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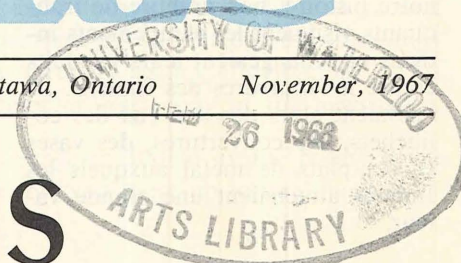
Vol. 10, # 2

# THE Indian news

Vol. Ten, No. Three

Ottawa, Ontario

November, 1967



## MARITIME INDIANS SEEK ECONOMIC EXPANSION

A tour of New Brunswick, Nova Scotia, and Prince Edward Island was my introduction to the east coast of Canada and the hospitality of the Micmac and Maliseet Indians.

stature, keen intelligence, and warlike in their disposition.

The four provinces which make up the Maritimes comprise a total of 193,469 square miles with a

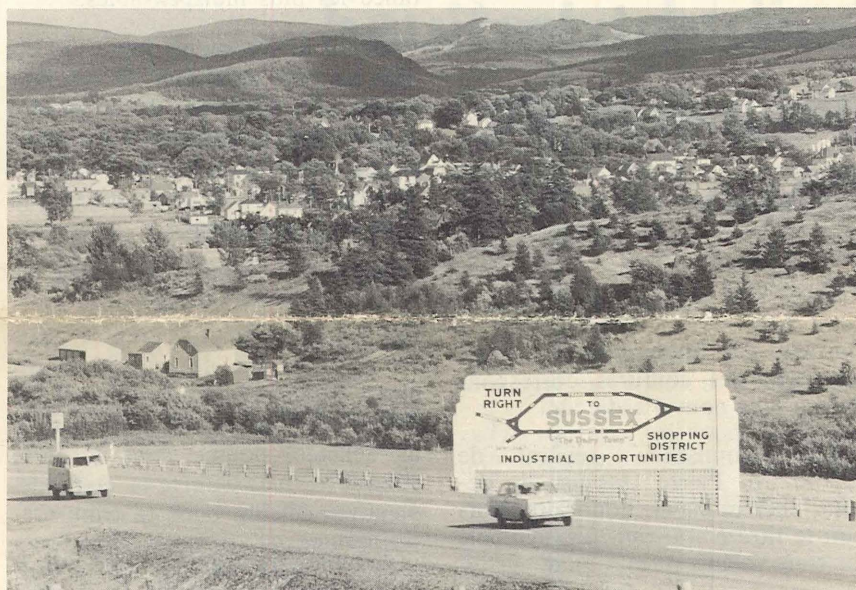
by Keith MILLER  
Roving Editor

The Micmac have the distinction and honour of being the first American Indians to have been contacted by the Europeans.

population of 1,974,758 people. Of this number, the Indian population comprises approximately 1/2 per cent, or 15,462 registered Indians.

It began with the discovery in 1504 of Cape Breton Island by the French. At that time the Indians inhabited generally those parts of the Maritimes which they inhabit today. From early reports it is said these people were of tall

The economic condition of these provinces remains rather shaky for Indian, and non-Indian alike. The coal and steel industry is slowly being phased out and many are being forced to seek work in other



THE SCENIC BEAUTY of the Maritimes is reflected from this vantage point outside the town of Sussex, New Brunswick. The Trans-Canada Highway wanders through cool forests, rolling countryside and friendly villages beside sparkling rivers to deposit the visitor on the shores of the broad Atlantic Ocean. (Photo - Canadian Government Travel Bureau)

## Medicine Bundles Transferred To Museum

Possibly the last historic act of the Blackfoot Indians took place recently with the performance of the pipe transferring ceremony involving two Alberta museum employees.

until they "caught" the new owner located in a nearby teepee. He was then carried on a blanket to the ceremonial teepee, where, to the accompaniment of chanting and singing, the bundles were opened.

Jim Many Bears transferred his medicine pipe bundle to the Provincial Curator of Ethnology, Mr. John Hellson, and Mr. Dennis Reid was the recipient of a similar bundle belonging to Floyd Yellow Sun.

The bundle contained the main pipe decked with feathers, a whistle, secondary pipes, paints and animal skins.

Dancing, chanting and drumming marked the elaborate eight hour ceremony conducted by the tribal elders.

The medicine bundles are considered holy by members of the Blackfoot nation and are the official property of the medicine man.

Band members started the ceremonies by chanting for one hour

The entire ceremony was recorded and photographed by the provincial archives for future use.

light industrial enterprises. Many of the national corporations are being invited to explore the possibilities of building new industry in the Maritimes. As some of these industrial giants are being settled, a new economic base is being created for the eastern provinces as well as for the people who live and work in this beautiful country.

lantic coast, very few Indians engage in this type of employment. The product of the sea is used mainly in the household to supplement the diet, although some realize a small income from the sale of clams and other shellfish.

Eighty-five per cent of the total land area in New Brunswick is classified as productive forest. Many people engage in pulpwood operations to achieve a source of income. Indians too, work at this type of employment. On the Eskasoni Reserve in Nova Scotia some Indians are contractors who supply pulp to local companies on a contracted basis thus creating work for themselves as well as others.

While handicrafts in the Maritimes produced a total of \$48,000 last year for 296 people, it is hoped that this market will be expanded for the increasing tourist trade. Handicraft production is carried out mostly by the older generation in the winter months when time is available for this type of self-employment. In Truro, N.S., and in the Whycocomough area, retail operations of Indian handicraft have been taken over by Indians. These are individual ownerships designed to eliminate the middleman from absorbing most of the

Although fishing is a multi-million dollar industry on the At-

(Continued on page 5)

FOR CIRCULATION

# Justice servie à l'indienne

Au cours des premiers temps de notre histoire, bon nombre de trafiquants visitaient les campements indiens et échangeaient leurs produits contre les fourrures des Indiens. Ils laissaient alors derrière eux des colifichets, des couvertures, des vases et des plats de métal auxquels les Indiens attachaient une grande valeur.

