

# The INDIAN NEWS

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Twenty-seven Indian men and women from the scattered parts of Northwestern Ontario learned some of the basic principles of the art of leadership at a week-long training conference held at the Quetico Training Centre in May.

They will carry back to their reserves knowledge about two important aspects of community life: The first is how to conduct a meeting, mainly a band council meeting; and the second, how to conduct a band council election complete with nominations and balloting.

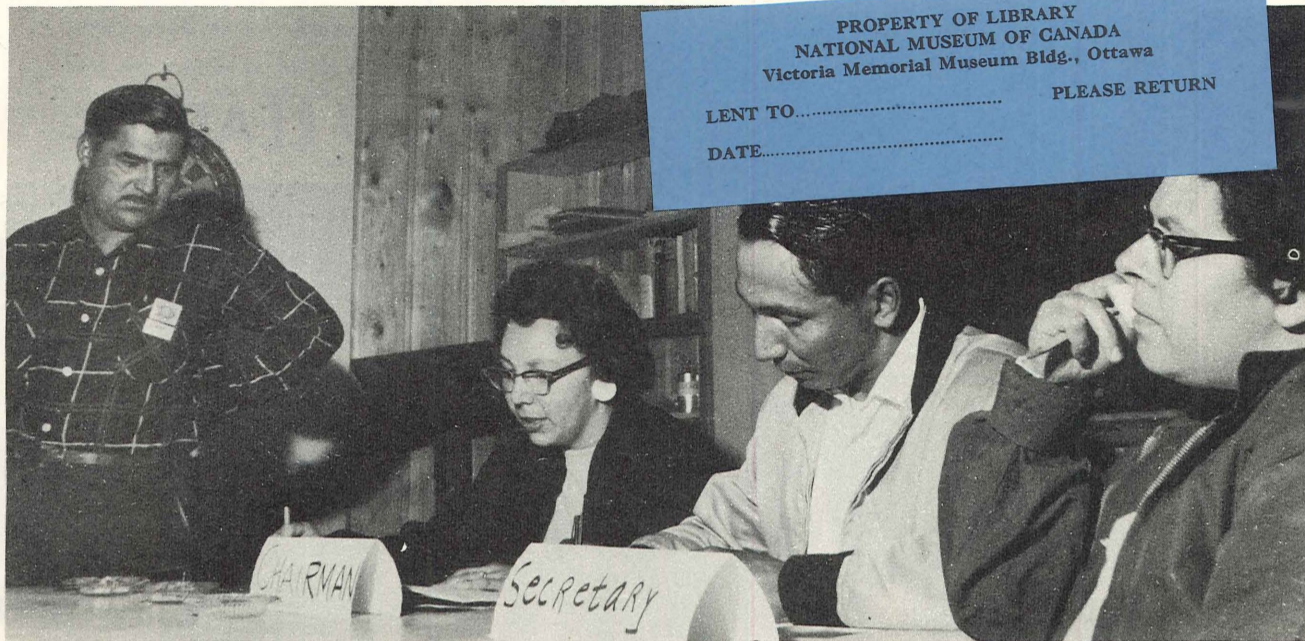
A few of the delegates came from reserves close to larger population centres such as Fort William and Fort Frances. Most, however, came from isolated regions — some had taken four days to reach the conference centre, — 125 miles west of the Lakehead — and a few had no more than two or three years schooling. These men were trappers, guides, pulp cutters and fishermen. Almost all, however, were chiefs or councillors. Those who were not members of a band council were community leaders. All were eager for knowledge and found the course a stimulating experience.

This was the second year for the chiefs' and councillors' leadership course at Quetico. At the end of last years course, one delegate, Mrs. Catherine Pelletier from the Mission reserve, Fort William, formally moved "that more training of this kind be given in the future to our younger generation." She had told the conference:

"I think this whole scheme of training our people in the proper way and procedure to conduct business and the other affairs of our reservations and to be able to have the foresight to make our own decisions is a great step into the future."

The course was sponsored by the Community Programmes Branch of the Ontario Department of Education, the Quetico Training Centre and the Indian Affairs Branch.

Under the leadership of H. E. (Bud) Thomas of the Community Programme Branch, the 27 delegates were soon plunging deep into problems on their reserves and discussing them easily and freely. Split into groups, they planned mock meetings and elections.



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"They learned by making mistakes and laughing at themselves," said Mr. Thomas. "This is the best way. They learned by doing".

Some were learning elective systems for the first time. Others, like Chief Ralph Bruyere of the Couchiching reserve, a year round employee at a paper mill in International Falls, Minnesota, and the Director of the Rainy River Children's Aid Society, reported that they were already finding great benefits in strict adherence to parliamentary rules.

Chief Norbert Cameron of the Islington Band reported that whenever any controversial questions came up, he was already using one technique for discussion which he had learned at last years conference. It was to split a public meeting into groups so that each person could voice his own opinion before a representative from each group presented its findings. "That way," said Chief Cameron, we are finding our people are taking far more interest in band affairs."

Each afternoon, the delegates were taught finger painting and mask making

Conducting a band council meeting are left to right, Sam King, Gull Lake Band, Mrs. Shirley Bruyere, Couchiching Band, Robert Green, Shoal Lake Band, and Mrs. Lyla Bannon, Mission Reserve.

## THESE ADULTS ARE LEARNING BY DOING

to enable them to conduct children's art classes in their own communities.

Attending the Quetico Conference were: Thadeus Ash, Osnaburg; Jonas Fiddler, Deerskin Lake, Mrs. Ella Cromarty, Trout Lake, Alex Fiddler, Trout Lake and Robert Kakakaskung, Osnaburg (all Sioux Lookout Agency); Mr. and Mrs. Robert Green, Shoal Lake, Charles Fisher and Norbert Cameron, Islington, Dave Thompson, Rocky Bay (all Kenora Agency); Mr. and Mrs. Howard Bannon, Mrs. Lyla Bannon, Mission Reserve, Chief Amelia Wani and Sam King, Gull Bay, (all Port Arthur Agency); Mr. and Mrs. Ralph Bruyere, Mr. and Mrs. Bruce Bruyere, and Mr. and Mrs. Elzor McPherson, all Couchiching Band, Mr. and Mrs. George Councillor, Naicatchewenin, (all Fort Frances Agency); Willie and Jimmie Sutherland, Constance Lake; Irwin and Leo Bouchard, Longlac (all Nakina Agency.)

### MORE PHOTOS ON PAGE TWO

A similar course was held at Geneva Park near Orillia and attended by Corella Corbiere, Sucker Creek Band; Chief John and Agnes Wakegijik, and Ronnie Wakegijik, Manitoulin Island Band; Chief William McGregor, Whitefish River; Chief Theodore and Pearl Simon, Sheshegwaning; Councillor Norman and Elizabeth Debassige, West Bay; Elsie Archibald, New Post; Councillor Eddie Faries, Moose Factory; Chief William and Agnes Meawasige, Serpent River; Chief Louis and Kathleen Syrette, Batchewana; Councillor Stanley and Nora King, Whitefish Lake; Chief Emery and Charlotte McLeod, Nipissing; Chief Joe and Gertie Dokis, Dokis; Mary Naveau and Chief Walter Naveau, Matagami.

