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Mrs. Eileen Cubberley,  
University of Waterloo,  
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Department of Indian Affairs and Northern Development  
Ministère des Affaires indiennes et du Nord Canadien

CAJ IA 59 I54 V.>

JAN 25 1971



# THE Indian news

Vol. Thirteen, No. Eight Ottawa, Canada November, 1970

## "BROWN PAPER" ACCEPTED IN PRINCIPLE BY BRITISH COLUMBIA INDIANS

*"That Indians have survived the first one hundred years of Canada's history is miraculous indeed. This struggle has been handicapped by an apathetic, intolerant and now intolerable Federal government and by totally incapable and ruthless Provincial governments. Governments generally have been disinterested in our problems and now the Federal government proposes to absolve itself of any responsibility for our people by one stroke of the pen: the final stroke to cover all sins of omission and commission.*

*"We Indians in British Columbia reject the Federal government white paper policy on Indians released in June, 1969. We disagree with any unilateral attempt by government to extricate itself from its obligations for our people. The special relationships that have developed between Indians and the Federal government carry immense moral and legal force. To terminate this relationship would be no more appropriate than to terminate the citizenship rights of any other Canadian. This historic relationship cannot be abridged without our consent. Instead we propose a renewed constitutional commitment in light of modern conditions and we expect these and prior commitments to be honoured as any honourable sovereign nation should do for its citizens.*

*"... it is necessary for the Federal government to provide certain services for Indians but it is not necessary for the government to administer these services. There is no need for us to be deprived of self-determination merely because we receive federal monetary support, nor should we lose federal support because we reject federal control. We now want to make decisions in the administration of our own affairs, to select and control programs in a voluntary manner with the right of retrocession. We need a new and continued Federal government commitment for our people and for our lands."*

Thus reads the preamble to the B.C. Indian Position Paper, coined the "Brown Paper", accepted in principle by representatives of the province's 188 bands during the 2nd Annual Convention of the Union of British Columbia Indian Chiefs held November 16th to the 22nd in Vancouver.

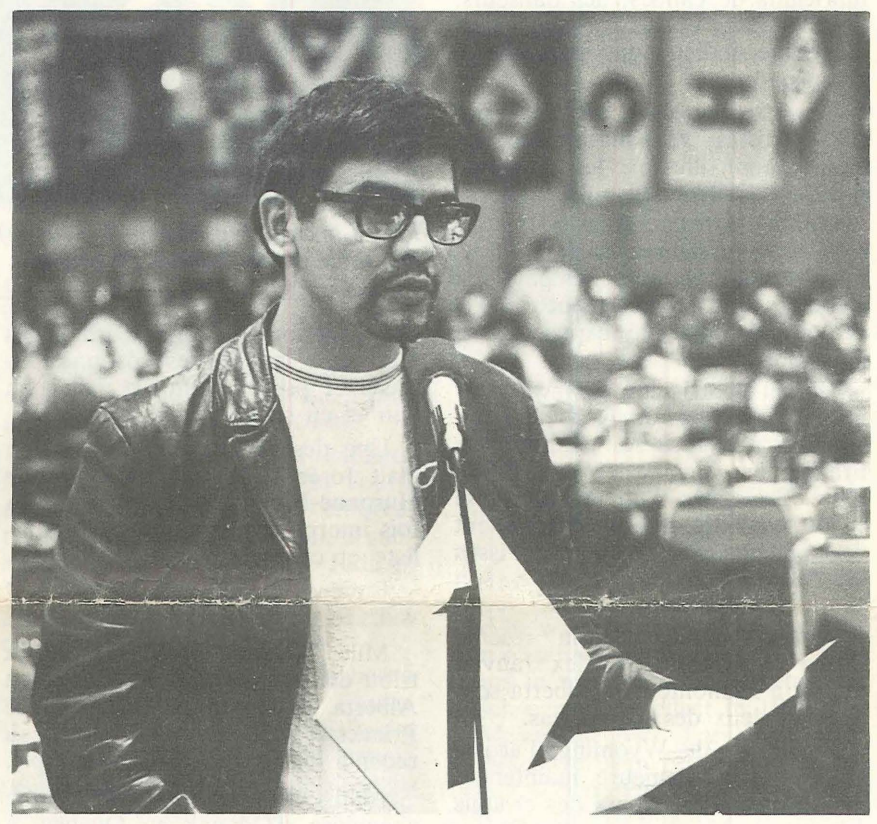
The most glaring issue, the B.C. Land Question, was dealt with in a lively in-camera session in which former Minister of Justice, E Davey Fulton was given the mandate to proceed with the drawing up of a detailed claim based on the aboriginal title for literally all lands and inland waters in B.C., not including those lands ceded in Treaty Eight which juts into the north-east of the province. The Fulton claims brief is to be prepared in time for the next U.B.C.I.C. convention in March.

Just as the June Alberta Chiefs' Red Paper suggests an impartial arbitration body for the settlement of outstanding claims — so does the B.C. Position Paper — which also holds the Liberal government to its 1963 election promise of the establishment of a claims commission.

The "Brown Paper" sets broad terms of reference for the proposed claims commission — far beyond those limiting government-appointed Claims Commissioner Lloyd Barber to treaty obligations, which affect only half the native population. Commissioner Barber at this time remains in an advisory role as suggested in the government's white paper proposal.

"To assure the objectivity which Indians of Canada have the right to expect after years of procrastination, Commissioners may be appointed from other parts of the Commonwealth such as New Zealand, where achievements in this field are regarded as outstanding."

The proposed commission's broad terms of reference would include the right to review, examine and make recommendations concerning:



Above — Don Moses, student and one time administrator for the Union, representative of youthful involvement in B.C., makes a point during convention deliberations.

1. Indian treaties.
2. Compensation to aboriginal peoples regardless of status defined in the Indian Act.
3. The boundaries of reservations to include as part of reserves all waterways that border the reserves.
4. Riparian and foreshore rights and the right to control air space (yes, air space) over reserve lands.
5. Cut-off lands and other lands lost due to encroachment of governments and industry.
6. Claims due to mismanagement of lands and inadequate leasing arrangements, and the loss of water rights.
7. The collection of back taxes imposed by governments on Indian lands.
8. Treaty commitments and hereditary rights overruled by the Migratory Birds Convention Act and other improper restrictions on Indian aboriginal hunting and fishing rights.

On reserve lands: "Indians are the beneficial or actual owners of the land . . . It is not necessary that legal titles be continued to be held by the Crown. We propose that deeds of ownership be now turned over to Indian bands for administration, with constitutional  
(Continued on Page Five)

## Scholarships to Indian students

Scholarships totalling \$18,900 were awarded to 76 Indian students in all provinces except Newfoundland, it was recently announced by the Department of Indian Affairs and Northern Development.

