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THE Indian news

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Ottawa, Canada

September, 1969

Indian Students Speak Out

Before returning to their studies last month, Indian students involved in the new Indian/Eskimo Development and Recruitment Program held a conference in Ottawa in the course of which they voiced criticism of the program on a number of points.

Main objective of the program is to increase the number of Indian and Eskimo people involved in middle and top management positions in all branches of the Department. Since the proposed new Indian Policy announcement, an additional objective, beyond that of a staffing function for the Department, is to train Indian people with potential to assume an administrative role in their own affairs.

Out of 69 field students, 59 attended the conference, together with 15 of 17 employed in Ottawa for the summer.

Joe Leask, head of the program, opened the conference by describing the program's difficulties and achievements during the past year.

During general assemblies and seminars, the students voiced considerable criticism of both the Department and the program in which they had been involved.

The students had the opportunity to meet Walter Dieter, president of the National Indian Brotherhood, who discussed the aims and objectives of his organization and the ramifications of the new policy proposal.

John A. MacDonald, Deputy Minister of Indian Affairs, addressed the students on the proposed policy, reiterating that it is only a basis for discussion and negotiation. Several of the directors of the Department met briefly with the students. Dr. David Munro, head of the Consultation and Negotiation team, also addressed the students on the proposals and on the role of the consultation team. Lively discussion periods followed these sessions.

Speaking at a banquet held in the Skyline Hotel, Indian author George Clutesi stressed the immediate need for this new and capable generation of young Indians to participate in efforts to better the Indian situation.

Along with the criticism came recommendations for improvement from the students. An exchange program between regions was suggested. They pointed out the need for a greater flow of information between all Departmental levels.

(Continued on Page Seven)



THE DEPUTY MINISTER of Indian Affairs and Northern Development, John A. MacDonald, meets with three of the Indian students.

(Photo—D. Monture, Ottawa)

JUNIOR COUNCILS FORMED TO SPARK BAND INTEREST

"You are going to learn to do it right if you are going to do it at all." These words were spoken by Reverend Maurice S. J., a community development worker in the Lakehead district of Ontario, in an address to two groups of young Indians.

The young Indian groups were learning how to hold elections to form junior band councils. Under the guidance of Reverend Maurice, they learned how the regular band council proceeds in the elections of their own.

The junior council idea was born last April when the chief of the Fort William Band, Louie Pelletier, approached Reverend Maurice and asked for help in stimulating interest and participation among the band members in affairs of the band.

Reverend Maurice said: "The idea came to me that junior councils, similar to Junior Chambers of Commerce, might serve in a two-fold capacity — as a useful means of engaging interest and also as a training medium for leaders, particularly with reference to the skills required of municipal leaders in Indian communities."

Although the Fort William Band was the originator of this idea, the Gull Bay Band was the first to act. Its members studied the Indian Act and followed the senior council's procedure in calling an election. Forty-five young people took part in the exercise to elect one junior chief and three junior councillors.

To make the elections more convincing, only those between the ages of 14 and 21 or who were attending high school, were allowed to vote. Most of the young people taking part in the formation of the councils were between the ages of 12 and 21.

Fort William youngsters ran into difficulty in getting started, but they have high hopes that they will meet with success this fall.

Although the junior band councils have no official capacity within the band structure, it has sparked enthusiasm among the Indian people to take more interest in the affairs of the band. Many who had never attended a council meeting now attend regularly and are becoming more aware of the role of their band council in their community.

FOR CIRCULATION (Continued on Page Eight)

Princesse indienne du Canada

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La gagnante du concours Princesse indienne du Canada est mademoiselle Evelyn Joseph de la bande indiennè Squamish de la Colombie-Britannique. Elle a été choisie parmi six candidates lors d'un cours qui eut lieu à la réserve de Tobique au Nouveau-Brunswick. Le choix était basé sur la tenue, la personnalité et les connaissances de l'héritage culturel indien. Elle s'est entre autres mérité deux voyages à n'importe quel endroit au monde. Nous lui souhaitons un "Bon Voyage!"

(Photo—Raytel, Sydney, N.S.)

LE SAVIEZ-VOUS

Après 12 ans, la Commission de la voie maritime du Saint-Laurent a finalement décidé d'enlever les montagnes de boue et de pierres amassées après la construction de la voie maritime internationale du Saint-Laurent, notamment dans la réserve de Caughnawaga. Les Indiens Mohawks s'étaient plaints à maintes reprises aux autorités qui ont finalement décidé de passer à l'action. Le prix du nettoyage sera de l'ordre de \$250,000. La région nettoyée sera gazonnée et plantée d'arbres. La rive sud du Saint-Laurent, sera ainsi beaucoup plus agréable.

Constitution de conseils de jeunes afin de stimuler l'intérêt chez les membres de la bande

"Vous y arriverez pour peu que vous vous y mettiez". Ces mots ont été adressés par le révérend Père Maurice S.J., agent de développement communautaire dans le district de Lakehead, en Ontario, à deux groupes de jeunes Indiens.

Les deux groupes en question apprenaient la manière de tenir des élections pour constituer des conseils de jeunes. Sous la direction du révérend Père Maurice, ils ont appris la manière dont procèdent les conseils de bande ordinaires lors de leur propres élections.

