

FOR CIRCULATION  
Indian and Northern Affairs

Affaires indiennes et du Nord  
Affaires indiennes

Canada Post / Postes Canada  
Bulk third class / En nombre troisième classe  
K1A 0S7 OTTAWA

CA1 IA 59 IA 0H4, Canada  
I 54

Vol. 15, #1

STORAGE

561/C/84

Subberley,  
ent Publications Assistant,  
ry,  
y of Waterloo,  
Ont. -15-

## Housing Program Booms in British Columbia

LADNER, B.C. — (Staff) — 120 three-bedroom houses were recently purchased by four Indian bands in the province in conjunction with the Indian Affairs Department for \$50,000.00. The houses are in Ladner, B.C. where they were used by army personnel; they will be transferred to the four reserves of Slammun, Sechelt, Klahoose and Katzie depending on the need.

The estimated cost of the houses is \$5,000. apiece from foundation to foundation. With the bulk of finance coming from Central Mortgage and Housing, all occupants will be required to pay "rent" according to individual ability to pay. This will be handled by the Band Councils concerned, which, in fact, literally puts them in the position of "landlords."

# The Indian News



Vol. Fifteen, No. One

Ottawa, Canada

Vol. Quinze, No Un

June - Juin, 1972

## Indian Sports Complex Attracts Tourists Brings Dollars to Fort William Band

MOUNT MCKAY — (Ontario Region) — Ojibway Resorts, an Indian owned corporation taking over and greatly expanding the facilities of the Fort William Ski Club, this winter offered the greatest vertical height for skiing in Central North America, at Mount McKay on the outskirts of Thunder Bay.

A \$325,000 expansion, including a second-stage chairlift, is nearing completion on the Fort William Reserve, where the club in former years leased land for skiing.

The expanded winter facilities provide three additional T-bars and a larger snow-making system, as well as the second-stage chairlift.

The three-fold increase of facilities brings to the reserve an unusually attractive all-year public sports and recreational development.

Ojibway Resorts is attracting many skiers from the Central Midwest United States as well as Canadians who seek high-country skiing east of the Rockies. In other seasons, the chairlift atop Mount McKay, with its all-points view of Thunder Bay, Lake Superior, the Norwesters and the Kam River Valley, will be an outstanding travel attraction for sightseers. The chairlift terminates in an all-weather shelter and observation tower.

Cross-country touring trails are to be reopened for all-seasons use. They are ideal for snowmobiles, as bridle paths and hiking trails. A shelter and recreation centre at Crescent Lake is planned as a stop-over for snowmobilers and as a mountain lake picnic, swimming and canoeing facility.

Veteran ski enthusiasts will recall the Dominion Ski Championships of 1939 on Deception Run, which descends nearly 1,000 vertical feet over a course of one mile from the top of Mount McKay.

A \$200,000 grant from the Agricultural and Rural Development Association (ARDA) and a \$125,000 loan from the Federal Indian Loan Fund have made the project financially practical. The ski club formerly leased part of the reserve land, and found the winter operation (See Resort Page Eleven)

## Saskatchewan Graduates First Native Pilot

MEADOW LAKE, Sask. (C. R. Scharf) — Paul John of the English River Band has the honour to be Saskatchewan's first native commercial pilot.

Born in 1949, he attended the Beauval Residential School to Grade VIII, and in 1968, he enrolled in the Prince Albert Collegiate Institute. He dropped out in December, and in October, 1969, he went to Meadow Lake, Saskatchewan. There he was placed with Ed Dyck in on-the-job-training for two months to make him familiar with aircraft.

After enrolling in upgrading in January, 1970, he successfully completed Adult X in April of that year.

In March, 1970, he commenced working on his private license in Meadow Lake with McPhail Airways. (Information: C. R. Scharf)

## Commission Disbands Due Lack of Funds

SYDNEY, N.S. — (Staff) — The Research Commission on Indian Rights and Treaties for the Union of Nova Scotia Indians has disbanded over lack of funds. Mr. Noel Doucette credited the situation to the federal government's Privy Council which "has effectively destroyed the research commission by not making funds available."

The one year old Commission had covered many areas of vital importance to native people according to Chairman, Stu Killen. These included briefs on taxation, native rights, constitutional rights, legal aid, and a history of Nova Scotia



Chief Howard Bannon of the Fort William Ojibway Band has high hopes for the future of Ojibway Resorts at lofty Mount McKay, overlooking Thunder Bay. This Indian-owned and Indian-operated sports and recreation complex is currently doing big winter business. A \$325,000 expansion is well under way, enlarging skiing and sightseeing facilities three-fold, including a second-stage chairlift. Chief Bannon manages the operation.

—(Photo by Brian Willer)

## Law Scholarship Plan Benefits Indian Students

By Bill Badcock

The College of Law of the University of Saskatchewan, in cooperation with the Department of Indian Affairs and Northern Development and the Department of Justice, has launched a program designed to assure that qualified people of native ancestry are meaningfully represented in the legal profession. At present there seems to be a reluctance on the part of native people to apply for entry into Canadian law schools, as evidenced by the fact that, during the academic year 1971-72, there were only three registered Indians attending law school anywhere across the country. Based on the assumption that even the appearance of justice for native people can scarcely be said to exist until

the ranks of lawyers and judges are a less pale reflection of the society they serve, the University's Committee on Legal Education for Native People, under chairman Ken Norman, is setting in motion the processes whereby proportionate representation at the Bar, and ultimately on the Bench, may be achieved for Canada's native people. Modelled after a successful program already underway at the University of New Mexico Law School, the Saskatchewan program will have a dual objective. First will be the institution of a Special Summer Orientation Program in Law, adapted to Canadian needs from the basic model of the University of New Mexico, designed to give selected native participants an introduction not so much (See Scholarships Page Eleven)



### Ottawa, Ontario — A LA RECHERCHE DE TALENTS

Tous ces papiers sont des questionnaires sur les talents et les aptitudes de 55,000 Indiens de l'Ontario qui ont participé, l'été dernier, à l'Enquête sur les Ressources humaines, un projet d'étudiants indiens du niveau collégial. L'enquête a été organisée en collaboration avec les conseils des bandes indiennes et le ministère des Affaires indiennes et du Nord canadien. Ces jeunes filles indiennes sont en train d'effectuer le travail de codage des informations. De gauche à droite, il y a: Mary Capay, Lac Seul; Ann Doris Abel, Wikwemikong; Marlene McCue, Georgina Island; Beverley Leclair et Maureen Cross, toutes deux de Caughnawaga au Québec. A la suite de cette enquête, les Indiens de l'Ontario pourront voir leurs talents développés en vue d'emplois dans le commerce, l'industrie ou les arts.

## On approche la date limite pour les demandes de bourses de la Donner Foundation

La Donner Foundation a octroyé une subvention au Northern Studies Committee de l'Institute of Environmental Sciences and Engineering de l'Université de Toronto, pour les bourses DONNER destinées aux Indiens et aux Esquimaux.

(MIN) — La coopération du ministère des Affaires indiennes permet d'entrevoir les possibilités suivantes: (a) des bourses annuelles de \$2000, plus une allocation pour frais de voyage; (b) les services d'un administrateur pour aider les étudiants à résoudre leurs problèmes et leur donner des conseils; (c) des programmes de recherche durant l'été, grâce auxquels les étudiants pourront réaliser à domicile divers travaux spécifiques.

Les bourses sont renouvelables.

Pour les obtenir, il faut remplir les feuilles de demande appropriées. Le choix des candidats sera confié à un comité composé d'enseignants et d'administrateurs autochtones éminents.

Le 1<sup>er</sup> juillet est la date limite pour la présentation des demandes et des lettres de recommandation; cette date sera éventuellement retardée d'un mois. Les candidats élus seront avisés vers le milieu du mois d'août. Pour obtenir les feuilles de demandes, prière de s'adresser à: DONNER INDIAN-ESKIMO SCHOLARSHIP PROGRAM Institute of Environmental Sciences and Engineering, Université de Toronto, TORONTO 181 (Ontario).

## Un programme spécial de bourses d'études en droit pour aider les étudiants indiens

Le Collège de droit de l'Université de la Saskatchewan, avec la collaboration du ministère des Affaires indiennes et du ministère de la Justice, a inauguré un programme pour augmenter le nombre de personnes qualifiées d'origine indienne dans les professions juridiques.

On constate actuellement une certaine réticence de la part des Indiens à s'inscrire aux écoles canadiennes de droit. En effet, dans tout le Canada, il n'y avait que trois Indiens inscrits qui fréquentaient une école de droit au cours de l'année scolaire 1971-1972. Le Comité universitaire sur les études de droit pour les autochtones estime qu'on ne peut parler de justice pour les Amérindiens tant que ceux-ci n'auront pas de représentants parmi les avocats et les juges. Le Comité, présidé par M. Ken Norman, a mis en branle les rouages qui permettraient la représentation des Indiens parmi les avocats et éventuellement parmi les juges. Cette initiative s'inspire d'un programme déjà en marche à l'école de droit de l'université de New Mexico, mais elle sera adaptée aux besoins canadiens. Elle a deux objectifs.

D'abord, organiser un programme spécial d'orientation en droit à l'intention de candidats indiens choisis. Durant le programme d'orientation, qui aura lieu durant l'été, les participants pourront se faire une idée de ce que sont les études et les méthodes en droit. Ceci permettrait de prévoir les chances de succès des participants dans une école de droit. Le programme servirait en même temps d'initiation et d'encouragement aux études juridiques.

A la fin du programme d'orientation, les futurs étudiants pourront s'inscrire au programme spécial de bourses d'études en droit. Ils pourraient ainsi poursuivre le cours de trois ans sans s'inquiéter du problème d'argent.

