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

Manitoba Indian Brotherhood President David Courchene Awarded Honorary Degree

Manitoba Indian Brotherhood President Dave Courchene was awarded an honorary Doctor of Laws Degree May 21 by the University of Manitoba — the first Indian in Manitoba so honoured. Mr. Courchene was one of four people who were given honorary degrees during the spring convocation of the University of Manitoba.

The honour represents the latest in a long line of achievements by Mr. Courchene — a former labourer and Indian Chief. The award is, in part, recognition for the elevation of the Manitoba Indian Brotherhood to a viable position during his term as president.

The MIB president has worked as a construction worker, pulp mill worker, administrator and manager before he took over the presidency of the MIB in 1968.

During his convocation address, Mr. Courchene challenged graduating students to "come to grips with the problems of social devastation and human wastage of Indian people". He said this problem of wastage was "as much a result of our blind and single-minded determination to exploit our resources as are pollution and ecological disaster".

He said: "In an effort to maintain an element of independence we have been slowly pushed to the last frontiers — largely unexploited northlands . . . Here we find a majority of our people in a worse relative position than they were a century ago.

"What do we do now with these forgotten people — these living museum pieces of a century ago; these people with a quaint way of life who can no longer make their way through traditional habits and with traditional skills? There are no longer any far flung frontiers to which they can flit. We have come to the end of the road."

Mr. Courchene said the white man has been obsessed with a single-minded objective of exploiting the resources of this great nation which has largely excluded any concern for the rights of others.

"This single-minded obsession sees man today suddenly awakening to the fact that not only has he ignored the security and sanctity of the aboriginal owners of this land, he now threatens his own existence through monumental neglect, through catastrophic pollution and through man-made ecological disaster," he told the graduating class.

"From an Indian's point of view, perhaps we could be forgiven if we are to suggest that this is poetic justice."

Mr. Courchene took over the presidency of the MIB almost three years ago when he was chief of the Fort Alexander Reserve near Pine Falls, Manitoba. In April 1970, he was elected to his second successive two-year term as chief.

During Mr. Courchene's presidency, the MIB's budget has increased from \$30,000 to more than \$500,000 annually. Responsibility and services provided increased proportionately. The organization has grown from a staff of one full time employee two years ago to a current staff of more than 40 full time workers.

In addition, the MIB has a cadre of professional consultants on whom they rely in the legal, sociological, economical and public relations fields. Sixteen people are or have been on part time assignments in the last year.

For more than a year, Indian Affairs Branch and the MIB have jointly participated in the unique Manitoba Project. In December, 1968 the MIB presented a paper to Indian Affairs Minister Jean Chrétien.

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THE Indian NEWS

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David Courchene, M.I.B. President, receiving his honorary Doctor of Laws Degree from the University of Manitoba.

INDIAN CULTURAL MAGAZINE MAKES ITS DEBUT

"Tawow", a Cree Indian word meaning welcome, is the name of a new quarterly publication produced by the Department of Indian Affairs and Northern Development as a forum for Indian writers and poets.

Tawow is a cultural publication and is edited by Mrs. Jean Goodwill of the Indian Affairs Cultural Development Section. Mrs. Goodwill, a Plains Cree Indian from Little Pine Reserve, Saskatchewan, was formerly co-editor of The Indian News.

Announcing the appearance of the first issue of Tawow, Indian Affairs Minister Jean Chrétien said the Indian people must have a chance to express themselves and through the creation of Tawow, they are being given this opportunity. Very few people of Indian ancestry are acclaimed as authors and there is a great need for giving these people a medium through which they can express their ideas and share some of their cultural background with their fellow Canadians, he said.

The publication is expected to help uncover the work of many talented native Canadians, to promote it and, at the same time, bring to other Canadians glimpses of In-

dian culture, both past and present.

In the first issue, there are articles of interest to Indian women, contributions by well known artists and by many of the younger people. The articles cover such varied subjects as the origin of Indian place names in Cape Breton, Tahahsheena rugs in Sioux country, a dance troupe in Paris and Indian children in Ontario.

Of general interest is "Indian Urbanization" by Andrew Bear Robe, former Executive Director of the Calgary Indian Friendship Centre, and an illustrated article on how to make Northern Woodlands Moccasins. A story on the ancient Pipe Ceremony is followed by an article on Norval Morrisseau, an Ojibway artist from Northern Ontario.

All articles will be published in the language written by the contributors. Only in certain cases selected by the editors will the material appear in other languages. Great care has gone into ensuring that the publication has the widest possible appeal and participation.

Tawow will be sold through Queen's Printer bookstores at a cost of \$1 per issue.



Des délégations des Maritimes se sont jointes au Comité national sur les droits et les traités des Indiens

M. Andrew Delisle, de Québec, président du comité national sur les droits et les traités des Indiens, a déclaré hier que les Indiens des provinces maritimes se sont joints au comité national dans l'espoir d'élaborer une nouvelle loi indienne qui sera présentée au gouvernement fédéral l'an prochain.

Des rencontres ont eu lieu entre des délégations des provinces maritimes dans le but de formuler un comité de recherche régional destiné à étudier et enquêter sur les problèmes particuliers des Maritimes.

Le chef Delisle a déclaré: "Jusqu'ici nous n'avons été consultés par le gouvernement fédéral que sur la législation indienne sans aucune participation des Indiens." La nouvelle loi, a-t-il précisé "sera élaboré par le peuple indien pour le peuple indien."

M. Andrew Nicholas, de Fredericton, président du comité des Maritimes a déclaré: "Nous vou-

lons connaître nos droits, et nous rendre compte si nos traités sont légaux et respectés."

Le chef Delisle a ajouté que c'est la première fois que les Indiens s'organisent pour faire pression collectivement auprès du gouvernement.

Le comité national a été formé par une délégation nationale des Indiens au cours de réunions tenues à Ottawa l'an dernier. Son but était d'enquêter sur les droits, les traités, les droits acquis et les droits humains des Indiens.

Le chef Delisle a précisé également que les comités régionaux doivent être formés un peu partout au Canada, et qu'ils seront composés entièrement d'Indiens canadiens.

Le chef Delisle a conclu en déclarant que le comité national espère présenter son projet de nouvelle loi indienne au gouvernement fédéral d'ici à septembre 1971.

Le Soleil (Québec)

DÉBUT D'UNE REVUE CULTURELLE INDIENNE

"Tawow", mot indien cri signifiant "bienvenue", est une nouvelle revue trimestrielle réalisée par le ministère des Affaires indiennes et du Nord canadien et qui accueillera dans ses colonnes des écrivains et des poètes indiens.

La rédactrice de Tawow, une publication culturelle, est Mme Jean Goodwill de la section culturelle du ministère des Affaires indiennes. Mme Goodwill, qui vient de la tribu crie, de la Réserve "Little Pine", a été autrefois rédactrice du Indian News.