L'idée des conseils de jeunes a pris naissance en avril dernier lorsque le chef de la bande de Fort William, M. Louis Pelletier, a communiqué avec le révérend Père Maurice pour lui demander de l'aider à stimuler l'intérêt des membres de la bande à l'égard des affaires de leur collectivité et à les inciter à y participer.

Le Père Maurice a dit: "J'ai pensé que les conseils de jeunes pourraient, à l'instar des chambres de commerce de jeunes, jouer un rôle double, c'est à dire, soulever l'intérêt et servir d'instrument de formation pour les chefs, surtout en ce qui concerne les qualités exigées des dirigeants de municipalités au sein des collectivités indiennes."

Bien que la bande de Fort William ait été la première à avoir l'idée, les jeunes de la bande de Gull Bay ont été les premiers à agir. Ils ont étudié la Loi sur les Indiens et se sont conformés aux procédures établies par le conseil régulier pour tenir une élection. Quarante-cinq jeunes gens ont participé à l'élection parmi eux d'un chef et de trois conseillers.

Pour que l'élection ait une plus grande signification, seuls les jeunes âgés de 14 à 21 ans ou ceux qui fréquentaient l'école secondaire eurent le droit de vote. La plupart des jeunes gens qui participaient à la constitution des conseils étaient âgés de 12 à 21 ans.

Les jeunes de Fort William ont éprouvé des difficultés pour commencer mais ils espèrent bien réussir cet automne.

Bien que les conseils de jeunes n'aient pas de pouvoirs officiels dans la bande, cette initiative a soulevé l'enthousiasme des Indiens pour les affaires de la bande. Un bon nombre d'entre eux qui n'avaient jamais participé à une réunion de conseil y participent maintenant régulièrement et deviennent plus conscients du rôle que peut jouer le conseil de bande au sein de la collectivité.

THE Indian news

Editor — KEITH R. MILLER (Tuscarora)
 Editorial Assistant — DAVID MONTURE (Mohawk)

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Editorial

By DAVID MONTURE
 Editorial Assistant
 THE INDIAN NEWS

What of the uninformed?

There may be many Indian people who have not yet read the government's policy proposals, or had these proposals explained to them, even though 45,000 copies of the government policy statement booklet have been mailed to Indians across Canada. Some may not have heard of the rejection of the policy proposals by the National Indian Brotherhood.

I hope it has not become a matter of who gets to all the people first. The blame for this lack of communication must be borne by both the Government and the National Indian Brotherhood. The apathy of the Indian people is also a grave contributing factor.

Despite all this, experience has shown that any proposed change in the status quo often brings a NO from the majority.

It is an unqualified NO. Yet any proposal has to be understood before it can be rejected, any rejection has to be understood before it can be supported, and acceptance will certainly require understanding and involvement.

Should not the Indian people be educated in the rationale behind both arguments? Will they not then be better able to offer acceptance, a compromise, an alternative, or rejection?

Why not!

WHY NOT!

An all Indian restaurant featuring native Canadian dishes sponsored by a band or individual for the promotion of Indian food. Food prepared in the old ways and marketed under today's modern methods could help to teach the rest of Canada about the Indians' contribution to the world of food.

WHY NOT!

Since every one has thought of teaching young Indian children about the proud history of their people, why hasn't someone sat down and written on the history and achievements of each reserve to be used in the school system. As part of the teaching system, it would parallel the U.S. Negro's demand for a history course in Black America.

WHY NOT!

Encourage older Indian philosophers to teach at higher institutes of learning? This could and would relay to the uninformed students something of the Indian mentality and way of life. This could eventually lead into a credit course on Indian history, and provide students today with a completely different set of values.

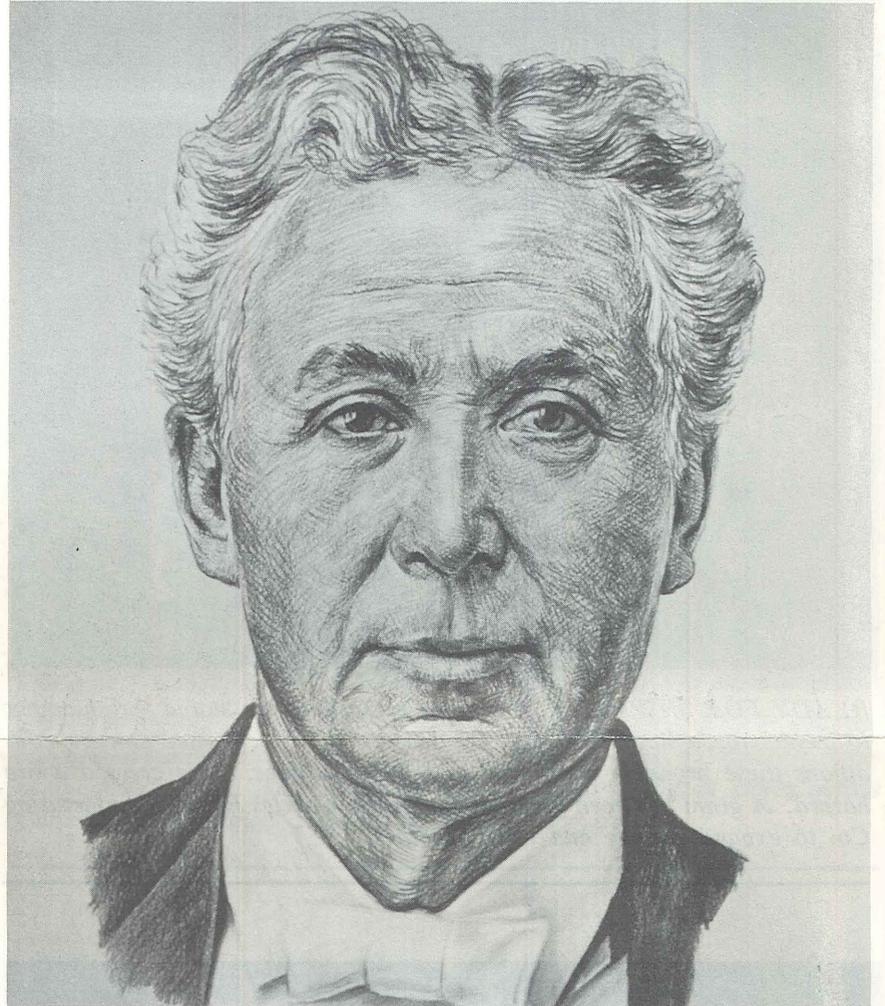
WHY NOT!

