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150 Indian youth seize Indian Affairs offices

by Carmen Maracle

On August 30th, the Department of Indian Affairs and Northern Development was under protest by 150 members of the Native Youth Association. The protest was in the form of a 24-hour occupation of the building at 400 Laurier West in the nation's capital. The sit-in was to bring to the attention of government officials and to the public certain issues that the association felt were not receiving full attention or action. This protest was also to emphasize the awareness and the concern of young native people on issues that will be affecting Indian life and ways.

In a communiqué issued on the morning of the occupation, the Native Youth association brought forth four points to justify their protest on the department. The first cited was the Youth Liaison Specialist Program of the Department of Indian Affairs which they felt was just another program of the department that was being forced on the Indian people without consultation. Secondly, was the James Bay Hydro Project and a request that the federal government intervene in the matter and fulfill its legal obligations to those native people that live in the area affected by the project. The next point concerned the Jay Treaty and that proper legislative steps be taken so that this treaty would be honoured. Last was the British Columbia land claims by the Union of B.C.

Indian Chiefs the issue being that there had been no satisfactory response to a brief submitted to the federal government. The association also pledged its support to the Union in whatever actions they chose in dealing with the land claims.

The occupation of 400 Laurier began at 8.30 a.m. on Thursday and was concluded at that same time the (See Youth Protest page 14)

Native scholars meet

Harrison Hot Springs, B.C. — (Staff) — "This is the first meeting of its kind in Canadian history where Indian people have been called together solely on the basis of their academic and professional qualifications," stated Ms. Whetung, a native of the Curve Lake Indian Reserve in Ontario addressing 70 delegates of the "Native Scholars '73" conference, held September 5, in Harrison Hot Springs, B.C.

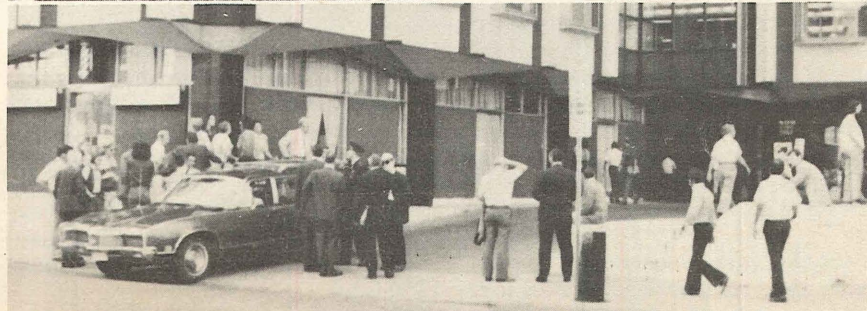
The majority of the delegates possessed University degrees and most were presently involved in working professionally for Indians in their chosen fields be it medicine, law, teaching, social work or government (provincial, municipal and federal). Despite the large attendance on short notice, many were unable to attend because of their work or because of other commitments.

In her opening address to the conference, Ms. Edith Whetung, one of the conference organizers, added that "among difficulties encountered in having this conference were a railway strike, a postal strike, telecommunications blackout as well as other blocks in the way."

Ms. Whetung expressed the feeling of disappointment that because of the reconvening of parliament, Len Marchand, M.P. and Senator Guy Williams would be unable to attend.

With so many delegates involved in all aspects of Canadian life, it seemed somewhat of a difficult task to get all delegates to agree on any specific subject or even to determine exactly the purpose of the meeting. All were agreed, however, that higher education among Canada's native people is in need of promotion. Incentives must be offered to those who show initiative and interest in entering any of the professions.

The highlight of the conference occurred on the third day when Kent Gooderham, Acting Director of Education for Indian Affairs, was present to discuss with the remaining delegates (See Native Scholars page 7)



Above: Members of the Native Youth Association and interested observers occupy Indian Affairs Headquarters in Ottawa.

Below: Some locked-out civil servants wait outside the building at the beginning of a 24-hour take-over by Indian youth from across Canada.

Indian Act upheld by court Lavell loses case

by Theresa Nahanee

Ottawa, Ontario - (Staff) - The majority of the Supreme Court of Canada handed down a decision on August 27, 1973 declaring the supremacy of the Indian Act over the Canadian Bill of Rights on the strength of Parliament's power as set forth in the British North America Act.