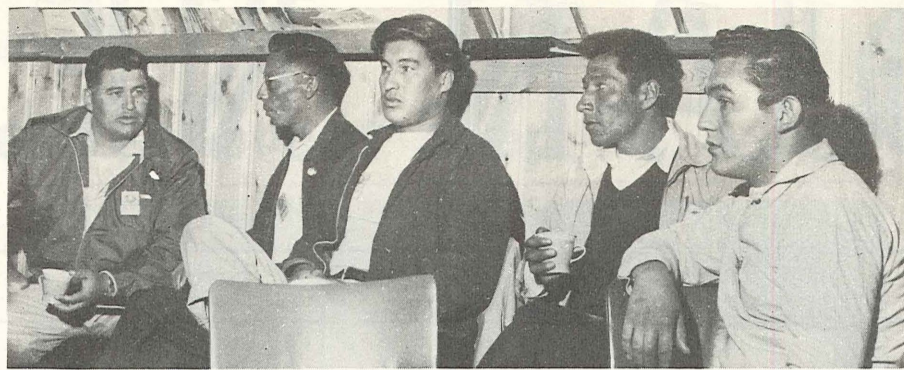
Listening intently are, left to right, Robert Kakakaskung, Osnaburg Band, Elzor McPherson, Fort Frances Agency, Leo Bouchard, Longlac, and Willy Sutherland, Constance Lake Band.



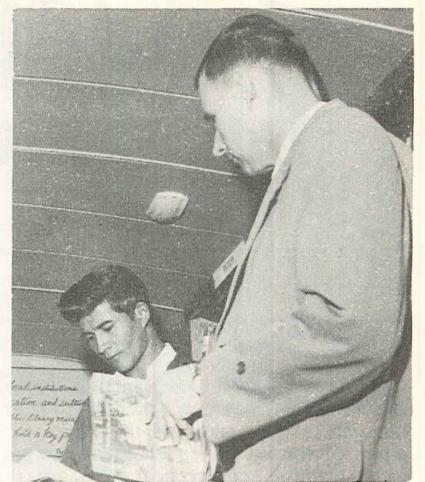
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# The Quetico Course . . .

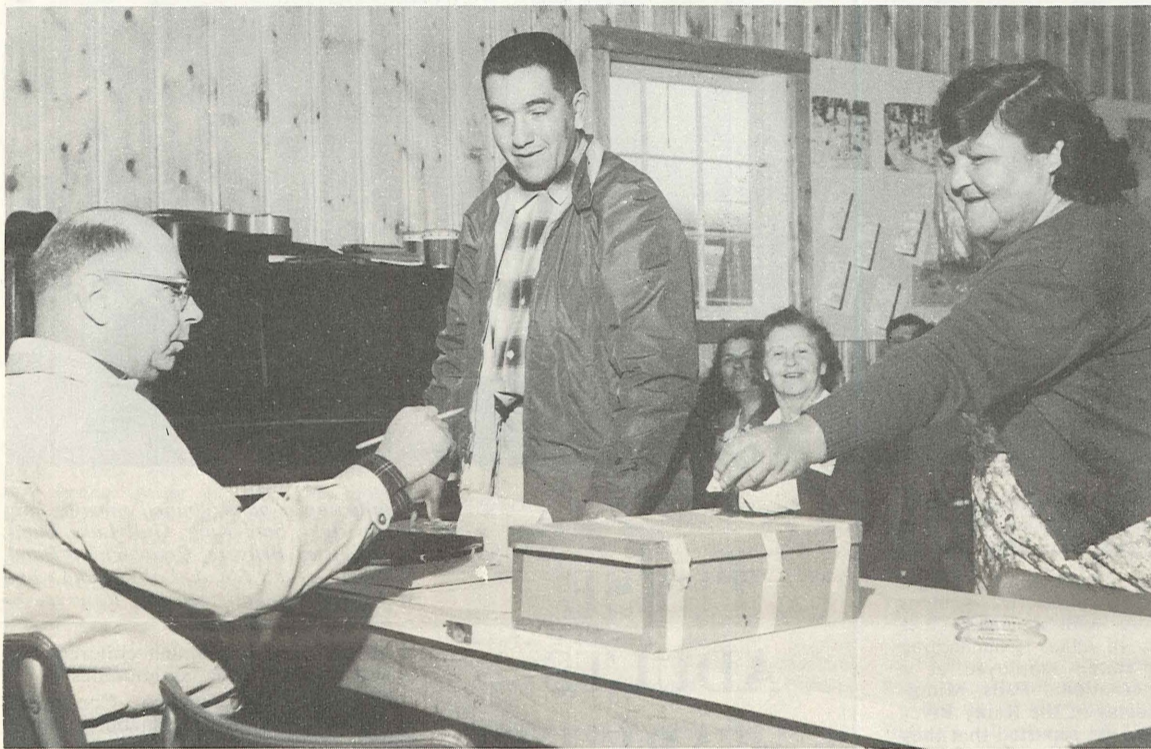


DISCUSSING . . .



READING . . .

## . . . TRAINS GOOD LEADERS



BALLOTING . . .

Above, Chief Amelia Wani, Gull Lake, casts her ballot in a mock election. At left is Supt. Gordon Cooper of the Fort Frances Agency and centre another "elector," Bruce Bruyere, Couchiching.



PAINTING . . .



RELAXING . . .



CHATTING . . .

Above, Mrs. Jessie Bannon, Mission Band, left, with husband Howard, chats with Mrs. Mary McPherson, Couchiching Band. Background is Chief Ralph Bruyere, Couchiching.

Top centre are Chief Ralph Bruyere, Couchiching, Thadeus Ash, Osnaburgh, Alex Fiddler, Trout Lake, Chief Norbert Cameron, Islington, and Irwin Waboose, Longlac.

Top right, Jimmy Sutherland, Constance Lake Band, with Northwestern Regional Bookmobile librarian, George Kouhi.

Second down, Robert Green, left, Shoal Lake, and Chief Norbert Cameron, Islington.

Third down, left to right, Thadeus Ash, Osnaburgh, Robert Green, Shoal Lake, Jonas Fiddler, Deerskin, and Chief Norbert Cameron, Islington.



EVALUATING . . .



DANCING . . .



PLAYING . . .

At right is the course director H. E. (Bud) Thomas, Community Programmes Branch, Ontario Dept. of Education.



# The INDIAN NEWS

A quarterly newspaper published by the Indian Affairs Branch of the Department of Citizenship and Immigration for free distribution to Canadian Indians.

HON. ELLEN L. FAIRCLOUGH,  
Minister of Citizenship and Immigration and  
Superintendent General of Indian Affairs.

DR. GEORGE F. DAVIDSON  
Deputy Minister of Citizenship  
and Immigration

H. M. JONES,  
Director of Indian Affairs

## A Girl's Thoughts About Integration

### "ACCEPT EACH OTHER"

(This is the text of a speech by Vina Starr, a 17-year-old high school student of Kitamaat Village, given to the Rotary Clubs annual public speaking contest for high school students. Vina came first for her own high school, and second in the whole city of Kitimat in the public speaking contest.)

