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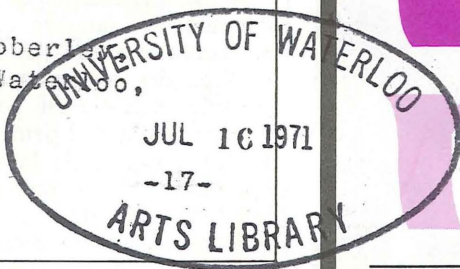
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Mrs. Eileen Cubberley
University of Waterloo,
Waterloo, Ont.



THE Indian NEWS

Department of Indian Affairs and Northern Development
Ministère des Affaires indiennes et du Nord Canadien

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Chief Dan George Day Held In Vancouver

by Len Maracle

Thursday, March 11th, 1971, was Chief Dan George Day in Vancouver. This was the day chosen by the Union of B.C. Indian Chiefs to officially recognize the contributions made by Chief Dan George in changing the public image of the Indian people. He has been instrumental in showing that the Indian, too often portrayed as either a blood-thirsty savage or a dirty drunk, is a man — with all the strengths, weaknesses, emotions and feelings of other men — a man who has become almost a stranger in the land he once owned.

A near-capacity crowd, including British Columbia's Lieutenant-Governor and all of the Vancouver area mayors, watched as Chief Dan George was presented with an honorary lifetime membership in the Chiefs' Executive Council, the gov-

erning body of the Union of B.C. Indian Chiefs. Vancouver's Capitol Theatre rang with applause as Chief Dan received a standing ovation following his recital of the legend of the peace pipe. Earlier in the day he had received a similar welcome at a special showing of the movie *Little Big Man*, free to all Indians, which had been sponsored by the Union of B.C. Indian Chiefs.

Chief Dan George, a Squamish Indian and a life-long resident of the Burrard Indian Reserve in North Vancouver, has been remarkably unaffected by the many honours heaped upon him for his outstanding work in his chosen field. He continues to work for the day when the other members of his race will claim their rightful place in our society. Truly an outstanding Indian and a remarkable man.

(See also page Six)



Above front row from left — Chief Philip Paul, Tsartlip Band, Chief Dan George, Chief Forest Walkem, Spence Bridge Band, Honourable John R. Nicholson, Lieutenant Governor of British Columbia.

Alberta Hosts First National Native Women's Conference

"We have always walked a step behind the men as helpmates and mothers. It is time we took a step forward." These were the words of one of the delegates to the first national native women's conference. Held in Edmonton on March 22 and 23, the meeting was planned and organized by the Voice of Alberta Native Women's Society. Aware of gaps in the set-up and programs of existing native organizations, the Society decided it was time for native women to take matters in hand.

A grant of \$8,200 was obtained through the Citizenship Branch of the Department of the Secretary of State. Delegates from all the provinces, excepting Newfoundland and Prince Edward Island, and the Territories attended the meeting.

Robert Stanbury, federal minister responsible for citizenship, opened the conference with comments of praise for the organizers and support for the concept that native peo-

ple must supply the answers to their own problems. Native women suffer double discrimination, both as natives and as women, pointed out Mr. Stanbury. He agreed with the words of Mary Anne Lavallee, who in 1968 said: "Of all the people in this vast country, no one has been more downtrodden, has been more overlooked and bypassed, has been more maligned than Indian women."

Mr. Stanbury commended native women for their efforts on both the home and community fronts. It is up to the mothers to ensure that native children are provided with the firm base in their own culture needed to cope with the larger society.

Discussions at the conference included education, housing, discrimination and welfare. Many complained that housing was substandard in their districts, there were not enough adult education

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Second Annual Indian Ecumenical Conference Announced

The Steering Committee of the Indian Ecumenical Conference would like to announce that the Second Indian Ecumenical Conference will be held, July 18-21, on the Stoney Reserve near Morley, Alberta. The Steering Committee once again most earnestly invites all American Indian religious leaders of all religious faiths to attend the conference. Last year almost a hundred Indian religious leaders — Indian priests, ceremonial leaders, medicine men, Indian ministers, Indian doctors, chiefs — attended the first conference at the Crow Agency in Montana. A few tribes did not have religious representatives at the meeting but we hope to have an even bigger turnout this year and to see every tribe in North America represented there.

The meeting will start on the morning of the 18th of July. We will open the Conference with services early in the morning, so be sure and get there sometime on

Saturday, July 17, so we can all start together the next morning.

The Stoney (Assiniboine) people of Morley, Alberta are hosting the conference. Their main reserve, where the conference will be held, is in the foothills of the Rocky Mountains, about 40 miles west of Calgary. They are providing accommodations (teepees, rooms, etc.) and feeding us. They hope to have wild meat for the delegates — buffalo, moose, etc.

The Steering Committee has been able to raise some funds from the national headquarters of different Canadian churches. These funds will be used to help pay transportation for a limited number of delegates from different parts of Canada. We have not yet been able to convince the National Headquarters of American Churches to contribute money. As it looks now, we will not be able to help pay the travel costs of delegates from the Indian communities

(Continued on Page Six)



Un seigneur d'une race à part

par Jean-Paul Nolet

M. Nolet est annonceur à Radio-Canada et un Abénaki d'Odanak.

La race des seigneurs, des vrais, s'éteint. Il reste encore des gens de mon âge qui ont la chance d'avoir le leur. Car j'ai devant moi, plus grand que moi, un seigneur que j'adore, qui m'a donné, toute sa vie, l'exemple d'un homme fort, honnête, sensible, droit. Les qualificatifs dont je me sers pour le définir n'ont plus cours de nos jours, je le crains. Il n'empêche que je ne puis en utiliser d'autres, sans le trahir.

Il est d'une race à part, ce qu'il ne voudra jamais reconnaître. Il porte, comme moi et des milliers d'Amérindiens, les cicatrices de coups donnés par les envahisseurs venus de loin. Il ne s'en remettra jamais, lui non plus. Mais il a défendu son territoire, pouce par pouce. Il s'est acharné à vivre, à survivre, devrais-je dire, dans la dignité, la fermeté, la fierté et la tolérance. C'est un homme très doux.

Ce combat, perdu d'avance, ne l'a pas aigri. Il est peut-être un peu plus triste, parfois, quand il songe à ce qu'aurait pu être son pays. Et je sais que je lui fais de la peine quand moi, son fils, j'ai des tentations de rendre les coups. Il est d'une race à part, je vous l'ai dit. Jamais il ne me sera donné de connaître et d'aimer un homme d'une telle qualité. Mon père, le plus jeune octogénaire que je connaisse, m'a tenu, l'autre jour, ces propos.

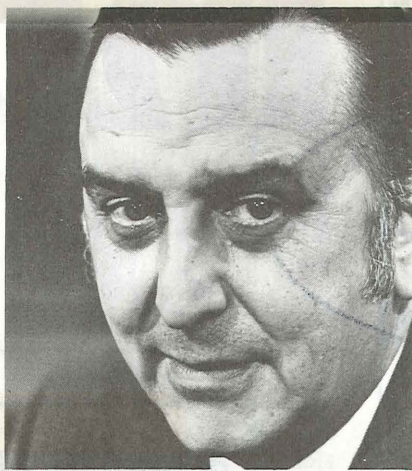
"Nous n'avons plus beaucoup l'occasion de nous parler. Je le regrette car je sais que pour ma part j'ai des choses à te dire que tu sauras comprendre, si tu m'écoutes.

