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# THE Indian NEWS

Vol. Thirteen, No. Four Ottawa, Canada August, 1970

## George Manuel Elected President of National Indian Brotherhood

Until recently a special consultant to the Indian Association of Alberta, George Manuel, 49, has been elected the new president of the National Indian Brotherhood. Mr. Manuel, a Shuswap, from Chase, B.C., a former social worker and the man who ably chaired the National Consultation Meeting of May 1969, was voted to the post during the N.I.B. First Annual General Assembly held in Vancouver from August 20 to 23.

He succeeds Walter Deiter of Regina, a member of the Peepeekisis Band and past president of the Federation of Saskatchewan Indians.

Named to the Executive council were Philip Paul, to represent B.C., Fred Gladstone, Alberta, David Ahenakew, Saskatchewan, Dr. David Courchene, Manitoba, Omar Peters, Ontario, Andrew Delisle, Quebec, Noel Doucette, Nova Scotia, Harold Sappier, New Brunswick, Roy Daniels, N.W.T., and Ed Smith from the Yukon.

### CONFERENCE REPORT:

The meeting began with Bill Wilson, interim administrator of the Union of B.C. Indian Chiefs — host of the conference — introducing Chief Philip Paul of the Tsartlip Band. Philip Paul welcomed the delegates, stressing the importance of unity to the conference and the need for putting aside regional differences in gaining the most success from the meeting.

As expected, able diplomat George Manuel was chosen to chair the first day's proceedings. Press and agenda committees were chosen from the assembly and Mrs. Ellen White of Nanaimo presented members of the executive with the famous Nanaimo Bathtub Race hats, welcoming the delegates to her "Beautiful B.C." Mrs. White, chosen local Woman of the Year, somehow managed in her presentation to Dr. David Courchene, to twist his name to sound like "Chretien", of course breaking up the proceedings with laughter and applause.

The president's report was given by Walter Deiter, who described the year's activities, beginning with the opposition put forward to the government's Indian policy proposal. Thirteen meetings of N.I.B. members were held during the year. He discussed the significance of the Alberta Red Paper presentation. Mr. Deiter's recommendations for the next year included the setting up of finance, resource development, and public relations committees to help carry the workload and to involve the provincial organizations to a greater degree.

An education and a drugs and alcohol committee was also recommended. As for the N.I.B.'s National Committee on Indian Rights and Treaties, Mr. Deiter urged that the final decision for court action on any claim must be in the hands of the Executive Council. Philip Paul, a member of this rights committee, clarified that the committee was able to determine its own procedures in carrying out its mandate, though it remained accountable for money. A detailed N.I.B. financial report was unavailable in time for the assembly.

Friday morning's session opened with a unity song by Mike Mitchell of the St. Regis Band, a voting delegate with the Union of Ontario Indians. It was decided by the press committee that the Indian press would be admitted to the otherwise closed proceedings, significant in that the Indian News was not permitted full coverage of the July founding meeting in 1969.

For the election, it was decided that the legal advisors to the various organizations would act as the nominations committee.

Fred Plain, president of the Union of Ontario Indians, brought up the question of non-status Indians being represented by the Brotherhood since in Ontario, with no existing Metis organizations, the Union had opened its doors to active non-status membership in its



From the right — George Manuel, the new president of the N.I.B., Philip Paul of B.C., and Andrew Delisle, chairman of the National Committee on Indian Rights and Treaties.

organization. This provoked a lively discussion of the N.I.B.'s terms of reference and the possibility of increasing the organization's representation two-fold. In attendance during this session was Metis Leader Dr. Howard Adams, who made no comment.

David Courchene of Manitoba came out against making any constitutional change, countering that the N.I.B. could be accused of undermining existing Metis organizations and reiterated the legislative problems involved in such a move. The Alberta stand was that leeway should be given as long as membership satisfies the particular provincial or territorial organization.

The debate continued to the point where it finally was decided that an Indian was to be defined as a member of a provincial or territorial organization as determined by that organization. However this new-found membership would not affect an organization's voting base — one vote for every 5,000 status Indians. Consequently a non-status Indian may now run for office in the N.I.B.

Nominated for the presidency of N.I.B. were Mr. Manuel, Noel Doucette, president of the Union of Nova Scotia Indians, and Mr. Deiter. Fifty-one voting delegates were to make the decision.

Mr. Manuel, in his pre-election speech, told the assembly that the

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## Training Program To Help Aged

A special effort is being made to recruit Indian people for a month-long adjuvant training program in Toronto, sponsored by the Ontario Department of Social and Family Services, through the Geriatrics Study Centre of the Homes for the Aged Branch.

Adjuvants are helpers who work with residents of old people's homes who have had a stroke or suffer from some similar physical difficulty which has impaired their ability to communicate in verbal terms. The adjuvant's aid and patient interest may reawaken communication and reactivate mind and body to enable these elderly men and women to talk or in some way make known their wishes and needs to the staff.

Indian men and women in homes for the aged would greatly benefit from the similarity of background of native people who become adjuvants. A close rapport with younger people who speak the same language and have been raised with the same cultural values will undoubtedly increase the invalids' chances of rehabilitation.

In partnership with municipal council, committees, boards of management and charitable institutions,

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## Le Québec créera une commission des négociations des affaires indiennes

QUEBEC (PC) — Le ministère québécois des Richesses naturelles vient d'approuver la création d'une Commission des négociations des affaires indiennes.

En annonçant la mise sur pied de ce comité, dont la présidence a été confiée à M. Jean-Paul Lacasse, le titulaire du ministère, M. Gilles Massé, a expliqué que la commission a pour objet de "travailler en étroite collaboration avec le ministère des Affaires gouvernementales et les autres ministères concernés, dans les négociations avec l'Association des Indiens du Québec et le ministère fédéral des Affaires indiennes et du Nord canadien.

"Ces négociations doivent porter notamment sur les responsabilités que le Québec peut assumer à l'endroit des Indiens du Québec et en matière d'affaires indiennes".

Le ministre Massé a souligné qu'à la suite de la parution du Livre Blanc du gouvernement fédéral sur la politique indienne, la responsabilité québécoise des consultations et de négociations dans ce domaine fut confiée au ministère des Richesses naturelles par le premier ministre.

