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Department of Indian Affairs and Northern Development
Ministère des Affaires Indiennes et du Nord canadien

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CAPE MUDGE MOVES TO BECOME FIRST INDIAN MUNICIPALITY

After almost five years of negotiation with federal and provincial authorities, the Cape Mudge Band on Quadra Island in British Columbia stands ready to become the first Indian municipality in Canada. With a 75 per cent favourable vote by the Band electors, the 300 Band members would form a municipality entitling them to provincial benefits without diminishing federal funds, services and programs.

When Cape Mudge's Chief Lawrence Lewis first approached the provincial department of Municipal Affairs, in the mid 1960's, he was told that obtaining municipal status would only be possible if there were a change in provincial legislation, since the existing Municipal Act would place in jeopardy the Band land, which falls under the jurisdiction of the federal Indian Act.

However, both levels of government agreed that Cape Mudge seemed an ideal Band to adopt municipal status and negotiations began.

In 1968 an amendment was passed in the B.C. legislature allowing the Lieutenant-Governor in Council, by letters patent, to incorporate as a village municipality the residents of any area of land within a reserve as defined in the Indian Act. Letters patent were drafted by the province and sent to Ottawa for discussion in August '69. In January '70 Municipal Affairs Minister Dan Campbell met with Indian Affairs Minister Chrétien in Ottawa to ensure that they agreed in principle and that the project would indeed be finalized. Some details of the letters patent were not satisfactory, and a task force of provincial, federal and band representatives was set up in the Region to study the matter. In July '70 the letters patent was legally completed. But by October 1970 no further moves had been made. Consultation with the federal legal adviser had revealed that the letters patent were ultra vires the province, i.e., beyond its

legal jurisdiction.

For the next few months the papers were filled with criticism of the federal government for the 'needless' delays. Editorials lashed out at the Indian Affairs Department's "faceless gnome" who had thrown up the constitutional barriers against the project. Dan Campbell voiced his increasing impatience with the Department, which he called "the most lock-step, bureaucratic boondoggle there ever was". He accused it of being scared that the project would work if allowed to go ahead.

In January 1971 the legal adviser met with provincial, federal and band representatives in the hopes of resolving the deadlock. It was suggested that the federal government permit the Band to enter into an agreement with the province on its own. Assured that this was legal by the Department of Justice, Indian Affairs sent the draft agreement to Chief Lewis and to Dan Campbell. While this was being changed to suit all concerned, the necessary revision in B.C. legislation was made. Finally on May 10, 1971, the agreement was signed and accepted.

Cape Mudge is highly advanced in self-government and community development. At present their federal housing grant is not given directly to individuals, but is handed over to the Band council to loan to individuals who want to build a house. Thus each man pays for his own home and the housing fund is replenished for others who want to apply.

Cape Mudge is a prosperous community, with most of the men making their living as commercial fishermen, while others are employed in nearby logging operations. Every house has electricity and running water, and the Band has constructed an efficient water supply system. They even have their own television association which provides cable-television to the island. Recreation activities are carried on in the Thun- (see page 4)

THE Indian news

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Harold Cardinal, 26, from the Sucker Creek reserve in Alberta's Treaty Eight country, has been re-elected by acclamation to his 4th term as president of the Indian Association of Alberta. The three day annual meeting, held this year at Hobbema, saw over 600 delegates and observers rise to give Mr. Cardinal a standing ovation during a stirring moment when he rose to announce whether he would let his name stand as nominated. Previously he had announced his retirement for a rest but with the show of support, stated, "I seem to have got my answer."

FOR CIRCULATION

CONGRÈS CULTUREL À KAMLOOPS

Une trentaine de délégués ont assisté au deuxième congrès national de la culture indienne qui a eu lieu à Kamloops (C.-B.) du 26 au 30 avril.

Pendant les cinq jours du congrès, les délégués ont assisté à un mini-rodéo, à une exposition d'art et d'artisanat indiens, à un banquet de l'Amicale indienne de Kamloops, et à des danses indigènes traditionnelles et modernes.

Le chef Dan George, renommé comme vedette de plusieurs productions de Radio-Canada et du film *Little Big Man*, a déclaré aux délégués que la solution idéale aux problèmes du peuple indien se trouve dans l'intégration sans l'assimilation. Ce ne serait pas facile, a-t-il admis, et cela poserait, jusqu'à un certain point, un danger pour la culture indienne. Il a insisté sur le fait que les Indiens et les non-Indiens doivent se rendre à mi-chemin et accepter le meilleur des deux cultures. La culture indienne, a-t-il dit, a été surnommée une culture de deuxième classe parce que les Indiens sont sous la "protection" du ministère des Affaires indiennes. Quand ils se libéreront de cette situation et quand ils géreront leurs affaires eux-mêmes, a poursuivi le Chef, ils pourront devenir indépendants et ainsi ils assureront la conservation de la culture indienne.

Étaient également présents au congrès: Buckley Petawabano, de la série télévisée *Adventures in Rainbow Country*, l'écrivain-artiste George Clutesi, le peintre Gerald Tailfeathers, le député Len Marchand, Bill Mussell du ministère des Affaires indiennes, Colin Wasacase et Mme Jean Goodwill, de la division culturelle du ministère des Affaires indiennes, et Ken Goodwill, du Secrétariat d'État.

Plusieurs résolutions ont été adoptées dont l'une à l'effet qu'on exige la restitution des articles d'artisanat indien qui sont entreposés dans les musées. Plusieurs masques, colliers et autres objets de cérémonie, que les Indiens considèrent volés, repo-

sent dans le sous-sol du Musée national du Canada et n'ont jamais été en exposition. La résolution demande que ces articles soient remis au peuple indien afin qu'ils puissent servir aux programmes d'instruction et de conservation de la culture indienne. En outre, les délégués ont voulu être assurés qu'à l'avenir aucune autre oeuvre artistique ou historique ne sera enlevée des communautés indigènes.