When I asked an elderly citizen of Kitamaat Village what he thought of Indian-White integration he said, "We achieve much but suffer greatly."

The achievements are in the form of modern conveniences. Kitamaat Village is an excellent example.

The people have changed a desperately inefficient water system for a better one. Medical care is now available for sick and disabled people. Many deaths and epidemics have been prevented because sanitation is better understood and has been practiced more thoroughly. Mail and freight services have been improved by the regular visits of boats and aeroplanes.

The style of houses has been changed from the long, communal residences, sheltering all the people of one clan, to the modern frame buildings now inhabited by only one family.



Another convenience which is tremendously important is electricity. Although the present day power plant is operated only in the evenings it has been a great aid to the daily chores of the housewife.

The most important benefit however, has been the privilege of young native citizens to obtain an education. This enables them to enter any profession they may choose. Here the building of the new Kitimat has been an enormous advantage. It has given the Indian a picture of what he could do with his life.

On the other hand there are disadvantages. We find that the native is losing his art. For the Kitimat people no longer have the time nor the need to make intricately carved rattles and masks, because the ceremonial occasions to which these were worn are no longer observed.

Young people cannot see why they should continue to speak their native language when it is necessary to speak English in order to take part in modern life.

Young people are not acquainted with the age-old legends telling us of our history. Our knowledge of the forest, the sea and their inhabitants is being lost. We no longer savour the joys of living as one large family.

In these ways we have lost our sense of security and of individual importance, both of which are essential to the life of man. The worst feature of this is that the native has lost his pride and self-respect.

This has happened because his customs and manners of thinking have been inadequate in helping him to adjust to the changes brought about by a new life.

The slow process of integration is painful yet rewarding. Integration does not mean assimilation, rather it means becoming part of a whole without loss of identity.

In the matter of race, it means learning to co-operate and to live in harmony as neighbours. Integration does not happen easily, rather the people of both sides have to learn to accept each other for what they are.

This is how I hope integration of our peoples will take place.

## Major Radio Series

### "THE WAY OF THE INDIAN"

This summer, the Outside Broadcasts Departments of the Canadian Broadcasting Corporation will present 13 half-hour radio documentaries on "The Way of the Indian" from 8:30 to 9:00 p.m. on the Trans-Canada Network on Tuesday from July 4 to August 1 and from August 15 to October 3. (Times may vary in the West.)

"The Way of the Indian" will pose many questions and there will be answers to most of them — answers given by Indians living in cities, towns, on reserves and in the north country, as well as by people who have spent years working with the Indian.

Months of research have gone into this series in order to make it one which will give an accurate picture. All music heard will be the legitimate music of the Indian recorded from British Columbia to Nova Scotia by musicologists and folklorists and made available to the CBC for this series through the co-operation of the National Museum of Canada. Rosalind Murray — young Canadian anthropologist — is responsible for much of the research, while Dr. Douglas Leechman, F.R.S.C. — who has made a life-long study of Indians — is advisor and writer. Assistance was given by the Indian-Eskimo Association, by the Indian Affairs Branch of the Department of Citizenship and Immigration, by superintendents of Indian agencies across Canada, as well as by many others who know the Indian people. The wholehearted co-operation of the Indians themselves cannot be overlooked.



Material for this series was recorded in many parts of Canada by John Robertson—English-born Outside Broadcasts producer-commentator of Vancouver. With a tape-recorder, Mr. Robertson left, visited Indians at work and at play, in their homes, in schools and churches, in offices and factories.

Programmes in this series will be:

#### July 4 — "People of Nature"

Scene-setting programme explaining what an Indian is, his legal status, his position in society and his property rights.

#### July 11 — "Rich Man, Poor Man"

Indians know many ways of life, hold a variety of jobs and their standards of living vary greatly. Indians from business executives to the unemployed talk about life as they know it.

#### July 18 — "In the Beginning"

A review of the history of the Indian, up to the coming of the white man, when he lived in all his ancient glory as a free hunter of wildlife.

#### July 25 — "Beads, Bottles and Bullets"

History of the Indian since his contact with the white man. An examination of the effects the white man has had on the Indian and the changes which have been brought about in the life of the Indian through increasing contact with white people.

#### August 1 — "Running Wolf — His Mark"

An examination of Indian Treaties and the Indian Act. Has the white man lived up to his promises? Was the Indian swindled? Have we really stolen Indian territory? What changes are recommended for the betterment of the Indian? What does the Indian want?

#### August 15 — "For Posterity"

The Indian has a magnificent culture and much skill as a dancer, musician, carver, artist, storyteller and humorist.

#### August 22 — "Voice of Authority"

The business of government — the tribal and band system, responsibilities of chief and council, privileges allowed under the Indian Act, and the role of the Indian superintendent.

#### August 29 — "A Place of Refuge"

Life on the protected acres known as Indian reserves, where the Indian does not live in luxury nor even great comfort, but in a protected environment where he can be himself and not be subjected to the pressures of the white world.

#### September 5 — "A City of Strangers"

The Indian as he exists in our large centres. What chances for success does he have in the city? Can he compete with the white man? What is the Indian equipped to do? What is the attitude of the employers?

#### September 12 — "More Room in the Schoolhouse"

Acceptance, ability, standard of living, appearance, health — all depend on education. The Indian child in school and various types of schools.

#### September 19 — "Back to the Classroom"

Adult education is extremely important among Indians.

#### September 26 — "The White Problem"

Indian problem or white problem? Perhaps both. Is integration the answer? Will there ever be a complete social acceptance of the Indian and will he know a day without restrictions? Does the Indian want to retain his special privileges? How does the white man feel about it?

#### October 3 — "Half Way to Tomorrow"

The situation is summarized. Indians and others voice their opinions and recommendations for bettering the way of life of all Indian people.



# WHERE INDIAN MEETS NON-INDIAN

## ● In Calgary . . .

Calgarians and Indians from neighbouring reserves are getting to know each other better through a new social programme.

Growing from an idea by Dr. and Mrs. A. B. Irwin of 2408 11th Ave., S. W., an organization for the promotion of neighbourliness has been formed in the district. It is so new it still hasn't a name. Half the members are from the Blackfoot, Stony and Sarcee reserves and from Calgary itself. The remainder of the 60 members are non-Indians.

Indian culture and history will play a major part in the organization's educational-social programme. The aim is to aid integration through understanding between Indian and non-Indian.

The club meets every month gathering alternately on a reserve and at the Golden Age Club in Calgary. At the meeting on the Blackfoot reserve at Gleichen, Chief Clarence McHugh spoke about Old Sun, one of the great Blackfoot chieftains. At the meeting on the Sarcee reserve, Clarence and Roy Whitney arranged a programme of music and dancing. The third programme was provided by Clarence Knowlton from the Peigan reserve who conducted an Indian orchestra made up chiefly of guitars.

Chief McHugh of Gleichen says: "This opportunity to talk our problems over freely does a great deal to break the barriers down."

Chief Bill McLean of the Stony Reserve says the group's policy of "getting to know each other is the best way to integration."