The scholarships, worth \$250 to \$300, were awarded to 18 top students pursuing university courses and five were awarded in each of nursing and teacher training. Vocational training scholarships were awarded to 32 Indian students, and 12 Indians showing outstanding ability in art, music, drama or carving were awarded cultural scholarships. Independent school scholarships were granted to four students of high academic standing who were accepted by independent schools.

The number of university scholarships doubled from nine last year and the Department is trying to find out if the scholarships were a motivating factor in the increase. If so, additional funds will be provided in this category for 1971-72.

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## Une exposition d'art et d'artisanat Indiens à Place Bonaventure à Montréal

La première exposition d'art et d'artisanat indiens du Canada a eu lieu à Place Bonaventure à Montréal du 10 au 22 novembre.

Parrainée par la Guilde canadienne des métiers d'art, en collaboration avec la Fraternité des Indiens du Canada, l'exposition a été inaugurée par le président de la Fraternité, M. George Manuel, Indien Shuswap originaire de Chase, Colombie-Britannique.

Des peintres, des artisans, des fabricants de canoës, des danseurs, des chanteurs et des écrivains, tous d'héritage indien, ont participé à l'exposition.

Une trentaine de tableaux par cinq artistes renommés ont été choisis pour illustrer les différents styles de l'art indien au Canada.

Un des artistes, Alan Sapp, est un Cri de la réserve de Red Pheasant en Saskatchewan. Ses paysages estompés qui représentent la vie des prairies ont été exposés dans plusieurs pays.

Norval Morrisseau, Ojibway natif de la réserve de Red Rock en Ontario, a exposé ses peintures en France, au Canada et aux États-Unis. Ses toiles d'un dessin stylisé et de couleurs mates représentent des personnages légendaires issus des contes traditionnels de son peuple.

Arthur Shilling de la réserve Rama en Ontario et Alex Janvier qui vit à Edmonton en Alberta sont tous les deux des Chippewas.

Originaire du Wyoming, l'artiste Sarain Stump demeure maintenant en Alberta. Il a exposé des croquis faits au lavis sur encre de Chine. M. Stump a publié cette année un livre de poésie et de dessins qui s'intitule *There is my people sleeping*.

Frank Meawasige, un jeune Ojibway qui habite Toronto, a présenté

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M<sup>lle</sup> Laverna McMaster (à gauche) Princess indienne de 1970, regarde des tableaux de Norval Morrisseau.

sa collection de modes originales d'un style inspiré des costumes indiens et pour la plupart faites en cuir et en suède.

Une des vedettes de l'exposition était Josée Noël (Ilnikoué-O) une Huronne-Montagnaise, qui est à la fois interprète, compositeur, journaliste et chanteuse en huit langues.

Francis Kagige, peintre et écrivain renommé était aussi présent.

Mlle Laverna McMaster de la tribu des Pieds-Noirs de Cluney en Alberta et récemment couronnée Princesse indienne du Canada, a raconté les légendes de son peuple.

Alanis O'Bomsawin de la réserve abénaquise d'Odanak au Québec, a récité des textes et raconté des légendes. Elle s'accompagnait elle-même au tambour tandis qu'elle chantait en langue indienne.

Dan Sarazin, Algonquin de la réserve ontarienne de Golden Lake

et expert dans la fabrication de canoës d'écorce a donné une démonstration de cet art ancien. Il construisit un canoë qui a été mis en vente à la fin de l'exposition.

Dans le cadre de cette manifestation, il y avait un festival de danse et de musique. Les participants étaient, entre autres, le *Ninth Cloud*, groupe de trois jeunes musiciens de la réserve de Maniwaki au Québec, et les populaires danseurs indiens des Prairies canadiennes qui représentaient les tribus Cris, Sioux et Sauteux. Ces derniers venaient de faire une tournée d'Europe qui a été couronnée du succès.

Des films de l'Office national du film ont illustré les diverses formes d'art (Marius Barbeau et l'art totémique), les légendes (Le collier magique), les modes de vie (Des Indiens au lac Dipper), et les spécialités de travail (Charpentier du ciel) des peuples indiens du Canada.

## Les jeunes Indiens reçoivent \$18,900 en bourses d'études

Des bourses d'études d'une somme de \$18,900 ont été octroyées par le ministère des Affaires indiennes et du Nord canadien à 76 Indiens de diverses régions du Canada.

Les bourses, qui varient entre \$250 à \$300, ont été attribuées à 28 étudiants méritants, dont 18 sont inscrits à des cours universitaires, cinq se spécialisant en sciences infirmières et cinq autres en pédagogie. Des bourses ont aussi été accordées à 32 Indiens engagés dans des cours de formation professionnelle et à 12 autres jeunes Indiens particulièrement doués qui étudient l'art, la musique, le théâtre ou la sculpture. Quatre autres étudiants méritants qui fréquentent des écoles indépendantes ont également bénéficié d'une aide financière sous forme de bourses.

Le nombre de bourses d'études universitaires a doublé depuis l'an dernier, et le Ministère projette d'augmenter encore, l'an prochain, sa contribution à cette fin.