Nous autres, Abénakis, parlons peu. C'est peut-être parce qu'on nous a fait taire depuis des siècles, ou que nous avons pris le parti de réfléchir, je l'ignore.

Tu sais que la réflexion, quand on ne se laisse pas distraire par des futilités, c'est enrichissant. Cela ne donne pas toujours les réponses, mais cela fait comprendre. Ne te semble-t-il pas, à toi aussi qui t'intéresse intensément à la vie, que les gens ne font même plus l'effort de comprendre?

Je me garde toujours, par pudeur, j'imagine, de parler de nos gloires passées, de ce territoire sans fins qui nous appartenait à part entière, de notre paradis perdu. D'ailleurs, qui m'écouterait? Je sais que toi, tu m'écoutes.

Nous avons été victimes d'un génocide systématique, inqualifiable. Les conflits actuels, qui révoltent même les prochains dominateurs, ont le même goût de sang que notre histoire à nous. Nous sommes les vietnamiens d'il y a quelques siècles. . . Si encore, l'histoire du Canada, telle qu'écrite, n'était pas si ignominieuse à notre égard! Nous réclamons pourtant, avec fermeté et nos petits moyens, que justice nous soit enfin rendue.



Car on continue à enseigner aux enfants du Québec et d'ailleurs que les Indiens étaient assoiffés de sang, "sauvages" dans l'acception péjorative du terme, paresseux, alcooliques, etc. Ce qu'ils n'enseignent pas aux enfants, cependant, c'est que les Amérindiens possédaient, naguère, leurs terres, leur culture, leur religion, leur coeur.

Ils n'enseignent pas aux enfants que les Amérindiens avaient le sens du partage, de la mise en communauté des biens, des structures sociales généreuses, des croyances pures, dépouillées, le souci de ce qu'on appelle aujourd'hui l'écologie.

Ils n'enseignent pas aux enfants que les Amérindiens adoraient leur famille, que pour eux, tous les enfants étaient légitimes et qu'ils investissaient leurs vieillards d'un pouvoir que leur méritait leur sagesse.

Nos ancêtres, les tiens, avaient, ce sont d'ailleurs des Blancs qui l'ont reconnu, le respect agissant des valeurs authentiques. Ils valorisaient le courage, l'honneur, le respect de l'ennemi. Ils frappaient dur, paraît-il, mais en plein soleil, sur la place publique. Ils savaient écouter de longues heures celui qui avait des choses à exprimer; ils savaient palabrer, dialoguer, ils vivaient leur démocratie.

Ils étaient en même temps sévères pour les fourbes, les paresseux, les fomentateurs de révolte stérile.

Ils ne pardonnaient pas non plus qu'on tue un animal, sans avoir faim.

Tu le vois, beaucoup de choses ne sont jamais dites.

Qu'ont-ils fait de nous? Comme d'autres, souviens-toi de la guerre de 39, ils ont tout mis en oeuvre pour la liquidation définitive de la race indienne. Ils nous ont parqué dans des réserves, ils nous ont humiliés, appauvris, écrasés. Ils nous ont gavé d'aumônes dégradantes. Pour survivre, il nous a fallu travailler jour et nuit à notre artisanat, qui, trop vite fait, n'a jamais pu accéder à un art possible.

Nous ont-ils aussi permis d'aimer les dieux qui nous avaient été fidèles?

Nous ont-ils permis de conserver notre langue qui est fort belle, qui est douce, chantante, caressante?

Cette langue, tu ne la parles pas et ce n'est pas ta faute, car tu as

dû étudier selon leurs méthodes, mais tu ne la parles pas. Il me semble qu'ils auraient gagné à respecter notre identité, notre culture, à nous aimer.

Je me demande ce qui me pousse à te tenir ce langage qui ne m'est pas coutumier car j'ai autre chose à faire, des arbres à planter par exemple. Mais c'est peut-être que je m'inquiète. J'ai peur du racisme, de l'intolérance, de la violence. Il y a dans l'air comme un goût de recommencement. . .

Tu permets, en terminant, que je te cite des extraits d'un message qu'on pouvait lire au Pavillon des Indiens du Canada à l'Expo 67?

"Maintenant, prends place, mon frère, autour de ce feu. Nous parlerons des temps qui viennent. Tu as parcouru les longs sentiers où cheminaient nos aïeux. Dans un instant, nous, nous reprendrons nos chemins. Mais pendant cette halte, cherchons dans la flamme du feu la vision des temps futurs. . . L'Indien est différent, comme nous le sommes, toi et moi, et il en sera peut-être toujours ainsi. Toutefois, à la manière indienne, nous avons de multiples richesses à partager: nos habiletés, nos arts, les tiens, comme les miens. L'amour de Dieu, le Grand Esprit, le tien comme le mien. . . A travers les siècles, à l'orée de quelque plaine unie et accueillante, nous camperons ensemble, toi et moi, des frères. D'ici ce temps, garde-nous en ton esprit."

Congrès de la fraternité nationale des Indiens

Il faut que les Indiens aient l'occasion de participer pleinement à tous les débats fédéraux-provinciaux au sujet de la modification de la constitution du Canada. Ce principe fera l'objet d'une étude lors d'une assemblée de la Fraternité nationale des Indiens. L'article 24 (91) de l'Acte de l'Amérique du Nord britannique donne au Parlement du Canada une responsabilité spéciale envers "les Indiens et les terrains réservés pour les Indiens." Les Indiens du Canada insistent pour que ce lien constitutionnel avec le gouvernement fédéral ne soit jamais affaibli ou détruit. Ce bien est d'ailleurs à l'origine de leur statut comme "citoyens plus".

L'Union des Indiens du Nouveau-Brunswick était l'hôte du congrès qui s'est tenu au mois de mars, à Fredericton. Aussi bien que la constitution, on y a discuté la proposition d'un comité ministériel qui ferait passer du ministère des Affaires indiennes au niveau du Cabinet le "marchandage" important touchant les Indiens.

La politique du gouvernement qui accorde des subventions pour stimuler le développement économique sur les réserves, ainsi que la proposition selon laquelle on ferait porter la responsabilité du logement des Indiens sur la Société centrale d'hypothèque et de logement, ont été discutées et rejetées, après avoir été jugées tout à fait insuffisantes.

Premier Congrès national des femmes indigènes

Organisé par la Société de la voix des femmes indigènes d'Alberta, le premier Congrès national des femmes indiennes, esquimaudes et métisses a eu lieu les 22 et 23 mars à Edmonton, Alberta.

En vue de combler les lacunes qui existent actuellement dans les organisations indigènes, la Société a obtenu un octroi de la Direction de la Citoyenneté, du Secrétariat d'État, et a invité des représentantes de toutes les régions du pays afin que les femmes puissent prendre la situation en main.

Robert Stanbury, ministre responsable de la Citoyenneté, a donné son appui aux déléguées à la réunion.

"Les femmes indigènes", a-t-il dit, "ont été victimes d'une discrimination qui tient à deux facteurs biologiques: être indigène et être femme. Pourtant, vous avez courageusement engagé le combat sur deux fronts: au foyer, dans votre famille, et hors du foyer, parmi la société."

Plusieurs aspects de la vie indigène au Canada ont été étudiés au cours des réunions, notamment l'éducation, le logement, la pauvreté, le bien-être et la discrimination. Quelques-unes des déléguées ont fait remarquer que le logement dans leur district est de qualité inférieure, qu'il n'existe pas assez de programmes d'éducation pour adultes et qu'on devrait donner des cours portant sur l'histoire, la culture et la langue des Indiens.