## ● In Edmonton . . .

Below are the officers of the Canadian Native Society of Edmonton, another new group in which Indians and non-Indians — as well as Eskimos — can meet together on an informal level. The society plans "to encourage the educational, social, economic and cultural progress of both Indians and Eskimos." Front row, left to right: Edward Bellrose, chairman; Mrs. William Thomas, secretary; William Thomas, a director; back row, left to right: Mrs. Mariella Sneddon; J. A. Ducharme and Mrs. Daphne Ducharme, all directors.



All across Canada, Indian and non-Indian friendship clubs are springing up in an attempt to make the Indian feel more at home in urban centres. More and more Indians are moving to the larger cities to take vocational training or seek employment. Places like the Winnipeg Indian-Metis Centre, where the pictures on the right were taken, provide a place where an Indian can seek recreation, can meet fellow Indians and to which he can invite non-Indians. Other groups, sometimes sparked by non-Indians, seek a closer understanding with Indian people.

## ● In The Pas . . .

An Indian-Metis Friendship Council, to foster good relations between Indians and non-Indians, is being formed in the northern Manitoba community of The Pas.

The council's first task will be to discuss resolutions and ideas adopted in group discussions by nearly 100 delegates to a recent conference dealing with community relations in the Pas.

About 2,000 of the 5,000 residents of the town are of Indian origin.

## ● In Regina . . .

A new centre for Indians and Metis has been formed in Regina and one of its first projects was the sponsorship of a programme of Indian dances before a packed non-Indian audience at Campion College.

The traditional Prairie tribe dances were performed and explained by master of ceremonies William Wuttunee, a Saskatchewan lawyer.

Members of the Poor Man's, Red Pheasant and Pasqua reserves took part, along with students from the Qu'Appelle Residential School. The students included Richard Ironchild, Geraldine, Deanna, Sandra and Janet Bellegard, Pearlleen Lerot, Brenda Agecutay, Linda Denomie, Gordon Tootosis and Patrick Johnstone.

## ● In Prince Albert . . .

The executive of the newly-formed Indian-Metis Service Council of Prince Albert has decided to make speakers available to any service club or social group interested in learning more about the council and its work.

The council is trying to promote better understanding between Indians and non-Indians.

In charge of the speakers' bureau is the Rev. Adam Cuthand, an Indian minister, and vice-president of the council.

One project of the new group is a series of social evenings at which Indians and non-Indians can meet on an informal basis.

## ● In Kenora . . .

Plans are underway for establishing a Fellowship House for Indians in Kenora, according to the Rev. J. A. Marnoch, Presbyterian minister.

The House, he explained, would be "a rest house for Indian visitors to Kenora, a place to spend a night if necessary, a temporary boarding place, and of course a social centre of Christian fellowship."

## ● In Winnipeg . . .



These 3 photographs were taken at a Christmas party of the Indian-Metis Council in Winnipeg. Here, Indians frequently entertained their non-Indian friends. Members and guests sing carols.

In the picture above Angus Summer and friend distribute presents.

Ada McKay and Lawrence Ross take part in a dramatic skit.

## ● In Whitehorse . . .

A recreational centre for Indian people in the Yukon is to be built this summer, thus fulfilling a long-held dream of the Whitehorse Indian Advancement Association.

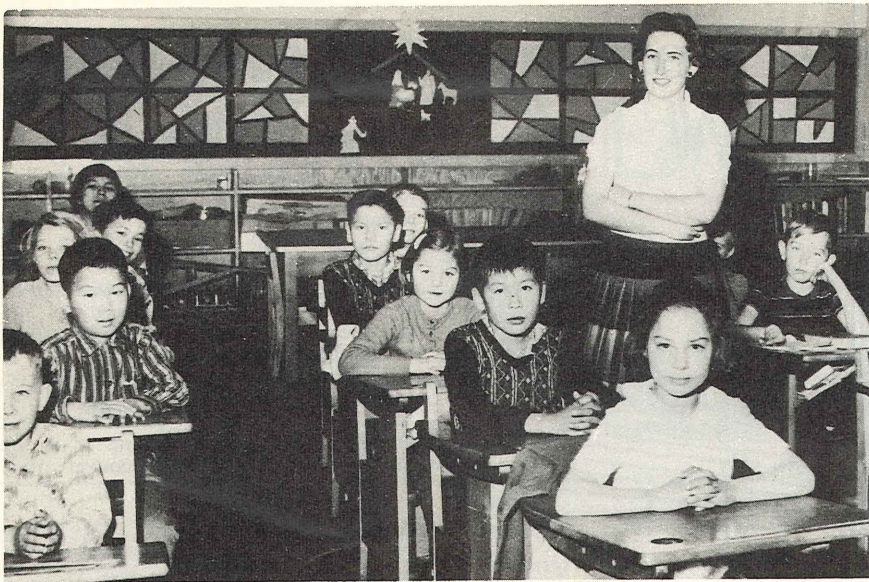
The new centre will be a meeting place for the 2,000 Indians who visit Whitehorse during the course of the year, as well as a club-house where local organizations can meet with Indian people on a social level.

It will be financed by interest accrued from Skookum Jim's estate. Jim, an Indian, was one of the co-discoverers of gold in the Klondike.

There will be a children's activity room, a kitchen, dining room, living room, library, conference room and caretaker's suite.

The Whitehorse Association is one of the oldest Indian and non-Indian groups in Canada. It was formed six years ago.





## THE INTEGRATION STORY AT GLEICHEN

(From the Calgary Herald)

GLEICHEN — School integration in New Orleans makes headlines but in Alberta it is being carried out in a quiet orderly fashion, almost unnoticed by those outside the immediate area.

Fifty Blackfoot Indians from the reserve at Gleichen have been integrated into three public schools in Carseland, Gleichen and Cluny.

The project, arranged by the Indian Affairs Branch, and the Wheatland School Division, is now in its second year.

Improvement has been noted this year and "every indication is for continued success," Alex Murray, superintendent at the Blackfoot Agency, told The Herald.

The Gleichen school has the largest percentage of the Indian students — 27 of the 50, in grades one to nine. Two grade five students and eight junior and senior high pupils attend the Cluny school and 13 elementary grade youngsters are enrolled at the Carseland school.

Mrs. Alice Downey of Carseland school and Elizabeth Kalbhen of Gleichen school both commented on the extreme politeness of the Indian children.

"They are never rude or saucy," Mrs. Downey said.

Miss Kalbhen commented on the fact that the work done by the Indian children is in most cases neater than that done by non-Indian students.

Marion Holman, superintendent of schools for the Wheatland School Division, said he believes if an Indian student and a non-Indian began school together in grade one, by the time they wrote grade nine departmental examinations, there would be little difference in achievement.

The Indian children adjust well to the classroom and mix well with the other children, teachers said.