Contact the Department of National Defence and propose the use of Indian reserves as training areas for the Militia. The Militia could learn as well as improve the reserves through maintenance of roads, bridges, culverts and other projects which the band is unable to accomplish due to lack of money.

WHY NOT!

Form a dance troop comprised of Indians from each of the ten linguistic groups and tour Canada, giving performances in the major cities. They could operate along the lines of a theatrical group such as the Feux Follets of Montreal. This would be a wonderful opportunity to awaken the non-Indians of Canada to the beautiful heritage which is theirs as well as ours.

THE INDIAN HALL OF FAME



ORONYATEKHA. *The Mohawk name of Peter Martin, translated, is Burning Cloud. Born in 1841 at Martin Settlement on the Grand River, his burning ambition was to get the education needed to become a doctor of medicine.*

In his 20th year, an unexpected opportunity came. Prince Edward VII of Great Britain visited the colony of Canada in 1860. The people of the Six Nations chose Peter Martin to present the address of welcome to the Prince. Prince Edward learned of Oronyatekha's efforts for an education and suggested that he go to Oxford University in England. He studied for three years with Dr. Henry Acland, the King's physician. When he left Dr. Acland said — "No son could be dearer".

A listing of Dr. Oronyatekha's interests is long, but he is best known for his life-long study of fraternal organizations.

In their early days, the life of his own people was interlaced by societies from the blood brother and the "Three Sisters" service group for the younger ones, to the Matron's Society and the Councils of the Sachems, all examples of creative social planning for normal needs at all age levels.

Early, Dr. Oronyatekha established his belief that fraternal organizations should consider the family as a unit. The Independent Order of Foresters translated this into action by making minor dependents wards of the Order if the head of the family died, also providing sanitarium care for members stricken with tuberculosis.

When the 21st anniversary of the Foresters, of which Dr. Martin was now High Chief Ranger, was celebrated, he was honoured with gifts. He humbly said — "Too much is made of men who simply do their duty".

He was an imaginative public relations man, for the Foresters' marquee at the Canadian National Exhibition was one of the first for the convenience of the public.

Text by, Ethel Brant Monture.

THE INDUSTRIOUS H

by DIANA TRAFFORD



READY FOR SHIPMENT. Furs and snowshoes are stored for shipment to buyers throughout the country. Because of the crowded storage conditions these products are stored close to a furnace. This created a fire hazard. A grant has been provided for the St. Charles River Manufacturing Co. to expand storage and work facilities.

Chances are, if you are a Huron Indian from Lorette, you know the value of work.

Ten thriving manufacturing plants and nine stores and small businesses provide much of the work for the 1,000 Hurons presently holding membership on the reserve.