It has been declared by the court that the Indian Act, or even portions of it, cannot be rendered inoperative by the Canadian Bill of Rights. As suggested by Ritchie J., "To suggest that the provisions of the *Bill of Rights* have the effect of making the whole *Indian Act* inoperative as discriminatory is to assert that the Bill has rendered Parliament powerless to exercise the authority entrusted to it under the constitution of enacting legislation which treats Indians living on Reserves differently from other Canadians in relation to their property and civil rights."

The majority of the court has completely rejected the view that the Canadian Bill of Rights has the power to render the Indian Act inoperative or portions therein.

"What is at issue here," states Ritchie J. in his written judgement, "is whether the Bill of Rights is to be construed as rendering inoperative one of the conditions imposed by Parliament for the use and occupation of Crown lands reserved for Indians. These conditions were imposed as a necessary part of the structure created by Parliament for the internal administration of the life of Indians on Reserves and their entitlement to the use and benefit of Crown lands."

(See Lavell decision page 14)

Startling statistics Revealed on Indians

Harrison Hot Springs, B.C. (Sept. 6,

"Many of our Indian leaders and the people back home have charged that too many of our young people get themselves an education, then assimilate themselves into white society, hence we native people are always poor and bereft of the advantages that Education should bring. I believe that a conference such as this will eventually find an answer to that charge," said Dr. Melvyn R. Lavallee, B.A., M.D., presently a practising Indian physician in Slave Lake, Alberta.

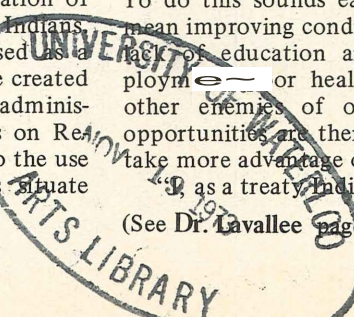
"I believe that all of us here can in some way instill new hope and vigor to the native people by leading them into new and different paths and fields and onward to a full and productive life. To do this sounds easy, but this will mean improving conditions of poverty, lack of education and skills, unemployment or health and attacking other enemies of opportunity. The opportunities are there but we need to take more advantage of these."

(See Dr. Lavallee page 3)

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Le district de Pointe Bleue connaît une grande activité

par Adéodat Ross

Pointe-Bleue — Le district de Pointe-Bleue dans la région du Lac Saint-Jean, au Québec, a bourdonné d'activité, depuis le début de l'année et grâce aux fonds fournis par le Ministère des Affaires indiennes combinés aux projets d'initiatives locales et aux travaux d'hiver, des travaux de l'ordre de \$1,361,623 ont été réalisés ou sont en voie de parachèvement, dans les réserves de ce district.

Ces travaux ont été réalisés sur les cinq réserves que compte le district de Pointe-Bleue, soit les réserves de Pointe-Bleue, Mistassini, Obedjiwan, Manouan et Weymontachie. La direction des travaux ainsi que l'administration des fonds mis à la disposition des Indiens ont été pris en main par les conseils de bandes des réserves concernées, et réalisés grâce à l'aide de conseillers du ministère des Affaires indiennes, du bureau du district, et du bureau régional de Québec.

Ces importants chantiers, mis en oeuvre dans les quatre réserves se sont traduits par la réalisation de travaux

service de police. Ce second projet couvre une superficie de 36 pieds par 48 et le garage situé à proximité sera de 40 pieds par 100 pieds pour un budget de \$92,000.

Les résidents de la partie sud de la réserve pour leur part, profiteront des services d'aqueduc et d'égouts grâce à un programme de constructions de \$160,000 comprenant les travaux de pose des tuyaux sur une distance de 4,000 pieds, les égouts pluviaux, la réfection de la rue et de l'asphalte.

MISTASSINI

Dans la réserve de Mistassini, les travaux budgétés comprennent des réparations majeures à 20 maisons, au coût de \$47,572, la construction de 25 maisons unifamiliales, (\$225,000), l'installation d'un réseau d'égouts et d'aqueduc (\$130,000), la réfection des rues (\$100,000), ainsi que le raccordement des services aux maisons (\$50,000).

Dans cette même réserve une



Le centre communautaire de Pointe Bleue devrait être complété sous peu.

Groupe de jeunes autochtones à la découverte d'une conscience indienne

par Michel Merleau, Le Droit

LITTLE CURRENT — "A la découverte d'une conscience indienne", tel pourrait être le titre d'une expérience que vivent actuellement un groupe de jeunes Indiens de tous les coins de la province d'Ontario, sous la surveillance du comédien et écrivain Bernard Assiniwi, qui est un Indien québécois.

