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Ministère des Affaires indiennes et du Nord-Canadien

THE Indian News

Vol. Eleven, No. Four

Ottawa, Ontario

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Lacrosse Champions

For the second year in a row and the third time in five years the Brantford Supertest Warriors have won the Canadian Senior "B" Lacrosse championship.

They were described as being the "best amateur team in the country" by the Past President of the Canadian Lacrosse Association, Ed Blair.

The Brantford Warriors won with an impressive score over the Nanaimo O'Keefes, 18-7, at the Brantford Civic Centre. The Warriors swept the best-of-seven Canadian finals in four straight games and ran their playoff winning streak to 16 games.

"I've watched Lacrosse from one end of the country to the other and there isn't a team outside the pros that can touch this one" commented Mr. Blair adding "they should have been going for the big one this year."

On enquiry Mr. Blair revealed he felt the Indian team could have beaten the Brooklin Redmen "easily by 10 or 12 goals". "They'd beat the Montreal Canadians too, and Toronto Maple Leafs" he added. Teams playing for the Mann cup are of the Senior "A" calibre.

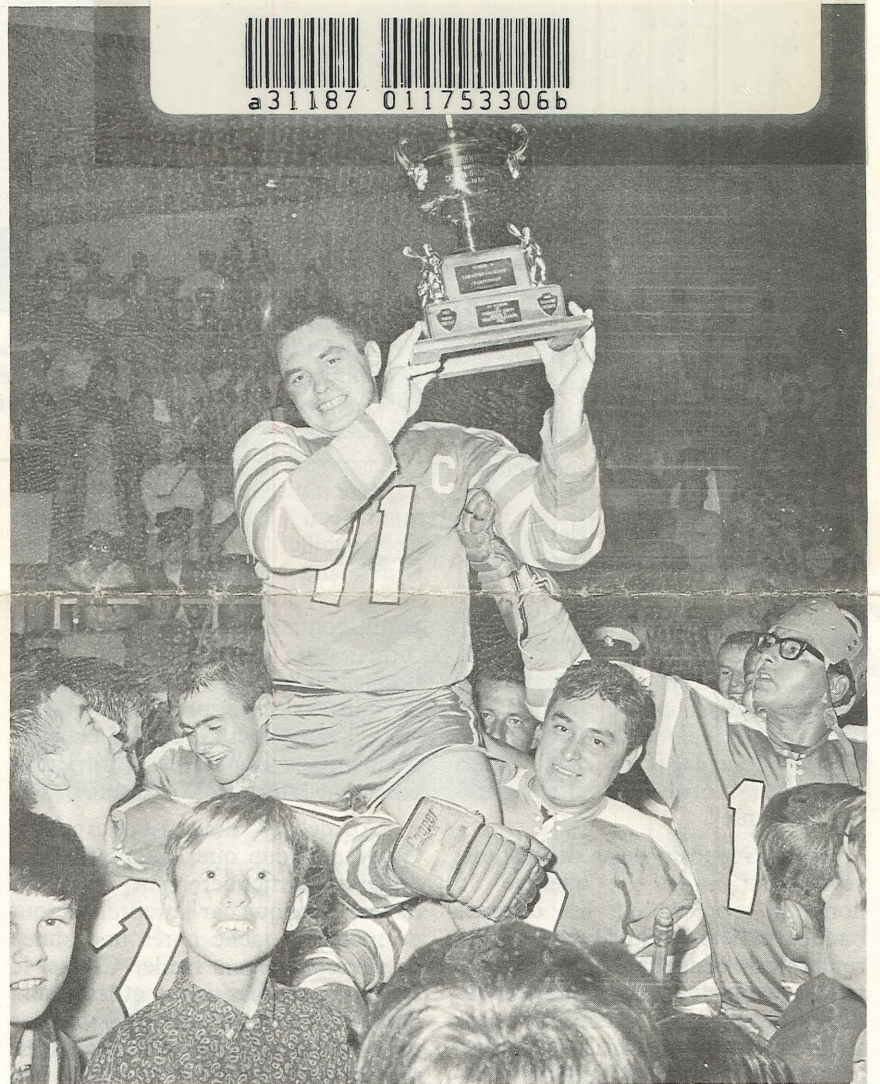
The Nanaimo team played one of its best games and held control of the play for the first two periods until a concentrated effort by the Warriors overwhelmed them. In the last period the Warriors scored several goals which ensured victory.

The Indian team is comprised mainly of men from the reserve at Six Nations and a sprinkling of non-Indian players from Brantford. The men represent all walks of life from schoolteacher to steelworker.

Lacrosse is an original Iroquois game which they have excelled in for many years and it hasn't been until lately they have entered a league where their excellence has been brought out.

As a point of interest it has long been the assumption of many Canadians that Parliament passed a Bill in 1867 making Lacrosse Canada's national sport. A recent check of Parliamentary records of that time reveals that a private bill did enter the House on the subject. However, there is no record of it being passed by legislation.

There is now a move on to make hockey Canada's national game.



Team Captain Jim Squires is carried from the Civic Arena by his Team-mates after winning the Canadian Senior "B" Lacrosse Championship held recently in Brantford, Ontario. The photo illustrates the fine physical shape the Warriors are in.

— Photo — The Brantford Expositor

A New Indian Game

A news item in the Victoria Daily Times tells of a new game about Indians. The game, Chilkat as it has been named, was the result of four works by a former Vancouver Island mining family, Tom Johnston and Sons.

The game is based on the culture and history of the west coast Indians. It is played on a replica of a west coast ceremonial blanket which measures 18 by 28 inches. It is made of burlap with a three colour silkscreen pattern on it.

The game can be played by 2 to 6 players and the object is to gain

possession of all ten symbols on the blanket by a process of claims and challenges.

Each player is given ten chiefs as markers and warrior cards are placed in the centre of the blanket to aid the players. Small Teepees are placed on the symbols as they are acquired as a sign of ownership. It is a sort of war game, Indian style.

The family made the first 100 games by hand and marketed them in Ashcroft, B.C. Within three weeks all were sold. The family plans to market more in the near future.

Moccasin Telegraph Did Work

Indian communications have traditionally depended on the "moccasin telegraph". This casual word-of-mouth dispersion has often been criticized as unreliable and slow by people who work with Indians and by Indians themselves.