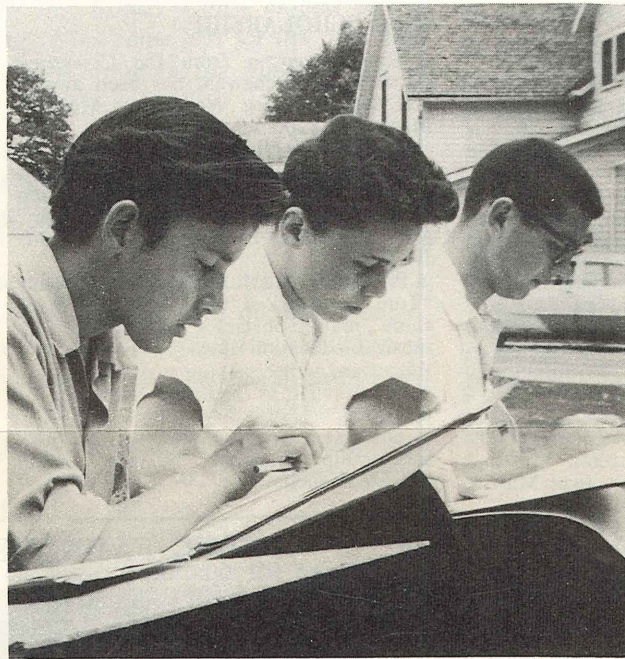
Mr. Holman said the children are selected from the Old Sun School, one of the two schools on the reserve.

They are not tested for IQ, Mr. Holman said, because this would be difficult and perhaps unfair because of their background.

The "cream of the crop" only are integrated into the public schools. Mr. Holman said it is felt that if too many Indians with a lower achievement level were integrated at once, it might tend to reduce the over-all achievement level of the schools. The number of Indian children is kept to about 20 per cent in each room and school.

Tuition is paid for each of the children by the Indian Affairs Branch. The department also supplies bus transportation to school for the children.

After one year, if a student is, in the teacher's opinion, a "waste of the teacher's time and of the department's



money," Mr. Holman said, he is not allowed to return the following year.

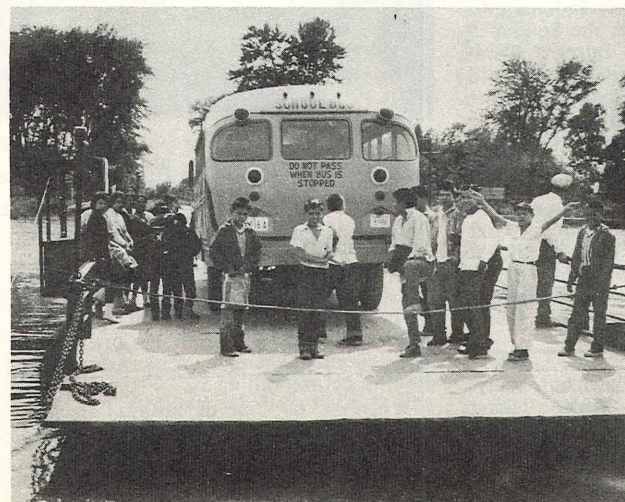
Parents in the area hold much the same view as the divisional school board, Mr. Holman said. The community lives with the Indians and deals with them and believes it is better to deal with educated people.

Mr. Murray said the younger parents have become interested in education. A number of those with children in non-Indian schools attend home and school meetings.

The students themselves are beginning to show a desire for higher education.

Mr. Murray said he believes that with careful selection and planning the integration programme will succeed. The idea behind the plan, he said, is to have Indians obtain the same education as non-Indian students and this is best achieved by having them attend the same schools.

The over-all objectives of the plan are long range, he said. Success can't be measured from year to year but over a period of years.



Not only at Gleichen but in every part of Canada, integration is an important factor in Indian life. Top left: Mrs. Elizabeth Kalbhen is a teacher in the integrated school at Gleichen, Alta. Top right: Pupils from Walpole Island mix freely with non-Indian students in Wallaceburg, Ont. public schools. Middle left: Mike Altarman, Grade 8, left, from Walpole Island, in a sketching class at Wallaceburg. Middle right: Mrs. L. C. Anderson with Indian and non-Indian students during lunch break at Ridgetown Public School, Ont. Lower left: Indians from Walpole Island go to school by bus and by ferry. Lower right: Karen Smith of Sarnia Reserve with non-Indian pupil Roy Dunn, in an integrated class in Sarnia, Ont.



## Cowichans Wish to Improve Housing

Indian people want to improve both the appearance of their communities and the sanitary conditions. They are interested in knowing how.

This is the conclusion reached by public health officials of the Indian and Northern Health Services following the conclusion of a two-year pilot project in sanitation at the Cowichan Agency in British Columbia.

This is what has been accomplished in two years:

- in 1959 two health committees were started, one at Duncan and one at Nanaimo Reserve. Made up of Indians only, they are still active. Recommendations of the Duncan group have resulted in a garbage bylaw, a better organization of the pick-up and disposal system, and the planning and carrying out of the two successful spring clean-up campaigns.

- as part of the adult education programme 12 meetings were held on various reserves featuring health talks along with films and demonstrations. Main topics were: "What causes diseases", "How diseases travel" and "Prevention of disease."

- with the passing of a garbage bylaw, new garbage cans were distributed and a spring clean-up campaign was organized on the Cowichan Reserves near Duncan in 1959. Residents were asked to clear up their yards of refuse, tear down and remove one unsightly building and paint another. Twenty-two volunteers worked on the project for a week and publicity was given their



These Indians in the Cowichan Agency, British Columbia, are busy sprucing up their reserve. From left to right they are: Clarence Eliot, Joseph Tom George, Dixon Louie and Nelson Louie. Paint, brushes, ladders and staging were provided by merchants from the nearby town of Duncan. The job was part of the two-year pilot project in sanitation just completed at Cowichan.

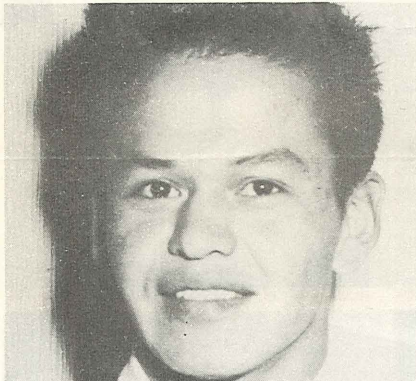
## Kitamaat Carver Has Four Displays

An Indian carver from Kitamaat Village, Sammy Homer Robinson, 26, has had four exhibitions of his work on display in four major cities this winter.

His totem poles were on show in Montreal at the Canadian Handicraft Guild; at the exhibition of British Columbia handicrafts, sponsored by the Department of Industrial Development, Trade and Commerce, in Victoria; at the Georgian Gift Shop in Vancouver; and at the exhibition of Indian crafts, sponsored by The American Friends Committee in Seattle, Washington.

Totem poles for the exhibitions were loaned from the private collections of Mr. and Mrs. John Pousette, Mr. and Mrs. Stan Rough and Miss Jean Martin, all of Kitimat.

Kitimat Chamber of Commerce has also voted to acquire two poles for display in Victoria and at British Columbia House in London, England.



Myrus James

efforts in the local press and on radio and TV. The campaign was repeated this year.

- other projects included the building of model privies, several septic tank systems, clean-up of an old junk yard which, though on the reserve, was within the city limits of Duncan, inspection of homes for health and safety hazards, inspection of Indian schools, cleaning, repairing and fencing of two reserve water systems.

