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FOR CIRCULATION

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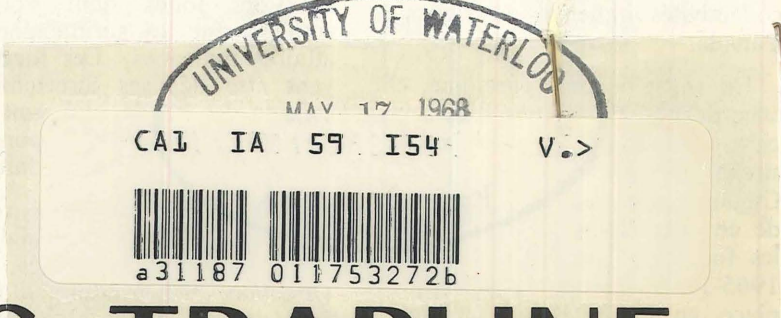
Department of Indian Affairs and Northern Development
Ministère des Affaires indiennes et du Nord Canadien

THE Indian news

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CREE FAMILY

WORKS TRAPLINE



A chance trip into a snow covered lake some 110 miles northwest of Gogama in Northern Ontario last winter brought me into a world few people are privileged to see, and showed me a way of life in which contentment is the theme.

I had joined a friend in the Ontario Department of Lands and Forests on a routine trip to visit a family of Cree Indians from Rupert House who came every winter into the Gogama district to trap beaver.

Everything glistened like brilliants in the morning sun as our plane touched down and taxied to the campsite. About 50 feet above the lake edge, waiting for us, were the whole family. There was Grandpa Bertie Diamond, his wife Josephine and their two younger sons, Richard and Sinclair; their older married son Luke and his wife Gertie and their two younger daughters, Linda and Marcella; cousin Jimmy Waskeyjan, his wife Annie and their children, Shirley, Bentley, Greta and Wilfred.

With inherent Indian shyness and courtesy, they waited for us, the visitors, to speak first, and then left grandma Josephine, with her grade 8 convent education to be the spokesman.

"In the late fall", she said, "we come into the Gogama district to trap because the beaver is more plentiful here than at home, near Rupert House.

"We usually charter an airplane to fly us and our supplies into whatever spot we decide to use as our starting point. Then we work our way around the traplines, finishing at the beginning of May... and then we go back home to Rupert House."

The Diamond's trapline covers about 150 square miles of wilderness and nets them between \$5,000 and \$6,000 per year.

I looked around the campsite. There was nearby, a pot bubbling merrily on a tin stove, with a moose head in it for the noon meal.

a canvas covered wigwam out of the top of which a small trail of smoke curled hospitably.

We all moved into the wigwam and sat down on the spruce bough floor to talk. Grandma Josephine, with the rest of the family listen-

"Only a fool would work in the summer if he didn't have to," said Mrs. Diamond. "Summer is for fun."

(Continued on page 4)



PRODUCTS OF NATURE — L-R: Mr. Birdie Diamond, Mr. Jimmy Whiskeyjan, and Mr. Luke Diamond display their snowshoes and sleigh, proof of their handicraft and bush skill.

(Photo — The Outdoorsman, Toronto)

A little farther on lay three recently trapped beavers on the snow. To one side, there was a huge metal washtub in which was soaking a moose hide, and in the middle of a small clearing there was

ing intently and occasionally prompting in Cree, talked of their life as trappers in the Canadian northern winter. This, she said, was the season of the year that they worked and made their living.

Sanitation Committee Formed

A Health Committee was formed recently on the Micmac Reserve near Shubenacadie, Nova Scotia, and it indicates a growing awareness to the problems of health on reserves today.

Mrs. Marion Levi, an active health worker on the Big Cove Reserve, was invited to meet and discuss the merits of a Health Committee, with residents of the reserve.

Following the discussions, immediate action was taken and officers of the newly formed Health Committee were elected. Mrs. Yvonne Peter-Paul was elected President while Mrs. Annie Mae Knockwood and Mrs. Raymond Brooks were elected to the positions of Vice-President and Secretary-Treasurer respectively.

At their first official meeting, plans were formulated to initiate a weekly garbage collection. This is a major step in improving the health standards of the reserve settlement and it is hoped it will create initiative to carry out other worthy projects along this nature.

FOR CIRCULATION

Subventions aux programmes des collectivités

La Direction générale des affaires indiennes exécute depuis près de quatre ans un programme de services communautaires destiné à favoriser le développement social des collectivités indiennes à travers le Canada.

En vertu de ce programme, elle accorde notamment une aide financière aux bandes indiennes qui désirent diriger leurs propres affaires. On aura une idée de la popularité de ce programme si l'on note que les fonds de \$66,892 accordés en 1965-1966 feront probablement place, en 1967-1968, à un budget de \$549,000.

Le programme a pour but de favoriser l'autonomie des bandes indiennes. Il est à espérer que ces subventions permettront aux bandes de recruter et de former des employés compétents qui administreront les affaires de la bande, sous la direction du Conseil de bande.

Le programme a pour objectif secondaire de laisser à l'initiative des bandes la mise en œuvre de divers programmes, comme les services de bien-être et l'administration des fonds dont s'occupent actuellement les surintendants des affaires indiennes. Les fonds peuvent être déposés directement au compte des bandes qui sont disposées à assumer cette responsabilité et sont en mesure de le faire.

Les bandes qui administrent ces fonds prennent les décisions qui, autrement, seraient prises par la Direction. S'il le désire, le Conseil peut demander une aide d'orientation, en vue de prendre des décisions et de les mettre en œuvre, mais c'est lui, et non la Direction, qui veille à l'affectation des fonds.