A mesure qu'ils se cantonnaient davantage dans leurs affaires, les trafiquants s'établissaient en permanence dans des endroits situés à proximité des villages et des campements indiens. C'est ainsi que sont nés les magasins généraux et les grands supermarchés d'aujourd'hui, même si l'on n'offrait alors aux clients, comparativement aux normes actuelles, qu'une gamme fort restreinte de marchandises. En plus de fournir aux femmes la plupart des effets mobiliers dont elles avaient besoin à la maison, les trafiquants vendaient aux hommes les balles et la poudre qui comptaient alors parmi les articles de subsistance les plus indispensables.

Or, il arriva qu'un jour, un Indien s'arrêta dans l'un de ces magasins afin d'acheter de la poudre à fusil et des fournitures. Le trafiquant, qui n'avait guère de clients indiens, décida de jouer un tour à l'Indien peu méfiant.

Après lui avoir vendu tout ce qu'il demandait, le trafiquant dit à l'Indien : « Une fois rentré dans ton village, fais ce que je te dis et tu deviendras immensément riche. Cette poudre de fusil que tu as achetée, pousse dans la terre comme le blé. Cultive-la et tu deviendras célèbre dans ta tribu ».

L'Indien rentra vite chez lui et se mit aussitôt à semer de la poudre, car c'était le début du printemps. Il la planta avec grand soin et lorsqu'il eut terminé sa besogne, il s'assit et attendit avec impatience le moment de la récolte, où il retirerait des profits fantastiques. Les mois passèrent et il attendait toujours. Ce n'est que lorsque la neige commença à tomber qu'il se rendit compte qu'on l'avait trompé.

Il attendit longtemps avant de réagir, mais lorsqu'il fut certain que le trafiquant avait oublié l'incident, l'Indien revint au poste de traite et acheta à crédit une grande quantité de matériel et d'aliments.

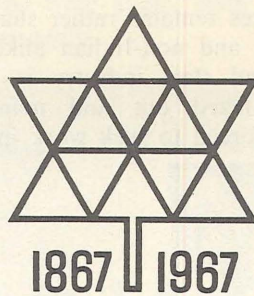
Le directeur des exposants, M. Pierre de Bellefeuille, a été décoré du titre ojibway de *Ogemah-wabin-dy-way*, c'est-à-dire « le chef qui a parlé ».

Enfin, M. Yves Jasmin, directeur des relations publiques, a reçu le nom Haïda de *Keen-yai-ynens*, qui signifie « porteur de bonnes nouvelles ».

A mesure que le temps passait, le trafiquant s'inquiétait et commençait à s'informer de l'endroit où vivait cet Indien, dans l'espoir de lui faire payer sa dette.

Ayant trouvé l'endroit, il se rendit à la demeure de l'Indien et lui demanda de payer sa dette. « Moi payer toi quand poudre pousser », de répondre l'Indien. Le trafiquant dut se retirer et considérer son compte comme soldé par la déconvenue qu'il venait d'éprouver.

Un chef de la tribu des Six-Nations, qui combattait du côté des Anglais lors des guerres que ceux-ci livraient aux Français, se trouva par hasard, au cours d'une bataille, en présence de son père, qui combattait du côté des Français. Comme il allait lui asséner un coup mortel, le chef reconnut l'identité de son adversaire et dit : « Tu m'as autrefois donné la vie; à mon tour, je te la donne. Ne reviens plus sur mon chemin, car j'ai acquitté ma dette envers toi. »



## Les Indiens ont gain de cause

On leur payera des vacances.

A la suite d'un rapport présenté à la Commission ontarienne des droits de l'homme par l'Association indienne du nord-ouest de l'Ontario au sujet des injustices commises par trois entrepreneurs du Manitoba, un certain nombre d'Indiens du nord de l'Ontario ont obtenu des vacances payées.

L'enquête, qui s'est terminée par un règlement en faveur des Indiens, a été menée par le directeur ontarien du Travail, M. J. C. Campbell, aidé de représentants du ministère fédéral du Travail.

## Éducation des adultes

par Victoria Becker, secrétaire Ecole de culture populaire indienne de Thunder Bay

Les représentants des réserves indiennes des districts voisins se sont réunis à l'hôtel Prince Arthur, à Port Arthur (Ontario) les 6 et 7 septembre derniers, en vue d'établir le programme de la troisième session annuelle de l'Ecole de culture populaire indienne de Thunder Bay.

Les cours de culture populaire visent à fournir aux gens l'occasion de mieux se connaître les uns les autres et de se renseigner davantage sur leurs localités, ainsi que sur le monde dans lequel ils vivent. Les cours sont en réalité un programme d'éducation des adultes, patronné en Ontario par l'Association d'éducation rurale.

La réunion a été présidée par M. Gene Bannon, de la réserve de Fort-William.

On y a abordé des sujets présentant un intérêt particulier pour les Indiens, notamment les programmes médicaux, le chômage, la pénurie d'instituteurs, les facteurs qui font obstacle à la communication entre les membres des collectivités et les autorités, ainsi que d'autres problèmes de relations humaines.

Un comité chargé d'étudier les problèmes de relations humaines a été constitué, en vue de dresser un programme d'une semaine, qui sera consacré à l'étude de ces questions.

Les cours de culture populaire auront lieu au *Memory Lodge* (Ontario) du dimanche 17 mars au vendredi 22 mars 1968.

La Commission des droits de l'homme a été saisie de recommandations à l'effet qu'un programme quelconque d'éducation soit adopté, en vue de renseigner les Indiens des réserves au sujet de leurs titres légitimes en ce qui concerne les congés payés, les salaires, l'indemnisation des accidents du travail, les règlements de sécurité et les injustices à l'égard des employés.

