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

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



Vol. Twelve, No. Eight Ottawa, Canada November, 1969

CAI IA59  
IS4

Vol. 12, #8

# CREE ARTIST'S SHOW A GREAT SUCCESS

The first Ottawa showing by a relatively unknown Cree painter has proved an outstanding success.

Of the 40 acrylic and oil paintings by Allen Sapp that went on display at the Robertson Galleries, 30 have been sold at prices ranging from \$265 to \$825. The show was opened on October 20th, by Indian Affairs Minister Jean Chrétien who said, "He (Allen Sapp) has made a great contribution to the cultural background of his own people."

Many of the paintings portray Mr. Sapp's memories of life on the Red Pheasant reserve in Saskatchewan.

Critics note that the paintings are remarkable for their great accuracy in reflecting the Indian character and the feeling of the prairies. He has been described as one of Canada's great folk-painters. There is a great sense of the artist's involvement in his presentations of Canadiana. "He is a man with innate talent who is just beginning".

After hearing of Sapp's initial success in Saskatoon, the Cultural Development Section of the Department of Indian Affairs purchased five of his paintings for its collection. During the course of negotiations, several paintings were shown to the Robertson Galleries personnel and arrangements were made for the one-man showing.

It is hoped through the exhibition more Indian artists will become aware of the marketing potential of their art.

Allen Sapp was born in 1929 on the Red Pheasant Reserve about 30 miles north of North Battleford. His mother died when he was only a boy and only he and his grandmother were left to work the family farm. Later Allen was stricken with spinal meningitis and spent months in a North Battleford Indian hospital. At the hospital he learned to sketch.

At the Onion Lake residential school he learned the use of water colours. His health remained poor and he was taken out of school but with the personal discovery that his talent lay in the field of painting. He had only gone as far as grade 2.

Unable to speak English and barely able to write his name, he, for years, walked the streets of North Battleford trying to sell the paintings carried under his arm. He did sell some, and with this tiny source of income and a monthly welfare cheque he managed to eke out a meagre living for himself and the wife he now had to support.

He then took a part-time job in a hobby shop, learning more about paints. Members of the local art club helped him with his painting and taught him to speak English. At this time his only son David was born in 1960.

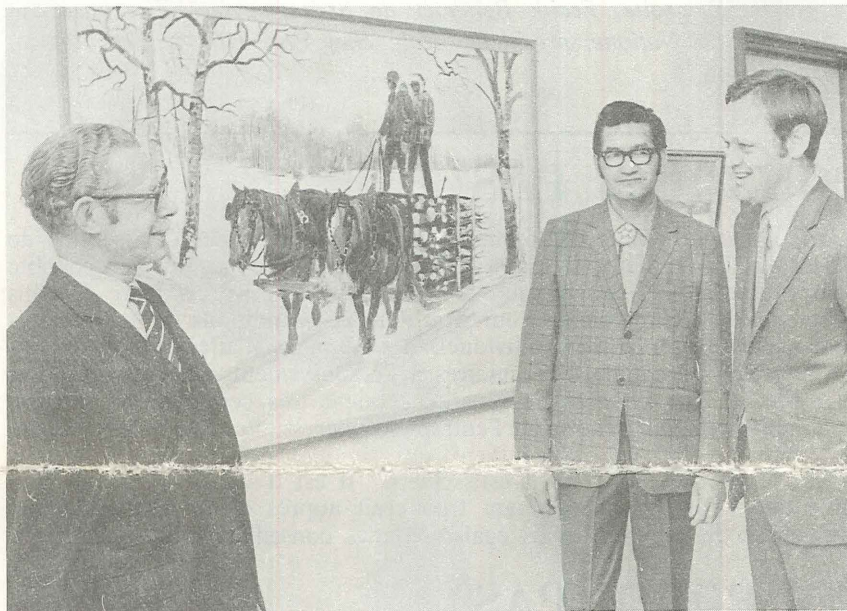
In 1966, a portrait of Chief Swimmer, Chief of the Sweetgrass Indian reserve was purchased by Dr. A. B. Gonor of North Battleford. Shortly after Dr. Gonor offered to support the artist and his wife until he could earn sufficient money from his painting.

Allen Sapp's first exhibition was held in the spring of 1968 in Montreal. He has since held a showing in Saskatoon and is committed to a major exhibition in January, 1970, at the Alwyn Gallery in London, England.

## World's Largest Tomahawk

The community of Cut Knife, Saskatchewan, 30 miles west of North Battleford, and three neighbouring Indian reserves plan to build as a tourist attraction the world's largest tomahawk. The attraction will promote tourist trade to the site of the Battle of Cut Knife Hill.

An organization involving both Indians and white people has been formed to raise funds for the project and has been most successful to date. It is hoped the tomahawk can be completed to coincide with the Homecoming '71 celebrations which are planned by the province. The tomahawk is to be 50 to 60 feet high and will cost an estimated \$12,000 to \$20,000.



From left to right: John Robertson, owner of the Robertson Galleries, Cree artist Allen Sapp and Jean Chrétien, Minister of Indian Affairs.

(Photo—Andrews-Hunt)

## IROQUOIS FORM NEW ORGANIZATION

A resolution to ask the federal government for a \$10,000 grant to finance operations for the remainder of the fiscal year ending March 31, 1970, was passed at the first regular meeting of the newly formed Association of Iroquois and Allied Indians.

The Association came into being in August and represents approximately 17,000 Ontario Indians. The meeting took place in the Tyendinaga council house near Deseronto, Ontario.

Fred Plain of the Sarnia reserve and President of the Union of Ontario Indians was invited to discuss future relationships between the new association and the Union. The meeting decided that the link binding the two organizations would be one of affiliation rather than amalgamation. In speaking of the purpose of each group, Mr. Plain said "We recognize your status and unique position and I suggest that

we work out our briefs together." On this note of co-operation the meeting was adjourned.