"Il est important que les jeunes Indiens découvrent ce qu'ils sont", de dire Bernard Assiniwi qui est le directeur de l'école expérimentale du Manitou Arts Foundation, sur l'île Schreiber, au nord du lac Huron, dans la région de la Baie-des-Iles. Une culture ne s'apprend pas, elle se vit et ainsi, cette école nouveau genre où n'existe aucun règlement disciplinaire n'est en réalité que la création d'une atmosphère naturelle, imbue de liberté, où le jeune Indien peut retrouver les arts qui ont caractérisé ses ancêtres.

Selon M. Assiniwi, il est dommage que le jeune Indien doive s'isoler pour retrouver son identité, mais la société européenne dont les valeurs sont fondamentalement différentes de celle des "vrais Américains", a fait de ces derniers des hommes perplexes et fondamentalement indécis.

L'école expérimentale du Manitou Arts Foundation qui est à sa troisième année d'un projet de trois ans a pour but de faire ressortir chez le jeune Indien, le sentiment inné de sa propre culture. Divers cours ou cliniques sont prévus tout au long de l'été, mais ils n'ont pour but que de fournir, à ceux qui en expriment le désir, les principes de base des arts dramatiques, du cinéma, de la peinture ou encore du chant typiquement indien. A la lumière des renseignements obtenus, le jeune Indien peut toujours faire ce qu'il entend.

"Certains nous arrivent en peignant des figures ou des paysages, par exemple, c'est-à-dire une reproduction des valeurs traditionnelles des Européens qui sont matérielles et purement visuelles, mais inévitablement, d'eux-mêmes, ils en viennent à peindre ce qu'ils ont dans le coeur et non uniquement ce qu'ils voient," de faire remarquer M. Assiniwi. D'ailleurs, une jeune Indienne fréquentant l'école devait affirmer: "c'est avec le coeur que nous apprenons à vivre".

Dans le même ordre d'idée, Tom Peltier, président du Manitou Arts Foundation, expliquait au journaliste

du DROIT qui avait été invité à donner une clinique en journalisme: "Pendant que les Européens continuent à être caractérisés par un sens poussé du patriarcat, exploitant les sentiments d'agressivité et de compétition résultant de leur éducation purement matérielle, les Indiens épousent toujours leur mythe du matriarcat en étant fondamentalement passifs, créateurs et intuitifs".

Selon Bernard Assiniwi, les systèmes d'éducation en vigueur en Amérique du Nord ne respectent pas d'une part les besoins culturels des Indiens et d'autre part, ne reconnaissent pas le plein potentiel de développement aussi bien intellectuel, matériel que spirituel⁴⁷ dont jouit tout jeune enfant.

L'école qui est d'une durée d'environ deux mois est subventionnée, à titre expérimentale, par des octrois du ministère des Affaires indiennes et du gouvernement de l'Ontario. L'île Schreiber, où sont regroupés les quelque 20 élèves et les professeurs, a une superficie totale de 27 acres et elle est complètement isolée, à 45 minutes de bateau, de Little Current.

La grande majorité des habitants de l'île vivent sous la tente et dans tous les coins de l'île règnent une joie de vivre et une bonne entente qui semblent faciliter la prise de conscience d'être "humain".

Bernard Assiniwi

"Après l'été, je m'installe sur ma ferme, à Maniwaki, et j'éleve des moutons", de dire Bernard Assiniwi qui est également à préparer une série d'oeuvres historiques, sur les Indiens du Canada.

D'ailleurs, c'est à la suite de nombreuses recherches sur les noms indiens du pays que M. Assiniwi en est venu à choisir le nom de "Kitiganisipi", pour sa ferme. Ce mot indien signifie le vrai nom de la rivière Désert qui traverse Maniwaki: "la rivière des Jardins".

M. Assiniwi, qui s'est signalé en tant que comédien un peu partout au Canada, a actuellement sept ouvrages sur le marché dont quelques-uns traduits en anglais.

Le premier tome de "L'histoire des Indiens du Bas et du Haut Canada" doit sortir, chez Leméac à Montréal, en octobre. Plus tard cet automne, deux volumes pour enfants seront publiés, toujours chez Leméac: "Les Indiens de la plaine" et "Les Indiens de la côte du Pacifique".



