

INDIAN NEWS

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Indians get James Bay Agreement

Chief Billy Diamond, spokesman for the Grand Council of the Cree believes the James Bay Agreement, signed in Montreal, actually encourages his people to return to

their traditional way of life. Chief Diamond says his people would never have ended their two-year legal battle over the James Bay hydro-electric development for the \$150-million cash settlement only. "The Cree were never interested in the money" Chief Diamond added. "We've been saying that all along and yet the media concentrated on the \$150-million cash settlement instead of the clauses we believe protect our traditional way of life."

Agreement in Principle

The Agreement contains some of the terms under which the approximately 10,000 Inuit and Cree of Northern Quebec would surrender their in-

terest to some 400,000 square miles of land, roughly all of Quebec north of the 52nd parallel, plus a portion lying between the 49th and 52nd parallels. It provides for a continuation of the negotiations to establish the final terms of settlement by November 1st, 1975.

This Agreement in Principle will allow the James Bay Energy Corporation to build the hydro project according to an agreed upon plan without the threat of further legal action. If a final agreement cannot be reached within the time stipulated, legal action against the project may recommence.

Canada is contributing \$32,750,000 out of the total cash settlement of

\$75,000,000 on the basis that it is in part responsible for compensating the native people for the extinguishment of their interests in that area of Quebec ceded to the Province by the 1898 Boundaries Extension Act. (The area lies between the 49th and 52nd parallels.) The Province is totally responsible under the terms of the 1912 Boundaries Extension Act for the settlement of claims in the area north of the 52nd parallel but the Federal Government must approve the terms of any such settlement and extinguish native title in the area.

The Agreement in Principle contemplates a final settlement which will include:

5,250 square miles (Category I land) will be given to the native people, of which 1,274 square miles will be Indian reserve land the remaining lands will be held under some form of community ownership, subject to provincial jurisdiction. The amount of land to be held as (see: *Indians*, page 7)

Deputy Minister leaves DINA



Mr. Basil Robinson

After four years as Deputy Minister of Indian and Northern Affairs, Mr. Basil Robinson has left to join the Department of External Affairs as Under-Secretary. When he came to the Department of Indian and Northern Affairs in 1969, he had been Deputy Under-Secretary of External Affairs for three years. During that time, he served in London, Paris, Washington and also headed the Middle East division of External Affairs. He served as a captain in the Canadian Intelligence Corps and was also a special assistant to the Prime Minister John Diefenbaker.

Tobique Reserve school unique in design

The awarding of a \$1,207,446 contract to Brunswick Construction Ltd. of Edmundston to build a new school complex on the Tobique Indian Reserve near Perth, New Brunswick has been announced on behalf of the Honourable Judd Buchanan, Minister of Indian Affairs and Northern Development.

The total cost, including architect's fees, artwork, engineering, supervision, contingencies and miscellaneous, will be \$1,358,185.

The name of the new school is to be 'Mah-Sos', the Malecite word for fiddlehead, a native New Brunswick edible plant highly prized by the Indian people who hold a festival in its honour each year. The school building has been designed in the shape of a fiddlehead with a circular, bulbous-shaped top on a short, squat stem. Several classrooms, a kindergarten and a library/resources centre will be arranged around the outside circular portion, with an auditorium/gymnasium and a health unit contained in the 'stem' portion. The school will accommodate chil-

dren on the reserve from grades one to nine, in both formal and open-structured classroom learning situations. The emphasis will be on individualized, ungraded learning to enable each child to proceed at his own pace.

Band Chief Dennis Nicholas and Tobique Council members worked closely with Fredericton architect William J. Lake to conceptualize and develop the school's unique design. The contract calls for construction to be completed as of August 1, 1975.

By way of consolidating their advances in the education field, the Band have selected a school board and they are now in the process of working out formalized terms of reference under which the board is to function. In addition to members chosen from among the Reserve population at large, the board will have advisory representation from the Band Council and the Department of Indian and Northern Affairs as well as the assistance of the Band's education co-ordinator.



Mrs. Iona Campagnolo

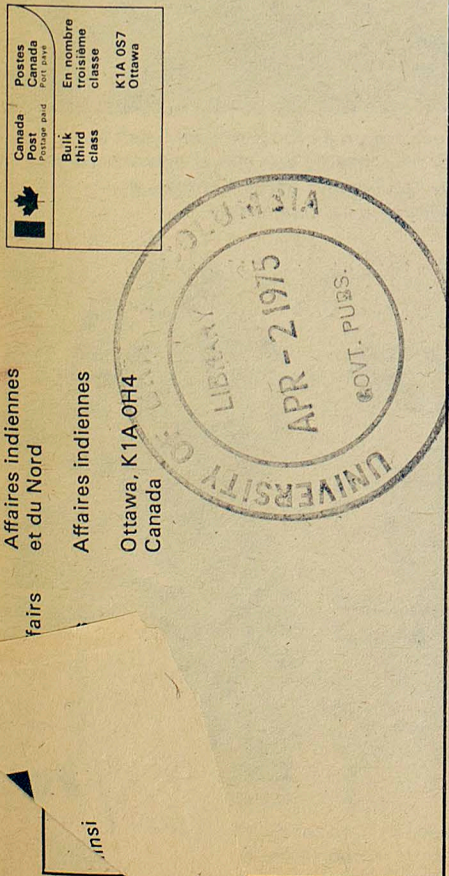
New Parliamentary Secretary

Mrs. Iona Campagnolo, M.P., Skeena, the new Parliamentary Secretary to the Minister of Indian and Northern Affairs is a life-long resident of British Columbia. Born in Vancouver in 1932, she moved north to Prince Rupert in 1946 and almost ever since has been actively involved in community life in one way or another.

While very active in municipal politics, Mrs. Campagnolo also was involved in community theatre. In recognition of her many achievements, she received several awards. In 1973 she became a Member of the Order of Canada, in 1974 she was named British Columbia Broadcast Citizen of the year by the B.C. Association of Broadcasters and in 1971 she was named "Notlz-Whe-Neha" (Mother of the Big Fin) by the Gitksan (People of the Skeena) Killer Whale Clan Native Indian Family.



From left to right, Mrs. Gail Nicholas, Stewart Paul, Mrs. Glenna Perley, Phillip Sappier and Stephen Bear stand looking over a scale model of the new "Mah-Sos" school.



INFORMATIONS FRANÇAISES

Les Galeries montagnaises voient le jour

Sept-Iles et les villes environnantes seront dotées d'un centre commercial de 50 magasins et boutiques dont les coûts de construction excéderont \$6 millions.

C'est ce qu'a déclaré M. Paul-Emile Fontaine, chef du conseil des bandes des réserves indiennes de Sept-Iles et de Malioténam lors des cérémonies qui ont marqué l'inauguration des travaux de construction des Galeries montagnaises.