Les déléguées ont toutes reconnu qu'elles ont le devoir d'aider la jeunesse indienne à préserver ses droits et ses coutumes et à avoir la fierté de son héritage.

Les femmes ont parlé aussi de l'alcoolisme, un des plus graves problèmes des Indiens et des Métis. L'alcool mène trop souvent à la prison et à la négligence des parents envers leurs enfants. Il faut, ont-elles dit, un programme intensif d'éducation, de récréation et d'emploi pour améliorer cette situation.

Plusieurs femmes se sont plaintes qu'en se mariant à un non-Indien, elles perdent leurs privilèges accordés par le traité, alors que les hommes peuvent conserver les leurs dans les mêmes circonstances. Les déléguées sont résolues de tenter tout ce qui est possible afin de faire modifier les lois à cet égard.

Mme Jean Goodwill, de la section culturelle du ministère des Affaires indiennes à Ottawa, a été élue président d'un comité chargé d'étudier la possibilité de mettre sur pied une organisation nationale, qui appuierait les efforts de toutes les femmes indigènes au Canada. Les déléguées ont insisté pour qu'un tel organisme national admette comme membres non seulement les femmes de statut indien, mais aussi les Indiennes de non-statut, les Métisses et les Esquimaudes, qui ne peuvent participer pleinement aux organisations indigènes existantes, à l'exception de la "Alberta Native Communications Society".

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

The most meaningful views in Indian work during the last few years apparently have been expressed by George Manuel, President of the National Indian Brotherhood of Canada, who maintains that "the Department of Indian Affairs can only be realistically phased out when the Indian people are not only fully consulted but fully involved" (Indian News, January, 1971).

This is precisely the point — involvement, active Indian involvement at governmental level, where the elected representatives of the Indian people of Canada are entrusted with the tremendously important task of shaping Indian destiny. There are a thousand things to be done, a thousand difficulties to be overcome, and maybe a thousand mistakes to be made — but has not this been the privilege of governments all over the world since times immemorial? The present situation, where Indians are treated as if they lacked intelligence, ability, and a sense of responsibility, is impossible and outdated by many, many years. Responsible Indian leadership DOES exist. But it is denied self-expression.

The welfare of the Indian race does not depend on anything that is said or done by non-Indians, no matter how "qualified" such "experts" appear to be. The experts have been with us for a long time. Usually their loyalties do not center around the Indian race and quite often they have been instrumental in dividing and weakening the Indian community.

According to Alan Fry (How a People Die) Indians are "the hardest goddamned people on earth to help". This sincere outburst of frustration will go down in history as the white man's admission of failure in his dealings with the Indian people. Has it ever occurred to the Federal Government that any meaningful changes in Indian work can ONLY come from within the Indian community? That "gifts", "donations", "grants", and similar favours, are ultimately — and when

all has been said — demoralizing? That alcoholism is largely the result of despair — and avoidable?

It is absolutely essential that responsible Indian leadership is entrusted with the management of Indian Affairs at government level. Such management cannot be tied to the fortunes of political parties. A newly appointed Federal Commissioner of Indian Affairs would be directly responsible to the Prime Minister, and as he inspires his fellow-Indians to take part in the development of this great country he renders a great service not only to his people but to Canada as well. Indians are here to stay. It is written.

Paul E. Orth
Lillooet, B.C.

* * *

I would like to commend the Indian Legal Defence Committee and their outspoken Executive Director, Kahn-Tineta Horn, for her comments regarding the long sentences imposed on Indian people.

Being a Court Worker for the Canadian Indian Centre, here in Toronto, I have the opportunity to witness such cases repeatedly during my visits to Vanier Institute, which is the correctional Institute for Women in the Province of Ontario. The women from the Northern Reserves receive sentences more severe than those sentenced here in Toronto, on the same charges. This lack of uniformity is truly shocking. Many of us who are involved with those sentenced in the North feel that a great injustice is brought about by unqualified judges and uninterested lawyers.

We have brought this matter before the Reforms Department on several occasions without much result.

(Mrs.) Mildred Redmond,
Counsellor.

* * *

The January issue of Indian News carried a Letter to the Editor from Kahn-Tineta Horn. I was
(Continued on Page Six)

Historical Notes

NORTH-WEST MOUNTED POLICE FORCE

Commissioner's Report, 1879

The winter was very severe, and although there were a considerable number of buffalo still in the country, the snow was so deep and storms so frequent, that with their weak horses the Indians were not able to supply their wants from the small bands scattered about the prairies.

During the spring and early summer the condition of our Indians was deplorable in the extreme. Buffalo, their only source of supply, had moved south, and their horses were too weak to follow . . . The larger portion of the Blackfeet remained with Crowfoot at the Blackfoot Crossing until after the payments, and suffered the most dire distress from want of food throughout the summer.

Battleford, 10th November, 1879

Report to Commissioner Macleod by Superintendent James Walker

I have the honour to report that, on the 30th October last, Charles Mair and Thomas McKay, Esquires, Justices of the Peace of Prince Albert, arrived at Battleford, and reported that large numbers of Sioux had arrived at Prince Albert and had killed a buffalo belonging to Captain Moore, and two oxen the property of one of the settlers, and that the Sioux stated they would kill others as they required them; they reported that the Sioux were giving a great deal of trouble by persistent begging and entering the settlers' houses at all hours of the day and night. I left for Prince Albert on the 1st instant, taking with me the Sioux interpreter of the Indian Department; on my arrival at Prince Albert on the 4th instant, I found the reported depredations very much exaggerated, neither buffalo or cattle had been killed by the Sioux; the misunderstanding originated from want of a proper interpreter. The Sioux had brought some horses to the parties who were said to have lost the stock and offered to trade them for cattle, as they were starving; this was misinterpreted to mean that they had already killed these animals and were willing to pay for them with horses.

Editorial

It has finally happened.

An April 13th edition of the Toronto Globe and Mail on page B9 carried an advertisement for an Indian Chief to participate in the 150th anniversary celebration for the Township of Chinquacousy, Bramalea, Ontario. Amazingly, the announcement did not appear in the want ad section, it was in the career section. The advertisement suggested that a knowledge of Indian history, folklore and crafts would be an asset and that the chief should have his own regalia and transportation. The job would involve mostly weekend work and was described as a perfect position for an outgoing personality.

Realistically as described, it is an advertisement for a live cigar store Indian for purposes of display. It reminds one of a frantic search for a department store Santa Claus in November. This incident is representative of a recent phenomenon — the fast-developing white liberal interest in things Indian.

To capitalize on this recent trend, let us seriously consider the establishment of a high-powered public relations firm disguised as the Super Hawk rent-an-Indian agency. From this base we would proceed to bombard the larger society with our own special propaganda.

The white man should be a susceptible target now that, as rumour has it, he is beginning to come out of the 100-year doldrums of indifference and hostility. He has no understanding of culture because of an educational system which presents him with only a white, urban, middle class direction. The white mentality is amazingly homogeneous. Our Super Hawk representatives, dressed in their full Hollywood regalia, would find in their speaking assignments, invitations to white liberal parties and other functions, that the uninformed questions they would be required to answer are all the same.

