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THE Indian NEWS

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Vol. 11, # 6

Mrs. Eileen Cubberley,
University of Waterloo,
Waterloo, Ont.

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

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N. I. C. Re-Organizes to become National Indian Brotherhood

For a group of Indian people to have lunch with the Prime Minister of Canada at the House of Commons is indeed a great honor. The National Indian Brotherhood, an organization of registered Indian people, had this opportunity during their founding meeting recently here in Ottawa. In the past many of these leaders had made several trips to Ottawa to present their views to government officials but they never had the occasion to meet the Prime Minister as a national body and to have an open dialogue with him. As one member stated, it was a unique achievement.

The formation of this organization took place in Toronto early in the year after the National Indian Council disbanded in favor of forming two groups of native organizations. This was done so that each group would be able to deal more effectively with provincial and federal governments.

(Continued next column)



Provincial leaders of the National Indian Brotherhood . . . Front row (l-r): Mr. Dave Courchene, President of the Manitoba Indian Brotherhood; Mr. Walter Deiter, President of the National Indian Brotherhood and the Federation of Saskatchewan Indians; Mr. Guy Williams, President of the Native Brotherhood of British Columbia. Back row (l-): Mr. Bob Charlie, representative of the Klondike Indian Association, Yukon, North West Territories; Mr. Harold Sappier, President of the Union of New Brunswick Indians; Mr. Omer Peters, President of the Union of Ontario Indians and the Indian Eskimo Association of Canada; Mr. Philip Paul, President of the Southern Vancouver Island Tribal Federation; Mr. Harold Cardinal, President of the Indian Association of Alberta. (absent); Mr. Gus Godtfredson, elected representative for the Indians of British Columbia.

Book-Runaway

Best Seller

The sale of George Clutesi's book 'Son of Raven, Son of Deer', has just passed the 70,000 mark. Mr. Clutesi, a native of the Tse-Shaht Band in British Columbia, has had very good reviews from the book. The book is now on the educational systems preferred list of reading for British Columbia schools.

The Board of Directors of the National Indian Brotherhood is made up of Presidents of each of the provincial Registered Indian organizations. The Metis or non-treaty group have not as yet formed a national body but there are provincial groups in most of the western provinces.

Since the formation of this organization the Board of Directors have met in Winnipeg and Regina to discuss the objectives and future role of this national body. During the three day sessions they drafted a constitution to be ratified at the next meeting in the spring. They presented points of agreement to the

Minister of Indian Affairs and Northern Development, Mr. Jean Chrétien, and met with other cabinet ministers, Mr. A. McEachen, Minister of Manpower and Immigration, Mr. G. Pelletier, Secretary of State, and Mr. B. Mackasey, Minister of Labour.

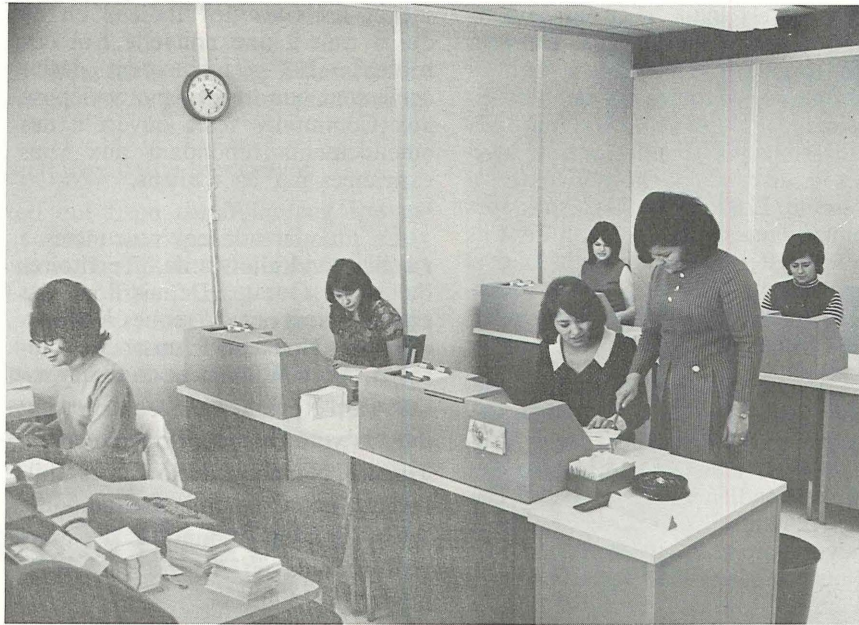
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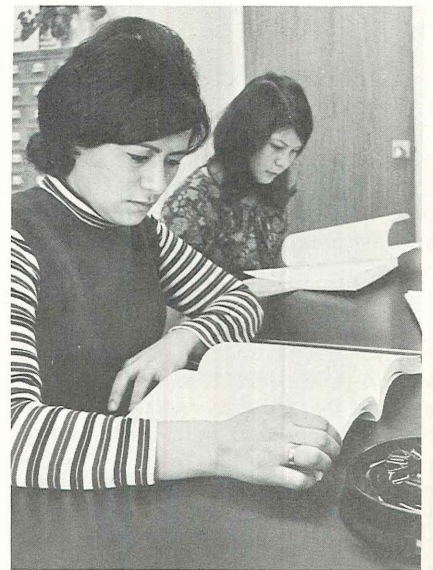
Indian Girls Attend Course -



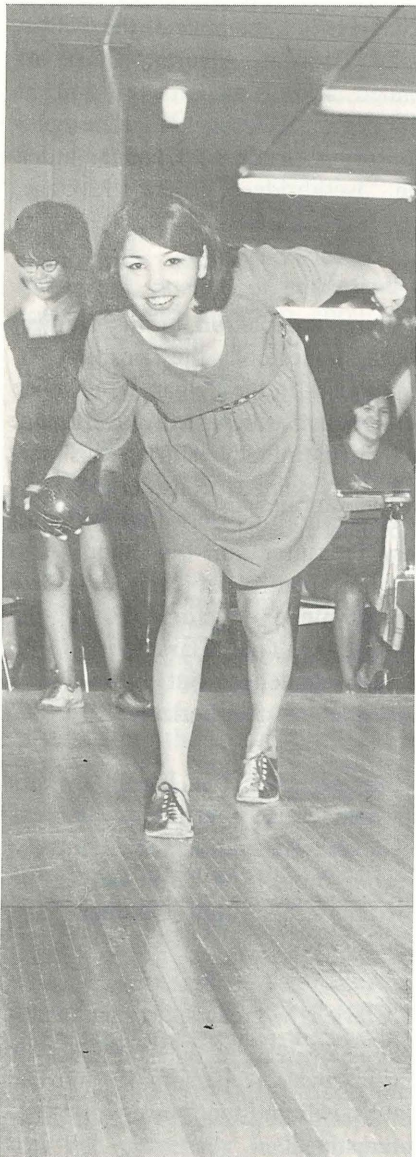
Whoops! I've made a mistake seems to be the expression of Annie Butterfly, 20. The girls have just completed a five month course in IBM Key punching.



PRACTICE MAKES PERFECT — left to right; front row; Miss Rebecca Beardy of Bearskin Lake, Ontario, centre row; Jessie Cheechoo, Moose Factory, Ontario, Lorna Anderson of Gordons Reserve, Saskatchewan, Instructor, Laura Wasacase of Saskatchewan Kahkwistahaw, Saskatchewan; rear row; Annie Butterfly and Margaret Louttit, both of Moose Factory, Ontario.