In attendance were representatives from the following bands: Oneidas of Caradoc near London, the Mississaugas of New Credit near Brantford, the Six Nations near Brantford, the Mohawks of Tyendinaga, the Iroquois of St. Regis near Cornwall and the Mohawks of Caughnawaga near Montreal. Traditional ties were reaffirmed with the Caughnawaga band which is presently within the Quebec Indian Association.

Members of the executive of the new association are Norman Lickers of Six Nations, President, Chief Earl Hill of Tyendinaga, Vice-President, Frank Benedict of St. Regis, Secretary, and Art Anderson of Six Nations, Treasurer.

Following the meeting, a supper of traditional Iroquoian corn soup and a dance were held to raise funds for the Association.

FOR CIRCULATION



# Fondation d'une nouvelle association iroquoise

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De gauche à droite, Frank Benedict de St-Régis, secrétaire, Norman Lickers de Six-Nations, président, et le chef Earl Hill de Tyendinaga, vice-président.

(Photo—D. Monture, Ottawa.)

## POURQUOI PAS?

Nombre d'Indiens déplorent qu'à cause de certaines dispositions de la Loi sur les Indiens, il leur est difficile pour ne pas dire impossible d'emprunter auprès des banques et des maisons de prêts pour des fins d'exploitation commerciale. Pourquoi, dans ces conditions, ne tenteraient-ils pas d'intéresser à titre individuel, des hommes d'affaires non-Indiens à leur prêter les capitaux nécessaires à l'établissement de commerces sur les réserves. Les chances de réussite seraient très certainement bonnes, en autant qu'ils leur rendraient l'entreprise intéressante. On trouve encore des hommes d'affaires non-Indiens qui seraient prêts à attendre pour cueillir les fruits d'un bon investissement. Il est d'ailleurs plus que probable que l'homme entreprenant trouverait auprès d'eux non seulement une source de capitaux, mais également des conseillers technique avisés.

## POURQUOI PAS?

Nous avons tous entendu parler d'instances ou des réserves indiennes ont dû céder de leur territoire au gouvernement provincial ou fédéral pour la construction de routes ou l'installation de ligne de transmission d'énergie etc. Cela suscite force protestations en vue des faibles compensations que certaines réserves ont reçues. Pourquoi ne pas instituer près de Winnipeg une réserve qui deviendrait en quelque sorte un territoire neutre où pourraient se réunir et discuter de leurs problèmes communs tous les Indiens du Canada. On pourrait y mettre bureaux et salles de conférence à la disposition d'organismes nationaux et provinciaux pour fins de réunions. La position géographique centrale de Winnipeg éviterait des frais de transport aux délégués désireux d'y participer. Faites vos suggestions aux agences provinciales et fédérales de votre région.

## CONCOURS

Le journal INDIAN NEWS organise un concours de composition littéraire ouvert à tous les jeunes Indiens âgés de 16 ans ou moins. Le thème du concours sera tout simplement «Le Bonheur» et les textes soumis ne devront pas dépasser 500 mots.

Les prix, sous forme de livres, récompenseront les concurrents de trois groupes d'âges: 14 à 16 ans, 12 à 14 ans et en bas de 12 ans. Tous les textes deviennent la propriété de INDIAN NEWS et devront être reçus avant le 31 janvier 1970. Les envois doivent être adressés comme suit:

Concours littéraire  
The Indian News, pièce 360  
Ministère des Affaires indiennes  
et du Nord canadien  
400 ouest, avenue Laurier  
Ottawa 4.(Ont.)

A sa première assemblée régulière, la toute récente Association des Indiens iroquois et de leur alliés a passé une résolution par laquelle elle demande au gouvernement fédéral une subvention de \$10,000 pour défrayer le coût de ses opérations d'ici la fin de l'année financière, le 31 mars prochain.

L'Association, qui représente environ 17,000 Indiens d'Ontario, a tenu sa réunion de fondation au mois d'août, dans la salle de conseil Tyendinaga, près de Deseronto (Ontario).

M. Fred Plain, membre de la réserve de Sarnia et président de l'Union des Indiens d'Ontario, a été invité à donner son opinion concernant les relations futures entre la nouvelle Association et l'Union qu'il dirige. L'assemblée décida que, au lieu de se fusionner, les deux organismes auraient un lien d'affiliation entre eux. Parlant du but visé par chaque groupe, M. Plain a déclaré: «Nous reconnaissons votre statut et votre situation exceptionnelle; c'est pourquoi je suggère que nous préparions nos mémoires en collaboration.»

Des représentants de plusieurs bandes assistaient à cette réunion, entre autres: les Oneidas de Caradoc, près de London; les Mississaugas de New Credit, près de Brantford; les Six Nations, près de Brantford; les Mohawks de Tyendinaga; les Mohawks de Saint-Régis, près de Cornwall; et les Mohawks de Caughnawaga, près de Montréal. La réunion a aussi donné l'occasion de réaffirmer les liens traditionnels qui existent avec la bande de Caughnawaga, actuellement membre de l'Association des Indiens du Québec.

Les membres du conseil exécutif de la nouvelle Association sont: MM. Norman Lickers, des Six Nations, président, Chef Earl Hill, de Tyendinaga, vice-président, Frank Benedict, de Saint-Régis, secrétaire, et Art. Anderson, des Six Nations, trésorier.

A l'issue de l'assemblée, les délégués ont dégusté le traditionnel souper iroquois de soupe au blé d'Inde, lequel fut suivi d'une danse au profit de l'Association.

## LES OMBRES

La rivière sommeillait.

Deux ombres voguaient au-dessus et au-dessous des flots.

Le ciel était vide . . .

Ni soleil, ni lune, ni étoiles ne l'habitaient.