### ERRATA

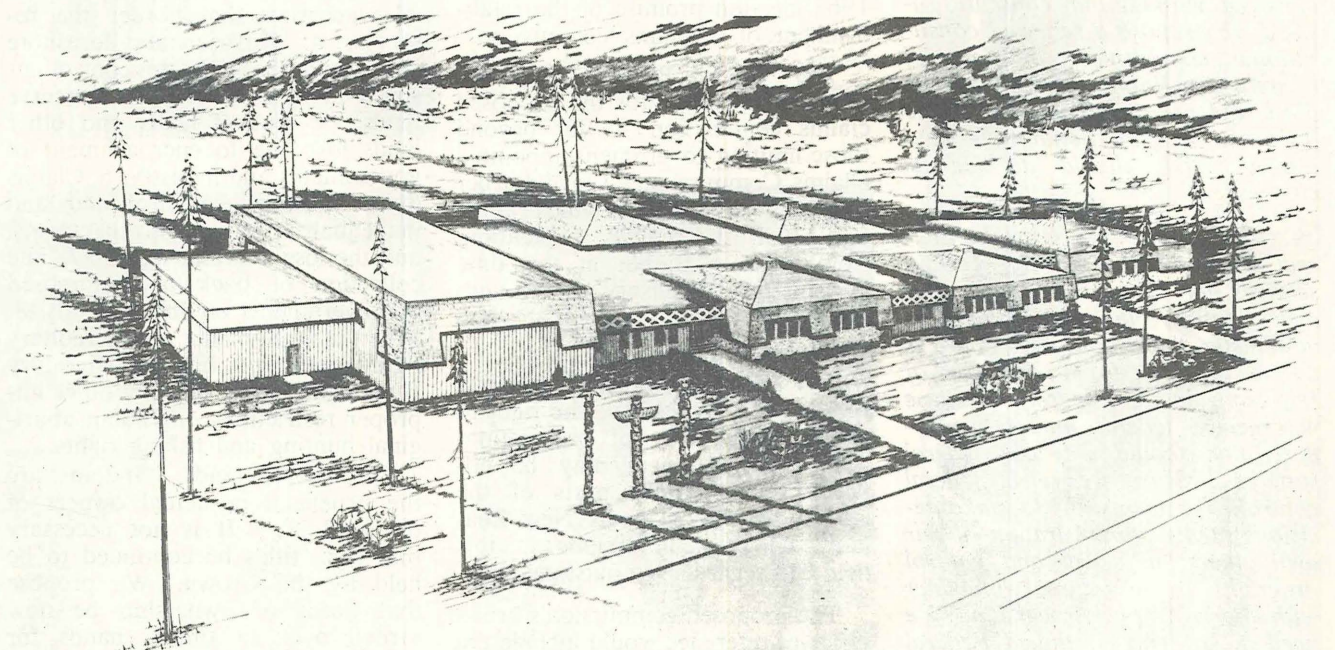
Le titre du livre de Mme Lorimer Whitworth dans l'article "Les Indiens bénéficiaires des recettes d'un livre" paru dans notre livraison d'octobre est bien *Une Famille — deux cultures* et non pas *Une Famille — une culture* comme nous le citions erronément.

## Nouvelle École à Mistassini

Quelque deux cents élèves indiens de la réserve indienne de Mistassini, dans le Nouveau-Québec, n'auront plus à quitter leur localité pour poursuivre leurs études, lorsqu'une nouvelle école de douze classes sera construite dans leur réserve.

La construction de cette école, au coût de \$887,300, ainsi que celle de trois foyers scolaires de douze chambres à coucher chacune, ont déjà été commencés par la société *Jasmin Construction Inc.*, de Montréal, pour le compte du ministère des Affaires indiennes et du Nord canadien.

Les élèves de Mistassini fréquentent actuellement un pensionnat de La Tuque, situé à 200 milles plus au sud. La nouvelle école doit être prête pour le 31 mars 1971.



Un dessin de la nouvelle école à la réserve de Mistassini.

(Photo de Andrews-Hunt)

# 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.*

400 Laurier Ave. W., Room 360, Ottawa 4, 995-6386

## Letters to the Editor

Sir:

You can send your good Indian News to some other person, as Harriet Joseph is gone. Thank you.

Pete Joseph  
Barriere, B.C.

Dear Sir:

Thank you very much for the fine article on the Kamloops Lions Air Cadets and the Kamloops Indian Student Girls' Band in your July 1970 Bulletin. However, there is one area that I would like to clear up. In your story (and quite possibly in our news release) it is implied that all the people taking part in this tour were natives. The Air Cadets taking part were not all Indians. Since the purpose of the tour was not only to extend the image of the Air Cadet Movement throughout the interior of B.C., but also to demonstrate a true spirit of integration and cooperation between the participating groups, we feel that the tour was a success primarily because both Indians and non-Indians were involved.

Please be assured that the young people's cooperation went far beyond our expectations. The friendships and relationships formed be-

tween these young people are lasting ones and this alone made the tour a success. The acceptance of the two groups throughout their tour was one that I am sure they will not forget and will value over many years.

Before the tour was over no one thought of them as two groups nor did any one think of them as Indian and non-Indian. They thought of them as a group of very fine Canadian teenagers.

Major W. G. Mercer  
Commanding Officer, 204 Squadron  
Kamloops Lions Air Cadets

Dear Friend,

I would like you to tell me how you talk. I'm in grade 4. I'm half Indian, half American. I'm 9 years old. I have a mother and a dog. My mother's name is Barbie, and my dog's name is Misty. My birthday is February 19, 1970. It is on a Friday. I would be 10. I would be in grade 4. I would like a kid in my grade for my penpal. I would like a girl. I'm a girl.

Love,

Lori Fenner  
879 - 2nd Ave. N.E.  
Largo, Florida 33540

*First keep the peace within yourself  
then you can also bring it to others.*

Thomas a Kempis

Almost six centuries have passed since these words were written yet they are meaningful today.

Let us remember them at Christmas and throughout the new year.

To the readers of Indian News, I send my greetings for a happy Christmas and a peaceful 1971.

Pierre Elliott Trudeau

Ottawa, 1970.

## Historical Notes

REPORT OF THE DEPARTMENT OF INDIAN AFFAIRS FOR THE YEAR ENDED MARCH 31, 1914

The outbreak of hostilities in Europe would seem to be a circumstance very far removed from the life of the Canadian Indians, but it has affected them to a considerable degree. The war has interfered with the fur trade; the European market for furs has disappeared for the time being. Under these conditions the results of the hunt, upon which so many of our Indians depend, are without appreciable value . . .

I have pleasure in drawing attention to the fact that the participation of Great Britain in the war has occasioned expressions of loyalty from the Indians, and the offer of contributions from their funds towards the general expenses of the war or toward the Patriotic Fund. Some bands have also offered the services of their warriors if they should be needed; the Indians are represented on active service by members of the Canadian contingent.

The following is a list brought down to date of contributions made by various Indian bands:—

In Alberta—the Blood Indians, \$1,000; Blackfeet, \$1,200; Sarcees, \$500; Peigans, \$1,600. In British Columbia—Cape Mudge Band, \$100. In Ontario—Sucker Creek Band, Manitoulin Island, \$500; Sheguiandah band, Manitoulin Island, \$50; Manitoulin Island (unceded), \$2,000; Chippewas of Christian Island, \$100; Chippewas of Sarnia, \$1,000; Chippewas of Rome, \$50; Chippewas of the Thames, \$200; Six Nations of the Grand River, \$1,500; Parry Island Band, \$100; Shesheganwaning Band, \$500; Cape Croker Band, \$500; and in Quebec, the North Timiskaming Band, \$1,000.

### Indians and the War: September, 1918

The number of enlistments among the Indians in proportion to their population is remarkably large. More than 3,500 enlistments of Indians have been recorded by the department. This number represents approximately 35 per cent of the Indian male population of military age resident in the nine provinces. It must be remembered, moreover, that undoubtedly many Indians have enlisted of whom the department has no definite information.