ALL IS NOT PLAY as Margaret and Jessie spend a few quiet library moments in the departmental library studying data processing procedures. The girls range in age from 18 to 20. They are all Cree with the exception of Rebecca who is Ojibway.



AFTER HOURS ACTIVITY — Above: Margaret checks over the latest batch of novels in the smoke-shop. Left: Lorna, watched by Rebecca, demonstrates the finer points of bowling. Right: with bowling over, the girls crack jokes about their "fantastic" scores.



COFFEE BREAK means listening to all the things you should have learned when you weren't listening. It is a time for exchanging ideas about fashions and boy friends. And, when it gets to boys, well the faces here express all you need to know.



Find Life In City Not All Work



MONEY? MONEY? MONEY? On a tour of the Royal Mint, the girls were permitted to run their hands through a newly minted batch of quarters. Not every one is allowed this privilege. The girls spent the better part of the day touring places of interest in Ottawa. This was a welcome relief from the computers.



PUBLIC ARCHIVES tour lets the girls have a chance to see how paintings are restored. Here, Dick Huyda of the photo division shows the girls a scene very few people are allowed to see, the various steps taken in the restoration of the paintings in the background.



THE TOUR CONTINUES, top; the National Museum provides a natural backdrop for Jessie, Margaret and Annie. Bottom: the girls inspect the only known personal wax seal of Iroquois leader, Joseph Brant.



THE NATIONAL MUSEUM currently has an exhibit of the eastern sub-arctic Indian. Here the girls question Museum Information Officer Wilf Bell about the exhibit. Several of the girls come from the north and as such know about the artifacts on display first hand.



THE WORLD OF CAPTAIN COOK. The girls took an extensive tour of the Archives and one of the features was viewing an original map drawn by explorer, Captain Cook in 1760. The map is worth \$40,000 and shows part of the St. Lawrence River. Above, Lawrence Earl of the maps division shows the girls early maps of the North American continent.

Photos by
Jean-Guy Bossé
and Andy Andrews

Diet May Cause Shortsightedness

Northern Native children sent south for education have a tendency to develop shortsightedness states Dr. Elizabeth Cass of Fort Smith N.W.T. This stems from the radical change in diet.

She said Indians and Eskimos have exceptionally good eyesight but when exposed to the high carbohydrate diets of the southern population these same people develop shortsightedness. However this can be overcome if they return to their native diets of meat and fish.

When the English born Doctor first went to the Territories, eleven years ago, she found the eye disease rate appalling. Blindness among the Native people then, was 1.4% of the population compared to the average of one in 10,000 for the rest of North America.

Accidents, T.B. and cataracts are the main causes of blindness among northern people. The rate has been reduced now by probably half because of more treatment and better T.B. control.

Dr. Cass went north in 1958 intending to stay three weeks. She has spent the last 11 years treating people of the north. Her practise covers 1¼ million square miles of barren country.



Elle a Réussi

Afin de donner à nos lecteurs une idée de l'importance que certains délégués attachent aux réunions de consultation ayant trait à la Loi sur les Indiens, voici le récit de l'aventure vécue par Agnès Shantymen.

Agnès fait partie de la bande des Kluskus, tribu établie à 100 milles à l'ouest de Quesnel (C.-B.), en plein coeur du pays des Chilcotins.

Il semble que, chez ces gens, l'un des moyens de transport soit encore cette méthode ancienne mais sûre qu'est le cheval. Toutefois, les voyages à dos de cheval comportent certains risques. Agnès l'a appris lorsque sa bête a aperçu deux ours bruns et qu'elle a pris la poudre d'escampette, lui faisant ainsi perdre tous les documents et carnets de notes qu'elle avait préparés en vue de sa participation à une réunion à Prince George. "Je ne pouvais retourner les chercher, car je devais me cramponner à ma monture pour ne pas être jetée par terre. Mon cheval savait que ces ours pouvaient courir vite", de déclarer Agnès.

Après qu'elle eut maîtrisé son cheval, elle poursuivit son chemin jusqu'à un établissement d'élevage situé à 30 milles de la localité de Nazko, où elle passa la nuit. Le matin suivant, abandonnant son cheval, elle se rendit par auto-stop jusqu'à Quesnel, où elle prit l'auto-car qui l'amena à Prince George pour l'heure de la réunion. Racontant son aventure aux autres délégués, Agnès a déclaré: "J'étais un peu troublée, mais pas réellement apeurée".

Ce récit, qui lança la réunion, servit de toile de fond au sujet principal du débat, celui-ci portant sur le manque de communication entre les Indiens et le gouvernement dans les régions sauvages de l'intérieur de la Colombie-Britannique".

Ojibway Course At U.T.

A request by Ojibway Peter Kelly of Kenora Ontario will give Indian students credits toward a degree at the University of Toronto—all with the aid of talking or learning their own language.

Recently Mr. Kelly asked that a course be run in the Ojibway language for those interested in taking it.

The course instructor Dr. Jonathan Kaye approached the faculty of Arts and Science and they approved the recommendation.

Professor R. Dunning said the course was long over due. The university has overlooked the Indian language since its founding in 1827, when more people spoke the Indian tongue, in Ontario, then spoke English.

Mr. Kaye said he expected this course to lead to a much broader Indian language program at the University.

Cultural Exchange Provides Understanding

A new and exciting experience for a group of Indian and Metis people from the Northwest Territories, and a memorable occasion for a large number of Saskatchewan citizens, was reported as a result of a recent two-week cultural exchange program.

Forty people from colorful place-names such as Fort Smith, Fort Providence, Fort Rae, Fort Resolution and Yellowknife took a two-day bus trip from the end of the road at Yellowknife, N.W.T. to Saskatoon and Davidson in Saskatchewan where they became part of a southern community for a brief period.

Seventeen young people from the group stayed at Western Co-operative College. They participated in a co-operative school system and visited homes, co-operatives and other business establishments in the Saskatoon area. The rest of the group, some of them married couples, stayed with farm families in the Davidson area. During their

stay they were introduced to many facets of farm family living on the Prairies. Social activities included visits to the homes of Indian families in the general area.

Financed by the Citizenship Branch, Department of the Secretary of State, the purpose of the program was to bring a group of northern people into close contact with fellow citizens from southern Canada. People of Chipewyan, Slave, and Dogrib ancestry became acquainted with people from Saskatchewan who themselves claim many differing cultural backgrounds. In addition to getting to know and understand each other better, an important purpose of the program was to introduce the people from the North to the co-operative movement in Saskatchewan communities.

Planners and co-ordinators of the program were Fred Lockhart and Warren Benedict of Federated Co-operatives Limited and Elmer Laird of the Saskatchewan Farmers Union.

Co-op Commentary No. 16

Un Nouveau Symbole Identifie l'Artisanat Indien

par Russell MOSES

Les artisans indiens et les détaillants attacheront désormais aux oeuvres artisanales une nouvelle étiquette typiquement indienne.

Le symbole représente une peau de castor tendue sur un cadre et porte les mots "Authentique oeuvre de l'artisanat indien du Canada".

La nouvelle étiquette fut adoptée à la suite d'un concours commandité par la Direction des Affaires indiennes. Des étudiants indiens de toutes les régions du Canada ont soumis leurs dessins.

Le motif déposé qui identifie l'artisanat indien contribuera à faire de la réclame pour l'artisanat indien authentique et aussi à protéger l'artisan contre les imitations. Les artisans indiens peuvent se procurer les nouvelles étiquettes en communiquant avec l'agence des affaires indiennes de leur localité.