### Politique unifiée

Dans le but de mener à bien ces négociations, a-t-il dit, il est devenu nécessaire de grouper les représentants des divers ministères concernés — Richesses naturelles, Affaires gouvernementales, Terres et Forêts, Tourisme, Chasse et Pêche, Santé, Famille et Bien-Être social, Éducation, Finances et Revenus — d'où le rôle que jouera la nouvelle Commission des négociations indiennes.

Celle-ci devra recommander une politique unifiée touchant les affaires indiennes.

Le mandat de la commission sera d'une durée maximum de cinq ans et son budget annuel sera de \$30,000.

La création de cette commission survient au moment où les Indiens et les Esquimaux ont manifesté leur désir de ne pas voir le gouvernement de la Belle Province s'occuper d'eux, notamment dans le domaine de l'Éducation.

C'est du moins l'attitude dont ont fait montre les représentants des Indiens et des Esquimaux du Nouveau-Québec au cours d'une réunion de l'Association des Indiens du Québec.

Les Indiens et les Esquimaux, à cette occasion, ont réclamé la construction d'une école. "Nous ne voulons pas que l'école soit sous l'administration de la Commission scolaire du Nouveau-Québec, ou celle du ministère de l'Éducation du Québec ou du ministère des Ressources naturelles", ont-ils ajouté.

## George Manuel élu président de la fraternité nationale des Indiens

par Michèle Têtu

George Manuel, 49, un Indien Shuswap de Chase, en Colombie-Britannique, a été nommé président de la Fraternité nationale des Indiens, en août à la première assemblée nationale de l'organisation.

Depuis quelque temps conseiller spécial à l'Association indienne de l'Alberta, M. Manuel travaillait autrefois en bien-être social. Il a aussi présidé à l'Assemblée nationale de Consultation de mai 1969.

M. Manuel remplace Walter Deiter, président de l'Association depuis sa formation en février 1968.

Noël Doucette, président de l'Union des Indiens de la Nouvelle-Écosse était candidat, ainsi que les messieurs Manuel et Deiter. Tous ont souligné l'importance de la coopération entre les associations provinciales et la Fraternité nationale.

Ont été nommés à l'exécutif: Philip Paul, qui représente la Colombie-Britannique, Fred Gladstone de l'Alberta, David Ahenakew de la Saskatchewan, Dr. David Courchene de la Manitoba, Omer Peters de l'Ontario, Andrew Delisle du Québec, Noël Doucette de la Nouvelle-Écosse, Harold Sappier du Nouveau-Brunswick, Roy Daniels des Territoires du Nord-ouest et Ed Smith du Yukon.

Les hôtes de la conférence étaient l'Union des Chefs indiens de la Colombie-Britannique, qui a fait hommage à M. Deiter pour le bon travail qu'il a accompli durant son séjour comme président de la Fraternité. On a présenté à M. Deiter une sculpture Kwakiutl d'une baleine en bois.

Une discussion animée s'est dé-

clarée aux dernières heures de la conférence, à la suite de la présentation d'un document par l'Association nationale des étudiants indigènes, qui demandait qu'un étudiant soit accordé un siège à l'exécutif de la Fraternité.

Bill Wilson de l'Union des Chefs de la Colombie-Britannique, qui étudie le droit, a averti les délégués qu'ils doivent maintenir un contact avec ces jeunes étudiants qui vont, en quelques années, devenir des personnes dirigeantes indiennes.

Les directeurs de la conférence ont donné leur accord en principe à l'appui des étudiants et l'ont remis en réponse au Conseil exécutif.

Après la conférence, le Conseil exécutif a choisi M. Peters comme vice-président de la Fraternité nationale des Indiens. On a aussi décidé de changer le local du bureau national de la Fraternité à Ottawa.

## Les Indiens du Québec discutent d'éducation

Le problème de l'éducation sur les réserves indiennes a retenu l'attention d'une façon particulière à la réunion des membres de l'Association des Indiens du Québec, qui a eu lieu récemment au Village Huron.

Le chef huron Max Gros-Louis, également secrétaire-trésorier de l'Association, a parlé des raisons que son peuple ne compte pas davantage de professionnels, c'est-à-dire de médecins, de notaires et d'avocats. Cette situation est née, a-t-il dit, de l'interdiction qui pesait sur eux jusqu'en 1954 d'envoyer leurs dans les universités.

En effet, selon la loi sur les Indiens en force jusque-là, les Indiens qui voulaient entreprendre des études universitaires devaient renoncer à être considérés comme des Indiens et s'engager par écrit à ce qu'il en soit de même pour leur descendance.

Ce que veulent en priorité aujourd'hui les Indiens, ce sont des professeurs indiens, puisqu'on conclut à la nécessité que durant les premières années scolaires les cours dispensés aux Indiens le soient en langue indienne.

Ensuite les Indiens pourraient étudier en anglais ou en français selon la volonté des parents. Actuellement, les Indiens étant tenus d'entreprendre dès les premières années des études en français ou en anglais, ils prendraient plusieurs années avant d'assimiler ces langues, avec le résultat qu'ils quitteraient dans l'ensemble leurs études au niveau de la 8ème année et à l'âge de 18 ans environ.

Des problèmes du même ordre se posent aussi aux Esquimaux qui, pour cette raison et aussi parce que leurs doléances n'ont pas trouvé d'écho auprès du gouvernement

québécois, ont décidé de gagner les rangs de l'Association des Indiens du Québec.

D'autres problèmes concernant les Indiens ont aussi été évoqués lors de la réunion des membres de l'Association.

Les Indiens s'en prennent en particulier au gouvernement du Québec qui ne respecterait pas leurs droits de propriété d'environ 85% du territoire québécois. Ainsi, disent-ils, le gouvernement provincial s'approprie nos terres sans nous le demander, comme il est prévu dans les ententes, ne nous dédommage d'aucune façon et ne respecte pas la clause comme quoi toute entente survenue entre les Indiens et le gouvernement québécois doit être ratifiée par Ottawa. Ces droits seraient actuellement respectés dans les autres provinces canadiennes.

M. Gros-Louis a clairement indiqué que l'Association ne songeait aucunement à s'engager dans une lutte à caractère extrémiste, comme celle, a-t-il précisé, préconisée par des mouvements comme le "red power". On préfère faire de plus en plus appel à des aviseurs légaux pour défendre les droits des 27,000 Indiens au Québec.