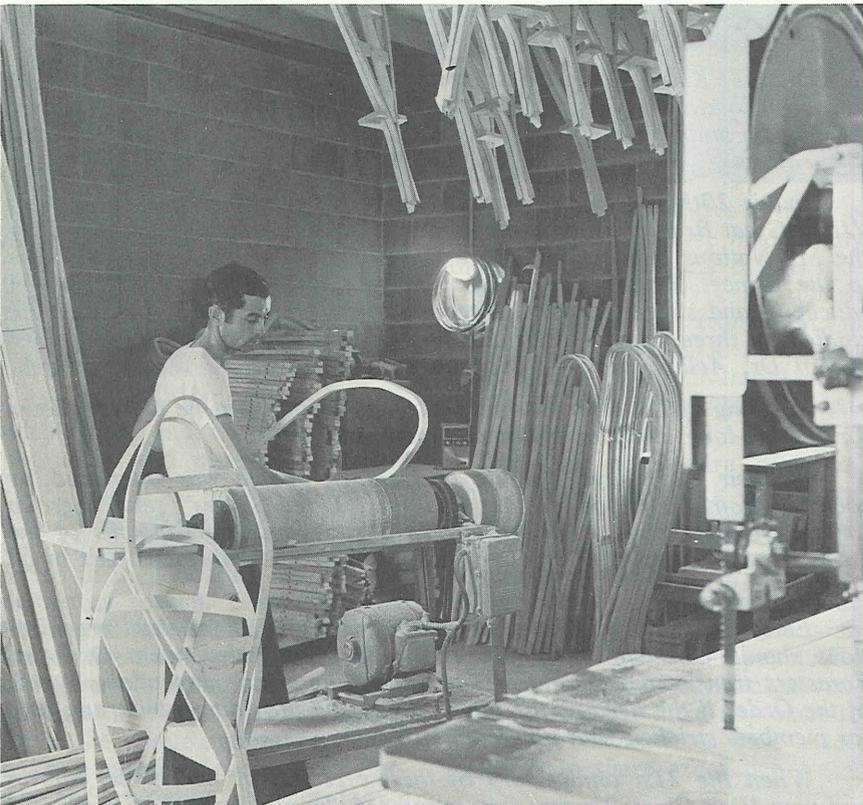
Located 15 miles from Quebec City, it is ideally situated beside the small town of Loretteville. Interestingly enough, the 1905 census of the Indians of Lorette gives the population as 455. They have more than doubled in number since the turn of the century.

By far the largest business on the reserve is St. Charles River Manufacturing, jointly owned by Marcel

Sioui and his father, Albert. This prospering business was started in 1937 by Albert Sioui and his wife, working at home to make slippers, mitts and handbags in leather and sealskin.

Now run by Marcel Sioui, an energetic man of 39, the business employs 30 people and grosses \$250,000 a year. The line of products has been expanded to include after-ski boots, winter boots, snowshoes, snowshoe harnesses and a variety of sealskin items. These wholesale under the trade name KABIR KOUBA, (the old Huron name for the St. Charles River which runs alongside the reserve) and are sold in stores throughout Canada.

(Continued on Page Five)



CABINETMAKER TURNED BUSINESSMAN. After years of working in Quebec City, Jean-Claude Paul returned and opened a small shop where he makes snowshoes on a commercial basis. In 1968 he sold 12,000 pairs of snowshoes in 22 different models. He employs three people and is expanding his shop to branch out into sash and door manufacturing.



EVERYONE WORKS. Those who do work on the reserve find employment at one of the many Indian businesses, which are rapidly becoming characteristic of the Hurons. From left; Yves Gros-Louis, Michel Gros-Louis and Gaetan Picard lace snowshoes with wet rawhide to finish off the product.

URONS OF LORETTE

But Marcel Sioui has a problem. Storage, processing and shipping operations are scattered between the workshop, his house and his father's house. There is not enough space for working and too much danger of fire. The solution is a two-storey extension to the shop so that the operations can all be brought under one roof.

The expansion is being financed by a loan from the Indian Loan Fund and a grant from the Department of Indian Affairs and Northern Development. The grant is part of a local five-year program of industrial development. Five incentive grants a year will be made towards land preparation and building construction. Until now, Indian money (including \$250,000 borrowed by

individuals from the Indian Loan Fund) has been used almost entirely as working capital.

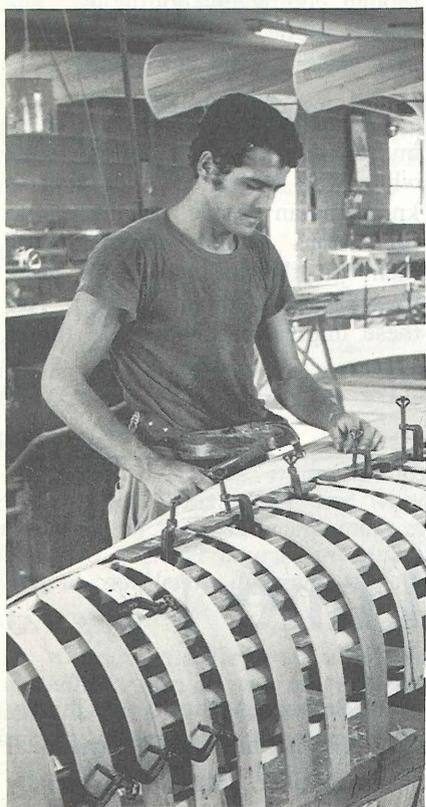
The remaining four grants this year will go to Jean-Claude Paul, G. & G. Gros-Louis, Picard et Frères, and Gros-Louis Snowshoes.

Among the other businesses at Village Huron are the Handicraft Store owned by Chief Max Gros-Louis, the pottery of Jean-Marie Gros-Louis, the retail furniture belonging to Claude Sioui, the grocery of Alexandre Picard, Bruno Gros-Louis' barber shop, and Gilles Sioui's hardware.

