups . . . **Chief Adolphus Mercredi** of Fond du Lac, Sask., and Black Lake, Sask., Chief, **Pierre Robillard**, met with Ted Bowerman, minister in charge of the department of Northern Saskatchewan to discuss with him issues of concern to their bands . . . **Gordie Christmas** of Membertou, N.S., was recent winner in a hairstyling competition after successfully completing a hairstyling course. Mr. Christmas is owner and operator of a barbershop . . . **Duke Redbird**, Ojibway poet and artist, will be special guest speaker at the Alberta Indian Princess Pageant in Calgary in June . . . Following a recent protest by native people in Yorkton, Sask., regarding housing, the mayor of Yorkton met with a delegation consisting of **Yvonne Henry**, Yorkton community development worker; **Edwin Flamont**, president of the Yorkton Metis Society; **Mervin Flamont**, vice-president; and **Jim Sinclair**, president of the Saskatchewan Metis Society . . . At a Regina-based meeting of the executive of the National Indian Brotherhood, **Sol Anderson** of Prince Albert, executive member of the Federation of Saskatchewan Indians, said Indian associations want responsibility for all matters affecting them, including health services . . . **Chief Sam Johnson**, chief of the Teslin Band of the Yukon Native Brotherhood, was elected chairman of the newly-formed Teslin Local Improvement district board by **Louise Geddes** and **Walter Duncan**, the other members of the board. **Irene Mahoney** was appointed interim secretary-treasurer . . . British Columbia provincial court judge, **Alfred Scow**, the only full-time, legally-trained Indian judge and first Indian lawyer called to the Bar in the province, believes his transfer to Courtenay is an "attempt to help resolve some problems between the Indian communities and police in the northern part of Vancouver Island."

Dear Editor...

Dear Editor:

We would appreciate very much your placing our library on the mailing list for The Indian News. There is much interest in cross cultural education and many requests come to the library for information re Indian culture, history, education.

Thank you.

Edith Melrose, Librarian,
Manitoba Teachers' Society,
Winnipeg, Man.

DISCRIMINATION??

Dear Editor:

Why is it that every time the National News shows some film about Indian people that they always show a reserve that is 200 miles from the nearest town? It goes on to show how the people live in that remote area of the world. It shows the old "homes" that have no plumbing or running water, no proper sanitation, baths, and so on.

It stands to reason that there are no facilities out there. So why tell the world how they live? It is no fault of their own that they are out there. That is where the "Great White Leader" put them. How would a "white" man live in that section? Don't you think it would be the same? If they want to show some Indian people on their network, why not come closer to civilization where there is adequate plumbing and heating and so on? There are a lot of new modern homes coming up on the reserves now, so why not show them? Why don't they show how the whiteman lives over here, with their dope and long hair and some of their slummy homes?

Speaking of dope, you never see Indians on dope, hash, or whatever the whiteman brought over here, but on television you see an advertisement about some stupid whiteman taking it. Then they have the nerve to play a theme about ten little Indians who took dope, then there were nine. Nine little Indians who took dope, then there were eight. This goes right on till there were none.

I can't see how these people got away with this so long without being sued from the Indian people. Once again I say DISCRIMINATION.

I am a councilman from a neighboring reserve. Thank you.

S.W.S.G.R.O.C.

"ART PAGE" INTERESTING

Dear Editor:

Please be informed of my change of address for the benefit of your mailing list.

And if I may comment on your addition regarding an Art page — I personally think this is a very interesting page and very enjoyable for a lot of your readers. Being an artist myself, I see a lot of talent in store for the making.

Keep up your swell work.

Billy Brass
artist (creator of Old Ki-putch)
Regina, Sask.

INFORMATION WANTED

Dear Editor:

In reply to the notice on page four of the March 1973 issue of Indian News, I would ask that this school be placed on your mailing list for general information on Canadian Indians.

As this school will have the responsibility in this community for elementary education (Kindergarten to grade 7) of the majority of our Indian children with the closing of the parochial school in June, 1973, I would be grateful for information or suggestions regarding sources of information about early childhood education of Indian children (ages 5-10). Material on teaching English and reading, reports of work being done on teaching Indian Culture and sources of Indian-oriented books (legends, art etc.,) for beginning readers would be most welcome.

T.K. Perrin,
Principal,
Snowdon Elementary School,
Penticton, B.C.

HOBHEMA INDIAN NUN

Dear Editor:

The March edition of your Indian News has been given to me lately, and I would like to subscribe to it now.

I read that the Indian News is freely distributed to Indians and other interested persons and organizations. I am an Indian nun from Hobbema, Alberta, but I would like to pay out any subscription fee your Indian News requires.

I am very interested in any newspaper edited by Indians and which is devoted to news of, for and about Indians and Indian communities. I work in the Department of Linguistics of the Alberta Indian Education Centre and I could contribute news material to your newspaper, if you should so desire.

Nancy Leclaire, S.A.S.V.,
(Linguist)
Edmonton, Alta.

NURSE SEEKS PEN PAL

Dear Editor:

Thank you for the information about the North American Indians which I received a few weeks ago. Now I write to you once again requesting another favor and that is could you possibly print my name in the Indian News magazine requesting an Indian penpal.

My name is Marion Whelan and I am aged 18 years. My height is 5'9½" and I am a redhead with blue eyes. I am a student pediatric nurse. My hobbies are writing letters, dancing, judo and karate, and learning about foreign people, their way of life and customs. I will be delighted to write to any girls or boys who wish to write to me. I will answer all letters.

Thanking you.

Marion Whelan,
166 Whitehall Rd. West.,
Terenure, Dublin 12,
Ireland.



Canada loses one of its greatest citizens Dr. Gilbert C. Monture of Six Nations

Dr. Gilbert C. Monture, a Mohawk Indian, was born on August 27, 1896, in Tuscarora Township, Brant County, Ontario. When he was twelve he entered high school in Hagersville, Ontario, and received matriculation standing in 1912. He taught school for two years, then studied mining and metallurgy at Queen's University.

In 1917 Dr. Monture enlisted to fight in World War I and rose to the rank of lieutenant in the Royal Canadian Engineers. He graduated from Queen's University in 1921 as a Bachelor of Science in Mining and Metallurgy, then took extra-mural courses in business finance, commercial law, economics, accounting, and commercial geography.

In 1923, Dr. Monture became editor of publications for the Dominion Department of Mines, and 1929 was appointed Chief of the Division of Mineral Economics of the Mines Branch. In 1940 he was loaned to the Department of Munitions and Supply where he acted as Executive Assistant to the Metals Controller. In December 1943, he became Canadian Executive Officer of the Combined Production and Resources Board in Washington, whose member countries included Canada, the United States, and the United Kingdom. In 1946 he was awarded the Order of the British Empire and two years later the University of Western Ontario gave him the honorary degree of Doctor of Science.

After the war Dr. Monture was employed as Chief of the Mineral Resources Division of the Mines Branch until he resigned from government service in 1956. Two months later he was appointed vice-president of Stratmat, a Canadian minerals exploration and development company.

Dr. Monture carried out many additional assignments. In 1946 the National Research Council sent him to the British Commonwealth Scientific Conference in Britain as Canadian delegate, and thereafter he acted as official

Canadian representative at many international conferences concerned with minerals, mining, and mining economy. From February 1951 to August 1952 the Department of Defence Production asked him to serve with a Canadian team in Washington as Officer in Charge of the Metals and Minerals Section. On other assignments he helped a team of NATO experts to plan the allocation of strategic materials within the free world; helped a U.N. Committee survey world resources of iron ore; gave technical mining advice to the governments of Malaya and Indonesia; helped Jamaica and Afghanistan revise their basic mining legislation; and went to Bolivia as a consultant to the U.N. Technical Assistance Group, which was making an economic study of that country.

Dr. Monture has continued to be consulted by many countries, and since 1956 has made special studies in Israel, Ghana, Ecuador, the Philippines, and Singapore. In 1964 he returned to Israel for the U.N. Advisory Committee on Economic Planning and acted as special consultant to the Atlantic Development Board. He serves on the Mineral Economics Committee of the American Institute of Mining and Metallurgical Engineers, and is a member of the Council of Queen's University and a director of the Queen's Alumni Association. He was a founder and is now honorary president of the Indian-Eskimo Association of Canada.

Among honours received by Dr. Monture is the Indian Achievement Award of the Indian Council Fire for notable contributions in his field — the first Canadian to be so honoured.

Dr. Monture's outstanding service to Canada and the world, both in war and peace, has won him national acclaim and many honours from other governments. He is constantly in demand as a speaker both on technical matters and on subjects relating to Indian culture. Few men in Canada of any race have had a more distinguished career.