Pour de plus amples renseignements sur les demandes d'aide, veuillez communiquer avec le bureau de votre Agence ou avec le bureau régional de votre province.

Un groupe d'Indiens ravive ses danses

Plusieurs tribus du Canada ont conservé intégralement les danses et cérémonies traditionnelles que leur ont léguées leurs ancêtres. Comme ces valeurs font partie de leur culture et de leur mode de vie, elles ont contribué à entretenir chez eux un sentiment de fierté et de dignité à titre d'Indiens.

Ces dernières années, d'autres tribus ont manifesté un regain d'intérêt à cet égard, en ravivant diverses formes d'activité culturelle, telles que les danses et les cérémonies tribales. Déjà, elles sont en train de montrer à la société non indienne que les danses indiennes constituent autre chose qu'un élément pittoresque de production cinématographique ou d'émission télévisée.

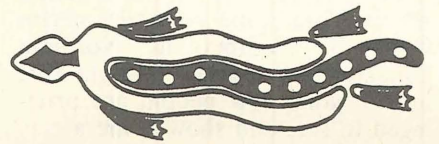
Les interprètes de danses rituelles des Indiens Malisiet habitant la réserve de Tobique (N.-B.) ne font pas exception. Au cours des dernières années, ils ont formé, avec l'aide et les conseils de M^{me} Marjorie Perley, une troupe de danseurs qui comprend à la fois des adultes et des enfants.

Au cours de l'été, ils ont donné de nombreuses représentations en divers endroits. A leur dernière

assemblée, les membres de la troupe ont décidé de limiter leurs tournées, pendant l'hiver, aux écoles secondaires de la région avoisinante. Ainsi, espèrent-ils mieux interpréter leur culture au sein des groupes non indiens.

Ils sont très occupés à confectionner des costumes, car plus d'un jeune participant, dont les vêtements sont devenus trop petits, a besoin d'être habillé à neuf.

Leur calendrier comporte notamment une représentation organisée à l'occasion du souper que donne le Conseil de bande pour marquer l'investiture d'un nouveau chef.



Des Hurons de passage à Ottawa

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L'UNIQUE CHEF HURON DU CANADA et les dirigeants de la réserve ont visité Ottawa récemment et ont discuté de la question de terrain qui affecte leur réserve, avec le ministre des Affaires indiennes, M. Arthur Laing. Première rangée, de gauche à droite: M. Bruno Gros-Louis, président du développement communautaire; le grand chef Max Gros-Louis; le chef adjoint, Marcel Sioux. Rangée arrière, même ordre: M. Jules D'Astous, directeur de l'Administration à Ottawa; le conseiller Jean-Claude Paul; le secrétaire Rock Sioui; le conseiller Gérard Picard; M. Jacques Beaudoin, aviseur légal, et le conseiller Alex Duchesneau.

Une assurance peu coûteuse: la prévention des feux de forêt!

Ces dernières années, la Direction générale des affaires indiennes a conclu des accords avec plusieurs gouvernements provinciaux en vue de protéger plus de 3 millions d'acres de forêts situées dans les réserves indiennes.

Ce genre d'accord a été conclu pour la première fois en 1962 avec l'Ontario, puis avec la Colombie-Britannique, l'Alberta, la Saskatchewan, le Manitoba et le Nouveau-Brunswick.

Les résultats ont été excellents et il est à espérer que le Québec et la Nouvelle-Écosse suivront, en 1968, l'exemple des autres provinces.

La Direction verse annuellement une somme calculée selon un taux convenu par acre, selon le nombre total d'acres de la région protégée. En 1967, le montant affecté à la protection des forêts s'est élevé à \$100,000, ce qui représente un taux d'assurance relativement bas en comparaison des services rendus.

Pour sa part, la province assure des services de détection et de suppression à l'égard des incendies qui se produisent au sein ou à proximité des réserves. Dans bien des cas, elle engage des Indiens, qui excellent à la répression des incendies.

La protection des forêts représente une aide financière directe aux bandes indiennes, tout en aidant l'économie du pays. Elle permet une production soutenue de bois de pâte, de poteaux, de bois de charpente et d'autres produits grâce auxquels le Canada peut garder sa place sur le marché mondial. Les accords avec les gouvernements provinciaux offrent un moyen pratique et peu coûteux d'assurer la protection des forêts contre le feu.

De tels accords contribuent aussi au resserrement des relations de travail entre les bandes indiennes et les autorités provinciales.

THE Indian news

A monthly newspaper published by the Indian Affairs Branch for free distribution to Canadian Indians.

HON. ARTHUR LAING

Minister of Indian Affairs and Northern Development

JOHN A. MACDONALD

Deputy Minister of Indian Affairs and Northern Development

R. F. BATTLE

Assistant Deputy Minister (Indian Affairs)

Roving Editor — KEITH R. MILLER

Art Work by Dockstader

AU REVOIR

Ce n'est pas sans regret que je cesse de travailler à la cause indienne. A la demande du Premier Ministre, je dois dorénavant consacrer mes énergies dans un autre domaine de la fonction publique.

Je suis persuadé que mon successeur apportera à son travail auprès de vous toute son énergie, son intelligence et son cœur.

Il va sans dire que je sais que les Indiens sauront correspondre afin de hâter le jour où les Indiens à travers le Canada seront en mesure de jouer leur rôle à part entière.

Aux Indiens — et à tous ceux qui œuvrent avec eux — je souhaite bonheur et succès!