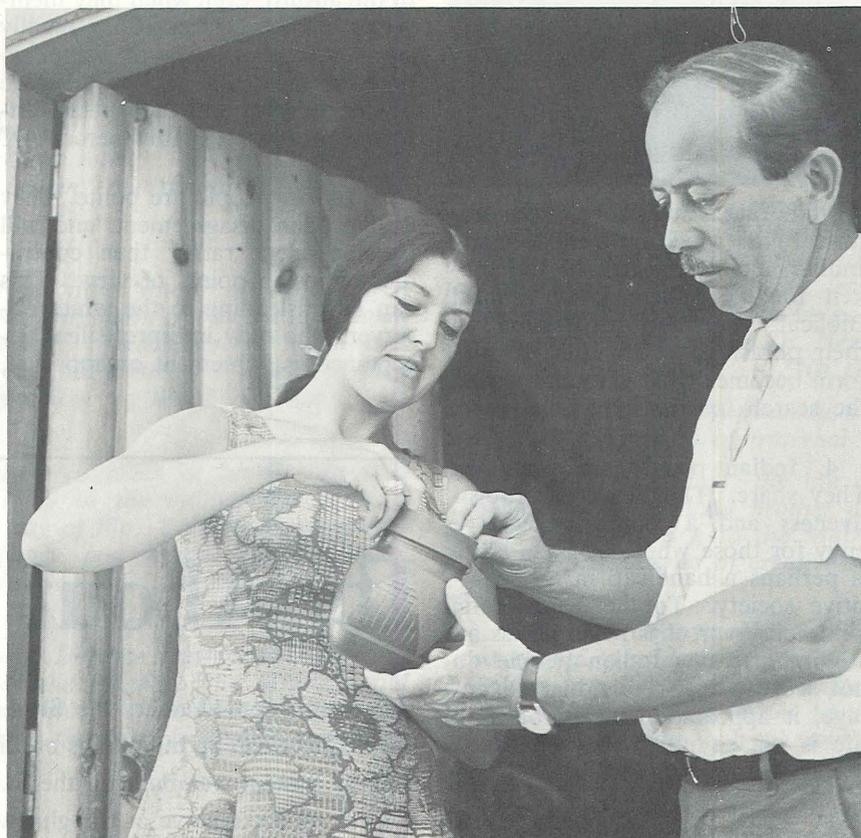
With full employment and almost no relief, life is good for the 1,000 people who live in Village Huron.



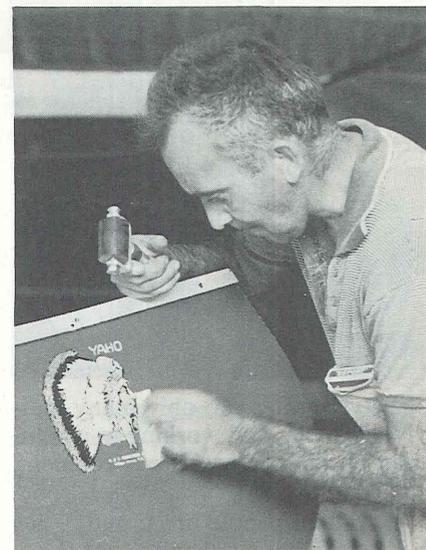
BUSINESSMAN Marcel Sioui, shown here cutting patterns from sealskin, along with his father, Albert, employ 30 people in their St. Charles River Manufacturing Co. They produce sealskin goods for retail stores across Canada. The business is worth \$250,000 per year.



CANOEMAKING is another industry in which the Hurons excel. Here Maurice Picard works in his father's canoe shop. In the background are several unfinished canoes.



HURON POTTERY is shown to Agency Superintendent, J. E. LeVert by Mrs. Max Gros-Louis, wife of the Chief. The pottery is made by Jean-Marie Gros-Louis of the reserve. He is one of two Indians in Canada gaining international recognition for their fine work with clay.



THE FINISHING TOUCH. Guy Gros-Louis and his brother, Claude, run a plant that turns out 15,000 snowshoe frames and 300 canoes yearly. Here the trademark is applied to a finished canoe.

Photos by
The National Film Board

Impressions of Indian People

by LANCE CONNERY

Mr. Connery is a former newspaperman, having worked for three daily papers in Ontario. He is currently with the Public Relations Firm of Berger, Tisdall, Clark and Lesly Ltd., of Toronto. The firm is one of several firms engaged by the Department to focus news on the positive aspects of Indians and reserve life.

Mr. Connery first came into contact with Indians when he was given the Department's account, but until that time, his acquaintance with Indians was very casual, having known very few.

The intention of this article is to give Indians some idea of the way a non-Indian sees him. As Mr. Connery stated, "It is really a chronical of impressions rather than any sociological study. I've worked with them for the past year and have been impressed with many of their customs."

What are the reactions of a member of the middle-class white society who for the first time comes to meet Indian people at close range, and seeks to form accurate views? First impressions are often lasting, and one man's observations, however superficial they may be, can indicate what Indian people may expect from others in closer involvement with the whole Canadian scene.

To be an Indian is to be different, says the Government's recent statement on Indian policy. Different, how? The impressions that follow are those of an individual, but



society is, after all, only many individuals living and working in a common social and work environment.

1. Indian people are proud. They have an inherent dignity that is reflected in their bearing and in their manner of speech. They resent the stereotypes of literature and film which have so often depicted them as unlettered primitives steeped in traditions of violence. They equally resent the comic stereotype, which makes a parody of their use of English and adoption of non-Indian ways of dress and conduct.