Our white clients would now have the opportunity to eat up a whole new history of Canada and finally, Indian concepts of respecting the environmental balance. Super Hawk would offer special money saving devices to make its services especially attractive to white society. We'd offer special *Invite an Indian home for dinner* rates and a *Dominion Day Special*, for example. All profits would be forwarded to a white scholarship fund where we could subtly bring selected white students around to our way of thinking. From there it is hoped they would go back and help their own people.

Watch for Super Hawk, filling your Chief needs.

D.M.

Allen Sapp Exhibits In London

For the second time in 16 months, Allen Sapp's paintings are on exhibition at the Alwin Gallery in London, England.

Mr. Sapp, a Cree, still spends most of his time on the Red Pheasant Reserve, Saskatchewan, where he was born. Stricken with spinal meningitis during his early childhood, Mr. Sapp was bed-ridden for many months. Consequently, he had very little formal education and never learned to read or write.

Sapoestaken, as he is called in Cree, lost his mother when he was very young, and was brought up by his grandmother who appears in several of his paintings, bending her wizened form to the daily tasks of reserve life on the Prairies.

In 1955, Mr. Sapp married Margaret Whitford of the Little Pine Reserve. They went to live with their son, David, in North Battleford. Mr. Sapp learned to sketch on his own and was later taught watercolour techniques at the Onion Lake residential school. In 1966, Dr. Allan Gonor of North Battleford saw some of his paintings and was so impressed he became his patron. Two years later, Dr. Gonor

introduced Mr. Sapp to Winona Mulcaster, professor of art at the University of Saskatchewan. She furthered his artistic training and in 1969 Mr. Sapp had his first formal exhibition in Saskatoon. That same year he was awarded a Canada Council Arts Bursary. Since then his paintings have been shown in Winnipeg, Calgary, Ottawa, Los Angeles and London, where his work is presently being sold for anywhere from \$250 to \$1,375.

Forty-one year old Mr. Sapp, who still speaks very little English, paints with a simple, personal realism which reflects a sensitive awareness of his environment. His oils and acrylics are characterized by subtle, low-toned colours, depicting snow scenes with a soft, misty almost melancholy atmosphere. The lonely hardworking figures on his canvases have an air of dignity — the serenity of people who have learned to live *with* their surroundings. Almost all the critics mention the sense of nostalgia his pictures arouse, a nostalgia for something most city art collectors and gallery frequenters have never known, but miss all the same.

Saskatchewan Indians Meet At Prince Albert

This year's annual spring Federation of Saskatchewan Indians chiefs' conference was held in Prince Albert, March 29-31. Chief David Ahenakew welcomed the delegates and stressed the need for the people to have trust and confidence in the organization in order for it to be effective. The Chief gave a brief resume of the programs they have been involved in — including community development, the education task force, Indian cultural centre, consultation mechanism with the Indian Affairs Branch, economic development, winter works program, and research on Indian rights and treaties — and the progress made in each area. The F.S.I. is the people's organization, he concluded, and it is they who must determine how it is to function; this can be done successfully only if a positive approach replaces the "jealousies, lack of guts, and apathy that sometimes exist amongst us."

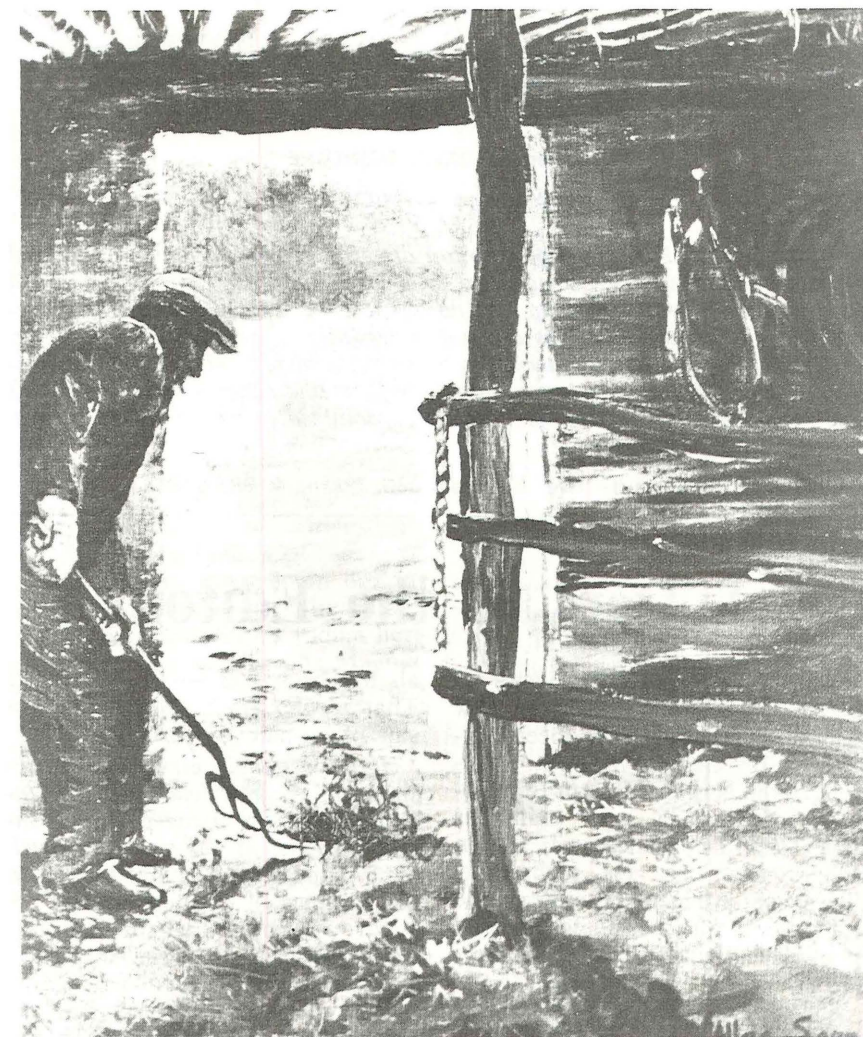
The Medicare Question

One of the major issues facing Saskatchewan Indians at present is medicare. Saskatchewan treaties stipulate that "The medicine chest shall be kept at the house of each Indian agent in case of sickness among you." In 1935 in the case of *George Dreaver et al v. His Majesty the King*, the Exchequer Court of Canada interpreted this phrase to mean that "a medicine chest shall be kept at the house of each Indian agent for the use and the benefit of Indians at the direction of the agent . . . the Indians [are] to be provided with all medicines, drugs, or medical care-which

they might need, entirely free of charge." Also, Section 72 (1) of the federal Indian Act states the Governor in Council may make regulations to provide medical treatment and health services for Indians. In view of these facts, the Indians of Saskatchewan believe that medicare is a treaty right and whether or not they live on a reserve they should receive this service free of charge.

Last year Andrew Swimmer of Battleford was charged with unlawfully failing to pay Saskatchewan's Hospitalization and Medical Care Insurance taxes. At the F.S.I. conference Chief Ahenakew restated the organizations' stand on the matter and said that the provincial legislation which Mr. Swimmer violated is contrary to the B.N.A. Act, which states clearly that only the federal government can legislate for Indians. The Swimmer case is now waiting to go before the Supreme Court.

Indian Affairs Minister Chrétien, federal Health Minister Munro and provincial Health Minister Grant were invited to attend the conference in Prince Albert. Mr. Munro promised to come but then had to go to Montréal instead. Mr. Grant said he was too ill to come, but was at work in his Regina office at the time of the conference. Mr. Chrétien was unable to attend because he was taking a trip to New Zealand to see their programs for native people. However, he did send Judd Buchanan, his parliamentary secretary. Unfortunately, Mr. Buchanan has been busy with national parks



Man in Barn — 1968 by Sapp

since his appointment last fall and hasn't had the chance to acquaint himself with Indian problems in general, or with those of Saskatchewan Indians in particular. Consequently, he wasn't much help in the medicare discussions.