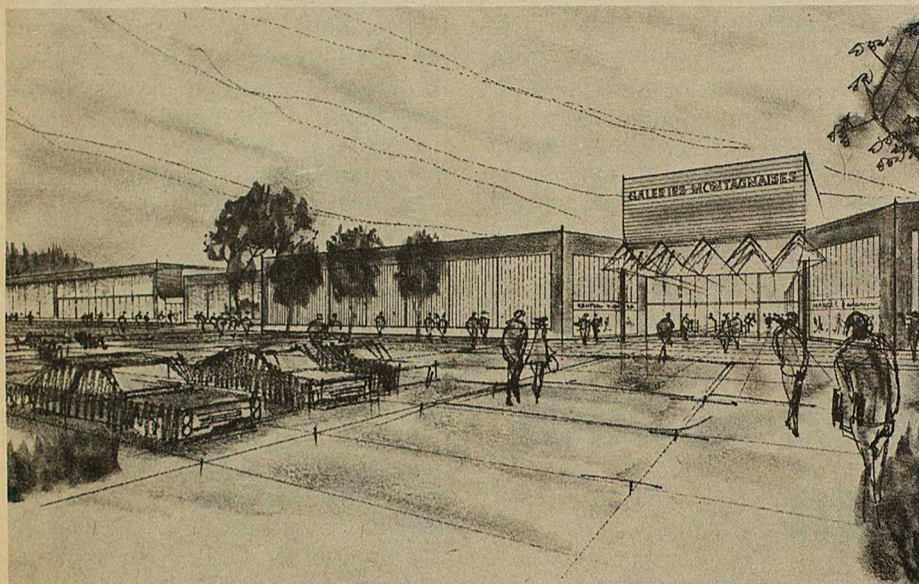
Pour sa part, M. Walter Jourdain, président de l'Immobilière montagnaise Ltée, société de gestion des Galeries montagnaises, a indiqué que sa compagnie avait retenu les services d'une équipe de spécialistes dans le domaine de la mise sur pied de centre commerciaux. "C'est avec la collaboration de l'Association des Indiens du Québec et du ministère fédéral des Affaires indiennes et du Nord que nous avons pu

280,000 pieds carrés. Plus de 10 pour cent de cet espace sera réservé à la promenade intérieure, qui deviendra un lieu de rencontre pour tous les résidents de la région. A l'extérieur, le parc de stationnement pourra accueillir au-delà de 1,400 automobiles.

L'inauguration du centre commercial aura lieu au printemps de 1976.

S'adressant à plus de 50 dignitaires réunis à l'Hôtel Sept-Iles, dont le

député de Manicouagan, M. Gustave Blouin, le maire de Sept-Iles, M. Jean-Marc Dion, les conseillers municipaux, les représentants des commissions scolaires, M. Aurélien Gill, vice-président de l'Association des Indiens du Québec, et plusieurs autres personnalités régionales, M. Jourdain a insisté sur le fait que les Galeries montagnaises n'étaient pas un rêve et que les Indiens de Sept-Iles étaient en affaires pour y demeurer.



Vue extérieure des futures Galeries montagnaises

"Les Galeries montagnaises, qui deviendront le carrefour commercial le plus achalandé entre Mingan et Port-Cartier, doivent leur existence à l'initiative et à la prévoyance des Indiens de chez nous, a dit le chef Fontaine.

"Les revenus annuels qui proviendront de la location des espaces commerciaux permettront à la bande indienne de Sept-Iles de prendre son avenir en main. La réalisation de ce centre commercial contribuera à créer des emplois qui répondent aux aspirations de notre population, elle nous permettra aussi d'améliorer graduellement la condition de vie des Indiens et surtout les revenus pourront servir à l'édification de centres communautaires pour que les Indiens puissent entreprendre de nouvelles activités collectives," a ajouté M. Fontaine.

nous faire appuyer par ces experts," a-t-il dit.

La société Headway Management Ltée, de Montréal a été chargée de coordonner la mise en chantier et la gestion des Galeries montagnaises. L'entrepreneur général de Montréal, Ain et Zakuta Ltée sera responsable de la construction du centre commercial et les plans et devis ont été confiés aux architectes Greenspoon, Freedlander, Plachta et Kryton.

"L'entrepreneur général s'est engagé à retenir les services de sous-traitants régionaux dans le cas où ces derniers pourront concurrencer les sous-entrepreneurs de l'étranger," a souligné M. Jourdain.

Il a ensuite fait l'énumération des détails techniques des Galeries montagnaises. "Notre centre d'achats aura une superficie initiale de

Une équipe dynamique au service des artisans indiens du Québec

Depuis plus d'un an, une équipe est au service des artisans indiens du Québec. Elle est sous la responsabilité de Michel Noël, surveillant régional l'artisanat.

M. Noël est très actif dans le domaine de la planification et de l'élaboration des programmes touchant l'artisanat. Il est secondé par Mme Lorraine Létourneau-Parent, responsable de la recherche, qui vient de compléter trois documents concernant les teintures végétales et minérales, la broderie à l'aide de piquants de porc-épic et la broderie à l'aide du crin d'orignal.

De plus Mme Létourneau-Parent travaille à douze nouveaux montages audio-visuels bilingues touchant l'écorce, le bois, les pipes, la pote-

rie, les porte-bébés, la vannerie, les canots, les raquettes, la peausserie, les piquants de porc-épic, le crin d'orignal, et le perlage.

M. Serge Bétikian complète l'équipe. Il est spécialisé dans le domaine de la mise en marché et dans le domaine des matières premières. De plus M. Bétikian est responsable de la production des ateliers. Cette équipe travaille en étroite collaboration avec le comité élu au dernier colloque et qui s'appelle "Les artisans indiens du Québec". Cette corporation est formée de trois personnes; Mme Eliane Gabriel, d'Oka, Mme Lucette Robertson, de Pointe-Bleue et M. Léonard Jérôme, de Maria. Leur rôle est de venir en aide à tous les artisans de la province.

Les artisans indiens du Québec exposent à Paris

La Guilde des Métiers d'art du Québec a invité les responsables de l'artisanat indien du Québec à participer à une importante foire à multiples facettes, qui s'est tenue à Paris. MM. Michel Noël et Serge Bétikian s'y sont rendus, accompagnés de MM. Léonard Jérôme, chef du village Micmac de Maria et responsable de l'atelier de vannerie, ainsi que Robert Dominique, montagnais de Betsiamites, responsable de l'atelier "Mitesh".

La présence de ces messieurs ainsi que la grande qualité des objets

artisanaux venant de tous les villages indiens du Québec a suscité un vif intérêt au sein de l'exposition et chez les visiteurs français. La présence de l'artisanat indien dans les grandes expositions internationales est maintenant acquise. Nul doute qu'avec la collaboration des artisans indiens ainsi que grâce à la beauté et à la perfection de leurs réalisations, cette présence prendra de plus en plus d'importance et que grâce à elle, les hommes trouveront le goût de l'artisanat.



La délégation des artisans indiens du Québec à l'exposition de Paris se composait de M. Léonard Jérôme, chef de la réserve de Maria et responsable de l'atelier de vannerie de cet endroit, M. Michel Noël, du bureau régional de Québec, M. Serge Bétikian, et M. Robert Dominique, responsable de l'atelier "Mitesh", de Betsiamites.