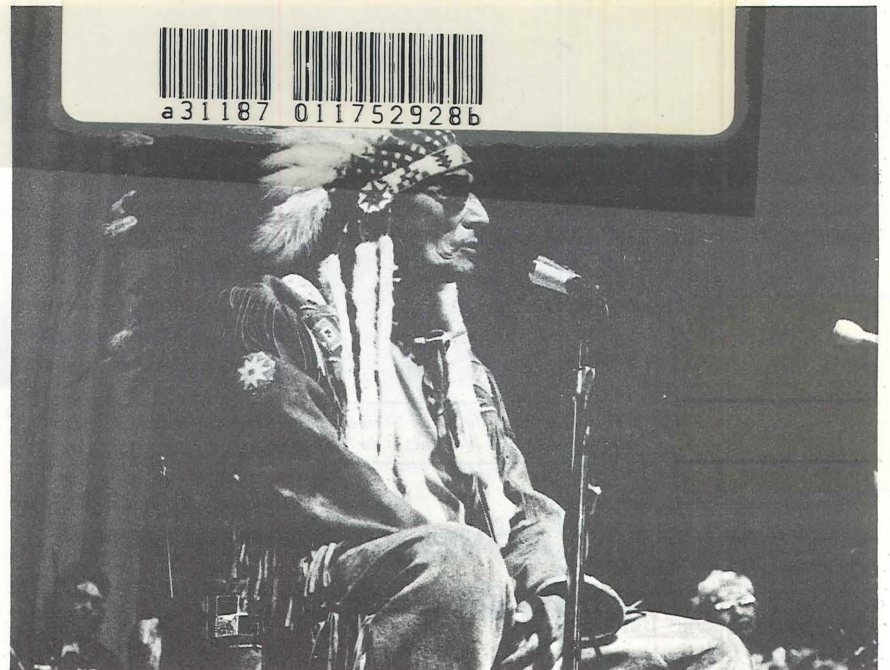
Une autre résolution a proposé la formation d'un centre canadien de communications afin de faciliter l'échange des idées et l'unification des efforts des Indiens dans le domaine de l'éducation.

Les délégués ont discuté le problème des enfants indiens qui n'ont pas assez de confiance en soi pour se débrouiller lorsqu'ils font face à certaines difficultés et à la discrimination à laquelle ils sont exposés dans les écoles. Une résolution a demandé que les Indiens qui ont les connaissances et les qualifications nécessaires soient employés à aider les étudiants à comprendre le système éducatif et à informer les professeurs et administrateurs des besoins spéciaux de ces jeunes Indiens.

Les délégués ont donné leur appui à l'idée que les aînés dans les tribus doivent travailler à faire renaître l'histoire, la religion et la langue indiennes afin de surmonter le manque de confiance et de rétablir le sens d'identité des Indiens.

Les délégués ont soutenu également la formation d'un comité national qui participera aux négociations avec le gouvernement fédéral en ce qui concerne les fonds pour les activités culturelles. Le comité serait chargé de coordonner et de répandre les connaissances culturelles parmi les groupes indigènes à travers le pays. Le comité serait aussi chargé de rédiger une politique nationale qui servirait de base au ministère des Affaires indiennes pour instaurer ses programmes culturels.

Le congrès de l'an prochain aura lieu en Saskatchewan.



Ernest Tootoosis de la Saskatchewan exécute un chant traditionnel au Native Cultural Spectrum qui a eu lieu à London (Ontario) les 21, 22 et 23 mai.

CAPE MUDGE: LA PREMIÈRE MUNICIPALITÉ INDIENNE?

Après cinq ans environ de négociations avec les autorités fédérales et provinciales, Cape Mudge, sur l'Île Quadra, en Colombie-Britannique, se trouve prête à devenir la première municipalité indienne au Canada. Si 75 p. 100 des électeurs se déclarent en faveur du projet, la Bande formera une municipalité, ce qui leur donnera droit aux avantages provinciaux, sans leur faire perdre les fonds et services qu'ils reçoivent du gouvernement fédéral.

D'après les lois provinciales en vigueur, lorsque le chef Lawrence Lewis a conçu ce projet, le droit de la Bande à son terrain aurait été en danger sous un statut municipal.

Cependant, les deux niveaux de gouvernement favorisaient le projet et en 1968, la législation de la Colombie-Britannique a été modifiée pour permettre au Lieutenant-gouverneur en Conseil d'incorporer, par lettres patentes, un village municipal pour les habitants d'une réserve indienne.

Pendant les deux années qui suivirent, les lettres patentes ont été étudiées puis formulées. Au mois d'octobre 1970, le conseiller juridique fédéral a annoncé que les lettres patentes étaient *ultra vires*, c'est-à-dire hors de la juridiction légale de la province.

En janvier 1971, les représentants provinciaux, fédéraux et indiens ont accordé au gouvernement fédéral le droit de permettre à la Bande de conclure une entente avec la Province. Le ministre de la Justice a confirmé la légalité de ce processus et le 10 mai 1971, l'entente a été acceptée et signée.

Si Cape Mudge adopte un statut

municipal, cela signifiera la création d'un système de gouvernement sans pareil, qui comprendra un conseil municipal ainsi qu'un conseil de bande. Le maire et trois des quatre échevins devront être des Indiens, ce qui empêchera les non-Indiens d'obtenir le contrôle de la communauté et sa propriété qui a une grande valeur. Le conseil municipal surveillera les affaires quotidiennes et les règlements locaux, par exemple sur la protection contre les incendies et le maintien de l'ordre. Mais il ne pourra pas passer des lois qui concernent le terrain de la Bande. L'entente signée par la Bande et la province stipule clairement que la Loi indienne continuera à s'appliquer et à avoir priorité sur toutes les lois provinciales ou tous les règlements municipaux.

Les membres de la Bande recevront des certificats de propriété qui leur donnent droit aux subventions selon lesquelles la Province verse à la municipalité les premiers 160 dollars de l'impôt municipal perçu des propriétaires. Aucune vente de terrain à cause de taxes en souffrance sera permise dans la municipalité proposée. En vertu du nouvel accord, les 300 membres de la Bande recevront aussi un montant annuel de \$25 chacun.

Si la Bande voulait révoquer son statut municipal, elle pourrait le faire au moyen d'un référendum dans un délai de deux ans à compter de la date de son incorporation.

Maintenant il ne reste plus aux membres de la Bande qu'à examiner avec soin l'entente et à voter en faveur d'un statut municipal. C'est une décision qui donnerait à la Bande, pour se servir des mots du Chef Lewis, "le meilleur de deux mondes."

AVIS

Samedi, le 3 juillet, le club de golf de Caughnawaga parrainera le troisième tournoi annuel de golf des Indiens de l'Amérique du Nord.

La cotisation de \$12 donne droit aux prix ainsi qu'aux divertissements du soir. On peut obtenir les billets de M. George Hemlock, Case postale 738, Caughnawaga (Québec).



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.

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Letters to the Editor

After reading and then studying the poem "Hello! My name is Mary. I am an alcoholic," written by your Editorial Assistant Michèle Têtu for your January 1971 edition, and speaking to you about it, I agreed to give you my observations in writing (that is, from the point of view of an Indian person who has worked in Indian Affairs for a number of years and has had quite a lot of opportunity to meet Indian people both officially and informally from all over Canada and in the United States as well).