Chief Ahenakew told Mr. Buchanan that the Indian people were becoming impatient with the Health Minister's constant "It has to be looked into" when pressed about the medicare issue. While the Swimmer case is waiting to present its appeal to the Supreme Court, a lot of people are suffering, he said.

The delegates were not shy in expressing their displeasure. They said they were fed up with this beating around the bush, with political promises. They wanted the cabinet ministers at the meeting so they could obtain definite decisions right away. All he could do, protested Mr. Buchanan, was to report to Mr. Munro the opinions of the Indian people. And furthermore, he validly pointed out, even if Munro himself were here he couldn't make any final decision without referring back to the Cabinet.

Mr. Buchanan said that such strong criticism was unfair because more progress had been made with regards to Indian people in the last five years than in the last few hundred years. The only reason for this, countered Isadore Campbell, was that Indian people are finally standing up for themselves.

George Nicotine of the Red Pheasant Reserve, wearing the traditional suit which, along with the

"medicine chest", was promised by the treaties, said that health services must be given to the Indian people free of charge. The whites have not only destroyed our shamen and our herb medicine, he went on, but also brought many diseases to our people.

Donna Tyndall of the Union of B.C. Chiefs told the delegates with rather bitter humour that they were lucky to get a parliamentary secretary at their conference. The request for cabinet ministers to be present at the B.C. meeting last November hadn't brought even a clerk from Ottawa.

Exasperation rose on both sides and finally Chief Ahenakew cut it short: "I think we're wasting time. I think we've wasted some money getting you [Mr. Buchanan] down here." The Chief said in conclusion that the Saskatchewan Indians would have to go to Ottawa to present the Cabinet with their paper as the Alberta chiefs had done.

The delegates voted unanimously to pass the resolution that the treaty Indians of Saskatchewan turn in their provincial hospitalization and medicare cards and use their treaty cards instead and that the federal government act in accordance with the Indian treaties and accept their full responsibility of payment of hospital and medical care costs for all treaty Indians.

Health Minister Grant said later in an interview that the province does not recognize Indian treaty cards for payment of medical and hospital expenses. They are not

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Commentary -

George Manuel Looks at New Zealand

On February 6th, 1840, 46 head chiefs of the Maori nation of New Zealand signed the Treaty of Waitangi. Assembled on a raised platform were invited "principal European inhabitants" and Her Majesty's governor William Hobson. Under tents decorated with flags in a centre area, the chiefs seated themselves upon the ground. Surrounding stood various European observers. In Hobson's words "the whole spectacle produced a most imposing effect." The Maori ceded all rights of sovereignty over North Island to the Queen of England "absolutely and without reservation." They received on this occasion "a few articles of trifling value", trade items, and for the chiefs — red blankets. Queen Victoria promised to the Maori the undisturbed possession of their lands and estates, forests and fisheries, and that no exchange of title would take place without the Crown overseeing any agreement. The treaty read: "In consideration thereof, Her Majesty the Queen of England extends to the natives of New Zealand Her Royal protection, and imparts to them all the Rights and Privileges of British subjects". Adhesions to the treaty followed throughout the islands. Thus the Maori, in circumstances not unlike Canada's Indians, established their special trust relationship with the Crown.

George Manuel, President of the National Indian Brotherhood, on tour to New Zealand with the Minister of Indian Affairs, Jean Chrétien, to observe the situation of that country's Maori population, recently shared with the Indian News his own definite observations. In Wellington, the capital, the tour which included Indian M.P. Len Marchand and William Mussell of the Department of Indian Affairs, met with the Honourable Duncan MacIntyre, Minister of Maori and Island Affairs.

From this meeting, Mr. Manuel suggested that the Nationalist government now in power, "held up the Maori situation as the candlelight of successful integration". He felt that New Zealand's policy at present was "exactly parallel with the white paper policy presented by the Canadian government".

The Maori hold four parliamentary seats, electing their own members of parliament by law. They sit with the opposition Labour Party in the 84 seat House of Commons. The Maori represent 8 per cent of New Zealand's population or just over 200,000.

"He (Minister of Maori Affairs) suggested that the sooner the special parliamentary seats were abolished, the sooner that the special privileges and status of the Maori people were abolished — the better off everybody in New Zealand would

be if complete integration had taken place", said Mr. Manuel. It was the Minister MacIntyre's feeling that the Maori could still retain their identity through their cultural traditions and values. Mr. Manuel stated that he would have to agree that the Maori are certainly a proud people and that "they project themselves in relation to their culture quite strongly to the white people or Pakeha".

"The Maori were involved back as early as 1884 in the political affairs of the country" observed Mr. Manuel, and "through this effort, through this kind of exposure to the parliamentary system of the dominant society, it created a political awareness which was necessary for the Maori to retain their identity right from the beginning".

He went on to state that in his opinion the whole tour was conducted on the principles of government hopes in the future for the Maori people: "I think the whole tour in New Zealand was designed by the government and designed for us to meet those Maori people who share the same sentiments on integration. Well of course our government saw what they wanted to see".

"In the meantime you know where we stand as Indian people in Canada — we want to maintain our special status, our special rights and we want to go deeper and find evidence to prove we have special privileges as the original inhabitants" stated Mr. Manuel.

While there George Manuel made contact with the Maori Council, the Maori equivalent to the National Indian Brotherhood, and with the four Maori members of parliament. It became apparent in his words; "that the Maori have strong expectations of retaining their special parliamentary seats" which he suggested had now become a part of Maori culture.

Asked to comment on his observations of the Maori education situation he noted from talking to Maori leaders and it was also confirmed by government officials, that the drop-out rate is high; "though not as high as our 94 per cent". "There is a very aggressive vocational training and apprenticeship program and on a percentage basis the Maori have been more successful in these areas of training than the Pakeha. But the economic climate in New Zealand is considerably different than in Canada. There are more jobs than people, there is a great demand for tradesmen. During the summer when the Maori trainees are out of school they're given direct experience by being placed on the job through the co-operation of government and industry".

An Indian News visit to the New Zealand High Commission in Ot-

tawa revealed that at this time the majority of Maori are being educated in State schools. There are ten Maori district high schools but most of these federal schools are rural primary schools with small rolls. The Maori Education Foundation Act of 1961 established a foundation which provides bursaries to assist Maoris attending schools and university. It provides also for post graduate scholarships and research grants. The Maori Affairs Department also has a relocation program providing jobs, housing and loans towards the cost of resettlement. Hostels are provided for single migrants. But the attrition rate in academic areas of education is high.

Asked if he saw the Maori being confronted with a curriculum not relevant to their backgrounds where they attend public schools, he re-

Federation of Saskatchewan Indians . . .

(Continued from Page Four)

valid evidence, he said, that Indians are eligible for medicare and hospitalization services. However, he said, if an Indian's premiums are paid up, according to the government records, he would receive full benefits whether or not he carried his treaty card. Mr. Grant said he doubted that druggists would accept the treaty cards for payment.