The Indians have indeed established for themselves a magnificent record, which should place their race high in the esteem of their fellow-countrymen and our Allies. The manner in which the Indians have responded to the call to the colours appears more especially commendable when it is remembered that they are wards of the Government, and have not, therefore, the responsibility of citizenship, that many of them were obliged to make long and arduous journeys from remote localities in order to offer their services, and that their disposition renders them naturally averse to leaving their own country and conditions of life.

Undoubtedly the experience and knowledge of the world and its affairs which will be gained by these Indian soldiers will, upon their return from the war, exert a progressive influence upon life on the reserves.

As an inevitable result of the large enlistment, many gallant Indian soldiers have died on the field of honour fighting for the Empire, and the civilization of which they have so recently become a part.

Many Indians from the remote northern districts of Patricia and James Bay have journeyed to civilization for the express purpose of enlisting for overseas service. Particular attention has been drawn to the case of one of these Indians, Private William Semia, who was wounded in France last fall. Private Semia came to Port Arthur from Lake St. Joseph, in the Patricia district, to enlist, having walked the entire distance of over 500 miles. When he arrived at the barracks he was unable to speak a word of English, but after a few months training he became one of the smartest soldiers in the battalion, and was often detailed to drill a platoon. He is now in a military hospital in France.

More than 500 Indians went overseas with the 107th Battalion under the command of the late Lieut-Col. Glen Campbell, of Winnipeg, formerly Chief Inspector of Indian Agencies. Among these were Tom Longboat, Joe Keeper, and A. Jamieson, the former Indian long-distance runners. Two of these Indians, Lieut. Moses and Lieut. Martin received commissions with the battalion after leaving England, and are now with the royal Flying Corps. Several others are qualifying for commissions. Privates O. Barron and A. W. Anderson of this battalion have been awarded military medals, and several have been recommended for decorations.

Many of the Indians are excellent snipers, and their remarkably fine work in this branch of the service has evoked a great amount of comment and admiration.

The department continues to receive many interesting letters from Indians at the front, which are in many cases particularly well written and permeated throughout with a splendid spirit of loyalty, courage, and cheerfulness.

The Indian women are rendering valuable service in Red Cross work, knitting socks, mufflers, and supplying various comforts for the soldiers. On a number of the reserves they are operating branches of the Red Cross with great success.

. . . John Campbell, a full-blooded Indian from the far north, travelled three thousand miles by trail, canoe, and river steamer this summer to enlist in the Canadian Expeditionary Force at Vancouver. He started

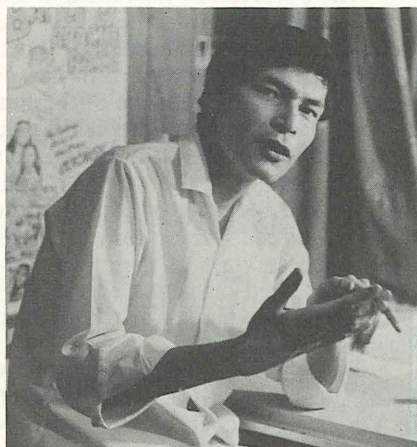
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## AN INTERVIEW WITH

## Leo Yerxa

Leo Yerxa, 23, an Ojibway from the Couchiching reserve near Fort Frances, Ont., is a graphic designer involved in the promotion of Indian arts and crafts with the Department of Indian Affairs' Indian Economic Development Branch. As a professional artist he has illustrated the book "What They Used To Tell About", based on Naskapi and Montagnais legends for McClelland and Stewart Publishers and has worked on various marketing catalogues and information brochures. One of his ambitions is to develop his talents to the point where he can make a living from his paintings.

The residential school, Mr. Yerxa's first experience in white education, is the main topic of this interview. He went on to schools in Fort Frances and Winnipeg, finishing at Ottawa's Algonquin College. Leo Yerxa is married with two children.



The interviews to date have sparked little more than a few bland letters and worse yet, even less commentary from native people. The Indian News in this interview, invites comments from educators, churchmen and all who would put pen to paper.

David Monture

Q. Would you consider your role with the Department to be non-political in nature, in that you're involved in the art and cultural fields?

A. There is definitely indirect political pressure in the promotion area. Indirectly, throughout the year we're dealing with 5,000 individual producers at one time or another. These people work when they can — say, when they have a moose hide handy — so I feel that it is important that if they take all this time in producing an article and send it to Ottawa, we should be doing a proper job of promoting and selling it.

Q. Who is your favourite contemporary Indian artist?

A. I don't think that you can categorize all the Indians who happen to be artists at this time. Art is very personal. You don't have to know anything about an artist to like his work. Speaking in terms of "Indian artists", however, Norval Morrisseau is definitely doing an Indian thing in his work. He has taken something traditional and advanced it and stylized it in contemporary terms. Something that I do look for in a painting, a poem, or a song is that it should seem so relatively simple that I will say to myself "now why didn't I think of that." The true artist is a master of simplicity in his presentation.

Q. Would you personally object to being called Leo Yerxa, the "Indian artist?"

A. A great deal of my work isn't really Indian. I work as a

graphic artist, but I would also like to think of myself as a fine artist. Then on the other hand I'm an Indian so I don't object so bitterly to the term "Indian artist." Some people might also call me an Uncle Tomahawk but I can't really see myself denying I'm an Indian while trying to be something else. Then, I suppose in fact I am an Indian artist.

Q. Can you recall for me your first days at residential school?

A. I won't name the specific school which was in the immediate area of home. I can recall very vividly my first experience here. My parents had brought me as far as the school yard. I recall being in a line-up with many other children for first a weighing and then a haircut. I was about six years old. Another little boy ahead of me in the line turned around and asked me in Ojibway what we were doing there because neither of us understood. Before I had a chance to answer him, he was pulled out of line by one of the superiors and given the strap. We were not to talk in that line, I guess that was to be our first lesson in discipline. I was able to understand the Ojibway language at that time.

Q. You feel then, that residential school contributed to your loss of the language?

A. Definitely. It was forbidden that the language be spoken. A lot of the boys kept it up very well in secret, despite the inevitable punishment if caught. It was pointed out loud and clear that

we were there to learn French and English and that the only way we were going to learn it fast was not to speak our own language. I spoke English quite well at the time so it really wasn't a hang-up for me, but some of the kids from out on the lake spoke only Ojibway — therefore they could not communicate for months.

Q. How were the recreation programs in the school?

A. I didn't find it that well organized but there were a lot of activities going on, for example baseball and hockey. There was, however, a punishment for standing around the yard — you were always supposed to be doing something.