Doucement l'eau glissait sur les rames,

Et dans sa chute, provoquait à intervalles  
réguliers un court éveil des eaux.

Toujours, nos ombres voguaient au-dessus et au-dessous des flots.

Dans une inlassable poursuite, et pourtant  
sans jamais se rejoindre.

Si petite fut la distance entre elles, infinie  
elle était dans le néant de cette nuit.

Combien de soleils, combien de lunes, combien  
d'étoiles habiteraient le ciel, le jour de leur union?

La rivière sommeillait.

Deux ombres voguaient au-dessus et au-dessous des flots.

Et sous cette rivière qui sommeillait,

Et de ces ombres qui voguaient,

Il y avait des ombres de rochers,

Au sein de ces rochers;

Sans couleur, sans nom se déplaçaient des ombres de poissons.

Et sous ces ombres de rochers et de poissons,

Battait le coeur de la terre.

Un coeur rouge,

Comme ces coeurs de Rouges qui battaient dans nos ombres,

Nos ombres qui voguaient au-dessus et au-dessous des flots.

Mireille Sioui  
de Loretteville



# THE Indian news

Editor — DAVID MONTURE (Mohawk)

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## Editorial

by D. MONTURE

### What of Trust?

There are approximately 13 Indian organizations of political significance in Canada. These organizations vary in the extent of their outward opposition to the new Indian policy proposals and in their co-operation with the government in areas such as community development and local government. What is the measure of trust and co-operation between these organizations? How strong is the support of the band councils and reserve level people involved in their respective organizations? Might not this support be stronger?

In the upcoming negotiation and consultation process regarding the proposals, there are to be four sections of the Department to deal with such matters as ongoing programs, information, consultations, treaties and assets, etc. What will be the extent of co-operation between these sections? How much of the final planning might be done too much in isolation of the Indian organizations?

There is a great deal of negotiation to be done requiring effective communication, co-operation and an over-all atmosphere of trust.

## A Letter to the Editor

Dear Sir,

Thank you for running the piece on the Indian Community College.

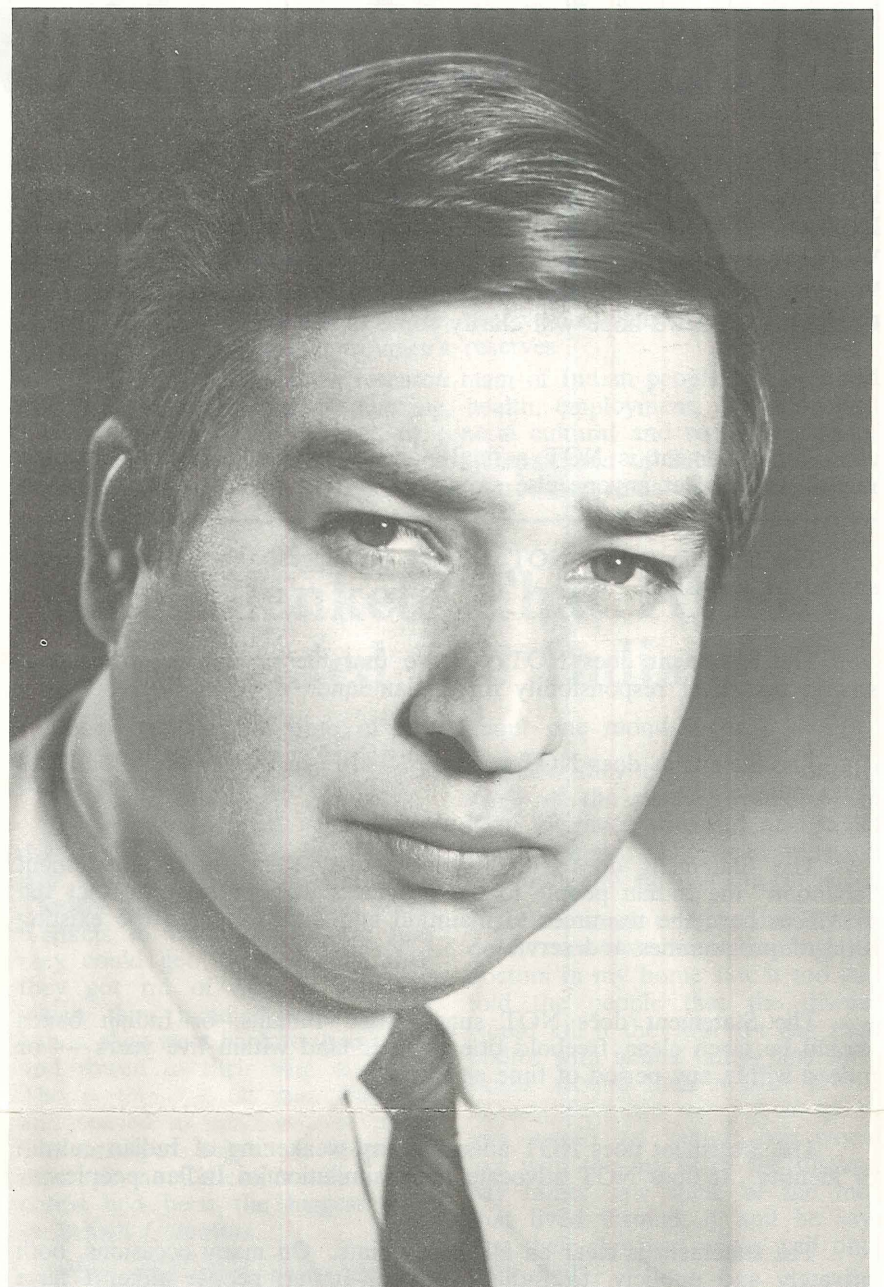
But I am not sure about my "involvement" behind the scenes in Canadian Indian Affairs. My feeling is that there are too damn many whites involved "behind the scenes" in Canadian Indian Affairs. Any time I have met Indians, I have done it for two reasons — because I was curious or because I was invited. As far as research is concerned, I have learnt a great deal from Indians. Indians have talked to me freely, and also told me to go away, in no uncertain fashion. Anything I have done with Indians has been in the open. I have tried to meet them as equals, and also as different individuals and as people from another culture.