En annonçant la parution du premier numéro de Tawow, M. Jean Chrétien, ministre des Affaires indiennes, a déclaré "que les Indiens devaient avoir la possibilité de s'exprimer et que la création de Tawow leur offrait précisément cette occasion. Très peu de ces premiers habitants du pays sont reconnus comme de véritables auteurs, et il est grandement nécessaire de donner à ces gens un moyen grâce auquel ils puissent traduire leurs idées et partager leur héritage culturel avec leurs concitoyens canadiens," a-t-il ajouté.

Cette publication devrait permettre de découvrir les oeuvres de nombreux autochtones de talent, de les mettre en lumière, et de donner en même temps aux autres Canadiens un aperçu de la culture indienne

d'hier et d'aujourd'hui.

Le premier numéro contient des articles intéressants les Indiennes, et d'autres écrits par des artistes de renom et par plusieurs jeunes. Les articles sont très variés et portent sur des sujets aussi divers que l'origine des noms de lieux indiens du Cap-Breton, les tapis Tahahsheena du pays sioux, une troupe de danseurs de Paris et les jeunes Indiens de l'Ontario.

Il y a lieu de mentionner aussi un article d'intérêt général, l'"Urbanisation indienne", par Andrew Bear Robe, ancien directeur du Centre d'amitié indien de Calgary, un article illustré sur la fabrication des mocassins dans les forêts septentrionales, l'histoire de l'ancienne cérémonie de la pipe, et un article sur Norval Morrisseau, artiste ojibway du nord de l'Ontario.

Tous les textes, a déclaré M. Chrétien, seront publiés dans la langue utilisée par leurs auteurs. Ce n'est que dans certains cas déterminés par la rédaction qu'ils paraîtront dans d'autres langues. Le plus grand soin a été apporté à ce que la publication jouisse de l'accueil le plus chaleureux et de la collaboration la plus large possible.

Tawow sera vendu dans les librairies de l'Imprimeur de la Reine au prix de \$1 le numéro.

NOUVEAU PROJET DE LOGEMENT POUR INDIENS À SCHEFFERVILLE

Le ministère des Affaires indiennes et du Nord canadien a lancé des appels d'offres pour la construction, à Schefferville (Québec), de 106 maisons complètement aménagées, en vue de loger environ 700 Indiens des établissements montagnais des environs et de Fort-Chimo. Schefferville se trouve à 575 milles de Québec à vol d'oiseau.

L'honorable Jean Chrétien a déclaré que ce projet de \$2,500,000 devrait être terminé en novembre 1971.

Il s'agit de doter cette communauté de 22 bâtiments, dont neuf comprendraient six unités de logements en rangée et dont 13 en comporteraient quatre. Chaque bâtiment de deux étages aura deux, trois ou quatre chambres à coucher, en plus d'un salon, d'une cuisine, d'une salle à manger attenante, d'une salle de bain traditionnelle et d'une aire de rangement. Les murs extérieurs seront revêtus d'un nouveau matériau simili-aluminium qui possède du point de vue isolation et manutention les propriétés du contre-plaqué. Tous les logis seront chauffés à l'huile.

Le coût moyen par unité, tous services compris, reviendra à \$25,000. La différence de coût de construction par rapport aux régions du sud tient à la rigueur du climat et à l'éloignement de la communauté, celle-ci n'étant accessible

que par train ou par avion.

Les conseils de bande veilleront à l'attribution de ces logements selon les besoins de chaque famille, dont la contribution sera fonction de leur revenu.

Les canalisations d'eau, d'égouts et d'électricité de Schefferville seront prolongées jusqu'au nouvel emplacement de 37 acres, situé juste au sud des limites actuelles de la ville. L'automne dernier, une route reliant celle-ci au nouveau centre a été construite.

Environ 70 Indiens travaillent actuellement, soit à temps plein, soit à temps partiel, pour le compte de la société *Iron Ore Company of Canada*, qui a commencé des travaux d'exploitation minière à Schefferville il y a 13 ans. Depuis l'ouverture de la mine, les Indiens montagnais ont délaissé la vie traditionnelle de la pêche et de la chasse pour s'employer à la mine et s'établir en permanence au lac John, à trois milles de Schefferville. Les Indiens de Fort-Chimo sont arrivés à Schefferville en 1955, lorsque les ressources qui assuraient leur subsistance, soit les fourrures, le poisson et le gibier, furent à peu près complètement épuisées.

M. Chrétien a affirmé que la réalisation de ce projet permettra aux Indiens de hausser sensiblement leur niveau de vie et de participer davantage à la vie communautaire de Schefferville.

L'école polyvalente de Roberval accueillera 325 élèves indiens

Quand elle ouvrira ses portes, en septembre prochain, l'école polyvalente de Roberval (Québec), actuellement en construction, recevra parmi ses 1800 élèves tout près de 200 Indiens des réserves de Pointe-Bleue, de Sanmaur et de Manouan. Cette école, située sur la rive sud du lac Saint-Jean, pourra accueillir, un peu plus tard, un autre groupe de 125 élèves indiens.

La nouvelle a été annoncée par l'honorable Jean Chrétien, ministre des Affaires indiennes et du Nord canadien. M. Chrétien a précisé que la construction de l'école de Roberval est le résultat d'un accord entre son Ministère et la Commission scolaire régionale Louis-Hémon.

En vertu de cet accord, et compte tenu des prévisions quant à l'inscription des Indiens, le Ministère

contribuera pour la somme de \$438,000 aux frais de la construction. Le contrat a été accordé aux Entreprises Bon-Conseil Limitée, dont la soumission s'établit à \$4,240,000.

Les nouvelles installations marqueront un progrès dans l'éducation des Indiens, puisque cette école offrira une variété d'options jusque-là inconnue dans cette région. L'enseignement y sera dispensé de la 7^e à la 12^e année.

Le nouvel établissement comportera 25 salles de classe, 21 laboratoires, quatre gymnases, une salle d'art industriel et une bibliothèque.

Pendant l'année scolaire, les élèves indiens logeront au foyer scolaire de Pointe-Bleue ou dans des familles de Roberval et des environs.

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author or this paper.

Letters to the Editor

Eleven months ago I received from you addresses of three Indians interested in Indian history and culture. I wrote to two of them immediately, but I have not received an answer.

I made friends with Jaromír Vrastil, an artist who paints the pictures for the books about Indians in our country and he also would like to exchange letters with some Indians.

And now we have another wish. Our interest is serious and we need some literature about Indian ethnography, such as: the various hair styles (mainly of the Algonquin and Iroquois tribes), war painting on faces and bodies, decorating of the dresses, ornaments, weapons and things of daily use; plays, games, dances, customs, meals, medicines, celebrations and so on.