2. Indian people value highly the communication of speech, but they do not speak for speaking's sake. Long silences occur in an Indian

dialogue. These often confound white persons, who seek to fill conversation gaps, if only with chatter. The Indian person speaks when he has something to say; he is not accustomed to aimless conversation, and intervals of silence do not disturb him.

3. In their use of English, Indian people often have a cadence,



rhythm, that is suggestive of the oratorical gifts which have made many Indian notable masters of the spoken tongue. There is an almost Biblical sweep of expression in their phrasing, which in its highest form becomes what Churchill called the search for the inevitable word.

4. Indian people are generous. They share. Their lack of acquisitiveness and a matching lack of envy for those who may have more is perhaps a handicap in an acquisitive society. To the sympathetic white observer, it is nevertheless an admirable trait. Indian people do not seek to gain individual advantage, it appears; their approach to life is not so much to seek excellence, as to share excellence.

5. Indian people have respect and affection for the old. This seems to be deeply rooted. It may represent the attitudes of earlier times, when formal education was obtained by few, and education it-



self consisted of life experience, in which older persons were recognized as superior. The so-called generation gap threatens Indian ways even more than the white community, in these times when the young may achieve a high level of academic training unknown to many of their elders. What will this do to the traditional respect for age?

6. Indian people have a strong sense of humour. They laugh easily, and have a lively sense of ridicule, even of themselves. There is no malice in this, but appreciation of the absurd, even when they themselves are the targets. They readily sense the absurdities of some aspects of the white society they are invited to join, and their social criticisms are often highly perceptive.

7. Indian people are polite. They dislike open disagreement, and will become silent rather than contradict opposing points of view. This can be misleading to the white observer, who may interpret silent acceptance as agreement or approval,

when actually the Indian is deeply resentful of the viewpoint offered. This characteristic reminds one of the Japanese, who tend to say 'no' with such courtesy that the Westerner can be misled into believing the answer was really 'yes'.

8. Indian people are at times almost sardonic in their dealings with white persons. They are inclined to be suspicious, even cynical, and do not lightly give their trust to white outsiders. Their responses in first encounters with white newcomers are sometimes slightly barbed, though completely courteous. The tone is subtle, and the white person may miss it (but it's there).

As mentioned, these are initial impressions from a middle-class white who is gradually learning to know Indian people, and makes no pretensions about understanding them on the basis of little more than friendly acquaintanceship. Are these impressions valid? He thinks so.

Its About Time !

That after 12 years the St. Lawrence Seaway Authority has finally decided to clean up mountains of dirt and stones left after the International Seaway System was built on the St. Lawrence River. This was especially evident on the reserve at Caughnawaga. The Mohawk Indians repeatedly complained to the authorities until finally they have decided to do something about it. The cost of the cleanup will be in the neighbourhood of \$250,000. The area will be sodded and trees planted to make the land along the south shore of the St. Lawrence more attractive.

Indians to open Tourist Trailer Camp with help of Province

TORONTO — The Fort William Indian Band has been given a grant of \$23,960 to develop a tourist court on their reserve on Mount McKay near Fort William. In approving the grant, the Honourable John Yaremko, Minister of Social and Family Services, praised the project as an ambitious effort run entirely by Indians themselves.

With the grant, the Indian Band can improve facilities and use the funds for the operation of the park and campground. The new 20-trailer park will be owned and operated by the band, who can draw upon the experience of the Department of Lands and Forests for any supervisory help needed.

In providing the park, the community development project of the Department of Social and Family Services will not only give members of the band employment, but will also benefit the area by attracting tourists to the unique trailer park on the Indian reserve.

Indian Students Speak Out . . .

(Continued from Page One)

It was suggested that there could be greater participation of Indian students in such community work as recreation programs, pre-school training and summer schools. The students discussed formation of a national Indian student organization which would work with the National Indian Brotherhood, provincial Indian organizations and the Department. As an interim measure, a student liaison committee was formed composed of provincial representatives. This committee will maintain contact throughout the year, canvassing students for opinions, assisting in the development of assignments for next summer's program and keeping the Department informed of student opinion.

Anyone connected with the program considered the conference of Indian students a success. The informed dialogue and experiences shared during the conference, most students would describe as enlightening. The conference was a first. These students will be the next group of Indian spokesmen and their educational backgrounds should prove most beneficial.

You are invited to learn more about the planned National Indian Student organization by getting in touch with:

Miss Louise Toulouse,
Room 1421, Department of
Indian Affairs and Northern
Development,
400 Laurier Ave. W.,
Ottawa 4, Ontario.

THE ORIGINAL CANADIAN

by FREDERICK J. TERRENCE

(Canadian Scene) — The *Nootka* were the whale-hunters of the West Coast. They alone went far out to sea in small, dug-out canoes and captured these enormous sea mammals with harpoon and spear. Often these sea-hunts took the *Nootka* as far as fifty miles from shore, and only the chief of the clan was allowed to harpoon the whale.

The tribe lived on the coast of Vancouver Island. Their daily life was much like that of the Haida and other coastal natives. They lived in substantial houses of plank, and the ever-present salmon was their main food supply, with roots and berries providing a variety in diet. Seals, sea-lion and sea-otter abounded and these were taken by everyone. The women were highly-skilled basket makers, and even today, *Nootka* baskets find a ready market.