E. A. Côté.

Ladies Group Assist Friendship Centre

The Indian Ladies Aid group of Winnipeg, one of the many programs geared to meet the needs of Indian people moving into the city, started as a small group at the time when the Indian and Metis Friendship Centre was being established in 1959.

Today it has a membership of 25, and this varies from time to time. New members are usually recruited by a personal invitation and by sending circulars to homes of newcomers to the city. A number of these ladies, Mrs. Vera Richards, Miss Jessie Hunt, Mrs. Cochrane, Mrs. Dorothy Thomas, and Mrs. Helen Beauchamp, to name a few, have been working with Mrs. Amy Clemons, the President for the past five years.

Generally, meetings are held at the Friendship Centre although some are held in private homes. They keep themselves busy by making quilts and other fine crafts and discuss plans for fund raising projects to assist in the operation of the Centre.

Like all groups of ladies, they raise funds at Spring and Fall teas, bazaars, raffles, and dances for the older groups who come to the Centre. This past year they donated \$200.00 to the Friendship Centre fund. In addition to this they gave a small donation to the Mount Carmel Clinic, where quite a num-

ber of Indian people go for medical attention.

On the brighter side of their activities, they often cater to weddings and hold showers for many of the members who use the Centre.

Mrs. Amy Clemons who has been president of the group since 1962 said, "these group meetings give the Indian ladies an opportunity to get together and to get to know one another. It also gives them something to do and something to look forward to."

In 1965, they became affiliated with the Winnipeg Council of Women. At these meetings with the Council they present their views and seek solutions on difficulties encountered by Indian and Metis people in urban adjustment. A brief has been presented to the Council for the Royal Commission on the Status of Women currently being studied. Some of their requests for Indian and Metis people in the city are: equal opportunity with other Canadians; full educational opportunities for all their children; job opportunities with training; nursery schools; day nurseries for children of working mothers; homemaker consultants; decent homes in order to get away from "social disorganization" of the slum. In this way they are doing their part in creating a broader awareness of the Indian situation as it is today in urban communities.

Assigned To New Post



MR. ERNEST A. CÔTÉ, who for the past two years has served as Deputy-Minister of Indian Affairs and Northern Development, has been appointed to the position of Deputy-Minister of Veterans Affairs.

(Photo — Jake Ootes, Ottawa)

To the Indian people, I say that I am sorry to be leaving their service after two years.

There have been great changes in the Indian Affairs administration and I am happy to have taken part in the years of change. Based on the groundwork laid by previous Deputy Ministers, particularly Dr. Davidson and Mr. Isbister, the Department has moved rapidly to a new attitude; one which meets the challenge of new attitudes of the Indian people.

The educational program has made great strides. I am especially proud that it was in my short term as Deputy Minister that a milestone in this important path was passed. More than half of the Indian children enrolled in schools are now attending provincially-operated schools. This augurs well for the future of the Indian people.

Closely allied to the educational program is the physical improvement of the Indian communities, where housing has been improved in the space of three short years from 1965, for half the Indian

people who live in reserve, amenities of modern life have been extended to reserve communities at an unprecedented rate.

The Indian people have done much for themselves. The Department will continue to assist them to do more for themselves. The Indian people are rightly proud of their achievements. I share in their pride. I wish them well as they continue their progress in the years ahead. I have always been particularly and deeply interested in the cultural identity of the Indian people. In this area, one in which the individual has a most important role to play, I extend to all the Indian people my special wishes for success. If you guard your heritage well, your children and your children's children will bless your memory.

To all who are working with and for the Indian people, to all the Indian people who are working for their fellow Indians, my warmest wishes for a better and happier life.

E. A. Côté.

Did You Know...

The town of Punnichy, Saskatchewan, is named for Mr. William Heuback who came to operate a store during the opening of the country. Because he was so young the Indians of the area gave him the name of "Punnichy", meaning featherless-bird.

Tireless Worker does Excellent Job

An atmosphere of friendship at the Winnipeg Indian and Métis Centre is radiated by the cheery smile and greeting from Amy Clemons to all who visit the Centre.

A counsellor to many, for those who seek accommodation for the night, for a week, or a house for a family, Amy will do her best to help. She often finds it necessary to direct or accompany newcomers to other agencies for further assistance. For transients, she accompanies those who need assistance to and from buses or trains. In the Centre many of these people find comfort over a hot cup of coffee or sometimes a hearty meal.

She travels 25 miles from Selkirk to Winnipeg every morning except

on weekends. Besides her counselling services, she finds time to visit patients in the various hospitals, especially those who do not speak or understand English. Amy interprets in Cree or Saulteaux. In addition to this she has maintained her position as President of the Ladies Aid for the past 5 years.

Mrs. Clemons finds that discrimination still exists although it is being denied. "Indian people are turned away when it comes to looking for a room or a job in the city", she said.

Anyone who has visited an Indian Centre anywhere in Canada will agree that people like Amy are indispensable.



MRS. AMY CLEMONS — President of the Indian Ladies Aid and counsellor at the Indian and Métis Friendship Centre, Winnipeg, displays a quilt made by the Ladies' group.

(Photo — Robinson Photography, Winnipeg)

Did You Know...

In 1884, when the British Major General, "Chinese" Charles Gordon, was besieged at Khartoum, Egypt, by the Mahdi and his Rebels, a relief column under Sir Garnet Wolseley was sent to break the siege.