D'après le Sous-ministre, M. Robinson, le ministère des Affaires indiennes aidera les Indiens inscrits qui seront admissibles à l'école de droit selon le barème suivant:

a) le transport à l'université au début de l'année scolaire et le retour à leur domicile à la fin de l'année scolaire;

b) les frais de scolarité;

c) une allocation pour vêtements, livres et fournitures;

d) une allocation de subsistance d'un montant égal à celle qui était versée par le Centre de main-d'oeuvre du Canada pour la formation professionnelle des adultes. (L'an dernier, en Saskatchewan, cette allocation variait de \$47 par semaine pour un étudiant célibataire à \$84 par semaine pour un étudiant ayant quatre personnes ou plus à charge. On y ajoutait \$25 par semaine si l'étudiant devait habiter loin du centre de formation).

Quant aux Métis et aux Indiens non inscrits qui seraient admissibles et qui voudraient profiter de ce pro-

gramme, on leur accordera une aide financière prise dans les fonds des bourses spéciales prévu au budget de l'université.

On espère que, durant la phase expérimentale du programme, les candidats auront une formation préliminaire équivalente, ou presque, à celle qui est exigée pour l'admission à une école de droit canadienne. Mais les candidats seront jugés individuellement et avec souplesse dans l'application des normes d'admission au programme spécial d'été. Cependant, il est certain que tout étudiant, à la fin de son cours, devra satisfaire à toutes les exigences de l'école de droit pour obtenir son diplôme.

## Les Chippewas étudient la musique indienne

OTTAWA — Le gouvernement fédéral vient d'accorder une subvention de \$2,506 afin de permettre aux Chippewas établis dans les réserves du sud-ouest de l'Ontario de suivre un cours sur la musique des Indiens chippewas et cris.

Le projet patronné par le N'Amérid Indian Friendship Centre, a pour objectif d'inculquer une fierté nouvelle aux autochtones grâce à une meilleure compréhension de leurs cultures propres.

Deux professeurs cris venus de Saskatoon et deux professeurs chippewas originaires de Skoal Lake (Ontario) dispensent le cours, les professeurs du sud-ouest de l'Ontario n'étant pas en mesure de le faire.

Le projet est en marche depuis le début de février et doit durer 15 semaines.



George Manuel, président de la Fraternité des Indiens du Canada, se rendra à Stockholm, en Suède, à titre de conseiller de la Délégation canadienne à la conférence des Nations unies sur l'environnement humain.

# the Indian news

Editor — THERESA NAHANEE

Editorial Assistant — DAVID MARACLE

The Indian News is edited by Indians and is devoted to news of, for and about Indians and Indian communities. Free expression of viewpoint and/or opinion is invited. 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. Articles may be reproduced providing credit is given this newspaper.

400 Laurier Ave. W., Room 360, Ottawa, K1A 0H4, 995-6386

## N.C.C. Re-Elects Tony Belcourt President Saskatchewan's Sinclair Defeated in Close Race

By Theresa Nahanee

After a close-running election against Saskatchewan Metis leader, Mr. Jimmy Sinclair, Tony Belcourt was re-elected to President of the Native Council of Canada. Also elected at the Council's first annual meeting were Yvon Dumont, a young delegate from Manitoba, as Vice-President and Gloria Gaber of British Columbia as Secretary-Treasurer. Gloria, former Secretary-Treasurer of the Vancouver local of B.C.A.N.S.I. was recently elected (November) to Secretary-Treasurer of the B.C. Association of Non-Status Indians.

Obviously very upset about hosting the meeting in the extravagant Chateau Laurier in Ottawa, he said not only did he not want to, but it was impossible "to solve problems in a cocktail lounge. If you want to be an Indian, you have to live it. Many of you," he told the delegates, "are not grass-roots people once you start putting \$1000.00 a month in your pocket." He said Indian leaders should be prepared to fight for the rights of their people without depending on large salaries given to them by government.

Speaking of the government departments, he said, "You are dealing with Empires."

Although the D.I.A.N.D. has no legal function at present with the Metis and Non-Status Indians, Sinclair did not neglect it. He claimed that even if the D.I.A. was no longer needed by Indians "it would take 1000 years to dissolve itself because it is so involved in red tape."

If elected, he said, "I see us getting inroads to the United Nations, to the Donner and Ford Foundations, and to our people."

"Am I upsetting the apple-cart? I say — what apple-cart? The government apple-cart — it should have been upset a long time ago."

The choice is somewhat obvious as to what kind of leader the Metis and Non-Status Indian people want. Although at first glance it may seem that Belcourt is very moderate, yet his actions during the past year have shown that he takes a stand according to the situation. He is reasonable and level-headed when confronting reasonable and level-headed opposition, but has all the fire of Sinclair when the situation warrants it.



"I am an Indian; I am proud of it and am prepared to devote all my time to their cause," stated Gloria Gaber in her election speech.



Tony Belcourt re-elected President, Native Council of Canada.

In his election speech, Tony took the stand that it is "very important not to shut out the white people because we ourselves are part white. There is good and bad in every group", he said.

"There are some good ones in Parliament as well as some bad; some good ones in the Cabinet and some bad. We must deal with them accordingly. When we must be militant and demanding, we should be; when we have to be respectful, we should be. We have many good things to look forward to."

He also went on to say, "We have a right to land. We have a right to settlement for loss of our way of life . . . loss of our hunting and fishing rights."

Belcourt also mentioned that the push to organize Metis and Non-Status Indians began 15 months ago, and that he had travelled extensively in this cause as President of the Native Council.

Plans for the future include viewing government programs for native people and utilizing them for the betterment of Canada's 300,000 Metis and Non-Status Indian people.

A different view entirely was taken by Saskatchewan Metis leader, Jimmy Sinclair, who stated, "I know the brutality of the police and the false promises of politicians. We should do more than just send telegrams."

He elaborated on the depression "we face from day-to-day" — meaning the Metis people.



"I know how to play the white man's games," stated Yvon Dumont, newly elected Vice-President of the Native Council of Canada. Yvon is from Manitoba and was a delegate from that province.

## Alberta Wins Western Native Games B.C. Second in all-Indian Competition

STANDOFF, Alta. (Staff) — Alberta, with 213.5 points, came off on top in the Western Canada Native Games, with British Columbia scoring a high second with 174.5 points. Saskatchewan scored 130, while Manitoba finished with 121 points.

The games were participated in by 500 Indian athletes from the four western provinces who met on the Blood Indian Reserve near Cardston, Alberta.

British Columbia had a strong lead on the last day after junior boxers from that province won the majority of their matches, but Alberta gained winning points on the last day in the fields of boxing and basketball.

The junior hockey tournament was won by the Fort Alexander Braves of Manitoba, with the Thunderbirds of Edmonton, second and Prince George, B.C., third.

The Pas, Manitoba, took the senior hockey title over Fort Alexan-

## Treaty No. 3 Indians Near Housing Agreement

KENORA, Ont. (Staff) — Indians of the Treaty No. 3 area are close to reaching an agreement with CHMC which will mean "an accelerated program of new housing for that area." Until now they have declined from entering into such an agreement because they feared the houses and land would revert to the Crown corporation in the event of a default in payment. They have, however, been assured by the Minister, that his department will have the responsibility of payment and he will use his discretion to work out a solution. This may include evicting the party defaulting in payment, but the Indian band will not lose the house or the land.

der. Ft. St. James, B.C. took the bronze in this event.

The junior men's basketball section went to St. Mary's Warriors of Cardston, Alberta. The senior division went to the Blood Golden Eagles of Cardston, with Prince Rupert, B.C. taking a second, and the Vancouver Native Brotherhood team taking the bronze. The junior girl's division went to St. Mary's Warriors, with Prince Albert, Sask, taking a second and William's Lake, B.C. placing third. The senior women's basketball winner was the Alberta Blackfoot Central from Cluny, with the Blood Reserve team from Standoff following.

In boxing, the gold medal went to Alberta, the silver to Manitoba and the bronze to British Columbia.

Alberta and British Columbia tied for the novice class, with Manitoba taking third place.

The open class was taken by Alberta, followed respectively by Manitoba and British Columbia.

## Northwest Territories Brotherhood Seeks Multi-Media Communications Specialist

The position of Director is open with the Communications Unit of the Indian Brotherhood of the N.W.T. The Unit is a non profit group providing media communications for Native People in the N.W.T. — via newspaper — The Native Press, radio (Naedzo Studio), video tape programming (through a newly established VTR unit), and a radio telephone network to be established in Native communities in the MacKenzie Valley and the Great Slave Lake area.

### Duties

Supervise the staff of the Unit, work with the Brotherhood to set Communications policies, administer spending and day to day operation of the Unit; the Director will also maintain contact with people in the settlements, government and industry to assist ongoing projects

and create new projects in communications.

### Qualifications

Education; minimum of Grade 10 education. A mature person who has experience in working with people and who will understand the communications needs of Native audiences. Native Persons (preferably from the N.W.T.) will receive first consideration for this job, but non-Native persons will also be considered. Work experience in communications (press, radio or television) will be a job asset.

### Salary

The Director will be hired on a contract basis with salary to be negotiated.

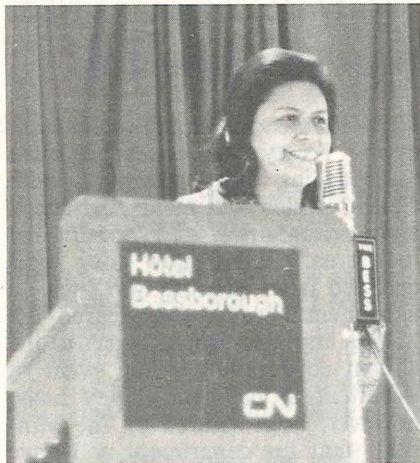
### Mail Applications to:

The Communications Unit, Indian Brotherhood of the N.W.T., P.O. Box 2338, Yellowknife, Northwest Territories.