Sometimes, however, the "moccasin telegraph" proves itself to be astonishingly rapid and effective. A good example of this, occurred last month when Blackfoot Indians held a by-election for the position of chief.

One of the candidates, Adam Solway, left the polling centre before the ballot counting was complete and set out by car for his home which is at the east end of the reserve. Shortly after his departure the counting was finished, revealing Mr. Solway to be the new chief.

When Mr. Solway arrived home three-quarters of an hour later he was given news of his win—the news had been conveyed 20 miles to his home by moccasin telegraph and had arrived in advance of Mr. Solway who was travelling by car.

FOR CIRCULATION

SES YEUX N'ONT D'ÉGALE QUE SON INTELLIGENCE

(Le Soleil - Québec)

Etre femme, représenter officiellement une bande de plusieurs centaines d'Indiens à une assemblée qui contribuera à améliorer le sort des siens dans tout le Canada et, surtout, n'avoir que 23 ans, voilà certes de l'inusité.

Mais Edna Neeposh, dont le nom signifie "Celle qui se tient debout", n'a pas l'habitude de reculer devant les responsabilités lorsqu'il s'agit des siens.

Cette jeune Cree, qui a représenté sa bande de Mistassini toute la semaine aux réunions qui se sont tenues à la Maison Montmorency, ne se contente pas d'être sérieuse et tout-à-fait à son affaire, mais elle possède aussi cet atout indéniable chez toute femme: la beauté.

Sous une chevelure noire jais très abondante se présente une figure qui réunit toutes les caractéristiques des Indiens du Canada: peau basannée, lèvres charnues et yeux d'une profondeur qui n'a d'égalé que l'intelligence qu'ils reflètent.

Lorsque nous avons demandé à Edna comment elle réagissait devant cette expérience nouvelle pour une jeune fille de cet âge, elle répondit le plus simplement du monde:

"Je dois avouer que j'étais nerveuse au début car, même s'il y a deux autres femmes déléguées, je suis de loin la plus jeune. Mais c'est pour moi une expérience très enrichissante".

Edna Neeposh siège depuis une semaine au milieu de quelque 35 hommes représentant les diverses bandes indiennes du Québec à ces réunions de consultation convoquées par le Ministère des Affaires indiennes et du Nord canadien en vue de présenter aux autorités fédérales leur point de vue et de faire connaître leurs aspirations quant à la nouvelle Loi des Indiens qu'Ottawa se propose de rédiger.

Edna, qui avait l'occasion de rencontrer le ministre Jean Chrétien au début de la semaine à la Maison Montmorency, fut intimidée comme à peu près toute jeune fille l'aurait été dans de telles circonstances, mais le ministre, qui lui-même est très jeune, n'eut aucune peine à la mettre à l'aise.

Pour cette jeune Indienne alerte et fort éveillée, il s'agit tout simplement d'une expérience dans une vie déjà bien remplie.

"Je me suis toujours intéressé aux miens", nous a-t-elle avoué, "et je me fais un devoir d'être disponible lorsque l'on a besoin de moi, qu'il s'agisse d'interpréter les membres de ma bande qui ne parlent que le cree ou même de couper du bois. J'aime les miens et je veux me consacrer à eux".



Cette photo d'Edna Neeposh (à gauche) fut prise lorsqu'elle travaillait à l'administration centrale du Ministère des Affaires indiennes. Ses deux compagnes, également de Mistassini, sont Charlotte Brian et Mary Mianscum.

Mademoiselle Neeposh a récemment vécu l'expérience intéressante de travailler une année durant à l'université McGill, mais elle sentit après ces douze mois qu'elle avait perdu contact avec les siens et avec cette nature que les Indiens affectionnent tellement. Elle décida donc de quitter le confort de la grande ville, l'appartement qu'elle occupait, le chauffage central et le réfrigérateur pour rentrer à Mistassini.

"Au début", nous a-t-elle confié, "je vous avoue que l'adaptation fut difficile, particulièrement du point de vue physique car je reprenais tout de même la tâche après une année de vie relativement facile. Couper le bois, préparer les peaux et les divers autres travaux qu'accomplissent les miens m'étaient devenus étrangers, mais je suis tout de même heureuse d'être rentrée chez moi".

Ces tâches physiques ne sont pas les seules occupations d'Edna depuis son retour à Mistassini, car elle s'intéresse aussi beaucoup à l'histoire de son peuple. Comme les Indiens n'ont pas de langue écrite, beaucoup de cette histoire si attachante est déjà disparue. Edna voudrait mettre un terme à ce malheur et, pour y parvenir, elle a commencé au début, c'est-à-dire par retracer la généalogie de sa propre famille. Elle en est rendue à ses arrière-grands-parents et elle se propose de poursuivre ses recherches.

Edna, qui vit actuellement dans une habitation de bois rond recouverte de la toile traditionnelle des Indiens, côtoie quotidiennement les vingt autres personnes qui occupent cette maison et qui forment ensemble trois familles très unies pour lesquelles l'entraide n'est pas un vain mot.

"Je m'occupe aussi beaucoup", nous a-t-elle dit, "de recueillir les légendes et les chants de ma bande que nous enregistrons sur magnétophone. Ainsi, nous empêcherons toutes ses traditions de s'éteindre".

Ces enregistrements, qui se font d'ailleurs dans plusieurs autres parties du pays, sont ensuite récupérés par le service culturel du Ministère des Affaires indiennes et du Nord canadien qui est à les cataloguer en vue de les déposer au Musée national d'Ottawa.

Edna, cette jolie Cree de 105 livres, entretient de grands espoirs pour l'avenir. En saison, elle aide ses parents dans leur entreprise de pêche mise sur pied avec l'aide du Ministère. On y prépare l'esturgeon et le caviar pour le marché des grandes villes du Québec.

Elle déclare:

"Mais je veux faire davantage pour les miens et je suis persuadée de pouvoir y arriver. Déjà, j'ai recueilli à la Maison Montmorency des renseignements qui me seront utiles dans ce sens et j'entends bien continuer à apprendre. D'ailleurs, je viens d'apprendre du Ministère que ma demande a été agréé en vue de poursuivre un cours de secrétaire".

C'est là l'une des formes de l'aide que le gouvernement apporte aux Indiens et qui leur permet de parfaire leur éducation tout en recevant une allocation de subsistance durant leurs études.