L'équipe au service des artisans indiens du Québec se compose de M. Michel Noël, surveillant régional, Mme Lorraine Létourneau-Parent, responsable de la recherche et de M. Serge Bétikian, spécialiste dans le domaine de la mise en marché.

Five Alberta Indian Bands accept \$250,000 settlement of ammunition payment

OTTAWA — The five Southern Alberta Bands of Treaty No. 7 have agreed to a \$250,000 settlement from the Federal Government covering annual ammunition payments dating back to 1877.

The agreement, negotiated between the Federal Government and the Blackfoot, Blood, Peigan, Sarcee and Stoney Bands, was made public by the Honourable Judd Buchanan, Minister of Indian and Northern Affairs.

Mr. Buchanan explained that Treaty No. 7 calls for annual payments of \$2,000 for the purchase of ammunition or, at the request of the Bands, for other things. After extensive research, it was apparent that these payments had not been made every year to each of the Bands. The quarter of a million dollar compensation was agreed to by both parties. At the request of the Bands, the money derived from this settlement has been placed in a trust account pending a decision by the Bands on how the funds are to be distributed. The agreement provides that at the end of five years, if a method of distribution has not already been determined, the matter will be referred to a court to decide whether the funds should be distributed equally between the five bands or on a per capita basis.

The Bands also agreed that the annual \$2,000 payments from January, 1973, onwards will go into a separate trust account to be divided among them when a method of distribution has been agreed upon.

In addition it was agreed that the Bands would receive a further \$25,000 to cover legal fees, travel and other expenses incurred in pursuing their claim and negotiating the settlement.

The parties to this agreement were brought to the negotiating table by Dr. Lloyd Barber, Commissioner for Indian Claims, after he had received a grievance on the matter from the Treaty No. 7 Bands.

With 426 Squadron



Pte. M. A. "Connie" Bone hails from the Keeseekawenin Reserve near Elphinstone, Manitoba. She attended school at Camperville, Manitoba and completed her junior and senior high in Saskatchewan. Connie was enrolled on 23 October 1973. She successfully completed 11 weeks of basic training. She was then posted to Camp Borden, Ontario, for the 10-week Administrative Clerk course at the Canadian Forces School of Administration and Logistics, which she successfully completed on August 1974. Connie is now employed at 426 Squadron, Trenton, Ontario



A good wild rice harvest has prompted the Anishinabeg Man-O-Min Co-operative to present a cheque for \$50,000 to Indian Affairs Minister Judd Buchanan as part payment on a loan made by the co-operative from the Indian Economic Development Fund. Shown above, at a brief ceremony held in the Minister's office at Ottawa are: (L. to R.) Fred Kelly, Chief of the Sabaskong Indian Reserve, the Hon. Judd Buchanan, Mr. Peter Kelly of the Sabaskong Reserve, John Reid, member of Parliament for Kenora-Rainy River, Steven Skeade, President of the co-operative, Arnold Bruyere, General Manager, and Bert Yerxa, Director.

A successful season for Man-o-Min Co-op

After a successful year of harvesting and marketing their Quiet Water Wild Rice, the Indian-owned Anishinabeg Man-o-Min Co-operative of Kenora presented the Minister of Indian and Northern Affairs, the Honourable Judd Buchanan with a cheque for \$50,000 towards their Indian Economic Development Fund loan.

The presentation made at the Minister's office on Parliament Hill was attended by Mr. John Reid (MP—Kenora-Rainy River); Mr. Steven Skeade, President; Mr. Arnold Bruyere, general manager and Mr. Bert Yerxa, one of nine board of directors of the co-operative.

In business since 1972, a major breakthrough came for the co-operative this year when they signed an agreement in late November with

General Mills Canada Ltd. which will be providing marketing expertise on a non-profit basis.

In addition to expanding their market, the co-operative has also raised the rate of pay for rice pickers from approximately 25 cents a pound a year ago to 65 cents a pound. The Co-operative has 2,000 members representing 23 bands in the area. Mr. Arnold Bruyere, general manager of the co-op said the Indians expect to harvest about 140,000 pounds of marketable rice for the coming year.

Wild rice, a gourmet food, grows naturally in northern lakes, streams and ponds and has always been an Indian harvested crop. Since 1972, the co-operative has been transforming an age-old tradition into an economically viable business enterprise.



Commission of Inquiry — RCMP

Notice of hearings

The Commission of Inquiry relating to Public Complaints, Internal Discipline and Grievance Procedure within the Royal Canadian Mounted Police announces that public hearings will begin in the following locations at the following times.

VANCOUVER

The Discovery Room, The Bayshore Inn Hotel, February 3, 1975 at 10:00 a.m.

REGINA

The British Columbia Room, The Saskatchewan Centre of the Arts, February 20, 1975 at 10:00 a.m.

WHITEHORSE

The Yukon Room, The Travel Lodge, March 6, 1975 at 10:00 a.m.

WINNIPEG

The East Ballroom, The Winnipeg Inn, February 17, 1975 at 10:00 a.m.

EDMONTON

The Salon Rupertsland, The MacDonald Hotel, March 3, 1975 at 10:00 a.m.

YELLOWKNIFE

The Katamavik Room, Salon A, The Explorer Hotel, March 6, 1975 at 10:00 a.m.

TAKE NOTICE THAT hearings will continue at each of the above locations until all submissions have been heard by the Commission.

Those wishing to make a public submission who have not previously made arrangement with the Commission are requested to appear at one of the above locations on the date indicated to make such arrangements with Commission Council. Those wishing to have a public hearing or to arrange a private hearing or meeting at one of the above locations are requested to contact either.

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By order of the Commission

Dated at Ottawa this
18th day of December, 1974.

Indian publications

KEY

- A — Distributed free of charge to Indian people through the Department of Indian Affairs and Northern Development, 400 Laurier Ave. W., Ottawa.
- B — Available for a price of \$1.50 from Information Canada, Ottawa, or Canadian government bookshops.
- C — Free of charge from Information Canada, Ottawa.
- D — Available free of charge from the Department of Indian Affairs and Northern Development, 400 Laurier Ave. W., Ottawa.

ABOUT INDIANS: The Department of Indian Affairs and Northern Development has prepared a bibliography compiling a list of books available about native people in North America.

It is divided into three sections: Kindergarten to Grade 3, Grade 3 to Grade 6, and Grade 6 and beyond. Grade 6 and beyond books are written primarily for adults.

The books on the list are not available from the Department, but the publication provides names of book dealers, prices and brief outlines of the contents of the books. There is also a listing for French titles. A, B.

THE CANADIAN INDIAN: A BRIEF OUTLINE: This book provides a brief outline of Indian history from the time of the first settlements to the present. Information concerning Indian treaties and outlines of various sources of development in fields of education, community affairs and economy are included. A, B.

EDUCATION

A Significant Step Forward In Native Education

Ninety-six Indian students have completed the first stage of a two-year summer program designed to prepare native people to teach in Ontario elementary schools.

The teacher trainees were enrolled in an intensive seven-week course at Hamilton Teachers' College. During the winter they will undergo nine weeks of supervised practice teaching in schools throughout the province and then return to Hamilton next July for a further seven weeks of study.