We ask you to help or advise us. I am looking forward to your answer.

Milos Ekstein
Prague
Czechoslovakia

* * *

I was particularly interested in Ruth Anne Wapas' "Letter to The Editor" in the March 1970 issue of The Indian News. Ruth had the initiative to voice her disapproval of the tenor of some of the stories printed in this publicly-funded magazine. I am in concurrence with her truly constructive comments which have a very good foundation.

Those of us who are directly involved and have witnessed the progress made, especially in education, among the Indian people have something to be proud of. I recently retired as chairman of The Moose Factory Board of Education, an office which I held for 14 years, which I do not regret one minute of. I am satisfied with the progress which has been made in our local school system to bring the educational standards of the Indians to what it is today, if we take into consideration that the Indian students are handicapped by a foreign language right from the first day of school. I for one firmly believe that the parents of successful graduates deserve commendation, and the Indian stu-

dent should get an extra academic credit for successfully completing a course of instruction in a second language (English). Let us imagine what would happen to the white students if they were faced with the same problem.

The hundreds of Indian students who received their elementary education in our system and went on to continue in outside secondary schools and have been successful in the field of their choice are seldom mentioned in the news media. The dropout who at present is in a minority, especially in the Moose Factory elementary system, seems to be the choice for the "free-lance" reporters' bread and butter.

To my knowledge, the parental background of the dropout is not used as a matter of the child's behaviour. The dropout is not to be blamed all of the time if his parents happen to be illiterate in the white man's society through no fault of their own, because the parents did not have the opportunity to learn the second language while living a nomadic life in search of food in order to survive. The sympathizers immediately accuse the administration of the educational system. They will tell you that the grade standards are low and cannot compare with outside standards; the children are too young and become homesick. I do not disagree with the latter. However, it contradicts the former. It definitely proves that our standard is in close parity with other schools, especially when there are few failures among students who do not come home. The sooner parents discover that the environmental change must accompany the higher education, the better it will be for our young Indian students.

The Civil Service and other establishments which spend the taxpayer's dollars have introduced in salaries a terminology known as an environmental allowance instead of isolation or northern allowance. This allowance is extended to transient staff who come to work in the north among the native people. I often wonder if any thought has ever been given to extending an environmental allowance to an Indian family if they were to seek residence in communities to the

south to ensure that they satisfy future demands to educate their children with the highest possible standard. This would be the answer to the homesick Indian student.

There is no doubt about it, but we must convince our children that education is of prime importance. Only those who graduate from a secondary school or better can follow a career in the field of their choice in order to survive and live (semi-luxuriously) in the changing society — "white society". Call it what you like. It makes no difference, we really have no alternative, we cannot relive the past, and we should not stand in the way of progress. Let us rather try and keep up with the pace. It is the only answer and it is up to us parents to try and make our children understand that the new era in science, technology and computers is coming upon us at a very fast rate, and in order to meet the demands of the future, we must persuade our children now — to pursue an education to as high a level as possible. The present leaders who speak for the whole native population of our country would do a lot of good if they would seek a guarantee that the government will continue to provide the monies needed in an ever increasing and expensive educational program.

I would like to remind the experts that too often illiteracy is over-emphasized when referring to the Indian problem. I often reiterated that the Indian is only illiterate in the eyes of the white society. I say the white man also becomes illiterate if he has to live as an Indian in the nomadic way, searching for food to survive the rigors of the wilds.

Let us as Indians not seek sympathy. Let us lift our heads high as we have a lot to offer.

Gilbert G. Faries
Moose Factory, Ontario.

* * *

I am a white person who has lived near reserves for the last 10 years. I encounter a problem not usually fairly discussed in the context of "Indian problems" etc. — that of white people living near reserves. I feel that it is an important question, nonetheless, and one that Indians often do not realize, as they see the problem from their side only. Sometimes they inadvertently increase the problem.

Example — why does someone meet Indians with the sincere hope of helping the Indian accomplish all that he wishes, only to leave a few months later, filled with bitterness, even fear and hatred, and absolutely no sympathy or understanding at all?

I see this occurring in ever increasing amounts. I see groups of white people on the Indians' side (and with no thought of paternalism, or anything of this nature) begin to hate Indians, because their concern has changed to fear.

I feel that overall, if Indian prob-

lems are to be solved, a feeling of friendship must come from both sides; friendship and understanding of the other person's point of view. I see instead fear of, and hatred for Indians being stirred up in white people — often through misunderstanding of what the Indian is getting at.

It is my personal fear that if this misunderstanding continues, tensions between the Indian and the white man will become so explosive that a wrong move by an individual of either side will lead to an instant bloodbath. I have no idea which side will start it. This may sound drastic, but I feel that we are approaching this situation around here right now, though I hope I'm wrong. Please don't misunderstand me; I don't feel that one side is to blame more than the other.

I do feel, however, that if Indians could see this problem from the white man's point of view, and perhaps understand him in terms of the way *he* feels, perhaps these tensions would not arise so easily, and things could move ahead more readily.

Richard F. Coulton
Longview, Alberta

* * *

Dear Friends;

In our attempt to have our people receive those lands soon to be declared surplus at Fort Lawton, we find much of the Indian support we desperately need is presently non-committal due to a lack of communication on our part. This lack of communication is not a result of choice but a circumstance of momentum to which we are finally able to give due attention.

We would have you understand that by using the name "United Indians of All Tribes" we do not imply that we represent all tribes or can even speak for one tribe. What we do say is, we claim all of the land to become surplus at Fort Lawton in the name of all tribes, so that no Indian people in the future regardless of tribe will be restricted from its use.

Please understand also, that the United Indians of All Tribes takes a firm stand against any form of termination, and that what we propose will provide the needed missing link between our people living in or near the city or reservation. We cannot qualify termination efforts and at the same time be fighting so desperately for a land base.

Realizing full well that the problem is not with Indians but with the institutions that service Indians, United Indians of All Tribes has proposed a cultural, sociological, educational, and religious format, working on the basis that the way values are best expressed and seen is through an environment that lets those values emerge and act.

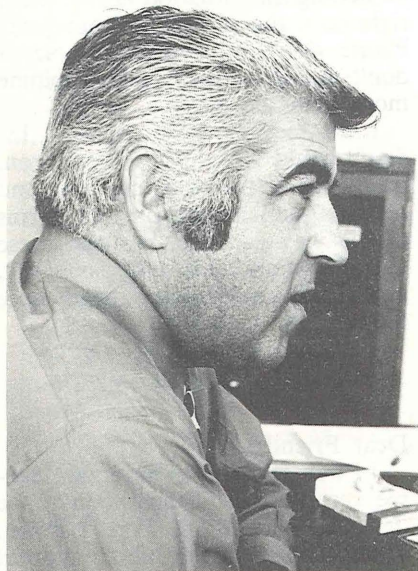
As we have stated above, it will be an all-inclusive "Indian Learning Centre", operated by Indians, limited not only to Indians, but to people interested in Indian culture and problems.