Edna Neeposh a conclu l'entrevue en nous disant avec conviction: "Je ne sais encore si je demeurerai au milieu de ma bande ou si je travaillerai ailleurs une fois mes études terminées. J'irai tout simplement où

Un Cours de Formation pour des Sapeurs Montagnais

Mieux vaut avoir cinq hommes qui savent travailler que cinquante qui gâchent le travail par leur incompétence.

Ce que La Palice dit s'applique si bien aux services de répression des incendies de forêt que l'Association Protectrice des Forêts Laurentiennes a décidé, cette année, de garder à plein emploi quatre équipes de sapeurs indiens qui ont suivi un cours de formation de huit semaines au Centre de formation de l'Association, près de Baie-Comeau.

Ces sapeurs, tous des Montagnais des réserves de Betsiamites et de Maliotenam, ont été choisis de préférence à des blancs parce que pour ceux-là la forêt est un habitat naturel et qu'il est de plus en plus difficile de trouver dans la région des hommes qui voudront adopter comme métier celui de sapeur en forêt.

Ces sapeurs forment des équipes de choc de cinq hommes. Durant leur période de formation, ils reçoivent un salaire de \$15.00 par jour dont huit défrayés par le département des Affaires indiennes. Ils sont affectés à la répression d'incendies de forêt et suivent des cours durant les périodes d'accalmie.

Ces cours comportent l'observation aérienne, la surveillance, l'arpentage élémentaire, la patrouille, le camionnage et les rencontres avec les inspecteurs de l'Association.

Le Centre de formation est l'un des mieux outillés et des plus perfectionnés en Amérique du Nord. Il forme un complexe de cinq édifices modernes: école, administration, résidence du directeur de la protection, M. Gaston-M. Guay, salle à manger-résidence des hommes et garage. M. Marc-A. Turcotte dirige la formation et la publicité du Centre.

Aux abords des villes, les équipes de choc sont inexistantes et pourtant nécessaires, dit M. Maurice Vézina, ing. f., de Québec, gérant de l'Association. L'expérience nous a prouvé que pour un territoire aussi grand que celui protégé par l'association, des équipes de choc bien formées et adéquatement équipées sont indispensables à l'efficacité de la répression.



je pourrai être le plus utile à mes soeurs et à mes frères".

Il ne fait aucun doute que cette jolie Indienne de 23 ans, un peu timide mais décidée, ne tardera pas à faire honneur à la race justement fière à laquelle elle appartient.

THE Indian news

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

Roving Editor — KEITH R. MILLER

Co-Editor — (Mrs.) JEAN GOODWILL

EDITOR'S COMMENT

We read a lot in the newspaper today about what our Indian leaders think the reserve Indian wants. Should we believe all of what we read? I have taken the liberty of separating the Indians into three categories and I leave the question up to you. Lets consider the Indians today in a realistic manner and rid ourselves of the old outlook.

Generally speaking, there are three distinct types of Indians. Indian number one. This fellow is at the bottom of the ladder. His wants and needs are many. His life is centered around the reserve system and he is really not interested in what is going on with regard to his well-being. His main interest is finding enough money to feed and clothe his growing family. His home might not be on a par with what we consider the ideal place to raise a family but under the circumstances he is satisfied with what he can call his own. He is used by all news media as being the stereotype Indian today.

Indian number two. This fellow is the one we never really hear about. He may live on or off the reserve and has a job that pays relatively well. He keeps his family in comfortable surroundings. His outlook is different because, for him, Indian Affairs Branch or the Indian Act, does not exist. They do not affect his personal life and as such he might be called a brown whiteman. He is aware of other Indians and their problems but takes little part in trying to help. He has learned the value of the dollar and spends wisely for his own benefit as well as his entire family.

Indian number three. Well intentioned but lives away from the reserve. This person was usually raised on the reserve and knows the problems first hand. He is in constant touch with developments and does everything possible to help alleviate the problem. His outlook is realistic. His ideas stem from personal experience and tend to spark interest among the Indian people. He is a capable leader and gives advice with little interest in monetary gain. His reward comes from doing the job well. His only weakness—if it may be called that—lies in the fact that he lives away from the reserve and this can be attacked by others wanting to discredit him. His perseverance conquers all and he is truly a leader among leaders.

The next time you read an article about Indians, or for Indians, try and remember the three main categories. You will note, over a period of time, that a pattern emerges which gives a clear picture of the true situation.

K. R. M.

Readers are invited to express their views in this column. They must however conform to the rules required by every newcomer. All letters must be brief and must bear the author's correct name and address. Pen names are permitted. The views expressed in the letters are not necessarily shared by the Editor or the Branch.

OBSERVATION

Le ministère des Postes a communiqué avec nous récemment au sujet de l'envoi de ce journal. Il semble que de nombreux lecteurs Indiens quittent leur région sans faire suivre le courrier à leur nouvelle adresse. Si vous voulez recevoir le journal *Indian News* régulièrement, veuillez communiquer avec votre bureau de poste et donner votre nouvelle adresse.

Si votre adresse est incorrecte ou que vous receviez plus d'un exemplaire du journal, nous vous prions de communiquer avec nous afin que nous soyons en mesure d'aider les Postes à vous donner un meilleur service.

Nous vous savons gré de votre collaboration.

La rédaction

DIAMOND ANNIVERSARY



The honoured couple, Mr. & Mrs. Paul Acoose.

— Photo by Grenfell Sun

An event of great importance took place last summer on the Sakimay Reserve, when the family of Paul and Mrs. Acoose proudly honored their parents.

The occasion was of special significance for it was the Diamond Anniversary of the wedding day of a well respected couple.

Mr. and Mrs. Acoose (Madeline O'Soupe) were married at Le Bret in 1908 by Fr. Hugonard and the attendants were Sr. Marie Annie and Sister Goulet. Since that time they have resided at Sakimay and have been active in affairs of the community.

Paul, in his early years was renowned for his feats of running. Out of the happy union, nine children were born — Agnes (Mrs. Ralph Agecoutay), Marivale; Riel of Grenfell; Rosalie (Mrs. George De Lerat) Broadview; Fred of Regina; Elma (Mrs. John Irvine) Simcoe, Ontario; Raymond, Grenfell; James, Grenfell; Edward of Prince Albert; Mrs. Norman Delorme (Viola), Grenfell.