Most of the trainees will be teaching this year in Ontario schools — the majority in schools operated by the Department of Indian Affairs and Northern Development and others under contract to different school boards. Some will work as school librarians and some as education counsellors.

Course principal Rudy Slesar of Ottawa is confident all will find jobs in the educational field.

"They proved to be a mature, hard-working group, eager to get ahead. They will make good teachers," he said.

First time

Mr. Slesar, who is on the staff at Ottawa Teachers' College, feels they will be able to establish a natural empathy with their students which, in his view, is the basis of successful teaching.

"They understand their own people and can draw on their knowledge of native culture to make learning truly meaningful," he said.

This is the first time such a program has been offered by the Ontario Ministry of Education John Smith, Parliamentary Assistant to the Minister of Education, who spoke at the closing exercises of the first-year graduating class, called it "a significant step forward in native education." A graduate himself of Hamilton Teachers' College and a teacher for 10 years before being elected to the Ontario Legislature, Mr. Smith invited the students to put forward suggestions on how the course can be improved.

"As far as the Ministry of Education is concerned, this is no token effort on our part, but a genuine desire to provide opportunity for you to contribute to native education in Ontario," he told the trainees.

Teacher's Certificate

At the conclusion of the initial summer seminar, successful candidates received a Temporary Teacher's Certificate valid for one year. On completion of the entire program, those with a Grade 13 standing or equivalent will be granted an Interim Elementary School Teacher's Certificate which becomes permanent after two years of successful teaching. Mature students who were admitted on a Grade 12 standing or equivalent evaluation will be given

a Deferred Elementary School Teacher's Certificate and allowed five years to upgrade their academic qualifications.

"Course standards in many ways exceed ministry requirements," said Mr. Slesar. The only stipulation waived was the prerequisite of a university degree mandatory since 1973 for new entrants to the teaching profession.

In fact, some students already had degrees or were graduates of Colleges of Applied Arts and Technology. If they follow the same path as many Ontario teachers have in the past, Mr. Slesar feels most of them will add to their qualifications through private study and summer courses.

Many of those taking part in the course had already had previous experience as classroom assistants and will not be "green" to teaching when they take up regular teaching positions this year.

The program has received solid backing from native organizations, some of which held seminars and discussion groups at the college during the summer. All applicants had to be recommended by local chiefs and councils and native associations.

While teacher certification is a provincial prerogative, the Hamilton program is receiving the active support of the federal Department of Indian and Northern Development,

which is concerned about the shortage of teachers developing in the 79 schools it operates in Ontario.

The department, therefore, welcomes the new opportunities which will now be available for native people to take up teaching careers.

"This is an exciting development in native education. These newcomers will be an important addition to the teaching profession," said Michael Rehaluk, Regional Director of Education for the Indian Affairs branch in Toronto.

Guest speaker Wally Walcer, the branch's Regional Superintendent of Continuing Education for Ontario, congratulated the first year graduating students on their success at an end-of-seminar dinner.

"When you begin regular teaching this year, I hope it will be the best year of your life," he said.

The Hamilton project had its origin in a comprehensive study of Indian educational needs undertaken by the provincial government in consultation with federal officials and native leaders.

According to Mr. Slesar, who served on the committee, one of the main reasons for the study was serious concern among educators at the heavy drop-out rate among Indian students. To offset the early leaving rate, the committee recommended greater involvement by native people in their own education.

STUDYING CREE

(l. to r.) David Maracle, Deseronto; Jacqueline Moore, Constance Lake Reserve, Calstock, Ont. and David Davey, Ohsweken, Ont. take part in a lesson in Cree at the special summer program for native teachers at Hamilton Teachers' College. In background is John White, 436 Oakwood Avenue, North Bay.



Of the 340 teachers now employed in federal schools in Ontario, only 47 are of Indian descent. Having more native people as teachers will create a broader understanding of their educational problems, the committee submitted.

Those taking part in the Hamilton program come from all parts of the province, including Moosonee, Attawapiskat, Manitowaning, Sandy Lake, Lac Seul, St. Regis and the nearby Six Nations Reservation at Brantford.

Among them were a mother and daughter from St. Regis near Cornwall.

"You can never learn enough," said Mrs. Christine Jock who decided to take up teaching once her family had grown up. Last year she taught Mohawk to classes on the United States section of the Mohawk reservation at St. Regis. She has taken special courses in Ogdensburg, N.Y. and hopes eventually to get a liberal arts degree.

Her daughter, Mrs. Claudia Sunday, will continue her work as an edu-

cation counsellor to Indian school children in Cornwall with, she said, a better understanding of their problems.

Attendance at scheduled classes during the summer course was almost 100 per cent, Mr. Slesar reported. In addition, the students undertook special studies on Saturday and spend many evenings doing assignments. Sunday field trips to places of interest provided a welcome change of pace.

"We were too busy to be bored," said Mrs. Lois Thomas of St. Regis. She said she found the course "a tough challenge but well worthwhile." She had been assisting in a junior kindergarten back home and will continue this year. She said her teacher's certificate will now provide academic as well as financial recognition of her work.

On the other hand, Mrs. Leona Hendrick of Muncey, London, hoped to resume her work as a school librarian and Kelvin Jourdain of Fort Frances to return to the Ojibway band for which he has been work-

ing as a social counsellor. Both feel the Hamilton program will give them new insights into their work.

"I hope to have a better understanding of what I am up against," Mr. Jourdain said. He is in charge of 145 young people and believes he should know more about educational problems "to do a better job for them," he said.

Instruction in basic curriculum development, foundation and methods followed the same pattern as in other Ontario Teachers' Colleges. Students analysed discipline problems in round-table seminars. They received a thorough grounding in school legislation and regulations.

They took part in practice teaching sessions, evaluating their own performances on video tapes. They made extensive use of audio-visual techniques and of the well-stocked library for research and the auditorium where films were shown.

Mack Woods of Toronto Teachers' College who taught English curriculum development found his students most responsive.

"They answered well and were the most hardworking group I have ever had. They were obviously determined to get ahead," he said.

As well as imparting technical skills applicable to all teaching, the course placed special stress on Indian culture through the wide use of native materials compiled by people with first-hand knowledge of the subject. In Mr. Slesar's view, much of this material could be profitably used by white teachers in non-Indian schools. "The content is excellent and gives a real rather than artificial picture of Indian life," he said.

Native languages

Native teachers instructed in Cree, Mohawk and Ojibway, the three main Indian linguistic groups represented on the course. Whereas most classes averaged about 15 students, language classes were restricted to six each.

The theoretical and practical were combined in mathematics classes taught by Charles Manahan of Toronto Teachers' College. For assignments, pupils prepared graphs on topics relating to Indian community life.

Instructor Fred Milner of Toronto Teachers' College drew lessons from the interplay of native and white culture in his social studies classes.

"We should draw from the experience of both cultures. Where one society clashes with another there are sometimes pluses to be gained. We should learn from the mistakes of the past. Ideally, in education the Indian should have the best of both worlds, though this is not always the case," he said.