Pour les leaders de l'Association, l'objectif primordial est la reconnaissance de ces droits de l'élaboration de programmes constructifs et positifs en matière de développement économique, par exemple, avec l'appui, si possible, de non-Indiens sympathiques à leurs causes.

Quant au Livre blanc du gouvernement fédéral sur les Indiens, la position des Indiens du Québec est que ce Livre blanc ne saurait exister pour eux puisque le gouvernement québécois n'aurait jamais respecté les traités qu'il n'a d'ailleurs pas signés concernant les Indiens.

## Une décision qui règle 10 millions d'acres

Les indigènes de l'Alaska peuvent retenir un minimum de 10 millions d'acres de terrains auxquels ils prétendent pour des raisons suivantes:

Ils déterminent le titre indigène historique de cet immense terrain dans un état vraiment vaste. L'État de l'Alaska a plus de 380 millions d'acres. Les indigènes ont une prétention substantielle à presque tout ce territoire. Une entente qui leur permettrait de rester propriétaires de 10 millions d'acres représente donc moins de trois pour cent du terrain qu'ils habitaient et utilisaient anciennement.

La majeure partie de l'Alaska est actuellement non-habité, sauf les villages indigènes, et on s'attend que ce sera ainsi dans l'avenir. La remise du titre aux Indiens dans et autour de ces villages ne privera personne de ces terrains.

Il n'existe aucun danger d'enclaves ethniques ni de réserves restrictives. Les villages indigènes continueront à être des communautés ouvertes que les indigènes peuvent quitter et que les non-indigènes peuvent habiter. Beaucoup de ces communautés sont des municipalités ou le deviendront. Les indigènes et non-indigènes pourront acquérir des biens immeubles dans toutes ces communautés.

Les indigènes de l'Alaska sont profondément attachés à ce qu'ils considèrent, à bon droit, leur propre territoire. Leur nier la confirmation du titre d'une juste part de ces terrains serait une cruauté peu nécessaire qui ne servirait à aucun but.

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14 juillet 1970

# THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

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

## Letters to the Editor

Since January of this year I have become particularly interested in the Indian situation in our country and I have read countless articles concerning this. Upon reading the "Letters to the Editor" in the Indian News, I became quite interested in the letter from Richard F. Coulton of Longview, Alberta. Although I have not had as much contact with Indians as Mr. Coulton has, I feel his point of view to be a very good one. I think that the Indian people are torn between themselves, their own society, and the so-called "dominant white society". They seem to be more prejudiced against themselves than we are against them. As Mr. Coulton pointed out, there is a great misunderstanding between the Indian and the white man, and one that, in my view, could prove to be greater than any of us could imagine. With this as an introduction, I would like to express my opinions on this matter.

If the Indian people would look at themselves through different eyes, it could possibly change their attitude toward us and themselves. I must agree that, unfortunately, the majority of white people look down upon the Indians but much of this could be changed through a different outlook on their part.

I feel that in addition to changing its attitude, the Indian society should also take more pride in its cultural heritage. If they do, they certainly do not emphasize it, and I apologize if I am wrong. Indian culture is one of the most interesting cultures in North America, but to make this culture adjustable to the larger society, we, the white men, must accept the Indian group with its distinctive traits *without* prejudice. Likewise, they, the Indians, must accept themselves. The richness of Indian culture should be shared by all Canadians and the Indians should become more aware of their history and heritage in all its forms. Indian culture is valuable — its art forms, its folklore, its languages — and the values should be brought before ALL Canadians to ensure the continuity of our peoples. The white man must encourage and assist the Indians in working at the continuing development

of their inheritance (and the Indians must encourage and assist each other), therefore maintaining the continuity between the two groups. And through this continuity perhaps a foundation of trust and understanding could be built between the two.

Many people speak of Indian rights, but what exactly are they? For any man, white, black, brown, red or yellow, the right to make a man of himself is his greatest right. The Indian has the same right to live an honest, decent and industrious life, to become a good citizen with a moral character as any white man. We owe the Indian more because he is a human being than because he is an Indian. And the Indian owes himself more for this reason as well.

With this, the misunderstanding and tension between the Indian and the white man could possibly be eliminated; but it takes TWO CO-OPERATIVE groups to do so.

Elizabeth M. Woods  
Calgary, Alberta.

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Dearest Friend:

The American Indian Center in San Francisco has been burned to the ground!

Since that day of October 28, 1969, we of the American Indian Community have been on a drive to re-establish this much needed Center at a new location.

And now, through the help of our many friends in the San Francisco area, and through our own efforts, we have managed to gather enough funds to make an initial deposit on a new American Indian Center on Valencia and Duboce Streets.

In the fire, the loss of office furnishings and equipment was total. Therefore we of the American Indian Center are continuing our drive for contributions to remodel and furnish the quarters!

The American Indian Center plays a vital part in Indian Affairs in our Community, having served over 30,000 Indians since 1956. Our people come to us for employment counseling, referrals for medical and legal assistance, educational

## Historical Notes

—FROM ANNUAL REPORT OF THE DEPARTMENT OF THE INTERIOR FOR THE YEAR ENDED 30TH JUNE, 1879.

*Report of Sir John A. Macdonald, Minister of the Interior to Sir John Campbell, Governor General of Canada.*

The condition of the aboriginal inhabitants of the Dominion is, on the whole, not only satisfactory, but gradually and surely improving. In the older provinces, they have in many cases attained to an intellectual and educational standard not second to that of their white neighbours . . . a very encouraging account is given of the progress of the rising generation in the acquirement of knowledge, the facilities for imparting which seem to have been augmented during the past year in more than the ordinary ratio. Marked advancement is also

noticeable in the construction and internal comfort of the houses of the Indians — the best possible evidence that they prize the advantages of civilized life.

It was decided to establish, at such points in the Territories as the Commissioner should think best in the interest of the Indians, a number of farming agencies . . . in charge of competent instructors, practical and experienced farmers, who would impart to them, both by precept and example, the knowledge necessary to the successful pursuit of the industries mentioned.

In British Columbia, as elsewhere throughout the Dominion, the Indians are reported quiet, contented, and making very good progress in the direction of civilization.