Les organismes indiens des diverses régions de l'Ontario ont fait part à la Commission et au ministère du Travail qu'ils leur savaient gré d'avoir ainsi réglé la situation.

## Les Indiens honorent les dirigeants de l'Expo

Neuf des dirigeants de l'Expo, nommés chefs honoraires lors de la Journée des Indiens du Canada, ont reçu des coiffures correspondant à leur nouvelle dignité.

Le commissaire général de l'Expo, M. Pierre Dupuis, est devenu chef mohawk honoraire, portant le titre *Ka-ta-ron-tiay*, symbole du clan volant.

M. Robert Shaw, sous-commissaire général, a été appelé *Ne-nay-de-ta*, c'est-à-dire « grand aigle de la tribu des Pieds-Noirs ».

Quant au directeur général, M. Andrew Kniewasser, les Indiens Kwakiult de la Colombie-Britannique lui ont donné le nom de *Hae-maas-gia-soo*, qui signifie « homme respecté ».

Le directeur de l'exploitation de l'Expo, M. Philippe de Gaspé Beauvillain, a été baptisé *Ulsuesit*, nom micmac synonyme de « patron ».

Le secrétaire et avocat de l'Expo, M. Jean-Claude Delorme, a été appelé *Deneybon Nada Hothe*, nom que les Indiens de la tribu des Esclaves donnent à un conseiller.

Les Montagnais ont donné à M. Dale Rediker, directeur des finances et de l'administration, le titre de *Shudiau Tahemau*, c'est-à-dire « gardien du trésor ».

Au colonel Edward Churchill, membre du Corp canadien des ingénieurs et directeur de l'aménagement, les Indiens Squamish ont conféré le titre de *Hath-Swai-Khay-waa-chei-chol*, qui veut dire « homme de grand talent ».

# THE Indian news

A quarterly newspaper published by the Indian Affairs Branch for free distribution to Canadian Indians.

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Minister of Indian Affairs and Northern Development

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Roving Editor — KEITH R. MILLER

## Editor's Comments

Having been invited to a number of functions this past summer, I have had the opportunity of witnessing several cultures and their meaning.

To non-Indians, the decorated buckskin is reminiscent of wild and woolly days on the frontier. For a brief instant the image of the noble savage is brought to life again for their enjoyment. Those Indians who realize the gullibility of their white brother lose no time in capitalizing on this.

Dances, drummers, and decorative dress are used by these masterful artists of illusion. These people would do well to research details of their dress, habits and customs. We would laugh if we saw Iroquois scalp locks worn by Indians of the Plains and, in the same respect, dress and dances of the Kwakiutl if done by the Cree. Thank goodness these practice have not been adopted yet.

I am grieved when I witness my culture and heritage displayed in a way which is a mockery of itself. Pan-Indianism is slowly gathering momentum here in Canada. If we are to become one vocalized nation, then may I suggest we adopt one costume, one presentation, and one outlook.

If pride prevents us from doing so, then may I urge that we stick to what is authentically ours and establish clear channels of communication between each band. We have fought far too long for our rightful place in the Canadian mosaic, to be discovered by our non-Indian brothers as being only colourful shells of our true selves.

## Justice - Indian Style

During the early history of our country, many a trader would pass through Indian camps and barter with the Indians for their furs. In return, the trader would leave behind in his wake a few trinkets, blankets, and metal pots and pans which the Indians valued highly.

As the trader became more entrenched in his business he would settle down permanently in one spot or another close to the settlements and encampments of the Indians. His establishment was the forerunner of the modern general store and supermarket, although his line of wares was pitifully small by present day standards. Besides pro-

viding most of the household effects which women needed, he also had great quantities of shot and powder for the men, this being one of the most pressing items needed in those days for their very existence.

It came to pass that one day an Indian stopped by at one of these stores to buy some gunpowder and a quantity of supplies. The trader, having many Indians among his clients, decided to play a trick on the non-suspecting red man.

After he had sold him all that he had asked for, the trader impressed on the Indian, "When you return to your village do as I say

## C.N.E. Features Indian Display



A CARVER DEMONSTRATES his skill at the recent Indian display which has become part of the scene at the annual Canadian National Exhibition in Toronto. This is the first year the exhibit was conceived and designed by an all Indian staff. Throughout the run of the CNE many people met and talked to Canadian Indians for the first time in their lives.

(Photo - Alexandra Studio, Weston, Ontario)

and you will grow immensely rich among your people. This gunpowder which you have in your possession grows like the wheat in the ground. Cultivate it and you will become famous among your tribe."

The Indian hurried home and, as it was early spring, began to sow the powder at once. He planted with great care, and when he had finished he sat back to wait eagerly for his harvest to give him untold rewards. Month after month went by and still he waited for his crop. Only when the snow began to fly did he realize he had been deceived.

He did nothing for a long time, but when he was sure the trader had forgotten this insult he returned to the trading post and bought a large amount of equipment and food on credit.

As the time passed, the trader began to worry and started inquiring as to where this red man lived, so that he might collect his debt.

When he found out, he rode to the Indian residence and demanded payment for his goods. "Me pay you when my powder grow" came the reply. The trader sadly retraced his steps with the realization that the account had now been balanced by the disappointment he had just received.

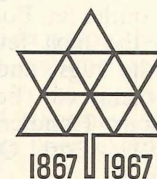
## Age no Handicap for Retired Indian

A 72-year old former logger and longshoreman, Mr. Pat Charlie, has recently completed Grade 1.

He was born in the Cowichan Bay district of British Columbia in the fading twilight of the famous British Columbia potlatches.