Mr. Milner noted that he had benefitted personally from the course and had gained some interesting new insights into teaching social studies. The course was not all work and no play. John Moses, one of seven native teachers and a consultant in music to the Toronto Board of Education, counselled his class "to have fun" teaching.

A student social committee co-ordinated recreational activities, such as dances, games, films, wiener roasts, and field trips to Indian pageants and historic sites. Most students lived in residence at Brandon Hall, walking distance away from their classrooms.

Many had left young children at home while taking the course. Miss Audrey Powless of Ohsweken acted as dean of women for the 68 women students and Charlie Thomas also of Ohsweken as dean of men for the 28 male students. Their counselling proved invaluable in helping students adjust to the course.

As a mark of appreciation for his services, the graduating class presented Mr. Slesar with serigraph reproductions of two paintings by Indian artist Saul Williams of Round Lake.

"I really enjoyed it all and I wish you the very best in your profession. Your empathy will carry you a long way as teachers," the principal told them.



Instructress Mrs. Laretta Sands, Walpole Island, and Mrs. Jerry Perreault, Fort Frances, examine Indian handicraft used as curriculum material for classes at the summer program for native teachers at Hamilton Teachers' College.



Dear
Editor

A Job for Duly Elected Organizations

Monday's (September 30, 1974) demonstration on Parliament Hill, marked as it was by violence, was a tragic event.

It is by now well known that Inuit Tapirisat of Canada, Native Council of Canada (representing Métis and non-status Indians) and the other native organizations of this country have chosen to work for recognition of the rights of the people we represent through whatever democratic and peaceful processes are available to us. In the same manner, we will discharge our responsibilities as citizens. Therefore, we abhor violence and violent situations, however and by whomever they are caused.

The people who comprise the caravan do not represent the Inuit, Métis and Indian as do the Inuit Tapirisat of Canada (18,000) and the Native Council of Canada (500,000) and National Indian Brotherhood, (300,000).

The Caravan has focussed the attention of the public on the predicament of the native people. As such, they have provided a service. The job of continuing representation must rest with duly elected organizations; Inuit Tapirisat of Canada, Native Council of Canada, National Indian Brotherhood and their affiliated organizations.

We are not prepared at this time to defend the police, the soldiers or the native people against charges of initiating the violence because we do not have full knowledge of the circumstances. But this is the only occasion since the formation of the riot police in 1967 that they have been used. Therefore, we insist that a full and public inquiry be held, particularly in view of the fact that there have been far more violence demonstrations during the past seven years. We need to be certain that there is no signification to be attached to the fact that the first people to be controlled by the riot police were native people.

We exhort the people of the country to look beneath Monday's (September 30) violence and try to under-

stand how the years of third-rate treatment have ravaged the original people of Canada. If further and fierce outbreaks of violence are to be avoided, native people must be given reason to believe that a real commitment exists on the part of the government and the people of Canada to settle outstanding claims and to seek the elimination of the material and cultural poverty of the native people.

On these matters we are in agreement with the National Indian Brotherhood.

The Canadian Association in Support of the Native Peoples endorses this stand by the Native Council of Canada and Inuit Tapirisat of Canada

For further information please contact:

Native Council of Canada:

Gloria George, Vice-President,

Harry Daniels, Secretary-Treasurer,

Tel: 238-3511;

Inuit Tapirisat of Canada:

Desmond Brice-Bennet, Exec. Assistant,

Business Tel: 235-1876; home: 238-1492;

Canadian Association in

Support of Native Peoples:

Lynda Cronin, tel: 236-7489.

Caught Between Two Worlds

Dear Editor,

I am caught between two worlds. Most of my life was spent among the white men. Not because I wanted to be white but because the Indian people I knew were very cruel and violent. I was on the receiving end of that violence many times. Naturally a lot of hate built up inside me for which I had no outlet so I left the reserve to try and find a better way of life. Fortunately I was blessed with talent (as most Indian people are) and I entertained in many cities here in Canada and the U.S. I married a white girl but that only lasted five months. After that I took to drinking everyday including Sundays. The pressures of the music business and that of the drinking began to wear me down; so I returned to my reservation. I found nothing had changed, so I played the local bars for about a year or so and kept up the drinking. Finally I had a nervous breakdown which put me in bed on my back for two years. I became so frightened I was even scared to step out of the door for over a year. During that time the Band provided me with welfare and I'm thankful to the welfare officer who went out of her way to deliver it to me as I couldn't go and get it myself.

During those years of suffering many realizations went through my mind. I became very confused. I had quit the drinking and being sober, I noticed a lot of friction between my own people because of their drinking. I was in and out of the hospital many times 'till finally I started taking psychiatric therapy. At the same time I began to read the Bible a lot. At first I was sceptical about it but after a few months I found a certain kind of peace coming over me. It gave me the courage to face my fears and along with the proper medications, I began to improve slowly.

Recently there was a pow-wow held on our reserve and I decided to take part in it. The people were very good to me and I was quite surprised be-

cause it was my first time out. Although I was probably the only sober person in the crowd, I still had a good time for I realized that the Indian people do have heart. And that's the reason for this letter. There are a lot of good, tender and generous feelings in every human being on this earth; so be it with the Indians. Why don't they capitalize on those feelings instead of those of anger and violence? Why must we drink and destroy each other physically as well as mentally? Never mind the white man accepting us. What we first must do is accept ourselves. Then the white man will accept us. We can show him that we are strong and can face our problems without a bottle in our hands. It's up to us really. We can do it and I believe that in time we will all be equal in this world. I did it and I'm proud of myself for it.

Of course my battle is not completely won yet. But I know from past experience that a drink won't help me win it. I've written many songs during my illness and when I'm well again I intend to continue my career in the music field. The answer is so simple. It may be a four letter word but once you really understand the meaning of it, then you've got the world by the tail. The word? LOVE! I know 'cause God is on my side and He's full of it.

If there is anyone out there who agrees with my point of view, pick up your pen and drop me a line.

I'll be more than happy to hear from you.

Sincerely,
Allan Boyer,
176 Frontenac St.
Sault Ste. Marie, Ont.
(Tankin Indian Reserve)

Things Haven't Changed

Dear Editor,

"Three years ago someone broke into his cabin and stole all his food supplies. I figured I knew who'd done it," he says. "Some Indians who lived up the highway a ways. A week later I ran into one of the band and told him I knew who had stolen from me. And I said if it ever happened again, I'd get my rifle and go down to their village and wipe them out to a man. Never been stole from since."

(Quoted from Jonny Hoffmann)

This is an excerpt taken from the article titled "Hello Jonny, How Are You?" written by Paul King and published September 21, 1974 by the Canadian Magazine.

Things haven't changed that much over the past years. Indians are still being convicted before proven guilty. The Indians became suspects because Jonny Hoffmann figured it was them who had stole from him. This man described as a person who "doesn't pick fistfights, shoot animals for sport, or stir his coffee with his thumb. In short, no Dangerous Dan McGrew." He threatens to get his rifle, go down to their village and wipe them out if this incident occurs again. Has he proven their guilt because he hasn't been stole from, since the threat?