There is a lot of talk about development. But development is not a new form of welfare, or a basket of goodies or kind white men doing good deeds. Development is money and power. But the money must come in contractual relationships between people — not in the form of bribery or guilt payments. And power means letting people make their own decisions — and their own mistakes. It means that people should gain knowledge of themselves and of the "outside" world. The Indian College does not need

to be a great big concrete building. It should be some system that gives young Indians funds and lets them travel to learn from whoever they feel has something to teach them — anywhere in the world. And, as they learn, they should also teach, for the white man is very ignorant of the Indian way. I want my children to learn what the Indian culture is really about, and what Indian life is really like — from Indians who have lived it, not from whites who have written about it.

I care very much about my children and their future and the future of my country. The young life of myself and my wife was clouded by war. In Liverpool, my house was damaged in the blitz. Next door, six people died in a burning house. My wife's house was destroyed. Before that, I had been taught that Catholics were "different" and "bad", and inferior to Protestants. I was taught that if I so much as touched a Catholic, I would get some horrible disease. In West Africa I saw Nigerians killing each other. The Ibos were slashing people to death, the Hausa were pouring gasoline on Ibos and then setting fire to them.

I sense among the Indians a rising tide of fear, distrust and yes — even hatred — of the white man. I know that Indian Affairs



### KEITH MILLER TAKES NEW POSITION

Keith Miller, the Editor of Indian News for the past three years, has recently accepted a new position with the Union of Ontario Indians. Keith will work out of their Toronto office in a role of recorder, writer and will be part of a seven-man team visiting most of the Indian reserves in Ontario. He will also assist the Editor of "Calumet", the Union of Ontario Indians newsletter, in the production of their paper. All who have worked with Keith wish him well in his new endeavour.

Department's intentions are good. They honestly want to give over power and money to the Indians. The question of how to do it should be engaging people's minds, both White and Indian.

I write as I do because I am a Canadian. I am a Canadian by law, not by birth. But my two children are Canadian by birth. I want them to grow up without hatred and fear of any man in their hearts. I want them to learn the Indian way, and to respect a person for what he is, rather than what he pretends to be.

You will find many people in Canada who fled from worse conditions than the Indians have ever experienced. They came from war torn lands, from concentration camps, from places where hatred was like an evil mist that choked

you. They came to Canada to start anew. If the Indians are a minority, then so are many other peoples. We can have the best, in Canada, of our individual worlds, our cultures and also share in building Canada and helping to make a saner world.

But this will not simply happen, and every ounce of energy, time and money that goes to splitting up people and dividing them is one less ounce for healing and creating a country where all peoples can live together in harmony.

Yours sincerely,

Jim Lotz

Head, The Canadian Research Centre for Anthropology, Saint-Paul University, Ottawa.



# The Policy Debate Continues

It is generally agreed that there has been a great deal of misunderstanding in regard to the government's proposed Indian policy. In the last issue, INDIAN NEWS presented an opinion poll of concerned Indian people. We now present excerpts from a recent speech to the Saskatchewan Women's Liberal Federation by the Minister of Indian Affairs, Jean Chrétien, which we hope will clarify some of the controversy.

The Editor.

... The statement is NOT a final policy decision to be implemented regardless of what anyone else says.

The Statement does NOT propose or suggest that Indian reserves should be abolished.

The Statement does NOT propose that the provincial government should take over responsibility for Indian land.

The Statement does NOT propose to disregard the Treaties and end them unilaterally.

The Statement does NOT propose that the federal government "abandon" the Indian people to the provinces without ensuring that the provinces have the resources to maintain and improve upon the existing level of programmes and services.

The Statement does NOT suggest that Indians, or Indian bands should be given clear, freehold title to their land within five years — or indeed within any period of time at all.

The Statement does NOT advocate any weakening of Indian culture or identity. It does NOT advocate the assimilation of Indian people.

The statement is clear on all these points. On many occasions, both privately and publicly, to Indian and non-Indian people alike, I have tried to clear up these misinterpretations.

Now what did the policy say?

It says that the time has come to change a system which has been discriminatory and paternalistic towards Indian people.

It says that the proposals contained in the policy statement are to be discussed with Indian people, provincial governments and the Canadian public before any of them are implemented.

It says that provinces should extend the services to Indians that they extend to others who dwell within their domain and that the federal government will transfer funds to help them do it.

It says that representatives of the Indian people should be involved in discussions with the provinces.

It says that federal departments will do this concurrently with those provinces which agree.

It says that the Indian people should control their own land.

It says that those bands which want title to their land should be able to take it.

It says that if the provinces extend their services, and other federal departments extend theirs to Indians, the Department of Indian Affairs would be phased out of operation. After all, Indian Affairs has been attacked by everybody. Who could complain if the Government believed that the critics had meant what they said?

The Statement says that it hopes this could be done in five years. It goes on to say that the matter of Indian control of Indian land will take longer. Among the numbers of years which are greater than five, there is wide range of choices. But everyone has fixed on five years, which is impossible. There are 550 bands. There are over 2,000 reserves. An Indian Lands Act is necessary to protect the land. Such an Act will have to be talked about, consulted about, drafted, made into law and put into effect. In five years? Not at all. It was never suggested. We know, and Indian people know, that this will take time.

The Statement said that the Treaties would be reviewed by the Indians and the Commissioner for Indian Claims to determine the best way of adjudicating claims arising from them.

The Statement said that the Government recognized that all Canadians should acknowledge the virtues, strengths and richness of Indian culture and languages.