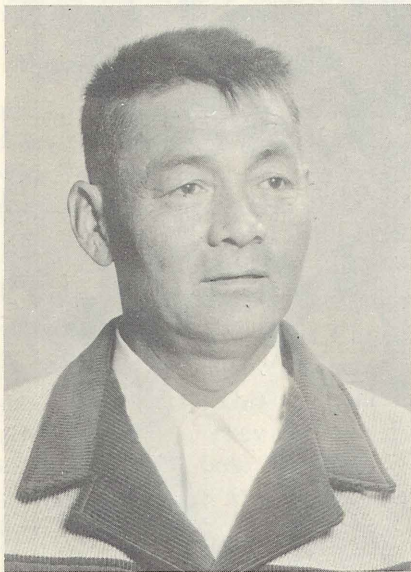
Pat, who started work at the age of 12, never had the opportunity of attending school. When he heard classes were being started he hurriedly enrolled. It has always been his wish to obtain something in the way of education and at long last this has come true.

He has enrolled in grade 2 this year and joining in the family's congratulations is his son, Simon, a noted totem carver. We, the staff of the "INDIAN NEWS", heartily congratulate Pat Charlie — as the old saying goes, "You're never too old to learn".





## Saskatchewan Indians Appointed J.P.'s



Mr. Albert Cote

Mr. Albert Cote and Mr. Henry Langan were recently appointed to positions of Justices of the Peace by Saskatchewan Attorney General, D. V. Hearld, Q.C. Both men are from the Cote Reserve near Kamsack, Saskatchewan.

Mr. Cote, 45, is chief of the reserve and farms one section of land. He has served on the band council since the elective system was introduced to his reserve and plays an active part in community affairs, both on the reserve and in the town of Kamsack.

Mr. Langan, 55, is a prominent member of the community and is currently employed as a carpenter on the reserve housing program. He has been a member of the band council for several years and is presently a communications worker and provincial treasurer with The Federation of Saskatchewan Indians.

Both men served overseas with the Canadian Armed Forces during World War II and are presently members of Branch 311 of the Royal Canadian Legion.

The appointments came about after several meetings between the provincial Attorney General and the Cote Band concerning problems of law enforcement on the reserve. The appointees were trained by the Attorney General's Office and the R.C.M.P. Since that time, they have been frequently engaged by members of the force for consultation and guidance in matters of law enforcement.



Mr. Henry Langan

munities, and the world in which they live. Folk schools are an adult education program sponsored in Ontario by the Rural Learning Association.

Gene Bannon, of the Fort William Reserve, chaired the meeting.

Topics of importance to the Indian people were discussed, such as medical programs, unemployment, scarcity of teachers, barriers in communication between community people and the authorities, and other problems in human relations.

A Problems in Human Relations Committee was appointed to plan a week-long program to discuss and learn more about these matters.

The Folk School will be held at Memory Lodge, Ontario, from Sunday, March 17, to Friday, March 22, 1968.

## Sioux Co-op Launched

Twenty-three Sioux women from the Standing Buffalo Reserve in Saskatchewan have recently started a rug-hooking co-operative.

Mrs. Lorna Ferguson, wife of the Regional Supervisor of Adult Education, with the help of older women on the reserve skilled in the craft, organized a two week course in rug-making techniques.

The brightly coloured rugs use the geometric Sioux designs which have been passed down from generation to generation. These story-telling symbols were used in the quill and beadwork on clothing and teepees. Mrs. Martha Tawiyaka, 92, and Mrs. Jessie Goodwill, two of the older consultants to the new industry, are able to interpret the symbols and explain the story they tell.

Although there are 1,600 hand-crafted knots in every square foot of rugging, an expert rug-maker can finish one square foot in about three hours. The smallest rugs, measuring two by three feet, are being sold as wall hangings. The larger, five by eight feet, make lovely carpets.

The women are hoping to establish a sales outlet in Fort Qu'Appelle within the next few months. Meanwhile the rugs, and information about them, can be obtained from the Sioux Handicraft Industry, Box 699, Fort Qu'Appelle, Saskatchewan.

## Third Folk School Planned

by Victoria Becker  
Secretary

Thunder Bay Indian Folk School

Representatives of Indian Reserves from the surrounding districts met in the Prince Arthur Hotel, Port Arthur, Ontario, on September 6th and 7th to plan the third annual Thunder Bay Indian Folk School.

The purpose of folk schools is to give people an opportunity to learn more about each other, their com-

## Old Custom Meaningful Today

On my recent trip through the Maritimes, I was escorted by Mr. Joseph Marshall, a community development worker in the Miramichi Agency, New Brunswick.

Joe is a Micmac originally from the Sydney Reserve in Nova Scotia. One of the more interesting tales he told me was about an old custom which was practised on his reserve when he was a child.

It took place at the council hall on New Year's Day. The day was a declaration of friendship. The women of the reserve spent days preparing cakes, pies, "four cents" bread, and other delicacies to be eaten after the ceremony.

At a given time all the men of the reserve marched in and took up positions against the walls. The chief took up a position at the head of the line, followed by his council, and then by members of the reserve. At a given signal, the chief would walk down the line of men, shaking each man's hand, until every one had shaken each other's hand. This was a declaration of friendship signifying all anger, anguish and animosities void on this day. Although this was supposed to last throughout the year, it usually didn't. The following New Year's Day the whole operation was repeated again.

It is unfortunate this custom no longer exists, because in this day and age we would do well to shake each other's hands and become friends, if only for a little while.

## Open Letter to I.A.B.

We wish to thank the Department of Indian Affairs for the pleasant visit we have received and for making available all their information regarding the band business and procedures of the Squamish Indian Reserve.

The visit has produced excellent results and a clear understanding between the band and the Branch.

As this is our first visit to Ottawa and Eastern Canada, we are grateful and thankful for the hospitality shown to us.

We wish to thank Mr. Andrew Delisle for having had us as his guest at the Governor General's luncheon on Indian Day at Expo '67.

Hereditary Chief,  
Joe Mathias.