Quebec study session urged Development program be set up

by Adéodat Ross

The Betsiamites village in Quebec has played host to delegates from the various regions in Canada, who held two days of study sessions under the provisions of the program covering the overall approach to development.

This meeting, held under the chairmanship of the Chief of the Betsiamites reserve, Mr. Léonard Paul, had been called by the Special Study Group for Development, and was attended by Indian Chiefs and Councilmen, as well as representatives of the Department and of the special study group.

Quebec and Alberta had the greatest number of delegates during these two study days, and the Quebec reserves of Besiamites, Escoumains, Sept-Iles, Mingan, Nastahquan, Romaine, St-Augustin, Schefferville, Manouan, Amos and Maniwaki were represented. It was observed that Alberta had sent delegates of the following reserves: Saddle Lake, Gold Lake, Samson Lake, Keeheewin, Beaver Lake and Goodfish Lake.

Representatives of the Maritimes, Ontario and Manitoba also attended the study sessions held under the motto: "Fraternity, Work and Progress".

During these two days of discussions and exchanges, the delegates of the Department as well as of the Indians were able to establish contacts and to get better acquainted. The discussions also provided an opportunity to question each other concerning development and what it represents, and to discuss the main problems presently encountered in the major Indian communities in Quebec, the Maritimes, Ontario and in Western Canada. Although the chairman of the meeting spoke French, the discussions were held in the language of the participating members and the delegates were able to follow the development of the discussed subjects, thanks to a simultaneous translation system.

Saskatchewan Metis seek a better life and justice

Yorkton, Sask. — About 75 members of the Yorkton Metis Society held a demonstration in front of city hall shouting their demands for better housing.

Representatives of the society met behind closed doors with mayor Allan Baily for 30 minutes.

The mayor said later he appreciates the society's problem.

Indians tell their side . . .

Saskatoon, Sask. — The other side of the story of the west will now be seen in print. The University of Saskatchewan has helped set up a \$98,264 L.I.P. project in which 12 Indians and Metis collect and write the history of the west according to campfire lore of the Indian.

The group, led by Bob Gallerneault, a Saulteaux, has so far produced 19 books in a year.

In his welcoming speech, while specifying that the Amerindian communities do not have a special development sense one way or another because they must build and too often invent, Chief Léonard Paul invited the delegates to keep the "innate danger of paternalism" out of the discussions and to feel free to state their opinions and to discuss the subjects that were submitted. He added that these study sessions should start with the conviction that the ideas advanced should not become political items, because development is a problem that affects everybody.

Among the major observations made during the workshops, it was emphasized that the Department had been created, right from the start, for the main purpose to feed the Indians thanks to Social Assistance, and it was now observed that far too small a part of the budget was set aside for development purposes, a situation the delegates should like to see changed.

During the workshops, discussions on education raised various common problems, such as the lack of secondary schools on the reserves, the need to send young students away when they wish to continue their studies beyond the primary education, the problem of autonomy, whereas it was desired that more and more decisions be made at the base, thanks to projects adapted to the needs of the natives and submitted by them, and, finally, a desire to decentralize the powers.

With respect to education it was also emphasized that the major purpose to be pursued is the "Indianization" of the school programs, i.e. their adaptation to meet more and more the needs of the native populations.

INFORMATION

The second day of the meeting was dedicated to information furnished to the delegates by the representatives of the Department of Indian Affairs and Northern Development, of the Labour Department and by the delegate of the Department of Regional Economic Expansion, which is in charge of the ARDA program.

Dr. Claude Dufour, representative of the Canada Manpower Centre, is in charge of the community agencies for the Quebec region; he supplied the explanations of the six programs implemented by his service and of the meaning of the philosophies the Department is trying to develop at the level of the various groups.

These programs are as follows:

1. The purchase of professional, diagnostic and counselling services, in order to help the Manpower Centre in identifying the problems that prevent certain natives from finding or keeping a job, due to lack of preparation or qualification. This program, with the aid of psychologists, will try to point out to the worker these barriers, such as discrimination, handicaps and motivation problems.



From left to right: Daniel Vachon, Chief of Sept. Illes, Leonard Paul, Dr. Claude Dufour, Department of Manpower and Maurice St. Amant in charge of Adult Education for the same department.

2. A program adaptation to work, in the form of courses given for the purpose of preparing the probationary worker to again become productive. This course is aimed at workers lacking experience and self-confidence or possessing an inability to comply with the requirements of given working conditions.

This personalized program could be divided into two stages, of which the first stage would last approximately 4 weeks, aimed at the evaluation of the worker, while the second stage would last 12 weeks and be aimed at his adaptation.

3. A preparatory job training, i.e. a course preparing for daily life workers who are at a disadvantage as the result of lack of instruction or other job requirements and who are unable to register for professional training courses.

4. An on-the-job training program for the handicapped or underprivileged worker. This course would enable the Department to work with the employers in the private or public sector to offer a professional training for a period of 12 weeks. This program is aimed at adults who, for various reasons, have great difficulty in preparing themselves for work or in keeping a job, even when demand is high.

5. A local aid program in creating jobs, which, apart from a grant given to a group, will make it possible to create permanent jobs due to projects that will be able to finance themselves within a period of three years.

This program is aimed at persons having no chance whatsoever to find useful and valid employment through the existing programs. The Department, through this program, wishes to participate in the processing and financing of projects with a high job coefficient.

6. A program to expand Manpower services as the result of which a specialist-counsellor in manpower matters will be assigned to a region or a single reserve, at the request of the Indian communities, to spend from two to three days per week in the area to establish needs and priorities.

This program is designed to help the chronically unemployed or the Welfare case, who believes that he remains idle as the result of a disappointing work experience, as well as groups having ethnic, linguistic or professional difficulties, and finally, the isolated groups



Leonard Paul, Chief of Betsiamites village in Quebec and chairman of the meeting.

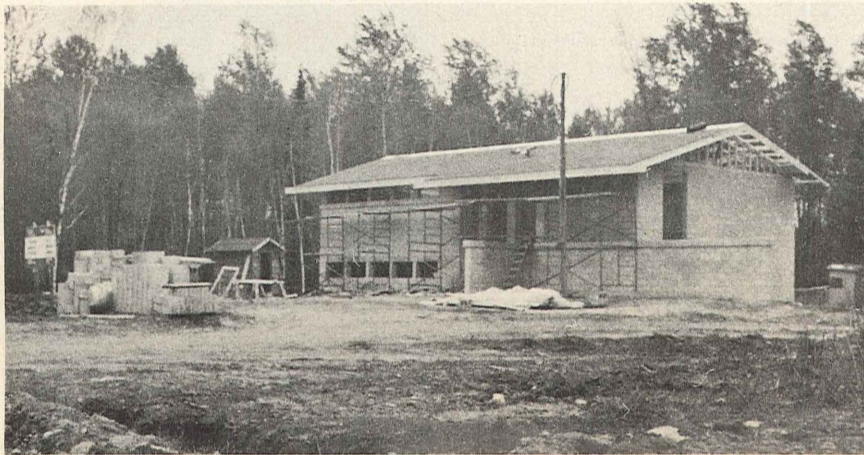
who are unable to benefit from the other services as the result of distance.

Mr. Jean Claude Thibault, representative of the Department of Regional Economic Expansion, in charge of the ARDA program, then explained the various policies developed by his Department to bring about the disappearance of regional disparities and also explained the evaluation methods used by the Department to determine the acceptance or rejection of specific projects.

Speaking of the aid granted by this Department for the cause of the Amerindian development, Mr. Thibault mentioned the construction program of access roads presently being implemented to connect the formerly isolated reserves of Manouan, Obedjiwan and Okispawa to the outside world, and to enable the residents of these reserves to have access to jobs created in logging or other sectors of industry off their reserves; the project of establishing a fully subsidized tourist industry on the Restigouche reserve, as well as the efforts of the Department to integrate the reserves into the framework of overall development policies for the regions in question.



Mary and Chief William Commanda seen welcoming their friends on the Golden Lake Indian Reserve, Ontario. His Band is initiating progress.



The future Band Administration and Library building that the people of Golden Lake hope to finish if more money is provided. They need at least \$15,000 to complete it.



The old federal school building and now a Band Council Hall which the band council hopes to move out from soon, leaving it free for other uses.

Algonquins proud of tradition Birch-bark canoe building revived

(continued from page one)

recreation program for the youth; (4) handicraft instruction.

In addition the band is also taking advantage of a lively skillful craft — that of making birch-bark canoes — which still thrives on the reserve mainly through two members — Dan Sarazin and Percy Commanda — who still make the canoes at their homes. A submission for this project has been made to Canada Manpower.