The Statement said that the Government would develop, with the Indian people, programs to enrich their cultural heritage and their sense of identity.

Are these proposals to be taken as an abrogation of Treaties? Are they cultural genocide? I do not see how anyone can suggest that they are.

As soon as the policy proposal was out, there were headlines about "turning the Indians over to the provinces".

Shortly after the headlines, there were editorials about the problems involved in doing that which was never suggested should be done.

At the same time some Indian leaders began telling the government it ought not to do that which many of them had sought for years.

What is needed now is a sensible and meaningful discussion about the steps to be taken and to separate the principal components of the problem so they can be dealt with appropriately.

We want to talk. We want to have a dialogue with Indian spokesmen and we want the provinces to join in the talks.

I can well appreciate the reaction of Indian people towards the policy proposals. The proposals represent a dramatic break from the past. Spokesmen for the Indian people have asked for time to consider the proposals and to draft alternative proposals of their own. This is a reasonable position to take.

Indian people, because of past experiences, have a deep distrust of governments, both federal and provincial, and tend to regard the proposals with suspicion. In private meetings with representatives of the Indian people I have explained the policy proposals, and I have listened to their comments and criticisms. These meetings have been helpful and many more will be held.

There is room for disagreement about what is to be done. There is room for a great deal of discussion before anything is done.

There is no room for rejecting out of hand that which was never proposed at all.

The Government does not believe that the whole matter of the Indian people's well-being should be set aside pending resolution of treaty problems and claims. It is the Government's view that the various elements of the problem should be separated. Treaties include land entitlement. This major factor is dealt with as one which must be worked out on a band by band basis over an extended period of time.

(see next page)



## DEBATE . . .

The Government recognizes that many Indians want to see some safeguards which will ensure that their land is not alienated from Indian occupancy, remains with the band and will not be open for land speculators to grab from them. The Government hopes that an Indian Lands Act can be evolved to provide Indian people with both control of their own land and the degree of protection for it which they feel is appropriate. The legislation will have to be flexible so that the degree of control and protection can be worked out and applied band by band.

Indian land will stay Indian land. It will not be up for grabs by speculators. This does not mean that the present federal trusteeship for Indian land — which is both bureaucratic and paternalistic — should remain. This does not mean that the Minister of Indian Affairs has to make every decision about every summer cottage site leased on Indian land.

It does not mean that Indian people should have to turn to Ottawa every time they want to act.

## Of Course I Believe

Trust you?

Sure, I trust you!  
(I wonder what he's after now.)

Be open with you?

Of course, I'm open with you!  
(I'm as open as I can be with a guy like you.)

Level with you?

You know I level with you!  
(I'd like to more, but you can't take it.)

Accept you?

Naturally I accept you . . . just like you do me.  
(And when you learn to accept me, then I might accept you more.)

Self-direction?

I've always believed in self-direction.  
(And some day this Department may let us use some.)

What's the hangup?

Not a damn thing!  
What could ever hang-up  
two self-directing,  
open, trusting,  
leveling, and accepting  
Guys like us?

—Lyman K. Randall

(from the conference report on "The MANITOBA PROJECT")

## An Incident

We have a group of well dressed people sitting around in a party atmosphere. The place is a modern townhouse.

The people had been received by the Governor-General earlier in the evening. They were in the city for a meeting. Stories began with drinks in hand. There was much laughter. They talked of the war, the West Coast, Winnipeg, sports and ice fishing.

The conversation turned serious, the talk was now of *a people*.  
(more drinks in hand)

They had to go to work the next day. It was getting late. There was a period of argument. A chairman spoke and there was order again.

But always there was laughter. The older men spoke — others listened. And so on it went till 2 a.m. Someone remarked it was only 10 o'clock back home.

— And then from one of the older men; "You know, when we were young, all this would have turned into a brawl."

The people proceeded to leave.

by D. Monture

## Union of Ontario Indians Embark on Indian Self-study Program

Fred Plain, President of the Union of Ontario Indians has signed an agreement for an Indian self-study program in the province with the Honourable John Yaremko, Minister of Social and Family Services.

The Union, an independent Indian organization that promotes the interests of Ontario's native people, received a cheque for \$54,000 to finance their study of the province's reserves.

Under the agreement a research team of Indian people will be hired by the Union to investigate housing, health, employment, education and economic development, as well as general cultural and social aspects of life on the reserves. If requested, the Department of Social and Family Services will assist with staff training and related research techniques.

## The Blankets That Almost Defeated the Indians

Years ago, in the time of my ancestors, a drastic thing happened to my people.

It was around the year 1850, during the best season for hunting and trapping up in the Chilcotin. Traders came one day with some blankets to trade for all the furs they could get. Immediately after they got rid of all the blankets, which they handled with gloved hands, they went back to their boats and rowed to their ship and left. The people got all their blankets and started to make use of them. The smallpox began. It killed almost all the Chilcotins. The Chilcotins had been the biggest tribe in British Columbia.

When that came about the Indian Doctor in D'Arcy foresaw the disease coming. He told his people that if they went to a certain mountain the smallpox would go right past. It was revealed that if you got the kind with a lot of small dots you would die, if you got the big blotches you would not die. Some of the people would not go, but the doctor's followers left and lived up on the mountain for

about one month.

When they came down, on the word of the doctor, they had to bury all those who did not go up the mountain. The dead were on the roofs and all over the roads.

At the same time as the D'Arcy doctor saw the disease coming, the doctors in my home saw it too and told the people that the disease would kill if they did not rub their bodies with skunk tallow and have skunk around their necks. If you already were sick and put on tallow you would get better; but would live with the marks of the disease. My father saw some of the men that lived through it and he says that their skin was never well until they died.

Down on the coast the doctors' way of battling the disease was by wolf, used the same way the doctor in my home used the skunk as a cure; for at home there were a lot of skunks and on the coast the wolf was plentiful. That is the way we Indians beat the blankets.