Jan Tierney,
Calgary, Alberta

Pen Pals

Dear Editor,

I am looking for an Indian Pen-Pal anywhere in Canada. I am a 16 year old Indian girl living in Duncan, on the Vancouver Island. I have long black hair, which reaches my waist and brown eyes (of course!)

I am in the eleventh grade and my hobbies are drawing, reading and puzzle solving. I would like to hear from guys and girls 16 - 19 years of age.

Phillis Modeste,
Koksilah P.O.,
British Columbia.

You get out of life What you put into it

Dear Editor,

I have been receiving your fine paper for two years and I must say that it is always interesting.

I have just read the letter from a half-Indian who lives in the U.S. and sounds a bit riled up at the white man.

When are Indians, blacks, poor class people etc. going to stop their continual complaining and excuse making? When are they going to sit down and face the bare, truthful facts? The facts are that all men are born equal, every man has the same chance to make something out of his life and every man choses his own destination.

All this balony about whites being prejudiced etc. is hogwash. You get out of life what you put into it and the sooner some of these people realize that, the better they will be.

I live near the reserve at Hobbema, and if there ever was a disgrace, that is it. Most of the Indians look after nothing. Their homes are a mess, broken windows, not painted, no lawn etc. Most yards have two or three wrecked cars in them and there's about ten people sitting around. Anywhere there is a store, hotel or beer joint, there you find scards of them sitting wasting their lives. I happen to know that there are plenty of good paying jobs in central Alberta. Jobs that pay good and lead to advancement. I check with Canada Manpower quite often and have never seen an Indian in there seriously looking for a job yet. These jobs are open to good workers who want to get ahead in life, regardless of race, creed, color etc.

This young man goes on to say that he just loves the reserve etc. When is the Indian going to realize that this idea of a tribe or band of Indians just won't work anymore. Why does he think that as soon as he leaves the reserve and gets a good job, that he will lose his culture? Central Alberta has a mixture of nationalities living together in harmony and yet keeping their heritage. Just look at the Ukrainians, Germans and Dutch. They have their socials, fairs etc. and yet they don't have to live on a reserve.

When is the Indian going to learn that he has to contribute something to the community before he will get any return? I love the native people, all people, but it makes me a bit upset when I always hear complaining from them over problems that are mostly their own.

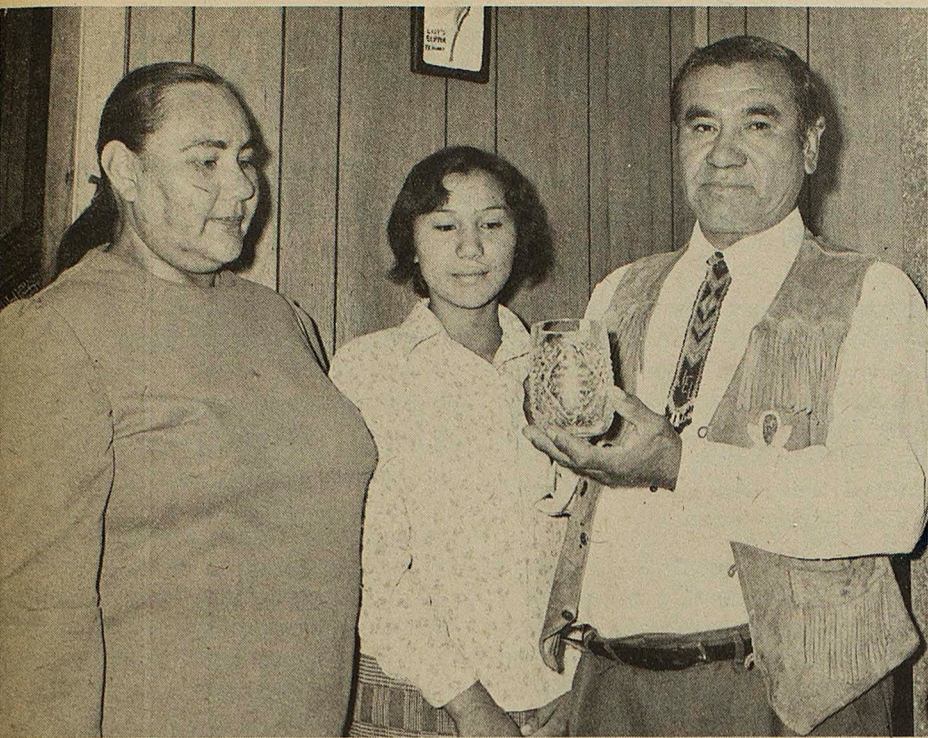
Sincerely,
Wayne Schafe,
Box 1318,
Lacombe, Alberta.



INDIAN NEWS

The Indian News is published by the Department of Indian and Northern Affairs for free distribution to Indians and others interested in Indian activities. This monthly publication, edited by Indians, is devoted to news of, for and about Indians and Indian communities. Articles may be reproduced but credit would be appreciated. Free expression of opinions is invited.

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Mrs. Genevieve Labobe, their daughter Mary and Joe Labobe admire the cut glass mug Mr. Labobe received as a souvenir of his trip to Galway, Ireland.

Champion Oyster shucker

Joe Labobe, Lennox Island Micmac and member of the Band Council, recently achieved distinction by becoming the new Prince Edward Island oyster shucking champion. Mr. Labobe and another Band member, Raymond Lewis, competed in a field of seven in the annual P.E.I. Tyne Valley Oyster Festival and Joe came first by cleanly opening twelve oysters in one and a half minutes. Both men represented the Lennox Island Indian Co-operative of which they are members.

The fruits of Mr. Labobe's efforts included \$500 in cash and an all-expense-paid trip to Galway, Ireland

where he competed in an oyster shucking contest against other national champions from Norway, England, Ireland, Switzerland, and two from France, including one entrant from Brittany.

Joe experienced difficulties with the strange knife provided for shucking and he came in fifth. Notwithstanding the disappointment of not winning, Joe was enthusiastic about the whole trip, particularly the generous hospitality of the Irish hosts. In appreciation, Mr. Labobe presented a beaded Canadian Indian necklace to the His Worship Mayor F. Coogan of Galway.

Indians (continued from page 1)

Indian reserve land is based on 640 acres per family of five — this amount relates to the treaties.

Another 60,000 square miles will be granted as exclusive hunting, fishing and trapping areas for native people (Category II lands.)

Native people will have exclusive use of certain species over the whole of the territory outside of Category I and Category II lands.

HUNTING, FISHING AND TRAPPING

In addition to exclusive use of certain species and certain lands, native people will participate on an equal basis with government representatives in administering and controlling a hunting, fishing and trapping regime through a Co-ordinating Committee. This Committee will have the power to recommend regulations to the government, and in the case of moose and caribou, the recommendations on quotas are binding on the government, subject to the principle of conservation detailed in the hunting, fishing and trapping agreement.

COMPENSATION

The native people will be paid \$150,000,000 tax free, \$75,000,000 in cash to be paid over ten years beginning with the signing of the final agreement, and \$75,000,000 from the royalties to be realized from the hydro project.