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AN INTERVIEW WITH

Andrew Delisle

Andrew Delisle, 37, a Mohawk, is the chairman of the National Committee on Indian Rights and Treaties, which was formed out of the consultation meetings of May 1969 as an independent, ad hoc committee of the National Indian Brotherhood. It was decided by the Indian people at that time that before any definite decisions were to be made on a new Indian Act, an



investigation of native people's treaties and rights should be undertaken. The government made its Indian Policy proposal announcement in the following month, on June 25th, and it suggested that a Claims Commissioner be appointed.

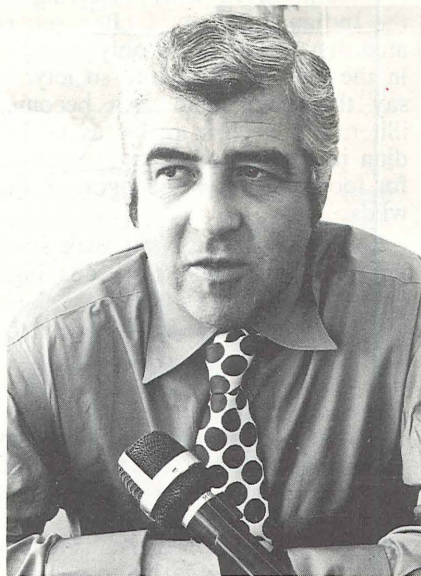
The National Committee maintains that its terms of reference go beyond those described in the policy proposals: "to research the rights of Indian people generally with special reference to treaty rights, aboriginal rights, hunting rights, fishing rights and rights to medical, education and local government services, foreshore and riparian rights, forest and timber rights and land, mineral and petroleum rights."

In December of 1969 Lloyd Barber was appointed as Indian Claims Commissioner. Commissioner Barber's mandate limits his recommendations, within the bounds of the policy proposals to treaty rights and lawful obligations. The National Committee is presently proceeding with its own broader terms of reference. On March 24, 1970, the Privy Council agreed to grant funds for research, to the committee directly, and not through

the Commissioner, as suggested by the Indian Policy proposal.

Mr. Delisle is also the president of the Indians of Quebec Association and chief of the Caughnawaga reserve. The Indians of Quebec Association is presently involved in a dispute with the provincial government over hunting and fishing rights of the native people. There are no treaty areas in Quebec and thus many of the Indian people do not have reserve lands as such, and seemingly no special rights in the eyes of the provincial government; simply living on the land in settlements. The Association is working at obtaining reserve lands for these people.

The Caughnawaga Reserve is said to be worth hundreds of millions of dollars in land value, being situated across the river from the city of Montreal. Maintaining the reserve lands as such, in light of increasing urbanization, while at the same time taking on progressive programs for the reserve and increasing band funds for the benefit of all, would seem not an easy task. On that reserve exists an anti-band council traditionalist faction which supports



the traditional system of hereditary chiefs which, in all, has resulted in a great deal of political conflict and hard feeling on the reserve. Thus Mr. Delisle as elected chief of the recognized band council has his hands full at home also.

Mr. Delisle is married with three children.

... David Monture

* * *

Q. What is your definition of aboriginal rights and how are you going to apply this concept through the National Committee on Indian Rights and Treaties?

A. Aboriginal rights are the basic human rights a people have when they are the original inhabitants of a certain area and

the fact that Her Majesty and the government made treaties with the native people demonstrates a recognition that the people had an aboriginal title or claim to the land. We hope to use the concept of the aboriginal right as the basis for arriving at suitable settlement with the government in areas where

the aboriginal right has not been surrendered by treaty. We also feel that the aboriginal right should be reinterpreted where treaty settlements have not been fully carried out. At the same time this committee will set out to prove that the native people have lived up to their commitments under treaty.

Q. What was your first reaction to the appointment of Indian Claims Commissioner Lloyd Barber?

A. I know the appointment of a commissioner was mentioned in the government's policy proposals and we felt that someone would be appointed whether or not we were in agreement. The impression of the people is that no one was aware of the impending appointment. Well, you know when the government is going to do something it is going to do it, as we are all aware. Some people say we were not consulted but some of our people were consulted and were asked to submit names, therefore I was not too surprised with the man's appointment, just as I am not too surprised with anything that the government does.

Q. Would you say that we as Indian people are often our own worst enemies?

A. I would definitely agree with this. This is something which happens too often. I find it very hard to understand why this is the case. I've been working with Indian people for 10 years or more and I have found that there is too much mistrust among our own people. We see an Indian trying to help us improve our situation and because he might be too active in our own minds we start to criticize him. We seem to have too many chiefs and not enough Indians. It's interesting to note that in many cases, things which have been accomplished to date have often been carried out with the leadership of some non-Indian or non-Indian organization. Only then do we seem to accept something being done. If we pay an organization, a president, a secretary, the equivalent of what non-Indians would be paid, our own people jump at our throats, saying that we are paying too much. Still the non-Indian government man who is earning twice the salary with no one complaining, is dealing with Indian chiefs, many of whom are on welfare. Our people are going to have to realize that our own people who are working in the same way or doing the same job as the non-Indian should receive the same benefits.

We stab ourselves in the back in other ways. We don't give each other a chance to experiment with, or try out new pro-

grams, something which frustrates the organizations. If a mistake is made we're finished in the eyes of our own people. At the same time we accept the mistakes which the non-Indian administrators make. In leadership, everyone wants to be the boss and of course this cannot be. Somebody has to make a decision at one time or another.

Q. Do you see Christianity as having been detrimental to native people in some cases?

A. Religion — the white man's religion — played a large part in disorganizing our people even though the original Indian beliefs were similar to what was being preached. Always the human element is involved. Some of the missionaries knew nothing of the Indian way, which had a different set of values and a different system for doing things and there was no compromise. The people listened to him and came to depend on him too much. We can criticize the Church as a whole but I think we should criticize the individuals who tried to push something down our throats. I would suggest that some of these people are still interfering with the progress and lives of Indian people. Again, I do not look at it as being the fault of the whole Church, but as being individuals who are interpreting their own religions in the wrong way. To quote the Bible and the story of the Good Shepherd — I do not think that it was meant that we should all become shepherds like some of the missionaries in their extreme zeal became.

Q. Do you have any comments on aboriginal rights of native people in the N.W.T. in the light of recent oil and gas discoveries in the far north.

A. By the fact that the government did not respect many of the treaties they might be considered void — say Treaty 11, where the land promised has not yet been allotted. Possibly the people in the north will have a chance to rewrite their treaties. A document is signed by the two parties involved. If one party does not honour the document then it has no meaning and we feel that in the far north the native people have a damn good opportunity to do something for themselves and to benefit from what has happened.