Q. What of the religious training at the school?

A. Residential school had a priest as principal and nuns as teachers, so we were getting quite a bit of it. There were religion classes every day, a mass every day, two masses Sunday plus benediction. We said our prayers on getting up in the morning, before and after all meals and before we went to bed. I think we went through a rosary a day. I don't know if these people were right or wrong, but there is no way we understood what we were doing. After a year in school we believed that these people were so right that they couldn't make mistakes. That's the attitude that I had about priests when I grew up — that they were people who just couldn't be wrong about anything.

Q. Do you now look on the residential school as having been a program of assimilation?

A. It was not only assimilation but isolation. I don't know if it could have been called a brainwashing process, but the danger of the religious aspect of it was that these people felt that they were right in making us over into something else. I suppose if there was ever a process for making little brown white men — that was it. None of the social activities were directed at any Indian forms of entertainment — instead we learned the waltz and sang *Oh Canada*. There was also strict segregation of the sexes. Boys and girls played in separate yards. I wasn't very interested in girls then, but I would have liked to have talked to my sister more often than the hour or so on the weekend when we were allowed to see each other. Despite the harmful attitudes, we did have some pretty fair teachers. One of the nuns was quite good.

Q. Do you recall any other bad incidents from your earlier years?

A. There were other residential schools in the area and during

winter we'd have Indian hockey tournaments and one of these times I heard of one case where the treatment was so bad that a ten year old boy ran away in the dead of winter — it's damn cold up there — and was found frozen to death. It must have been a pretty terrible situation to motivate a young boy to run away from surroundings which were, at least, warm.

I was at this particular school for four years and then went on to school in Fort Frances and that was something else. We were the first Indians to go to school in town and the white kids didn't particularly want to associate with us. In the residential school we were under strict rules alright, but in the provincial school we were experiencing discrimination. After learning to love our fellow man in the residential school we got to wondering why that fellow man doesn't always love back. Lately, I hear that the situation is much improved.

Because of the system we occasionally ran away from school. One school was near the railway tracks and about ten of us hopped a freight one day. The next day we found that we had all manner of law enforcement after us. There were the R.C.M.P. — who always get their man (they didn't catch us), the Fort Frances town police, the Ontario Provincial Police, the railroad police and even the Indian agent. We were all in our early teens.

Q. Do you recall Treaty Days on your reserve?

A. Yes, it was a reserve happening. Under Treaty Three we get a horse, a plough and a couple of blankets, I believe — it's written in a very complicated, official language. We would all go to the band hall to line up for our compulsory x-rays — we had to have the x-rays if we were to receive the treaty money. It's very petty to threaten people with holding back this now symbolic treaty money. And here were some of the old women having to remove their outer garments to the waist in front of all the other people. They could at least have had another room set up for the x-rays. They should have had enough respect for the people to realize that some of them would have been embarrassed by having to take off some of their clothes.

There were usually two mounties present in scarlet dress uniform along with the Indian agent, a secretary or two, and the people with the x-ray unit.

In earlier days the money was paid out in cheques. I think the people receive cash now. I hadn't collected mine for two years so this summer when I

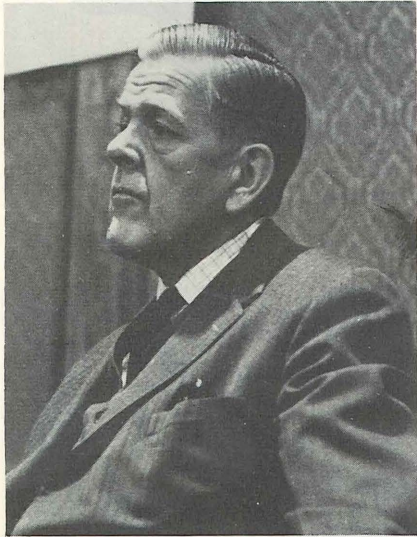
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## Union of British Columbia Indian Chiefs . . .

(Continued from Page One)

guarantees to protect these lands against alienation as to expropriation, sale and taxation."

The document reiterates the government's constitutional responsibilities in suggesting that a Federal/Provincial Constitutional conference be convened in the near future, which will include native participation as a third party in discussions on the revision of existing legislation.



E. Davey Fulton — to put a price tag on B.C.

#### TO HIGHLIGHT THE SIX DAY CONVENTION:

Bill Scow, Kwakiutl and provincial magistrate who was later appointed to the Chiefs Council, chaired the convention.

\* \* \*

It was decided that in order to ensure continuity in the organization, the fourteen member Chiefs Council would be structured so that seven of the council members would stand in office for two years, with the other seven to stand for election after one year. Some of the districts had yet to name their representatives to the Chiefs Council.

\* \* \*

The Union has asked the Department of Indian Affairs for \$2.5 million for band administration in 1971, charging that the government has encouraged bands in taking over their own administration but has not provided realistic sums of money to make this possible. Under the Department's grants to bands program, 65 bands in B.C. are presently receiving administration grants at an average of \$5,400. A Union negotiating committee suggests \$25,000 per band per year as a more realistic figure and anticipates that 115 bands will be ready to take on administration next year. As a side note — there are over 1600 reserves in B.C., 22 of which have total memberships over 500. Recent statistics show that approximately 30 per cent of B.C.'s status Indians are living off reserve. The total amount allotted this year for administration and recreation under

the Department's grants to bands program is \$2.8 million — for the whole country.

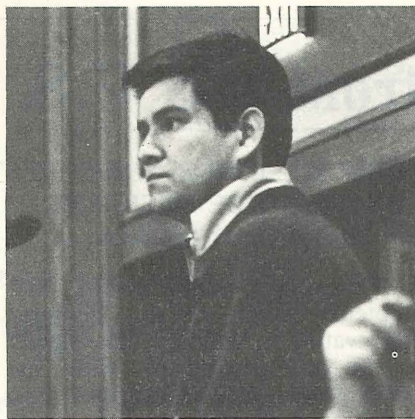
The Union negotiating committee's brief suggests that a realistic basic salary for band managers, secretary-treasurers, and assistant band managers be set at \$700, \$500 and \$400 a month respectively.

\* \* \*



Chief Forest Walkum observes proceedings.