Acting Chief,  
Simon Baker.

Legal Advisor,  
J. Paul Reecke.

Business Manager,  
Sam Louis.

Councillor,  
Tom Findlay.

## Maritime Indians... (Continued from page 1)

profit. One of the biggest outlets for Indian handicrafts is on the Big Cove Reserve, New Brunswick. Under the direction of the Band Council, an Indian manages the operations of the Micmac Craftsmen Association.

While potato basket-making by Indians of Prince Edward Island is not considered a craft, it earned \$2,250 for eight people last year. Basket-making is a prime source of income from Prince Edward Island to Maine, U.S.A., and many Indians engage in it to earn extra money.

The Atlantic winter trade fair is the highlight of industrial exhibitors in the Atlantic provinces. For the first time last year, in co-operation with the Halifax Kiwanis Club, the Indians of the Maritime region exhibited a display and scooped a design award on their very first entry.

A number of Indians who still follow the traditional way of life find summer seasonal employment in the blueberry harvest of Maine

Many of the more forward-looking Chiefs and Councillors have employed a number of these tradesmen in the construction and renovation of homes for those seeking and needing them.

A Reserve which impressed me as progressing well along this line is the Sydney Reserve, located one mile from the city limits of Sydney, Nova Scotia. Here the Band, governed by Chief Lawrence Paul, has instituted a vigorous housing program designed to bring the level of the Reserve on a par with adjacent communities. Situated on 66 acres of land, it is serviced by buses, water and sewage facilities from the city. Band houses built 40 years ago are in various stages of renovation. Some have been completed and are as modern and colourful as any built today in Canada. In many cases, basements have been enlarged and additions have been made so that when these homes revert back to the Band, larger families will be able to move in with a minimum of crowding. This is called foresight thinking on

the part of the Band Council. Complete bathroom facilities have been added and the walls of the bedrooms and living rooms have been covered with woodgrained sideboard. The kitchens are equipped with sinks, arborite table tops and pleasing colour schemes, in many cases are better than in many rural non-Indian homes. In addition, five new homes are presently under various stages of construction. The owners of these homes have formed a housing co-op — the men work together to finish one home, then proceed to the next until all the houses have been completed outside. Each home owner is then responsible for finishing the interior of his home. The saving in labour costs means that the value of each home will be increased by \$1000 to \$2000. As a result of

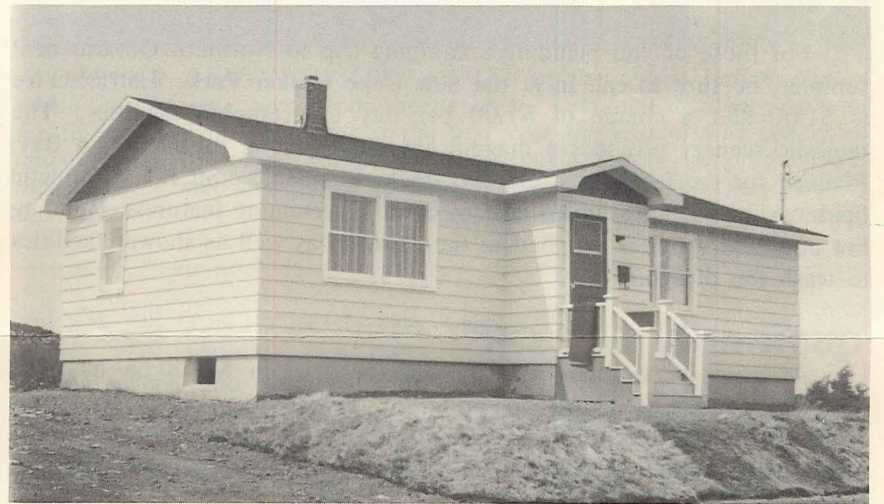
There are no schools on the Reserve and all children are educated in the city. Another feature of the Reserve which struck me as being progressive is that all school children are off the streets by 9:00 p.m. each evening. This curfew was imposed on them with the view of encouraging better scholastic records, better discipline, and helping them to become better citizens of tomorrow.

One of the more engaging personalities I met on my tour was the Chief of the Big Cove Reserve, N.B. Mr. Albert Levi runs a comfortable grocery store business and operates his own school bus service. Before settling down to this work, Mr. Levi achieved considerable success as a wrestler in the Maritime and Maine area. Wrestling under the nom de plume of Chief



*BEFORE* — A side view of Mrs. Mary Ann Goulds' home prior to reconstruction. Many of these homes were erected 40 years ago.

(Raytel Photo, Sydney, N.S.)



*AFTER* — A front and side view of the same dwelling after renovations had been completed. This and many more have undergone similar treatment.

(Raytel Photo, Sydney, N.S.)

the interest in improvement which has been revived through the efforts of the Chief and the Council, beautification schemes are also under way which are raising the Reserve to a position equal or better than the surrounding area.

Young Eagle, he staged performances in Boston, Mass., Fredericton, N.B., and toured many of the towns along the coast. An operation last fall, however, has prevented Mr. Levi from returning to the ring so far this year.

A health committee has been operating on this reserve for the past several years. It functions as an arm of the Band Council to aid the local health clinic, and plays a very active role in the welfare of the community.

On another New Brunswick Reserve — the Eel River Bank — the establishment of a trailer park and picnic site has kept a number of the reserve Indians steadily employed. They have built twenty picnic tables and future plans call for the establishment of a craft centre which will encourage tourists and give the reserve a fairly sound economic base.

The Chiefs across the Maritimes should be commended for their dedication to the sometimes thankless job of governing the reserves. One of the finer examples of this

(Continued on page 7)

each year. About a week after this ends, the potato harvest begins and many Indians find work here up until Christmas. A potato and sugar beet processing plant has been established in Maine, approximately 25 miles from the Tobique Indian Reserve. Many commute daily across the international border and earn a good living which is reflected in the new cars and neat appearance of these Maliseet Indians.