... In the Territories the land has not been set aside for reserves — now what are they going to do, are they going to gather people from the four corners of the north and put them in one place?

Q. Public opinion is a very fragile entity. People soon forget. Right now it would seem that

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NATIVE PEOPLE'S DAY PROPOSED

Clarence Copithorne, member of the Alberta provincial parliament for the Banff-Cochrane district, has proposed that the first Monday in August be instituted as a province-wide holiday to officially recognize the contribution to Canada of native Canadians. Mr. Copithorne, the only independent in the Alberta House, hopes the idea will eventually spread across Canada.

Commenting on this, radio and TV Station CFRN in Edmonton says that city already has a civic holiday in August, which could easily be changed to Native People's Day as advocated by Mr. Copithorne, and other Alberta communities could follow suit.

The Long Highway

by Karl Sepkowski

SAULT STE. MARIE — Fifty-five Indian children attending separate schools in Sault Ste. Marie have some misgivings about the approaching end of the school year.

The children all live at Batchawanna Village, almost 60 miles north of Sault Ste. Marie and are transported to and from school each day by bus. The drive takes just over one hour.

The administrator of the School Board, Ray Soltys said it was difficult for the children to sit quietly in the bus for the drive to the Sault. "The driver had his work cut out for him because of the natural exuberance of the kids and was even having difficulty in getting to sleep at night after driving the bus the 120 miles."

Mr. Soltys met with officials of the bus company to discuss an idea he conceived to provide entertainment for the youngsters. As a result a movie projector, ear phones and tape recorder were installed, "to educate and entertain the children." The films range from Walt Disney to educational movies.

"We've turned the trip to and from the Sault into an educational experience for the children and they seemed to have benefitted from it, according to reports I have received from their teachers," said Mr. Soltys.

The initial cost of the project was just under \$1,500 for the equipment. The bus company supplied a projector operator during the first few months; however senior students have now taken over that responsibility.

When the projector is not being used the children bounce along the Trans-Canada Highway to music from the tape recorder. Their favourites — country and western music.

The station's editorial further comments:

Although the attitudes of non-Indians are slowly changing, it is still a tough battle to have the achievements of native people appreciated. Canadians are still too quick to judge all Indians by the ones who hit skid row. Many refuse to admit that white paternalism, discrimination, and prejudice helped to get them there, and an attitude of "who cares — it's their problem" persists.

Many people of Indian ancestry have made positive contributions to Canada: George Armstrong of the Toronto Maple Leafs hockey team and Jim Nielsen of the New York Rangers; Len Marchand, the first member of his race elected to the federal House of Commons; Senator James Gladstone; and Alberta's Harold Cardinal, author of the controversial Unjust Society, as well as several others.

Mr. Copithorne is to be commended for his proposed legislation. If all Albertans are as enthusiastic as he is, the Native Day holiday could soon become a reality.

Walpole Island Bridge Officially Opened

A swing bridge of unique design linking Walpole Island Indian Reserve at the mouth of the St. Clair River with the mainland 20 miles south of Sarnia, Ontario, was officially opened recently by Indian Affairs and Northern Development Minister, Jean Chrétien.

The first of its kind in North America, the bridge provides land access to the mainland for 2,000 residents of the reserve and replaces an inadequate cable ferry service.

The reserve's location close to high population centres lends itself to Indian owned and controlled agricultural and summer cottage development, with such supporting services as marinas, shopping centres, service stations and concessions, which have been limited in scope until now by difficult access to the area.

In 1965 the Walpole Island Indian Band engaged a consulting firm to conduct a feasibility study, resulting in a request to the government that work on the bridge should proceed with the financial support of the Department of Indian Affairs and the Ontario Department of Highways.

The structure was begun in 1968 when a \$1.5 million general contract was awarded to O. J. Gaffney Ltd., London, Ontario, and the structural steel and related work contracted to Bridge and Tank Company of Canada Ltd., in Hamilton.

In his official opening address, Indian Affairs Minister Chrétien remarked on the great capability the Indians of Walpole Island have shown for taking the initiative in improving their reserve and at the same time remaining stronger in their Indian identity than many peoples who have not been able to progress as rapidly.

"We need more bridges such as this," said Mr. Chrétien. "But we must build bridges of a different kind between the Indian people and those around them. The spiritual bridges we need must be strong and must carry traffic both ways."

The Walpole Island bridge has two central spans, each 110 feet long, which pivot about a central pier, opening the two-lane structure to permit passage of shipping down the Chenal Ecarte between the island and the mainland.

THE "CHROME HORSE"

An Indian is only six feet tall. If he leaves the Great Valley at daybreak — and follows the sun — he can reach the Sea by nightfall. With a steady stride and good luck.

The white man covers the distance in less than an hour. He races across the earth almost as swiftly as the sun moves across the sky. And without effort. A slight twist of his wrist to begin, and then steady pressure applied through his leg to the ball of his right foot. Nothing more. He sits there, enclosed in a hunk of steel, rushing through space.

You white men think you are Gods. To travel from the Great Valley to the Sea in less than an hour.

But not for free. The chrome horse demands its price.

You must lay a hard mixture of rock and sand over the brown earth. You must crisscross this land with huge, smooth paths. You must destroy the trees. You must remove the wild animals. You must make a part of the world regular, even, predictable.

What energy hurtles you through space? A series of small explosions in the centre of that hunk of metal. Explosions terrify my people. They are man-made thunder. Man does not make thunder cheaply. The small explosions fill the air with poison gas. Soon you will not be able to breathe without choking, soon you will not be able to open your eyes without crying, soon you will not be able to live at all.

It is not an easy journey to walk from the Great Valley to the Sea. My people would not make such a journey without good reason. We would finish the day tired and hungry. But when we travelled that distance we knew the earth we walked across. We knew the leaves of the live oak, the chatter of the squirrel, the tap tap tap of the woodpecker.

White man, what do you know?

Berkeley Tribe

From the Octopus, Ottawa

Centre's "Caravan" Modelled on Expo

The Canadian Indian Friendship Centre of Toronto is participating in this year's Metropolitan Folk Art Council's "Caravan." Modelled after Expo '67, Caravan involves 40 ethnic centres in Toronto. Each club will display its cultural background through foods, entertainment, crafts, craft workers and costumes.

An Expo-style passport must be shown by adults to enter any of the 40 pavilions during the eight-day Caravan. Children will be admitted free. Passports are \$3 each. The centres depend on the revenue from the passports to pay expenses. Passports are available at the centre or can be ordered from there by contacting Joseph Hare.

The centre's "store" will feature Hedy Sylvester's Indian corn soup, beaver, bannock and Indian pudding prepared by Josephine Beaucage. There will be moose, deer, and wild berry dishes, as well as Arctic char, wild rice, whale meat and maple syrup.