Medicine men and medicine societies flourished among the *Nootka*, and the Shamans or priests of the tribe played an important role in the curing of disease, seeking success in hunting and fishing, and in festivals and feasts dedicated to the supernatural beings they believed ruled their destiny. One peculiar belief was that in supernatural wolves, and an annual wolf ritual saw human sacrifices, self-torture and other rites.

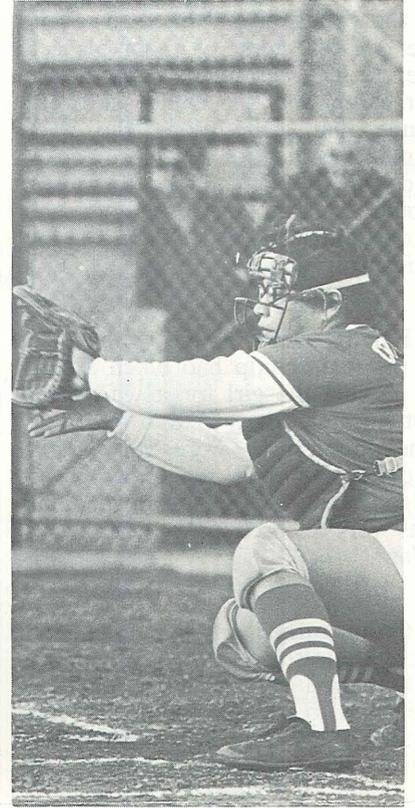
Once numbering 6,000, the *Nootka* tribe now numbers 1,400 and the inevitable decline continues.

Living on the northern corner of Vancouver Island and along the coast of the mainland, the *Kwakiutl* lived a daily life much like other west coast tribes, with fish their mainstay food. They practiced a complex religion, where supernatural beings played major roles. It was with the *Kwakiutl* that the secret society originated. The Potlatch system saw its ultimate among them, and gift-giving was set out in precise terms. Some 1,800 of the *Kwakiutl* still survive.

On the mainland, east of the southern portion of Vancouver Island, lived the *Coast Salish*, a tribe highly skilled in basket-making and in the making of superb blankets woven from dog-hair, goat-hair and cedar bark. Their plank houses had long sloping roofs, which were used as platforms for dances. They spoke several dialects, and followed the noblemen, commoner and slave system of society. Ceremonial life was

(Continued on Page Eight)

Indian Girl Wins Tom Longboat Trophy



DETERMINATION AND HARD WORK is required when you go after the Tom Longboat Award. Phyllis Bomberry of the Six Nations Reserve is this year's winner. She takes over from Wilton Littlechild of Alberta as the holder of this trophy. This sequence of photos shows her in action as the catcher for Carpeland women's softball team.

(Photo—HAMILTON SPECTATOR)

DID YOU KNOW

Louis Bruce has recently been appointed Commissioner of Indian Affairs for the United States Bureau of Indian Affairs. Mr. Bruce is of Mohawk-Sioux parentage from Hogansburg, New York. It is his duty to restructure the Bureau to meet today's Indian needs. He succeeds Robert Bennett, an Oneida Indian from Wisconsin, who resigned last summer.

How Crow Fooled the Old Lady

There was once an old lady who had a beautiful daughter. In order to protect her daughter from the attentions of unsuitable suitors, the old woman lived away from the main camp down the river. Many of the young men wanted to marry the girl but none of them pleased the old lady. From the place where her camp was, she could see every canoe that came along the river and if she did not like the appearance of the person paddling, she would let her dog loose. No one dared put ashore because of the dangerous dog.

Finally, when all the young men in the main camp had taken a turn at seeking the girl for a wife without success, they held a meeting. The young men were very angry and they went to see Crow. They told Crow their problem and he was very pleased to be their confidant.

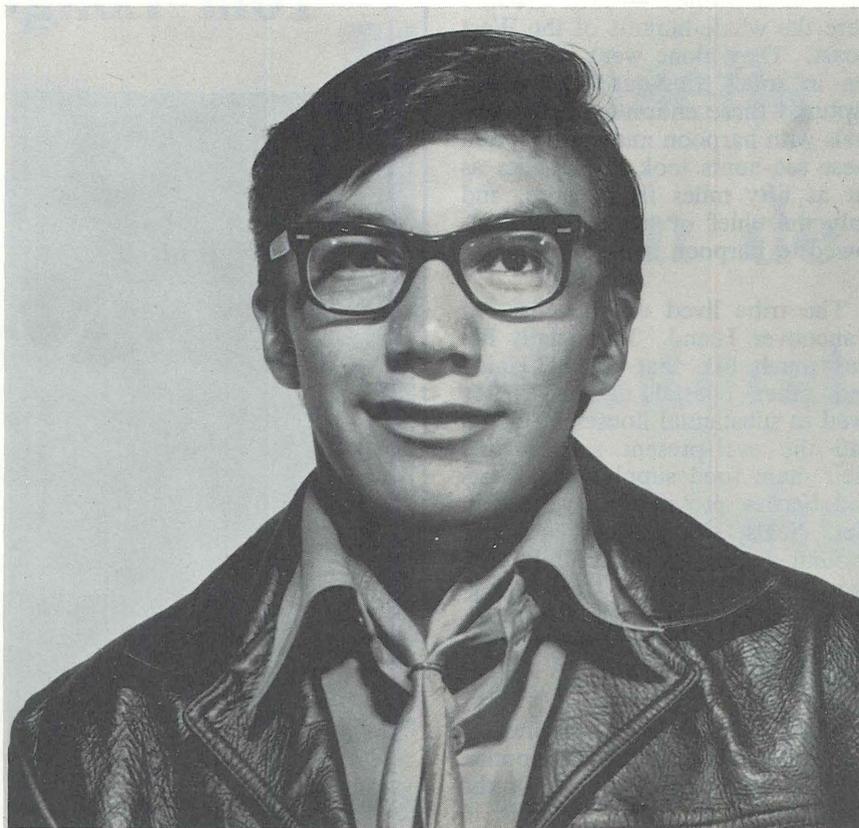
Crow turned into a man and dressed himself very carefully. With a borrowed canoe, he paddled up the river to see the old lady. Now this old lady had a very small but clever grandson and his job was to stand and watch for people coming. He saw Crow coming up the river and ran to tell his grandmother that there was a good looking man coming who would make a fine uncle.