## Indian Women's Associations Hold Nation-Wide Conference

### Opinion Divided on Laval Case

By Dehanadisonkwe



Conference opened and closed by Mrs. Jean Goodwill, Co-ordinator.

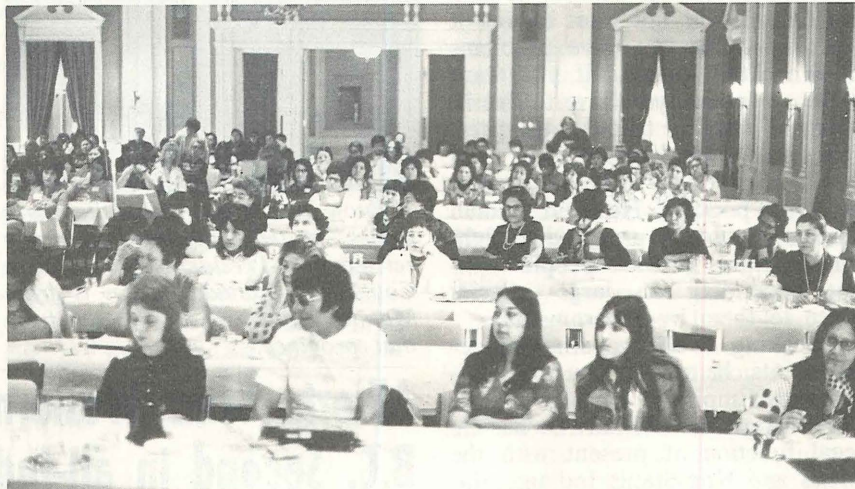
SASKATOON, Sask. — (Staff) — The National Indian Women's Conference, which took place on the 22 to the 24 of March, was held in the Bessborough Hotel in Saskatoon, Saskatchewan. Metis and Status Indian women representatives from all ten provinces and the Northwest Territories were present for discussions and an exchange of ideas and problems.

The first day of the conference was devoted to a panel discussion, the primary topic being the status of Indian women marrying White men. The main speaker was Janet Corbierre Laval who had travelled to Saskatoon to explain her position and try to get some backing from the Women's Organization. Many delegates acted strongly against her position which remained the main topic of discussion for the following two days of the meeting. Other speakers present were: Mary Anne Lavallee of Saskatchewan, Agnus Bull of Alberta and Marie Marule from Ottawa.

On the second day the conference broke off into splinter groups or committees to discuss the problems in, Health and Welfare, Education, and Cultural activities and education. After the committees



Mrs. Marie Cox was a specially invited guest from the North American Indian Women's Association.



had conversed thoroughly on each topic they then gave a report to the conference as a whole.

In the afternoon of March 23rd, Mary Anne Lavallee gave an address to the delegates in which she, representing the Saskatchewan Indian Women's Association, stated that the Saskatchewan Women's Association "does not recognize the National Indian Women's Organization as a legal organized group. That they do not have authority to act on decisions and that the understanding of the meeting was to allow an exchange of ideas and information in order for the delegates to better achieve what they wish for their own provincial Organizations and Reserves." The Saskatchewan delegation also denounced the decision of the Royal Commission on the Status of Women (in which it recommends that the Indian Act allow Indian women upon marriage to retain their status and the status of their children) because the recommendation was presented without the permission of the Saskatchewan Women.

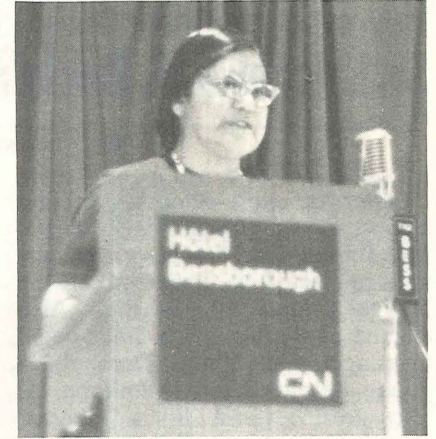
That evening a banquet was held for the delegates and invited guests,

in which a special speaker, Mrs. Marie Cox from the North American Indian Women's Association in the United States, congratulated the women on their success in setting up such a meeting, and the friendliness which had been extended to herself and others. Later in the evening a Pow-wow was held for all those present.

On the last day of the conference, Friday March 24, George Manuel, president of the National Indian Brotherhood spoke to the women. Mr. Manuel stated that they must develop a chain of communication to better understand one another. That only through unity will their voices be heard. That they must gain political strength and economic power in order to get better facilities. That they must be more constructive in their criticism of each other in order to develop better and stronger organizations. That the Indian People must return to tradition of sharing and giving which is the only way of the Native people in order to avoid being caught in the trap of individualism. Mr. Manuel closed by saying that they must develop their own objectives and com-



The ladies broke into committees to discuss education and similar concerns.



Mrs. Maryanne Lavallee, prominent Indian leader of Saskatchewan gives her views.

mitments and should set down which will be the priority. Only then will they get any satisfaction from the White society.

Jean Goodwill, the co-ordinator of the Conference stated in her closing remarks of the meeting that the National Steering Committee has resolved itself, since it was set up only to organize the meeting and its objectives.

As of yet there is still no National Women's Association because a number of provinces were not in favour of forming a National Body because some of them were not prepared for such an undertaking. The dispute over the Laval case made it impossible to fully discuss the forming of a National Body.

## Deadline Close for Donner Scholarships

TORONTO, Ont. — (Staff) — The Donner Foundations has awarded a grant to the Northern Studies Committee of the Institute of Environmental Sciences and Engineering of the University of Toronto for the Donner Indian - Eskimo Scholarships.

With the co-operation from the Department of Indian Affairs, the following possibilities are available: (a) Scholarships of \$2,000. annually plus travelling expenses; (b) an administrator to assist students with their problems and to provide counselling; (c) summer research programs, providing student opportunity to work on specific programs in his or her community.

Scholarships, which are renewable, require completion of appropriate application forms, with candidate selection by a committee of prominent native educators and the administrator.

Deadline for applications and academic recommendations is July 1st with a possible one month extension. Successful applicants will be informed by mid-August. Applications may be obtained by writing to:

DONNER INDIAN-ESKIMO  
SCHOLARSHIP PROGRAM  
Institute of Environmental Sciences  
and Engineering,  
University of Toronto,  
Toronto 181, Ontario.

## Oo-Za-We-Kwun Training Centre at Rivers Site of New Pre-Fab Homes Plant

Rivers, Man. — Oo-Za-We-Kwun — the Indian training centre at the former air base at Rivers — will be the site of a new company that will make prefabricated homes, distribute them throughout western and northern Canada, and export them into the United States.

Frank E. Price, general manager of the Oo-Za-We-Kwun Centre Inc., today announced the signing

of an agreement to bring the company to Rivers.

ploy about 100 tradesmen — half of whom will be Indian trainees. The operation will be located in a former hangar, to be modified to suit the company's needs. Plant staff will occupy houses formerly used by armed services personnel at the Rivers base.

Mr. Prior said use of the building panel — which can be made as large as four feet by 16 feet and used for both walls and roof —



These four men were active in bringing the first industry to the new Oo-Za-We-Kwun Indian training centre at Rivers. Howard Fontaine (seated), president of the centre, signs the agreement with the assistance of, left to right: Edward Court, vice-president of Base International (Scientific) Limited; Tom Prior, company president, and H. A. Luckhurst of Western Business Services, who acts as industrial co-ordinator for the training centre.

of an agreement to bring the company to Rivers.

Base International (Scientific) Limited, a company established by Manitoba business men, will manufacture homes using a new insulated and interlocking panel developed by the Ford Foundation in the U.S., and described as a major breakthrough in housing construction.

The Manitoba company will be the exclusive manufacturer of the "Plythane" panel in western Canada. The sandwich panel is filled with urethane and can be manufactured with a variety of surfaces, from plywood to metal or gyproc. It is coming into widespread use in the western United States and was featured in all homes exhibited at the Los Angeles home show.

Principal officers of the new Manitoba company are Tom Prior, president, and Edward Court, vice-president, both of Winnipeg.

The company is the first industry to be established at Oo-Za-We-Kwun, set up at the former air base near Brandon by the Department of Indian Affairs as a means of training native people. Mr. Prior said the firm expects to start operating within one month and plans to em-

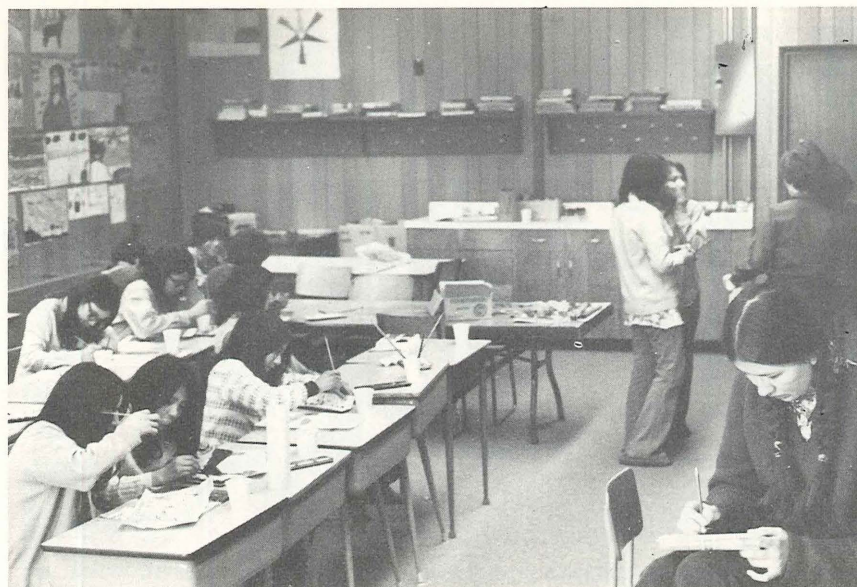
will reduce the weight of a home, the erection time, and cut about 20 per cent off the price. Because of lighter weight, panels can be airlifted into remote areas where they may be put together by Indian building crews trained at Oo-Za-We-Kwun.