All children were present with the exception of Elma who is on holidays with her husband in Scotland.

A corsage of carnations and a single carnation boutonniere were presented to the happy couple by a grandchild.

Mass was celebrated at 3 p.m. at Sakimay Church by Fr. Lionel Dumont of Marievale.

A bountiful turkey supper for 125 guests was prepared at the school and served by the members of the Acoose family.

A large beautifully decorated cake was made by Sister St. Pierre of Marievale.

Capable M.C. for the occasion was Joe Williams who introduced Riel Acoose, son of the honored guests and Chief of the Sakimay Band who read congratulatory telegrams from — Her Majesty The Queen; Prime Minister Pierre Trudeau; Elma and John Irvine, Inverril, Scotland; Robert Stanfield, Leader of the Opposition; W. Ross Thatcher, Premier of Saskatchewan; F. A. Clark, Regional Director Indian Affairs Branch of Regina; and K. Gavigan, Assistant Director.

(Continued on page 5)

Ahab Spence Appointed to Cultural Affairs

Ahab Spence, a Cree of the Split Lake Indian Reserve in Manitoba's far North, has recently been appointed as Head of the Cultural Affairs Section of the Indian Affairs Branch.

He has the distinction of being the first Canadian Indian to ever receive an honorary Doctor of Laws Degree from a Canadian University.

Dr. Spence is the son of a nomad trapper, who neither spoke nor understood English but knew the value of education. His parents encouraged him to learn a new way of life in a new environment. Dr. Spence is the sole survivor of a family of twelve children. The 'flu epidemics of 1918 and 1922, took the lives of his 11 brothers and sisters.

His education began at the Mackay Indian Residential School at The Pas, Manitoba, 300 miles from home. He left the residential school and went to live with the Rev. HCM Grant in Mortlack, Saskatchewan where he attended a non-Indian school and became interested in the missionary field. Dr. Spence then went to Elkhorn Residential School at Elkhorn, Manitoba and to High School in Prince Albert, Saskatchewan. On graduation he entered Emmanuel College, an Anglican Divinity University in Saskatoon, graduating as a Licentiate in Theology in 1937.

In 1940 he married the former Elizabeth Bear of the Little Red River Reserve in Saskatchewan. They now have six children.

Dr. Spence spent 25 years as a missionary and teacher in Indian

communities of northern Saskatchewan. In that time he rose from this position to an Archdeacon and served as a member of the general synod of the Anglican Church of Canada until 1963. During these years he continued to study, taking five university courses by correspondence. In 1952 he was awarded a Bachelor of Arts degree from the University of Saskatchewan. Five years later he was placed on call as supplementary chaplain in the R.C.A.F.

He has also held the position of Provincial chairman of Indian Education for the Saskatchewan Home and School and Parent-Teachers Federation. Later he assumed the National Chairmanship of its Committee on Indian-Eskimo Education. Dr. Spence has always shown a keen interest in the Indian-Eskimo Association of Canada and was General Chairman of its Fourth Annual Conference in 1964.

In 1963 he was named Principal of the Pelican Indian Residential School in Sioux Lookout, Ontario. Two years later he went on staff as Liaison Officer with the Indian Affairs Branch for the Saskatchewan Region, working out of the Regina Regional Office.

The recent re-organization of the Department recognizes the importance of Indian and Eskimo Culture. Mr. Spence will be concerned with both fields, but is especially interested in the Indian people. The fact that an Indian who speaks, reads and writes his own language now heads the Department will be an asset to the Indians of Canada.



Dr. Ahab Spence.

(Photo by Andrews-Hunt)

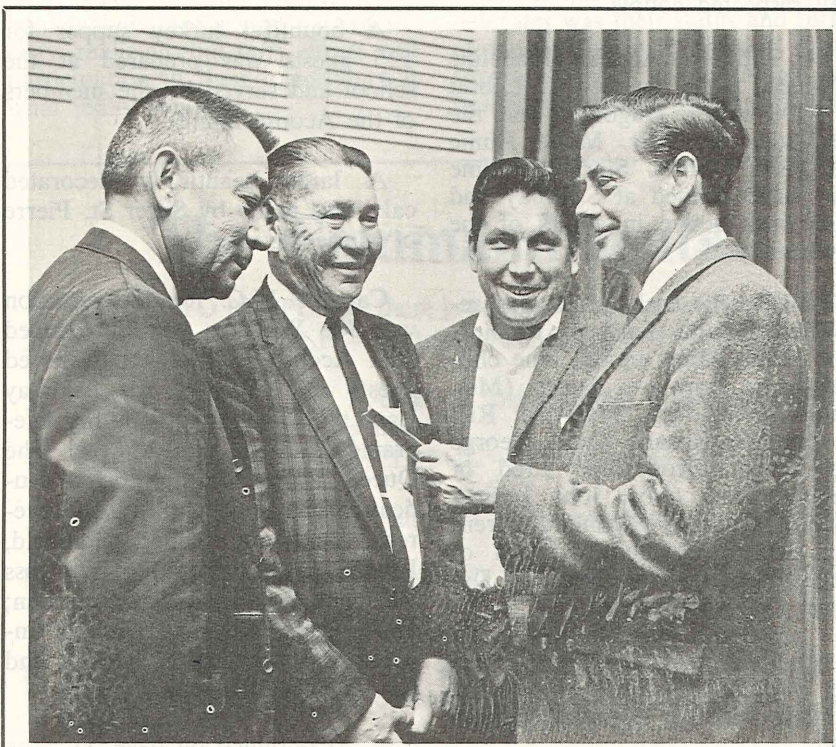
CHRISTMAS TOY

The legendary Sasquatch of the B.C. Indians will soon be on the market in doll form it was disclosed recently.

The eight inch rubber dolls will bear as close a resemblance to the half human, half ape creature as is possible.