Do you have any friends or relations that might be interested in receiving the paper? If so, we'd be glad to place their name on our mailing list. All you have to do is place their name and address on the request card below and send it to: The Editor, THE INDIAN NEWS, Department of Indian Affairs and Northern Development, 400 Laurier Avenue west, Ottawa 4, Ontario.

Mr.
Miss
Name — Mrs.
(Please Print)
Street City
Box No. Prov.



La Production des Bâtons de Crosse

Reprend à Saint-Régis

La fabrique, qui produit 97 p. 100 des bâtons de crosse utilisés dans le monde, a rouvert ses portes à la suite du désastreux incendie qui a ravagé, en juin dernier, l'ancien bâtiment recouvert de papier de goudron où elle était installée.

C'est M. Colin Chisholm, de Cornwall, qui a fondé la fabrique en question, en 1930, avec le concours de feu Frank Roundpoint, résident de la réserve. Depuis lors, l'établissement se développa cahin-caha jusqu'à ce qu'un incendie détruisît le bâtiment non assuré qu'il occupait.

Les trois fils de M. Roundpoint se sont partagés la direction de l'entreprise et ils s'occupent activement, à l'heure actuelle, avec M. Chisholm, de remettre à point la vaste accumulation de commandes reçues du Canada, des Etats-Unis, de l'Australie et d'ailleurs.

Deux prêts du gouvernement, d'une valeur globale de \$60,000, ont préparé la voie à la construction du nouveau bâtiment en blocs de cendre, d'une superficie de 8,000 pieds carrés. Le bâtiment en question, compte tenu du matériel qu'il comprend, est actuellement évalué à \$50,000.

La Direction a consenti, à même sa caisse renouvelable, un prêt de \$33,650, qui porte intérêt à 5 p. 100 et est remboursable sur une période de dix ans. En plus de consentir un prêt, l'*Ontario Development Corporation* a assuré les services d'experts-conseils en administration et en génie.

Du point de vue géographique, la réserve de Saint-Régis comprend trois secteurs distincts, délimités par des limites provinciales (Québec et Ontario) et une frontière. Pour se rendre du côté du Québec, il faut traverser le secteur ontarien de la réserve (île de Cornwall), franchir le pont international, puis passer par la bordure de l'Etat de New York.

M. Chisholm estime que, cette année, les ventes pourraient atteindre 7,000 douzaines de bâtons, dont la moitié seront vendues au Canada et 40 p. 100 aux Etats-Unis. L'accroissement rapide de l'intérêt marqué envers le sport de la crosse a débuté, selon lui, avec la fondation de la Ligue nationale de Crosse. La demande de bâtons a augmenté de façon extraordinaire au cours des cinq dernières années. Nos ventes ont sextuplé depuis 1955, alors que la crosse était à son plus bas niveau

au Canada, a affirmé M. Chisholm. L'an dernier, nous avons vendu 5,500 douzaines de bâtons."

L'incendie a épargné les 8,000 pièces de caryer refendu empilées à l'extérieur, à des fins de vieillissement; néanmoins, les pertes d'équipement et de matériaux attribuables au feu s'élèvent à quelque \$100,000.

La principale préoccupation avait trait au remplacement des outils. Ainsi, on ne possédait pas de plans pour la reconstruction des établis. Il fallait en élaborer en procédant par tâtonnements. Une partie du matériel perdue datait de plus de 100 ans.

La nouvelle fabrique emploiera à l'année 120 personnes, tous des Mohawks de la réserve. Elle devra toutefois faire face à certaines difficultés, notamment du fait de l'augmentation croissante du coût de la main-d'oeuvre, alors que le prix des bâtons demeure stable.

Le gouvernement de l'Ontario s'est montré disposé à offrir des cours de menuiserie à un certain nombre de Mohawks de la réserve, de sorte qu'il sera possible de combler les vacances créées par le départ d'Indiens retournant travailler dans les hautes constructions d'acier.

A TOUS LES PARENTS

Lorsque des enfants périssent dans l'incendie de leur maison parce que leurs parents les y ont laissés seuls, nous sommes enclin à blâmer les parents. Mais si quelqu'un suggère qu'ils devraient en être punis notre sympathie nous incite à croire qu'ils ont assez souffert. Un juge ontarien pensa différemment lorsqu'il fit purger une peine de prison aux parents de quatre enfants morts dans un incendie semblable.

La mère avait quitté la maison à 6:30 p.m. pour aller jouer au bingo. Ensuite elle rendit visite à des amis. Le père, lui, partit vers 9:30 p.m. pour aller la rejoindre et ils revinrent ensemble à 4:30 a.m. En rentrant, ils trouvèrent les pompiers qui combattaient l'incendie de leur maison et à l'intérieur leurs quatre enfants, morts. Leurs âges étaient de 11, 8, 5 et 2 ans.

Le juge déclara "mon devoir m'oblige à sévir afin de faire réfléchir ceux qui seraient tentés d'agir de la même façon, et pour protéger les enfants qui pourraient être exposés à pareil danger. La communauté doit savoir qu'un enfant n'est pas une chose dont on peut disposer à loisir, mais un individu avec des droits de protection et d'abri que la loi doit faire respecter. Si une omission constitue un acte criminel la loi se doit d'agir".

Il fit remarquer qu'il était évident que "si une personne responsable était restée dans l'appartement, le feu n'aurait pas commencé, ou alors les enfants auraient pu être évacués en toute sécurité.

Cela pourrait-il vous arriver?

Le saviez-vous?

Le Grand lac des Esclaves, dans les Territoires du Nord-Ouest, était auparavant appelé *Athapuscow*. Les Cris avaient chassé les Indiens Plâs-côtés-de-chien de Rae jusque dans cette région septentrionale et ils leur donnaient le nom méprisant d'esclaves. C'est de là que vient la traduction du nom du lac et de la rivière.

M. Joseph Gill,

Obtient un Certificat

de Compétence en

Traitement des Eaux

Par: G. ROULEAU

Jeudi, le 29 août 1968, à 19:30 heures, à l'usine-école de traitement des eaux de Cité Jacques-Cartier, Monsieur Joseph Gill, Montagnais de Pointe-Bleue, recevait un certificat de compétence en traitement des eaux. Seul Indien parmi un groupe de cinq élèves-adultes qui avaient suivi des cours, il s'est mérité des éloges spéciaux pour son attention soutenue aux cours et la compétence dont il avait fait preuve depuis qu'il était en charge de l'usine de filtration de sa réserve à Pointe-Bleue.

Les cours avaient été mis au point par le Surveillant régional de l'éducation des adultes, M. Maurice St-Amant, en collaboration avec M. Paul Champagne, Conseiller en emploi aux Affaires indiennes, grâce à la collaboration de M. Dominique Lamoureux et de son personnel à l'usine de filtration de Cité Jacques-Cartier, du Ministère de l'Éducation du Québec et du Centre de la Main-D'Oeuvre du Canada.

Ce cours a duré six mois, du 18 décembre 1967 au 18 juin 1968. Il comportait deux parties: un cours théorique d'une durée de 150 heures, donné le soir à l'Institut de Technologie de Vaudreuil, à la Cité des Jeunes, et un cours pratique d'une durée de 720 heures donné par le personnel des plus compétents de l'usine-école de traitement des eaux de Cité Jacques-Cartier, sous la direction et avec la coopération de l'Ecole des Métiers de Cité Jacques-Cartier. Comme complément à ces cours, Léopold Sylvestre, professeur, et M. Maurice Pilon, directeur des études, se sont rendus à Pointe-Bleue le 17 mai au soir et ont passé deux jours complets à initier M. Joseph Gill à l'usine de filtration locale dont il a la charge.