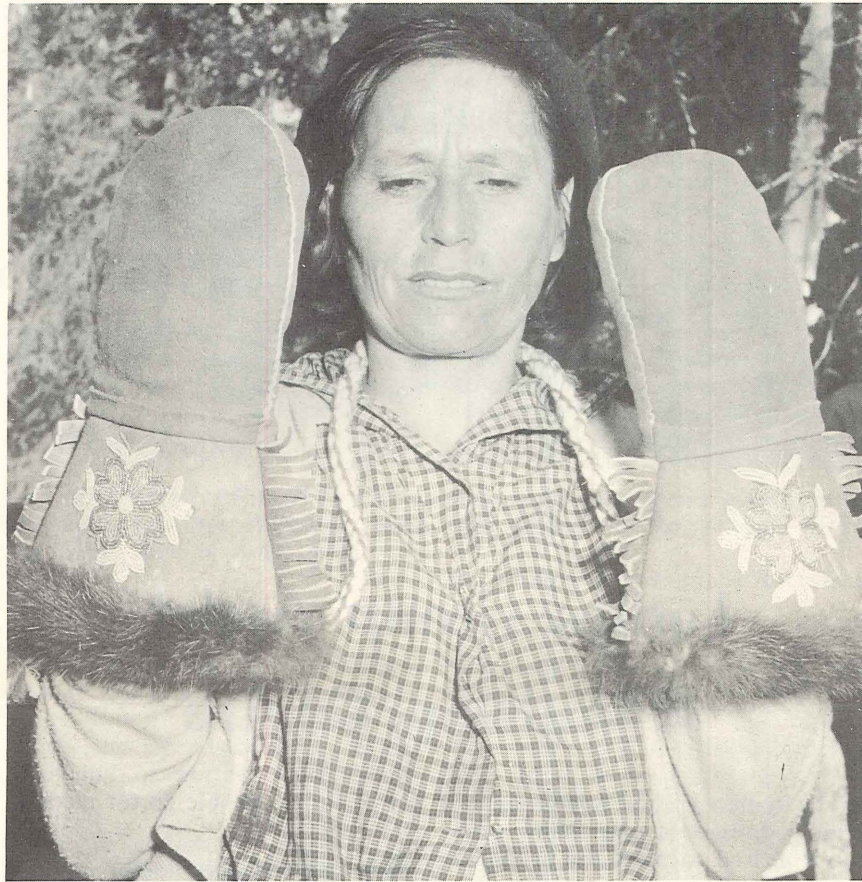
Making very little headway up the Nile River, Sir Wolseley, who put down the Riel Rebellion in Canada, remembered the expert Mohawk canoe men of Caughnawaga. An urgent message was sent to Canada and 50 Mohawks left immediately for Egypt. They conquered the cascading cataracts of the Nile but too much time had been lost and Khartoum had fallen before the column arrived.

Cree Family...

(Continued from page 1)

The plane that brings the Diamond family in at the fall also brings all the shop-bought stores to last the group six months — flour, tea, sugar, canvas for the wigwam and beads for the moccasins. For the rest these Crees live off the land. Indeed, apart from the pots and pans, axes, and knives, the hunting rifles — and the tin stove — I saw nothing in

Next chore is cutting the wood for fuel, for either the stove or the camp fire is always kept alight. The men have to go out and hunt the moose to provide meat and the hides for the women to make moccasins, gauntlets and the thongs which the men use when making snowshoes. Fish have to be caught — and sleds and shovels and snowshoes have to be fashioned out of wood cut to size. Strange as it may seem, the shovels are a most important item for, when a wigwam is erected



MRS. JOSEPHINE DIAMOND proudly displays her handiwork of beaded gauntlets made out of moose hide.

(Photo — The Outdoorsman, Toronto)

the camp that had not been provided by nature and turned into something useful by the native skill of these people.

The party hits camp ahead of the snow and, with everybody pitching in, they have the poles cut, the tent rigged, and supplies sorted in about three hours.

Building the wigwam is an art in itself — an example of skill and efficiency. First the ground is levelled and the area to be covered by the wigwam is overlaid with young spruce boughs to a depth of about two inches. Everyone, including the youngest toddler, according to grandma Josephine, joins in the branch cutting.

The wigwam poles are now placed in position and lashed together where they cross at the top, and covered with the canvas. In very short order a home has been built in which, no matter what the weather, the whole party can find shelter. At night, the boughs form a base as soft as any air mattress on which to roll out the sleeping bags.

on snow, the first thing is to shovel down to bare earth. It is also used to keep the fish holes in the ice open and to stir the moose hide in the first process of tanning.

"Why don't you bring in metal shovels for this work?" I asked.

"Metal shovels cost money and are too heavy to pack when we move camp", said Mrs. Diamond. "All the implements we use cost us nothing but our time. If, next year, we decide to operate a trapline in another area, sleds, snowshoes, shovels and the like can be left behind — and we will have lost only our time. We can make these things again next winter."

The Diamonds stay in an area close to the camp until they decide it has been worked out. This is usually around about a month. The men do the actual trapping, with the women scraping, drying and stretching on home-made frames the pelts, mostly beaver.

(Continued on page 6)

Scholarships Available to Talented Indians

Many Indians waste their talents because no one is aware of their artistic potential and in some cases, those who possess them are too shy to divulge the fact.

In 1959 the Education Division of Indian Affairs Branch made Cultural Scholarship Awards available to Indian students in all fields of the Arts.

The only way to discover the talents of the young, as well as the older people, is to scout for them.

Since 1959, 43 Cultural Scholarships have been awarded to 32 different persons in art, music and drama.

We have reason to believe there are a number of talented young people in Canada who would do well if awarded a scholarship. These statistics are not in proportion to the number of talented Canadian Indians we think we possess.

When talented people are found kindly inform the Education Division of Indian Affairs Branch, so they can encourage the development of these special abilities.