Homes will range in size from 750 to 2,200 square feet.

Mr. Prior said his company regards its market area as the North West Territories, Alberta, Saskatchewan, Manitoba, Northwestern Ontario, and North and South Dakota. In larger centres such as Winnipeg, the housing components would be sold to contractors for erection and finishing as a complete home.

A trained crew of four men can erect and finish such a home within a week, said Mr. Prior.

The company intends to use the panel in the manufacture of overhead doors, and will be building a new wooden beam designed for modular home construction. Mr. Prior said the firm also has plans for production of kitchen cabinets at Rivers, and the manufacture of an electric power convertor, which could result in employment of a further 35 to 40 persons.



(Photo—C. Wright)

## Wilderness School at Cross Lake Manitoba Emphasizes Indian Themes in Curriculum

By Connie Wright

CROSS LAKE, Man. — In a small, remote corner of the world, far from the madding crowd lies a little red school house. What is this school called? Well, Cross Lake of course, and incidentally this recently built \$500,000 complex is not red at all, but composed of brown trailer units set in a wilderness of stately coniferous trees. It was built last summer to replace the one and a half million dollar residential school which recently burned to the ground on January 15, 1971.

In the school many of the teachers practise the concept of cross-cultural education and incorporate as many Indian themes as possible into their studies program.

For example, Sister Gétaine Péguin teaches art to classes from Grade six to ten. As one enters her classroom, the sounds of "White Man Listen" can be heard across the otherwise quite silent room. Everywhere Indian students can be found, brush in hand, eyes cast downward, with minds busily creating new and wonderful works of art. Sister Gétaine says that the younger students in a class of 21-30 receive inspiration through the efforts of the older ones and strive to do as well, or better, than they have.

Another teacher, Marilyn Miller, works with the Cree Indian girls to show them techniques in sewing. Since the class has just moved into the trailer units, they are still operating on the five sewing machines and other basic furniture.

Bertha Ross, a resident of Cross Lake, has been a teaching assistant for the last three years. She has also developed her own technique of making urban curriculum materials more palatable to the tastes of the Cree children. In one instance she employed a nursery rhyme "The Farmer in the Dell" and created a Cree song which the kindergarten children just love.

However, these people have not completely answered all of their ba-

sic needs since many of their problems stem from physical conditions. In an interview with Mr. LaFrenier, some of these problems were disclosed.

"I would like to see roads and a bridge built before a new school. Very often the children stay home because they cannot get through the mud. With better transportation facilities, the people would have less difficulty getting to the "school", says Mr. LaFrenier. "It is not my individual feeling, but also that of the band council. Communications really need to be improved. It would be like building a school on the Ottawa river with the population on one side with no way to get across. And then expect the students to be there at 9:00 a.m. It's just impossible."

## Toronto Doctor Develops New Baby Cradle Board

Toronto, Ont. — Dr. Robert Salter, chief surgeon at the Hospital for Sick Children, has designed a new cradle board for Indian babies "which may prevent them from having hip dislocations." Cradleboards used by northern native tribes were causing a high incidence of hip dislocations because they were designed in such a manner as to keep the baby's legs straight. The new board allows the child to curl up and is being promoted among Indians in the Sioux Lookout area.

## New Co-Ops Receive \$75,000. in Grants

Yellowknife, N.W.T. — The newly formed N.W.T. Federation of Co-ops has recently received \$75,000. as a grant from the territorial department of industry and development. The 31 co-ops in the Federation are located in Indian and Eskimo communities in the N.W.T. and provide a source of income by their handling of arts and crafts.

# KASHECHEWAN: Testimony to

By Don Konrad

The small dots that mark the settlement near the mouth of the Albany River on western James Bay stand out clearly against the surrounding white landscape.

A single-engine Otter aircraft skims the treetops from the south before banking sharply and sliding onto the snow-covered river that fronts the village. It's zero outside and before the aircraft comes to stop, a crowd of smiling children and adults climb down the high riverbank and head in its direction.

Several men, clad in fur-hooded parkas disembark and are momentarily greeted by a group of people who escort them to a one-room schoolhouse situated at the end of a row of houses on the riverbank.

The settlement is Kashechewan, a tiny Cree community, 100 miles north of Moosonee. The visitors are representatives of the Department of Indian Affairs from Moose Factory and Ottawa. Their purpose in travelling to this remote settlement is to meet with the local band council to discuss an exciting innovation which is taking place in the development of schools on Indian Reserves in northern Ontario.

The idea follows a new approach introduced by the Ontario regional office in 1971 to encourage Indian communities to become increasingly involved in the development of their own educational facilities.

The approach emphasizes the involvement of the band council from the very beginning of a project once the need for a new school has been identified by a community. The band council is consulted in planning architectural design of the com-

plex, selection of a suitable site, and even the choice of materials and services. The band supplies the labour force, and, in many cases, raw materials found locally are used in the construction.

DIAND Technical Services acts as a consultant and provides supervision and on-the-job training once the project is underway.

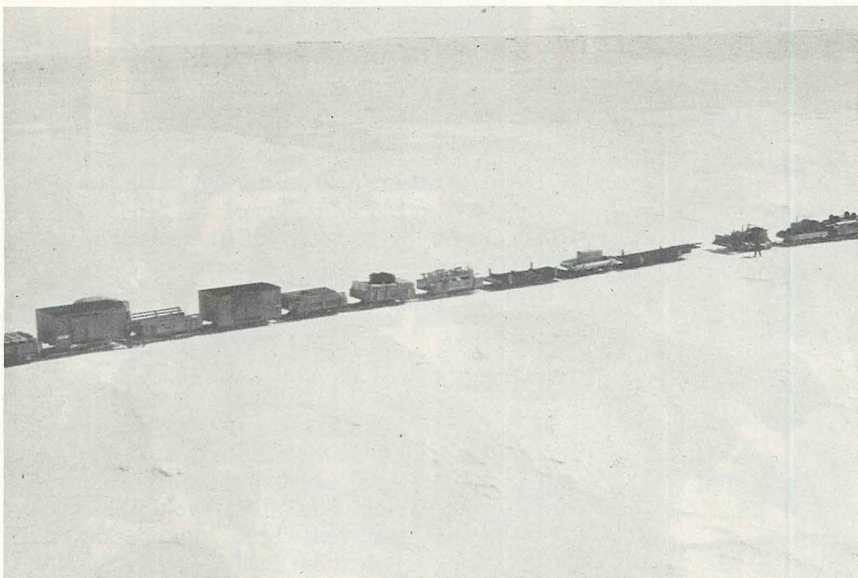
The need for a school at Kashechewan was first established by the members of the community who made their wishes known by referendum to the band council. The council approached Indian Affairs and the project was on its way.

Kashechewan is currently representative of a growing number of Indian reserves in northern Ontario which have built their own schools in this manner, largely through their own initiative.

This summer, it will begin construction on a \$1.2 million school and staff residence complex. The project will provide employment for a large number of adults on the reserve who will receive on-the-job training in carpentry, plumbing, electrical installation and the operation of heavy machinery. Several band members, already skilled in different trades, were immediately hired to work on clearing and leveling the site for the complex. Six others were enrolled in a six-month training course at Moosonee to learn the operation and maintenance of heavy equipment.

Chief Willie Wesley says the school project comes at a time when the band is experiencing the effects of a serious decline in trapping in the area.

"The past two winters have been particularly poor and this winter only two families went out on their trappines."



A 16-unit northern supply train towed by three bulldozers crawls across James Bay ice with an unassembled sawmill for the Kashechewan school construction project.



Band members unload first supplies for the two-year project which will provide employment for the Cree community.



Black spruce trees found in the Albany River area will make suitable supports to prevent a proposed warehouse from sinking into the spongy muskeg.



Kashechewan band members and Chief Willie Wesley (middle) observe

# Indian Initiative In North

The settlement, which has a population of about 300 people, depends on trapping and the operation of goose hunting camps in the fall for its livelihood.

This year a Federal Department of Manpower Local Incentive Program, to create an airstrip at Kashechewan, will provide a pickup to the local economy, but most residents still rely on moose hunting in the fall for their meat. Staple foods are purchased from the Hudson's Bay Company where, because of high costs of transportation, eggs are about \$1 a dozen and gasoline for snowmobiles sells for a dollar a gallon.

The meeting with Indian Affairs officials this day is to obtain the band council's approval of the final blueprints for the complex.

Already 1,000 black spruce trees have been cut and hauled to the site. Heavy equipment, manned by a trained crew composed of band members, is in operation hauling gravel for the foundations. A portable sawmill will be erected to manufacture timbers, lumber and sheathing. The unassembled mill is being transported on a tractor-train over 90 miles of James Bay ice by the Oblate Fathers who have contracted with the Department to assist in the project. The parts will be put together by the band with the assistance of a qualified millwright.

The two-year construction project will require a small labour force to operate the sawmill. It is hoped that it will later be used to mill lumber for construction of homes on the reserve and possibly other schools planned for construction in the area sometime in the future.

According to IAND Technical Services engineers, the Kashechewan school is not so much a make-work project as it is aimed at developing expertise among local resi-

dence so that ultimately they will depend less on assistance from the outside in projects of this kind.

Fraser Shaw, regional superintendent of school for Ontario further explains that the real significance lies in the fact that a school can now be built on an Indian reserve because the local people requested it.

"Too often in the past," he said, "schools were built on Indian reserves without consulting the people who live there. The first thing they knew about a school was that one was going up. They were not asked about it, and it wasn't, in any way going to be their school in the sense that they had anything to do with it. It was felt that this situation had to be changed to indicate to the Indian people our willingness to let them make their own decisions."