Cité Jacques-Cartier a été choisie, parce que son usine-école de filtration est une des plus perfectionnées du continent nord-américain et que son personnel est des plus compétents.

Voilà un bel exemple de formation professionnelle acquise par un Indien de Pointe-Bleue grâce à la collaboration de divers organismes pour aider à la formation des adultes.

THE Indian news

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

Roving Editor — KEITH R. MILLER

Co-Editor — (Mrs.) JEAN GOODWILL

EDITOR'S COMMENT

I got to talking with a friend one morning over coffee, about the Indians and the problems which they confront everyday. This friend happens to be Indian like myself and before long the issue had been turned around to ourselves and the problems faced by all Indians. We came to the conclusion that we are basically no different than any other Indian. Perhaps the one difference we do have is that we have learned the value of the Non-Indian society, and have learned to live with it. No particular tribe has a monopoly on this value learning as illustrated by the people of different tribes working here in the branch. I think parental upbringing coupled with long exposure to the non-Indian system has suited us to our present role with the branch. The question of whether or not we were in fact selling out to the non-Indian also came into focus. The logical answer to that was we are not any more doing that than a person who sells his particular skills to a factory or a high steel rigger who sells his to a steel erecting company. Because we work here doesn't make us any less Indian than he who stays and commutes to his job off the reserve. It's certainly the wish of those working here that more attention should be paid to what we represent rather than become the focus of a few derogatory words which looks and sounds good from a few firebrands. One of the faults that stands out with us is that we don't spend as much time on our reserves as we would like. This perhaps is the price we have to pay for our attitudes and aggression in the jobs we have. While we would all like to call ourselves free agents and work independently on our own respective reserves there are limitations to how many people can do this. Also, let's face it we can't all lead marches nor are all of us capable of organizing bridge blockades. We feel that by working for the government we are contributing in a very minor way to the betterment of our people. This is considerably more than some people are doing.

Friendship

Friendship is the kindness that preachers preach about,

The sort of inner goodness that the teachers teach about,

Friendship is the company that loneliness desires,

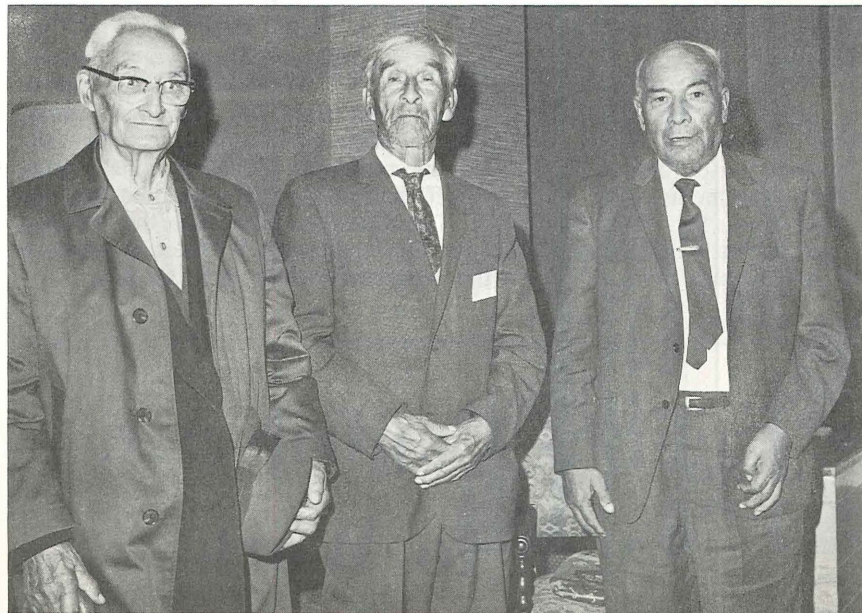
The good old-fashioned wisdom that everyone admires.

Friendship is the gladness of free and selfless giving,

Friendship is the sweetness that makes our lives worth living.

—sent in by Chief Peter J. Barlow

School Chums Get Together



Fred, Jim and Joe, three school chums at the turn of the century, got together recently at the Indian Act consultation meetings in Regina, Saskatchewan. Mr. Fred Deiter (left) 86, boasts that he has never been on welfare and still farms on the File Hills Reserve near Balcarres. He was never interested in becoming a chief but his son Walter is chief of the Federation of Saskatchewan Indians and of the National Indian Brotherhood. Mr. Jim Thompson (middle), was born two years before 1885 Riel Rebellion. He recalls his tough school years while attending a residential school where students attended classes half days and worked the other half day. Mr. Joe Dreaver (right) 78, was formerly a chief for 20 years on the Mistawasis Reserve and a war veteran. For many years he was active in organizing and later became an executive member of the Union of Saskatchewan Indians, what is now the Federation of Saskatchewan Indians.

TO ALL PARENTS

When children die in a house fire because their parents have left them alone, we naturally blame the parents. But when anyone suggests that the parents should be punished, our sympathy says that they have suffered enough. An Ontario judge took a different view when he sent to prison the parents of four children who died in a fire.

The mother left home at 6:30 p.m. to go and play bingo, she visited friends afterwards. The father had left at 9:30 p.m. to visit the same friends and they came home together at 4:30 a.m. There they found firemen fighting the blaze in their home, and their four children inside, dead. Their ages were 11, 8, 5 and 2 years.

The judge said, "my duty requires me to send the parents to prison as a deterrent to those who think they can do as the accused have done, and as a protection to children whose lives may be placed in similar jeopardy. The community must know that a child is not a possession to be kept as a parent may see fit, but an individual with rights to shelter and safety which the law will protect. And where the failure constitutes a criminal disregard the criminal law will act".

He remarked that it was obvious that, "if some responsible person had been left in the apartment, the fire would not have started, or having started, the children could have been removed in safety".

Could this happen to you?

Feathermen Increase Own Demand

Rehearsals, rehearsals and more rehearsals. This is what's required when you're invited, as musicians, to play before Prime Minister Trudeau as the Feathermen were last month.

The five man all Indian rock group were invited by the Liberal Party of Manitoba along with five other ethnic groups to perform at their annual fund raising dinner in Winnipeg.

They played four songs, one of which they wrote themselves.

The Winnipeg based group started out from the Winnipeg Indian-Metis friendship Centre. Under the capable management of Mr. Alex Daniels, they purchased instruments, on credit and with the money earned from engagements, they soon paid off their debts. Management has now passed from Mr. Daniels to Mr. Tex Charles, who said the Trudeau dinner was a "resounding success for the featherman". Their exposure to the general public has increased the demand for their entertainment.

Indians Contributed Much to World

Tobacco was introduced to the Europeans by Indians and many modern drugs owe their origin to Indian people who first discovered how to use them. New drugs are still being discovered from old Indian remedies.

Indian foods such as maize, corn, beans, squash, pumpkin and turkey are now world-wide in use. Wild rice is a gourmet dish. Hominy, succotash and even popcorn came from the Indians. The Six Nations' corn soup and corn bread are famous. A portion of pemmican is equal in food value to about five times the same quantity of fresh meat and it can be eaten just as it is, stewed or made into soup. Maple sugar is a famous Canadian product. Countless berries, nuts, edible seeds, greens, roots and tubers known to Indian people have been adopted by their fellow Canadians as everyday foods.