Word of talented people is important, even if you only know the name of the person and their particular talents, the Education Division would be happy to get this information.

The success of this survey depends on your co-operation.

All information should be forwarded to:

Cultural Consultant,
Education Division,
Indian Affairs Branch,
Room 656,
Centennial Tower,
400 Laurier Avenue West,
Ottawa 4, Ontario.

It is hoped that this "scouting survey" will become a permanent source of information on talented Indians.



Indian Princess Pageant Committee Achieves Objectives

The Indian Princess Canada Pageant Committee met recently in Winnipeg to discuss present and future plans for the National Pageant. These committee members representing each Province including the Territories were: Mrs. Eileen Boyd, Yellowknife, N.W.T.; Mr. Gordon Tootoosis, Whitehorse, Yukon; Mrs. Hattie Fergusson, Vancouver; Mrs. Marie Gladue, Edmonton; Mr. Cy Standing, Prince Albert, Saskatchewan; Mrs. Marion Meadmore, Winnipeg; Miss Carol Wabegijig, Toronto; Mrs. Yvonne McRae, Fort William; Mrs. Jean Goodwill, Ottawa; Mrs. Marjorie Perley, Tobique, New Brunswick; and Mr. Don Marshall, Sydney, Nova Scotia. Mrs. Margaret Deer, Caughnawaga, P.Q. and a member from P.E.I. were unable to attend for personal reasons.

Most of these delegates have, in the past, been either chairman or committee members for their area. At local and provincial pageants all the planning, organizing, and fund raising is done by the Indians themselves. This is an example of what Indian people can do quite capably when they set their goals on a particular project. The committee members were therefore justly proud to present their varied and interesting reports.

The pageant has come a long way since 1964 and has sparked a great deal of interest and pride in the Canadian Indian.

Mrs. Gordon Tootoosis (Irene Seesequasis) a Cree of Saskatchewan and "Princess Canada" of 1964, ably represented her people. She and her husband and daughter reside in Regina, Saskatchewan.

The 1965 Princess was Miss Jeanette Corbiere of Ontario. While an employee of the Toronto Indian Centre and later the Company of Young Canadians, she was involved in urban projects for the Indian youth, she performed well at all her speaking engagements. She is now back with the Toronto Indian Centre.

The 1966 winner, Miss Marlene Jackson of Manitoba, was a true



MISS JOAN PALMANTIER, a Chilcotin of Williams Lake, B.C., was chosen "Indian Princess Canada" for 1967.

(Photo — The Vancouver Sun)

ambassador for the Indian people throughout Canada, the U.S., Europe and Australia.

The Centennial Princess, holder of this title until the 1968 Pageant, is Miss Joan Palmantier of Williams Lake, B.C. Following the pageant held during the Pan-Am Games in Winnipeg, she travelled with all provincial candidates to various points in Canada including Ottawa, Expo '67 in Montreal, and the annual Wikwemikong Pow-Wow on Manitoulin Island in Ontario. All of these young ladies were selected on the basis of their character, appearance, personality, standard of education, knowledge of Indian culture and the ability to make an interesting presentation to the public.

At the meeting it was agreed by all committee members that the main purpose of holding these pageants was to provide another means of creating a better image of Indian people and thereby fostering a greater understanding among other Canadians. Judging by the response received in the past by the Indian people, the general public, the press and TV coverage across Canada, the committee felt their objective had been realized.

It is the hope of this National Committee that through various fund raising projects the pageant will be carried on in years to come.

The newly elected officers were: Chairman, Mrs. Marie Gladue, Edmonton; Co-Chairman, Mrs. Marion Meadmore, Winnipeg; Secretary, Miss Carol Wabegijig, Toronto; Treasurer, Mrs. Jean Goodwill, Ottawa.

Maliseet Ladies Form Club

An Indian Women's Club was recently formed on the Tobique Reserve in New Brunswick. These women of the Maliseet Tribe will be responsible for all social and church functions in the community.

Their first project was taking charge of the community's Christ-

mas party and plans are now underway to hold a supper for the newly elected Band Council.

The elected officers of the club are: President, Gail Nicholas; 1st Vice-President, Marjorie Perley; Secretary, Dora Francis; and Treasurer, Christine Sanlis.

Cree Family...

(Continued from page 4)

When the time comes to move to the site, everything is packed on the sleds and on the backs of the men, women and children old enough to walk. On go the snowshoes and, towing their wilderness home and furnishings behind them, they are off, travelling about five miles a day until they reach their next permanent site. A make-shift camp is put up each day en route.

Moose hide plays a great part in the lives of these people and, with the exception of about two store-bought ingredients, their methods of tanning today is similar to that followed by their ancestors through the centuries.

The inside of the hide is scraped, and then it is soaked in water for a couple of days. The hair is then scraped off the hide, and the skin is scraped to the required thickness. Moose brain, lard and soap are mixed with water and boiled, and into this concoction is placed the moose hide and allowed to simmer for a couple of hours. The hide is now hung up between a couple of trees and the liquid wrung out. As it dries, the women work the skin with their hands stretching.

If, after this, the skin is still not sufficiently pliable, it is washed again, but this time only in soapy water and then hung up and worked again. The process is repeated as many times as necessary until the women have a pale soft piece of skin. The deep rich colour of the gauntlets and moccasins one buys is obtained by smoking the skin.

Ojibway Indian Wins Holiday

A hunting trip last fall undertaken by a Chippewa Indian ended recently with an all expense paid trip to St. Paul, Minnesota. Mr. Robert Atatise, of the Lac La Croix Band in Northern Ontario, took his son Robert Junior out hunting partridge.