Time would not permit the convention and the Union's communication director, Adam Eneas to get through numerous resolutions presented before the meeting. Among the few resolutions that were carried was one presented by the Fraser Agency suggesting that the voting age for B.C. reserve elections be changed to 19 from 21 in view of the province's recent change and the fact that the percentage of young people on reserves is on the increase. A tactical and bold personal resolution submitted by Bill Wilson, past Union administrator who has since returned to law studies, raised heated discussion. The one

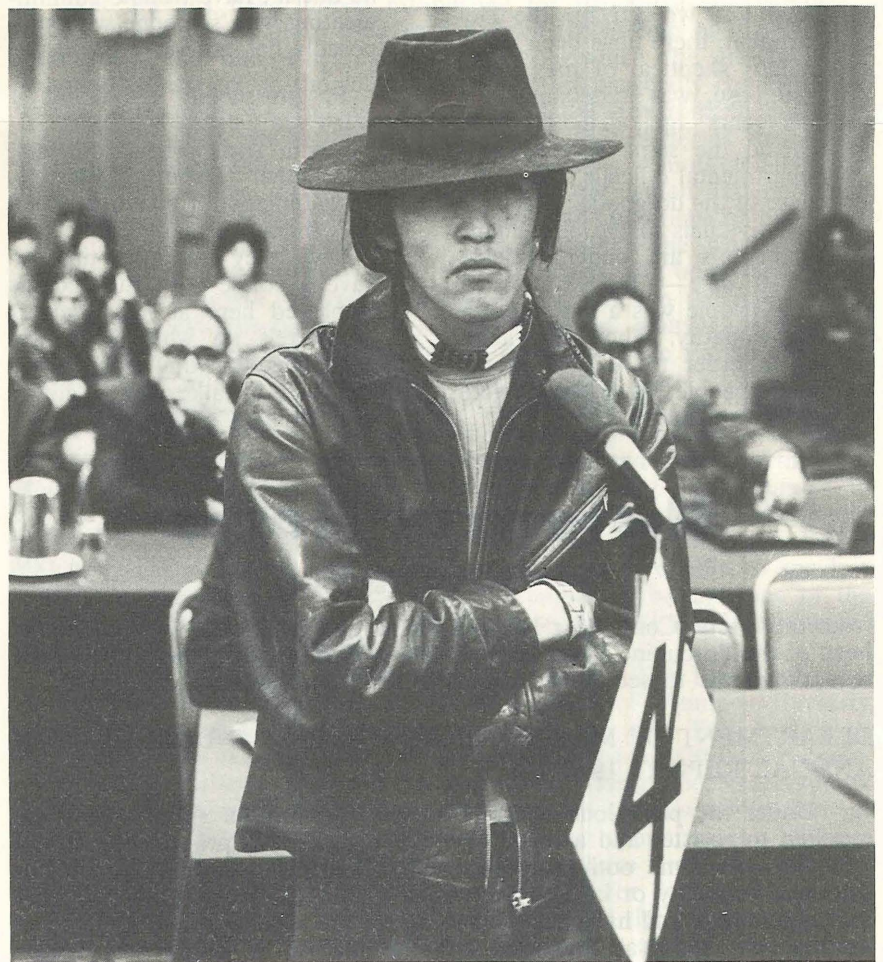


item on the agenda, certainly a gut issue — the role of the other existing Indian organizations in the province — had not been debated.

The Wilson resolution suggested that membership in more than one organization led to obvious conflict and was "in direct opposition to the most necessary element of Indian progress — unity." Just as the discussion reached a boiling point and as most political cards were being thrown on the table, Mr. Wilson himself withdrew the motion. He



POLARIZATION? Above George Clutesi, author, painter and philosopher calmly considers the convention proceedings. Below — "a growing impatience"



had made his point. The delegates realized that unity certainly does have to be strived for in B.C. and that this is perhaps the most pressing issue to be solved in the year-old Union's future undertakings.

The remaining resolutions were referred to the Chiefs Council for further assessment and subsequent action.

During a Friday evening banquet hosted by the Union, key-note

speaker Victor Pelletier, human rights administrator with the Federal Department of Labour, explained the role of the Fair Employment Practices Branch. Mr. Pelletier called on the Union for cooperation in seeking out areas of concern where native people are not being given fair opportunities in the labour market because of discriminatory hiring practises or sim-

(Continued on Page Six)

## Leo Yerxa...

(Continued from Page Four)

went home I made it a point to go and get my treaty money — almost out of spite. I picked up a cheque from the agency office for ten dollars.

Q. What are your comments on Harold Cardinal's *The Unjust Society*?

A. I found it a difficult book to read, maybe it was just the writing style. I do not consider myself a politically oriented person or pretend to know the motivation for writing the book. If he was trying to point out a specific problem, he over-emphasized it. At some points it came across to me as being bitter and a narrow view of the situation. Perhaps an opposite opinion to that expressed in the book is necessary on the Indian side at this time.

Q. Do you feel there is a danger of native people turning inward in their thinking, of becoming overly negative and jaundiced in their view of people trying to help them?

A. Since I've worked for the Department, there have been many Indians skeptical of me, which I suppose, was understandable. Ten years ago, I would have reacted the same way towards departmental officials. Also, because of the do-gooder approach of individuals in the past, many Indians are understandably turned off — the attitude of these people was a condescending sympathy. They were helping in order to be able to tell other people what they were doing for Indians.

On the other hand one of the biggest dangers in turning inward is the recent development among some of our young people who are beginning to put all non-Indians in one bag and are becoming almost paranoid in their contacts with whites.

Q. Do you feel that Indians are fairly represented in the press?

A. It seems to me that the only thing that the general public reads about Indians is that we have a hell of a lot of problems and have mountains ahead of us that nobody could climb — which I feel is wrong. I can understand sympathy but talking about people's bad points consistently is tiresome. I suppose good news is no news.

Q. Do you find that there is a lack of communication between Indians?

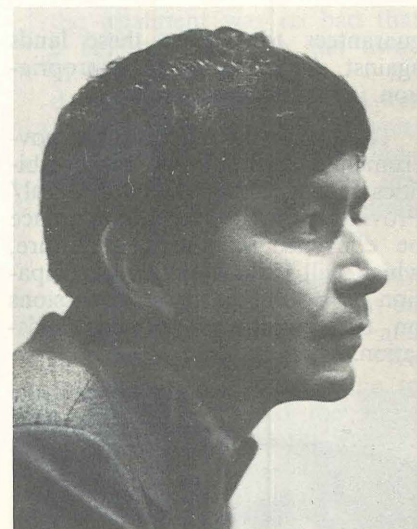
A. Well, for one thing there doesn't really seem to be a class structure within the Indian thing. No matter how high up an Indian gets on the white man's ladder he doesn't have trouble communicating with someone who supposedly has not yet made it.

In government I'd doubt if you'd see Deputy Ministers eating with their clerks, they eat with other Deputy Ministers. With Indians for example, when our Indian leaders come into Ottawa they take the time to have a coffee with the Indians employed here at headquarters — there's no white structural gap. The other day we sat down and had a talk over a coffee with David Courchene.