My first reaction was Holy Smokes! the poem would seem to represent the feelings of an alcoholic Indian woman; but after thinking it over, I was unable to recall an occasion when such an unfortunate person ever opened up her inner feelings to me.

Working fairly close to your office, Mademoiselle Têtu presents a personal picture of youthful, well-scrubbed innocence, and because of this, it is doubted that she ever went on an extended drinking spree herself, with her own friends, much less making it a practice of drinking with Indian alcoholic derelicts. How does she have such intimate knowledge to be convincingly qualified to write this poem?

As it is unlikely that there are very many Indian people who would feel competent to write on such a matter or, if those who are, would even want to, it is my conclusion that it is not entirely honest for Mademoiselle Têtu to try to do so, unless she has another side of her life about which we have not heard.

I think you should leave writings on such matters to the Indian people.

Yours truly,
Gordon Miller

Thank you for your letter. I am pleased that the Indian News has confronted you with something more thought provoking than one of the bland niceties out of its past history

as a publication. It is hoped that we are beginning to make people think and that more of our readers will be compelled to offer their opinions. As for your suggesting that Miss Têtu is unqualified to write on such matters — I can only offer a personal opinion. Poetry has no colour. The issue here is how well the poem presented a situation and that takes us into the area of literary criticism. We as Indians often resent other people putting the finger on us. In this case I felt Miss Têtu did it rather well. In the meantime she has composed, in a rather tongue-in-cheek fashion, the following poem in answer to your letter.

The Editor

Hello! My name is Gordon. I am an Indian.

*How presumptuous can this white girl be
to think she could ever feel like me
Her skin is pale, but mine is red
How could she see inside my head?*

*Her face is so young
She's never been stung
by the sorrows of life
by the racial strife*

*She looks sweet and innocent
There's trust in her eyes
I'm sure I could tell
if she were otherwise*

*Her brow is unwrinkled, not creased
like mine —*

*How could she possibly ever divine
prejudice and poverty and discrimination
hunger and misery and assimilation*

*Does she belong to a minority?
Does she ever feel the need to be free
from the insulting indifference of the
majority*

*from the oppressive thumb of
society?*

*Has she ever been told not to speak
her tongue*

*Has she ever been yelled at: You
don't belong!*

*Who is she to write out of empathy?
We don't need or want her sympathy*

Historical Notes

September 21, 1916

Letters to the Editor

The Montreal Herald and the Daily Telegraph

Sir —

In view of the fact that a large share of our Indian population are volunteers for overseas service, it seems right to revive the statute of Sir John A. Macdonald by which Indians in general were given the vote. The question unfortunately became a football of party politics, and on the Liberal party coming into power the privilege was abrogated. Many know far more about the need and affairs of this country than most of our naturalized foreigners, and the vote would lead to progress among them.

The laborers of Caughnawaga and St. Regis are considered by contractors to be better workmen than any other element. Those of the Six Nation settlement around Brantford are successful farmers. Many, like Dr. Oronhyatekha, the founder of the Independent Order of Foresters, have proved themselves intellectually capable of anything. At one time the captor of the very difficult Anne Molson medal at McGill for mathematics was Greene, now a civil engineer, a full-blooded Mohawk, as was also Miss Pauline Johnson, the distinguished poetess.

When, however, at a time like the present, we find their communities offering their lives to the Empire, it is impossible to continue to regard such men as unworthy of a voice in the national affairs. At Brantford the proportion of their volunteers comprises the whole available number of fit men of military age. The village of Caughnawaga, Quebec, has sent about seventy. A large number also come from the west. I trust that the friends of the Indian will see that the vote is given to such soldiers, if not to the others, at the forthcoming session of Parliament.

W. D. Lighthall
Montreal

General Custer carried two guns, one large one and one small one; he used the small one to kill Indian women and children. As he said, "It seems cruel to shoot women and children with a big gun." He used the big gun to kill Indian warriors and horses. We soldiers look up to our Great General for his great courage, strength and leadership.

The American Indian
June 1939

The young Indian child arrives at school with a culture orientation, a set of values, and a structured personality. He has an identity as an individual and as a member of a specific cultural group. His cultural orientation and values will have prepared him to value certain things and not others, to perceive things in certain ways and to internalize goals for specific reasons shared with his community. To the extent that the school population hold different cultural orientations and values, his expectations and perceptions will differ from those of the others and a situation of conflict will be created. To the extent that the child learns that his way is not only different but is wrong, his identity and his security are attacked and he is confronted with a crucial problem.

Hawthorn Report, 1967.

Thank you very much for your fine article on the Indians and Inuit of Quebec in the February issue of the Indian News.

Also, we thank you for the articles that are translated into the French language.

There are as of January 1969 — 9,775 Indians, in what is temporarily called Quebec, who speak French as their second language.

Thank you — Merci

Yours in Friendship

Chief Andrew T. Delisle

President

Indians of Quebec Association

As a 20th Century Aboriginal Australian representative, I salute the Indian Canadian representatives of British Columbia for their Brown Paper accepted in principle according to your November 1970 report.

Your report mentions New Zealand, where achievements in this field are outstanding or regarded as such in the Indian News. I spent nearly three months in New Zealand last year and made contact with all or most Maori groups. Since returning I receive various newsletters including the Newsletter of the Maori Organization on Human Rights. The March 1971 issue of this queried: "Why did Government in Feb-

(see A Letter page 7)

RED ON WHITE

The Biography of Duke Redbird

By Marty Dunn, New Press

I have not met Gary James Richardson nor do I know Duke Redbird. I have heard him described as a con-artist, a poet, a free-lance Indian, a philosopher, a womanizer and wit — all in the same breath. Author Marty Dunn has built a book around the quotes and poetry of the multi-faceted and McLuhanistic Redbird, a book which breaks many so-called rules. It is called a biography but becomes a handbook on beating "whitey" at his own game. Indian criticizes Indian well beyond the Uncle Tomahawk clichéd attacks often heard. The book discusses the early native movement, not hesitating to expose personality conflicts, while dropping names of many involved today. Even the graphics employed are not easy on the eye.

Born on the Saugeen reserve, the young Richardson loses his mother in a fire in a transient workers' shack in Southern Ontario's orchard country. The next six years see him raised in a white middle class foster home, apparently under pressure to dispense with the Indian side of his background. On entering school it didn't take long for young Richardson to find out that he was different — his schoolmates played "cowboys and itchy-bums". By high school and now carrying the name Duke, our man is spending a fair amount of time in pool halls and making extra money peddling vodka-spiked oranges to his classmates. He leaves school and hitchhikes to Buffalo. And so the biography unfolds between St. Catharines, Sudbury, Sault Ste. Marie and Burlington where he marries a young Mohawk, his first real Indian experience.