Robert Junior found a balloon, one of several hundred released from St. Paul; inside was a prize. The prize was an all expense paid trip to St. Paul for the person finding the most distant balloon.

Mr. Atatise wrote to the hotel who sponsored the prize and informed them of his discovery.

He was invited, along with his wife and five of his eight children, to spend a weekend as guests of the hotel.

Mr. and Mrs. Diamond have two daughters still going to high school. I asked if the family hoped these young girls would join the rest of the family in their way of life, or did the parents hope they would leave the outdoors for perhaps a more urban way of life.

"I want my children to have an education", said Mrs. Josephine Diamond. "What they do after that is their own affair. We have a good life. We have money in the bank. We have a home at Rupert House. We earn a living and do not have to fight anyone, or be dishonest to anyone to get our living."

The Diamond family make only one concession to modern civilization as we know it — they bring a good transistorized radio with them into the wilderness.

For them it is more than just a provider of entertainment and news. It is a channel of communication between the Diamond family out on the trapline and their friends elsewhere. When the Lands and Forest staff make their periodic friendly visit to the Diamonds to see that everything is still right, they usually fly out with a bundle of letters to post, most of them requests from the Diamond family to the nearby radio station to play certain records for specified friends.

And when these friends hear the record played over the air for them they know the Diamond family is safe and well. In the same way when the Diamond family, sheltering from a winterstorm in the wigwam, hear a record request played for them, they know the particular friend or relative is safe and sound.

I asked Mrs. Diamond if she felt the white man was treating the Indians unfairly. She replied "he often treats his brother white man the same way if he gets a chance. Why should he make an exception with us? ... It is a long time since we Indians have made war against anyone."

And then, as we made our way back to the plane, Mrs. Diamond added, "I think the white man who lives in the outdoors is kinder and closer to God than the one who lives in the city."

by Neville Barnett
— The Canadian Outdoorsman.

While in St. Paul, they were given a grand tour of the city, met the Mayor, visited the governor's office and toured the zoo.

The three-day vacation provoked a comment from Mr. Atatise who said he thought it was a good idea "to get out of the woods for a while". He also added, "I'm glad some of the kids stayed home."

Indian Artists Series 2



MR. JACKSON BEARDY, a Cree artist with part of his collection of colourful paintings depicting stories and legends of his people, to be published soon in book form.

(Photo — Robinson Photography, Winnipeg)

A Cree Indian artist Jackson Beardy has just recently completed his collection of paintings depicting stories and legends of the Cree and Saulteaux of north-western Manitoba.

On a cultural contract from Indian Affairs and Northern Development he travelled for a year in the remote and isolated reserves collecting his stories on tape. Visiting mostly old people, some over 100 years old, he had no difficulty in understanding the three dialects of these people.

Mr. Beardy, now in his mid-twenties, was born on the Island Lake Reserve in north-western Manitoba. He received his early education in a residential school at Portage la Prairie before moving to Winnipeg. Most of his family still live at Island Lake where his father is a fisherman and a trapper.

His painting career started when he was quite young and he always had a keen interest in preserving the culture of his people. A one-year course in Industrial Art at the Technical Vocational School in Winnipeg led him to a job as a

commercial artist. However, his nomadic nature and the desire to be independent made him return to his own style of traditional painting. Most of his paintings portray Indian life, their legends, history, laws of nature, and religious beliefs.

This collection of stories and paintings will go into a book. Before it does, Mr. Beardy hopes that it will be edited as little as possible as some of these stories have already lost some of their meaning in the translation to English. He believes that the only people who can properly translate folklore are the Indians themselves, others do not really understand nor do they get the true meaning.

His works have been shown by various groups in Winnipeg such as the Chamber of Commerce, the Fleet Gallery and the United College. As a result his paintings are now in demand by many organizations.

This colorful and picturesque collection is presently on display in the Indian Affairs Regional office, Winnipeg.

A note from the Georgian Bay Education Office, situated in the town of Orillia, Ontario, informs me of the recent promotion to Office Manager of Roger Jackson of the Christian Island Band.

Mr. Jackson's achievement came about after spending some time in the Bruce Agency office as a stenographer and later transferred to the education office at Orillia.

Mr. Jackson's accomplishment points out the growing opportunities for young people today if they study and stay in school.

SASKATCHEWAN INDIAN WOMEN SPEAK OUT

The Indian women of Saskatchewan came to grips with reserve conditions during a province wide conference held recently at Fort Qu'Appelle, Saskatchewan. Sixty delegates from 34 Saskatchewan reserves were outspoken on their discussions concerning their role as wives and mothers as well as workers in community projects.

This five-day conference, sponsored by the Indian Affairs Branch and co-ordinated by Mrs. Gladys Johnson, a Community Development Worker in Regina, was preceded by a planning conference held earlier in the fall with a committee of eight. Committee members were: Mrs. Lucy Favel, Poundmaker reserve; Mrs. Gladys Quewezance, Keeseekoose; Mrs. Edith Thompson, Carry the Kettle; Mrs. Florence Delorme, Cowesses; Mrs. Jean Bird, LaRonge; Mrs. Eugenie Lavallee, Piapot; Mrs. Ivan Ahenakew, Duck Lake; and Mrs. Madeline Whitehawk of Pelly. Assistance was also given by the University Extension Services, Saskatoon.