Ordinarily, the Kashechewan school would have been built by an outside firm under contract with the department. The contractor would have arrived with its own men and materials, erected the buildings, and quickly moved out. The community would have been left with a school it had had little to do with.

The desire of the Kashechewan band to follow a trend already established by other Indian communities in Ontario, however, will change all that.

The new approach taken by the department has been applied with a large measure of success to other Indian communities in northern Ontario. The Kingfisher Lake, North Spirit, Bearskin bands and others in the Sioux Lookout and James Bay district have initiated their own projects with the department acting in an advisory capacity.

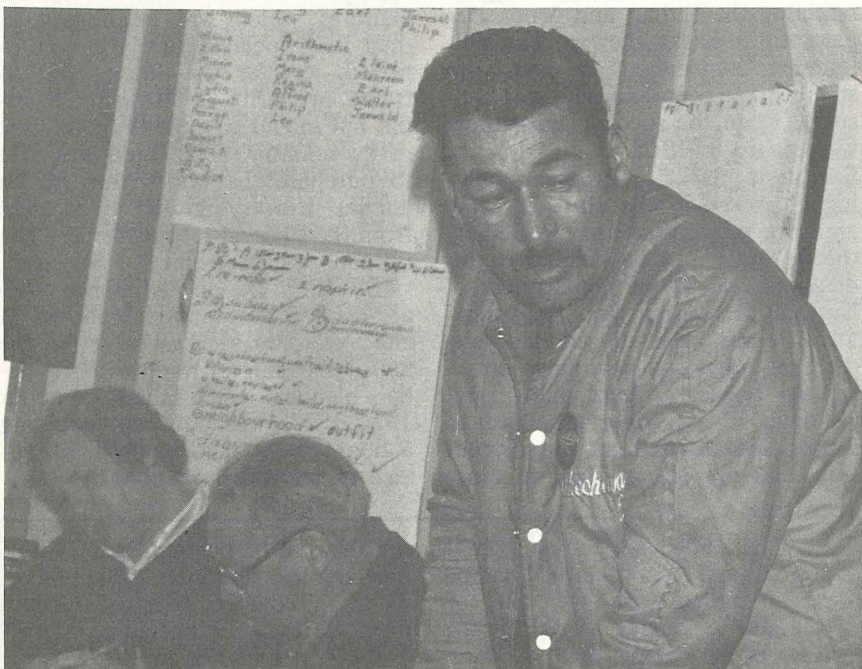
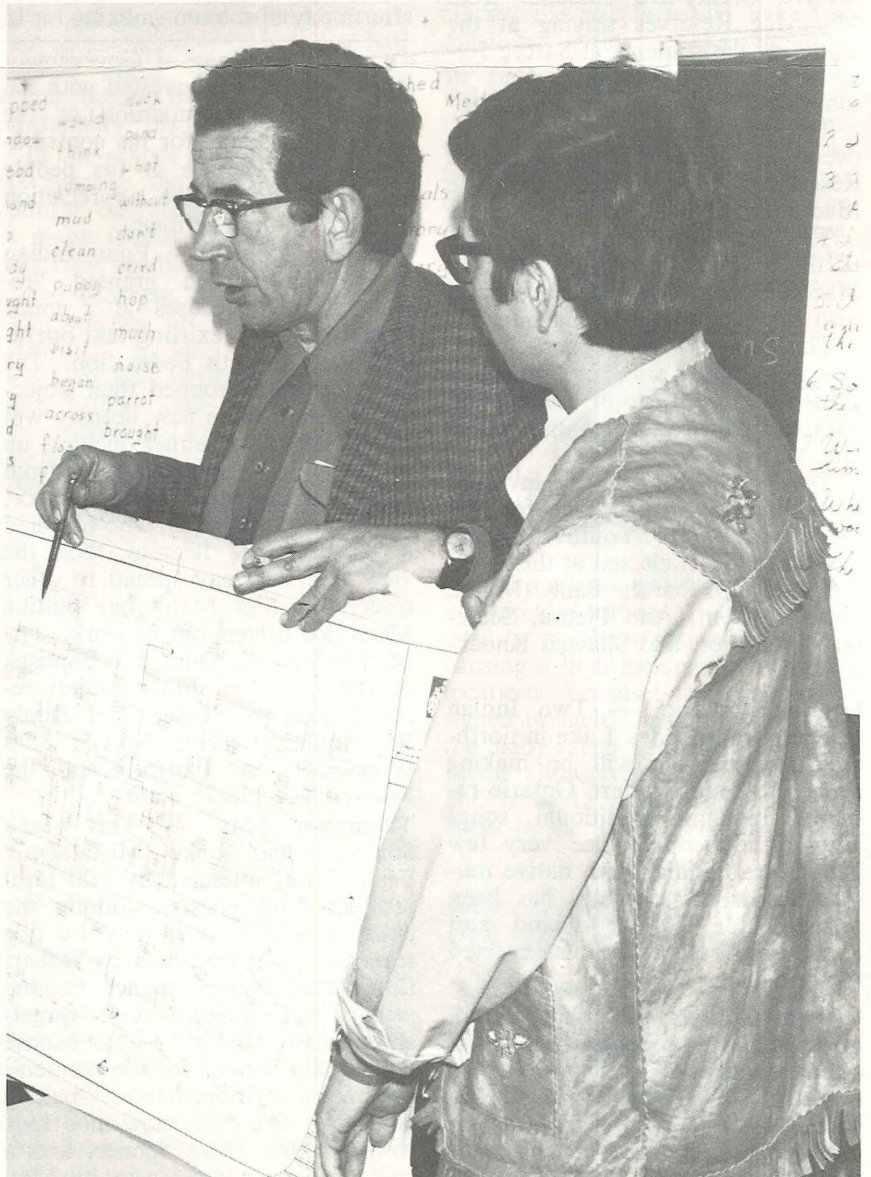
The ultimate aim is that bands will administer the schools under an operations and maintenance program, which will further benefit the community.



Technical Services civil engineer Gary Epps, explains to construction crew how materials will be arriving at James Bay Reserve during spring breakup.



Working in sub-zero cold, band members clear site for school and residence construction which will begin this summer.



... while L. G. McQuarrie (right) head of DIAND field operations, explains plans for new school complex.

# NATIVE NEWS

All Indian bands and members are invited to contribute to this new column in THE INDIAN NEWS. Write: The Editor, THE INDIAN NEWS, Room 360 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

**St. John's, Nfld.** — Recognition has finally been given to the province's 500 Indians, who were neither receiving benefits from the Province or the Federal government. Conne River, a Micmac community is located on Hermitage Bay on the island's southwest coast, and will now be given special consideration by the provincial government. Until now it was believed that the Beothuks were Newfoundland's only Indian inhabitants, and they are now extinct. It is indeed interesting to note that there still are native people left in Newfoundland.

**Shubenacadie Band, Nova Scotia (Mic Mac News)** — At a meeting held at the Shubenacadie Band Conference room, twenty-five youths assembled there elected Stephen Michael as President of the newly formed "MicMac Reserve Youth Organization".

The youth organization was initially formed in anticipation of a Student Exchange Program with the Sarcee Indian Reserve, Calgary, Alberta, and also in relation to the Opportunities for Youth Program. The exchange program will involve twenty-five students from Mic Mac Reserves staying at the homes of the students at Sarcee Reserve learning and taking part in some of the Community Activities.

The last 2 weeks in August, twenty-five students from the Sarcee Reserve will accompany the Mic Mac students back to their homes.

The Exchange Program is one of the first programs that the Mic Mac of Nova Scotia have taken part with another group in Canada.

The Program came about in cooperation with Canadian Council of Christians and Jews in conjunction with the Department of the Secretary of State.

The youth will also be involved in setting up a proposal for the Opportunities For Youth Program.

Other officers elected at the meeting were: Debarah Paul (Marr), Vice-President, Ann Pictou, Secretary-Treasurer, and Shawna Knockwood.

**London, Ontario.** — Two Indian teachers from Chitek Lake in northern Saskatchewan will be making rounds to south western Ontario reserves reviving traditional songs among the people since very few people are familiar with native music. So far the program has been finalized for Wapole Island and Kettle Point reserves and is expected to start soon.

**Ottawa, Ont.** — A service medal, awarded for "excellence in all fields of endeavour in Canadian life", was awarded to Chief James Sewid, 58, hereditary leader of Kwakwasute-nuk and former chief councillor of the Alert Bay, B.C. band. The medal was presented by Governor-General, Roland Michener, during



The famed Chief Dan George of the Burrard Reserve in North Vancouver, B.C. took part recently in the first Stanley Park Be-In which drew a crowd of 6,000 people. In addition to singing his rendition of "My Blue Heaven" for which he is well-known on the Lower Mainland, he had his daughter Marie sing "Sunset", a song which the chief set to music about a year ago. It is based on a short prayer his father used to say at sunset after a day of salmon-smoking on Indian River. (Photo: E. A. Davidson)

a special ceremony at Government House. Sewid was invested with the insignia of a Companion of the Order of Canada "for his contribution to the welfare of his people and for fostering the appreciation of their cultural heritage."

**Winnipeg, Man.** — Four Indian people have been granted "restricted" taxi licenses after much opposition from existing taxi operators and the Metis Federation. The taxi operators dropped their objection because these new licenses will be restricted "to either picking up or delivering passengers to or from medical treatments." Angus Spence, president of the Metis, who objected to granting the licenses took the view that this may spread to other reserves across Manitoba, putting Metis taxi drivers out of work. The licenses went to: Donald J. Baptists, of the Ebb and Flow Indian reserve; Hebron Roulette, of Sandy Bay Indian Reserve No. 5; Silas Woodhouse, of Fairford and the Moose Lake Indian band.