"Ah, there is the man for my daughter," said the old woman, when she had looked out and saw the handsome young man in the canoe. She ran down to the landing with a long mat of woven birch bark and spread it out for the visitor to walk on. She welcomed him ashore and bade him rest himself in her tent. She put pillows under him and gave him dried whitefish to chew on.

She rushed to her daughter's tent (unmarried women lived apart in those days) to prepare her to meet the young man. She rubbed her daughter's skin with the finest bone grease and brushed her hair with a fragrant spruce bough. Meanwhile Crow was enjoying himself and as he ate, he put little pieces of fish in his pockets to hide his crow-smell. When the old woman returned for him he asked her to take the dog out in the bush and tie him up securely, because he could not eat when the dog was looking at him and growling. When this was done, she led the young man to her daughter's tent to spend the night.

In the morning the old lady arose early and went to feed her dog who was tied in the bush. She found

Ojibway Heads Student Council



MAXIE KAKEPETUM of Deer Lake, Ontario, is the new president of the Dryden High School Student Council in Northern Ontario. He was elected last spring to the position and assumed it last September. He is presently in grade 12 and is one of 35 Indian students attending the High School. It has an enrolment of 1,200.

Did You Know

Ojibway Indians have begun marketing deer and moose skin clothing to wholesalers through Gull Bay Handicrafts of Gull Bay, Ontario. Jackets, mitts, moccasins, miniskirts, dresses and vests are the principal items made by this enterprising community. A Winnipeg firm has said the jackets are the best they have ever seen. Other Indian fine crafts are also available. Wholesale inquiries should be directed to:

Mrs. Amelia Wani,
c/o Homemakers Club,
Gull Bay, via
Armstrong, Ontario.

him dead with his eyes picked out. Everywhere was crow dung and crow tracks. She went to her daughter's tent and found her daughter dead and her eyes picked out. Again there was crow dung everywhere. Weeping, she hurried back to her own tent and found the young man, calmly eating dried fish. "Why do you weep, old woman?" he said. "Because I was fooled by a Crow who pretended to be a man," she said. She seized a sharp knife and would have killed him, but he quickly turned himself into a bird and flew laughing out of the tent.

As two drunks were wandering down the railway tracks, high on the spirits of the evening, one said to the other, "Boy! This has got to be the longest stairway in the world." The other replied, "Yeah. But it's these low handrails that get me."

The Original Canadian . . .

(Continued from page 7)

rich among the Coast Salish, but carving and painting never approached the skills of the Haida, the master carvers of the Pacific tribes.

Some 4,000 Coast Salish still live, but like the other coastal tribes, have found integration into the twentieth century next to impossible. Potlaches, that ancient custom which gave them a place among their peoples, have until recently been banned by law. Clans lost their meaning. Now, on reserves, they live somewhat indolently, dreaming perhaps of ancient glory and of the days when their own laws held sway. They are social outcasts, for from the ruins of their old world they never have, and never will, rebuild a new life.

Sadly we watch their decline. The end of this century will surely see very few survivors of the once-proud Coastal Indians, whose art and skills still rank high in the modern world, and whose society was once rich and resplendent.

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James Bay Cree . . .

(Continued from Page One)

The need for translation was essential since the majority of the Cree people in the James Bay area speak only their mother tongue most of the time.

There were difficulties in translation because many English terms cannot be accurately expressed in the Cree language. However, the task was accomplished in a short time under the capable direction of the chief of the Moose Factory Band, Andrew Rickard. Other Cree people involved in the project were George Katapuapit, Philip Tippenskum, Raymond Nakogee, and Emile Nakogee.

It is their hope that printing the proposed Indian Policy in the Cree language will lead to greater understanding of the government's proposals by some of the Indian people who are not familiar with English or French.

An agreement was reached with Indian Affairs headquarters in Ottawa and printing of 2,500 copies has been arranged.

LONELINESS

Loneliness is the time between yesterday and today.
Loneliness is a sunset without a mountain blue-gray.
Loneliness is a sky where exist no planets or a star.
Loneliness is, most of all, admitting what you really are.

—by Frances Bazil (Coeur d'Alene)