“We don’t want this trade to die out,” said Mr. Lavalley. “It is something the Algonquin people are famous for. Hopefully the course will be approved for the summer and about six people will take it.”

In the past, too, the reserve has been very busy in the educational field. Just recently an adult retraining program, organized through Canada Manpower and Algonquin College in Pembroke,

ended for some 22 reserve members. The classes, held at night in one of the three former schoolhouses on the reserve, were for different levels from grade four up to eleven. Two teachers from Algonquin college and a host of audio-visual equipment helped bring the course to the reserve.

“We hope,” said Mr. Lavelley, “to raise the level of education of as many adults as possible to at least grade ten.”

Many reserve educational programs have also been designed to capitalize on home resource people. In the past reserve women have conducted creative dress-making courses and held fashion shows, and courses have also been conducted in leather craft and the teaching of the Algonquin language to the children.

“The council alone is responsible for initiating these courses and we draw upon our own people to teach them. Because our children now go to outside schools we have three former schoolhouses here that are all in good shape and are great for such courses. We have classes in whatever the people want — whether it’s language, pottery, leatherwork or weaving.”

Once the reserve’s new band office is completed, the present office, also a former schoolhouse, will be turned over to education. One schoolhouse is currently used as a museum and craft shop.

“We have also applied to the provincial government to turn the one schoolhouse into a day-care centre and

we expect to get an answer within a month. Officials have examined the building and it can be renovated to accommodate about 15 children. If it is approved we will accept children from both on and off the reserve.”

Because the reserve’s 100 children attend school outside the reserve the band has established enrichment courses at these schools, both for its own students and to educate non-Indians about Indian culture and history.

“In both the elementary and secondary schools we submitted books, slides etc. on Indians for the use by students. A Craft Day was held at the local Separate School and response by all students was so good we hope to have the event continued. At the secondary school the band set up two large showcases in the foyer which display Indian artifacts, including a birch-bark canoe and mannequins dressed in traditional wear.”

Mr. Lavelley represents Golden Lake Reserve on the local Separate School Board and negotiations are currently under way to also get reserve representation on the County Board of Education.

“We’ve never had any of our programs turned down that I can remember,” added Mr. Lavalley, “and we’ve always tried to maintain good relations with the people around us. As long as you can keep a good relationship with people you’ve got everything going for you. And we intend to take advantage of everything that’s going for us.



Young Algonquin brave eyes photographer seriously.

New band office and fire hall planned for Golden Lake reserve

by Morris Isaac

Golden Lake Indian reserve is located about 100 miles north west of Ottawa; the native people there are all Algonquin. Tom Bernard, Band Administrator, described his reserve as "... like any other ordinary reserve."

The reason why Tom told us that is because the Indian community has been invaded by news reporters the last few weeks. Being a patient man, Tom was able to relax and do it all over again for us. That didn't stop me from feeling like an anthropologist with a tape recorder doing research. But a story is a story.

When we all settled down to talk Tom offered to drive me around the reserve

and show me a few things that the people were accomplishing. He had two main concerns, one was to try and get the town people (non-Indian) of Golden Lake to help pay for part of the road that the Indian people wanted paved, and second to try and get a few Indian people to start their own business on the reserve to service the native people and at the same time keep the money on the reserve.

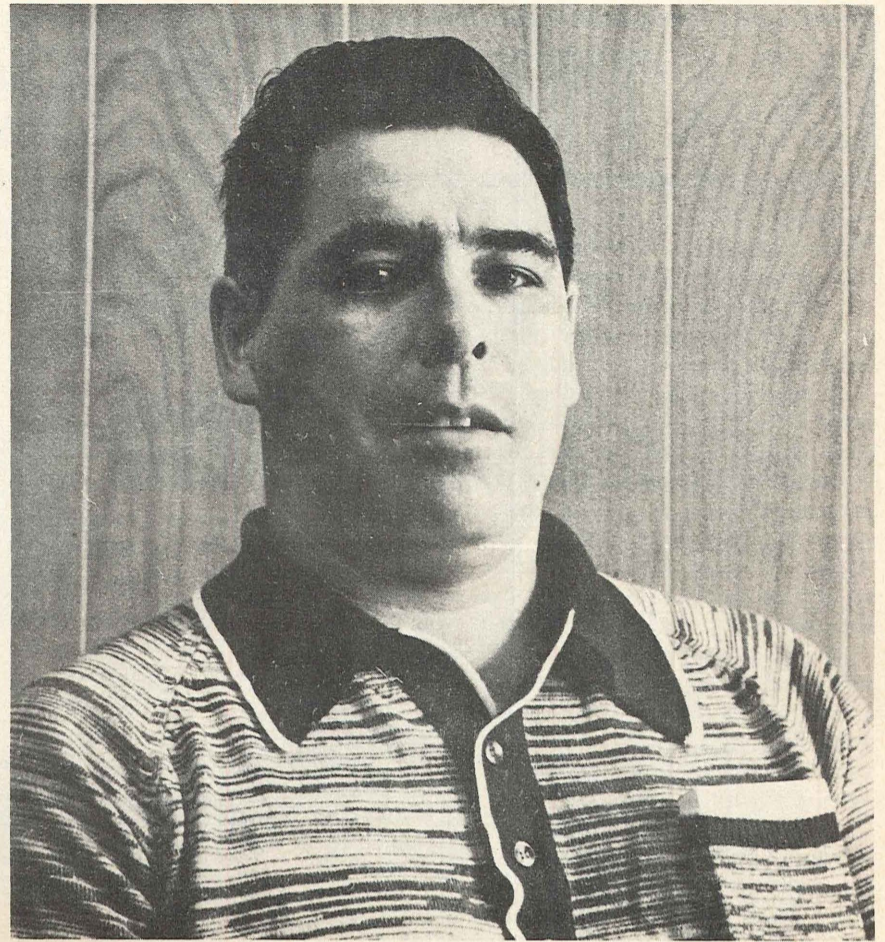
What Tom didn't realize when he said his reserve was ordinary was that the people there were involved and concerned about the welfare of their community. People like councillor Leonard Sarazin, who is a superintendent of construction, and who seems to have a personal commitment to his project—building an administration building that will cover 3,080 square feet and will house three offices, board room and a local band library. For the time being an old school house is being used for a band council office which has a staff of four people.

Tom Bernard took me over to meet Leonard and to talk about the Local Initiatives Program grant through which the building is being sponsored. When Mr. Sarazin learned that I had come from Ottawa he jokingly asked me if I had brought more money for his LIP project. He was concerned with the program he had started.

"You don't suppose they will let a beautiful project go unfinished, do you?", he asked. I asked Mr. Sarazin what was needed to finish the building and he said, "We need at least \$10,000 to \$12,000 to finish the inside plus \$2,000 for electricity and \$3,000 for plumbing, which we plan to do ourselves, and that should be it."



Chief's five-year-old granddaughter, Allana Commanda, rides her bike on the reserve.



Andrew Lavalley, Education Liaison Officer takes time out to tell us about his future plans on education. Initiative comes from the Council, he says.

Andrew Lavalley, a very active young man, has been Education Liaison Officer for a year. Andrew was telling us about their new fire hall and pumper of which they are very proud. Through the Department of Indian and Northern Affairs and the Dominion Fire Commission a training program will be set up to train the men on the reserve in fire fighting. The men will also join the Mutual Aid and get involved with the surrounding communities and other fire fighters. Mr.

Lavalley said that he hoped the course would begin before the end of summer. Some fifteen men will be trained.

"In the past we've just had to stand and watch our homes burn and we've lost two or three houses we could have saved had we been prepared with some fire fighters," Andrew Lavalley said.

The fire departments from outside the reserve couldn't answer the calls for help because the reserve is located outside their jurisdiction.



Three Golden Lake citizens and future leaders pose next to Chief Commanda's truck. Chief Commanda has an interest in the campsite on the reserve.

Field day held in Cardston by U.S. Students

A field day was scheduled at the Blood Reservation in Cardston, Alberta, Canada, on May 25 as the climax of a program of assistance which has been sponsored at the reserve by the Brigham Young University Institute of American Indian Services and Research.

It also promoted the planting of a community garden in which all residents work and share. There were also classes aimed at increasing agricultural production through improved fertilization, irrigation, and crop planning.

The fourth phase involved the organization of the Future Farmers of the Blood Reservation. Primary objective of this group is to encourage building of dairy and beef herds and providing first-hand experience for young Indians in productive animal industry. Through support of the Blood Band Council Farm and Ranch Committee, each youth received female stock to raise for beginning a herd. Each participant was assigned to a supervisor who instructed him in feeding, grooming, housing, and keeping records of animals.