**Thompson, Man.** — This year's South Indian Lake Mistsatagmik Festival was attended by 600 local residents and guests. Among the events of the festival were: a dog team racing contest won by Robert Baker and Martin Spence for the senior and junior event; target-shooting won by Mrs. Leta Moose and Phillip Soulier for the women's and men's division; bannock-baking contest; a two-mile snow-shoe race won by Mrs. Flora Spence, and a spike driving contest won by Mrs. Flora Thomas and William Dysart in the women's and men's divisions.

**Elliot Lake, Ont.** — A program has been initiated here to instruct Indians in the production of handicrafts because it was found that the demand for traditional handicrafts of native people exceeds the present supply. Josephine Beaucage and Bob Aller are the instructors for 15 students from Indian reserves north of Sioux Lookout, Ontario.

**Regina, Sask.** — Natural Resources Minister Kramer said "the problems of native people were actually a result of federal government inaction over the years." These statements were in lieu of the controversy over abolishing, amending or retaining the Indian and Metis Department in Saskatchewan. The still-looming controversy is over who should have been and who was consulted when the special Department was set up in 1968.

**Saskatoon, Sask.** — Problems relating to moose in the Hudson's Bay area are presently being studied by the Federation of Saskatchewan Indians as well as the Department of Natural Resources for Saskatchewan. It has been alleged that residents of Manitoba have been crossing the border to hunt moose and although it is a right accorded to Treaty Indians to hunt out of season, it is not also a right to cross

provincial boundaries. The FSI and the DNR have held discussions with natural resources authorities in Winnipeg and with native bands in The Pas area of Manitoba to resolve the problem.

**Edmonton, Alta.** — The five-month-old sit-in in the CN tower in Edmonton has been resolved after negotiations were reopened by Bill Thomas, Regional Education Director for Alberta. Concessions have been made by Indian Affairs in Ottawa to the effect that the Cold Lake Reserve will have a school for grades I to IX. Much of the solution, which reached a stalemate last October, can be accredited to Indian Affairs new Assistant Deputy Minister, John Ciaccia who also told the Standing Committee on Indian Affairs and Northern Development "that his department was willing to provide some assistance, requested by the Indians, for economic development on the reserve." He said it "was not the policy in itself which had failed, but in the instance of Cold Lake Reserve students it was discrimination against them which created the problem."

"At Cold Lake it is the attitude of the whites towards the Indians that is the root of this problem, and not necessarily the policies or programs of the department. The Indian children were not accepted, they were looked upon as inferior. The Indians therefore decided to go back to the reserve."

Chief Ralph Blackman's view of the situation was that "it looks promising, but we have to work out the details to send to Ottawa . . . and if we get the minister's signature on the agreement we will end the sit-in." The agreement has since been signed by the Minister.

**Duncan, B.C.** — The Cowichan Band has begun setting up their own library on North American Indian Cultures which will be housed in their new Social Centre when completed. So far they have concentrated primarily on British Columbia but intend to expand to the rest of the country. The Band was able to purchase the books through an annual Library grant it receives from the Federal Government. "The library has been a real success", said Chief Dennis Alphonse who also stated that an example of its effect was in the reviving of the Salish Weaving of traditional Goats-hair blankets which faded out about 1930. This was done by following a book on the subject and the advice of the older members.

The Vancouver Indian War Dance Club will be holding their Third International War Dance Championships on the Capilano Indian Reserve in North Vancouver, B.C. on July 14, 15 and 16. Indian Dancers from across Canada as well as the United States are expected to participate in the competition. All Indian Dancers are invited to participate. A salmon barbeque, unique to the West Coast people, will be part of the event, done by the Wyss family.



# Algonquin Language Taught in Maniwaki Schools



Mrs. Bertha Commanda instructs Kindergarten children in Federal School



while other youngsters look on. Two French-Canadians are also enrolled.

MANIWAKI, Que. — (Staff) — The introduction of an Algonquin Language Course in Maniwaki schools on January 4, 1972 marked the realization of a dream, with the majority of the footwork being done by Mrs. Shirley Tolley, a Linguist with the Department. Mrs. Tolley and her husband are both members of the Maniwaki Band. The end result of her work, and possibly the beginning of a nation-wide precedent, has been the acceptance, by the local school district, of an Algonquin Language Course in three of the township's schools and one Federal Indian Day School on the Maniwaki Reserve. At present, the course is open to all Indian children in these schools, but some French-Canadian children have also enrolled in the course.

Two years ago, Mrs. Tolley, as a summer student under the Indian-Eskimo Recruitment Programme of the Department, began making linguistic tapes on the reserve. This entailed conducting tape interviews with the older people of the reserve in the Algonquin Language. She spent the following year transcribing these tapes as Assistant Linguist to Mr. Raymond Gagne, head of the Linguistic program at Headquarters.

Since then she has transcribed the Algonquin language into a written form and last summer began, with Mr. Gagné, the task of setting up a program which would be acceptable to the local Maniwaki School Board. One of the main reasons for getting the language into the school system was aptly remarked on by Mrs. Bertha Commanda who stated "the younger people are losing the language and something had to be done."

The School Board was very enthusiastic about the idea, according to Mrs. Tolley, and the District Superintendent, Mr. Gilles Lefebvre, was very helpful in realizing the

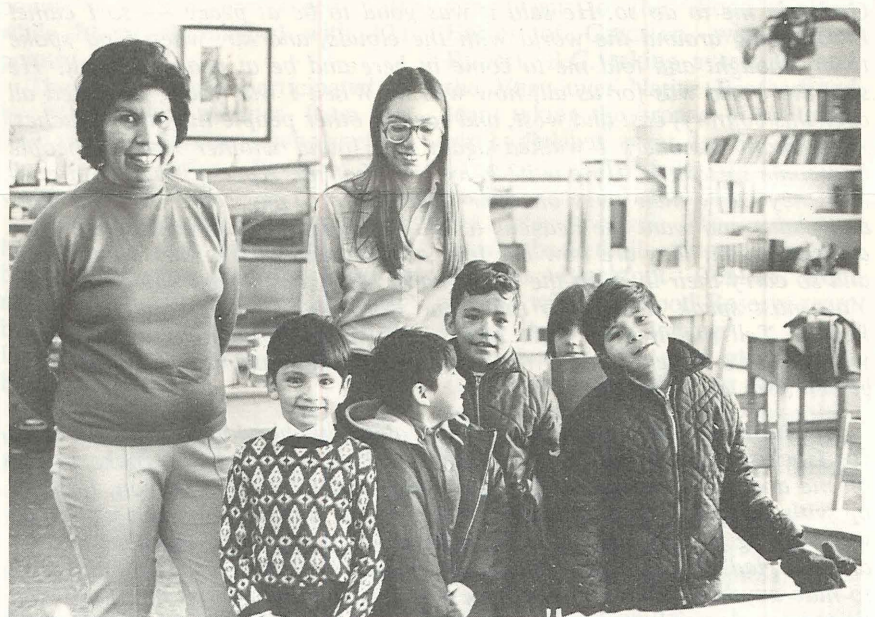
program, and on January 4, 1972, the Algonquin language was introduced into four schools in Maniwaki: the Congway Federal Indian Day School, St. Pat's Catholic Intermediate School, the Protestant Intermediate and District High School, Cite Etudiant De La Gatineau.

Three teachers were employed to teach the course with their salaries being paid by the Department: Mrs. Bertha Commanda, Mrs. Bernice McGregor, and Mrs. Henrietta McGregor, all residents of the Maniwaki Indian Reserve and all fluent in the language.

Mrs. Bertha Commanda instructs children from nursery and kindergarten in the Federal School to grades I-VII in the Protestant Intermediate School. Her instruction periods are all one-half hour lessons, and are strictly oral. The enthusiasm of the children for the course and the teacher cannot be overlooked and it is credited to the fact that they now have something to identify with in the school system. This is not to diminish the merits of the system, but to comment on the fact that it can be made more meaningful. Mrs. Henrietta McGregor teaches the language to the high school students, grades VIII and IX.

The Catholic Intermediate allocated a separate classroom strictly for the teaching of the language there by Mrs. Bernice McGregor who is at the school full-time. She instructs grades I-VII, with each grade receiving three ½-hour periods a week. It is noteworthy that the course receives school credits towards the Social Studies program.

The method of teaching the oral Algonquin Language Course relies primarily on the use of pictures, games, etc. related to a social studies context, integrated with music, i.e. songs in the Algonquin language. Although at the time of writing, the



Mrs. Shirley Tolley works with Algonquin teachers in the four schools.

pictures are a random assortment, new supplies of material were being obtained for the course by the Department.

Mr. Gagné intends to involve a psychologist to conduct a study in the early stages to determine the effect on the children's attitude towards education. In other words, will having Indian content in the school curriculum have a positive effect on their attitude.

The concept of teaching an Indian language in schools off the reserve is relatively new, but the teachers of the Algonquin Language Course are of the opinion that the success of such a program is foreseeable even at this early date.

Mrs. Bernice McGregor instructs full-time at the Catholic Intermediate school where she has created a very relaxed atmosphere in her classroom.