Next comes Duke's first disillusionment with the church after his having become a member of the Aaronic priesthood. We are given one of his stronger quotes in the book: "I learned that the religious whites were a group of superior self-righteous hypocrites. For all their praying and preaching, they were, in reality, a lot of scared people who couldn't cope with themselves or with life without somebody directing their lives for them. Whites are a perfect people for a totalitarian government. They need rules and regulations and don't think very much for themselves."

Onward the Duke pushes — he learns hypnotism, runs a candy floss booth, hustles wealthy women



— with permission of the publishers

for dance lessons and becomes a carnival freak and sign painter; all vocations whetting his powers of persuasion. You may shake your head at this point.

After carnival life breaks up his marriage at 21, Duke finds himself with the railway. Here he becomes turned off with technology: "What the Indian wants to do is to use his hands, his body, and his brains in a spiritual, creative, intuitive way and make a contribution at that level. He doesn't want to become an extension of a machine." The working man's world was not for him. He decides to live by his wits.

Duke, now having added Redbird to his name, talks a Toronto businessman into supporting him in an Indian craft shop venture and thus begins his search for an Indian identity. During this time Duke Redbird has his first contact with the Indian-Eskimo Association and the early National Indian Council. He becomes involved with the Thunderbird, a national Indian newspaper. From here on we are treated with more and more quotes as Mr. Redbird learns that he is an Indian.

But Duke begins to develop some rather strange ideas by the time he becomes involved in the Thunderbird Club, a gathering place for Toronto's urban Indians. He doesn't seem to be able to identify with the reserve Indian. Perhaps he tries to justify his own shaky urban Indian identity: "I just got fed up with try-

ing to convince Indians on reserves about anything. I came to the conclusion that there were a lot of lies going down. One of the biggest lies was that Indian reserves are the last bastion of Indian culture. The people who live on the reserves are the last people in the world capable of being Indians in the real sense. An Indian who lives on a reserve can't exercise his traditional desires or his traditional way of life."

Duke becomes vice-president of the National Indian Council and in Expo days becomes involved in the Indians of Canada pavilion. After moving up in the Company of Young Canadians, he becomes tired of structured institutions: "It took a few years for me to realize that government isn't in the business of helping people or solving problems. Government is in the business of being the government. Whatever is expedient and efficient in allowing the government to stay the government, is what the government will put into effect."

He decides to become a media man, to take the subtle approach in his struggle with the establishment: "What you have to do is approach the whole thing obliquely. You have to change people's ideas, and the only way you can do that is through the media. You have to attack on a cultural rather than a political level." A round of television appearances as Indian spokesman follow. He does the university lecture tour and film documentaries. Charlie Squash

Goes to Town, a cartoon by Redbird, narrated by Isaac Beaulieu, now with the Manitoba Indian Brotherhood, is a highly psychological, definitely cultural, spoof on how to make it in the '70's. See the cartoon. We are shown the controversial Redbird's abilities are great. He also becomes an actor, winning one of the lead roles in the *Ecstasy of Rita Joe*.

He tells us that to be a red-power militant in this country and in the United States, is to be in show business and we are aware of Redbird's obvious showmanship. Most of us though, would hesitate to see the voicing of legitimate native causes reduced to the realm of mere entertainment for white liberals.

Mr. Redbird hits us with a final vague McLuhanism: "The western European man has impregnated the womb of North America with the sperm of technology. That technology has fertilized the egg within the womb and will produce a new North American man with the best features of both worlds in his personality. The original act, the original relationship, was a rape. The new relationship must be a family — a tribe." Somehow I just do not see Indians ever becoming a mechanical tribe.

Read the book by all means. Most of us can't keep up with Duke Redbird's pace or agree with his quasi-Indianisms. But author Marty Dunn must have known the man well. He gives us a first book of this nature on a Canadian Indian. As for Mr. Redbird, the media Indian and his philosophies, I would suggest that he spend more time back at Saugeen.

David Monture □

CAPE MUDGE

(from page 1)

derbird Hall, built by Cape Mudge as a Centennial project and added to with the help of a grant from B.C.'s First Citizen's Fund.

If it does become a municipality, Cape Mudge will have a unique governing system, with a municipal and a Band council co-existing. The mayor and all but one of the four aldermen on the municipal council will be Indians, which will prevent non-Indians from gaining control of the community and its valuable waterfront property. The municipal council will look after day-to-day affairs, making by-laws for fire protection, policing, etc., but it will not be able to legislate by-laws which will effect the use of Band land. The agreement signed by the Band and the province stipulates clearly that the Indian Act shall continue to apply and have precedence over any provincial or municipal regulations (page 6)

KAMLOOPS HOSTS CULTURAL CONFERENCE

Each morning of the five-day National Indian Cultural Conference opened with a ritual Shaman's prayer and ceremonial chanting and smoking of sweetgrass. About 30 delegates from across Canada attended the conference, which was held in the Kamloops Curling Rink from April 26 to 30.

Mrs. Gus Gottfriedson coordinated the proceedings. These included a mini-rodeo, a display of Indian arts and crafts, a dinner at the Kamloops Indian hostel and native dancing, both traditional and modern.

Guest speaker at the banquet was Chief Simon Baker of the Squamish Reserve in B.C. Chief Baker, who has performed in Europe with his dancing troupe, spoke about the revival of Indian culture and the important relation this has to Indian unity.

Chief Dan George was also there. He told delegates he thought that integration without assimilation was the ideal answer to the Indian people's problems. This would not be easy, he admitted, and would endanger the Indian culture to a certain extent. He pointed out that Indians and white must meet each other halfway and take the best of each culture. Indian culture has been regarded as second class, said the Chief, because Indians are under the wing of the Indian Affairs Department. Once they break away from this and handle their own affairs, he said, they can become independent and ensure the preservation of Indian culture.

Buckley Petawabano, a Cree from Mistassini who portrayed Pete Gawa in the television series "Adventures in Rainbow Country", was in Kamloops for the conference. Others attending were author and artist George Clutesi, artist Gerald Tailfeathers, Kamloops-Caribou M.P. Len Marchand, Bill Mussell with the Department of Indian Affairs, Colin Wasacase, chief of the Indian Affairs cultural division, Mrs. Jean Goodwill, also of the cultural division, and Ken Goodwill of the Secretary of State.

The general theme of the conference was the preservation of Indian culture and discussions included religion, government, white man's values, education and identity in the modern world.