—Arnold Ritchie  
Mount Currie B.C.

## Contest

The INDIAN NEWS is sponsoring an essay contest for children of Indian status 16 years of age or younger. The theme of the essay, to be no longer than 500 words, will be simply HAPPINESS

Prizes in the form of books will be awarded in three categories; 14 to 16 years, 12 to 14 and under 12 years. All entries become the property of the INDIAN NEWS. The contest deadline is January 31, 1970.

Address all entries to:

Essay Contest  
The Indian News, Room 360  
Department of Indian Affairs and Northern Development  
400 Laurier Ave. West,  
Ottawa 4, Ontario.



# Indian Schools Move With The Times

Are Indian children given early schooling that is in step with the times? Does teaching on the reserves keep pace with education reforms now under way?

Yes, to both questions, says Mildred Young, supervisor of language arts in the Education Division of the Department of Indian Affairs and Northern Development, Ontario Region.

Based in Toronto, Miss Young travels widely to Indian schools throughout the province. She earlier taught Indian children in the Yukon, at Yellowknife, N.W.T., and Moose Factory, and taught also in North York. Miss Young is qualified as both teacher and school inspector, holding a B.A. degree from the University of Western Ontario and a Master of Education degree from the University of Toronto.

"Change has come to schools everywhere in Ontario," she says. "The problems faced by schools on the reserves apply to all schools in the same areas. Standards of instruction and the progress made by Indian children have improved markedly in recent years."

Miss Young points out that the school provides only part of the child's educational environment. The special problems of all children moving from a remote school district to an urban secondary school are much the same, whether the children are Indian or not. In many schools, Indian children have successfully joined in classes with non-

Indian pupils for years, and their progress has been gratifying.

"In the bush or on the trapline there are obviously few opportunities for children to learn how to cope with urban situations," she adds. "This is not only an Indian condition, but one affecting all children from isolated communities."

School inspectors who appraise teaching and schools in Ontario find that the Indian schools have high standards of education quality.

"We are trying very hard to get the Indian languages taught in the reserve schools," Miss Young says. "Linguistic experts tell us that the more fluent Indian children are in their own language, the more readily they master English, because language fluency is directly related to thought patterns."

The importance of telling the story of the Indian heritage in schools on the reserves is recognized, to enable the Indian child to answer the question, "Who am I?" with confidence and pride. It is also important for all Canadian children to learn about Indian contributions to their country's history and growth, Miss Young believes. An increasing number of the teachers at reserve schools are of Indian ancestry themselves.

It has been said that the attitudes of some Indian groups towards competition serve to deter their children from fully seeking excellence, but Miss Young believes that this has been overstated.

"It's easy to generalize about the Indian society, yet there is not one such society, but many," she explains. "They vary greatly. Some do have special viewpoints but Indian children have a strong urge to know, to learn, to understand, so that these social factors are not nearly so influential as might be supposed."

In language arts, the work of Indian children is now given recognition and encouraged by the binding of many of their school projects into books circulated to other Indian schools. These books are written and illustrated by the children themselves, and a number of handsome publications have emerged. The Department of Indian Affairs arranges for their printing.

Miss Young and her associates at Indian Affairs agree on the philosophy that education is not the transfer of accumulated facts from the teacher to his pupils, but the stimulation of inquiry.

"What our society needs in a time of on-rushing change is alertness of mind, initiative, the capacity for problem-solving, and, increasingly important, the ability to cope with new situations," she says. "The task of education today is to provide the climate for children to develop these capacities to the limit of their individual abilities."

While some Indian schools, particularly in the Northern areas, still need more modern buildings and equipment, quite a number now are thoroughly modern and advanced in facilities. Open-space teaching in carpeted areas, audio-visual aids and other innovations are developing in the schools on reserves.

Of Ontario's more than 14,000 Indian school children in the elementary and secondary grades, about half are in Indian Affairs schools on reserves and the remainder are in schools off reserves, attending classes with other children.

## The Revolving Loan Fund: A Progress Report

The Revolving Fund loan was set up to aid development and money-making enterprises among Indian people and to enable Indians to become established in gainful occupations. The fund has been used for the establishment of businesses ranging from marinas and farm improvements to barbershops.

Last year, 139 loans were made for a total of \$1,095,000. Since April 1 of this year, 211 loans for a total amount of almost \$2,000,000 have been made. Approximately \$1,500,000 remain in the fund for this fiscal year.

To date about 2 percent or less than \$200,000 has been written off due to bad debts.

Since the fund has been in existence, the turnover of money has been \$7,500,000. Presently, the interest rates on these loans average 8 percent, whereas bank rates are running to ten and one-half percent for comparable personal loans.

This fund can be just what is needed to give a potential Indian business that initial start. If you would like more information, consult your Agency Office.

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## Indians and Alcohol

"I don't believe Indians are predisposed towards this kind of trouble more than anyone else. Such situations occur, for reasons that have much to do with Indian characteristics and our society, but that have nothing to do with any supposed native predisposition.

"The troubles that Indians encounter with drinking often arise from what might be called the trapper mentality of the Indian. His frame of mind is much like that of the woodsman or miner who has spent long, lonely periods in remote areas, and wants to see people, bright lights and enjoy a convivial atmosphere without fully joining in.

"The lone Indian in our urban society, because his home surroundings may be quite basic, prefers to go out early and stay out late. So, he goes to a tavern, sometimes the only public social centre he knows, and stays from the early evening till closing time. He is not given to easy conversation or to mixing with others there, so he sits, drinking. Over such a prolonged period his capacity for beer or liquor is strained, and he is apt to drink too much and feel its effects, as would anyone in the same circumstances. Therefore, his chances of getting into trouble are increased, as compared to the person who just drops in for a drink or two with friends."