In addition, native people will re-

ceive 25% of the royalties on any development begun in the territory within fifty years of settlement. This latter royalty payment would continue for a twenty-year period in respect to each development.

The Province retains mineral and sub-surface rights, but on Category I lands must negotiate compensation for any development.

A program by the Province to ensure an annual minimum income for those who wish to continue to pursue hunting, fishing and trapping as a way of life is contemplated.

The agreement contemplates native controlled local and regional government in their areas, and the natives will be given additional responsibilities for programs.

Cree language and culture is being taught in Edmonton

Cree language and culture is being taught at Grant McEwan Community College in Edmonton, Alberta, for the first time this year. The instructor, Anne Anderson, is Métis who learned Cree from her mother. Although the course was designed for Indian students and is aimed at preserving Cree language and culture, most of the students in the language classes are people of other ethnic origins who work with Indians as nurses, policemen or government officials.

Tom Hardy has realized his dream

THUNDER BAY

Customers brave ankle-deep mud and the wilds to track down Tim Hardy on site. Tim Hardy, with the aid of a loan from the Department of Indian Affairs and Northern Development, has realized his dream of owning a water well drilling company.

Tim, (a member of the Rocky Bay Band) and his company Hardy Water Supply, are the most sought-after combination for water well drilling in the Thunder Bay area. Although there are other companies drilling wells in the region, he effectively has little or no competition.

"This is the only rig in the area designed specifically for drilling water wells," he smiles, patting the tower of his Gardner Denver machine. "This means I can drill a well for less per foot, faster than other companies. Normally I can complete a well in two days although I have often done it in one.

"I first decided to start my own well drilling company when I found other companies in the area were charging too much. In all cases, they did not have the right equipment for water well drilling because they were using modified blast hole drillers. I could see that there was a real need for a company with know-how and the right equipment," recalls Tim.

A \$100,000 boost

Launching his venture took a \$100,000 boost from the Department of Indian Affairs and Northern Development. The loan was used to purchase the drilling rig, a mud pump, miscellaneous equipment and supplies, such as an on-board welding machine, spares, an inventory of drill bits and well casing.

About \$85,000 of the loan went on the drilling rig and the rest went into additional equipment, expendables and working capital. "The mud pump," says Tim, "allows us to drill through thick overburden, a situation that other well drillers in the area cannot handle without additional time or expense."

With a year and a half of well drilling experience with a local company and diverse experience in the construction industry behind him, Tim was well prepared to take on the challenge of his own water well drilling company.

In operation since the early part of 1974, Tim's business has flourished in spite of three weeks of downtime that cost him an estimated \$20,000 in business.

"Downtime is a big factor in this business, particularly when you have to wait for replacement parts. My rig was down because the company I bought it from in Toronto could not get spares. The Gardner-Denver plant in Dallas, Texas, had a strike and parts were back ordered," says Tim.

Even under this handicap, Tim has sunk about 8,000 feet of well casing, which translates into about \$144,000

gross. He expects to sink 12,000 feet of well casing by the end of this year, at rates varying from 18 to 20 dollars per foot.

Tim is sinking six-inch diameter wells exclusively, although his equipment has the capability of putting down 16 inch diameter well casing if anyone needs it.

"It was rocky going at first, because I had to have a licensed well driller on site," recounts Tim. "But now that I have my well driller's papers, I can run the rig with two helpers, my brother Greg and an in-law, Jim Morgan," he says, pointing to two men in coveralls and hard hats tending to the mechanical wants of Tim's complex beast. He points out that if Greg and Jim go for their well driller's papers, they would each be capable of taking charge of a rig similar to the Gardner-Denver machine. Such a move would bring the on-site staff to nine people with one registered well driller and two assistants per drilling rig.

In his living room

Back at the office, Christine, his wife, keeps tab on the impressive climb in revenue. The office consists of about 100 square feet in Tim's living room, a desk, and some filing cabinets.

Christine keeps the day-to-day books when she can spare the time from looking after Aaron, three, Corinne, two and Stewart, seven months old. "For the quarterly and annual reports, I use an accounting firm in Thunder Bay," reports Tim. "The profit and loss statements and other statements they do for me are the ones that we show to the representatives of the Department when they drop in to see how we are doing."

With gross sales of close to \$200,000 expected for the year, Tim is optimistic about his plans for expansion. "First, I would like to get another drilling rig. That would allow me to go as far as Atikokan, Dryden and Manitowadge, points which I cannot now serve. With my current setup, I can go as far as Nipigon and Shebandowan."

Complete package

He also stocks a modest line of 1/2 h.p. pumps, offering them at a little above cost to his customers. Eventually, Tim hopes to form an entity within his company that will allow him to offer his customers a complete package, consisting of well drilling, a well pump, piping and installation right into the customer's home at a price lower than if the customer were to buy the components and have the plumbing done by local contractors.

"I have talked to people in Thunder Bay about this complete package idea. It has real possibilities and would be a good selling feature. Perhaps I can offer this package when I get my second drilling rig," smiles Tim. "But until then, I have more than enough customers to keep me busy."

The Indian Ecumenical Conference an international religious gathering

The Indian Ecumenical Conference, an international religious gathering primarily of the native traditional religious leaders of North America, is now in its fifth year. 1970 marked its conception in Crow Agency, Montana where the conference was held in conjunction with the annual Crow Fair. For the fourth consecutive year from 1971 to 1974, the conference has been held in the foothills of the Rockies at Morley, Alberta on the Stoney Indian Reserve located half-way between Calgary and Banff.

The significance of this gathering lies in the fact that one week out of every year the Stoney people of Alberta arrange and host, through the international steering committee, the only official convocation of Indian people designed for the promotion and expression of Indian religion. Diverse as they are, the native religions today from the Sioux, Paiute, Creek, Seminole, Dogrib, Plains Cree, Ojibway and the Native American Church to the Iroquoian Longhouse religion, all find a warm welcome and a chance to share beliefs and practices, as well as learn of other religions and their ways. I.E.C. is an annual affair which all religious groups are invited to attend and consequently the native Roman Catholics and Protestants are also encouraged to present a mass or sermon in an Indian language to the people in attendance. The 1974 Conference opened with a tobacco burning ceremony to bless the conference grounds, followed by the laying of the sacred fire which was kept burning day and night throughout the duration of the gathering. Daily, beginning at 6:00 a.m. with the rising sun, a pipe ceremony was held to welcome the day and prayers offered to ask for a blessing on the meetings to follow.

'Before talking of holy things, we prepare ourselves by offerings . . . one will fill his pipe and hand it to the other who will light it and offer it to the sky and earth . . . they will smoke together . . . Then will they be ready to talk.'