Several resolutions were passed. One called for the return of Indian artifacts from museums, which are alleged to have stolen them from the tribes. The resolution also requested discussion with the National Mu-

seum on the desecration of sacred burial grounds and future excavations of ancient camp sites and villages of native people. Masks, beadwork and various other ceremonial items are presently lying in the basement of the Museum and have never been displayed. The delegates resolved that these relics be returned to Indian people for the purpose of instruction, inspiration and creation of native culture. The delegates asked for assurance that similar works of art and historical items will not be lost from the Indian community in the future.

Another resolution suggested that consultation with all provincial organizations working on the problems of Indian education commence and that a united effort be made in this area by a central Canadian Communication Centre in Indian education. The centre would be funded by the Department of Indian Affairs but administered by the Indian people. This would facilitate exchange of ideas and unification of their efforts.

The delegates expressed deep concern for Indian children and their need to develop a positive self-concept by combining an acceptance of their own race and heritage with the development of skills necessary for their successful participation in society. The resolutions stated that an Indian child cannot be expected to develop confidence in himself simply through hearing of achievement of his people if, at the same time, he is experiencing day by day failure and discrimination at school. Conference delegates recommended that experienced, qualified Indian people be employed as counsellors to help Indian students adjust to the demands of the classroom and to help teachers and administrators understand the special need of these students.

The Conference pledged support to the Indian Ecumenical Conference and to the idea that research and revival of Indian history, religion, language and customs through tribal elders and religionists are necessary to overcome the loss of identity and lack of confidence of Indian people. It was also recommended that these Indian elders be recognized as professional lecturers and be used in Indian studies programs in schools and universities.

The delegates strongly approved the resolution to organize a national committee on native culture composed of directors of cultural committees from the various provinces, regions or tribal groups.

The national committee would negotiate with the federal government for funds for cultural activities, would disseminate information and coordinate liaison among the native

cultural groups across the country, act as an assessment board to the Cultural Development Division of Indian Affairs, and formulate policies on which their own programs and those of the government to preserve native culture should be based.

It was decided that next year's third annual conference would be held in Saskatchewan rather than the maritimes. Delegates felt the prairie provinces were more central and in an area where Indian culture could be practiced during the conference.

JAMES GLADSTONE

RETIRES FROM SENATE

OTTAWA — (CP) — Senator James Gladstone, the first treaty Indian appointed to the Senate, retired recently, giving as reasons his health and his desire to see a younger person represent the Indian people in the Senate.

The 83-year-old senator, a member of the Blood tribe in the Blackfoot nation, was appointed to the upper chamber in 1958 where he sat as an Independent Conservative for Alberta.

He told the Senate in his final speech there that he looks forward to seeing Indian senators from every province, not just one.

Senator Gladstone said he thinks Canada will come of age in its second century.

"All people of this good country, wherever they come from, will forget their national differences and make the country into one nation."

He said the constitution has done "a wonderful job" so far but he would like to "see an improvement which would make my own people full partners in all the responsibilities of being citizens of this country."

"Our people have been citizens within the meaning of the word anyway. I do not think we needed to go before a judge to become citizens; we were so born."

Midewiwin Collection

A unique and interesting display has been set up in the Manitoba Museum of Man and Nature as part of the Museum's program to record and preserve the native cultures of Manitoba.

Many of the fifty items in the collection are very rare, and have been used in ceremonies connected with the Midewiwin religion of the Ojibwa tribe.

The exhibit contains water drums, Midewiwin bags, migis shells, a rare society scroll, various rattles and head dresses, bear claw necklaces and medicine bags.

A new dimension has been added to this display by including a tape recording of a Midewiwin ceremony actually in progress.

Among the most interesting of the articles are a number of small sea shells which, during the ceremony, were put into a bag made of animal skin and "shot" at a candidate seeking entry into the religion.

The Midewiwin religion is still carried out among older people. The ceremonies are very involved, encompassing eight degrees whereby the candidate attains progressively greater knowledge of life's mysteries.

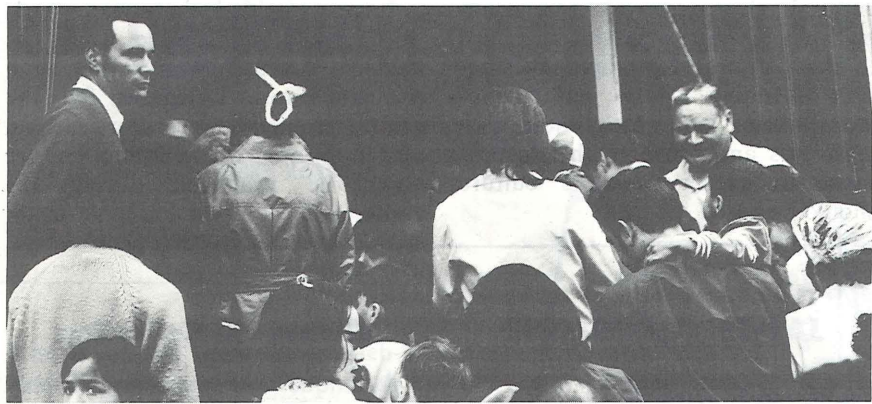
The exhibit will remain on temporary display until mid-November and then will be incorporated into the permanent exhibit program.

*i hear the gods are crying in the night
i hear they've been abandoned and alone
it seems their glorious robes are melting
and their light is dying down*

*man the crystal ships we can't let them go
they're sad and crying amongst themselves
and wondering where to go
their beautiful heads are going down
bending with their loss*

*and butterflies look slightly dazed
the sun is turning cold
the trees in silent sad goodbyes
are shedding leaves to mourn
Orion in the sky is dead
no fawns are being born*

erickson '71



Above, facing, from left — councillors Ronald Monture and William White at the doors of the community hall as the people of the Six Nations enter to receive their bread and cheese.

They came for their bread and cheese, young and old, bread and cheese on Victoria's birthday — a gift supposedly from a grateful monarch to her loyal Indian allies, first given half a century after military services rendered to the Crown. The gift is now paid for by the Band, the tie still maintained with a distant and dead monarch, but still representing for the people their historic link with an "Her Majesty".

Lined up outside the community hall, the atmosphere is casual, some of the young not really understanding, but interested, for now "Indian is in". In the air — a local sound system blares out over its speakers, *Folsom Prison Blues* and other songs less well known, songs about divorce and giving wedding dresses away; some call it Indian church music, the country and western variety favoured in 1,000 native communities in this country. "Folsom Prison" was interspersed with firecracker bursts rather indiscriminately set off by the younger set.