Education

A 1968 agreement with the federal government transferred control of education in northern Saskatchewan to the province. The F.S.I. claims the agreement was only to last two years and then there were to be consultations with the Indian people, but these consultations have not occurred. Therefore, conference delegates resolved that provincial jurisdiction in northern education must be terminated at the end of the 1970-71 school year. The resolution specifies that the transfer was an abrogation of Indian treaty rights and that the provincial educational program has left little or no opportunity for the involvement of Indian chiefs, councils or school committees, let alone relevance to the children.

Education Minister McIssac has stated that the Indian people did request that the province take over education in the north. The government, he said, has resolutions from all bands asking for what he terms a "comeover" rather than a takeover. Sol Sanderson, executive assistant to Chief Ahenakew, said that the chiefs signed the resolutions without being advised what they meant and now want out of a situation which does not give them an adequate voice in educating their children. Mr. Sanderson also pointed out that Indian and Métis persons who sit on the northern school board have one-year terms, whereas the white people are there for three years.

Another resolution passed in Prince Albert insisted that the federal government postpone the im-

plied that he felt the Maori value system was exactly parallel with that of the Indian and "we are both confronted with an English based value system." He felt that native values compel the children, perhaps psychologically, to resist the materialistic competitiveness which the curriculum is oriented towards, thus resulting in the high drop-out rate. On a more global note Mr. Manuel stated: "The present school curriculum is destructive to a very great degree, because in its ambition, in its desire, in its all-out hope to provide us with the tools for material success, we forget that we're destroying the earth, the water and the air, we're destroying people in places like Vietnam, we're suppressing a majority in South Africa and it will destroy mankind, unless native people, Indians and Maori get together to do something about it."

plementation of present plans to set up their own education research team in Saskatchewan until the completion of the F.S.I.'s education research project which has been approved and financed by the government and is already in progress. Interference in the form of a similar project, reads the resolution, would have a "debilitating effect" on the F.S.I. findings.

Indian People Tired of Being Researched

The delegates voted in unanimous agreement with the resolution that government departments at all levels discontinue their arbitrary appropriation of funds to research, study and probe the Indians without consultation with the chiefs and councils or their representative body, the F.S.I. The Indian people are tired of these tactics, declared the resolutions, and are now prepared to carry on their own research in areas of concern to Indians.

F.S.I.'s rights and treaties research director, Valentine Night-traveller, presented a brief outlining his specific areas of research and sources of information. Based in Regina, the committee is presently contracting legal counsellors and is looking into the legal status of Indian treaties, the differences in legal rights between status non-treaty and treaty Indians, treaty rights pertaining to land, hunting, fishing, trapping, education, medicare and annuities, Indian and government interpretations of treaties and the government's behaviour regarding rights specified in the treaties. Saskatchewan covers six treaty areas, treaties #2, 4, 5, 6, 8 and 10.

The committee estimates that their investigation will continue over the next two years, and will include an in-depth look at the University of Saskatchewan archives, the provincial archives, the

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in the United States. If you want to come as a delegate from your community maybe you could get your local congregation or ceremonial group to send you. If you simply want to see your tribe or community represented you might think about getting the people together, selecting someone as a delegate and financing his travel to the Conference. If you start soon, you could finance your delegate to the Conference by individual contributions, pie suppers, give-aways, raffles, etc. We are a poor people, but it seems like we can always dig up the money to do something we really want to do. And every North American Indian community has a right and a duty to be represented at this Conference. We don't want to make any hard decisions or take action unless the people are all represented.

The Steering Committee also wishes to encourage younger Indians to attend our meeting. Young

Indians' participation in our Conference last year in Montana made everybody, both young and old, feel good.

If you plan to come to the Conference you might keep in mind that Canada's most famous rodeo, the Calgary Stampede, will be held just before the Conference on July 10-17, 1971. Also one of Canada's big Pow-wows, Banff Indian Days will be held just after the Conference on July 22-24, 1971. Morley is half way between Calgary and Banff. For those who may be uncertain where this area is, Calgary is about 300 miles north of Great Falls, Montana, about 150 miles north of the Montana line.

Anyone who is interested in attending the Conference or wants some more information, write to:

Nishnawbe Institute,
11½ Spadina Road,
Toronto 179, Ontario

A Letter . . .

(Continued from Page Three)

going to write directly to Miss Horn re the sentence recently meted out to Albert Sinobert of the Spanish River Reserve, but I felt that since her protest was a public one, the answer should be the same.

I am a non-Indian, and I suppose that this automatically dismisses me from the minds of those Indians who are just as racially biased as many non-Indians are. However, I do know Albert's situation, and I was a friend of his father's before he died. I know the Reserve fairly well, and I consider many of the people there my friends.

From all reports, Albert would seem to be an habitual criminal who needs help. He has been in and out of jail for years. He has broken faith with his own Reserve, yet many of the times that he escaped police custody he expected the Reserve to give him sanctuary. I could elaborate further, but suffice it to say he is in great need of help, if he isn't already beyond it.

His sentence was not, therefore, the result of a first time offence, and perhaps the judge felt that Albert could best be helped and, if at all possible, re-habilitated, over a longer period of time. I wonder if the INDIAN LEGAL DEFENCE COMMITTEE delved into this aspect of the case before it made its protest?

I can't help but feel that this type of righteously indignant protest, made by a prestigious Indian organization, only serves to widen the gulf of misunderstanding between Indian and non-Indian, and getting about the business of being PEOPLE together is set back once more.

Sharon Sproule
Espanola, Ont.

F.S.I. Meets . . .

(Continued from Page Five)

Ottawa Indian Affairs Bureau archives, the land titles libraries, Hudson's Bay Company records, the Provincial Bar libraries, and court files, as well as consultation with the Indian people.

A request for funds from the Native Alcohol Council raised some controversy. Chief Ahenakew told the delegates and representatives of the N.A.C. that the problem of alcoholism must certainly be faced and that no one disagreed with the philosophy of the Council, i.e. to help native people in Saskatchewan who have a drinking problem. However, said the Chief, certain board members of the Council are also on the board of the Saskatchewan Native Alliance, and politics must not be mixed with service organizations. The board, he went on is the decision-making body and should be formed of people chosen by the F.S.I. and the Métis Society of Saskatchewan; the board would be responsible for staffing the Council, obtaining and directing finances, and determining the objectives of the Council. The F.S.I. has already submitted an offer to obtain funds from Indian Affairs for the Council provided they make the required change in board personnel.

Speaking on behalf of the Council, Noel Starblanket argued that the changes proposed by the Federation were political in nature, and as such should not be forced on the N.A.C.

Walter Deiter, who started the Alliance and seems to be the board member most objected to by Chief Ahenakew, stated that he was working with the council only for the purpose of helping alcoholics.

Comments from the floor were varied, some saying that people on the reserves felt the N.A.C. was using them for political purposes, others that the Council had been a valuable help on their reserve.

—Michèle Têtu

Dan George

Now internationally known for his portrayal of Old Lodge Skins in the Hollywood film *Little Big Man*, Chief Dan George did not start acting until a few years ago. He began his career as Ol' Antoine in the CBC television "Cariboo Country" series. His portrayal in one episode, entitled "How to Break a Quarter-Horse" won Chief George the 1965 Canadian Film Award. Still featuring the Chief as Ol' Antoine, this episode was later made into a Walt Disney film called *Smith*.

Chief George also starred in "The Education of Phyllistine", which ran on the CBC Festival series and in "Pokey", an episode of *The Manipulators*. The Chief's dignity and pride in his Indian heritage were also seen in *The Magnificent Gift*, a recent documentary about the history of the fur trade in Canada.