Since the days of Samuel de Champlain, Indians have fought and died beside their fellow Canadians, willingly and bravely. Chief Joseph Brant received grants of land for his people from the British for Iroquois loyalty and support during the American Revolution. Indian participation in the War of 1812 greatly reinforced the strength of the Canadians in resisting the Americans who were nearly always superior in number to those who defended British North America. In the West, Chief Peguis and the Saulteaux protected and fed the Selkirk settlers, befriending them when they came to the Red River country. Western Canada was settled and policed only with the co-operation of the powerful but peacefully inclined prairie

Indian tribes, led by such chiefs as Crowfoot of the Blackfoot confederacy. A high percentage of Indians served in both world wars.

Indian art motifs are seen in many murals, designs, patterns and other media or artistic expression. Totem poles as well as west coast and Iroquois masks are world famous as examples of outstanding primitive art forms. Indian legends and folklore are increasingly becoming a recognized part of Canadian literature.

Individual Indians have made outstanding contributions to Canadian life. The great chief, Tecumseh, died with many of his warriors on the battlefield at Moraviantown fighting against the Americans in the War of 1812. Peter Martin of the Mohawks, a medical doctor, was the moving spirit behind formation of the Canadian branch of the Independent Order of Foresters. Dr. Peter Kelly, a United Church clergyman, was a Haida Indian. He served as a missionary on the west coast for many years and as chairman of the legislative committee of the Native Brotherhood of British Columbia presented that organization's views to the Canadian government. Joseph Brant fought the Americans during the revolution and later led his people capably when they settled on their land beside the Grand River.

Matonnabee (1736-1782) was a Chipewyan leader who became the head of the whole northern Indian nation in 1772. He acted as principal guide to Samuel Hearne on his historic trip to the Coppermine River.

Handicraft Manager Appointed



Mrs. Barbra Duggan has recently become the first manager of Indian ancestry to be hired at the Indian Handicrafts shop in Winnipeg, Manitoba. Her teaching experience in arts and crafts and the ability to judge good workmanship will help to revitalize interest and enthusiasm in Indian crafts.

DID YOU KNOW

In the middle 1700's when the British were building a fort at present day Halifax to compete with the existing French Fortress at Louisbourg, the Micmac Indians sent a delegation to the colony at Halifax with a copy of a treaty made with the British 23 years earlier agreeing to be British subjects providing they did not have to fight the French. The treaty, however, did not work out and later that year a war broke out between the colony and the Micmacs.

As an added incentive to win the war against the Micmacs, Britain paid her military and civilian forces 10 guineas (about \$50) for each Micmac taken dead or alive. In the case of dead, a scalp would be sufficient proof.

First Indian Joins Police Force

The Winnipeg police department has hired a 24 year old probationary police constable of Indian descent.

Constable Frank McKay, formerly of Portage la Prairie, has been attending recruit training classes for the last three weeks, and "likes it fine."

"Frank was hired as a Canadian. We don't take race, creed or colour into consideration when we hire personnel," said Acting Chief Jack Webster, "he is the first applicant of Indian descent to meet our qualifications."

Mr. McKay, a bachelor, attended Portage la Prairie Collegiate Institute where he attained a partial Grade 12 standing in the general course.

Vincent Salay, a former student president of the collegiate said, "Frank is a real fine guy, and a good athlete too."

Mr. McKay's application was received by the police force about six months ago, and he was accepted on September 9. He will be a probationary constable for one year, as is the custom, before becoming a full constable.

Mr. McKay was employed as a clerk with a local grain company before his application was accepted.

Winnipeg Tribune

BROTHERHOOD . . .

(Continued from page 1)

One evening a public meeting was held by the local Indian-Eskimo Association where other people in the community had the opportunity to meet and hear the provincial leaders. There was no doubt in anyone's mind that the Indian people have never lost their ability as great orators judging by all the articulate presentations.

It was unanimously agreed that Ottawa should be the headquarters for the national office. The staff of this office would be responsible for issues of national concern, provide liaison with government bodies and members of the House of Commons, to be aware of current situations and inform provincial organizations accordingly. The provincial organizations would be responsible for provincial matters, informing their people on the reserve level, providing them with the necessary information for the betterment of their communities.

New Credit - New Business

The New Credit Reserve near Brantford Ontario has the beginnings of what could be a thriving business connected to the auto industry.

employee of the firm and asked if any experience was needed in the operation of this new plant. His brother replied none was needed so with a little guidance the plant was



The old council house finds use as a temporary factory. Above the door hangs the coat of arms, below; Mrs. Earl Sault and Mrs. Claybourne Brant of the New Credit Reserve work together on a contour seat pad. The reserve shares a common boundary with the Six Nations Reserve and at times is overshadowed by its neighbour.

Eight people are employed in shaping contour pads for new car seats. They have taken over the council chambers of the band council and are presently using it as their factory. In addition three more women work out of the comfort of their own homes.

Recently, a young United Church minister, Steven Shantz of the reserve heard that an Auto accessories plant was needed by the Van Dresser Company of Waterloo Ontario. He contacted his brother an

started in the recreation hall of the reserve. Soon, however, the hall became too small and the council offered them the use of the council chambers for their operations.

Ward Laforme, manager of operations for the plant said, "the factory creates quite a bit of work for people in the area. If the people had to drive to work they wouldn't be able to have a job. This factory is convenient for them".

Most of the workers live on the reserve and are within a short distance of the factory.



Session d'Étude

Cette session d'étude sur les Indiens du Canada a eu lieu au collège Renison, de l'Université de Waterloo (Ontario). Cette année, vingt-huit jeunes Indiens de toutes les provinces du Canada ont été choisis. Ils se sont réunis ici afin de discuter de leurs cultures diverses et de leurs problèmes.

Je fus assez chanceuse d'être au nombre des jeunes Indiens choisis. Comme je ne peux vous raconter tout ce que j'ai vu et appris à cette occasion, je me bornerai à des généralités. Je donnerai une idée générale des choses dont je me suis rendu compte lors de la session d'étude et des impressions que j'y ai ressenties.

Les gens qui ont participé à la session d'étude n'étaient pas tous des diplômés universitaires. Il y avait des danseurs professionnels, des mannequins, des conseillers en orientation, des surveillants, des étudiants d'université et d'école secondaire, de même que des couples mariés.

Nous avions pourtant une chose en commun: nous étions tous des Indiens intéressés à se réunir pendant six semaines afin de se mieux connaître. Avant la session d'étude, nous ne connaissions que les Indiens de nos propres réserves. En y participant, nous avons appris à connaître les Indiens des autres régions du Canada.

Nous nous sommes renseignés au sujet des cultures, des problèmes, des projets et des aspirations des autres. Nous avons acquis un sentiment d'identité commune et nous sommes devenus plus conscients de ce que signifie pour nous le fait d'être Indiens.

En apprenant à nous connaître, nous nous sommes sentis unis. Personnellement, j'ai éprouvé beaucoup de bien-être à me sentir ainsi unie à mes semblables. Pendant nos réunions, nous nous sentions en mesure de surmonter tout obstacle que nous aurions pu rencontrer, parce que nous représentions ensemble tous les Indiens du Canada.

Nous n'avions pas que des rencontres à l'Université sans autre source d'information. Nous avons pu communiquer avec des anthropologues, des historiens, des conférenciers, des gens qui avaient participé à d'autres sessions d'étude et beaucoup d'autres gens qui participent activement à la vie indienne.

Ces spécialistes étaient parfois blancs, parfois indiens. Ils sont venus à l'Université et nous avons appris d'eux ce que nous voulions savoir.