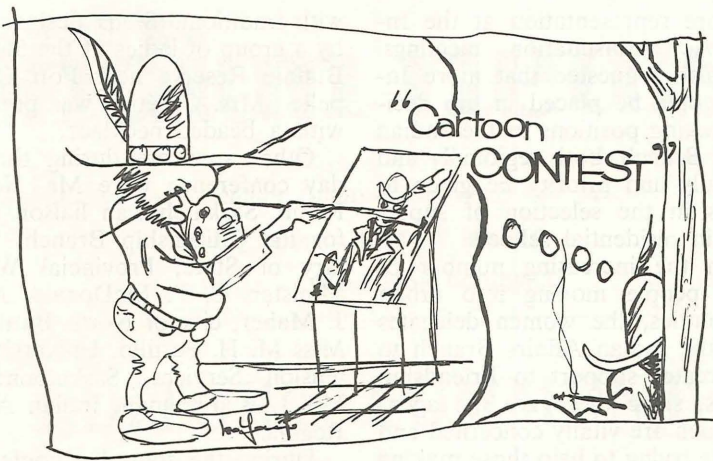
The Sasquatch is a hairy beast purportedly found around the Harrison Hot Springs area. Its growth is estimated to be around 8 to 9 feet tall and is covered with light hair over its entire body.

The doll is manufactured in Japan out of rubber and artificial hair. It will be packaged here in Canada.



THIS MAY BE THE START OF SOMETHING NEW—Visitors to the recent National Planning Conference of the Community Planning Association of Canada held in Victoria, B.C. are (left to right); Gus Gottfriedsen of the Kamloops Band in B.C.; Chief Campbell Brass of the Peepeekisis Band in Saskatchewan; Tony Arcand, Alexander Band of Alberta; and Hedley Toogood, Head of the Community Planning section of the branch, (not shown) Philip Bignell of the Pas Band, Manitoba. The Indians were asked to attend under the leadership training program as a means of encouraging Indian community planning (physical improvements, i.e. housing, water, sanitation etc.) They observed what CPAC had to offer and their presence made CPAC officers and members aware of Indians and their community planning needs. This is the first time Indians have been involved in this sort of conference.

— Photo — Bill Halkett, Victoria, B.C.



Everyone knows that many Indians come equipped with the qualifications necessary to become good artists. Why not harness that ability and earn a bit of spending money doing so.

We, here at THE INDIAN NEWS, are looking for someone to draw cartoons for us. Here are the prizes: 1st prize is \$25.00; 2nd prize is \$15.00 and 3rd prize is \$10.00.

Not only will the winners receive a cash prize but they stand a good chance of working part time for us when we need more cartoons.

All cartoons should be drawn with a heavy felt ink pen or a light inking brush and should have a distinct Indian theme or flavour.

Entries should be clearly marked with the name of the contestant, the proper address and the name of the reserve from which he or she comes. There is no limit to the number of entries a person may submit but they must be mailed by no later than the 31st of December. All cartoons become the property of THE INDIAN NEWS.

The winners will be announced in one of the future issues of this paper.

CREE COUNSELLOR



Ted Keewatin (right) a Cree of Saskatchewan, is one of two employees of Indian ancestry working with the provincial bureau on alcoholism. His activities cover problem areas in both the city and on nearby reserves.

— Photo by Regina Leader-Post

Human Rights Conference

An Indian Conference on Human Rights was held recently at the Tobique Indian Reserve at Perth-Andover, New Brunswick. It was the first of its kind held in Canada.

The main topics discussed during the two-day meeting were Treaty Rights and the Indian Act, Indian Culture, Indians and Education, and the availability of Social Services as well as other matters of common concern to the delegates.

Andrew Nicholas, Vice-President of the Union of New Brunswick Indians, in his opening address said, "the white race should try to understand the true feelings of Indians and take realistic steps to overcome negative attitudes and prejudices. I hope that the march of progress in this country is not so rapid that it forgets to take a backward glance at Canada's first citizens."

The Indian people of the reserve were successful in planning and organizing the conference themselves with Mr. Nicholas as co-ordinator and Mrs. Marjorie Perley, member of the New Brunswick Human Rights Commission, as the general chairman. Over 100 delegates came from many parts of Canada and the United States, and it brought together both Indians and non-Indians to discuss many of their relationships in today's society.

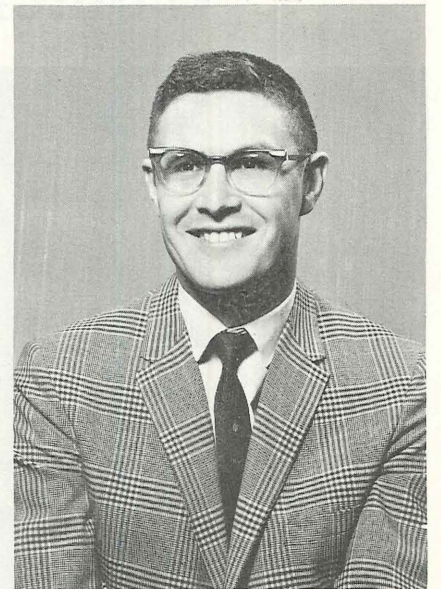
Mr. Max Gros-Louis, Secretary-Treasurer of the Quebec Indian Association, gave the opening paper. He outlined Indian treaty rights using as an example his home province of Quebec. He said, "Federal and Provincial government policies conflict with each other in some instances."

Other speakers included Ernest Benedict, Director of the College of Indian Culture at the St. Regis Reserve of Ontario and Quebec; Robert Burnett, advisor to the North American Indian Brotherhood, Washington, D.C.; Gerald Gambill, a consultant from Antioch College in Yellow Springs, Ohio; and Ray Fadden, curator of the Six-Nations Museum, Onchioto, N.Y.

The Indian people of Tobique have demonstrated that they are capable of handling their own affairs through this well organized conference. It has made them more aware of the right to participate in the same opportunities as any other group in Canada while maintaining a sense of pride in their culture, language and traditions.

Mr. Joseph Drummond, member of the New Brunswick Human Rights Commission and President of the New Brunswick Association for the Advancement of Coloured People, summed up the conference by saying, "It has been an energetic and well thought-out conference, and the Indian people who have

Scholarship Award



MR. RODNEY SOONIAS of the Red Pheasant Reserve near North Battleford, Saskatchewan has been awarded a Musk-Ox Scholarship valued at \$2,500. This will enable Mr. Soonias to proceed with his graduate studies and Northern Research at the University of Saskatchewan on a leave of absence from his position as Vocational Counsellor with Indian Affairs Branch in Regina.

(Continued on page 3)

He then called upon the following for a few words, John P. Claxton, Mayor of Grenfell; Mr. T. L. Brooks, honorary Indian Chief and Frank Dodsall, Superintendent of the Indian Agency at Broadview. Each of the speakers extended sincere congratulations to the honored couple.