## Prohibited Employment Practices

(From the Canada Fair Employment Practices Act)

(1) No employer shall refuse to employ or to continue to employ, or otherwise discriminate against any person in regard to employment or any term or condition of employment because of his race, national origin, colour or religion.

(2) No employer shall use, in the hiring or recruitment of persons for employment, any employment agency that discriminates against persons seeking employment because of their race, national origin, colour or religion.

(3) No trade union shall exclude any person from full membership or expel or suspend or otherwise discriminate against any of its members or discriminate against any person in regard to his employment by any employer, because of that person's race, national origin, colour or religion.

(4) No employer or trade union shall discharge, expel or otherwise discriminate against any person because he has made a complaint or given evidence or assisted in any way in respect of the initiation or prosecution of a complaint or other proceeding under this Act.

(5) No person shall use or circulate any form of application for employment or publish any advertisement in connection with employment or prospective employment or make any written or oral inquiry in connection with employment that expresses either directly or indirectly any limitation, specification or preference as to race, national origin, colour or religion unless the limitation, specification or preference is based upon a bona fide occupational qualification.

(6) Whenever any question arises under this section as to whether a trade union discriminates contrary to this section, no presumption shall be made or inference drawn from the name of the trade union.

If you feel that you have been discriminated against under the terms of this act, all that is required is that you give details of the complaint in writing. An officer of the Fair Employment Practices Branch of the Department of Labour will inquire into the complaint. Further investigation could lead to prosecution.

Contact: The Fair Employment Practices Branch,  
The Department of Labour  
Sir Wilfrid Laurier Building  
340 Laurier Ave. W.,  
Ottawa 4, Ontario.

programs and of course, recreation facilities.

To continue this work we do need additional help, assistance in the form of money and office supplies.

Money contributions should be made out to the "American Indian Center" and sent to:

American Indian Center  
3189 - 16th Street  
San Francisco, California 94103

Pledges of supplies and work on remodeling of new quarters would also be very useful. The American Indian Council, recipient of the contributions, is a non-profit, tax-exempt organization, and your contributions are deductible.

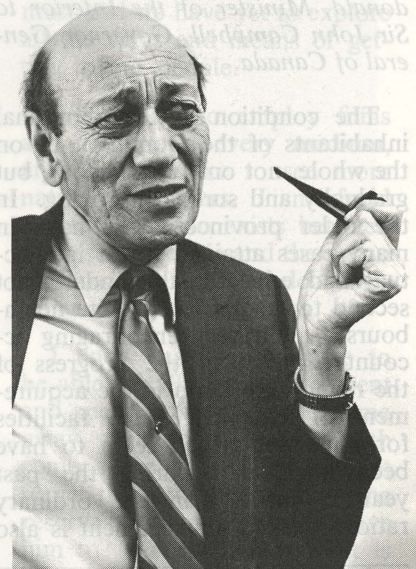
Don Patterson, Director  
American Indian Center

AN INTERVIEW WITH

# Ahab Spence

Ahab Spence, 59, a Cree, was born in Split Lake, Manitoba, 300 miles northeast of The Pas. At 10 years of age he began his education in a residential school. Finishing high school in Prince Albert, he went on to receive a degree from the University of Saskatchewan. Mr. Spence has been an ordained Anglican minister since 1937. He was also the principal of a residential school. Today he is the chief of the cultural affairs division of the Department of Indian Affairs. Ahab Spence is married and has six children.

The INDIAN NEWS in its interviews has sought reaction from contemporary Indian leaders on the influence of the church, residential schools, and the subsequent loss of culture prevalent in our generation. That reaction is exemplified in Harold Cardinal's book *The Unjust Society*. I personally have heard very few Indians speak well of the



residential school of the past. Let us now look at Mr. Spence's comments on this issue.

David Monture

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Q. What are your comments on the Red Paper, or "Citizens Plus", which was presented to the Prime Minister and the Cabinet last June by the Indian Chiefs of Alberta?

A. I've glanced over it and I am quite impressed with it. I don't think it was as controversial as people imagined it would be. I thought it was quite reasonable. It wasn't my good fortune to attend the actual presentation, but I understand that it had a good reception from the Prime Minister.

Q. The Indian News has run a series of interviews with contemporary Indian leaders and in these interviews, there has often been discussion of the influence of the Church on the native people and consequently, the results of the residential school system. Most of these people's reactions were negative — as in the case of Harold Cardinal. What then are your comments on this as an Indian and as a churchman?

A. I went to a residential school in 1921, leaving in 1928 to go to an outside school. I think there are positive aspects. Mr. Cardinal is about 35 years younger than I am and I lived in a different period altogether, and yet I can see some good having come out of it all. Yes, there were some bitter experiences, but let us also remember the good ones. I think the fact that a lot of our Indian leaders are taking their place today might be attributed to the positive influence of the Christian Church in some way.

I was principal of a residential school in Sioux Lookout, Ontario from 1963 to 1965 and I can appreciate what it must have been like before the church received any money for running these institutions. I think they tried their best with the materials they had at their disposal. In 1958 the government started financing this particular school and by 1964 total support was being given. Consequently I don't think it is fair to compare what it used to be like in these schools in the 20's with, say, the 50's and 60's.

Regarding the types of teachers that we had — I can remember my first teacher, a young lady whose pay was \$35 a month. I'm not saying that money should be a sole criteria in this respect, but what I am saying is that for what the church had in the 1920's, they did at least a fair job at the time.

They tell me that the children are still punished for speaking their own language in some residential schools. The attitude of the people, the teachers, the supervisors, must have changed for the better by now.

Q. Could you recall some of the bad experiences you remember from residential school?

A. I'd rather recall the good ones, but since you insist — I remember the first day I went to school. I ran away. I'll always thank the white man for barbed wire because my pants got caught in the fence and that is how the principal got me back in school. I was 10 years old but a pretty fair runner in those days.

I also recall being punished for the first meal I had in residential school. Now this was nearly 50 years ago, and the meal was cold, watery porridge which I refused to eat. The supervisor sent for the principal and the principal made me eat it. As a result I vomited. I think of all of this as a lot of fun now. We vomit for absorbing other things now. We have found more sophisticated ways of getting sick.

Also the bigger kids used to make us do things we didn't want to. I remember things like having to take the blame for breaking a window — being made to go to the office to tell the principal I had done it.