NATIVE NEWS

All Indian bands and members are invited to contribute to this new column in THE INDIAN NEWS. Write: The Editor, THE INDIAN NEWS, Room 351 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

Vancouver, B.C. — The Musqueam Indian band believes there should be an increase in the \$33,000 annual rent paid on 162 acres of land. The requested increase is due to the fact that the land has been assessed at \$10-11 million.

The band has written members of the private Shaughnessy Golf and Country Club suggesting that the rent be increased. The club took possession of the property through a 75-year contract signed with the Department of Indian Affairs 15 years ago. In the letter it stated that no band member had signed the contract.

Rent increases, by contract, are limited to 15 per cent every 15 years. Land Development officer for the band, John Brampton, said two independent assessments placed the value of the 162 acres at \$10 million and \$11 million.

Kamloops B.C. — Court action is being considered by the Union of B.C. Indian Chiefs to test the validity of a decision by Municipal Affairs Minister James Lorimer, to include a part of the Kamloops Indian Reserve within the boundaries of the new city of Kamloops.

Lawyer Harry Rankin said the municipal affairs minister could not draw boundaries through a reserve if those lines have any political or legal implications.

Assistant executive director of the Union, Lou Demerais said the situation surrounding the proposed inclusion is now being studied with a view of possible court action. He also stated that "the unilateral action by the minister to include band land without consultation or agreement with the Indian band could be a dangerous precedent if left unchallenged".

Halifax, N.S. — Approximately 60 per cent of Nova Scotia native population is supported to some extent by band-run social assistance programs. This was an estimate by Greg Johnson, former director of community development for the Union of Nova Scotia Indians.

Some \$600,000 to \$750,000 was distributed each year through federal social assistance programs. Mr. Johnson also stated that of all employable Indians in the province 75 per cent were without permanent jobs. Of that 75 per cent approximately 35 to 55 per cent had part-time jobs. There are 4,700 Indians in 12 bands in Nova Scotia.

Fort Chipewyan, Alta. — The 1,000 residents of this isolated northern community were treated to the first showing of professional theatre in this area. For two days in February, Edmonton's Citadel-On-Wings touring company performed here. Citadel-On-Wings, an educational branch of the Citadel Theatre, flew in by chartered plane under the sponsorship of the Department of Indian and Northern Affairs.



Mrs. Elizabeth Christmas of Eskasoni, Nova Scotia's largest reserve, expertly weaves one of the colorful baskets similar to those shown in the background. At the time of this photo, Mrs. Christmas was working part-time at the Eskasoni Seal Cove Handicraft Centre. The shop, located in a renovated barn on the reserve, features such articles as the well-known baskets and wooden flowers, headbands, belts, purses, clothing, and wood carvings.

Prince George, B.C. — The Fish and Wildlife Branch should seek advice from B.C.'s true conservation experts, the Indians, said Nick Prince a spokesman for the Union of B.C. Indian Chiefs.

Prince said large sums are spent each year to track game movement by helicopter and other means. He said the results of such surveys, however, are less accurate than what Indians learn on the ground by observing natural signs. He also stated that helicopter surveys of moose population disclose only 20 per cent of the actual number in any given area.

Ottawa, Ont. — Secretary of State Hugh Faulkner announced a capital grant of \$100,000 to the Canadian Native Friendship of Edmonton to help the centre repay a bank loan made in 1971 to finance its present facilities.

Capital funding of this kind is one of the four programs of a five-year assistance plan announced by the government in June, 1972, to permit centres to undertake long-range planning with a measure of financial security. The government's policy for migrating native people incorporates recommendations proposed by the friendship centres, and the program was prepared with their advice and that of other native organizations.

Friendship centres hold social and cultural activities, provide newcomers with personal counselling on adjusting to city life, and inform the non-native community to the special needs of migrating native people.

Brantford, Ont. — Nine hundred loaves of bread and 1,050 pounds of cheese were given out by Indians on the Six Nations Reserve to mark Queen Victoria's birthday.

The Bread and Cheese Day dates from the reign of Queen Victoria when she gave money to the Six Nations Indians to buy bread and cheese as a token of her appreciation for their loyalty during the U.S. War of Independence. When the money stopped with the Queen's death, the Indians carried on the tradition with their own funds.

Calgary, Alta. — Fire Chief Derek Jackson said that the city fire department will respond to fires endangering lives or homes on the Sarcee Indian Reserve.

The reserve was without fire protection since April 1, when the Canadian Armed forces fire department, which had been answering calls to the reserve on the south-west edge of the city, was disbanded and the city assumed its job.

Fire Marshall Rupert Binion had stated earlier that the city is not obliged to extend fire coverage to the reserve and will "not be going out for every little grass fire".

Chief Jackson said grass and bush fires will be fought if they are potentially dangerous.

For the 500 Sarcee Indians there is no fire-fighting equipment but a meeting has been arranged to discuss fire protection measures to be taken by the band and Calgary coverage.

Ottawa, Ont. — A Metis spokesman told the House of Commons welfare committee his association would rather deal directly with the federal government on housing matters than through provincial governments. President of the Metis Association of Alberta, Stan Daniels, said it is harder to get the provincial share of housing funds than the federal portion. These comments were drawn from Metis leaders on the proposed amendments to the National Housing Act that would provide added assistance for low-income citizens seeking better housing.

Daniels stated that funds for housing should not be through provincial governments, "because then it becomes a political issue."

Saskatoon, Sask. — A new program has been initiated by the University of Saskatchewan to prepare native students for a formal education in law. The program will last eight weeks and is designed to prepare native students, who already have at least two years of university education, for formal law studies, according to Dean Roger Carter of the Saskatoon Campus law school.

Fifteen status and non-status Indians will participate in the first edition of the program. Dean Carter stated that those students accepted will be partially financed by the Department of Indian and Northern Affairs and the Justice Department. The program was established to promote greater representation of the Native people in the legal system.

Penticton, B.C. — The Union of B.C. Indian Chiefs, now involved in land claims under aboriginal rights, will view the entire province as they sort Claims for fair compensation or return of land in dealing with the federal government. However when the mechanics of negotiations are worked out with Ottawa specific land areas will be considered individually.

The return of land will be asked in crown forest areas that are unsettled rather than compensation, as in the case of development areas. Shares of minerals rights also will be considered.

These were the plans drawn up after a three day special assembly attended by chiefs from 155 of the 191 Indian Bands in B.C.

Sault Ste. Marie, Mich. — Several Indian groups in the Upper Peninsula have announced they will sponsor an Indian Awareness Week in Sault Ste. Marie this summer.

Spokesman for the Chippewa Band of the Sault area and the Organization of North American Indian Students at Northern Michigan University said the Program Aug. 18-16 would include Indian speakers and entertainers, Indian religious ceremonies and a three day pow-wow.

WOMEN'S PAGE honors Edith Josie



"Do you think you would like to visit Ottawa again?"

"Well I'd like to but it's too far away from home."

These words are especially true when the distance covered is approximately 3,000 miles and the time required for the trip is three days of air travel. The Indian village of Old Crow is set along the Porcupine River in the Yukon Territory, some 72 miles north of the Arctic Circle. There are 200 people there who enjoy a simple way of life and would prefer not to change.

But everyday life in this remote village is now becoming the centre of much attention. Thanks to the writings of Indian columnist Edith Josie. Miss Josie is a 49 year old Loucheux Indian from a tribe called the Vunta Kutchin — People of the Lakes.

Her career as a journalist began in 1962 when the Old Crow correspondent of the Whitehorse Star decided to quit. A replacement had to be chosen and they decided on Edith Josie. From the Whitehorse Star her column has expanded to other papers, such as the Edmonton Journal and the Fairbanks, Alaska New-Miner.

Because of what she writes and the style in which it's done Miss Josie's accounts of the common occurrences in Old Crow has captured the eye of many readers. Her writing reflects the basic life style of the residents of Old Crow,

which in turn attracts the genuine interest of many city-dwellers. This interest is shown in the letters from readers who inquire into the health and affairs of the residents of Old Crow.

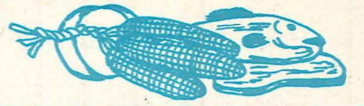
This attention paid to her column has made Edith Josie something of a celebrity. This in turn has demanded her appearances at various functions. One of these functions was the Media Club conference held in Ottawa, of which Miss Josie is a member. At the conference she addressed a luncheon of the Media Club delegates.

When asked about her trip to Ottawa and of her speech to the members of the club she stated that she did not expect it to be like this when they first asked her to start writing the news from Old Crow. Part of her duties in Ottawa were to talk to reporters and to say a few words about Old Crow and about how she started writing.