Many lovely gifts were presented, including a new electric range from the Sakimay Band and a pair of easy chairs and a combination magazine rack from the immediate family.

—Saskatchewan "Grenfell Sun"



spoken from this platform have expressed themselves well or have been reasonable in doing so. We are not fighting for black power, red power, yellow power or white power. We are fighting for citizen power for all mankind."

Saskatchewan Indian Women Meet



An informal meeting with a delegate during his first visit to North Battleford, Hon. Jean Chrétien, Minister of Indian Affairs and Northern Development, is shown here, (second from left) with Mr. Fred Clark, Regional Director, Mrs. Chrétien and Mrs. Eugenie Lavallee of Piapot, a Community Health worker and one of the first women to be a member of a band council.

— Photo by Les Guthrie, Saskatoon Star Phoenix

The third Annual Saskatchewan Indian Woman's Conference, held at North Battleford, October 7th to 10th, was highlighted by the presence of Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development, who addressed the delegates and banquet guests. It was the first time a minister of Indian Affairs had met with Indians at North Battleford and had the opportunity of replying to questions prepared by the women delegates.

Mr. Chrétien said that he fully recognized that the women, the homemakers, are a vital part of society, realizing that their efforts and participation in their community is what really counts.

He told the delegates that in order to better prepare Indian people for twentieth century living, new programs are being considered and new approaches are being taken. He added, the government wants the Indian people to have full equality of opportunity in education, employment, health and in society. Recognition is being given to the contribution the Indian people have made to this country, but it is up to the people themselves to carry on those aspects of their culture they wish to retain.

The major concern of the women delegates was their status and future of their children in relation to the current changes in the Indian Act. In their recommendations they asked

for more representation at the Indian Act consultation meetings. They also requested that more Indian people be placed in top decision making positions in the Indian Affairs Branch, both regionally and nationally and priority be given to Indians in the selection of supervisors in residential schools.

With the increasing number of Indian people moving into urban communities, the women delegates urged the Indian Affairs Branch to give greater support to Friendship Centres, since these are the agencies which are vitally concerned and who are trying to help those making this transition.

Mrs. Freda Greyeyes, a young mother of ten, criticized school textbooks for portraying the Indians as savages. In his reply Mr. Chrétien said that he had written to all provincial education ministers, telling them the unfortunate references to Indians should be corrected.

At the banquet ceremonies, Mrs. Lucy Favel of Poundmaker Reserve made a presentation to Mr. Chrétien. It was a hand-hooked rug

with traditional Sioux designs made by a group of ladies of the Standing Buffalo Reserve near Fort Qu'Appelle. Mrs. Chrétien was presented with a beaded necklace.

Other speakers during the four day conference were Mr. Norman Rebin, Saskatchewan liaison officer for the Citizenship Branch, Secretary of State; Provincial Welfare Minister, C. P. McDonald; Mayor J. Maher, city of North Battleford; Miss M. H. Pattillo, University Extension Services, Saskatoon; and Mr. J. B. Freeman, Indian Affairs, Regina.

During the four day conference, most of the panel members were Indian Community Leaders from various parts of the province. They gave their views on the responsibilities of being a community worker and the importance of the preservation of language and culture.

Mr. Stan Leszcynsky of the Department of Manpower and Immigration, in Ottawa, gave the conference summary. He told the women that, while they are requesting for more educational opportunities,



CONFERENCE DELEGATES

Front Row (left to right) Mrs. Rose Ewak of Carlyle, who was named Indian mother of the year; Mrs. Eugenie Lavallee, Piapot; Mrs. Waha-buddin, a visitor from India who is vice-president and general secretary of India's National Council for Rural Women; Mrs. Freda Greyeyes, Marcellin. Back row (left to right) Mrs. Gladys Johnston, Community Development Worker, Regina; Mrs. Lizette Ahenakew, Duck Lake; Mrs. Lucy Favel, Poundmaker Reserve.

— Photo by Les Guthrie, Saskatoon Star Phoenix

The Commandments

1. SPEAK TO PEOPLE — there is nothing as nice as a cheerful word.
2. SMILE AT PEOPLE — it takes 70 muscles to frown, only 14 to smile.
3. CALL PEOPLE BY NAME — the sweetest music to anyone's ears is the sound of his name.
4. BE FRIENDLY AND HELPFUL — if you would have friends, be friendly.
5. BE CORDIAL — speak and act as if everything you do were a pleasure.
6. BE GENUINELY INTERESTED IN PEOPLE — you can like everybody if you try.
7. BE GENEROUS WITH PRAISE — cautious with criticism.
8. BE CONSIDERATE WITH THE FEELINGS OF OTHERS — there are three sides in a controversy: yours, the other fellow's, and the right one.
9. BE ALERT TO GIVE SERVICE — what counts most in life is what we do for others.

they must not forget their responsibility in preserving culture for their children. At future meetings he said, they should try to involve more women and not to overlook those from the remote areas of the north as they need the help most. He commended the delegates for requesting more courses on such things as gardening, public speaking, and still maintaining their responsibilities as homemakers. He told them that they should continue to plan their own conferences with less dependency on government employees as speakers.

At the final session the women agreed to another meeting next year, to organize provincially and consider

plans to hold meetings with other provincial Indian women's groups. The newly elected planning committee were:

Mrs. Flora Mike, Beardy's Reserve; Mrs. Gladys Quwezance, Keeseekoose; Mrs. Rose Ewak, Whitebear; Mrs. Lucy Favel, Poundmaker; Mrs. Edith Thompson, Carry the Kettle; Mrs. Lizette Ahenakew, Duck Lake, and Mrs. Jeanne Bird of La Ronge.

The co-ordinator of this successful conference was in the capable hands of Mrs. Gladys Johnson, Community Development Worker, Indian Affairs Branch, Regina.

A tourist in Florida, admiring an Indian's necklace, asked what it was made of.

"Alligator teeth," replied the Indian. "They're more valuable than pearls." "Why?" asked the tourist. "Anyone," said the Indian, "can open an oyster."