Of course there were good things which came out of it all. I had been brought up in the Anglican Church and I had to adjust to the services in English at the school. I found a lot of these people to be very kind. I remember preaching in Ottawa this winter and seeing my first supervisor in the congregation. She is 83 now. I thought that she was tough at the time, but now I realize why she had to be tough. Also we learned how to get along with kids from other reserves — something we've all had to learn since we've come to Ottawa. And I recall the Christmas parties the staff used to sponsor, and so on.

Q. What role do you see the modern church playing in aid of native people?

A. I think the church still has a place, but it is going to have to play a different role in the Indian situation. The church has to be big enough to phase out directly but, of course, people still having spiritual difficulties, want the church around in case they need it. I think the church will have to be patient. When the church is wanted, then it must be there.

Q. Can you see a generation gap developing within Indian families, almost a sign of the times for the larger society?

A. I wish I could say no. Mrs. Spence and I have tried very hard to do the best by our kids, but even with my own kids this gap exists. It seems that sometimes we just cannot talk to them and they, in turn, cannot talk with us. They criticize us now for not teaching them the native language, for example. We didn't think it was necessary at the time because we've been away from the reserve since they were born — though they have lived there at times, and visited, and they still have their treaty rights.

I can see our own native university students trying to resolve this gap though. They recently

had a conference here in Ottawa and they can see what has been wrong with the Indian organizations and the National Indian Brotherhood to date and likewise with government. I think it is something which has to be solved without too much interference. Yes, there is a generation gap, but when I talk about 40 years, how can you even know what I am talking about? The older people lived in a different world situation and lived different lives altogether. In my time we almost all lived on the reserve. Off the reserve we were in a residential school situation, and this is a big factor in the Indian situation today, I think.

Q. You are the chief of the Indian Affairs Department's Cultural Affairs Division. Last spring was held the first ever national meeting on cultural development. Is government in fact spending enough money on promoting Indian culture? How much of this responsibility lies with Indian people themselves? Can you sum up a formula for preserving and promoting the Indian cultures?

A. The first national conference on culture which you mentioned was definitely a good undertaking, because the Indians came from across the country for the first time to discuss their ways of life and the programs for enriching the culture, selling Indians to themselves as well as to the larger society. The Minister and the Director of Community Affairs have shown enthusiasm as a result of this meeting and have given us access to more money to work with. As for Indian responsibility in this matter I would say that most of the initiative must be taken by Indian people themselves. I'm not saying that it is not the government's responsibility but I think if the Indian people themselves put on enough pressure and show enough accomplishment, you'll see more and more money being spent in this vital area. I think government now realizes that not enough money and effort has been spent. I can see the cultural affairs division growing in staff and effectiveness. It has been my privilege to have worked in this division for a couple of years, and I hope I have contributed in some small measure to its effectiveness.

Q. Do you honestly believe Indian people will receive fair compensation regarding the question of aboriginal rights?

A. Well I hope we do. This is an area I do not know too much

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# National Indian Brotherhood

(Continued from Page One)

N.I.B. must become the people's organization and must seek greater input from the provincial organizations. Mr. Doucette challenged the delegates to come to grips with the lack of unity still in existence. Mr. Deiter reiterated that the Brotherhood was only as strong as the support given by the provincial organizations and suggested that the attitude to date has been that the organizations have only been asking "What has the N.I.B. done for us?" rather than what they have done for the N.I.B.

Mr. Manuel won by a majority vote, receiving a standing ovation from the delegates.

David Ahenakew of the Federation of Saskatchewan Indians moved that there now be representation for each provincial and territorial organization on the Executive Council. To date, the three Prairie organizations and the Maritime organizations have only had one vice-president for each of the two areas. The motion was carried.

A lengthy discussion followed on the proposed Ministerial Committee suggested by the Indian Association of Alberta's Red Paper as the high level national negotiating committee on Indian Affairs. Harold Cardinal's comments: "We are tired of advisory committees; we see this body as a negotiating committee with broad powers."

The Union of Ontario Indians and the Manitoba Indian Brotherhood presented prepared briefs to the assembly on the proposed Ministerial Committee. As for federal government representation on the committee: the ministers of Indian Affairs, Health and Welfare, Justice, and Regional and Economic Expansion were named in the briefs initially. Mr. Cardinal also suggested to the meeting that a member from the Prime Minister's Office or Privy Council be included, foreseeing possible government interdepartmental conflict developing.

It was finally moved that a special steering committee be created by the Executive Council to prepare a brief on the proposed Ministerial Committee for submission to a future meeting of the National Indian Brotherhood. In the meantime the steering committee will conduct exploratory discussions with Ottawa.

The delegates resolved that the N.I.B. would support the Indians of Quebec Association in its land claims against the province of Quebec. It was significant that an Eskimo delegate, Joe Kumarluk of Great Whale River, cast his vote with the Indians of Quebec. The Eskimos and Indians of Quebec have not signed treaties and maintain that they still have aboriginal claim to all lands north of Lake St. John. The southern 15 per cent of the land area was taken by the Royal Proclamations of 1763.

And then Bill Wilson, on behalf

of the Union of B.C. Chiefs, paid tribute to past N.I.B. President Walter Deiter. His sincere message of gratitude brought the delegates to their feet. Mr. Wilson presented Mr. Deiter with a Kwakiutl killer whale carving.

Mr. Paul brought up the question of Indian children in B.C. having their educational assistance curtailed after living away from the reserve for more than 12 months. It was moved that the Brotherhood would approach the Minister of Indian Affairs over the matter to effect changes in time for the present school year.

An emotional debate was sparked during the last hours of the final day following the presentation of a brief to the assembly by the National Native Students' Association asking that a student be given a seat on the Executive Council of the N.I.B. Mr. Wilson, a law student, warned the delegates that the organizations must not lose contact with their students who, in a few years, will be taking their places as leaders. The brief cited statistics revealing that 65 per cent of the status Indian population is under 25 years of age.

The leaders told the student delegates what their respective organizations are doing for youth and education and agreed to support the brief in principle, referring it to the Executive Council for the drafting of a reply.