About Ottawa, the flight and of the people she had met . . . "I was just glad to get to Ottawa. I didn't expect to be in a big city like this, that's the first time. Of the people I've met they are very nice to me, and I'm very proud of it".

Miss Josie's impressions of her travels were good and in general she said that the people of Old Crow were happy with their way of life. But, as in every town, Old Crow does have its problems, of which she expresses some concern. The problems that they do have are

The Cooking Pot



THE INDIAN NEWS extends an invitation to all its native readers to share with others their special recipes. If you would like to contribute to this new column, please address your recipes along with a few words about yourself to: The Editor, THE INDIAN NEWS, Room 351D, 400 Laurier Avenue West, Ottawa K1A 0H4, Ontario.

ROAST PTARMIGAN

1 ptarmigan
1 teaspoon salt
4 slices bacon
½ cup boiling water
¼ cup cooking oil
2 tablespoons flour

1. Pluck and draw ptarmigan, wash thoroughly, pat dry.
2. Rub cavity and outside with salt and fill with stuffing.
3. Do not sew opening together. Place slices of bacon on top of bird, fasten with toothpicks and place on rack in roasting pan.
4. Pour boiling water into pan and bake in hot oven, 450 degrees F., for 15 minutes, then reduce heat to 325 degrees F., and bake 25 to 30 minutes longer, or until bird is tender.
5. Remove the bacon, brush the surface of the bird with cooking oil, dredge lightly with flour and bake 15 minutes longer, or until brown.

JOE'S FRIED TOMATOES

3 medium-sized green tomatoes
4 tablespoons butter
3 tablespoons flour
½ teaspoon salt
½ teaspoon pepper

1. Wash firm green tomatoes, then slice in ½ inch thick slices
2. Add salt and pepper to the flour. Mix well.
3. Dip tomato slices in the seasoned flour.
4. Melt butter in heavy frying pan. Add tomato slices, cooking one layer at a time.
5. Cover pan, reduce heat and cook ten minutes.
6. Remove cover, increase heat and brown the slices on both sides. Serve hot.

NOTE: Frozen tomato slices may be cooked the same way.

1. Choose green tomatoes free from blemish. Wash and wipe dry.
2. Slice as above, and freeze slices individually on a tray.
3. When frozen, wrap enough slices for one meal in foil, placing waxed paper between the slices. Seal edges of foil

These recipes were edited and compiled into a book, *Northern Cookbook*, by Eleanor A. Ellis, and published through the Department of Indian and Northern Affairs. Material and recipes were gathered from housewives, homemakers and individuals residing in Canada's northern areas and from various Canadian and American organizations, schools, companies, and government departments.

accentuated by the remoteness of this village.

One of the problems that she speaks of is housing and economics. "The Indian agency they make a short meeting with the people and they ask the people what they need, and if people need something they ask for their help." When

securely.

4. Use as above. No pre-thawing is necessary, but allow 15 minutes cooking time before browning.

ROSE PETAL JELLY

1 cup rose petals
2 tablespoons lemon juice
sugar

1. Pack the rose petals into the cup and press down tightly to measure.
 2. Place petals in saucepan, add water to cover and lemon juice.
 3. Boil until the petals have a washed-out color.
 4. Strain the liquid and measure it.
 5. Add ¾ as much sugar as liquid and bring to a boil.
 6. Boil rapidly for 10 minutes.
 7. Skim.
 8. Test on a small cold saucer to see if it will jell.
 9. Cook again if it does not give the jell test.
 10. Pour into sterilized glass jars.
 11. Seal or cover with paraffin and store in a cool place.
- NOTE: Rose hips may be used instead of the rose petals and the same method of jelly making can be followed.

UNCOOKED BLUEBERRY JELLY

3 cups berry juice
4½ cups sugar
1 box powdered pectin
½ cup water

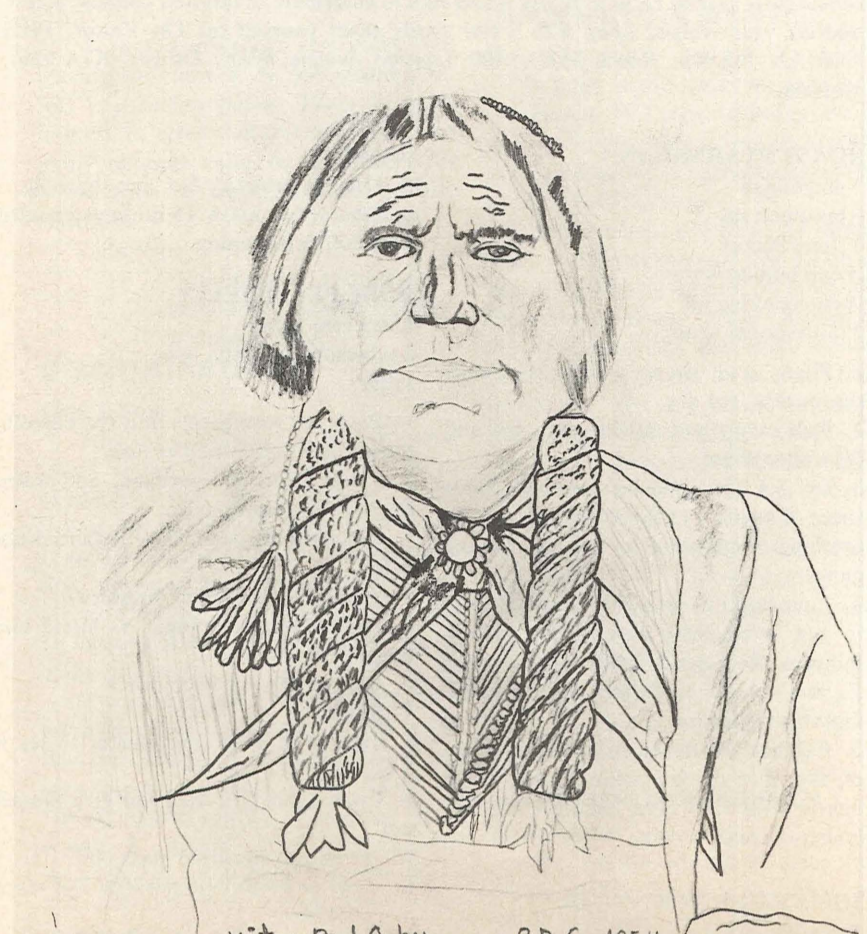
1. Add the sugar to 1½ cups of the berry juice and stir thoroughly.
2. Add the powdered pectin slowly to the ½ cup of water and heat almost to boiling, stirring constantly.
3. Pour the pectin mixture into the remaining 1½ cups of berry juice and stir until the pectin is completely dissolved.
4. Let the pectin mixture stand 15 minutes and stir it occasionally.
5. Mix the juice mixture with the pectin mixture and stir until all the sugar is dissolved.
6. Pour into containers and let it stand at room temperature until set which will be from 6 hours to overnight.
7. Store in refrigerator or freezer.

asked if they received any assistance and in what manner. "Yes, they ask who has the biggest family and they ask for relief like that, they get it." With the little money coming to the average family in Old Crow another factor is the high cost

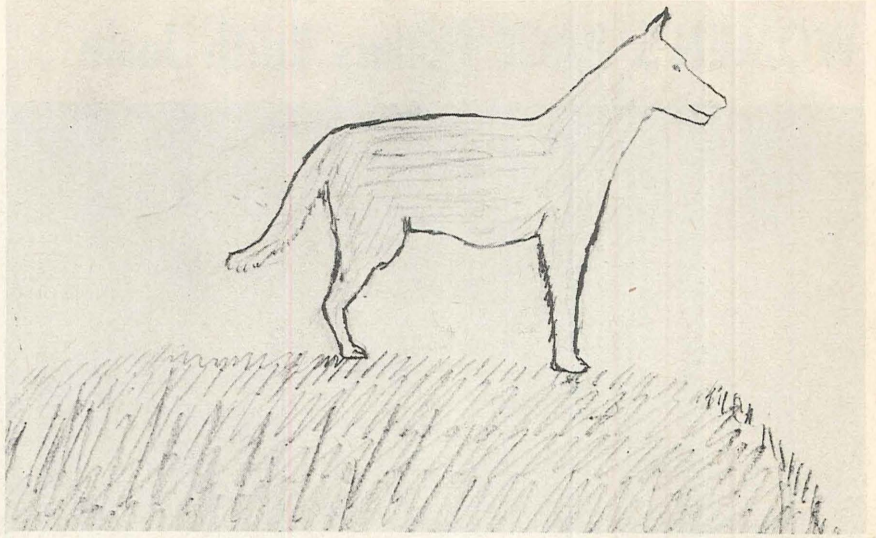
(See Edith page twelve)