PAULINE JOHNSON MUSEUM PRESERVES INDIAN CULTURE

BY JOYCE SMOKE

Curator—Pauline Johnson Museum

What is the purpose of a museum? Briefly, it is an institution which assembles, preserves, and interprets moveable objects which have historical meaning. A museum is the only community institution dedicated to protecting historical objects from loss and destruction in order that they may be enjoyed and studied by the present and future generations. Considerable planning and studying result in attractive and informative exhibits which make a visit to a museum seem worthwhile. Today the tremendous expansion of automotive travel has resulted in increased visits to museums and facilitated improvements in existing museums.

On Highway 54, eight miles from Highway 2 or eight miles from Highway 6 on the Six Nations Reserve, is located the first museum to be restored and controlled by the Six Nations Council and the Indian people. This museum is a literary shrine to Pauline Johnson, who was born at Chiefswood in 1861 and to her father, Chief George Johnson, a political chief.

We have sought to bring alive the daily living procedures of the Johnsons. We wish to preserve the memory of a Mohawk Chief in the Middle nineteenth century, who adapted to the customs of the white people in this area and was an outstanding leader for his people. The beautiful home, furnished tastefully, still stands with front doors on opposite sides of the home facing the Indian people across the Grand River and one facing the trail down which white people came to visit the Johnson family. Many pieces of the charming collection of furniture found in the house was originally used by the Johnsons.

In 1845 when young Chief George Johnson met Emily Susanna Howells, her first impression was that he was a tanned, very courteous, polite and well mannered young gentleman. Shortly after, she learned that he was the Indian Interpreter for her brother-in-law, Adam Elliot,

missionary at the Anglican parsonage on the Six Nations Reserve. To him, she was a sweet loveable young lady with whom he fell in love and for whom, as a wedding present, the "mansion in the wilderness" was built.

As government interpreter, George Johnson was valuable not only to his own people but also to the government. To Horatio Hale, he dictated his knowledge as well as his father's knowledge into English so today we have a good understanding of the Iroquois in parts of *The Ancient Rites of the Iroquois*.

Not only through contact with their mother but through association with learned friends and associates, the four Johnson children, early in their lives, integrated with white friends as well as their own people.

Close contact with the beautiful park-like surroundings and the Grand River at the Indian front door, the majestic trees, the ever changing seasons, the widely varied library of books, the encouragement of loving parents resulted in producing the first Indian writer of renown.

The Iroquois Confederacy had produced great orators but writing was foreign to them. The orators used beaded belts as memory aids. Dialects are learned by ear; knowledge was transmitted by word of mouth from generation to generation.

Pauline, the youngest child of Chief and Mrs. Johnson, combined love of nature in word pictures, protested unfair treatment to the Indian people in verse and was widely known in her lifetime for recitals of her own poetry. She became famous for writing the poetry in *Flint and Feather*.

Visiting Chiefswood, visitors can still see the fine trees and beautiful ground and appreciate what this perceptive, observant young poetess put into her word pictures. This is well illustrated from "The Song My Paddle Sings".

*The path of coals out-stretches, white with heat,
A forest fir's length — ready for his feet,
Unflinching as a rock he steps along
The burning mass, and sings his wild war song;
Songs that of exploit and of prowess tell;
Songs of the Iroquois invincible.*

From "As Red Men Die"



Pauline Johnson (Tekahionwake) is shown dressed as she appeared for her recitations. Her presentations were made to large audiences which included royalty from many countries.

— Photo Public Archives of Canada

"And up on the hills against the sky; a fir tree rocking its lullaby, Swings, swings its emerald wings, Swelling the song my paddle sings."

Her desire to express her people's customs, produced the use of the cradle board in "The Lullaby of the Iroquois".

Visitors to Chiefswood ask many interesting questions. Mainly, they wish to know facts about the Six Nations Reserve today. From the original grant of six miles on each side of the Grand River, from the source to the mouth, only 70.5 square miles of the reserve is left on one side of the river. Approximately 1700 acres lie on the opposite bank and this is where "Chiefswood" is located. The population is 8,369 men, women and children from the six tribes: Mohawk, Seneca, Cayuga, Onondaga, Tuscarora, Oneida and the adopted Delawares.

Today, we protect the way movies and some television shows have portrayed the Indian people. We, as a people, resent the omission in most history books of the part played

by the Iroquois Confederacy to keep most of Canada under English control. For a few years, the Iroquois Confederacy held the balance of power between the French and the English in America. In the eighteenth century they sided with the English who had long been their allies.

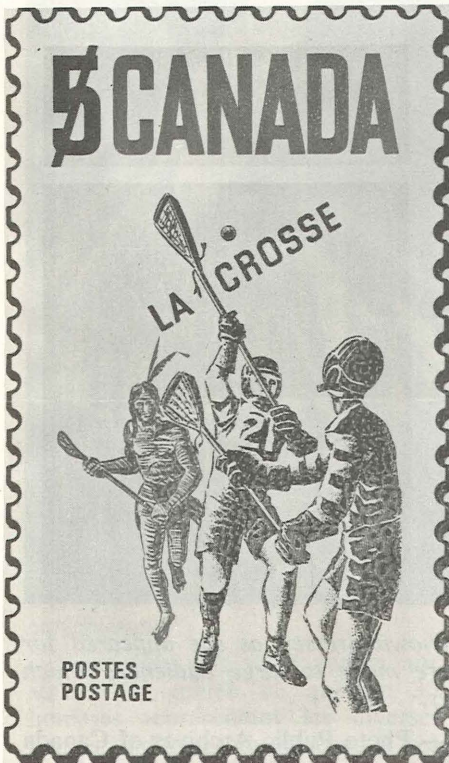
However, with peace restored and settlers flocking in by the thousands, they lacked knowledge of these people and failed to reckon with the vast number and complexity of the settlers from many nations. They advanced the political idea of a world union under the symbolic great white-tree peace. They could scarcely be expected to cope with, much less assimilate, peoples of the Iron Age when these early settlers burst upon them.

So we of the Iroquois today, commemorate the progressive Johnsons at "Chiefswood", a family who did successfully adapt to the society of the Six Nations Reserve and who retained fierce pride in the past, present and future of their own people.

Lacrosse - Subject of a New Canadian Postage Stamp

The game of lacrosse recognized by this Canada Post Office stamp has its roots deep in the history of the early native people of Canada. In varying forms it is known to have been an organized activity of Indians before Columbus completed his famous voyage to North America in 1492.