During the discussion Cree spiritual leader and traditionalist Ernest Tootoosis of Saskatchewan commented that there must be more Indian input into the educational system: "The white man's education has created a generation gap. We, too, like our white brothers are beginning to doubt our youth and they in turn us. It has taken the whiteman 400 years to destroy the land and himself. We're losing our language. The day you lose your language, my brothers, you don't know who you are." "With an effective pause and a knowing smile, Mr. Tootoosis looked over the room and then proclaimed, "Who wants to be a whiteman?"

On this note the conference ended. The Executive Council met briefly the following morning to set up the steering committee. Omer Peters of the Moraviantown Reserve in Ontario was named as the first vice-president of the N.I.B.

It was also decided that the national office of the National Indian Brotherhood will be moved to Ottawa. □

## ANNOUNCEMENT

### Indian Golf Tournament

September 26 — 9 a.m.

Forest, Ontario

Fee — \$10

1st, 2nd and Consolation Prizes

For further information contact William C. Smith, RR #2, Forest, Ontario.



Walter Deiter — the man who started out in February of 1968 with \$61 and a resolution from the termination of the National Indian Council — to organize the Indians of Canada.

## HELP AGED . . .

(Continued from Page One)

the Homes for the Aged Branch is responsible for some 150 old age homes which care for close to 21,000 residents.

These are residential homes in every sense of the word, with a comprehensive program of domiciliary care, including bed care and special care. The homes are also expanding their services to the community, with drop-in and day care centres for elderly persons, "meals-on-wheels" and similar programs.

Generally, adjuvants are chosen from the junior nursing staff who have already been employed for at least six months in homes for the aged. They must have at least Grade 10 education, and can be men or women. Age is not a determining factor.

The personal qualities of the adjutant are vital. He or she should possess warmth and compassion, maturity and good judgment, good rapport with older people, patience, initiative, good powers of observation and perception, and a sense of responsibility.

Interested people are asked to write for application forms and more information to:

Lawrence Crawford, Director,  
Office on Aging — Homes for the Aged Branch,

Department of Social and Family Services,  
5th Floor, Hepburn Block,  
Parliament Buildings,  
Toronto 182, Ontario.

## Middle North Communications To Be Improved

As a result of a preliminary survey carried out in 1969 on the instruction of the Hon. John Munro, Minister of National Health and Welfare, and as a result of personal visits of the Minister to various locations in the middle north, an in-depth study of communication facilities was made by the Medical Services Branch of the Department of National Health and Welfare.

Working in co-operation with the Department of Communications, surveys were made of the Norway House, Manitoba and Sioux Lookout, Ontario areas and recommendations were made to install a private network for the Medical Services Branch to facilitate communications between communities and a nurse and/or doctor. At the present time, a 28-station network is being installed in Manitoba and will be in operation in the fall of 1970.

A 22-station network for Sioux Lookout Area is in the final stages of negotiation and will be in operation by the end of the present year.

A five-network, 19-station system is to be installed in northern Saskatchewan and it is anticipated that this too will be in operation before the end of this year.

SPENCE . . .

*(Continued from Page Four)*

about. I am sure the Canadian people, generally speaking, are uninformed about the concept of the aboriginal right. The fact that several of the churches have backed the Red Paper could have an influence.

Q. Do you feel that native people have a message to present to the rest of society regarding the environmental crisis and the so called "quality of life" which governments are seemingly only talking about?

A. I heard one man say that the need for pollution control has now become a matter of life or death, and it is just as simple as that. Before I was even 10 years old (and I lived 300 miles from nowhere) the outboard motors were just being developed. I can still remember my father saying to a friend, "You know the fish are not what they used to be on this lake, and I think it is because of these new motors." He had realized even at that time what was about to happen. Yes, this is an area where native people can certainly contribute. We're looking in our division for native writers and we would like to publicize the old stories which show us that hunting and fishing was no sport, that game was a gift from God providing for human needs and that no one overkilled or wasted in those days. The whole attitude and mentality nowadays seems to be "if I don't get it now it might be gone tomorrow. Well, we are about to lose tomorrow."

Q. Would you say that native people are presently riding on a crest of favourable public opinion? Do you see the larger society eventually losing interest?

A. I think the 70's, the next ten years, are going to be crucial for us. I think if Indian people and other ethnic groups do not take full advantage of this period to recreate their image and make it more positive, it will be most unfortunate. There is a lot of work to be done by the National Indian Brotherhood and I hope the government will have the wisdom to provide the necessary funds.

Q. Would you say that lack of communication is one of the biggest problems for native people today? For the average Indian person living on an isolated reserve it must seem like a very great distance to Ottawa, and the forces and legislation which control a great part of his life. Parallel to this, we have the gap between that same reserve Indian and the organization which represents his interests through the N.I.B.

A. Well, again, we have this situation existing across society. How many citizens of Ottawa know and keep themselves informed about what their municipal government is doing? But yet, effective communications is a must and we have yet to explore all the ways and means of getting to our people.

We must also employ films and radio and every medium, and I would like to see more native newspapers. I am afraid a great gap also exists between the reserve people and the urban Indians. We have to do something about this situation.

I know our leaders have to be able to talk with government and spend a great deal of time away, which they are doing with some success. But let us not forget the little guy back on the reserve — what fate do we leave him to? Let's tell him what is happening, it is going to take a lot of time. I understand that the Federation of Saskatchewan Indians and the Manitoba Indian Brotherhood are already employing communications workers to disseminate information to the local reserves.

Q. What are your comments on the problem of the Indian in the city? Do you feel that enough is being done in aid of these people through the friendship centres? What does it take to adjust a man to the urban situation? Does it take a generation of experience, do we retain whole family units? It has been said that nearly half the status Indian population is already off reserve seasonally.

A. First of all, remember that it is not only the Indian who has to adjust to the urban situation. Take the rural farmer and other non-Indian families who relocate. The children have to adjust to city schools, the parents have to adjust. When we talk about being on time for things in the city — well, the rural farmer is often in the same position as the Indian. Talking about the friendship centres — I think they are doing a good job, again, with what facilities are available.

I have always maintained that for adjusting Indian people to the city, the ground work should be started right at the home base: on the reserve, say in the day school. The younger generation also has a responsibility in explaining to their elders what is to be expected. There are young people away from the reserve in city schools who could be utilized for programs of this nature. You young people should be telling us what to expect and how we must change, and you do — at least my kids do.