To participate in the children's art contest, youngsters are asked to send in a picture of "What I would like to be."

Entertainment will be provided by Alanis O'Bomsawin, Willie Dunn, Johnny Yesno, Mrs. Redmond's Children's Choir and child dancers. There will be a fashion

(Continued on Page Seven)

DELISLE . . .

(Continued from Page Four)

the Indian cause is very popular. Indians are a hot news item. We have the Alcatraz occupation, we can see Indian styles affecting contemporary fashion, and we have the popular books by men like Harold Cardinal and Vine Deloria. The public is generally sympathetic. How much time do you feel that native people have to make their move?

A. There is not much time and that is why this committee's work is so important. As you say public opinion can change overnight. If it does change to our disadvantage then we really have something to worry about. Say the government does recognize that many rights and treaties have not been respected and findings conclude that they owe us millions of dollars and thousands and thousands of acres of land. What is this going to do to the economy? Does the Canadian public realize this, and can we get a just decision along these lines? In order to arrive at this decision we have to have the facts and we have to work fast. If they recognize us, we must be able to present our case. I guess the Canadian public will be deciding whether or not there are to be Indian people.

Q. What is your opinion of native people employed by Indian Affairs and, going beyond this, do you feel that we need more of our people involved in government as well as with our Indian organizations?

A. We need people on both sides — let's face it. There are two sides here — the Indian people and the Department of Indian Affairs which is supposed to be carrying out government programs on behalf of the Indian people. Why shouldn't we have Indian people involved here, especially at the policy making level? We criticize our own people who work for the Department and I don't think it is justified because as it stands we want the non-Indian administrators to think Indian when we have our own people as a resource. Here again is another example of our stabbing each other in the back.

Q. Andy, could you put on your Indians of Quebec Association hat and describe for me the Indian quarrel with the province of Quebec?

A. The main beef is of course, our land claim. The province of Quebec has never obtained the surrender of the Indian lands, especially in the north of the province. This should have been done under constitutional law.

Also legislation has been passed affecting the native people and we maintain that we are a federal responsibility and even then were not consulted when the provincial people were at work. A provincial game law now prohibits native people from hunting and fishing out of season and without a license and in this bylaw no mention is even made of native people.

The Indians of Quebec have no joint programs with the provincial government, such as community development which some of the other organizations have. There is very little rapport with the Indians and now unfortunately many of the Indian people, and justifiably in many cases, do not want anything to do with the province.

Q. What are your comments on the results of the recent Quebec election?

A. We were quite pleased. It was a matter of great concern as we could almost see a possible situation developing where we'd have the reserves and some of the settlements standing as little Berlins of Crown land within a Quebec fast moving out of Confederation. It is interesting to speculate on how the federal government might have reacted in support of us. But overall I think we can breathe a little easier.

In the United States awards totalling more than \$45 million were granted American Indian groups through judgments of the Indian Claims Commission during 1969. The Indian Claims Commission, an independent agency was established by the U.S. Congress in 1946 to hear and determine the claims of tribes and other identifiable groups of American Indians living in the United States. (See Indian News — April, 1969)

COURCHENE . . .

(Continued from Page One)

requesting the establishment of a partnership between the Indian people of Manitoba and the Indian Affairs Branch Regional Office. The request was granted a few months later.

It marked the first time in Canada that Indian people had an equal voice in running their own affairs. The program required a drastic revolution in thinking by the Indian people and IAB personnel.

Training programs had to be devised. Those who had been used to following orders had to be prepared to give orders. Mechanics of the partnership program had to be outlined. The project had to be fully explained to IAB and MIB field workers.

In April 1969, IAB and MIB field workers, superintendents, assistants, key personnel, chiefs and band administrators attended a Manitoba Project Conference. Observers termed the confab the most important event affecting the lives of Indians since the signing of treaties.

This is one of the programs instituted by the MIB president. Another, and a major one, was the take over of the community development program on October 1, 1969. Mr. Chrétien and Mr. Courchene signed the agreement which Mr. Courchene had been negotiating for nearly a year.

Previously operated by the provincial government, this program is now operated by Indian people themselves whenever possible. This was the first province in Canada to turn its community development program over to Indians.

Most community development workers speak the native language, were residents of the community they serve prior to taking up their new post, and are attuned to the needs of the residents.

Under Mr. Courchene's tutelage, the MIB has developed several economic programs. The MIB was

involved in the initial development of the Newstart program. A member of the MIB executive sits on the advisory board of the Newstart Corporation.

The MIB was involved in the organizational conference of Mid-Canada Development Corridor at Lakehead University in Thunder Bay last summer. During the organization's northern tour, the MIB developed grass roots participation.

Facilities of the MIB were utilized by the Wild Rice Co-op, including providing information and resources.

The MIB has interceded on behalf of Indian fishermen with the Fish Marketing Board in various areas of concern — including the effects of mercury pollution on Indian fishermen, extension of the fishing season and other aspects of the fishing industry.

Dave Courchene and Henry Spence, a MIB vice-president, were members of the Manitoba Northern Task Force that made an extensive study of problems of the north. A MIB brief to the Task Force outlined problems regarding Indian rights, transportation, communications, social and economical development, housing and education.

Another Canadian first was the establishment in February, 1970 of the Manitoba Indian Economic Development Fund. Purpose of the fund is to finance Indian economic development projects, programs and enterprises. It is supported by federal governments, private individuals and other interested groups. It has already assisted several business projects.

On behalf of the MIB, Mr. Courchene negotiated two bush clearing projects with the provincial government. One was for \$178,000 in the Grand Rapids area and employed 300 men. Approximately 30 men were employed on a \$83,200 bush clearing project at Southern Indian Lake.

During his tenure of office, a Senate has been established. The Senate is the reactivation of an old Indian custom which honored senior citizens by putting them on an advisory council.

Many Indian people were involved in the development of the Manitoba Indian Brotherhood and the Senate in recognition of their efforts in developing the MIB. They evaluate programs and projects and are considered advisors to the MIB.

Dave Courchene was given an honorary Doctor of Laws degree for many reasons. Through his rapport with Manitoba Premier Ed Schreyer and other top government officials, he has opened many doors for Indian people that have been closed for a long time.

Mr. Courchene has ready access to many governmental officials that has hastened Indian progress. His relationship with the news media insures fair and equitable coverage for Indian people.

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Second Annual All-Indian Golf Tournament Now Set

Sponsored by the Six Nations Golfing Association, the second annual All-Indian Golf Tournament will be held at Windsor Park in Copetown, Ontario, on July 4.

Tee-off time for the 18-hole tournament will be 8 a.m. The entry fee is \$15 per person. This includes the green fee, a meal, and the dance, which will be held on Saturday, July 4 at 8 p.m. Extra meals will be \$3 per person, and non-golfers will be charged \$2 per couple to attend the dance.