Une série de maisons unifamiliales actuellement en construction à Pointe Bleue.

d'hiver, d'ensembles résidentiels et de deux édifices communautaires.

POINTE-BLEUE

Dans la réserve de Pointe-Bleue, le programme de travaux comportait un budget total de \$499,524 et les deux plus importants projets étaient la réalisation de 23 maisons unifamiliales ainsi que la construction d'un centre communautaire. Ces deux projets de taille, de même que les travaux d'extension du réseau d'aqueduc et d'égouts, sur une distance de 4,000 pieds, à l'entrée sud de la réserve, ont permis à 143 jeunes hommes et chefs de familles de la réserve de trouver l'occasion de se sentir utiles à leur communauté à et se libérer de l'esclavage et de la dépendance qu'entraînent les longues périodes de chômage, en plus de permettre de solutionner partiellement la pénurie de logements provoquée par l'accroissement de la population de la réserve.

La plus importante construction abritera les bureaux administratifs de la bande, la caserne des pompiers et le

somme de \$77,337 en marge du programme des Affaires communau-

taires, couvre la construction d'une route d'accès et l'aménagement du périmètre du dépotoir, l'excavation de tranchées et la construction de toilettes extérieures, le nettoyage du lac et du village pour y enlever des déchets accumulés, le débroussaillage en vue de constructions nouvelles, la coupe de bois de chauffage pour environ 100 familles, la construction d'abris protecteurs pour les points d'eau et la distribution de l'eau par camion aux résidences sises loin des points d'eau.

Dans la réserve de Obedjiwan, parmi les projets à dépenses capitales, le budget comporte la construction d'un système d'aqueduc évalué à \$65,000.

La réserve de Manouan sera dotée d'un bureau administratif au coût de \$42,000 tandis qu'à Weymontachie, on procède à l'électrification de 73 maisons unifamiliales au coût de \$42,200, au drainage de rues et réfection du système routier pour une somme de \$65,000 ainsi qu'à la construction d'une bâtisse pour abriter le service des incendies, au coût de \$18,000.

Dr. Lavalee . . .

(continued from page 1)

alone on a long lonely road through eight years of university. During those years it was inevitable that somehow I almost lost the path that led back to my home and people on the reserves. That path was almost grown over and overwhelmed with what the new society had to offer. I am sure that in each of us there is a built-in homing instinct and suddenly we know where our loyalties lie.

"Through the acquisition of medical training and long hours of work and study I have opened a door which has been closed to natives in Western Canada."

"As I stand inside that door I can see before me a field of unlimited medical opportunity extending well over the horizon. The field however is

We need special clinics to treat the ravages of alcohol and drugs.

clouded by the health needs of our people — the need of better and modern medical facilities, better maternity and child care. We need special clinics to treat the ravages wrought by alcohol and drugs."

"All of us here know that there is definitely an upswing in deaths through violence and suicide. How are we going to handle this when the medical profession is so bereft of native medical personnel. We need so many, many native workers. Perhaps this is the priority."

"In all of Canada, there is only a small handful of native medical doctors. There are a substantial number of registered nurses but we need more; we need an army of certified nursing assistants; we need an army of hospital orderlies and we also need an army of community health workers. The need for health education for our people is staggering."

50% of the Indian population is under 16.

"Canada is a youthful country with its native population more youthful than the non-native groups. Nearly 50% of the native population is under 16 years of age. Moreover, the population of Indian reserves and Inuit settlements is increasing as a faster rate than that of any other ethnic group. As is true of other Canadian rural communities, there is a steady exodus of individuals and families to urban centres.

Indian men outnumber Indian women 5-1.

"One of the most unusual features of the native population is the great excess of males over females. Females in the child-bearing age account for less than 20% of the population. Incidentally, as far back as 10 years ago, 25% of all Indian women capable of bearing a child were pregnant. The pill has probably destroyed the validity of this figure since then."

"It has also been shown that Indian babies have almost as good a chance of surviving the neonatal period as the non-native child. In the post neonatal period the Indian child has a mortality rate almost 2-1/2 times that of the non-Indian peer of which the causes are more likely to be preventable. The overall infant mortality is high and accounts for 1/4 or 1/3 of all Indian deaths. This covers the period under one year of age.

Most Indian deaths are infants under 1.

Before birth, the Indian deaths were at 22/100 live births compared to 18/100 for all Canadians and at birth, deaths were 32/1000 against 28/1000, so we can see that it isn't the deaths before or at birth which raises the mortality figures."