And the politicians came. A federal by-election in Brant-Haldimand sparks a late interest in the affairs of the Six Nations people; their lands take a sizable hunk out of the riding. They promise, among other things, "to enact legislation to set up a Native Reparations Fund and to honour all native treaties and treaty rights . . . not grudgingly, but in a manner consistent with the wealth and resources of Canada in the 70's". The people have heard these things before, and on other Bread and Cheese Days. The candidates are introduced, they wave their arms and promise to make themselves available for debate with all who would listen. Their pretty girls hand out pamphlets.

Traditionally the chief and band councillors and their wives cut and distribute the bread and cheese. This year half a ton of first grade, mild 90 day Cheddar cheese and 800 loaves of freshly baked, unsliced bread went to band members, many of whom had returned to the reserve, to the source, from distant points to visit friends and relatives.

Actually, Band Council minutes

dating to May 1863, show the then hereditary chiefs council, giving instructions to the Indian Superintendent of the day to "buy 200 loaves of bread for the purpose of distribution amongst the aged of their people". In the 1850's the Six Nations celebrated Victoria's birthday in Brantford. Gifts of blankets from the Crown had ceased by 1858. The May 1870 Council minutes report: "The Deputation comprising 10 Chiefs arrived at this office, and after conversing, it was agreed upon, that the usual quantity of Bread, Cheese, Powder and caps be purchased by the Supt. Several foot races are to take place, and for prizes, the Supt. will please provide \$5¼ in cash and ½ Doz. Jack knives". By 1872, again in May, the Council minutes refer to the purchase of 200 loaves of bread and 200 lbs. of cheese by the Superintendent. So somewhere between 1863 and 1870 the bread and cheese celebration among the people of the Six Nations became institutionalized and localized, with athletic competition added — and of course the cheese.

After the death of Victoria in 1901, the practise was continued until 1920. The federal government footed the bill until this time. In actuality the celebration had been stylized from its earliest bread dole beginnings by the local Empire supporting Indian Superintendent of the time who had also put up a new plough as a prize to encourage agricultural pursuits among his Iroquois. The year 1927 saw the event revived with the band council now paying for the annual Royal nourishment or Communion with the Queen. And so it continues to this day.

Standing in line for my bread and cheese I am reminded of who I am. It is good to be home. The Six Nations line up once a year; this is one line people can relax in. For when one works in non-Indian society it can become at times, just one big line-up. While waiting for my share, I also recall having read recently that the Queen's salary this year will run in the neighbourhood of \$1.14 million dollars from which is deducted the expenses of running the monarchy — 300 are employed

from the U.S. —

THE SMITHSONIAN INSTITUTION, a complex of seven buildings, embodies the mentality of its founders in the locations of its displays. American Indians were given no room in the National Museum of History & Technology, which shows the panoply of developing American life from Martha Washington's inaugural gown to an earth rotation pendulum. But if you look in another building, the National Museum of Natural History, you'll find your ancestors tucked away in a corner between "American Mammals," "Birds of the World" and other pre-historic creatures . . .

SEN. WALTER F. MONDALE, in recent subcommittee hearings, dispatched a volley of barbs at a wide range of targets. Some memorable jabs: "If we had turned over to the Indians the monies spent on the various studies of the various Indian problems, they'd be rich now — and studying us instead!" . . . "If we stood behind Indian children the way we stand behind Thieu and Ky of South Vietnam, what changes could be made!" . . . "Wouldn't the idea of the money following the Indian, rather than the Indian following the money, be a lot better for living?" . . .

THE UNMARKED GRAVE of Taza, son of Chiracahua Apache Chief Cochise, will be decorated on Memorial Day here along with those of other Indians at Congressional Cemetery and Arlington Cemetery by members of the city's American Indian Society. The society has commissioned a headstone

CAPE MUDGE PLANS . . .

(from page 4)

with respect to the Band and its lands.

Any Band members owning real property within the municipality will be given entitlement certificates by the Band council. With this they will be eligible for the provincial home acquisition grant and the homeowner's grant, whereby the province pays to the municipality the first \$160 of the municipal housing tax levied on homeowners. No tax sales of land would be permitted in the proposed municipality.

Under the new municipal agreement the 300-member Band would also receive a per capita grant of

at Buckingham Palace alone. Her Majesty also receives a Privy Purse of \$144,000 for private spending money. It would seem about time that the Crown again came across with bread and cheese for the Six Nations.

David Monture

from Nez Perce artist Douglas Hyde to mark the resting place of Taza, who died here in 1876 of pneumonia suddenly while on a tour of the East with a group of his people . . .

SUPERDUDE JOHN WAYNE'S now-famous *Playboy* interview (May) in which he called Indians "selfish" for trying to keep their lands and "whining and bellyaching" when they lost it provoked diverse reactions. Samples: "All of a sudden I don't like him anymore. I'm really hurt," said NCAI's education specialist Ann Lambert. "To me he used to be THE man — but no more." Said another observer: "In these days when everybody is feigning interest in Indians, it's refreshing to have somebody really speak his mind!"

JAMES CHARLES, 20, Navaho member of a student group from Ft. Lewis College in Colorado here studying and evaluating the BIA structure, was arrested during an antiwar demonstration at the Capitol on charges of "disorderly conduct" while elsewhere others in his group were caught downwind by tear gas. Charles, who said he had only "stopped to watch," was held nine hours before release. He later described "a feeling that everybody was together," but said he still plans to join the service after graduation.

A SUGGESTED MOTTO for the AIPA: "All the news that makes you see red . . ."

—American Indian Press Association

\$25 per year. The federal government will continue to be responsible for water and sewer installations and if the municipality borrows or spends in excess of \$15,000, this is to be guaranteed by the Department of Indian Affairs. Cost-sharing on local roads, other than provincial highways, will be 80 per cent federal, 10 per cent provincial and 10 per cent municipal according to the agreement.

If the Band wishes to reconsider, they may do so any time after two years from the date of the incorporation of the municipality by a referendum of the Band electors. A majority vote would cancel the agreement and the municipal status of Cape Mudge.

So now it remains for the Band members to thoroughly consider the agreement and within the next few months to vote on whether or not Cape Mudge will become a municipality, a move which will, says Chief Lewis, give his people "the best of both worlds."

Michèle Têtu

GABRIEL DUMONT AND FRIENDS MEET DR. GATLING'S TRAVELLING SALESMAN OR PLAINSMAN VERSUS MECHANICAL MAN

(CONCLUSION)

A Gatling Gun effected a compression of humanity; what one thousand individual riflemen once did could now be done by one cool man. No longer man to man, it was now one man and mass target; the individual opponent had disappeared. Buchenwald, Hiroshima and Viet Nam were now inevitable. At about this time Henry Adams, the American historian and essayist, noticed the rapt looks on the faces of people standing silently about a large black dynamo at the Paris Exhibition of 1878. He noted that a moment of change was taking place; no longer will human beings raise a Mont St. Michel cathedral to enshrine their reverence before the mysteries of life and nature, from now on they will worship the dynamo and the machine and become their own gods because they have made the machines.