The keynote address was delivered by the noted speaker, Mrs. Mary Ann Lavallee of Broadview. She expressed the thoughts of many of the women. "Our culture up to now" she said "has decreed that Indian women remain quietly in the background unseen and unheard... it is time Indian women face up to the truth, loosen their tongues and speak out... we must learn to recognize and respect the rights of



PLANNING COMMITTEE — for the Saskatchewan Indian Women's Conference held at Fort Qu'Appelle, Saskatchewan. Left to right: Mrs. Madeline Whitehawk, Pelly; Prof. Margaret Patillo of the Extension Division, University of Saskatchewan; Mrs. Eugenie Lavallee, Piapot Reserve; Mrs. Edith Thomson, Carry the Kettle Reserve; Mrs. Lucy Favel, Poundmaker Reserve; Mrs. Gladys Johnson, community development worker, Indian Affairs, Regina; Mrs. Gladys Quewezance, Keeseekoose Reserve; Mrs. Ivan Ahenakew, Duck Lake; Mrs. Florence Delorme, Cowesses Reserve; and Mrs. Jean Bird, La Ronge.

(Photo — Regina Leader Post)

others, the property of others, and the dignity of the human being".

Mrs. Lavallee stressed the importance of education as a must for their children in order to compete in this society.

During the week, panel and group discussions were held on health, education, social welfare, physical development for reserves, band councils, homemakers courses and clubs, and other community responsibilities.

Mr. Ahab Spence, Liaison Community Development Worker of Regina told the delegates that the challenges to today's Indian women are to Indian women that live on reserves and those who reside in cities and towns. He stressed the fact that migration of Indian people to the cities is on the increase and this magnifies the problems of educational and social adjustment in running a home. He further emphasized that the Indian women must change and adjust to a new

way of life and learn to accept a new role. "Not because we are ashamed of being Indian nor do we need to give up our language", Mr. Spence stated.

Mrs. Rose Ewack and Mrs. Mary Ann Lavallee were delegated to attend the annual meeting of the Federation of Saskatchewan Indians on behalf of Saskatchewan Indian Women and to present a brief to the Saskatchewan Minister of Welfare and the Department of Indian Affairs requesting that Child Welfare Services be extended to Indian reserves.

The banquet speaker, Rev. Fr. André Renaud, Associate Professor of Education at the University of Saskatchewan, told the delegates that it is up to them to see that their children get as much education as possible in order to become leaders of their people.

The delegates voted against the formation of a provincial organization at this meeting in order to give them an opportunity to discuss their particular concerns with their own people on the reserves.

The significant aspect of the conference was the way in which the Indian ladies were not hesitant in voicing their opinions, even though many of them had never attended a conference before. It is quite apparent that these women will have a much greater influence among their own people in promoting better living conditions and a brighter future for their children.

THE INDIAN NEWS

Sponsors Poster Contest

Do you know one thing that made Members of Parliament move in a hurry? Fire!

It did just that on the night of February 3, 1916. The fire was discovered in the reading room of the Houses of Parliament, but spread very quickly through the whole building; so quickly, in fact, that the M.P.'s barely had time to get out. Two women, guests of the Speaker, were found unconscious by firemen and died later. The whole of the interior was gutted, with the exception of the library

which is now part of the new buildings. The original building was built in 1859-60 and cost over \$6,000,000. The damage was estimated at \$3,000,000.

How did it happen? No one could say definitely. There was no open fire in the reading room. Could it have been the carelessness of a smoker — cigarette or pipe ash in stuffed chair? Many thought it was. Why did it spread so quickly? Although this was one of the finest buildings on the

continent and was of massive sandstone construction, the interior was built of dry, seasoned wood. There was no fireproof partitions to prevent the flames from racing along the many intersecting corridors.

The new buildings have partitions and are built of material to make them as fireproof as possible. But what about the careless smoker?

(Continued on page 8)

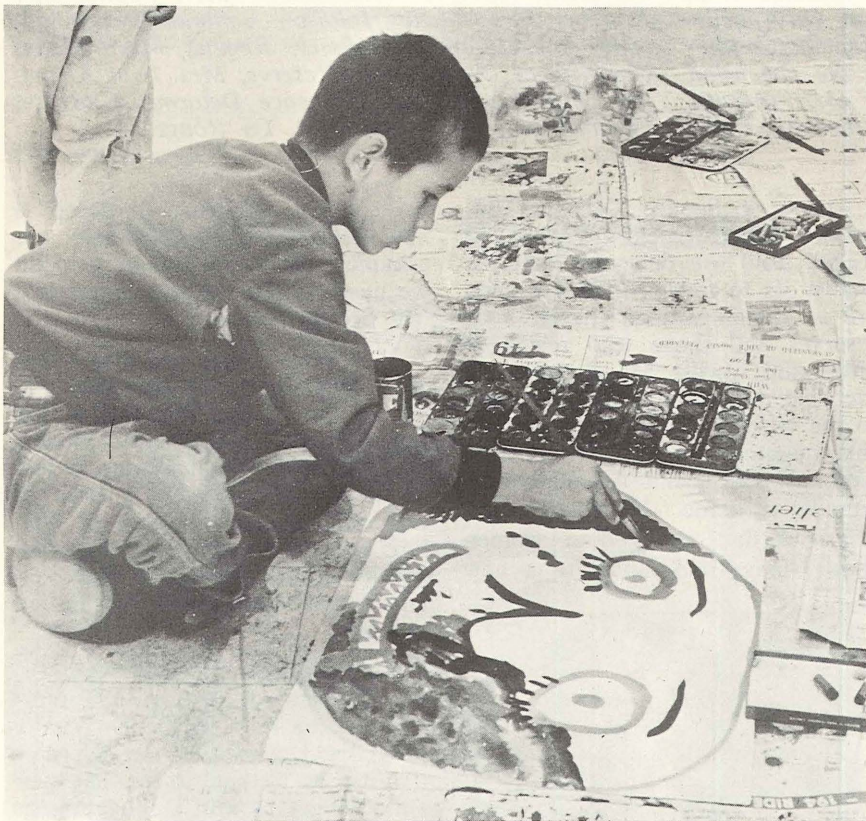
The Pied Piper of Golden Lake

By S. J. Bailey.