(Continued on page 8)

Consultation Meetings End

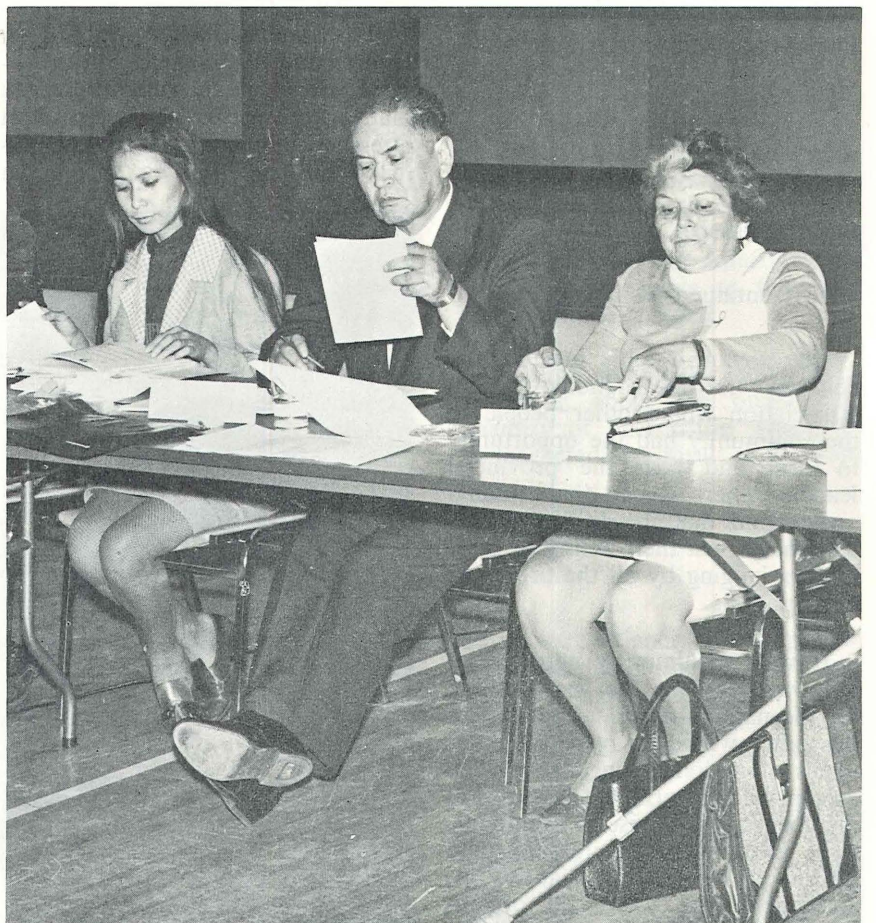
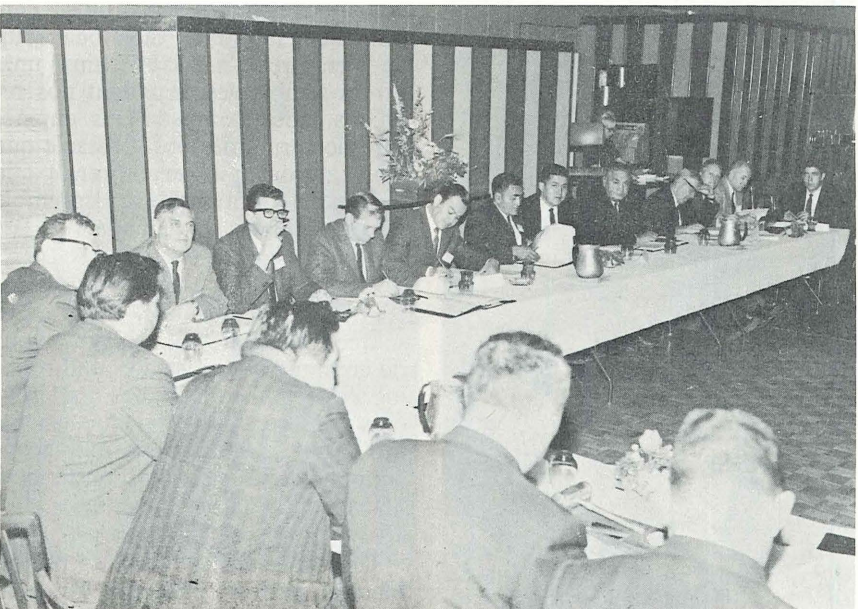
(Photo Feature)



Chief Joe Mathias of the Squamish band gestures to make a point at the recent consultation meetings. The meetings have covered every band in Canada and before the final act is completed, Indian leaders will again be called in to review the results.



Bill Mussell (L) Special Assistant to the Minister and Lawrence Stevenson confer over coffee at the Saskatchewan meeting. These able spokesmen put forth many useful ideas and proved once and for all they are capable of wise and forceful leadership.



Intense concentration was required as delegates strove to follow the sometimes complicated and involved answers to simply stated questions. They were aware, however, of the importance of the questions they were dealing with and knowing that the answers they gave now would involve future unborn generations of Indians.

Meetings were conducted in similar fashion at 13 centres across Canada. The officials who attended were getting weary by the time they had crossed the country several times but the importance of the consultations was such that it outweighed the tiredness experienced by the officials.

Old Women's Buffalo Jump

The discovery of the Old Women's Buffalo Jump, located in Squaw Coulee some 10 miles south of High River, was made after this site was exposed by a flash flood, in 1952, and brought to the attention of the National Museum of Canada. This Buffalo jump was one of the few sites of its kind which had not been subject to commercial exploitation during World War I and World War II when bones were in demand for use in the manufacture of fertilizer. As a result, this multi-layer deposit below the site remained largely undisturbed until the Glenbow Foundation of Calgary, undertook scientific excavating investigations during the summers of 1958 and 1959.

Culture-bearing deposits extended to a depth of more than 20 feet with no sign of a sharp break from bottom to top that might indicate stoppage of use. Most of the artifacts, as might be expected, consisted of projectile points that tipped the arrows used to dispatch the buffalo not killed by the fall. As the deposits accumulated, the drop was less devastating and more arrows were required in the slaughter.

In many respects the Old Women's Buffalo Jump is typical of other buffalo jumps of the western prairies. The prairie level above is part of a broad plain which in prehistoric times was covered by nourishing grasses on which herds of buffalo thrived. Until the animals approached close to the edge of the cliff, now badly eroded, they were unable to see the sharp drop below. Since the herds were driven to the cliff at breakneck speed, they were unable to veer aside to avoid the calamity that awaited them.

What makes the Old Women's Buffalo Jump virtually unique? According to the report furnished in an Introduction to the Archaeology of Alberta, Canada, by H. M. Worthington and Richard G. Forbis, is the fact that in all details the situation must have been so perfect for the driving of buffalo that the site was used almost continuously for a period of 1,500 years.

The mythology concerning Old Women's Buffalo Jump has been described by Mr. H. Dempsey, Archivist for the Glenbow Foundation, in an interview with the late John Cotton and Teddy Bull Shield, both of the Bloods, on January 4, 1957, with Senator James Gladstone interpreting.

"There were two places which we called Women's Buffalo Jump," said John Cotton, an 83-year-old

Blood Indian. "One was northwest of Claresholm on Willon Creek, and the other was near Cayley".

The buffalo jump near Cayley is thought to be one of the oldest used by the Blackfeet, as the origin of its name is told in the mythology of the tribe. It concerns a mythical character named Napi or Old Man, who was a trickster and the creator of many of nature's wonders.