In some cases Indians have applied to the Department of Indian Affairs for assistance in upgrading their education. These Indians have been sent to Ottawa where they have attained the proper scholastic level and then gone on to trade schools for further training. Those Indians who have attained a vocation early in their career find steady employment on the reserves as carpenters, plumbers and in other construction trades.

## Vacation Pay Awarded Northern Indians

A report to the Ontario Human Rights Commission from the North-western Ontario Association of Indians charging misconduct by three Manitoba-based contractors, has resulted in vacation pay being obtained for a number of Northern Ontario Indians.

The investigation, which ended in a settlement favouring the Indians, was conducted by Ontario Director of Labour, Mr. J. C. Campbell, and representatives of the Federal Department of Labour.

The Human Rights Commission has received recommendations that some type of educational program be adopted to inform Indians living on reserves of their legal entitlements regarding vacation pay, wages, workmen's compensation, safety regulations, and employment discrimination.

Indian organizations throughout Ontario have expressed satisfaction to the Commission and the Department of Labour for bringing about the settlement.

## NEWS...

Country  $\leftrightarrow$  Wide

Glen Peters is a Micmac from the Annapolis Valley Band and has recently obtained his commercial flying license. Glen received his training from the Moncton flying club and the instructors were quite pleased with his performance. As a result of his flying skill, he is employed at the flying club from which he received his diploma.

Mrs. Jacqueline Steinberg of Toronto has informed me that the Toronto Indian Centre has Christmas cards on sale again this year and she hopes they will be as successful this year as they have been in the past three years. This year, the card is of a painting by Ojibway artist Arthur Shilling. They are non-denominational and sell, 10 cards with envelopes to a box, for \$1.00 plus 10% shipping costs. For more information, write Mrs. J. Steinburg, 210 Beverley Street, Toronto 2B, Ontario.

For those of you planning a camping trip to Northern Ontario next summer, be sure to call in at the new Cape Croker Park. Entrance fee is \$1.00 and a charge of \$1.00 per day for camping facilities. The majestic scenery provides a magnificent setting along the Georgian Bay. Planned for the future is a marina, stockade village, craft house, athletic fields, skiing facilities and a host of other entertaining features. Running hot and cold water is supplied to the campers as well as shower facilities to wash the dust off.

A group of women from the Pas Reserve in Manitoba have an excellent handicraft centre operating on the Reserve. The Handicraft Guild has just recently installed itself in the new Centre and is busy concentrating on making authentic muk-luks, moccasins, slippers, jackets, neckties, and dresses of Indian design.

*Reports of two fall fairs have recently come from the southern Ontario region and judging from the comments made about both of them, I gather they were the best ever held on the two reserves.*

The Tyendinaga Indian Fall Fair was a lively and colourful event attended by 2,000 people from the surrounding area.

Highlight of the fair was the parade, starting the festivities, the horse race, and step-dancing contest. The step-dancing contest drew so many entrants that they had to be broken down into different classes. The Centennial Princess, Carol Ann Brant, drew a tremendous round of applause from the audience. For those who grew tired and hungry, there was an abundance of homemade cakes, pies, and native corn soup.

Clifford Maracle, President of the Tyendinaga Fair Board for 12 years, was a very busy man but said the enjoyment of those attending the fair was all the reward he needed.

Celebrating 100 years of progress at the fall fair of the Six

Nation Indians were 5,000 people who came to enjoy the hospitality of the Iroquois Nation.

A huge parade and the presentation of a new set of gates from the Ontario Association of Agricultural Societies were the high points of the fair.

Horse racing and authentic Indian dancing dominated the fair grounds. The community hall held lots of first and second prizes for those residents of the reserves who take an active part in such things as sewing, knitting, baking, and painting.

George Garlow, President of the Ohsweken Agricultural Society along with Russ Moses, Deputy Commissioner General of the Indians of Canada Pavilion, awarded prizes ranging from \$100 to \$10 to residents of the reserve for home improvements made during Centennial year.

## I.A.B. Sponsors Guidance Seminar

The overriding importance of education to society as a whole, and to the Indian people in particular, prompted a guidance seminar this past summer for counsellors from the Education Division of the Indian Affairs Branch.

The seminar took place at the Palisades Ranch near Jasper, Alberta, which is normally used for the training of Parks Branch personnel.

Under the capable leadership of Mr. E. R. Daniels, Alberta Region-



*SMILING HAPPILY for the photographer are the guidance Counsellors who took part in the recent seminar at Jasper, Alberta.*

al Superintendent of Schools, the program focussed on the fundamental aspects of guidance and counselling in elementary and secondary Indian school education.

Topics on the agenda ranged from the significance of "I.Qs", to the importance of research on the dropout problem, to the value of channels of communication with outside agencies.

Western Canada was well represented through their guidance counsellors and superintendents,

and Ontario sent resource personnel to assist with the program.

Among the contributors to the seminar was Mr. Findlay Barnes, Head of Guidance Services at Ottawa headquarters.

He led discussions on the policies and objectives of the guidance program and provided films and reference books for the use of the delegates.

On the final day of the seminar, a series of recommendations were adopted and, if accepted, will be most beneficial to the program.

## Band Managers Complete Two Week Course

Twelve Indians from various parts of Saskatchewan have recently completed a two-week seminar for Indian Band Administrators, sponsored by the Indian Affairs Branch, at the Western Co-operative College in Saskatoon.

The course was under the direction of Mr. Krishan Uppal, Regional Supervisor of Social Programs with the Branch.

Designed as part of the leadership program in the province, it covers such areas as accounting, bookkeeping, auditing, the role of Regional and Agency Administration, Band self-government, off-reserve housing, community devel-

opment, Band development grants, and placement and vocational training.