"In terms of life span, the native child on the average expects to live approximately 60 years. In contrast to the non-native child who can expect to live 70-74 years. Much of this difference is due to the higher mortality of the one to four year old native. Nearly 8% of the total native mortality occurs in this age group. Better control and treatment of infectious disease in particular has helped reduce the deaths of all Canadian children in this age group. Where health is concerned, statistics, like a thermometer takes the temperature of a people. Healthwise, I would say that the temperature of our people is below normal. Treatment is urgent and the prognosis is inclined to be less favorable unless there is a new awakening to health needs and a new and determined approach to Education. The revival of a strong vigorous Indian nation can never be assured unless there is a general sense of well-being which can only be achieved through better health standards and through the help of its trained intelligence.

"We are in a position to see the hearts, souls and intellect of native people laid bare: we personally have witnessed the devastation of the imposition of the treaties and what it means to be totally conquered. We indeed have a very long, hard climb ahead of us. All here today have special talents, special areas of concern and these should be used for the liberation of our native people."

"We are at a stage where we can look back at what we've been through and hopefully come up with a few concrete ideas for structuring the future."

Conditions on reserves must be improved.

"From a medical viewpoint, this is almost impossible to do unless we can simultaneously improve conditions inherent to the reserve life. It is no good just to clear up a scabby child and send him home only to be subject to the same infectious process. Dietary problems are also a concern, especially in isolated areas. Malnutrition, fortunately, is not a common sight today."

There are the views of one of our very few Indian M.D.'s, Dr. Melvyn Lavallee.

Wah-Shee reiterates Indian land claims

The Federation of Natives North of 60° represents all the indigenous people of the Canadian North, and has some international affiliations. We came to the Congress, as did the rest of you, to learn. For three days we have listened to your thinking concerning our ancestral home and how you are planning to exploit it. Now we feel the time has come for us to tell you of our hopes and plans, so that we might understand each other.

We are the indigenous people of the Canadian North; we believe that we have certain rights, both moral and legal. We claim aboriginal rights — a legal concept recognized for centuries in the western world — which consist of land, hunting, fishing, trapping, resources and other rights. They are based on our use and occupancy of the land from time immemorial and on certain other more contemporary legal decisions.

Most of you at this Congress have been in the North and know at first hand of the appalling economic, social, and cultural situations our people must endure. We did not choose to live this way, but because of White migration to our areas it has become difficult for us to follow our traditional life-styles. And with the distinct possibility of a pipeline, a road, and all the attendant services it is apparent that for most of our people, it will be impossible to live from the land any longer.

So we are faced with a future which many people tell us includes oil and a pipeline. Perhaps: but we believe that it will hold these things only if we have settled all our land claims satisfactorily. We say this because we believe that our aboriginal rights are strong enough for us to delay indefinitely, through the judicial system, any proposed development. You see, we cannot allow any more development in the North until we are assured that it will benefit us for many years to come. We are the owners of the land, and we believe that we have our rights to it.

Many of these points may sound frighteningly familiar to you. This need not be so, for we are a reasonable people. We believe that the extraction of our northern mineral resources is perhaps in the best interest of the native people and the developers both, if the native people are assured that our share of the wealth will allow our people to compete as equals with the rest of society. For a pipeline to benefit us in the long run, we must be employers as well as employees from the outset. We must be assured not only of enough royalties from resource extraction to guarantee a better life, but we also require direct participation in development planning and decision-making, for us and for our children. More specifically, monies from a land-claim settlement will enable us to develop a different economic system, one more in tune with our values and culture. We could also then assume responsibility for many of the services now being supplied and run by others, such as education and social assistance.

Another and very important aspect of land settlement would be the exclusive parcels of land that we would control.

We would use this land to ensure that our people will be able, now and in future generations, to continue our hunting traditions. These lands would also ensure the protection of many now endangered species of wildlife. In short a satisfactory land settlement would allow us to be, once again, our own masters.

When our land claims are settled, the question of title to land would be resolved and the developers could then move ahead assured of proper ownership and free from possibilities of legal action. We also think that a satisfactory land settlement would allow us to cooperate with and assist the developers in their planning.

We believe that successful land settlements could lead to a development of the North that would benefit us all. But our claims must be recognized and settled by our government.