For his role in *Little Big Man*, Chief George was named best sup-

porting actor by the National Society of Film Critics and by the New York Film Critics, an honour considered more prestigious within the industry than the Academy Awards. On receiving word that he was also nominated for an oscar (which he did not win), the Chief said: "I dedicated myself to try to do something that would give a name to the Indian people. Even if I'm not selected a winner, I feel I've attained my goal."

Chief George's next role will be in the film *The Ecstasy of Rita Joe*, scheduled to be shot this year. The 71-year-old Chief was highly praised by critics when he starred in the stage version of 'Rita Joe', which officially inaugurated the Theatre in the National Arts Centre two years ago.

Indian people across Canada share in the proud accomplishments of Chief George. We also share in his present grief. May we extend our deepest sympathies to Chief George, whose wife, Amy, died recently after suffering from a long illness.

Native Women's Conference . . .

(Continued from Page One)

programs for both status and non-status Indians, kindergartens are needed, and Indian history, culture and language should be taught in schools.

There was considerable discussion regarding the loss of status of native women who marry non-Indians. The children of such marriages do not have Indian status. However, if an Indian man marries a non-Indian, any children they may have retain status and privileges. The women delegates expressed their desire for immediate action on this problem — preferably a revision of the law, but at least recognition of them as Indians by other treaty Indians.

The delegates discussed liquor, which they feel is one of the most serious problems facing native people. The women lamented the broken homes and child neglect which often result from one or both parents drinking. At the same time the women urged one another to keep strong when confronted with such situations.

The alcohol problem is closely linked with the other areas discussed during the conference: employment and industrial incentive programs for native people, especially in the North; the high dropout rate of Indian students; the lack of recreation for native youth; the inadequacy of medical facilities and of adult education, particularly in the realm of child care and sanitation; and the great number of native people in jails.

The 160 conference delegates voted unanimously to set up a committee to study the possibilities of organizing a national native women's association. The committee members and other delegates were asked to consult women in their districts. If they are in favour of

a national body, the committee will take steps to form the association. It is significant that membership in the proposed women's organization will be open to all those of Indian ancestry, whether status, non-status, Métis or Eskimo, a policy not presently followed by the existing provincial native organizations, except for the Alberta Native Communications Society.

Besides drawing up temporary aims, objectives and a constitution, the committee will look into recommendations requested by the delegates. One suggestion which the delegates seemed to favour was a stronger representation of women in both native organizations and in band councils.

Mrs. Jean Goodwill, who works in Ottawa with the Cultural Development Division of the Department of Indian Affairs, was chosen chairman of the committee. Mrs. Goodwill observed that most men might be uptight about a national native women's organization, but that the women could give them valuable support and help them deal with issues that they have not had time to look after. Women, she continued, are closer to and more familiar with daily problems in the home and community and for this reason they know what has to be done and can make recommendations to solve their problems. Mrs. Goodwill praised the Voice of Alberta Native Women's Society for including both Indian and Métis women. "If we want to maintain our identity, culture and language, the two groups must be united," said Mrs. Goodwill.



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

by Robert Whelan

PART II

The survivors of Crozier's force retreated 13 miles to the north west to join Colonel A. G. Irvine's force of some 100 police and volunteers at Fort Carlton. Dumont realized that both forces would go north to defend Prince Albert and planned to ambush them. Riel objected. And Dumont later said: "We could have killed a lot of them but Riel, who was always restraining us, formally opposed the idea."

Five days after the Battle of Duck Lake Riel and Dumont left the ruins of Fort Carlton — it had accidentally burned to the ground when the police abandoned it — and set out with their followers for Duck Lake. There the Exovedate ("those picked from the flock"), Riel's 15-man council of which Dumont was Adjutant-General, met and on Dumont's resolution voted to go to St. Anthony's and "there firmly await the 315 policemen who are marching, it appears, against us."

Riel now offered the bodies of the men slain at Duck Lake in an effort to make contact with the authorities and advance his plan to establish a provisional government. From a letter to Colonel Crozier: "God has been pleased to grant us the victory; and as our movement is to save our lives, our victory is good; and we offer it to the Almighty. Major, we are Christians in war as in peace. We write you in the name of God and humanity to come and take away your dead, whom we respect . . ."

By May 3, Riel had given up hope of help from the whites and the English half-breeds who had at first supported him. And already he was seeking help from the disenchanted Indian people. Messengers were sent during April urging them to take Fort Pitt and Battleford and "implore St. Joseph, for he is powerful with God. Commend yourselves to the powerful intercession of St. John the Baptist, the glorious patron of the Canadians and the half-breeds."

During April several events happened in which Dumont, who was a man of action and unconcerned with abstract ideas, took no part. Riel's mind must have been teeming with ideas, most of them, to judge from his actions, of a religious nature concerning the direction of vastly more than the spiritual lives of his followers. He had earlier persuaded the Exovedate to name Bishop Bourget of Montreal as the Supreme Pontiff; appointing a new Pope and moving the Vatican across an ocean indicates a quite surprising independence. Having let his vision assume global dimensions, Riel now focussed it closer to home by diverting some of Dumont's men to put the local clergy under surveillance. Father Vegreville was arrested and

on April 9 an armed guard was put around the Grey Sisters Convent at St. Laurent and by mid-April most of the Roman Catholic clergy serving the Métis in the St. Laurent area were under surveillance, although they were allowed to carry out their religious duties.

Indians from the Poundmaker and Little Pine Reserves responded to Riel's call and pillaged Battleford. Stonies killed a farm instructor and set up a warrior's lodge for the battles to come. At Frog Lake up the North Saskatchewan River, Wandering Spirit led Big Bear's Crees and several white men, including two priests, were killed.

And the Government of Canada, utilizing the almost-completed Canadian Pacific Railroad, dispatched to the west the nucleus of an armed force that would soon swell to almost 8000 men. It was under the command of Major-General Sir Frederick D. Middleton, an Irish soldier whose career in the British Army included action against the Sepoys and Maoris and other sometime unwilling subjects of the Empire. He is described in the history texts as ponderous, cautious, deliberate and with little faith in his volunteer army of ordinary citizens.

This representative of the military tradition of European man was to more than meet his match in the adaptability of "The Prince of the Prairies". Two very different cultures — the imposing, ordered and essentially mechanical way of the European and the spontaneous, mobile and responsive way of the people of the plains — will meet in the encounter of these two men and the measure of their motivations and beliefs will be found in the precision made bullets from one Gatling Gun in the dead body of one human being.

By April 13 Middleton had a column of 800 men within 35 miles of Batoche. For some reason he divides his force — half were ferried to the west side of the South Saskatchewan River and the others continued their journey on the east side. Ten days later the two columns are at Fish Creek, about ten miles south of Batoche.

On the evening of April 23 when Dumont learns that Middleton's depleted column is moving along a tree-lined trail just south of his Batoche headquarters he wants to attack them that night. He has barely 200 men and poorly armed at that but with surprise and the cover of darkness — and with everyone raring to go — they can do it. But Riel vetoes it; he's had a vision telling him to do battle "not far" from Batoche. Scouts tell him the column is now nearing Batoche; Riel takes 50 men and heads down the trail toward the foe.