## from the U.S. —

A new wholly Indian owned planning and architectural firm, Numkena and Lee, has been established in Phoenix, Arizona for the purpose of providing programming, planning and architectural services to the Indian world. The business is located at 7 West Adams Street, Phoenix, Arizona, 85003.

Dennis C. Numkena, a Hopi, who completed his architectural studies at Arizona State University, is president, and Hemsley Lee, a Navajo, who earned his degree in building construction at the same university, is vice president.

Mr. Numkena adds that the firm would like to hear from Indians in planning or architecture, who might be interested in employment.

\* \* \*

*Commissioner of Indian Affairs* Louis R. Bruce recently announced that creation of Indian-owned small business enterprises on and near reservation communities will receive "significant encouragement" as the result of a newly created Indian Development Fund. The Fund will provide financial grants for Indian small businesses.

Mr. Bruce said further: "I am sure that many Indian businessmen and women, and many who wish to start businesses of their own, will find this new source of aid an important part of their bootstrap efforts. It will also provide indirect help to Indian communities that presently are suffering from lack of sufficient business enterprises to generate a good economic base."

The Indian Development Fund is administered by the Bureau of Indian Affairs and is operating under a \$3.4 million appropriation for fiscal year 1971. It is designed to provide "seed money" grants to Indian tribal members in need of a financial boost to open or expand business enterprises serving their local areas.

The grants will provide cash equity for Indians having less than

sufficient equity to qualify them for small business loans from either public or private sources. They may also be used to supplement business grants-in-aid from government agencies or foundations, and to supplement business loans to arrive at 100% financing for the business venture. Most Indians have found it difficult to take advantage of even the 90% loan guarantee programs of the Small Business Administration, because most private lenders have required 100% guarantee for Indian loans. The Indian Development Fund grant may now be used to make up the difference for this and similar types of financing.

The Fund will be used only when all other customary sources of adequate funding are unavailable to the Indian or Indian group seeking financing, according to Deputy Assistant Secretary of the Interior Orme Lewis, Jr., who helped engineer the plan.

\* \* \*

## A Land Settlement Of At Least 10 Million Acres

The Natives of Alaska are entitled to retain a minimum of 10 million acres of the lands they claim, for the following reasons:

They hold historic Native title to the vast bulk of a truly vast State. The State of Alaska has more than 380 million acres. The Natives have substantial claims to virtually all of this land. A settlement allowing them to retain ownership of 10 million acres would thus represent less than 3% of the lands they have historically used and occupied.

Almost all of Alaska is presently unoccupied except for Native villages and will remain so in the future. A recognition of Indian title in and surrounding these vil-

*(Continued on Page Seven)*

Q. Mr. Spence, you are shortly to leave the Department of Indian Affairs. Would you care to comment on your reasons for leaving?

A. I made a commitment to my church that in five years I would reassess whether I would continue in secular activities or not. Some of my bishops perhaps would not agree with me, but I feel I am still doing God's work in the role I have chosen for the last five years. When I was asked to come to headquarters I said that I would stay for 2 years. My time is up at the end of September of this year and that is when I'll leave this Department. I've worked with the church and I've worked for the government. Now I am very

interested in Indian organizations and would like to spend some time with one of the organizations and that is one of the reasons for my going to the Manitoba Indian Brotherhood. Also of significance is that I was born in Manitoba, I'm told, and I have not spent a year working for the Manitoba Indians and I find that I am beginning to lose my native language. I want to revive it again. I am a Swampy Cree. I speak the Plains Cree as well, but I find I am getting rusty. After working a while with the M.I.B. perhaps I would like to work with a provincial government, and then I'll be ready to retire — maybe to write a book on my involvement with Indians as a clergyman, as a public servant, and so on.

## People...

Alice Cardinal, 23-year-old native girl from the Saddle Lake Indian Reserve in Northeast Alberta, has completed her stewardess training course and is now flying on Pacific Western Airlines runs as a full fledged stewardess. Alice, who attended school in St. Paul, Grouard and Victoria Composite High School in Edmonton, has taken her basic

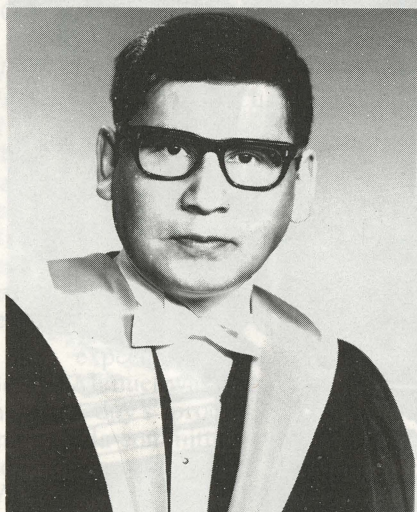


stewardess training at the Pacific Western Airlines headquarters in Vancouver. She is now based in Edmonton, and is flying the Calgary, Edmonton and far north runs on DC-6, Convair and Boeing 737 aircraft. Miss Cardinal was also a runner-up in the recent Alberta Indian Princess Pageant.

\* \* \*

John Peter Kelly of the Sabaskong Reserve near Fort Frances, Ontario, has become the first Indian to graduate from Lakehead University, where he obtained a bachelor of arts degree at the 1970 convocation.

After completing high school in Lebret, Saskatchewan, Mr. Kelly



was employed in a variety of occupations for three years. In 1961 he entered Lakehead Teachers' College and taught for five years before enrolling in Lakehead University. He plans to continue his teaching career in Northwestern Ontario.

Mr. Kelly is married and has six children.



Chief Rufus Goodstriker from the Blood Reserve, Alberta, who officially opened the Indian Hall of Fame at the C.N.E. poses with a portrait of Louis Riel, who was this year appointed to the Hall of Fame.

## The Indian Presence at the Canadian National Exhibition

Guides for the Indian Hall of Fame exhibit at the C.N.E. included (Front L-R) Helene Wassegijig, Eva Guppy, Beverley Johnstone, Dorothy Lahauche (rear), Tim Nicholas, Warren Tremblay, Arnold Aiken, Keith Francis.

\* \* \*

Indian Fashions of the '70s, a twice daily show in the Indian exhibit area of the C.N.E. drew crowds admiring both the lovely girls and distinctive fashions.