... Views of a prominent Toronto lawyer

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## Schreyer Becomes Honorary Sioux Chief

Premier Ed Schreyer of Manitoba recently became Chief White Eagle of the Sioux at a colourful ceremony in Brandon. Chief John Sioux of the Birdtail Sioux presented Premier Schreyer with a colourful headdress after smoking the peace pipe and participating in a ceremonial dance.

In thanking the Sioux Mr. Schreyer said, "I consider it a privilege to have been given the hon-

orary title of White Eagle. We look forward to the future with confidence, when we shall be received as equals. I shall hope to hear from you whenever you are in any difficulty." With that he presented gifts from the Manitoba Government.

The ceremony concluded with a program of Indian music and dancing at the Brandon Centennial Auditorium.

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Education is moving from cocksure ignorance to thoughtful uncertainty.



# Canadian Indian Art Forms at Expo '70

Contemporary Canadian Indian art forms will be prominently on display in the Discovery Room in the Canadian Pavilion at "Expo '70" in Osaka, Japan.

Exhibited with other artifacts of Canadian culture will be two items selected by Department of Indian Affairs consultants from scores of imaginative articles produced by a growing Indian arts and crafts industry.

These are a Sioux tapestry and a Mohawk tea set which were chosen because of the status they have achieved in the Canadian art world and for their ability best to portray native Canadian art.

The tapestry was designed and created by Miss Beatrice Bear, 22, a Sioux Indian from the Standing

should provide an interesting contrast to the more delicate and less functional art forms found in Japan.

Mrs. Smith's work is noted in the Smithsonian Collection in Washington and the Royal Collection in London, England, as well as being on display in museums and art galleries in Canada and the United States.

She was presented with the Centennial Medal and is a member of the Six Nations Reserve Arts Council.

Miss Bear's tapestry is a product of the Sioux Handicraft Co-operative on her reserve which has attained an international reputation during its first two years in operation.



Buffalo Reserve 50 miles east of Regina, Saskatchewan.

Intended as a wall decoration, the tapestry features a black, white and turquoise design on an ochre background. The hooked woolen tapestry's traditional Sioux designs and blending of shades is a classic example of the Canadian Indian's feel for symmetry and colour.

The Mohawk tea set consists of an Indian pottery teapot with six cups hand crafted by Mrs. Elda Smith, a 50-year-old mother of five, from the Six Nations Reserve near Brantford, Ontario.

The teapot and cups are finished with an umber glaze, have turquoise ceramic interiors and are decorated with linear Iroquoian designs. The restraint and simplicity of design and ornamentation together with their solid utilitarian aspect reflect traditional Indian attitudes toward life.

Both examples of Indian art



Left: an Indian pottery tea set by Mrs. Elda Smith. Above: the Sioux tapestry by Miss Beatrice Bear.

(Photos—Andrews-Hunt)

## FIRE SAFETY

Each year, nearly 50 Indians die in fires. The tragedy is that nearly half of these are children under five years of age. More than half a million dollars worth of Indian property goes up in flames — lost forever. Money has to be spent to replace it; money that could have been used otherwise. In short, fires affect the well-being of everyone.

Fire occurs quickly and when least expected. If your family is asleep, it is much more serious.

Most fires are small when they start and can easily be put out with prompt action. A little planning on your part can mean the difference between life and death; a little loss and total destruction.

If fire occurs, decide quickly — Can you deal with it yourself? Or, should you call for help?

If it looks at all serious, get everyone out of the house at once. Then call the Fire Services (either from a neighbour's telephone, the nearest alarm box, or however it is done locally). Some people hesitate to call the Fire Department. Don't make that mistake. That is why it is there. It has the know-how and equipment to deal with fires.

Staying in the house or going back in is very dangerous. It is not the fire that kills most people. It is

the hot air and gases. Very quickly, the temperature can reach 1200°F — nearly six times as hot as boiling water! A few breaths can sear the lungs and cause instant death. By taking a few simple precautions you can prevent this happening to you.

### What Would You Have Done?

Five children (the oldest, seven years old) were left alone in the house. One of them lit a piece of paper at the open stove. It burned his hand and he threw the burning paper into a cardboard garbage box. The contents caught fire. One of the children ran to a neighbour, who got the children out. She then called the fire brigade, before fighting the fire with a five-pound fire extinguisher. The fire was out before the brigade arrived, but they made sure that it was out completely.

There was only \$100 worth of damage, and no one hurt or killed, because this young lady knew what to do. She had learned how to use a fire extinguisher at Fire Prevention classes given by the local Fire Department.

What is your band council doing in the regard to fire safety?



# RESOURCE CENTRE BRIGHTENS LEARNING FOR INDIAN STUDENTS

A learning resource centre is a library which can accommodate individual study, seminar groups, and class-sized groups. It has facilities for reading and research, for viewing and listening.

At Mount Elgin School, serving the Chippewa and Oneida Indian Reserves near London, Ontario, the learning resource centre is composed of two adjoining rooms. One room serves as the library, the other room houses all the audio-visual equipment and the furniture for small group work.

Here one group of students can watch and listen to a film that is relevant to a particular study topic while other students glean information from filmstrips, or are involved in small group discussions in the areas set up for individualized study. In the library area still other students are digging for information from books, newspaper and magazine files, and pamphlets.

Like other learning resource centres in other schools throughout the province, Mount Elgin students are able "to do their own thing" without interfering with anyone else. It is always very quiet despite the amount and variety of activity taking place.

Leonard W. Garber is the qualified librarian at Mount Elgin, with Mrs. Leona Hendrick, a Chippewa who was born and educated on the Reserve, as his lay helper. Mrs. Hendrick looks after the library, which uses the Dewey Decimal Cataloguing System used in libraries the world over.