We propose then that the representatives of the oil companies at this Congress tell their companies that we are quite ready and willing to meet with them, and perhaps even form some kind of committee to discuss our mutual concerns. We think that this kind of coalition would benefit everyone, and would do much to make the dream of the North a reality.

*Address by James Wah-Shee,
President, Federation of Natives
North of 60°*

*to the Fifth International Congress
of the Fondation Française d'Etudes
Nordiques on Arctic oil and
gas, at Le Havre, May 1973.*

Seven BC natives win Mungo Martin awards

Victoria, B.C. — Seven B.C. Indians received Mungo Martin Memorial Awards this year and qualified for various sums of money to assist them in furthering their education, vocational training, skills and competence in arts, handicrafts and other worthy endeavours."

The seven people chosen included: Mr. Thomas Joseph Jr., Nitinaht, artist — \$300.00; Mr. John Natilpi, Tornour Island, artist — \$100.00; Miss Srdyth Cooper, Sooke, student — \$70.00; Mr. Vernon Morrison, Hazelton, Industrial education — \$70.00; Mr. Dexter Morgan, Kitwanga, B.C.I.T. — \$70.00; Mr. Moses H. Johnson, Gitlakdamix, carpentry — \$70.00, and Miss Evelyn James, Mamalilikulla, student — \$70.00.

In addition to receiving the money, the chief of the band of each recipient of the award will receive a book written by Indian children of British Columbia entitled "Tales from the Longhouse." The book was compiled by the Folklore Committee, B.C. Indian Arts Society and the royalties from the sale of the book go directly to the Mungo Martin Memorial Awards Fund.

Dear Editor...

WOULD LIKE LEGENDS

Dear Editor,

Thank you for all the copies of The Indian News which you have been so kind to send me by now.

I am most interested in the legends issued always on the last page. I would like to arrange reading something like that for our Czech children as well. The most of our children is really interested in North American Indians. These legends would certainly show them what the Indian is really like, his way of thinking and feeling, and what is his culture.

I would like to ask any of the American and Canadian Indian who reads your papers to write for me at least one legend or fairy-tale which he or she knows or was told by parents. I am going to make translation of their Indian legends and fairy-tales into the Czech language and then arrange them into one book.

I am 28 years old. I love writing, even though I haven't had published almost nothing but one short story only. So I am not sure if the book can be issued but I think it is worth to try. No doubt that our children would like the Indian legends as well as they like our own national ones.

I would also like to correspond with any Indian who will write me a letter as a pen-pal. I have many common interests and enjoy all what the life brings us.

Mr. Vaclav Mikolasek
Dekanska vinice 16
Pankrac
140 00 Praha 4
Czechoslovakia

INTERESTED IN CULTURE

Dear Editor,

I am a French and English teacher in an inner-city school. My students are primarily Black, Puerto Rican, with a small number of white and Arabians.

They are interested in knowing more about the Indian Tribes, their history, culture, songs and literature. They range in age from 13 to 18.

Would some of your readers be interested in corresponding with my students? I believe it would be helpful to all our young people. I believe that the road to Peace lies in getting to know each other better.

Sincerely,

Sunny Waldman

REQUEST FOR PAPER

Sir:

I live in Guyana in an Amer Indian community and I am particularly interested Indian news and Indian affairs. Please send me monthly copies of "The Indian News".

Edwin DeVieira

NORTHERN DEVELOPMENT

Dear Editor,

Would you please send me a copy of The Indian News. I am particularly interested in the Wally Firth article and assessment of current Northern Development efforts.

R.S. Tanner,
Coquitlam, B.C.

SEEKS STORIES

Dear Editor,

This is a letter to seek through your "Dear Editor . . ." section manuscripts (up to 20,000 words) for publishing in softcover booklet form.

We have published two booklets by Indian authors: "Indian Stories from James Bay" by Lillian Small and "Traditional Indian Recipes" by Juliette Iserhoff et al.

Northern Ontario and Northern Quebec authors are of particular interest but we would be pleased to hear from others who feel they have suitable material for publication.

Douglas C. Pollard,
Highway Book Shop,
Cobalt, Ontario POJ 1C0

ATTENTION PLEASE

Dear Editor,

We are in receipt of your June issue of the Indian News and wish to draw to your attention an article which appears on page eight. This article deals with the Home Acquisition Grant Act.

We would like to state that the information contained in this article is incorrect as it was the Sechelt Indian Band Council which prepared the brief to be presented to the Provincial Government, which in turn brought about the amendment to the Act and provided Indians in B.C. with the right to obtain these Grants.