# Historical Notes

*You Must Speak Straight So That Your Words  
May Go As Sunlight to Our Hearts"*

*The sun has been very hot on my head and made me as in a fire; my blood was on fire, but now I have come into this valley and drunk of these waters and washed myself in them and they have cooled me. Now that I am cool I have come with my hands open to you to live in peace with you. I speak straight and do not wish to deceive or be deceived. I want a good, strong and lasting peace.*

*When God made the world he gave one part to the white man and another to the Apache. Why was it? Why did they come together? Now that I am to speak, the sun, the moon, the earth, the air, the waters, the birds and beasts, even the children unborn shall rejoice at my words. The white people have looked for me long. I am here! What do they want? They have looked for me long; why am I worth so much? If I am worth so much why not mark when I set my foot and look when I spit?*

*The coyotes go about at night to rob and kill; I can not see them; I am not God. I am no longer chief of all the Apaches. I am no longer rich; I am but a poor man. The world was not always this way. I can not command the animals; if I would they would not obey me. God made us not as you; we were born like the animals, in the dry grass, not on beds like you. This is why we do as the animals, go about of a night and rob and steal. If I had such things as you have, I would not do as I do, for then I would not need to do so. There are Indians who go about killing and robbing. I do not command them. If I did, they would not do so. My warriors have been killed in Sonora. I came here because God told me to do so. He said it was good to be at peace — so I came! I was going around the world with the clouds, and air, when God spoke to my thought and told me to come in here and be at peace with all. He said the world was for us all; how was it? When I was young I walked all over this country, east and west, and saw no other people than the Apaches. After many summers I walked again and found another race of people had come to take it. How is it? Why is it that the Apaches wait to die — that they carry their lives on their finger nails? They roam over the hills and plains and want the heavens to fall on them. The Apaches were once a great nation; they are now but few, and because of this they want to die and so carry their lives on the finger nails. Many have been killed in battle. You must speak straight so that your words may go as sunlight to our hearts. Tell me, if the Virgin Mary has walked throughout all the land, why has she never entered the wigwam of the Apache? Why have we never seen or heard her?*

*I have no father or mother; I am alone in the world. No one cares for Cochise; that is why I do not care to live, and wish the rocks to fall on me and cover me up. If I had a father and a mother like you, I would be with them and they with me. When I was going around the world, all were asking for Cochise. Now he is here — you see him and hear him — are you glad? If so, say so. Speak, Americans and Mexicans, I do not wish to hide anything from you nor have you hide anything from me; I will not lie to you; do not lie to me. I want to live in these mountains; I do not want to go to Tularosa. That is a long ways off. The flies on those mountains eat out the eyes of the horses. The bad spirits live there. I have drunk of these waters and they have cooled me; I do not want to leave here.*

(Made by Cochise at a council held at the Agency at Canada Alamosa, September 1866. Affairs of the council conducted by General Gordon Granger.)

# Dear Editor...

This letter is written in answer to the questions raised in a letter published in Vol. 14, No. 9 by J. W. Moses.

Anyone who did not know the facts would indeed consider this to be a shocking situation as described therein. The whole letter is so filled with false statements and half-truths that it nears the point of being cause for a libel suit.

In paragraph four it is stated that Mr. Chevrier was a guide, father of seven children ages 1 to 18, contracted by Americans and raised the question of why they had left at six in the evening. The truth is that Mr. Chevrier was employed as a labourer (he was never a guide by profession) and left, with a party of prospectors headed by an Indian mining exploration contractor, after his regular shift ended at four-thirty. It took some time to load the boat etc., hence the reason for his departure at that hour. Mr. Chevrier left a family of eight children ranging in age from eight years to eighteen years old. The five persons involved in the accident were all Indians, including the woman, who was in fact, Mrs. Ernest Chevrier. Furthermore, the reaction of a young girl at the news of her father's death should not have been made public or noted as anything but that.

Paragraph five asks if the Indian Agent knew about her trouble. There is not one Indian Agent in the Abitibi District. Mrs. Chevrier belongs to the Timiskaming Band (Abitibi District) which operates under Section 68 of the Indian Act. Shirley McBride, Band Manager, knew of the boating accident which took the life of Mr. Chevrier. Every avenue of help was applied to give assistance. Let it be sufficient to assure anyone interested that Mrs. Chevrier was satisfied. The amounts paid are privileged information, however, they were not below the standard rates. To those whom it concerns, the actual amounts paid are available on request. Mrs. Chevrier's permission has been given to this Band Council to release the information that she did, in fact,

receive assistance from the Band. In a letter dated Dec. 12, 1972, Mrs. Chevrier informed the Band that she had been enrolled in a course given by Canada Manpower Centre and did not need further assistance. The salary paid to her while on this course is the standard rate paid to persons with dependents. There never was a weekly \$25.00 rate applied in this case.

The letter published caused Mrs. Chevrier and her family extreme distress because it gave the impression that Mr. Chevrier spent his lifetime drinking and making babies and that he died leaving his family unclothed, without blankets etc., and with no foreseeable means of livelihood. It is truly regrettable that certain persons — unnamed in the letter — have chosen to describe him as anything but the fine man that he really was.

This Council feels that J. W. Moses and the editors of the Indian News showed extreme irresponsibility and callous disregard for the feelings of this bereaved family by making public the statements in the letter without first inquiring if these statements were true or not. We trust that the apologies of J. W. Moses and the editors of the Indian News will be made as public.

Sincerely,

Albert McBride, Chief,  
Timiskaming Band.

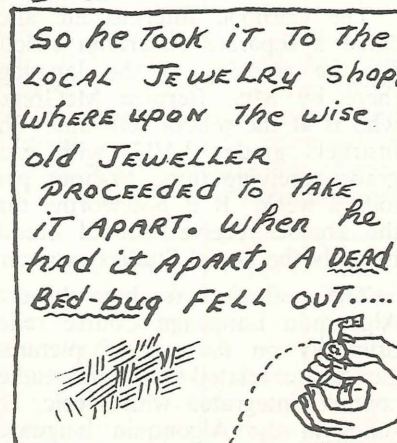
*Editor's Note: We, of course, were not aware that it was the Timiskaming Band Council who was involved, and our intent in printing the letter has been obviously misconstrued. Nowhere in the article was the Band named, and no indication was given as to who was responsible for the conditions contained therein. We are happy to learn the truth of the situation, and apologize for any embarrassment caused to the Band involved.*

If you have an opinion on any subject important to Indians . . . feel free to write the Editor, The Indians News, 400 Laurier Ave. W., Ottawa K1A 0H4.

## The Indian News Introduces Billy Brass

PRINCE ALBERT, Sask. — Billy Brass, new cartoonist for THE INDIAN NEWS, would like more than anything else to become prominent among Canadian Indian artists. His works so far have consisted mainly of portraits. Of his cartoons he says that the idea of "Old Ki-putch" just came to him. Though in a future issue we intend to carry a more detailed article on our cartoonist, anyone wishing to contact Mr. Brass may do so by writing him at P.O. Box 617, Regina, Sask.

"OLD-KI-PUTCH" by Billy BRASS



## British Columbia Native Merit Awards Won by Well-Known Leaders in Their Field

By Myrtle Gowe

— Mrs. Gertie Guerin received an award for outstanding achievement in numerous endeavours for native people. She aided in obtaining the vote for B.C. Natives; for helping to establish education opportunities for Indians; held the position as Executive Director of the Vancouver Indian Center and raised funds for that organization and is a former chief of the Musqueam Band in Vancouver, B.C.

Wilfred Stevenson, Nishga of the Nass River, won a talent award and an achievement award through his work with native people. The award acknowledged his contribution through his art work, to native people.

The B.C. Merit Award went to Mr. William Scow of Alert Bay as the first Indian magistrate to administer justice to his people. An award was also presented to Chief Dan George by Mr. Simon Baker, President of the North West Indian Cultural Society.

The Annual B.C. Native Merit Awards is jointly sponsored by the B.C. Native Women's Society and the North West Indian Cultural Society.

One of the purposes of the B.C. Native Merit Awards Committee, besides acknowledging the achievements of native people, is to pay tribute to the very elderly Natives who have also made a contribution to the good and welfare of Indian people.

Achievement Awards went to: Mrs. Josephine Paul, Mrs. Gertie Guerin, Mrs. Gertrude Kelly, Mr. Edward Nahanee and Mr. Edward Scow.

Talent and Achievement Awards went to: Mr. George Clutesi, Mr. Gus Gottfriedson, Mr. Wilfred Stevenson, Mr. Robert Davidson and Honorary Chief, Dan George.

Centennial Medals were given to: Mrs. Amy Cooper, Mrs. Agnes Jacobs, Mrs. Genevieve Mussel, Mr. August Jack, Mrs. Catherine Terry and Mr. William Mussel.

## Law Scholarships

to substantive law but rather to the nature of legal studies and the methodology of the law. This program should serve as both a valid predictor of future success in law school for the participants as well as a motivator and a means of attuning those who enter the program to the climate of law school. Secondly, upon completion of the Orientation Program, students would be able to take advantage of a Special Scholarship Program in Law, which will enable the successful applicant to pursue the three years of law studies without the strain and stress attendant upon lack of funds.

According to the Deputy Minister, Mr. Robinson, the Department of Indian Affairs and Northern Development will extend assistance to registered Indians who qualify for admission to law school on the following basis:

a) Transportation to the University and return home at the completion of the school year.

b) Payment of tuition.

c) Allowance for clothing, books and supplies.

d) Living allowance in an amount equivalent to the Canada Manpower OTA (Occupational Training For Adults) Allowances. (Last year, in Saskatchewan, these ranged from \$47/wk. for a single student to \$84/wk. for a student with four or more dependents, with an additional \$25/wk. if the student had to live away from the training centre.)

In the case of qualified non-status Indians or Metis who wish to enter the program, funding will be available from a special scholarship fund built into the University's budget.

In the pilot phases of the program, it is expected that applicants will be either in actual possession

of, or significantly close to, the minimum basic requirements for admission to a Canadian law school, but applicants will be judged individually, without undue rigidity being placed on the ultimate standards or requirements for admission into the Special Summer Program.

Anyone interested in further information concerning this program should contact Mr. Ken Norman, Chairman, Committee on Legal Education for Native People, College of Law, University of Saskatchewan, Saskatoon, Sask., S7N 0W0.