Eugene Seymour, 24, graduate in minerals engineering from Queen's University, handled this year's Indian Minerals Exhibit at the C.N.E. Mr. Seymour is from the St. Regis Band and reports the exhibit sparked varying degrees of interest. Questions arose as follows: Do Indians really want to develop their own mineral resources? Why is there a dispute over mineral ownership? Why isn't there an Indian corporation to develop Indian resources?

### LAND SETTLEMENT . . .

(Continued from Page Six)

lages will deprive no one else of these lands.

There is no danger of racial enclaves or reservations. Native villages are and will continue to be open communities, which Natives may leave and which non-Natives may enter to settle. Many of these communities have been or will be incorporated as municipalities. Natives and non-Natives will be able to acquire town real property in all communities.

The Natives of Alaska are deeply attached to what they justly regard as their land. To deny them confirmation of title to a fair proportion of these lands would be a needless cruelty that would promote no useful goal.

—From Congressional Record U.S. Senate — July 1970

## Do You Know Almighty Voice?

by Robert Whelan

Mr. Whelan was born in Prince Albert, Saskatchewan, and started his journalism career as a reporter with the *Toronto Daily Star*. After three years, Mr. Whelan became an editor with the *CBC*, where he stayed for ten years. The next three years he did free-lance writing and broadcasting. Mr. Whelan joined the Indian Information Group of the Department of Indian Affairs in March 1970.

\* \* \*

The last armed stand of the North American Indian against the white man ended in a poplar grove near Duck Lake in what is now the province of Saskatchewan on a Sunday morning in May of 1897.

In that poplar grove were three Cree Indians, Almighty Voice, his brother-in-law Topean and his teen-aged cousin Going-Up-To-Sky. They had been there almost three days without food, without water.

Outside the grove were 123 armed men — 68 North West Mounted Policemen and 55 volunteers from Prince Albert, Duck Lake and Batoche. Since dawn two cannon had been pouring shells into the grove, aimed squarely at that spot where the rifle shots had come from. Just eight shots in three days and now two policemen were dead along with the Duck Lake postmaster. Three policemen had been wounded. The two other shots downed two crows, the Crees' only food. And hundreds of people were there, farmers and Indians, silently watching, waiting for the end. In the deathly silence that followed the roar of each cannon shot a thin treble voice was heard. It was Spotted Calf, Almighty Voice's mother, singing the Cree Death Song, chanting of his skill and courage and urging him to die bravely.

Now the barrage stops, the singing ends. But the armed men wait, nervous and tense; even after that barrage maybe one Indian still lives to fire at them with deadly accuracy.

It's all over now but the shouting. But how did it start? And why, a dozen years after the Riel Rebellion, after everything was settled, are the police hunting down three Indians?

Officially, it began on October 29, 1895. In the yellowed files of the Department of Indian Affairs a terse telegram from Regina, October 30 reads: "Sergeant Colebrooke shot and killed yesterday morning near Kinistino by Indian prisoner who escaped from Duck Lake. Constable Tennant on trail of murderer. No particulars." The Indian prisoner was Almighty Voice. He and an Indian friend were ordered off the property of a farmer named MacPherson. Almighty Voice shot one of MacPherson's cows and fled to the nearby One Arrow Reserve where, a day or two later, he was picked up by Sgt. C. C. Colebrooke and taken to jail in Duck Lake. The

first night — October 22, 1895 — Almighty Voice escaped. A week later Colebrooke tracked him down and told him he was under arrest. Almighty Voice warned the policeman he would shoot him if he came a step closer. The policeman ignored the warning and was shot dead.

Unofficially, the story began years earlier. Almighty Voice was born free and was almost four years old when, after the signing of Treaty Number 6 in 1876, his maternal grandfather, Chief One Arrow, led his band onto One Arrow Reserve to start an alien way of life.

When Almighty Voice was thirteen his grandfather was leading his band against the forces of General Middleton in the Riel Rebellion of 1885. The boy must have grown up with stories of how his people had defended their territory. If he had only been born a few years earlier he could have taken part in the exploits of his heroes; Poundmaker, Big Bear and Sitting Bull. Feeling that he had been cheated out of defending his heritage, he grew up chafing at the restraints that reservation life imposed upon him. When he shot MacPherson's cow he was rebelling at being told to get off land that he chose to believe was his. And so he started off on his own private warpath.

For twenty months after shooting Sgt. Colebrooke he eluded all attempts of almost the entire force of the North West Mounted Police in the Saskatchewan and Assiniboia Districts of the North West Territories to capture him. Newspaper editorials criticized the force and the Prime Minister of Canada, Sir Mackenzie Bowell, was almost forced to authorize a reward of \$500 for his capture. It was rumoured that Almighty Voice was at Great Slave Lake, that he had been captured in Montana. But all that time he was within a few miles of his home, often visiting his parents and his wife and a son, Stanislaus, who had been born while he was on the loose. The government worried that if he were not captured rebellion would break out again. After Colebrooke's murder the Duck Lake Indian Agent, Mr. R. S. McKenzie, ordered all Indians to turn in their arms to forestall the possibility of rebellion, only to have to give them all back again when Mr. A. E. Forget, the Indian Commissioner, declared the action illegal and "hardly politic as it conveys to the Indians the impression that they were regarded with suspicion and could not be looked upon to allow the law to take its course."

Despite that offer in April 1896 of a \$500 reward, Almighty Voice continued to elude arrest. For a while he must have enjoyed this cat-and-mouse game he was playing with the police. But in the spring of 1897 on a visit to his parents

at One Arrow Reserve he told his father, Sounding Sky, that he did not want to hide any longer. His mother later recalled him saying at that time: "The next time the mounted police come into this camp I am going to show myself and fight it out with them."

It must have been about then that his brother-in-law and young cousin joined him because a few days later on Thursday evening, May 27, 1897, a patrol of two Mounties and a Metis scout encountered three Indians in the Minnichinis Hills, about 17 miles from

Duck Lake. One was Almighty Voice. His young cousin shot the scout in the chest and the two Mounties rushed the wounded man back to Duck Lake. Early Friday morning Inspector Allan and 11 Mounties set out from Duck Lake for the hills and caught up with the three Indians and chased them into a grove of poplars about 200 yards wide and about half that deep.

—to be continued  
Photo below — courtesy of  
Duck Lake, Sask. Museum