"In the early days of the world," said John Cotton, "the men and women used to travel in separate camps. The men had their chief and the women had theirs".

One day Napi called the men together and said "Why should we live apart from the women? If we all live together, then we can spend our time hunting and going to war, while the women can do the cooking and tanning of hides.

The men thought it was a good idea, so Napi went in search of the women. He found them near the foothills, where they all lived in a large camp. Nearby they had a buffalo jump which was their main source of food. This was the Women's Buffalo Jump near Cayley.

Napi met the leader of the women and told her the plan. The woman chief agreed, and asked Napi to bring the men to her camp so that each woman could choose a man to be her partner.

Napi returned to the men and told them the news. He had noticed many beautiful women in the camp and made plans to get the best one for himself. When the men moved to the Women's Buffalo Jump, Napi stole from the camp and, dressing himself in women's clothes, he went to the women's camp and decided which woman was the most beautiful.

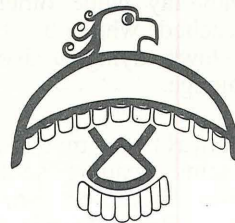
Before he had time to return to the men, they arrived, and the women began to choose their partners. The woman of Napi's choice saw a man she liked, but Napi intercepted her and told her to choose him. The woman, however, wanted the other man and by-passed Napi in favour of him.

Napi then went to the next most beautiful woman, and the same thing happened. Finally, when all the choosing had been done, Napi was the only one without a woman. In anger, he went to the buffalo jump and changed himself into a pine tree. And there he stood, alone, for many, many years.

"Maybe the lone pine tree is still there", commented Teddy Bull Shield.

The earliest known reference to the Women's Buffalo Jump is in the wintercounts now in possession of Jim White Bull, a Blood Chief. The wintercounts are a calendar system used to keep a record of the years. The winter of 1842-43 was known as the year when the Bloods camped at Women's Buffalo Jump. The name was also recorded by George Dawson, in his list of Blackfoot place-names for the Geological Survey of Canada, 1881.

John Cotton said that a camp of Bloods once scored a great victory over the Crows at the Women's Buffalo Jump. The Bloods, under the leadership of Seepisto or The Owl, were camped near the buffalo jump when a large war party of Crows planned to raid them. However, the Bloods discovered the Crows and waited in ambush for them. In the battle, the Crows were beaten off and suffered many casualties.



Volunteer of the Year



Mrs. William (Lena) Gallup, a Cree, was recently named 1968 Volunteer of the Year by the Calgary Volunteer Bureau. She works part-time for the city's Social Service Department as liaison between Indian Affairs Branch, Manpower, other city agencies and Mount Royal Junior College. She helps in finding accommodation for new urban Indians and does some non-professional counselling with young Indian people. After three years of active interest in Indian youth, she is now the Program Chairman for the Friendship Centre on the Board of Directors of the Alberta Division of the Indian-Eskimo Association. She still finds time to take care of a husband and three active children.

First Indian Day Nursery

Opens

Walpole Island Reserve has gained another feature for its cap with the establishment of the first Indian Day Nursery School on any reserve in Canada.

A committee headed by Mrs. Geraldine Peters of the reserve, saw the \$40,000 nursery project open last November.

The one room building is equipped to handle 25 youngsters while the potential on the reserve is 80. Staffing the nursery and three ladies from the reserve Harriet Jacobs, Valvena Dooley, and Rhonda Sands. Harriet and Valvena both received training at Mohawk College of Applied Arts and Technology in

Hamilton Ontario, Rhonda received her training in Toronto.

The cost of the building housing the nursery was paid by the band. It is rented to the nursery committee who charges the parents \$8.00 a week for one child and \$12.00 a week for two.

About half of the nursery class pupils are children of working mothers. The children are left at 7:30 a.m. and picked up by the parents at 5:30 p.m.

The provincial government has offered to subsidise 80% of any operating deficit incurred by the nursery committee.



Old totems such as this one are slowly disappearing from the west coast. Inadequate protection of the coast line will soon see much of the old wooden culture vanish to places south of the border.

Totem Poles Slowly Vanishing

The totems of B.C. are vanishing.

Wind, sun and rain as well as unscrupulous collectors have left their mark on the totem poles of the past.

Provincial Museum officials say the remaining ancient Haida totems, carvings, houseposts and grave markers that are historically significant and can be saved, number only in the dozens.

As the Indian population moved from the coastal areas unto reserves they deserted the villages where most of the totems were standing. As a result some of the majestic poles have fallen over and are rotting where they lay while others have been bleached white by the sun and are slowly dying of dryrot and insect damage.

"You always hear myths of American Yachts heading south with totem poles stacked on their decks" said anthropologist Wilson Duff of the University of B.C.

However some myths prove to be true. Valuable pieces have been stolen while on-the-spot preservation work was being carried out. In one instance thieves waved a bill of sale from an Indian band member at suspicious authorities. It wasn't discovered until later that the Indian Act specifically states that no historical

artifact can be removed from any reserve — even by an Indian. A collector needs the written authority from the Minister before one sliver of wood can be taken from a reserve.

With thousands of miles of coast line to patrol, a boat from the U.S. can make a fast 600 mile trip and return undetected with a valuable haul of totems.

A magistrate recently dismissed charges against three Americans after the R.C.M.P. confiscated a number of Haida carvings from their south-bound boat. He ordered the carvings to be returned either to the Chief and council or to the National Museum in Ottawa.

Other interested groups have asked for tougher laws and closer policing to prevent future undetected losses.

The B.C. Archaeological Society has asked for legislation to ban removal from Canada any historical or archaeological object. At the same time the Native Sons of B.C., an Indian organization, has protested the removal of totems to eastern Canada. Says Kamloops Museum curator, R. A. Cragg, usually when outsiders dig in the province, "all we get to see are the holes and if they are big holes, we know they got something".

Land Trade Nets Better Land

A land trade between the British Columbia Government and Ulkatcho Indians of the Anahim Lake area situated 220 miles west of Williams Lake, B.C., will give the Indian beef-raisers better feed lands to expand their operations.

The reserve numbers around 265 people who, until recently, earned a nominal living from hunting, trapping and guiding. Now that cattle raising has been started the need for suitable haying lands has prompted the Band to consider the trade.

The lands exchanged involved 2,330 acres of unproductive land for 1,040 acres of Crown land along the Dean River. The difference in acreage was offset by the quality of land the Indians received in return. The trade does not affect the remaining 6,670 acres belonging to the Band.

In 1913 the Royal Commission awarded the Ulkatcho Indians 9,000 acres along the river. Since that time, the Indians have found that, in a number of cases, land better suited to their needs could be found on Crown Land and since no one was occupying this land, they simply settled on it.

Recently, Americans have been making applications for Crown Land on which the Indians were squatting. The authorities were unaware of the Indians' presence there. However, negotiations are now being made by the Indian Affairs Branch to obtain the rights to this Land for the Indian people.

Indians and Branch officials are optimistic about the quality and quantity of beef cattle which will be marketed as a result of the trade.

SESSION . . .

(Continued from page 5)

Nous avons en outre fait plus d'une excursion très éducatives. Les musées, les réserves indiennes, les festivités et les parades, tout cela est très intéressant, mais ce que nous avons appris lors de ces excursions, fut encore plus intéressant.