## Thunder Bay Resorts

(Continued from Page One)

grow into a sizeable business with substantial profits. Its new agreement with the band provided for building a new club house for ski club members, now completed. The former clubhouse is now used by the public; the structures adjoin each other.

The Mount McKay project symbolizes accelerated economic development on Indian reserves in Ontario, aided by grants and loans aimed at increasing on-reserve employment. Encouragement of such development is a continuing policy of the Federal Department of Indian Affairs and Northern Development.

The Fort William Band is studying the ski operation's management and Ojibway Resorts will become entirely operated by its Indian owners. An exciting future for the project is seen in terms of revenues from tourist growth and rising use of the greatly enlarged facilities for skiing. Both Chief Bannon and former Chief Louis Pelletier see the development as a major economic benefit to the whole Thunder Bay community.



(Photo: Public Archives of Canada)

## THE PATH OF BIG BEAR

by Robert Whelan

Oo-pee-too-kerah-han-ap-ee-weeyin (The Poundmaker) stepped forward. Influential among the Crees as a maker of "pounds" for entrapping buffalo and as a peacemaker with the Blackfeet, this adopted son of Chief Crowfoot of the Blackfoot Confederacy was not yet a chief of the Crees but already his voice was the voice of his people. They had listened carefully to the representative of the Great White Mother and were glad to hear her message. They had considered the plan it offered them to "live by our own work".

Poundmaker, already a masterful orator, was voicing concern of all Indians of the Plains as he addressed Lieutenant-Governor Morris in a resonant but modulated voice and the telling gestures of a great orator: "We have heard your words that you had to say to us as the representative of the Queen. We were glad to hear what you had to say, and have gathered together in council and thought the words over amongst us, we were glad to hear you tell us how we might live by our own work. When I commence to settle on the lands to make a living for myself and my children, I beg of you to assist me in every way possible — when I am at a loss how to proceed. I want the advice and the assistance of the Government; the children yet unborn, I wish you to treat them in like manner as they advance in civilization like the white man. This is all I have been told to say now, if I have said anything in a right manner I wish to be excused; this is the voice of the people."

A long conference on the treaty terms ensued between the chiefs and Lieutenant-Governor Morris. The chiefs showed a willingness to become farmers, for that was what was being asked of them and their people, and a deep concern about just what was in the treaty that would help them do it.

A chief called The Badger said: "We want to think of our children; we do not want to be greedy; when we commence to settle down on the reserves that we select, it is there we want your aid, when we cannot help ourselves and in case of trou-

bles seen and unforeseen in the future."

"I offered you to each band, according to size, two or four oxen, also one bull and four cows, Morris replied, "and now you ask for an ox and a cow for each family. I suppose in this treaty where there will be six hundred families, so it would take very much money to grant these things, and then all the other Indians would want them, so we cannot do it: but that you may see it that we are anxious to have you raise animals of your own we will give you to reach band four oxen, one bull, six cows, one board and two pigs. After a ban dhas settled on a reserve and commenced to raise grain, we will give them a hand-mill.

"At first we heard of only two Chiefs, now they are becoming many. You ask a cooking-stove for each, this we cannot give: he must find a way of cooking for himself. And now, although I fear I am going too far, I will grant the request that each Chief be furnished with a horse, harness and wagon.

"I have answered your requests very fully, and that there may be no mistake as to what we agree upon, and I will leave a copy with the two principal Chiefs, and as soon as it can be properly printed I will send copies to the Chiefs so that they may know what is written, and there can be no mistake.

"It now rests with you, my friends, and I ask you without any hesitation to take what I have offered you."

Ah-tuck-ah-coop explained that he had sent no letter to the Lieutenant-Governor, that he had preferred to meet him, "and what we have asked we considered would be for the benefit of our children. I am not like some of my friends who have sent their messages down, even stretched out their hands to the Queen asking her to come; I have always said to my people that I would wait to see the Governor arrive, then he would ask what would benefit his children; now I ask my people, those that are in favour of the offer, to say so."

(To be continued - Vol. 15, No. 2)

## Chief Agnes Pierre Opens New Bridge at Katzie



**RIBBON CUTTING MADE EASY:** Chief Agnes Pierre, uses a novel method of cutting the ribbon during ceremonies dedicating the Joachim Pierre bridge. Private V. S. McKenzie helps Chief Agnes cut through the ribbon with a chain saw. Major A. A. Brown, commander 3 Field Squadron, left, watches procedure approvingly.

Katzie Reserve — (DND) — On March 14, 1972, the Katzie Indian Reserve at Fort Langley, British Columbia saw the completion of a new bridge.

Chief Agnes Pierre opened the bridge and unveiled a memorial in

honour of her late husband, Chief Joachim Pierre, after whom the bridge is named. Representatives from the Department of Indian Affairs and Northern Development (DIAND), Department of National Defence (DND), the Katzie Band

Council and the band itself were present for the opening ceremonies.

In January of this year DIAND asked for DND aid in replacing an unsafe existing bridge over Yorkston Creek required for access to a portion of the reservation. Agreement by the respective Deputy Ministers and higher military commanders resulted in 1 Combat Group, CFB Calgary, tasking 3 Field Squadron, CFB Chilliwack, with ob.

Two troop and Support Troop of the Squadron commenced construction of the timber bridge on February 17th. Approximately forty personnel were involved in this training project, including the bridge design was done by the squadron, with costs of materials, \$10,000.00 being borne by DIAND.

It was typical spring weather for the Lower Mainland — rain. Sixteen and one half inches fell in the first three weeks of the project, turning the deltaic deposits along the Fraser River into a sea of mud nearly two feet deep. Aside from this, the men of 3 Field Squadron were happy to have been able to partake in this very worthwhile and beneficial project.

Special appreciation must go to Mrs. Miller and Chief Agnes Pierre of the Katzie band for their willing co-operation during the project. A special thanks also goes to the Mayor Lumber Company for allowing the squadron to set up their base camp on their land adjacent to the

## Blue Quills Opening

The Native Educational Council of Blue Quills Residential School is currently looking for a Director.

### Qualifications Desired and Salary

a) Demonstrated competence and ability as an educator and as an administrator. Proven leadership as important as advanced degrees.

b) Interested in and able to work towards the development of pride among children and adults for their native heritage.

c) Maturity coupled with energy and flexibility.

d) Capable of directing the development of new educational programs to meet the needs of native children and able to co-ordinate all the resources of Blue Quills to the same ends.

e) Preference will be given to native applicants.

The successful applicant will receive a salary between \$16,000. to \$18,000. Relocation expenses and fringe benefits will be provided on a scale to be negotiated. Employment will be on an eleven-month basis plus one month of holidays.

The initial contract will be for one year with a longer term contract a possibility following the first year.

Send applications with full particulars of educational and administrative experience to: Personnel Committee, Blue Quills Native Council Committee, Box 279, St. Paul, Alberta. State age and marital status as well.

## Indian Police Promoted

By Mrs. Judith Cochrane

PEGUIS BAND, Hodgson, Manitoba. A ceremony was held recently at the Peguis Band Administration Office, at which time the Peguis and Fisher River senior Police Constables were awarded Lance Corporal chevrons for exemplary police services on their respective communities.

Attending the ceremony were the Chiefs and Councils and the Police Constables of the Peguis and Fisher River Communities, members of the R.C.M.P. Fisher Branch and Stonewall Detachments, Indian and Eskimo Affairs Branch personnel. After the ceremony a meeting was held to discuss policing on Indian reserves and the forthcoming training seminar at Oo-za-we-kwun Centre at Rivers, Manitoba.



From left to right: L'Cpl. Bryden Cochrane, Fisher River; Chief Charles Sinclair, Fisher River; Chief A. E. Thompson, Peguis; L'Cpl. Douglas Cochrane, Peguis; J. M. (Jack) Fegly, Local Government Advisor and Cpl. Jack Barry, Officer-in-Charge, Fisher Branch, Manitoba.



## Stewardess Jobs Open

Miss LeNora Ballantyne, a Cree Indian from northern Saskatchewan, is a Northwest Orient Airlines Stewardess. She has definitely come a long way since spending her childhood on her father's traplines in northern Saskatchewan and Manitoba where her father was a trapper, fisherman and hunter. Her mother is Mrs. Madeline Ballantyne of Creighton, Saskatchewan.

LeNora was a former Indian Princess Canada, runner-up in the 1968 Pageant. Now, at 26, she is in her fifth flight year and has

worked "Domestic-U.S.A." and "International-Orient" flights.

Miss Ballantyne will commence, under the auspices of Personnel-Employment, stewardess recruitment, conduct stewardess applicant interviews; she will initial and recommend applicants employment placement.

Recruitment and interviews will be conducted in Winnipeg, Manitoba. The exact dates have not yet been determined. LeNora encourages Indian girls to consider a "Flight Career". For further information contact: Miss LeNora Ballantyne, Northwest Orient Airlines, Minneapolis - St. Paul International Airport, St. Paul, Minnesota 55111.

## NATIVE COUNCIL OF CANADA (Metis and Non-Status Indians)

### Job Opportunity:

Director of Communications

### Salary Range:

\$9,000.00 - \$12,000.00

### Responsibilities:

Under the direction of the Vice-President of the Native Council of Canada to plan and implement a program of Communications between the head office of the Council in Ottawa and the provincial and local native associations by means of newspaper, radio and other media. In addition, the Director of Communications will be responsible for preparing news releases, brochures and other types of general information relating to the work of the Council in its dealings with government departments and agencies, private industry and the public-at-large.

### Qualifications:

1. Preferably of Canadian native origin.
2. Several years experience in working with native people.
3. Several years experience in the field of communications and public relations.

### Send to:

Those interested should send a full resume of their experience and background to:

Mr. Yvon Dumont,  
Vice-President,  
77 Metcalfe Street, Suite 1010,  
Native Council of Canada,  
Ottawa, Ontario.  
K1P 5L6