## Union of British Columbia Indian Chiefs . . .

(Continued from Page Five)

ple thoughtlessness on the part of employers and unions. He went on to say that very few formal complaints of discrimination in writing are received from native people in proportion to the number received from black people and that in areas where it is suspected that discrimination exists, federal officers are empowered under existing legislation to move in with affirmative action programs. In any event, he suggested that the most effective weapon in combatting discrimination was cooperation between Indian organizations and human rights officers.



(Photos—D. Monture, Ottawa)

Above — amicable Wes Modeste, conference, co-ordinator.



Above — The R.A.V.E.N. Society documents the conference proceedings on videotape.

## Historical Notes

(Continued from Page Three)

from the Arctic Coast near Hershel Island and proceeded by foot to the head of the Porcupine River, and thence to Fort Yukon, where he worked several months to secure the means of transportation to Vancouver.

### DEPARTMENT OF MINES AND RESOURCES: INDIAN BRANCH ANNUAL REPORT 1940-41

Under the provisions of the National Registration Act, Indians are required to register and at most agencies registrations progressed without difficulty. At some outlying points action was delayed until the Indians gathered for treaty or interest payments. Similarly, Indians are liable for military training and have been called up for the usual periods. Enlistment has not been heavy as compared with the number of Indians who volunteered for service during the years 1914-1918. Nevertheless, in every part of the country they have shown a patriotic spirit and in some provinces enlistment of a high percentage of the adult male population has been recorded.

Over \$7,000 contributed by the Indians has been received through headquarters, and it is known that other amounts have been donated directly by them to the various war funds. From all over Canada the Indians have manifested their loyalty in many ways and have shown a keen desire to assist in the war effort to the extent of their ability.

EDITOR'S NOTE: Canada's status Indians were given the right to vote without restriction on July 1st, 1960.

## from the U.S.

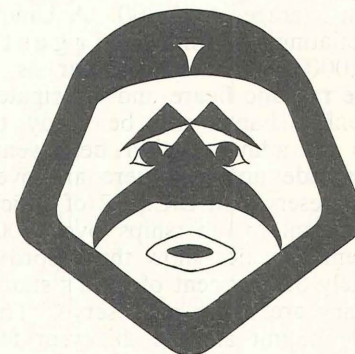
### FIRST ALL-INDIAN JOB CORPS CENTER TO BE OPERATED BY FLATHEAD TRIBES

The Confederated Salish and Kootenai Tribes of the Flathead Reservation in Montana have signed a two-year agreement with the Labor Department's Manpower Administration to operate a Job Corps training center on their reservation which will accommodate 200 young Indian men, age 16 through 21, to be recruited from reservation and urban areas west of the Mississippi River and from the State of Alaska. The contract went into effect November 1 supported by \$2,412,092 in Federal funds.

It is the first time in the history of the Job Corps program that a training center will be managed and operated solely for Indians by Indians. Wayne Hamel, 35, a Flat-

head tribal member, has been named Center Director.

Designated as the Kicking Horse Regional Residential Manpower Center, it is located near the north-western Montana town of Ronan, about 50 miles north of Missoula, on the Flathead reservation.



## Scanning the Press this month

### Another Challenge to Indian Act

Jeannette Lavell, a member of the Manitoulin Island Band, claims she is being discriminated against because of her sex. Whereas the federal Indian Act specifies that Indian women, and any children they may have, must forfeit their Indian status if they marry non-Indians, male Indians who marry non-Indians retain their status and their children are also considered Indians.

Mrs. Lavell, who married a non-Indian last April, says that this section of the Indian Act is invalid since it violates the 1960 Bill of Rights provision of equality before the law.

She has applied for a court order to prohibit the registrar of the Indian Act from cancelling her Indian status, but Ontario Supreme Court Justice D. A. Keith has ruled that he does not have jurisdiction to hear her application because her name has not yet been removed from the list of registered Indians.

Mrs. Lavell stands to lose certain financial benefits available to status Indians from the Department of Indian Affairs. She attended university for a year and her fees, book costs and a living allowance of \$120 a month were paid by the Department. She is staying home this year to look after her young son, Michael, but fears that if she loses

her Indian status, any chance of obtaining educational assistance in the future will be gone.

Also, she said, her name would have to be removed from the Manitoulin Island Band list and she would no longer have any legal right to enter the reserve where her family lives. She would lose her right to tax exemption, including exemptions on property that she might inherit from her parents.

Mr. Justice Keith stressed the fact that he was not taking a stand on the merits of Mrs. Lavell's case being a breach of the Bill of Rights, but had ruled only on the question of his jurisdiction to hear her application before the registrar had actually removed her name from the list of status Indians.

Norman Chalmers, a federal Justice Department lawyer, noted, in a brief he filed with the court, that if Mrs. Lavell did lose her Indian status, she would be entitled under the Indian Act to collect her share of the Manitoulin Band's money.

"She may be required," the brief stated, "to exchange Indian privileges and disabilities upon the payment of compensation for a status appropriate to the community into which she has married, but, it is submitted, this deprives her of no human rights or fundamental freedoms."

\* \* \*

### Illegal Sentencing

Doris Henry, 23, and Agnes Land, 29, both from the White Dog Reserve near Kenora, Ontario, were released early in November after being "illegally" sentenced to reformatory terms.

The two women were convicted in August of breaking about \$3,000 worth of windows in an Indian Affairs Department school, during a drinking spree. Provincial Judge J. F. Fregeau sentenced Mrs. Henry to 12 months definite and six months indeterminate and Mrs. Land to nine months definite and six months indeterminate.

But late in October the Union of Ontario Indians staged a protest demonstration at Queen's Park in Toronto. The Union issued a statement which claimed that the women spoke little English, did not have proper counsel, and were probably too drunk at the time of the offence to be responsible for their actions. The statement also said that the sentences were too stiff considering neither woman had a previous criminal record.

Allan Grossman, minister of correctional services, said in an interview that the sentences were actually "illegal" because they included definite terms. A definite term must be served in full, subject to parole procedure, while indefinite sentences are left to the discretion of penal authorities, who may re-

lease prisoners if they feel they are being rehabilitated. Present laws state that women's reformatory terms which are under two years must be indefinite.

Mr. Grossman has since altered his assessment of the sentencing, saying that it was "inconsistent" with the Federal Prison and Reformatory Act, rather than "illegal".

The Union's protest created quite a stir in the Ontario Legislature, where NDP leader Stephen Lewis pressed Attorney-General Arthur Wishart for explanations.

After reviewing the matter, Mr. Wishart stated that the hearing had been fair and proper. The women were not discriminated against, said Mr. Wishart, and were treated the same as any other resident of Ontario.