About a year ago, the council members of the Golden Lake Reserve near Peterborough, Ontario employed Mr. Tom Bernard as Band Administrator. It is a reflection of the progressive attitude of the reserve people in the running of their own affairs. Taking on responsibilities like these is no easy task but if the results are good then it shows an added confidence and pride of the people.

It was in this atmosphere that Mr. Bob Aller arrived last August. For the past nine years Mr. Aller has been researching, painting, and teaching art to Indian children in Manitoba and B.C. His teaching method is simple. As the Vancouver Sun said, "Bob Aller is a teacher who doesn't believe in teaching."

"All I do is create an atmosphere, then go sit in a corner. I throw out rulers and erasers" adding, "that all children are creative before they are taught."



THE EXPRESSION OF ART KNOWS NO AGE LIMIT — This youngster was one of forty who participated in a creative session at Golden Lake last summer.

(Photo — Marlis Kruezfeldt, Toronto)

Mr. Aller was in Toronto last spring researching old Indian masks and putting them down on canvas when a branch employee happened to view his collection of work. They began chatting about Mr. Aller's previous experience with Indian children. It became apparent as the conversation grew, that Mr. Aller would like to work with Indian children again if the occasion arose. He was soon hired by the Ontario Regional Office and he was off to the Golden Lake Reserve.

As he wrote in his report, "the children's enthusiastic participation in their work, and the excellent quality and imagination of their paintings, compare second to none across the country. However, these art classes were not a project designed to turn out artists — but an opportunity for the child to experience creative participation as an individual. It was also my first experience of having to lock the doors to the school to keep the children from continuing their

On his arrival at Golden Lake, Mr. Aller didn't want to organize art classes so he began to attract the children's attention by making sand sculptures in front of the local school. Soon several youngsters gathered round and asked if he would teach them how to do the same. Before lunch they had mastered the art of sand sculpturing and they took home the results of their efforts to show their parents.

After lunch, a dozen children returned to the schoolhouse and found Mr. Aller painting. On inquiry, they found him quite receptive to letting them try their hand at painting. Within three days, forty children between the ages of four and sixteen were busy painting and sculpturing to their hearts content.

During the three-week period Bob was on the reserve, the children created over 1,100 paintings and 200 pieces of sculpture. On the final day, 200 selected pieces of work covered the community hall — a tremendous blanket of colour, alive and vibrating.



ACTIVE AND ENTHUSIASTIC — These children learn the art of sand sculpturing while to the rear can be seen several masks, created by the youngsters.

(Photo — Marlis Kruezfeldt, Toronto)

painting on Saturday afternoon and Sundays. I gave complete freedom to come and go as they pleased. If they felt like breaking off and going for a swim, they did so."

The paintings and the project itself, have come to the attention of many groups. Exhibitions have been planned by the Montreal Museum of Fine Arts and the National Museum of Canada. The CBC has also displayed an interest in televising the project. Of greater importance is the fact that other reserves have requested Mr. Aller's assistance in similar projects on their reserves.

The parents of Golden Lake were amazed that their children could produce such fine work. Their pride and determination is such that it is a foregone conclusion that this project will be repeated next summer.

This, then, is the story of the Pied Piper of Golden Lake who captured the interest of the reserve youngsters and led them into a new world of art that neither they, nor their parents dreamed, was possible.



Poster Contest...

(Continued from page 7)

Mr. Laing, the Minister of Indian Affairs, is constantly urging his staff to do all that can be done to prevent fires and fire tragedies. But we, the Indian people, must do something about it.

"Fire Prevention is Everybody's Business"

The homes and lives that are being lost are our homes and our families. But how can we persuade everybody to get into the fight? Have you any ideas? What about a poster or slogan? Here at the INDIAN NEWS we have decided to run a competition for the schoolchildren (but we won't mind if the adults help) and to give prizes for the best posters and slogans. We want you to send in your entries to:

The Editor,
The Indian News,
Indian Affairs Branch,
Department of Indian Affairs
and Northern Development,
400 Laurier Avenue West,
Ottawa 4, Ontario.

before 6th June, 1968

The contest is open to all schoolchildren (put your Name, Number, Address and Grade on each entry).

The Prizes: 1st — \$25
2nd — \$15
3rd — \$10

The entries will be judged by a Committee, whose chairman will be Mr. L. S. Marchand, the Minister's Special Assistant. What they will look for in each entry will be:

- What does it all tell about Fire Prevention?
- How well does it tell it?
- Is it well done?

A poster is not to be larger than 24" x 36" and not smaller than 8" x 12". You can use any material for it. If you don't have anything suitable at home, perhaps your band manager, school-teacher, or Agency Superintendent could help you. Anyway, you get it and send in your entry — it may be a winner!

Winners will be announced in the Indian News.

Don't forget to put your Name, Number and Address on each entry, and your Grade.

All entries will become the property of the Indian News and may be used as posters to remind everyone to —

— PREVENT FIRES —

☆☆☆

Is the electrical wiring in your home capable of safely taking the load of appliances?

Look at it from the appliances available then and now. 1917-5; 1937-25; 1968-100.