Major-General Sir Frederick Dobson Middleton, C.B., General Commanding the North-West Field Force of the Canadian Militia. Four years after he had conquered Gabriel Dumont, the General posed for this portrait against the familiar backdrop of the Parliament buildings in the studio of William J. Topley at 104 Sparks Street, Ottawa. (Public Archives)

It is now too late for Gabriel Dumont's plan but he sets his now depleted forces in ambush at Tourond's Coulee near Fish Creek, waiting for the troops. "I wanted to treat them as we would buffalo," Dumont said.

Early next morning Dumont and a few horsemen canter out to size up the situation. They run into Middleton's scouts. Gabriel fires and the men in ambush take it up. The encounter becomes a routine exchange of fire, the half-breeds having the advantage of the cover of trees and bush while General Middleton's troops are exposed on top of a rise in the prairie. Dumont slows up Middleton's advance but his numbers fall to 54 by afternoon and he has his hands full keeping up the spirits of the men who stayed with him. His brother Edouard brings in 80 reinforcements late in the afternoon. And that evening at about eight o'clock when the rain turns to sleet they gather up their dead and wounded and move back to Batoche.

As for this battle of Fish Creek, Dumont puts it this way: "Thanks to Providence, in the whole day of continuous and desperate fighting,

we lost only four men; that is to say: two Sioux, my nephew St. Pierre and Joseph Vermette. Two others were wounded: François Boyer, my nephew, and Michel Desjarlais, who died three days later. "Middleton lost 10 men and 36 wounded."

When Dumont's 54 men, including the wounded and the bodies of the dead, get back to Batoche Riel is there, praying for victory. He has been holding up his arms like a cross for so long that two half-breeds are sustaining them. And Gabriel says: "I attribute our success to Riel's prayers; all during the engagement, he prayed with his arms crossed and he made the women and children pray, telling them that we could come to no great harm."

Three days later Riel had the Exovedate declare Saturday instead of Sunday as the Holy day.

And a day after that three priests held by Riel at Batoche threatened supporters of the Exovedate's action with excommunication. Riel, in a tirade against the priests, announced that he was the representative of the Holy Ghost sent to reform Christ's church.

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PLAINSMAN VERSUS MECHANICAL MAN

(Continued from Page Seven)

At about this moment Dumont was about to advance; he knew Middleton would soon move against Batoche and he wanted to attack while they were getting ready to move off. "It was my wish to go and meet them among the wooded groves, because I knew well that if our men were to fight at Batoche, their resolution would be weakened by the cries and tears of the women and children," Dumont said.

Riel was adamant; his visions and voices had told him the battle would be fought at Batoche. As for the enemy, "let them come when they please," and ardent prayers will bring victory.

But days earlier Dumont was aware of Middleton's plans; he had a spy, posing as a freighter in Middleton's camp. And he knew that guerilla warfare was the way to deal with that army. "I proposed to go ahead of the troops," he said, "harass them by night, and above all prevent them from sleeping, believing this was a good way to demoralize them and make them lose heart."

While Dumont and his ragged little band of 200 Indians and half-breeds cooled their heels at Batoche and one thousand soldiers and a Gatling Gun were emerging from an army of 8,000, Riel continued to pray. From his Journal of April 21, 1885: "I have seen the giant — he is coming. It is Goliath . . . Oh my God, grant us the favour of meeting so that we beat them one after another. Regulate our battles at such intervals as to give us time to take disposition and position, so that we may open fire only at the moment and place chosen for us . . . I pray you keep away the son of evil. Take away from them the resources of life."

Finally Gabriel had had enough. Riel's "humanitarian counsels" were helping the enemy. "I had it pointed out to Riel that he was giving the enemy too many advantages," he said, "and I proposed to harry them during the night in order to hold up their progress and give our allies time to arrive." Dumont then sent messengers asking help from Poundmaker and Big Bear, and from the Sioux Chief, White Cap, in the Eagle Hills area.

Now that Dumont is at last on his own it is in the coming Battle of Batoche that his military genius will reveal itself.

He had, according to contemporary sources, no more than 125 men. They were tired, hungry, badly armed with rifles and shotguns and short of ammunition. But they were all people of the plains. The half-breed, as much as the Indian, valued freedom more than life itself because freedom of movement was the basis of survival in a way of life so mobile that even their towns and teepees would get up and go when the hunt called.

Opposing these plainsmen was Middleton's army of 7,982 men, of which 917 were at Batoche with the best arms then available. They had large supplies of ammunition



Above — Big Bear trading inside Fort Pitt, Saskatchewan just before the rebellion. From left — Fire Sky Thunder, Sky Bird, Matoose, Napassis and Big Bear (Mistahay Muskwa)

and four field guns and, being people from the immovable cities where the technology developed, they had a devastating new machine of mass destruction, the Gatling Machine Gun or, as they called it, their "pet".

Many times during the next four days at Batoche the Gatling will rattle out its 1000 rounds of .45 calibre cartridges per minute into the little band of plainsmen. The newspapers and even the histories of the day will enshrine the myth of the machine in glowing reports of its efficiency as an instrument of destruction. But what really happened comes out only some time after the battle and it will be quite a different story.

What is at issue here is a conflict of cultures; let's look at some aspects of the European way of life out of which the tactics and the weapons of the Canadian Militia grew.

European man, starting in the 15th century with the invention of the printing press and its almost magical ability to turn out a series of identical pages or units, has become increasingly obsessed with technological processes based on speed, uniformity and repetitiveness. The Industrial Revolution in England accelerated this worship of the machine; the steam cotton gin did the work of many men; individual human beings were starting to become redundant. Two decades before Batoche this dehumanizing technological process had been successfully applied to producing a quite terrifying instrument of human destruction called the Gatling Gun. It was not merely that it could fire 1000 cartridges a minute but that killing could be so speedy, uniform and, above all, impersonal. It created the mass enemy. War had been man to man. Even the cannon was but one large shot that might kill several men, if you were lucky. But the Gatling Gun was ten separate guns firing one hundred times a minute.

FROM THE U.S.

Democrat Senator Henry Jackson recently raised the prospect before a Senate hearing that the land settlement (\$1 billion and surface and mineral rights to 40,000,000 acres) now advocated by the Nixon Administration for Alaskan natives, will set a precedent which will spark a massive assault in the courts for the settlement of similar claims on federal lands by Indians in the lower 48 states. He pointed out that the federal government still owns a third of all the land in the United States. Much of this land is wilderness area in the same state as when the Indians "ceded" it.

Jackson stated that "this settlement would be larger than anything ever undertaken before on a per capita basis for a native people . . . "Why would not others ask for land, especially if something is going on underneath the land to give them a special impetus?"

Secretary of the Interior, Rogers C. B. Morton, replied that until the land claims are settled by Congress, the proposed Trans Alaska Pipeline System could not go through. A growing block of conservationists in the Senate who have already scuttled further development of the SST — a supersonic transport jet aircraft — could block the pipeline development by delaying the land claims settlement.

Previously the Administration was prepared to grant Alaskan natives only 74,000,000 acres without the opportunity to share in the revenue to accrue from subsurface development. Secretary Morton stated that this previous bill did not represent "from a moral sense . . . a true settlement of our obligations."

Furthermore, a senate group

The American Indian Desk of Scientific Analysis Corporation is undertaking the task of compiling a comprehensive directory of every Indian activity and organization within the United States and Canada. This directory will broaden Indian communication, organization and unity.

Indian organizations (or individuals who are active at the local or national level) who would like their names and addresses listed are asked to write before June 30 to:

*"Indian Directory"
4339 California Street
San Francisco, California 94118.*

Part III — Next Issue