Its purpose is to assist Indian people and Bands to assume responsible positions in the community, similar to the post of secretary-treasurer on municipal councils. So far 17 Saskatchewan Bands have taken advantage of the program and have hired Band Managers.

Salaries for these managers are fixed on a sliding pay scale depending on the reserve population.

This is giving the bands of the province greater responsibility in the administration of the reserve through the use of Band Managers.

## VACATION . . .

*(Continued from page 5)*

is the Tobique Indian Reserve. Located near the town of Grand Falls, it is a neat community of 554 persons. The most striking evidence of its progressive thinking is that all houses are neatly painted and repaired. Lawns are kept cut and there is no litter strewn about as I have seen on other Reserves.



**RECEIVING CHEQUE** for winning the Centennial Beautification Award for Indian reserves is Chief Charles Paul (left). The award was presented to Chief Paul by Grand Falls Mayor Everard Daigle.

The fact that they are only five miles from the Maine-New Brunswick border accounts for this prosperous little Reserve being relatively free from welfare recipients. Housing on the Reserve accounts for a number of Indian tradesmen finding steady employment. Speaking with Chief Paul, I learned that "the Reserve had just won first prize in the rural beautification program sponsored by the Centennial Commission of Fredericton." As Councillor George Grant stated, "this was because of the competitive spirit which the community possesses and which is reflected in the attractive homes of these people". Last year the people built a handsome fort for the staging of pow-wows and displays of handicrafts. Over the Labour Day weekend they played host to people of the surrounding area for the annual Maliseet pageant. Although the

weather was not what it should have been they felt it was very successful. Among the invited guests were Mr. and Mrs. Ken Goodwill. Ken is an Indian project officer with the Canadian Centennial Commission in Ottawa.

A beach and picnic area on the Tobique River has been started for the benefit of the Band. Sand was donated by the Provincial Department of Public Works to cover the rocky shoreline. Four hundred feet of beach is now ready for use, and camping sites and facilities are being prepared for the tourist industry next year.

In recalling the venture through the Maritimes, I found a considerable amount of evidence indicating a swing toward more gainful employment. In many cases the reserves are isolated, but some of the people are making vast strides to find some type of employment. There are some reserves which are making very little progress in this direction, but under the capable leadership of the chiefs and councillors, along with the community development workers, this process should be speeded up as more people become less dependent on the government and seek to better themselves by their own devices.

While tourism brought in approximately five million dollars last year for the whole of the Atlantic region, the Indians realized only a small amount from this. There seems to be an awareness of this potential by the Indian people and if the trend holds true, more and more people will start to tap this source of revenue.

In the final analysis the Maritime Indians, while they are situated in a poorer location of Canada, seem in some cases, to be doing better than non-Indian localities lying adjacent to them. But all in all, until the location of more industry is settled in the Atlantic provinces, then the outlook of the entire population both Indian and non-Indian will lean more and more toward the federal government for its very existence.

## Indians Excel as Firefighters

Indians from Northern Ontario have proven again that as firefighters they rank second to none.

The Ontario Department of Lands and Forests has recognized this special trait for some time. Since 1964, the Department has trained over 900 northern Indians in the art of fire suppression.

The trained Indian firefighters, been natural woodsmen, are particularly adept and excel at the tough, dirty job of keeping Ontario's fire losses at a minimum.

Units of ten or fifteen Indians, each under an Indian boss, are usually based at the Chief Ranger's headquarters in various parts of the province. During the peak danger period, the men are kept on alert to take action on any possible fires which may occur in their area.

In keeping with Ontario's forest protection policy, the total force is mobile and can be dispatched quickly from one part of the province to another by aircraft or motor vehicle.

## New Format for New Year

The beginning of the new year will mark the start of a new format for THE INDIAN NEWS. Page one has been altered to allow for the name to be placed in the top left hand corner thus eliminating the job of enclosing them in envelopes.

Circulation will increase from 29,000 to 60,000 copies to be published monthly. The head of each Indian household will receive his copy direct from Ottawa thus overcoming any difficulties which may have been encountered in the past through agency distribution. This change should result in quicker receipt of your copy of the newspaper.

The monthly reporting and coverage of Indian events taking place across the country will enable us to give you more up to date news.

## Hollywood Lures

### Saulteux Indian

Mr. Len Fairchuk, like many talented Canadians, has gone to the U.S.A. to try to establish himself in the world of entertainment. Recently he returned to Canada for the Centennial celebrations.

Len is of Saulteux Indian descent, was born and raised in Manitoba, and like most Indian boys spent his early life hunting, fishing, and trapping. As he grew older his working career included, among other things, an apprenticeship as an auto mechanic in Mindosa, Manitoba, where he worked for six years before moving to Winnipeg and Brandon as a commercial sign painter.

Six years ago Len designed and built the first plastic sign fabricating plant in rural Manitoba. Later he worked on another invention which landed him in the hospital with burns resulting from an explosion.

In 1961 he won the Southwestern Manitoba fiddling championship after placing second the year before. He holds the world's fiddling marathon time of 48 hours and 35 minutes established in 1959 in Winnipeg.

Len then travelled to Hollywood, California, where he joined Paramount Studios and Desilu Productions as a prop maker and special effects man. "We make anything that blows up", he says, adding that "sometimes it gets a little dangerous because speed is of the greatest essence". He has worked

with Frank Sinatra on the set, whom he describes as a good man to work for and very considerate of the crews.

His wife is also employed in Hollywood but not in such a glamorous position, and she will join Len here in Canada at a later date.

He operates his own publishing and recording company in Hollywood and has recorded and written a number of songs on his own label, Silver Spur Records. He classifies his songs as country folk music and sings in a deep, rich baritone voice. He is usually accompanied on his records by the Anita Kerr Singers or the Jack Halloran Singers.

From all indications Len is doing very well in this line of work. His "Centennial Prayer" and "A Great Man" particularly reveal his deep religious convictions and "The Sea Shell" has a lovely little melody carrying the simple lyrics of their voyage over the oceans.