*Mato-Kuwapi, or Chased-By-Bears
Santee-Yanktonai Sioux*

At these daily meetings which were held informally under the arbor in

the mornings and afternoons, anyone in the audience was invited to speak and consequently there was a constant dialogue on different religions and ways of life since invariably each speaker nearly always came from a different area in North America. Many of our elders spoke and it was always with dignity and wisdom that their knowledge was imparted to the listeners. At once they both cautioned and challenged the audience to respect and observe the old ways and then with this strength look to the future with hope for the coming generations. Their help, advice and guidance was much appreciated by all and especially by those people who also took advantage of meeting with them in special evening gatherings in selected tipis. The native youth segment was also properly represented by a number of young speakers concerned mainly with contemporary problems affecting the lives of our people both on the reserves and in the cities. There was a wealth of information to be learned and shared. Resolutions were passed by common consensus for the benefit and preservation of native religion as a whole.

Pow-wow

The evenings were reserved for pow-wow dancing and no persuasion was needed to get these social dances started. Everyone brought his/her dance outfit and since a multitude of tribes and bands were represented, the array of styles, colours and fabrics/materials used in the outfits was incredible. Dancers and observers came by the carloads from the local reserves around Morley, Calgary and Banff and it was their added participation that made these evenings such a success. A special treat came when Mike Mitchell and members of his travelling cultural college from St. Regis, Ontario performed a number of Iroquois social dances which were very enjoyable and especially so to the western native people unfamiliar with the Iroquois dance style of eastern Canada. The NWT Dogrib handgame and tea dances were also

regular evening favourites. Friday evening brought the presentation of pipes and buffalo hides to outstanding contributors to the Conference. This year a traditional Indian wedding and a naming ceremony highlighted the events on the Conference's regular agenda.

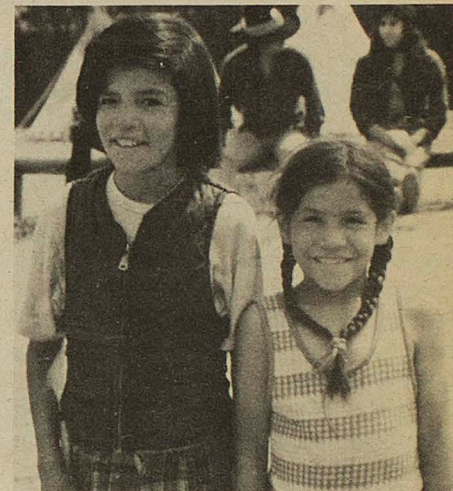
Each year the attendance has increased considerably and 1974's estimated attendance was 1100 persons. Tipis were provided as accommodation for delegates, elders and those without camping equipment. The Stoney women, dedicated and hard-working, cooked each day's meals for the hundreds in attendance while others made multiple food deliveries and hauled countless tanks of water. A real spirit of co-operation prevailed among those whose work was so vital yet often unnoticed.

The Indian Ecumenical Conference is then, one of the most important native gatherings in North America and is very widely attended. Through discussions with the elders and by observing numerous different tribal ceremonies, one is able to see the basic beliefs common to Indian religion in its entirety, although the practices differ from tribe to tribe. Unity and brotherhood combine to form the real genuine spirit of the

convocation and make it an annual coming together of the people unsurpassed in native religious significance.

To those who regard North American Indians as the 'vanishing people of a dying culture', it is a challenge to see a people secure and content in their own ways given to them only by the Creator and to feel the growing spirit of inner strength of the Indian people through the expression of spiritual devotions.

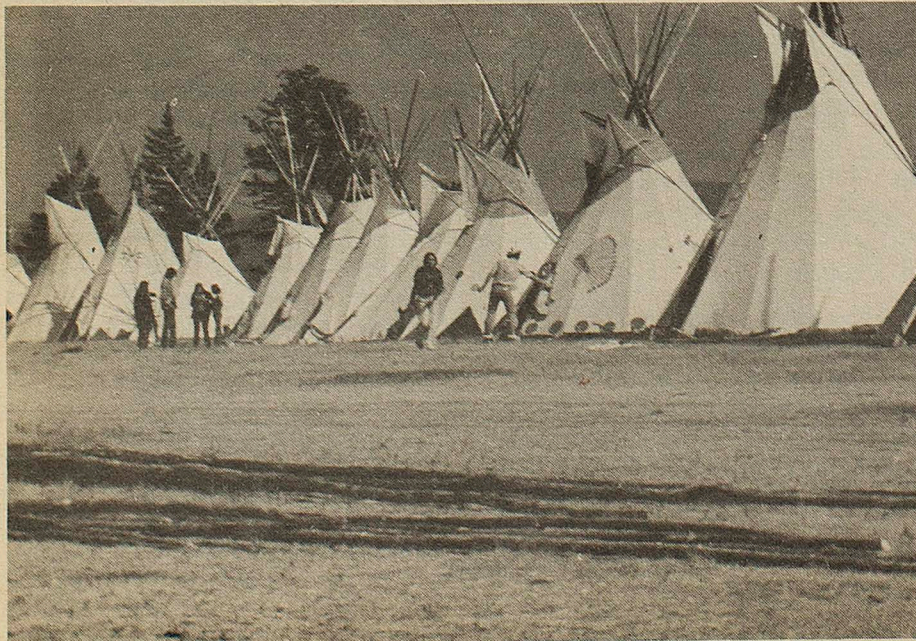
HOLY MOTHER EARTH, the trees and all nature, are witnesses of your thoughts and deeds.



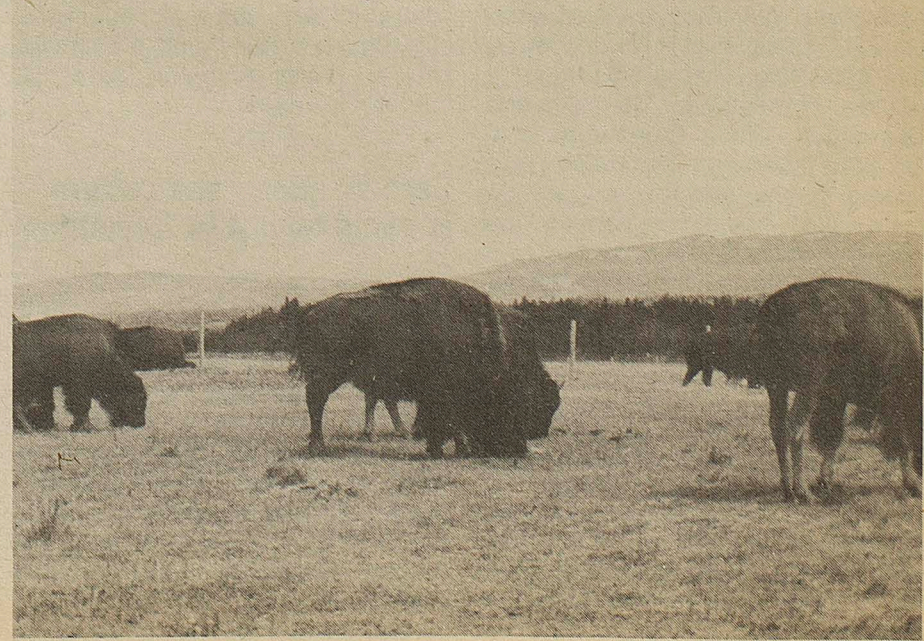
Our future.



Some observers.



Setting up camp.



Buffalo paddock near the conference site.