Entries Submitted to "The Indian News" Art Page

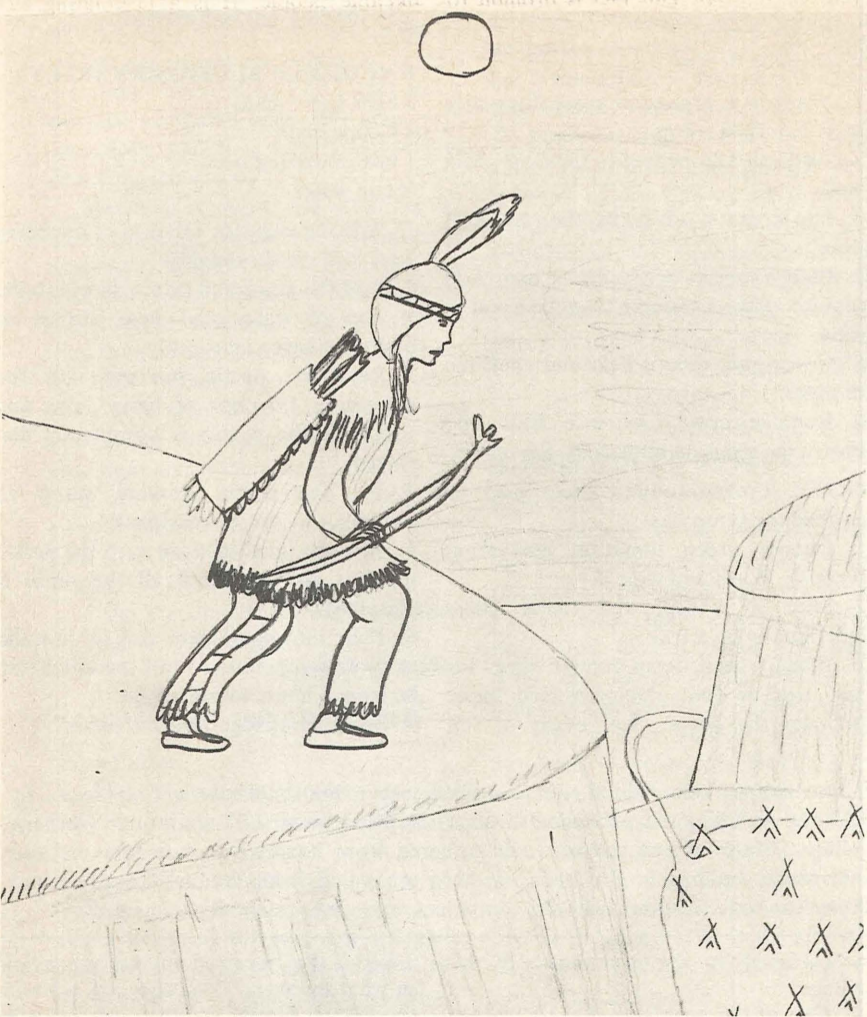
Quanah Parker



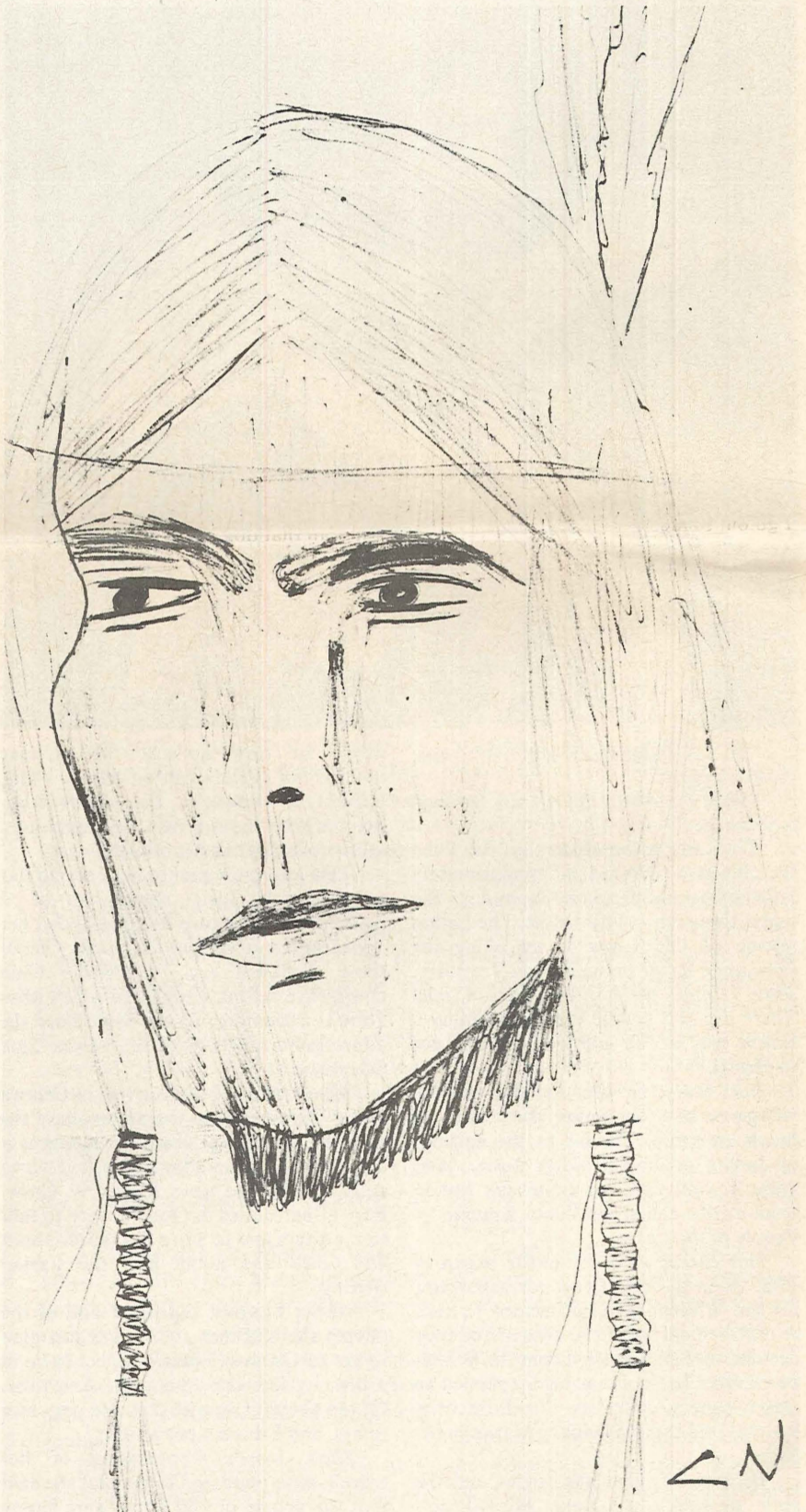
"Quanah Parker" by Victor Paul Oakes, Grade 6, Age 11. St. Regis Village School, Québec.



"Ruff the Wolf" by Peter Nate, age 13, Fort Hope Indian Day School.



"Hunter" by Evelyn Suggashie, Grade 5, Pikangikum Indian Day School, Pikangikum, Ontario.



"Indian Face" by Cheryl Nebess. 14 years. St. Boniface, Winnipeg, Manitoba.

Why not have your paintings or drawings published in THE INDIAN NEWS? Send them to: The Editor. THE INDIAN NEWS, Room 351, 400 Laurier Avenue West, Ottawa, Ontario. K1A 0H4 All entries must be black and white for publication.

POETRY CORNER

- Petit ruisseau qui coule doucement
 - Ton eau me chantonne à l'oreille
 - Des mots si gentils, si beaux, si charmants
 - Que j'en frissonne le matin, au réveil.
 Viens ce soir
 - Murmurer pour moi
 Dans le noir
 - Ton éternel chant.
 - Faire comme tout le monde
 - Et n'être comme personne . . .

. . . Toutes ces vaines espérances
 des heureux moments
 s'naéantissent dans le jours
 Tous ces vains espoirs
 se perdent à jamais dans les ans
 Toutes ces routes tracées
 et maintenant enfouies
 Tout cela laisse des marques
 des cicatrices ineffaçables . . .

*Mme. Lyse Cree,
 Oka, Que.*

THUNDER AND LIGHTNING

Darkness has covered our native land,
 A few drops of rain are quietly on our
 native homes.

Then a string of fire,
 A roaring of the holy ones,
 Sending a chill up my spine.

Instantly,
 I go out to meet,
 The falling rain,
 I kneel on the soaked ground,
 To "offer my faith" to our friend,
 In the sky.

Again,
 A grumbling
 A flash of yellow,
 Is seen.

Our offer had been,
 Excepted from our friend,
 The Mighty Thunderbird,
 In the sky.