The "pet" used at Batoche grew out of the original brain-child of Dr. Richard Gatling, a non-practicing doctor of medicine from North Carolina. He received his first patent for his amazing weapon on November 4, 1862. The Gatling Gun was not used in the War between the States because at that time the logistic problems involved in supplying such vast quantities of ammunition were unsolvable. And technological process had not evolved enough to produce millions of cartridges exactly alike so that the gun would not jam. By 1873 both technological stages had been achieved. By the time the Battle of Batoche opened on May 9, 1885 the Gatling had been used to mow down Ashantis in West Africa, Zulus in Zululand, Cubans in Cuba. It was used by the British against the Peruvians, by the Americans against the Indians of the west, by the Turks against the Russians and the Russians against the Turks when 800 were killed in 10 minutes at the Shipka Pass in 1877; in fact the Gatling Gun was such a fast moving little item that any country with pretensions to being civilized counted them as the jewels in their arms collection. And the Gatling Gun Company and its manufacturer, Colt's Patent Fire Arms Mfg. Co., of Hartford Connecticut, were eager to keep up the supply and the prices. On October 30, 1874, Dr. Gatling wrote his secretary: "... our best policy will be to keep up the prices of the guns and give liberal commissions." (Guns costing \$445 sold for \$850 but, if you wanted king size, 1-inch calibre they'd cost you \$1,800, of which \$700 was Gatling's profit. In both cases the actual cost to Colt's

was \$206.38 for the small and \$627.60 for the large economy size.) A year later Dr. Gatling writes: "McLure & Jones apparently major stockholders in the Gatling Gun Company think we ought to give 10 per cent commissions on the guns — Such a commission will make agent & gun men, consuls, etc. whom we can enlist in our interest work energetically in getting orders."

Now the man who got the order to bring the Gatling to Batoche was a gentleman from Connecticut, Lieutenant Arthur L. Howard, of New Haven. Mulvaney's "The History of the North-West Rebellion" refers to him as an "agent for the Gatling factory" but let's take a look at one of the newspapers of the day. This item from the Army & Naval Journal, April 4, 1885:

"RIEL REBELLION — A Hartford dispatch of April 2 reports that four Gatling guns and 5,000 rounds of ammunition were that day shipped to Winnipeg to be used against insurgents. Lieut. A. L. Howard, of New Haven, commanding the Gatling gun platoon, 2nd Connecticut National Guard, has been commissioned by the Canadian Government to man the guns."

But what Howard really is, Connecticut National Guard notwithstanding, is a travelling salesman or factory representative for Dr. Gatling. The four Gatlings have been delivered to Winnipeg and now what Gabriel Dumont and his friends at Batoche are going to get in on is Salesman Howard's clincher demonstration to General Middleton of the devastating effects of Dr. Gatling's amazing machine gun.

On May 7 General Middleton set out from Fish Creek and on Saturday, May 9 opened the Batoche campaign with what he expected would be a surprise naval attack. (Yes, Virginia, there was a naval battle on the prairies.) Middleton made his navy by elevating the *Northcote* to a gunboat by putting troops on the wheezy old stern-wheeler and dressing it up with some sacks and lumber stolen from Gabriel Dumont's nearby farm. Dumont knew all about the naval attack from his spies and when the *Northcote* reached Batoche Ferry Crossing he had a couple of men lower the ferry cable. He wanted it to fall on the gunboat and immobilize it. It missed. But it blocked its course upstream to the battle area. Then a rain of rifle shots from 30 half-breeds hidden on the east bank of



Kindly old Dr. Gatling and his amazing toy. From the book *The Gatling Gun*, by Paul Wahl and Donald R. Toppel. Published by Arco Publishing Company, Inc., New York. © Paul Wahl and Donald R. Toppel, 1965. Used by permission of the publisher.

the South Saskatchewan poured into the wheelhouse and its terrified Captain Sheets could only whimper on the deck while the gunboat drifted impotently downstream with 50 armed men under Major Smith. It was only eight in the morning. The naval attack should have started at nine, according to Middleton because that was the time he got there on the east bank of the Saskatchewan with his army. His chief-of-staff later said that the general was an hour late. Take your pick.

It is now a little after nine in the morning and Dumont and his men are in some of the many rifle pits they have dug in the poplar groves east of Batoche. They are roughly in four lines, extending east from the river for perhaps a mile-and-a-half of the wooded reverse slope of the river bank. Now, about two miles away the rebels see Middleton's columns move in from the south and take up a position just to the south east of a gentle slope in the open prairie near the church and the priest's house. The militia is moving cautiously, in skirmish order. The rebels can hear the metallic thud, the slamming and the clicking as the four nine-pounder Woolwich field guns are unlimbered. Bugles ring out, loud voices snap commands, the field guns fire, rock-

A Letter . . .

(Continued from Page Three)

bruary 1971 ask its Minister of Justice to refresh its memory on the Treaty of Waitangi by preparing a report for Cabinet?" The newsletter answered its own question: "Because in February 1971 the stormtroopers still exist and the protest of Maori youth — Nga Tamatoa, the Young Warrior — visibly spearheaded the century-old protests of Maori elders against Government hypocrisy and a young Maori lawyer prepares to take the Maori case overseas to the House of Lords and the United Nations."

As we in Australia seek to put our plight overseas too, we would appreciate contributions for the expenses. We aborigines do not have lawyers. There are not even six aborigines at all of Australia's universities. We of the Wimmera Murray Mallee Tribes of Southeast Australia do not receive our share of the GNP, let alone land rights via a Claims Commission Act. Indeed, this land, once ours, is the second subtle South Africa. With urgent best wishes.

David R. Anderson
Member for Mallee Region
Aboriginal Affairs Advisory Council
Box 128 Mildura
State of Victoria, Australia 3500

(over)

PLAINSMAN VERSUS MECHANICAL MAN

(Continued from Page Seven)

ing the air. But the shells crash into the trees while the half-breeds and Indians remain unscathed in their rifle pits. The Gatling Gun lets out a startling rattle over the general hubbub that is an outlet for the fear of the militiamen, many of whom have never been in battle before. The plainsmen, as befits the people of a hunting culture, are silent, absorbing every sight and sound, as they hunch in their rifle pits. They know where the enemy guns are.