The deadline for entries is June 20, and only the first 144 entries will be accepted.

Fees must be paid by money order or certified cheque, payable to Victor Porter, R.R. #1, Ohsweken, Ontario. There will be various prizes and mementos, and special arrangements will be made for children.

An Indian Fashion Show featuring Indian hand-made clothing, jackets and dresses will be of interest to the ladies.

LETTERS . . .

(Continued from Page Three)

This may be one of the first major steps in Indian self-determination, which may prove to play a vital part in uplifting the conditions on Indian reservations and Indian populated areas throughout the continent.

Because this Center is being designed for you (as is implied in United Indians of All Tribes) we ask for your support, financial or written. Letters should state specifically that United Nations of All Tribes should have exclusive administrative control over the programs at Fort Lawton. Letters of endorsement could be addressed to us or to United States Senators and members of the House of Representatives.

We are on the threshold of creating a great society. What was once thought a fantasy can become a reality. But if you don't speak — no one will listen.

UNITED NATIONS OF
ALL TRIBES
Seattle, Washington

CARAVAN . . .

(Continued from Page Five)

show with designs by Frank Meawasige modelled by beautiful Indian girls. A boutique, arts and crafts exhibits, and craft artisans will also be a part of the Indian pavilion.

The Indian Pavilion of Caravan is designed to show everyone how great the native heritage is and the contribution Indian people are making to the country.

Tecumseh

(Shooting Star)

By Arthur Purvis

Mr. Purvis is on the staff of the Information Services of the Department of Indian Affairs. Five years in the Northwest Territories gave him considerable contact with native peoples. Mr. Purvis has read extensively about North American Indians and says Tecumseh is his favourite hero.

"Tecumseh was one of those uncommon geniuses, which spring up occasionally to produce revolutions and overturn the established order of things. If it were not for the vicinity of the United States, he would perhaps be the founder of an Empire that would rival in glory that of Mexico and Peru."

—General William Henry Harrison,
Tecumseh's Opponent,
9th President of the United States.

The late 18th and early 19th Century was a period of great political and social change. But for the Indian people of the continent, it represented a critical period — a changing point — in their history.

While Pontiac, Brant and many other great Indian leaders fought and negotiated for their people — either singly or in alliance — it was Tecumseh alone who foresaw that a United Federation of All Indian People — and nothing less — could halt the westward march of the non-Indian.

Tecumseh will be remembered

for his chivalry. He was always in complete control of his warriors. After his successful battles he never allowed the slaughter or the accepted Indian practice of the torture of prisoners.

I have hardly mentioned, let alone attempted to describe his many victories over large and well-equipped armies. Space does not permit it. I have tried, and hope succeeded, in presenting the background of events which controlled the destiny of this great man with a dream.

Tecumseh was of Algonquin stock whose branches were scattered as far north as Labrador and as far south as the Carolinas. His tribe, the Shawnees, after endless wanderings, finally settled in the rich forested region of the Upper Ohio River. Here, at the large settlement of Old Piqua on the banks of the Mad River, he was born in the month of March, 1768 near the site of present-day Dayton.

The community of Old Piqua had long enjoyed a period of peace and plenty; the surrounding countryside had been cleared and cultivated yielding regular harvests. And there was always an abundance of game.

The very early years of his life were happy and secure. The Pontiac uprising had fizzled out and the great contending powers, England, France and Spain, were at least temporarily at peace. The opening shots of the American Revolution — a dividing and disastrous event for the

Indian people — were yet to be fired at Concord and Lexington.

Tecumseh's father, Puckeshinwa (Something that Drops) was a warrior chief who carried great influence among his people. His Mother, Methoataske (A Turtle Laying Eggs in the Sand) was said to be very wise. From this union six sons — three of whom were destined to die in battle — were born. The only daughter was called Tecumapease.

Tecumseh seemed to be born without fear; he often wandered alone outside the confines of his settlement into the forest to listen to the songs of the birds and to the ripple of the many brooks that fed the Mad River. During the days he enjoyed the punishing sports of Indian youth and often organized mock battles among his playmates. At night, tired from the play, he loved to listen to the legends of his people told by his elders to the dying light of the campfire.

But very soon, unforeseen events began to darken the lives of the Shawnees and the other tribes of the great northwest. Despite official warnings for white settlers not to proceed "west of the Alleghanies", a stream of newcomers poured in. The intruders, for the most part, were the poor and disinherited who merely wanted a farm clearing for their families; but others were the outcasts of their society, and, as always to any new frontier, came the whiskey-seller and the criminal. Clashes were common, and under the leadership of the powerful Chief Logan, the Indian tribes sent the newcomers fleeing across the trails from whence they came.

But land speculators — George Washington among them — drew military support from the aristocratic Governor, Lord Dunmore, who wished to add to the size and prestige of his Colony of Virginia. Skirmishes and battles followed and the Indians suffered a severe defeat. Tecumseh saw the body of his father carried home and listened to the night-long ceremonial wail of his widowed mother. He was barely six years old.

As the years passed, it became time for his initiation as a warrior. By Shawnee custom, he was obliged to enter the forest alone to meditate and fast in the hopes of receiving a message from the Great Spirit — the Master of Life — from the great world beyond. And so, after many days of hunger and fatigue, he lay beside a waterfall, sleeping the sleep of the young. Gradually the familiar landmarks of Old Piqua, his home, fell into place. The sky darkened and a cluster of stars appeared. One, the brightest, broke away from all the rest and, burning even more brightly, flashed across the sky — then faded into the darkness. The Great Spirit had given him a glimpse into his future — and his name — Tecumseh (Shooting Star).

Southern Ontario Bands Train for Fire Prevention

*by John Runcie,**Head of Safety Section, IAND*

Alarmed at the large number of Indians, most of them young children, who are dying in reserve fires each year, Southern Ontario bands have begun training for fire protection.

Developing from a request from the Walpole Island Band for assistance in organizing and training their volunteer fire brigade, an enthusiastic group of 40 Indians took part in a Fire Prevention and Fire Fighting Operators Training Course in April. At the invitation of the Six Nations Council, the course was held at Ohsweken and representatives from nine band councils attended. The technical staff of the Dominion Fire Commissioner's Office gave the instruction and the officer-in-charge, Mr. Mel Tucker, said that he was impressed with the calibre of the "students".

The course was taught in two parts. The fire prevention part dealt with preventing fires in the home. Films and demonstrations

showed how and where fires start. A lively discussion on a fire prevention program for Indian reserves was followed by the inspection of two homes.

The fire fighting part covered the use of portable extinguishers suitable for the home and fire pumps. Each person had the opportunity to put out a deliberately set fire with an extinguisher. The group was shown how to fight an oil pit fire, how to lay hoses to get the best water streams, and how to use the pumper to the best advantage.