The pilot project was sparked by the appointment of a qualified sanitarian to the Pacific staff of the Indian and Northern Health Services. Rather than spread his work too thinly all over the province, it was agreed that he should concentrate on the Cowichan Agency. Here a large number of Indians live on reserves adjacent to a non-Indian town and there are mutual problems of housing, garbage and sewage disposal and water supplies. An I.N.H.S. doctor with public health training was located at nearby Nanaimo Hospital to provide guidance.

"Experience gained in the Cowichan project has proved that the Indian people, when given sympathetic and understanding leadership, can do a great deal to improve not only the appearance of their reserves, but sanitary conditions as well," says Dr. W. S. Barclay, Pacific regional superintendent for Indian Health Services. "Of even greater importance, they are now asking to be shown how."

One aim of the project was to find whether Indians could be trained as sanitation aides for appointment either by the band or by the federal govern-



Cpl Baker, left and Trooper Gonzales

Trooper Harvey J. Gonzales of the Squamish Band, B.C., was presented with a Meritorious Service Medal early this year by the Corps of Imperial Frontiersmen. He is the first Indian to join the Corps and the medal was presented for his devotion to duty. He has been instrumental in bringing other Indians into the Corps. A number from the Squamish Band now belong to the Burrard Company, which is less than nine months old and the youngest company in Canada. It has already been praised as one of the best disciplined in B.C. Trooper Gonzales is a former member of the 101st U.S. Airborne Division.

It is intended that the company will eventually have its own officers and NCOs. Simon Baker has been promoted to the rank of corporal in line with this policy. He is chief of the Squamish Band.

ment. As a result of the Cowichan study, Myrus James, 23, of Kuper Island Reserve, has now enrolled in a one-year course leading to qualification as a certified sanitary inspector. He is believed to be the first Indian to seek this training.

## Mrs. Guerin Chosen 12th Woman Chief

Since the last issue of The Indian News, which carried stories of the 11 women chiefs in Canada, a 12th woman has been elected to head her band.

She is Mrs. Gertrude Guerin, chief of the Musqueam Band near Vancouver, 43-year-old grandmother, housewife and vice-president of the Southlands School Parent-Teacher Association.

There are 250 people on the reserve, which borders Marine Drive, Vancouver. Most own their own homes and work mainly at longshoring, fishing or in the mills in the Greater Vancouver area.



The children go to school in the city's public schools.

Shortly after her election she told a Vancouver newsman: "We know that a person has to prove his worth before he will be accepted. But there are good and bad in all nationalities, clean and dirty among all. We only ask that people look to see what kind of cloth we are cut from before they condemn us."

## PIANIST AWARDED \$200 SCHOLARSHIP

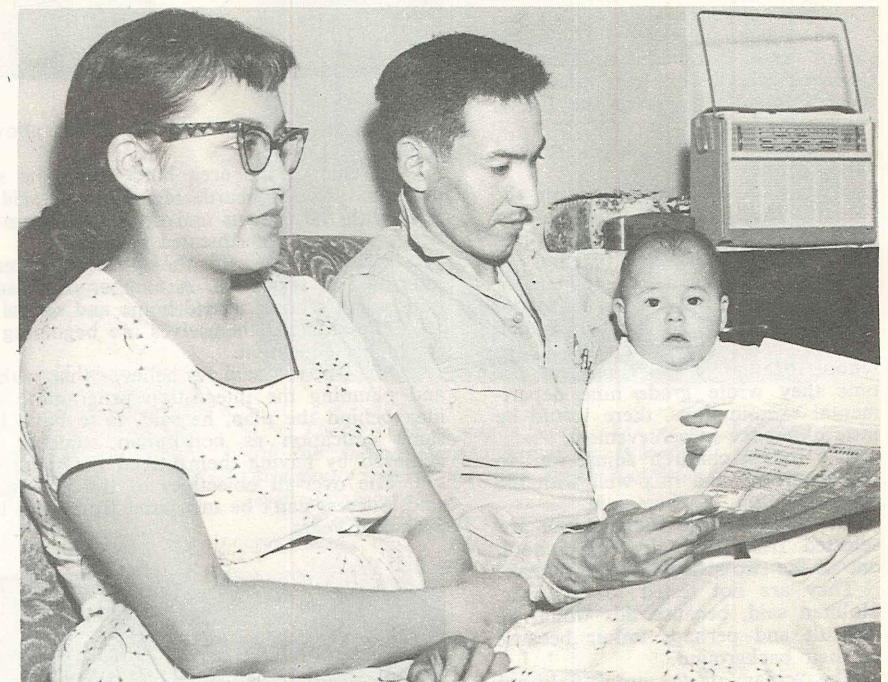
Tom Stevenson from the Cowessess Band in Saskatchewan, has been awarded the Winnipeg Wednesday Morning Musicale's \$200 scholarship.

Mrs. F. C. Niermeier, in making the announcement, said the winner "plans to teach and further his studies in piano and the award would be helpful to him." Mr. Stevenson is a pupil of Phyllis Holtby.

President Miss Edith Motley said: "Tom has worked very hard and overcome many obstacles to achieve his musical education thus far and we feel this award will be a source of encouragement as well as financial assistance at this time."

Tom Stevenson last year won his third scholarship presented by the Indian Affairs Branch.

## YOUNG FAMILY ENJOY CITY LIFE



Daniel Eaglechild and his young wife Elsie are two Indians who are finding city life a satisfying experience. Their home is in Edmonton where the couple have a small apartment.

Dan is from the Blood Band in southern Alberta and worked as a ranch hand from 1954 to 1956. His trial spin in a non-Indian world was in a florist shop in Edmonton where he worked for eight months before falling ill.

When he got out of hospital he was unemployed and seemed to have little chance of a job. He decided to learn a trade and enrolled in a carpentry course held by the Indian Affairs Branch at

Victoria Composite High School from January to March.

Today he says: "I'm really glad that I took the course. Now I'm working for the Provincial Department of Lands and Forests as a carpenter's helper."

"My wife Elsie, a ward aide, and I have been married for three years and we have a little girl six months old. We rent a three-room suite, not far from my work. I like living in the city."

Dan's brother, Pat Eaglechild, is a councillor on the Blood Reserve and a member of the band employment committee.



# THE REMARKABLE CHURCH AT GREENVILLE

Eighty miles north of Prince Rupert, British Columbia, in the Indian village of Greenville (population 500), Bishop E. G. Munn of the Diocese of Caledonia officially dedicated the new Anglican Church, built with loving care by the people of the Nishga Nation.

It had taken 29 years to erect. No outside help was asked.

In a sense the church is unique for it was constructed without a modern carpenter workshop. Labour and financial contributions were purely voluntary.

The interior is plastic. The pulpit, baptismal font, Bishop's chair, altar, pews, sanctuary walls and railings are all hand-carved. The village building committee blueprinted and designed the plans for the church. It will seat 400.

The skillfully finished interior work is remarkable because no one from Greenville possesses a graduate certificate from any vocational or technical school. Visitors who saw the church during its long building process often wondered at the

patience and ingenuity displayed by the Indian painters, carvers, plasterers and carpenters who had no formal training in these trades.

Work would go on usually from November to May for the people of the Nass River, like most coastal Indians, fish for the rest of the year in order to make a living. Some years fishing was poor and there were no funds for work on the church.