Mr. Wishart went on to say that the women, at their trial in August, had been represented by a duty counsel, James Hook, a graduate of the Manitoba Law School now completing his admission course to the Ontario bar. An interpreter was also reportedly provided.

Later in August, continued the attorney-general, the pre-sentence reports were produced and both women indicated they had no objection to the statements in them. Kenora-area chief probation officer C. P. Wingfield stated, however, that he had no record of a pre-

sentence report being ordered through his office.

Mr. Wishart said that the women were represented this time by a Mr. Compton, a lawyer with five years' experience at the bar. The lawyer made a brief plea for leniency, said Mr. Wishart, and the judge then imposed the sentences.

Mr. Wishart added that his department would support appeals against the sentences. He also mentioned he had reset Judge Fregeau's original damage estimate of \$3,000 to \$746 for Mrs. Land and \$1,300 for Mrs. Henry.

James Karswick, legal counsel for the Union of Ontario Indians, has been granted special leave to appeal the sentences. Mr. Karswick said he will also appeal the convictions, and based this on allegations that Judge Fregeau failed to explain fully to the accused women complete details of the indictable charges they were facing and their right to elect trial by himself or another court.

Mr. Karswick also mentioned that the representation of the women, who were being accused on a Criminal Code charge, by a person not a member of the provincial bar (lawyer qualified in Ontario) is prohibited by the Criminal Code.

Along with the Union's demands for full-time interpreters in courts and more Indians in law enforcement agencies, Mr. Karswick is submitting their request to the Judicial Council that Judge Fregeau be prohibited from hearing any further cases involving Indian people.

Mr. Karswick said this is based "on the grounds that he (Judge Fregeau) has made public racist statements against the Indian people to the public press." Judge Fregeau was quoted in the Toronto Telegram as saying, in connection with the jailing of Mrs. Henry and Mrs. Land: "The Indian here (in Kenora) is a different breed of cat. It seems like this has been the dumping ground for the worst. I know jail doesn't seem to do any good, but it takes them out of circulation."

Judge Fregeau, a former mayor of Kenora, is not a lawyer and was

appointed to the bench before the new requirements (1968) for judges made a law degree and five years of legal experience mandatory.

Judge Fregeau defended his action regarding Mrs. Henry and Mrs. Land, saying that he considered the smashing of \$3,000 worth of windows in the school on the White Dog Reserve as "a major public problem."

It had to be dealt with sternly, he said; it could have resulted in the closing of the school because "public funds will only accept so much," and if the school had shut down it would have affected the education of all the children in the community.

He suggested it was "good" the two women were sent to the Vanier Institute at Brampton. "At that distance they will feel the isolation," he said. "It might help them to realize this isn't a game we are playing."

Judge Fregeau said he would treat "one of his own" in the same way, and protested that the fact that both women had four children back on the Reserve had not affected his passing out the sentence, since they should have thought of their children when they went out drinking.

"No one wants to do the right thing more than I do," the judge said.

In answer to enquiries about his "illegal" sentencing, Judge Fregeau said that there were so many changes in the law that it was almost impossible to keep up with them. He said he was unaware of the prohibition of sentencing women to definite terms in reformatory, a provision which came into effect in 1954.

Meanwhile Mrs. Land and Mrs. Henry have been released on \$100 personal bond each. The Union of Ontario Indians financed the 1,200-mile flight which brought their husbands and Chief Roy McDonald of the White Dog Reserve to Brampton to meet them on their release.

Chief McDonald said that it meant a great deal to his people that many whites and Indians of the South were behind them during this episode. "I just can't believe what has happened," he said, incredulous but happy.

*Mrs. Nancy Jones of the Nicic-kousemenecaning Band holds the 1970 Woman of the Year Award presented to her in October by the Fort Frances Business and Professional Women's Club. Mrs. Jones is considered among the best in the trapping business. She skins an average of 200 fur pelts a year and tours reserves in the area to show trappers how beaver and other pelts should be handled for market to improve their quality and bring a better return to the trapper. Earlier this year she topped men and women to win the Canadian Open Beaver Handling Contest at the Ontario Trappers' Association Convention in North Bay.*

*Mrs. Jones, whose husband and father are also trappers, has six children.*



# The Indian Presence at Place Bonaventure

A recent exhibition of art and crafts drew enthusiastic crowds in cosmopolitan Montreal's Place Bonaventure. The exhibition, co-sponsored by the National Indian Brotherhood and the Canadian Guild of Crafts featured some 76 entries in paintings and craft, live entertainment, a fashion show and even the making of a canoe by Dan Sarazin of the Golden Lake reserve.

Two thousand dollars in prize money was provided by the Canadian Guild of Crafts and 85 percent of the items entered were purchased

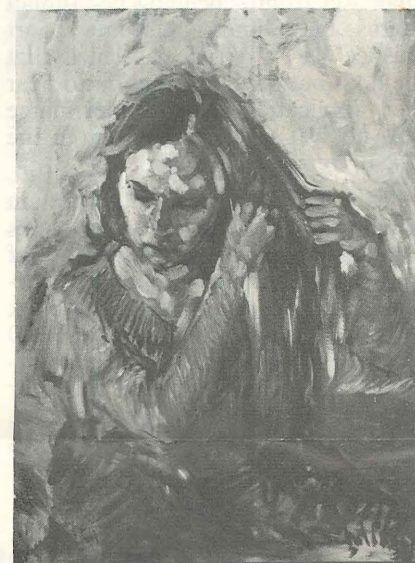
during the 12-day selling exhibition. Paintings by well known native artists Allen Sapp, Sarain Stump, Arthur Shilling, Norval Morrisseau and others, part of the Department of Indian Affairs permanent collection, hung in a stage area. Among those entertaining were singer Alanis O'Bomsawin, the Ninth Cloud, a youthful rock group from the Maniwaki reserve, and a prairie Indian dance group. Mrs. Kate Henry of the Yukon Territory was awarded \$400 for her woven rabbit skin blanket, judged the best craft in the exhibition.



Above — George Manuel, President of the National Indian Brotherhood and Miss Laverna McMaster, Canada's Indian Princess 1970, officially open the exhibition. The last such exhibition held in Montreal was in 1964.



Right — the painting of native artist Arthur Shilling. The Department of Indian Affairs permanent collection drew a steady stream of art fanciers.



Bottom right — hoop dancer Jerry Saddleback of Hobbema, a member of the Prairie dance troupe, performs in a central display area.

Bottom centre — Mohawk pottery from the Six Nations reserve — among the ten entries winning recognition for work cash awards.

Bottom left — basket entries.

Left — Plains Cree dancers Gordon and Irene Tootoosis examine moccasin entries.