He was only passing by,
 To check upon his native friends,
 And his very own native home.
 He had brought us a shower of rain,
 A blessing of love.

For he is the Might Thunderbird,
 In the world above us all.

*Grace Whitford,
 Grade 9, Sandy Bay School,
 Marius, Man.*

PAST NATIVES

My thoughts have always suppressed a
 desire
 To extol actions having past transpired
 And dreams tell of a peoples' deeds
 Now musings untie a wish to heed
 To carve a sculpture, unknown within
 Their dreams, their logic approaching
 distress
 And right a wrong before it begins
 These Indians ago, earth's native
 children
 Ever thought of less.

*Mrs. Rita Joe,
 Eskasoni, N.S.*

To the Editor:

I love writing about my people, the

MicMac Indians of Nova Scotia, only
 I'm sorry I have just begun to realize the
 many knowledge they know, the stories,
 legends and logic explanations. I only
 hope my wishes come true of all things I
 can say about them and to read about
 them in Indian News. Your paper is most
 informative of any Indian news across
 Canada and thank you for letting me be
 part of it. Success to you.

Mrs. Rita Joe.

P.S. I wish to correct image of past
 Indian.

TO ALL THE PEOPLE IN JAIL

I am in jail
 With lamps for sale
 People are buying
 But still no bail
 Do not tell me
 That I am free
 For it ain't nothing
 But bars to see
 I asked the man
 To set me free
 But he said a letter
 Was due to he
 So I wrote to the man
 The letter you see
 And now I am waiting
 For an answer from he
 But waiting for answers
 From him you see
 Ain't all that dog gone
 Bad for me
 For I have less than
 Three months to be free.

*Jimmy Bernard,
 Lennox Island, P.E.I.*

A DESIGNER INFINITE

No atheists be, spirit one we believe in
 The sky and its mysteries
 Stars regular movements
 Earth's loam on fingers escape free
 Expanses of water, a reasoning gaze
 A purpose of a newborn mystical
 entrance
 To this world;
 Leaves us wondering in mental haze
 Whose authority held, a mind curious
 A designer infinite, a native intuition
 says.

*Mrs. Rita Joe,
 Eskasoni, N.S.*

CHARLIE

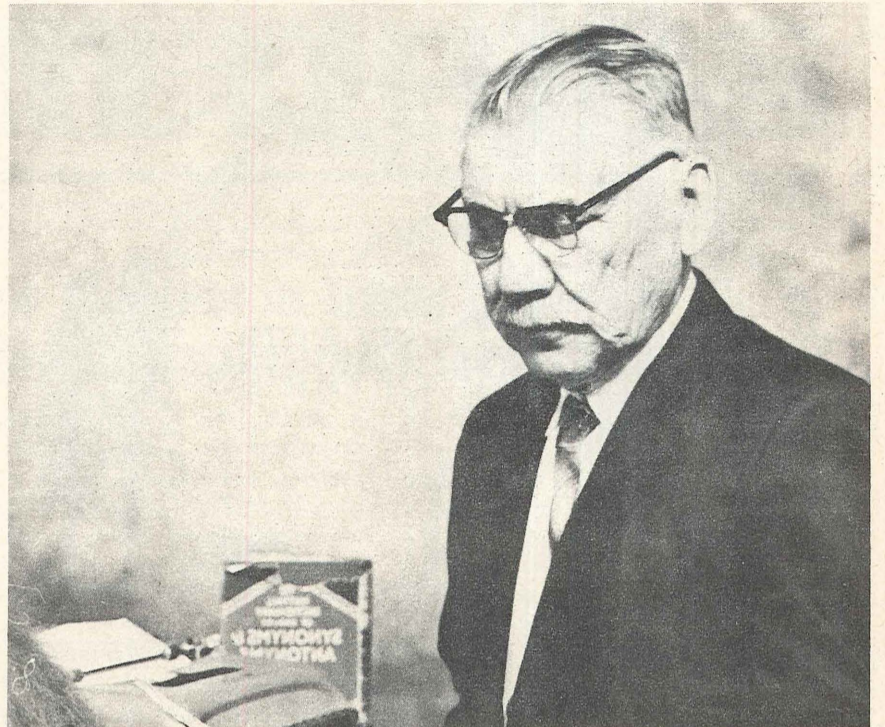
Charlie,
 The man,
 With an acorn shaped head,
 Has made it to the top.
 With only,
 His briefcase,
 And his cigar.
 He has made it,
 To the top.

*Grace Whitford,
 Grade 9, Sandy Bay School,
 Marius, Man.*

MOUNTAIN

I have seen mountains
 falling down the lake
 And mingled with water.

Angus Frogg



Rev. Enos Montour, author of FEATHERED U.E.L.'S

BOOK REVIEW . . .

Historical novel by Canadian Indian

News Release United Church of Canada
 TORONTO, — White Anglo Saxon
 United Empire Loyalists might be surprised to know that Indians of the Six Nations Reserve near Brantford, Ontario were UEL's too. This fact is brought to light in a new historical novel written by Enos Montour entitled "Feathered UEL's". Montour should know. He is a full-blooded Indian whose ancestors came from Montoursville, Pennsylvania in the late seventeen hundreds and settled near Welland, Ontario.

"Feathered UEL's" is being published by the United Church Publishing House and will be on sale at \$2.50, a price subsidized by a Canada Council Grant under its Canadian Horizons Program.

"Feathered UEL's" traces the life of Hiram and Lottie Logan, an early pioneer couple. Hiram is a lay preacher who farms on the site of the Six Nations Reserve. He supervises the building of the Cherry Hill Church; his children go to the first pioneer school in the area. We learn about Longhouse rites and the

Deskaheh, the religious leader of the Indian people; we join with the family in the Indian celebrations.

But "Feathered UEL's" is more than the homespun story of two friendly and likeable people. It is a fascinating account of the Indian people themselves. We learn about their loyalty to the British Crown; how they served in the Seven Years War; made a march during the Fenian Raid of 1866; served in the two World Wars of 1914 and 1945. We meet Tom Longboat, world famous marathon runner; Chief War Eagle, champion wrestler; Dr. Edward C. Davis; Magistrate Milton Martin, and many other notable Indians. We read that Indians celebrate bread-and-cheese day in recognition of their loyalty to the British Crown, and that once a year they cross the Rainbow Bridge at Niagara Falls to commemorate the victory of the Jay Treaty which gave them international status.

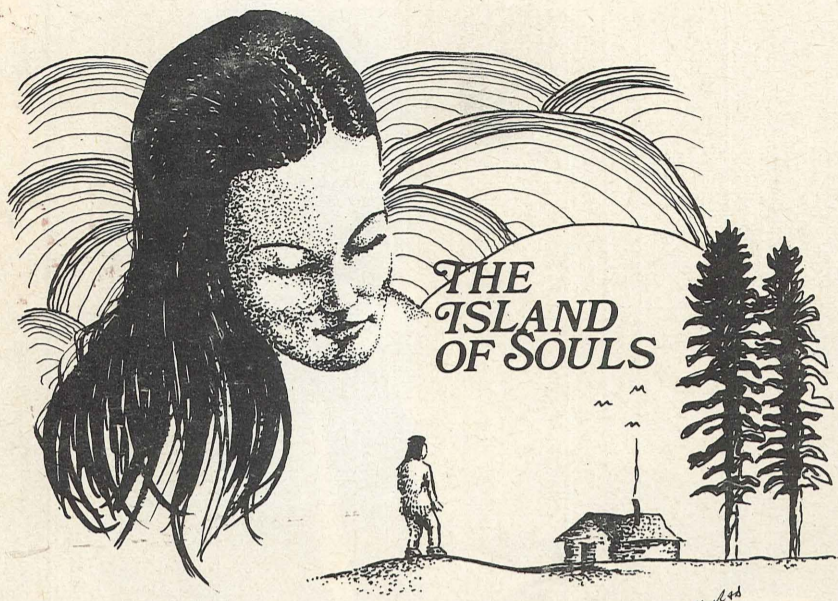
Enos Montour paints us a picture of Ohsweken's early days and recounts the history of his people who became statesmen, doctors of science and medicine, and world sportsmen. The book is a valuable contribution to Canadian history and is written in a lively narrative style which should be of interest to all readers.

ABOUT THE AUTHOR: Enos T. Montour is a retired United Church minister, graduate of McGill University and the Newspaper Institute of America, New York. He is a "feathered UEL" whose great-grandfather, Roland Montour, born near Montoursville, Pennsylvania, crossed at Niagara and settled near Welland. During his ministry, Mr. Montour served at Ohsweken and Caughnawaga. He is proud of his Indian ancestry and Loyalist heritage.