## FIRE DESTROYS MILL

In 1938 fire destroyed the local sawmill and work was set back for at least five years. With the war came the loss of experienced workers.

After the war, work on the church was stepped up but the building committee found that materials had increased sharply in price. The choir paid \$3,200 for an electric organ; the Greenville Concert Band bought the lighting plant

for \$2,300; the Women's Auxiliary bought the carpets for \$1,400; other village organizations contributed \$1,200 for the church lights, \$700 for the gold-plated eagle lectern, \$900 for the stained-designed glass windows from England.

## WOMEN DO SHARE

Women often worked with the men. If the builders decided to go logging in the forests, the women would follow and cook hot meals over open fires. They would arrive at the sawmill with cups of hot tea and coffee. No one went home for meals during the construction periods. The workers washed and ate at the Community Hall and the women were in charge.

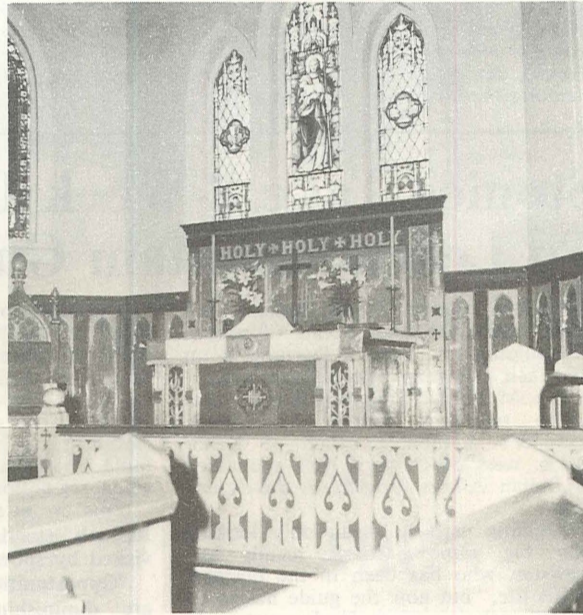
The present building committee members who saw the fruition of many dreams, are: Peter Calder; Henry H. McKay, J. Henry Clark, Charles Leeson, Alex Angus, Sr., Samuel Tait, Simon Calder, Christopher Calder, Philip Clark, William D. McKay, William C. Stephens, William Leeson, Albert Moore, Henry

Aksidan, George Martin, Stephen Wilson and Charles Moore. Frank Calder was in charge of public relations.

The masters of ceremony at the opening of the church were four native sons of Greenville, William McKay, chief councillor; Albert and Bertrand McKay, both university-trained school principals, and Frank Calder, M.L.A., the only Indian member of the B.C. Legislature.

## HELP EACH OTHER

The Greenville people were helped by other Nishga Indians at Kincolith, Canyon City and Aiyansh. An outstanding feature of the Nishga Tribe, which numbers 2,000, is its unity. The old and famous Nishga Land Committee has been replaced by the new Nishga Tribal Council. This organization unites the four villages and speaks and negotiates with one voice. Whenever one of the villages takes the initiative in a local development there are donations from the others. In major functions all the villages participate. There have been many of these. Last year it was the opening of the Greenville church.



Chief Councillor William MacKay, left, and Archdeacon Hinchcliffe.

## Lebret Cadets Form Militia

The Regina Rifle Regiment has formed a platoon at the Fort Qu'Appelle Indian Residential School at Lebret, Saskatchewan.

Forty Grade 11 and 12 boys were enrolled as militiamen during a full day's exercise by 109 Manning Depot of Regina, which transported its personnel to the school for the event.

The platoon will be under the command of Captain (Brother) E. Aubry, boys' supervisor and sports director at Lebret. The school has a cadet corps and the senior students have completed their cadet training.

They will train in national survival and military subjects and will provide the Fort Qu'Appelle region with a platoon of trained militiamen which local authorities could call upon in the event of a major fire, flood or other disaster in the surrounding communities.

Lt. Col. C. K. Murchison, Commanding Officer of 109 Manning Depot, expressed his pleasure at the calibre of the young Indian men his unit enrolled into militia ranks.

"These boys could easily become one of Saskatchewan's most efficient platoons," he said. "Their physical and mental calibre is exceptionally high and almost all of them have spent at least four years in the army cadet corps."

Although Manning Depot personnel tests are classified as "confidential", those who conducted the tests said the scores averaged higher in most categories than any other group enrolment conducted since 109 Manning Depot was organized in 1947.

## Named Director of Church Work

The Rev. Andrew C. Maracle was appointed in March as the Director of Indian Work for the Assemblies of God in the United States and Canada (Eastern Division).

Rev. Maracle was born on the Six Nations reserve, the son of the late Mr. and Mrs. Joseph Maracle. He was educated in Province Rhode Island. He attended Theological College in East Providence for three years before being ordained. He had pastorates in Massachusetts, Maine, New York and New Jersey and has travelled widely throughout the U.S., particularly among Indian communities.

He has been in charge of the church at Hogansburg, N.Y., which is close to both the Canadian and United States St. Regis reserves.

## 3 HIGHWAYS MEN FORM NEW COUNCIL

Three men employed by the British Columbia Department of Highways have been elected as the new council for the Atlin Band.

Atlin, often referred to as "the Switzerland of the North," is in rugged, remote country just south of the B.C.-Yukon border.

The men are Henry Jack, chief, and Johnny and George Jack, Councillors. Henry has a contract with the highways' department to supply fuel wood. George is a grader operator and Johnny is a shop mechanic.

## TWENTY-TWO RECEIVE AWARDS



Twenty-two Indian women, climaxing 14 weeks of intensive training, received their home-nursing diplomas from the St. John's Ambulance Brigade at the Kateri Memorial Hospital in Caughnawaga, near Montreal. Lt. Col. K. M. Case, who presented the diplomas, praised the women for their "determined efforts and interest" in home nursing. Those receiving diplomas were Louise McComber, Leatrice Beauvais, Bessie Deer, Annie Diabo, Clair Diabo, Evelyn Diabo, Mary Diabo, Josephine Horn, Edith Lahache, Josephine Lahache, Sandra Paul, Christina Paul, Eileen Paul, Cecilia Phillips, Cecilia Rice, Louise Rice, Edna Standup, Louise Stacey and Doris White. Above Bessie Deer, left, and Cecilia Rice, receive awards from Col. Case.



## Homes, Farms Modernized

# Electric Power "A Great Step Forward"

After several years of careful planning, power is now flowing into most of the homes on Reserves in the Hobbema Agency, Alberta. It is several years since this project was first proposed and it has only been through vigorous campaigning by an interested section of the Band and some of the chiefs that a majority were persuaded to electrify their homes.

In all cases band votes were held first to decide if the majority of the people wanted power. For several years the votes were negative, but as more and more new homes were built and the advantages of power became evident the vote became affirmative.

Power has also been taken to the Piegan Reserve at Brocket, Alberta, and residents say this has been a major move in advancing their living standard.

Costs of distribution lines were borne from band funds. Rural Electrification Associations had to be formed to take advantage of farm power rates and low costs of power line construction and maintenance. Three Associations were formed at Samson, Montana, and Ermineskin.