Then they see Father Moulin waving a white flag at the door of his house near the church. The firing stops. Middleton's troops move to the crest of the slope. Dumont's men fire; there is a rapid exchange of fire while some of the half-breeds rush out, trying to capture a field gun. Lieutenant Howard turns the crank on his Gatling (The 1877 model, capable of 1000 shots a minute; it's working perfectly.) and Middleton's men are impressed; it makes a dreadful noise. The militia counter-attacks. The rebels don't capture the field gun, although they come close. But as they run back through the bush they fire from one rifle pit after another and Middleton can only ask himself where do all these rebel reinforcements come from? The day ends with Dumont holding almost 1000 troops at bay. And the Gatling Gun has ra-ta-ta'd many many times.

It is almost the same story for the next two days. The militia cannot take the hill. And, Dumont later said, "During the fighting Riel walked about unarmed in front of the lines, encouraging the men." And the Gatling kept rattling away.

And "during those three days," Dumont said, "they didn't kill a single man; they only hit some dummies which we stuck up for them and on which they concentrated their shots."

But if Captain Arthur Howard — it appears he was given an honorary captaincy in the Canadian Militia — could not kill Indians and half-breeds with Dr. Gatling's magical gun, his image of "cool daring" was right on target for the mythmakers. Witness these excerpts from newspapers of the day:

New York Herald, May 11th, 1885. The Grenadiers advanced, skirmishing through the bush, on the right of the trail, the Gatling Gun being pushed forward down a declivity, toward Batouche, now plainly visible in the valley below. Here "A" Battery unlimbered on top of a ridge, sending shells into the enemy, and while doing so were surprised by a number of rebels, who crept up through the bush, not being



Above — parade at Regina after close of North-West Rebellion, 1885.

discovered until twenty yards distant. They made a dash for our guns, firing and yelling as they ran. Captain Howard, who operated the Gatling, saw the danger, and, with cool daring, ran his gun a couple of yards in front of the battery, and, opening fire, literally mowed the rebels down. In dismay, those who were not killed, turned and fled like deer, making for the bush.

Toronto Mail, May 1885. The rebels suddenly rose from the ravine right in front of us and opened fire. The guns were ordered to the rear, and the Gatling which Howard had been working so well, rained down a fusilade; but our position was too high, and the bullets flew over the ravine, and did no harm. This was a ticklish moment, and our men were thrown into some disorder. Howard, however, worked like a Trojan in the thick of it and kept the rebels from charging us. We should have lost many lives, and probably our guns, but for the Gatling . . . Some rebels with rifles on the other side of the river also took a hand in, but the Gatling silenced them . . . Captain Howard was loudly cheered. His Gatling saved us from disaster.

It was now Tuesday, May 12, 1885 and Dumont, by placing his rifle pits in the shelter of the wooded areas and by moving barely 100 men from one to the other, had pinned down a force ten times larger, armed with the latest and best weapons of European technology. And it was the technology — plus the impatience of the men under Middleton's cautious command — that defeated Dumont. His men were running out of ammunition. Riel, fearing the end, sent a message to Middleton: "If you massacre our families, we are going to massacre the Indian agent and other prisoners." Middleton replied: "Mr. Riel, I am anxious to avoid killing women and children, and have done my best to avoid doing so. Put your women and children in one place, and let us know where it is, and no shot shall be fired on them. I trust to your honour not to put men with them." Riel continued to write notes. He wanted a cease-fire. Dumont wouldn't hear of it. Riel then sent

this to Middleton: "I do not like war, and if you do not retreat and refuse an interview, the question remains the same as regards the prisoners."

But the matter was taken away from Riel and Middleton when the general's men took matters into their own hands. They finally swarmed over the crest of the hill no longer able to await the command of their cautious general. Their confidence, Dumont claimed, came from information conveyed by a rebel deserter. Let Dumont tell it:

"On the fourth day, the 12th of May, around 2 o'clock in the afternoon, on definite information by those who betrayed us, that we had no more ammunition, the troops advanced and our men came out of their trenches; it was then were killed: José Ouellet, 93 years of age; José Vandal, who had both arms broken first and was finished off with a bayonet, 75 years; Donald Ross, first fatally wounded and speared with a bayonet, also very old; Isidore Boyer, also an old man; Michel Trottier, André Batoche, Calixte Tourond, Elzéar Tourond, John Swan and Damase Carrière, who first had his leg broken and whom the English then dragged with a rope around his neck tied to the tail of a horse. There were two Sioux also killed."

Well, that's about it. Oh, the Canadian Militia losses in the four days at Batoche came to eight killed and 46 wounded.

There is something more, in Dumont's own words, words to be believed because his own account of the rebellion jibes in the essentials with the official reports and the histories written at the time. Here's what he said: "The balance sheet of these four days of desperate fighting for us, three wounded and 12 dead, as well as a child killed, the only victim during the campaign of the famous Gatling gun."

So it boils down to this: in the final armed encounter of two cultures the Gatling Gun, ikon or emblem of the myth of technical superiority, leaves ". . . a child killed . . ." name, age and sex unknown. One arrow could do that; but who'd kill a kid?

And a few more news items of the day to wrap it up, this myth of omnipotent technology:

THE STORMING OF BATOUCHE, Winnipeg, May 13 . . . The rebels had been pushed back by the continued and systematic use of four 9-pounder muzzle loading rifled Woolwich field guns supported by one Gatling Gun under Captain Howard who, it is said, is an American officer. This gentleman brought two of these guns to Canada by order of the Canadian Government and took one to General Middleton's brigade to show how it should be used. His bravery and conduct through the continued rifle fire day by day has been highly praised and it appears a wonder he escaped.

— *Army & Navy Journal, May 23, 1885.*

THE RIEL REBELLION IN CANADA — In the Riel Rebellion in the North West Provinces, it is well known that the opportune use of the Gatling Gun in the Battle of Batoche, turned defeat into victory and ended the campaign, thereby saving millions of dollars for the Dominion Government. — From a sales promotion booklet *The Gatling Guns, For Service Ashore and Afloat.*

Well, it was all over by three in the afternoon. The weather had been gorgeous, four clear warm prairie days and Tuesday afternoon they came through the sunlight in the hundreds, those Canadian militiamen. There was some killing of rebels, but what can you expect after waiting around all that time for old Middleton to make up his mind? Riel was taken prisoner, treated kindly by Middleton, then tried and hanged for high treason. And Arthur Howard? He formed an ammunition manufacturing company in Canada and died a hero's death fighting for the British Empire in South Africa. And Gabriel? Well, Gabriel got a horse. And nine pounds of hardtack. Kissed his wife goodbye. And rode across the plains to Montana, the hoofbeats fading now into the maniac roar of the superhighway just before the 5 o'clock rush to the suburbs herds them all to a standstill.

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