Edmonton, Alta. — An order-in-council passed by the provincial government has awarded the Native Counselling Services of Alberta \$252,000 for the 1973 budget. The federal government will pay half under a cost-sharing agreement.

This is an increase of \$42,000 over the amount which the group received last year. Executive-director of the agency Chester Cunningham stated that the additional funds will be used to expand native courtworkers and alcohol counselling programs.

New courtworkers will be stationed at High Level, Slave Lake, Gleichen and Brocket. Two new alcohol counsellors will work in Slave Lake and one each in Edmonton and Calgary.



WRITTEN BY: JAMES McNEILL

ILLUSTRATOR: DON KONRAD

All of the people of North America had stories about life after death and here is a beautiful story of a Chippewyan youth who went to the land of the dead and returned to tell his people about it...

Once long ago there lived among the Chippewyans, a beautiful maiden and she was dearly loved by a youth who was both a great warrior and a famous hunter. But alas, before their marriage could be arranged the maiden died. The youth mourned for her and in his sadness he shunned the company of men and spent long hours alone, preparing as if for a long journey. His friends tried to persuade him to go hunting but he would not. He was determined to go to the Land of the Souls to find his lover.

It was dark when he set out on his journey, for he wanted no one to follow him. He turned his back on the North Star and walked straight, turning neither left nor right. As he moved onwards he found the country changing. The ice on the Lakes was thinner, the

winds warmer, and the trees grew taller. He saw strange birds and the farther he travelled the longer the days grew.

No one knows how long he travelled but he came one day to the door of a cabin where an old man stood waiting. The man must have been of a great age for he was bent nearly to the ground, and his hair was as white as snow.

"Tell me, grandfather, am I on the right trail to the Island of the Souls?"

"You are, son. I am the keeper of the trail, and no living person can pass me. Only the spirit of the dead can go farther than this cabin."

The youth told the old man about his sweetheart and how he could not live without her. The old man listened and his heart was softened.

"The maiden you speak of passed here but hours ago. I already know your story, for she herself told it to me. I also am the keeper of life and I cannot let you end yours before your time has been lived. But I pity you and shall let you see

her once more. Leave your body and your weapons here, and I will send you in spirit to find her."

The youth suddenly felt himself weightless. He looked down and saw himself rolled up in his robe, sleeping. He turned and walked lightly away from his mortal body and with a step so light that it did not bend the grass, followed the trail in the direction the master pointed out to him.

He stood upon the top of the hill which sloped gently down to the water of a lake. On the banks of the lake were many trees and in the water were countless canoes. They were strange canoes for they were made of white stone and had no paddles. He walked down to the shore and found a canoe waiting for him, and when he seated himself in it, it glided out over the water. Soon he overtook another canoe and to his joy it carried the maiden he loved. The two canoes

glided over the lake of judgment. It was the great water that every soul must pass to reach the island. The two lovers sailed on with fear for the water seemed ready to swallow them. All around canoes were sinking for they held the souls of those whose sins were too heavy for the canoes to carry. These souls would live forever in the cold water.

The two canoes reached the beautiful island and the lovers could see animals and people living side by side under the trees. All the souls on the island were singing and food was cooking on the fires. The maiden stepped ashore and the youth was just about to join her when he heard a voice calling. It was the voice of the old man, master of life.

"Come back to your own land, young hunter. Your time has not yet come. There is work you must perform before you can enjoy the island of the Souls. Your lover will wait for you."

EDITH JOSIE (continued from page nine)

of living in this region. She believes that the cost of items in the north would be lower if there was a railway to the north.

Concerning housing, some of the older houses in Old Crow are in need of repair. Of this she says, "they fix the wall they put more insulation in them, some plywood, and then they fix them, they put some tile on the floor, they get careless, not enough for a full house, there is just one room that's got no tile and we have to put some kind of shingles on the ceiling too". She also said that they are still waiting for supplies so that repairs on the houses could be completed.

Another of her concerns was with the youth of Old Crow. The young are sent to schools in Whitehorse and if they decide to quit school they stay around Whitehorse or Inuvik, with no apparent purpose.

Because of the popularity of Miss Josie's News From Old Crow, there

were numerous requests for back issues of the column. This resulted in a backlog of Josie's columns being published in a booklet form. The book called Old Crow News or The Best of Edith Josie has become a best seller and more people are now familiar with the people and the events of Old Crow.

For her efforts in bringing the news of Old Crow to the outside world she receives payment. In her own words.

"The first of the month the Whitehorse Star sends me \$15 and the Journal, they send me a \$10 or a \$20 tip and the Daily News sends \$15, that's all I make and I never make nothing, so I ask for help, for relief, and I got relief.

Edith Josie was hesitant to leave Old Crow because of the ice break-up and in spite of her joy of travel and seeing the city she seemed anxious to return. In Old Crow the ice break-up is news.

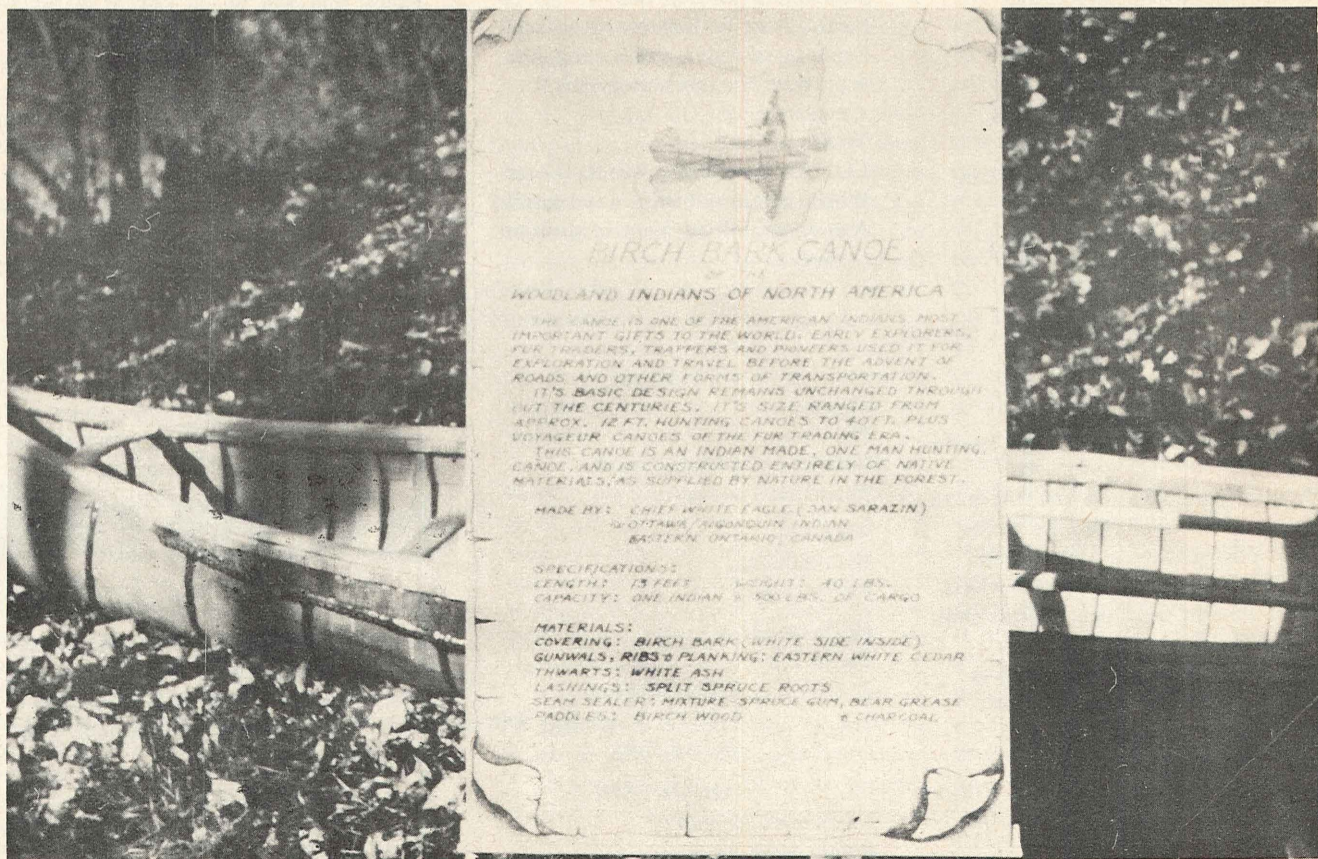
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Featured above is a canoe made by Dan Sarazin, and it is on exhibit in Minneapolis, Minnesota where he worked in an art show. Mr. Sarazin is from Golden Lake reserve, Ontario.