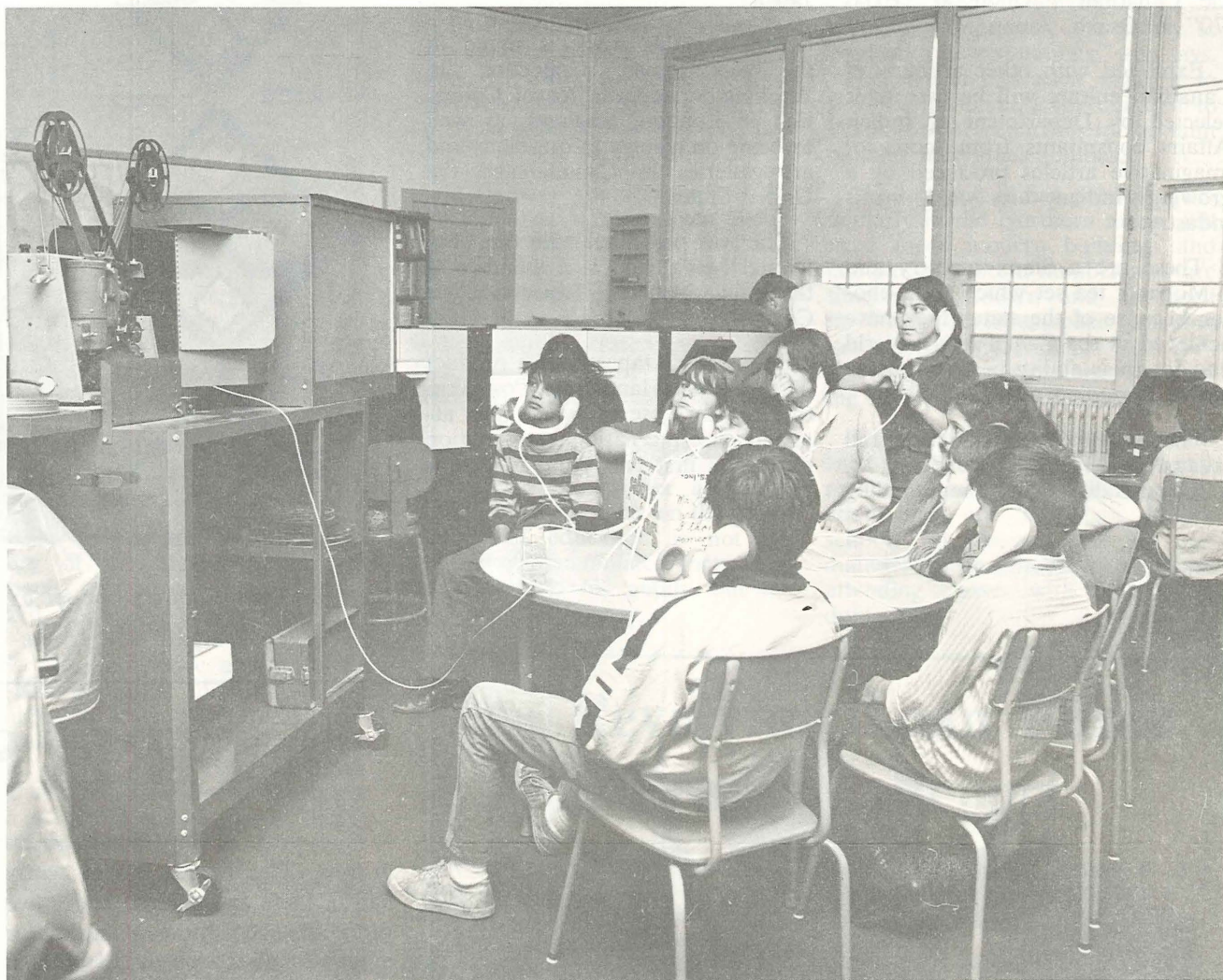
As in most schools today, Mount Elgin's learning centre is carpeted from wall-to-wall for minimal noise and easy maintenance.

With child-centred teaching being the main concern of today's educators, the significance of well-equipped learning resource centers is important. Teachers and students are able to use these centres at will. Most schools establish a timetable for the learning resource centre that allows the centre to be used in the mornings by the primary grades so that the children may be taught how to make full use of all the material at hand. The afternoons are open to anyone for research, or discussion, or individualized study purposes.

Mount Elgin is indicative of the fact that learning resource centers are available not only in the large urban areas, but also in the rural areas of the province.

Following the current trend of employing lay helpers to qualified teachers, Mount Elgin has Mrs. Hendrick in that role.

Mrs. Hendrick is a highly articulate woman who speaks quietly, but forcefully and directly. Brought up



*In the learning resource center at Mount Elgin School, serving the Chippewa and Oneida Reserves near London, Ont., some students watch and listen to a film on Canada's lumber industry while other students use the smaller filmstrip viewers, or quietly do research at the carrels for individual study. In the background, the librarian helps a student with one of the viewers.*

(Indian Affairs Photo)

on the Mount Elgin Chippewa Reserve, she attended school on the Reserve to the end of Grade 10. She then, along with the other Indian students at the time, went to London to complete her high school. Now, however, the Indian student leaves the Reserve school at the completion of Grade 8, and some after Grade 4.

"It's much easier for the Indian boys and girls now", says Mrs. Hendrick. "Before, we were too old really to fit into the larger schools in London. Also by the time we got into the high school for our Grade 11 all the non-Indians had made their own friends, and groups. It wasn't so bad for the boys, perhaps, but for Indian girls it was very hard; we kept to ourselves. I don't think that's good. Now the Indian boys and girls start going to their new school when everyone else is starting. And also the Reserve children adapt easier because their school here is just as good as any school in the city. All the equipment for learning is available here. It's so much better for the Indian school children now."



*Here librarian Leonard W. Garber checks a filmstrip machine with a student.*

(Indian Affairs Photo)