Nous avons visité des réserves comme celles de Six Nations et de Walpole Island en Ontario, de Saint-Régis et de Caughnawaga au Québec, ainsi que des réserves de l'Etat de New York. Jusque-là, ces réserves n'étaient pour nous que des noms qui n'évoquaient rien de par-

ticulier. Maintenant, je connais leurs habitants, leurs problèmes, leur culture et même leur religion. J'ai partagé mes opinions sur les Indiens avec eux et de cette façon nous avons beaucoup appris au sujet les uns des autres.

Lors de la session d'étude, j'ai non seulement appris à mieux connaître mon peuple, j'ai aussi appris à mieux l'aimer. En étudiant des sujets importants comme l'alcoolisme, la sexualité, les distinctions raciales et la société de l'homme blanc, nous avons découvert un besoin intérieur

de nous renseigner afin de pouvoir surmonter les obstacles. La session d'étude n'était qu'un début, je sentais le besoin de m'engager plus à fond dans les activités indiennes.

Je regrette de ne pouvoir rien dire de plus. Il est difficile de transmettre des sentiments de ce genre aux autres. Je ne puis ajouter qu'une chose. Si vous désirez vous renseigner au sujet du peuple indien.

"PARTICIPEZ AUX SESSIONS D'ÉTUDE".

LORETTA BARLOW
Réserve d'Indian Island

Hospital Closes - Opens As Nursing Home

As of September 30, 1968, The Lady Willingdon Hospital on the Six Nations Reserve closed its doors as an active treatment hospital after some 40 years services to the Indian people, under the operation and maintenance of the Department of National Health and Welfare, Medical Services Branch.

The Department of National Health & Welfare turned the building and its contents over to the Six Nations Band Council for the purpose of turning it into a much needed Nursing Home for the area. Extensive renovations are being carried out in the building by the Department of National Health & Welfare in accordance with Provincial Nursing Home standards, and the same department is further assisting the Six Nations Band Council financially until the 31st of December, 1968.

The new establishment will be a licenced Nursing Home, and will be known as the Lady Willingdon Nursing Home. The Nursing Administrator, Miss Marion Moses, a Registered Nurse, will be in charge of the direct operation of the home. The Six Nations Board of Health is presently acting as the Board of Governors in the initial stages until a regular governing body can be established. Miss Moses has been in charge of hiring the initial staff to begin operation, which will consist of three full-time Nurses' Aides, (two part-time for relief duty), one cook and two part-time relief cooks, two ladies for laundry and general housekeeping duties, one full time maintenance man, and a secretary.

The Nursing Home will open with accommodation for twelve residents initially, and will enlarge to a further capacity of forty as required. If there are not enough Six Nations residents to fill the Home, then other Indians of Ontario will be brought in, and the possibility of Non-Indians being admitted has also been considered, but first consideration will be given to those with Indian status.

The daily rate per resident will be \$8.50 per day. Applicants will go through the local Welfare Administrator, Mr. A. W. Anderson, and Miss Moses, and the applications will be accepted on the applicants' medical condition, the need for nursing home care, and they will be required to pay as much of the total cost for their care as possible. This would come from Old Age Security cheques, and if no other

LES RENCONTRES

Depuis le mois de juillet une série de rencontres consultatives sur les modifications à apporter à la loi des Indiens s'est tenue avec les Indiens dans diverses parties du Canada. Une brochure "Choosing a Path" a été envoyée à toutes les familles indiennes afin de servir de base de discussion. Les bandes ont été invitées à discuter de la portée de la présente Loi des Indiens sur leurs communautés et de la façon dont ils en sont affectés en tant qu'individus. Les porte-parole des diverses régions font connaître les opinions de leurs frères lors de ces rencontres.

L'Honorable Robert Andras, Ministre sans Portefeuille, qui a été nommé par le Premier Ministre Trudeau pour assister le Ministre des Affaires Indiennes et du Nord Canadien Jean Chrétien, représente le gouvernement à ces entretiens. Le Ministère des Affaires Indiennes a délégué Monsieur C. I. Fairholly, Directeur de la Planification et de l'Orientation Générale, accompagné d'un groupe de fonctionnaires d'Ottawa.

Monsieur Walter Dieter, Président de la Fraternité Nationale Indienne récemment formée, prend part à ces séances et les porte-parole indiens se joignent à lui lorsque les rencontres sont tenues dans leurs régions respectives.

Monsieur Jean Chrétien a déclaré que la présente série de consultations a pour but de stimuler la pensée et les vues des Indiens en ce qui a trait à une nouvelle Loi des Indiens. Le gouvernement désire également que tout mémoire déposé aux Communes reste ouvert à des amendements répondant aux vues exprimées par les Indiens.

La première de ces rencontres a eu lieu à Yellowknife, Territoires du Nord Ouest. Depuis lors des consultations ont été tenues à Moncton au Nouveau-Brunswick; Toronto, Fort William et Sudbury en Ontario; Régina en Saskatchewan; Terrace, Nanaimo, Kelowna et Chilliwack en Colombie Britannique; Whitehorse au Yukon; à la Réserve Hobbema en Alberta et à Winnipeg au Manitoba.

A la suite de ces rencontres les représentants choisis par les porte-parole se réuniront à Ottawa au début de cette année pour étudier les rapports issus de ces divers entretiens. Un résumé de toutes ces séances sera publié au cours d'un prochain numéro de "The Indian News".

Appointed Court Worker



Mr. Joseph Clark Yellowhorn.

Joseph Clark Yellowhorn has recently been appointed Court worker for the Attorney General's department with his H.Q. in Lethbridge Alta. He is a member of the Peigan Band, Brocket, Alberta. Clark attended school at Brocket and at Hobbema, Alberta. After completion of his Grade 12, Clark attended the Lethbridge Junior College, where he studied Office Administration for one year.

Upon completion of his studies, Clark undertook the position of Band clerk in the Peigan Band office at Brocket, where self-government was in its infancy. During this period, he gained considerable experience both as clerk and as Secretary-Treasurer for the Band, who were in control of their complete budget under Section 68 of the Indian Act. This, Clark found to be a real challenge, but other offers appeared on the horizon.

He accepted the Indian Affairs Branch service contract as Employment and Relocation officer for the Peigan Band, and remained at the Brocket office until October 31st, 1968.

Clark is a great sports enthusiast and plays fastball and hockey. He has a pleasant personality and no doubt, will find the future work most interesting.

WANTED

Indian writers to act as correspondents for THE INDIAN NEWS from B.C., Yukon, Quebec, and the Maritime provinces. These stringers will be paid \$2.50 per column inch for their material which is published in the paper. Features should be concerned with current Indian events, and if published, the article will be attributed to the author unless

source is available, then the balance to the charges would be met by the Ontario Department of Social & Family Services under the General Welfare Assistance Act, and the Department of Indian Affairs and Northern Development provided certain qualifications can be met.

The Lady Willingdon Nursing Home is located in the centre of the Six Nations Reserve in the village of Ohsweken, close to a Medical Clinic, and near-by hospitals, and will be in close proximity for relatives and friends to visit the elderly residents more frequently.

otherwise stated. People taking advantage of this offer must enclose their proper mailing address as well as a short biographical sketch of themselves for our reference. Are you stuck for something to write about . . . legends, fiction stories, interesting current and past personalities from your area, unique personal experiences, events taking place to or on your reserve etc., etc. There is really no limit to what you can write about. This also provides an opportunity for those who have never had the opportunity to write commercially to try their hand. We will make every effort to use the material providing sufficient space is available.
The Editor.

Did You Know

Approximately \$3,900,000 was spent for houses for Indians and Eskimos in the Northwest Territories and Arctic Quebec during the last fiscal year.