The Montana Reserve was completed first and power turned on in January. The Samson Reserve was completed on March 8 and the Ermineskin Reserve in April. Over 250 homes now have power.

Estimated cost of the programme was \$225,000, which represents a service cost of less than \$1,000 per farm home. Once the bands decided upon rural electrification, funds were made available to every home owner to have his home wired with the costs charged back to the total cost of the home. A very high standard for electric wiring was demanded and all electricians doing work on the reserves had to fulfill the contract requirements which were sufficient to serve the needs of the home owner and also allow for any expansion for years to come.

The reserves have thus been changed from great black areas at night to ones covered with brightly-lit farm homes with all the facilities of modern rural life. Already families have been buying refrigerators, stoves, toasters, kettles, washing machines, radios and television sets. A great forward step has been taken by the Indians of these communities. Every resident who so desires, can have farm conveniences in his home that many rural farmers outside the reserves have been enjoying for many years.

The Hobbema reserves can now look forward to the day when every home will have a pressure water system, a sewage disposal system, and every other home convenience. It is also possible to consider farm outbuildings and with a plentiful supply of power for pumping water and milking cows.



Thirty mothers living in the northern part of the vast Blood Reserve in Alberta decided to form a group to provide school lunches for children at Standoff Day School.

The mothers work in pairs, each couple taking one week. The mothers go to school at 10 o'clock and begin preparing sandwiches and setting the tables. The children are fed in two sittings.

In the photograph are Mrs. Percy Plainwoman and Mrs. Dan Bad Arm.



Second from left is Diane Smith, 22-years-old Six Nations member who won the province-wide beauty contest for Miss Ontario. Niece of actor Jay Silverheels (Tonto), she is seen with Edna MacVicar, last year's Miss Dominion of Canada. Flanking them are two non-Indian competitors.

## Stonies Take 2-Week Course To Learn Mountain Guiding

Thirteen young Stony Indians are being taught the finer points of mountain guiding and they're learning it on the ranch of a man whose father acquired the art from a Stony sixty years ago.

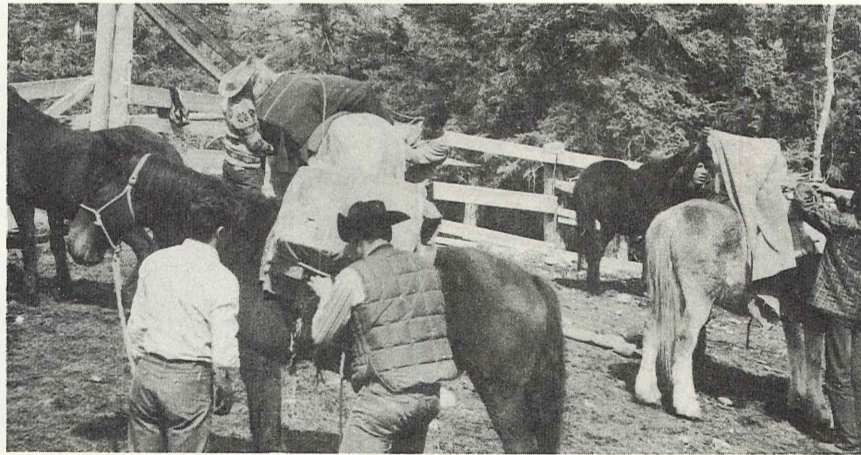
The two-week course at Claude Brewster's 4,400-acre ranch at Kananaskis, west of Calgary, was sponsored by Indian Affairs Branch as an experiment.

"Guiding used to mean only looking after big game parties", recalls Mr. Brewster, who has been in the business all his life, "but now the guide has to be a public relations man. He has got to do everything, including looking after picnic parties. Indians used to be masters of guiding but today the young people are getting away from it to the point where white men can teach them something."

The main job of teaching fell to Don Edge, a one-time rodeo cowboy who holds a Class A guide's licence. He taught his pupils hitches used in packing by horse, preparation of meals, shoeing horses, trimming trees, the kind of berries that can be safely eaten, how to build brush "wickiup shelters", first aid, game regulations and fire safety.

This is a step towards raising the Indian's standard of living in areas visited by sportmen.

"Opportunities for unskilled workers are diminishing rapidly", points out Murray Sutherland, placement officer in Alberta. "We hope to provide these young men with specialized training which will assure them of jobs at least part of the year."



## BIG COVE FISHING COOP NETS \$108 WAGES

Thirteen men from the Big Cove Reserve in New Brunswick successfully completed a spring fishing project after forming an all-Indian fishing co-op.

Material costing \$741 was issued on loan to the men by the Indian Affairs Branch so they could construct gaspereau trap nets. By the end of the season the men were able to refund \$161. The average wage over the six-week fishing period was \$108, although the spring run of gaspereau was only fair.

This was their first attempt at box net fishing. The co-operative sells gaspereau for lobster bait at \$2 to \$3 per barrel. Cured gaspereau can be sold to the West Indies for five times that amount says Chief Anthony Francis, and he asked fishery officers to teach the men the proper methods of curing.

The 13 in the co-op are Chief Francis, David, Peter and Gilbert Sock, Wilfred, John, Abraham and Herman Simon, Sam Augustine, Noel Millier, Leonard, Joe and Jacob Francis.



## Trophée mérite par l'annonceur Jean-Paul Nolet

Jean-Paul Nolet, le talentueux annonceur de Radio-Canada que le public admire et applaudit depuis seize ans, vient de voir une seconde fois son immense popularité récompensée. En effet, le trophée Radio-Monde, destiné à l'annonceur qui jouit auprès du public du plus grand succès et de la plus grande vogue, lui sera décerné lors du Gala annuel de Radio-Monde qui se déroulera sous peu à Montréal.

C'est à la suite d'un référendum tenu chez les radiophiles de langue française que le sympathique annonceur l'a emporté sur ses camarades, répétant ainsi un succès déjà enregistré en 1951.

Jean-Paul Nolet est né de parents indiens, des Abénakis, à Odenak, dans le comté de Nicolet, et il n'avait que vingt ans lorsqu'il fit ses débuts à la radio de Trois-Rivières après avoir terminé ses études classiques au Séminaire de Nicolet. Mais la Mauricie ne le retint que quelques mois. Dès décembre 1944, il était invité à la Société Radio-Canada qu'il n'a jamais quittée depuis.

Nolet n'est pas seulement un sympathique annonceur mais il est aussi un brillant réalisateur à la radio et à la télévision où sa personnalité remarquable, son excellente diction et sa grande conscience professionnelle ne lui ont toujours valu que des admirateurs et des admiratrices.

L'ambition la plus chère du lauréat de Radio-Monde est de former une Fédération indienne qui réunirait les descendants des diverses tribus et qui se donnerait pour tâche de réhabiliter totalement le caractère de l'Indien dans l'esprit des non-Indiens.

## AU POSTE CKRS



Une charmante Iroquoise, de la réserve Oka, Myra Cree, fait partie à titre d'annonceur du personnel de la station radio-Phonique CKRS, de Jonquière, P.Q. Elle possède une brillante personnalité et jouit d'une grande popularité tant chez ses camarades de travail que chez les radiophiles de la région du Lac St-Jean.