Evolution of the game through the centuries brought major changes in the size of the playing area and the number of persons involved. The early Indian Baggetaway, or ball game, more of a battle training than sport for tribal warriors, had tribe pitted against tribe or village against village. As many as one thousand men took part in these tests of



endurance which are known, in some instances, to have lasted several days. Goals in the primitive era consisted of one or two poles set in the ground anywhere from 400 yards to 5 miles apart. Early explorers in North America reported variations in the rules governing the contests; there remained, however, one basic requirement; catching the ball or picking it up by hand was never permissible. Participants in the wild melees were exhorted to greater fury by women of the tribes who wielded stout switches as they followed the play on the sidelines.

The lacrosse stick, two of which were used by each player in the early years, is acknowledged to be the source of the sport's present name. Upon their arrival white men had, in fact, renamed the game before they adapted it to their own pleasure. They likened the Indians curved webbed stick to a Bishop's crozier, this in turn became "la crosse" and "lacrosse".

There is little evidence that the game became organized as a sport of white men much before 1840.

Doctor G. W. Beers, a Montreal dentist who died in 1900, is generally recognized as having first been responsible for the writing of rules in the late 1860's to govern filed lacrosse as a modern sport. A playing area 125 yards long was established; the number of players on the field for each team was standardized at 12; sticks were altered, and a hard rubber ball was substituted for the Indian ball of hair stuffed in deerskin. In 1876 Doctor Beers toured the British Isles with the first Canadian lacrosse team to appear in that country.

A major revision of rules in 1932 led to Box Lacrosse in which teams of six players compete in indoor arenas or enclosed outdoor boxes on a playing area with a minimum length of 160 feet.

The governing body of lacrosse in Canada today, the Canadian Lacrosse Association, supported by provincial organizations, establishes uniform rules and is responsible for the organization of national annual championship series. Winners of the Canadian senior amateur championships are awarded The Mann Cup, a solid gold trophy, one of the most valuable in sports, originally donated by the late Sir Donald Mann, a native of Acton, Upper Canada, and a builder of Canadian railways in the late 1800's. The Minto Cup, emblematic of the junior amateur championship, vied for since 1937, was presented by Lord Minto, Governor General of Canada from 1898 to 1904.

An interesting aspect of the sport in Canada is the continuing almost exclusive manufacture of lacrosse sticks by Indians. An Indian Company located on the St. Regis Reserve near Cornwall, Ontario utilizing methods as old as the game itself and manned by an all-Indian staff, is recognized as being responsible for the manufacture of 97% of the world's production. Their products not only supply the major part of domestic requirements but are exported to the U.S.A., England, Australia and other countries where the game is played.

Young Chief

Roy Gould became the youngest Indian chief in Nova Scotia and possibly all of Canada when he was elected recently as chief of Sydney's Membertou Reservation.

Chief Gould defeated former Chief Lawrence Paul and a former councillor in the reservation elections, Charles Herney.

Mr. Gould, 22, was employed last year with the St. Francis Xavier Extension Department as a community development field worker. He plans to continue the former Chief's five-year policy of community development.

A LOUCHEUX SKI CHAMPION

By R. M. Hill

Miss Shirley Firth, a Loucheux Indian from Inuvik, Northwest Territories, placed first in the U.S. National Junior Girl's Cross Country Ski Championship held recently in Montana. Shirley is a member of the Inuvik Ski Club, is 14 years old and weighs only 98 pounds. Shirley's twin sister, Sharon finished third in the race. Two Eskimo teammates, Roseann Allen and Anita Allen, placed fourth and seventh in the same race.

These young northerners are training hard and winning national races. In February at the Canadian National Junior Ski Meet in Port Arthur the Inuvik Ski Club captured first place in the boy's race and the first five places in the girl's race. The Inuvik Ski Club has been organized for three years and now has an active membership of 200 cross country skiers who are mainly Indian and Eskimo. This year the skiing is under the Territorial Experimental Ski Training (TEST) program which is partially funded by the Canada Fitness Council. Bjorger Pettersen, a certified ski instructor from Prince George, B.C., and originally Oslo, Norway, is Director of the ski activities.

The TEST program is an action research project to evaluate the effectiveness of competitive sports in motivating Indian and Eskimo students to a higher over-all achieve-



Shirley Firth, a Loucheux Ski Champion, Inuvik, North West Territories

(TEST program, Inuvik, N.W.T.)

ment. The long range plan is to develop a complete program for a large number of cross country skiers throughout the Yukon and Northwest Territories. It is expected that northern youth will soon represent Canada in cross country skiing at Olympic and other international ski meets and that they will win a place of respect.

Blackfoot Indian Constable

By CAROL HOGG
(Calgary Herald)

His name is Roger Many Guns. He's six feet tall, weighs 229 pounds and says he's going to make Gleichen a quiet town. Recently, Mr. Many Guns assumed police duties as band scout for the Blackfoot Indian Reserve. He was appointed by the band council as part of a new Indian self-government movement. Mr. Many Guns describes his position as the "FBIC in Gleichen". He says with a laugh, "That stands for Full-Blooded Indian Constable." His appointment by his fellow Indians follows more than a year of complaints about lawlessness in Gleichen, particularly among juveniles.

Mr. Many Guns doesn't have a uniform or badge yet, and he won't have the power to make arrests until his appointment is approved in Ottawa. "At first it was kind of hard because nobody knew I was the scout. Nobody believed me. But soon I'll get my badge and be sworn in with the RCMP," he says. After his appointment, Mr. Many Guns received training with Cree scouts in

Cardston. Mr. Many Guns is not just sitting back waiting for his badge to come. "In the meantime, I'm sort of social worker, assistant truant officer, what-have-you. It's not even two months yet, but I feel I've accomplished a little — kids are off the streets by 9 o'clock". "Since I've been on duty, things have not been that bad. It's been quieter than for a long time. Sometimes it amazes me. Even on a pay-day, there are only a few kids out and they go home when I tell them", the scout says. "I handle the kids in a certain way. I can't arrest them. But I talk to them, sort of reason with them about what will happen to them if they do something bad".

At least some of the white people in Gleichen agree that Mr. Many Guns is changing things. "It's a lot quieter here now", says R.S. Gibson, assistant superintendent of the Blackfoot Indian Agency. "You don't see a whole bunch of kids down there anymore. The storekeepers don't complain now. The band scout must have done something", says Ken Ferguson, a white Gleichen carpenter.