*Anyone interested in having their name placed on our mailing list and also those wishing to contribute articles may do so by addressing all correspondence to:*

*The Editor,  
The Indian News,  
Information Services,  
Indian Affairs Branch,  
Centennial Tower,  
Ottawa 4, Ontario.*

## No Discrimination

### Intended

Complaints submitted by the North Western Ontario Association of Indians, the Indian-Eskimo Association, and private individuals, have resulted in the Port Arthur news media refraining from mentioning the ethnic identity of individuals involved with the law.

The complaints were the result of news coverage by the television and radio station C.K.P.R. which identified Indians involved with a local law enforcement agency by ethnic origin.

Mr. Xavier Michon, President of the N.O.I.A. and Director of the Port Arthur Friendship Centre, expressed his feelings in a letter to the radio station. "In my work with Indian young people I have come to realize the importance of the image they must cope with, in employment and terms of social contacts. These decent young people need all the help and co-operation that responsible white people can give them. With this co-operation I know they would be able to face their difficult futures with hope and courage."

In reply, the officials of the Station broadcast this to their audience — "The ethnic and racial identification in news broadcasts is certainly not the policy of this station. The instances in which this has occurred are to be regretted and apologies are made for any personal slight which was not intended. It is our hope that the N.O.I.A. and the Indian-Eskimo Association of Canada will accept the statement of policy of the radio station and receive C.K.P.R.'s assurance that there will be no further incidents of this sort." The Ontario Human Rights Commission has commended these organizations for their excellent co-operation and the satisfactory resolution of this matter.

In response to our last notice about beads and hides, many letters and orders have been received at the Indian Affairs Craft Centre. However, there appears to be some misunderstanding about how supplies are packaged and distributed. If you plan to order please read the following information carefully.

Opaque Indian Seed beads come one colour to a box — price per box \$1.00. If three or more colours are required one box of each colour must be ordered. Single boxes of assorted colours are not available.

Hides are sold by the whole skin only. Deer hides cost 70¢ per square foot — each hide measures approximately 12 square feet and costs about \$8.40 more or less de-

A civil rights court case has opened the doors of the Montmartre Hotel to Indians of the Carry-the-Kettle Reserve in Saskatchewan. Up until the case was presented in court, those Indians, men and women, wishing to indulge in refreshments were obliged to use the men's beverage room.

Mr. John Conway, an upgrading teacher employed at the Carry-the-Kettle Reserve, was first told about the situation six months ago by members of his upgrading class. Wishing to do something for the Indians of his particular area, Mr. Conway arranged for a group of Indians to go to the Montmartre Hotel in Montmartre, Saskatchewan, to test the allegations of the Indians from the Reserve.

He discovered the hotel was divided into two parts — the men's side which was uncarpeted and plainly furnished, and the ladies' and escort's side which was newly decorated with a red carpet, multi-coloured lighting and pseudo-walnut furniture. Mr. Conway, along with other members in on the experiment, took up strategic observation points within the hotel so they could watch both sides and hear the conversations of the bartenders serving the liquid refreshments.

At 6:10 P.M., Nelson Thompson and his wife, Edith, Indians from the Reserve, took seats in the ladies' and escort's section. At 6:13, Loretta Spencer, Alice

pending on the size. Two or three square feet of deer skin cannot be ordered.

Moose hide is sold at 70¢ per square foot.

Duffle cloth in red, white or blue is also available at \$6.16 per square yard.

Orders sent in should be for \$5.00 or more and a postal money order should be sent with your letter otherwise goods will be sent out C.O.D.

It is gratifying to learn that so many have written in about arts and crafts supplies which indicates the keen interest of the Indian people in working at and preserving our traditional crafts and designs.

## Court Case Ends Hotel Restrictions

Adams and Delia Opekokew, all Indians, sat at another table in the ladies' and escorts section. At 6:18 P.M., a non-Indian teacher, Sharon Pletz, and Indians Kathleen Thompson and Ruth Hotomani, took a third table in the section. All of these people were ignored by the waiter but he continued serving other white people in the ladies' and escorts section of the hotel. At 6:26, by pre-arrangement, the three Indian women who had not been served for 15 minutes moved to the mens' side where they were served immediately. At 6:27, three minutes before closing time, Kathleen Thompson went to the bar and demanded service. "We will see if we've got enough time", the waiter answered. At 6:29 the white teacher, Sharon Pletz, argued with the waiter and at 6:30 he brought rounds for her and her two Indian companions.

Right through the experiment Mr. Conway noted that all non-Indian people sitting in the ladies' and escorts section, including some men who were alone, were served very promptly.

Immediately after closing time Mr. Ken Mitchell, a free lance reporter, interviewed some of the people outside of the hotel with his tape recorder. The owner and manager of the hotel, Mr. Joe Derringer, was very unreceptive and would not comment except to tell the reporter to leave his establishment immediately.

In handing down the verdict, Magistrate Hipperson said, "I am satisfied that these people were deprived of the right of accommodation in the Montmartre Hotel Beverage Room because they were of the Indian race. I find these people, by virtue of this fact, did not enjoy the service extended to them. The Crown realizes that it is because these people were of Indian race. I am unable to find anywhere in the evidence any suggestion that I could accept any other reason. I find the accused, Mr. Joe Derringer, guilty on each of several counts." The defendant was fined a minimum of \$25.00 on each count and the Indians were allowed to enter the ladies' and escorts side at any time they so wished.



CAUGHNAWAGA PEEWEE HOCKEY CHAMPIONS pose for their photograph after a recent banquet given in honour of lacrosse, hockey, and girls softball teams from the reserve near Montreal. The reserve has a good sports program underway and competes regularly with non-Indian teams from the Montreal-Lachine area.

(Photo - Barbier, Lachine, P.Q.)