* * *

The need for reserves to take fire prevention into their own hands is evident from the present situation at the Mohawk reserve in Tyendinaga.

For more than three months it has gone without any large-scale formal fire protection for its estimated 400 householders. The neighbouring town of Deseronto served notice that it was forced by economics to end a years-old voluntary agreement to answer reserve fire alarms.

While the Mohawks await possible solutions by federal and township governments, fire protection of the reserve is furnished by fire extinguishers. The people on the reserve, however, are untrained in the rudiments of fire fighting, and did not take advantage of the fire prevention course recently offered to Southern Ontario bands by the Department of Indian Affairs. Although there have been no serious blazes since formal protection was removed, an empty house on the reserve did burn down, and according to Chief Earl Hill, no alarm had been turned in.

Indian Affairs officials are seeking a fire truck for the reserve, and the result could be a volunteer brigade and a training program, said Chief Hill.

The fire prevention situation on different reserves ranges from "extremely serious" to "well under control." But it cannot be overemphasized that all bands must act now to educate their people to prevent the needless deaths which result from ignorance and neglect.

*Tecumseh will be
continued next month*

COURCHENE . . .

(Continued from Page Six)

He has strong beliefs on the rights of Indians to progress at their own pace. He believes that Indian people must make the final decision on programs affecting them *BEFORE* they are implemented.

He believes that Indian people have the same abilities and aptitudes as any one else; what they lack is the opportunity and he is determined that Manitoba Indians

will have that opportunity. And, through Manitoba's example, perhaps Indian people across Canada will also benefit.

Mr. Courchene has won a lot of followers, believers and friends during his term of office. He counts among his friends economists, business magnates, bishops, legislators, educators, and world renowned figures. But to him the most important person is the little man struggling at the reserve, at the grass roots level for the opportunity to earn his rightful place in society.



Dave Courchene with four of six members of the Manitoba Indian Brotherhood Senate. They are (from left), E. A. (Eddie) Thompson, Chief of Peguis Indian Band and former president of MIB; John Young, former chief of the Pas Indian Band; William Thomas, long time member of Nelson House Band Council and former vice president of MIB; and Eli Taylor, long time chief of Oak River Indian Band. Missing when photo was taken was George Barker, long time chief of Hole River Band and former president of MIB. Alfred McDougall, Chief of Island Lake-Garden Hill Band was subsequently made a senator.

FROM THE U.S.

Statement of President Earl Old Person National Congress of American Indians

The National Congress of American Indians, representing over 160 tribes with a membership in excess of 400,000 American Indians, is greatly concerned and disappointed in the recent action of the United States administration with regard to appointments in the Bureau of Indian Affairs of so few tribally enrolled Indian people, in the BIA's top policy-making positions.

We feel that the communications gap between this organization and the Bureau of Indian Affairs has continued to widen and that the Department of the Interior made no sincere attempt to involve the National Congress of American In-

dians in the selection of the Bureau's policy-making personnel.

However, because a few Indians were selected and placed in slots not generally considered to be policy-making positions, we feel that our efforts have not totally been in vain. Yet we cannot over-stress our disappointment that more tribally enrolled people were not selected to fill those positions of importance to the Indian people.

The National Congress of American Indians will continue to make every effort in its attempt to have proper representation of people of Indian descent in the Bureau of Indian Affairs.

Indian Educator, Anthropologist Awarded Honorary Degrees

J. C. Hill, district superintendent of schools under the federal Department of Indian Affairs on the Six Nations Reserve, and Peter Lewis Paul, the Canadian authority on Maliseet ethnography and linguistics, were among several distinguished persons who were recognized with honorary degrees by Canadian universities during spring convocations this year.

Both received honorary doctor of law degrees, Mr. Hill from the University of Western Ontario, London, and Mr. Paul from the University of New Brunswick in Fredericton.

Mr. Hill, a Mohawk, was born on the Six Nations Reserve, and has devoted most of his life to his people. He received his education at schools on the reserve, in Hagersville, Hamilton Teachers' College and McMaster University, Hamilton.

He has been involved in the educational life of the reserve for more than 30 years, and served as supervising principal and principal of one of the schools there until his appointment as district superintendent.

He has developed, over the years, a school system that now totals 14 elementary schools, with a total enrolment of about 1,400 pupils and staffed almost entirely by Indian teachers. In addition, he is responsible for another 400 reserve students who attend high schools in Brant, Norfolk and Haldimand counties, as well as an additional 60 students taking post-secondary

education in colleges and universities.

Through his work, Mr. Hill has introduced Indian history and values into the education of Indian children and in this and other ways, has succeeded in preserving the important aspects of the Indian culture and heritage.

In 1960, in recognition of his years of leadership and service in education, Mr. Hill was awarded the Centennial award of the Ontario Education Association.

Appropriately, he is known to his people as Skakorihonnyennikowah — which translates as "Great Teacher."

Mr. Paul was born in 1902 at Woodstock, N.B., and gathered his first knowledge of New Brunswick Indians from stories his grandfather, Chief Noel Polches, told. He has spent his life broadening that knowledge to the point where, for several years, he has worked with and tutored anthropologists from the United States and Canada.

Dr. George F. Clarke, author of books on New Brunswick Indians, historian and lifelong friend of Mr. Paul, said that nobody deserved the honour more. "Peter Paul is the finest character that I know," said Dr. Clarke and added that Mr. Paul commands the respect of all who know him. "He is a legend," Dr. Clarke said.

Mr. Paul has conducted seminars and lectures at Columbia and Harvard Universities and is retained as an advisor on Indian culture to the Museum of Man in Ottawa.

Roberval "Polyvalente" Will Enrol 325 Indian Students

Nearly 200 Indian students from the Pointe-Bleue, Sanmaur and Manowan Reserves are due to attend the 1,800-pupil composite high school now under construction in Roberval, Quebec, on the south shore of Lake St-Jean, when it opens in September 1970. An additional 125 Indian students will also be accommodated in the near future.

The announcement was made recently by Indian Affairs Minister Jean Chrétien, who said the construction of the Roberval school is the result of an agreement between his Department and La Commission scolaire régionale Louis-Hémon.

Under the terms of the agreement and based on projected Indian enrolment the Department will con-

tribute \$438,000 towards the cost of construction. Les Entreprises bon conseil Itée was awarded the contract on the basis of a \$4,240,000 tender.

The new facilities will be a step forward in the education of the Indian students as the school will offer a more complete choice of curricula than has hitherto been available in the area. Grades taught will be from 7 to 12.

The building will consist of 25 classrooms, 21 laboratories, four gymnasias, an industrial arts room and a library.

During the school year, the Indian students will either reside at the Pointe-Bleue Student Residence or board with families in the Roberval area.