Yours truly,
SECHELT INDIAN BAND COUNCIL
Clarence Joe
Band Manager

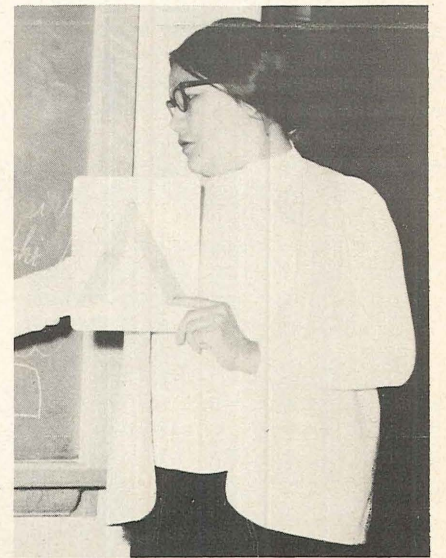
Special course prepares teachers to teach native language

Thirteen Native Language teachers received diplomas Friday, in a graduation ceremony in Fort Frances that marked the conclusion of three weeks of intensive training.

The course, a first of its kind in Ontario, was designed to prepare its students to teach the Native Language in elementary classrooms. Some students, who will teach Ojibwe to children who speak only English, specialized in NASL (Native as a Second Language). Others, who specialized in Native Literacy, will be teaching children already fluent in Ojibwe to read and write their language.

"You will run into difficulties," challenged Mr. Glen Treftlin, in his graduation address. "You are beginning something new, and will find many new problems to be solved. But you are aware of these things, and have been preparing yourselves to meet the challenges as they come."

One of the first challenges was the need to settle on a standard writing system. The students examined all the



Cecelia Big George teaches initial sounds in syllabics.

students is the development of teaching and reading materials. When the course began, there were virtually



Roderick Cyr and Peter Melrose make syllabic puzzles for kindergarten children.

systems presently in use, and unanimously decided on syllabic script, a system of writing developed over one hundred years ago specifically for the Ojibwe language. "Syllabics fits the sounds of our language so much better than Roman script does," one student commented.

Another challenge still facing the

none. Students spent hours of after-school time taping and writing stories, drawing illustrations and painting teaching cards, making wooden puzzles and sewing cloth books, all in syllabics. These materials will be put to good use in classrooms next September, but they are only a start. More materials are essential to a good teach-



Students and staff of the summer program - Fort Frances, August 1973.

the Indian news

Editor: THERESA NAHANEY

Editorial Assistant: CARMEN MARACLE

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ing programme, and an ongoing production plans are underway.

The course was regarded by the students as just a beginning. "We want to come back and learn more," commented one student.

A few students have already been hired to teach the Native language in local schools this fall, on a visiting teacher basis. Others are not sure of employment yet, but plan to keep studying whether or not jobs are available.

The course was held at the Fort Frances Student Residence, and was sponsored by the Department of Indian Affairs.

Special consideration for Indians interested in law

According to the current requirements of the Law Society of Upper Canada, a person desiring admission to the first year of the LL.B. program must normally have successfully completed not less than two full years of academic work at a recognized university following Grade 13 in Ontario or its equivalent.

The Faculty of Law, The University of Western Ontario is very conscious of the fact that native people in Canada have no significant representation in the ranks of the legal profession since few have applied for admission to law schools and the normal admissions procedures may have failed to take full account of the cultural dissimilarities and social considerations which are unique to native Canadians.

To counteract these factors, the Faculty of Law, The University of Western Ontario has decided to encourage any native Canadian interested in the study of law to make application and all such applications will be considered on an individual basis. Many factors will be considered including such things as maturity, academic performance, results on the Law School Admission Test, personal interviews, employment history, leadership potential and letters of reference — but not one factor or accumulation of factors (indeed, in some instances none of these factors) will be determinative.

Although we intend to consider each application on an individual basis, it must remain the object of the Law Faculty, in fairness to all concerned, to admit only those applicants who have a reasonable chance of success. To encourage others, who by reason of youth, lack of education or maturity, are unlikely to succeed would be a disservice to both the individual and the community. Accordingly, in the main, the criteria for admission will either be the successful completion of two years university work after Grade 13 in Ontario or its equivalent, or failing such formal educational requirement, on the basis of age, experience, maturity or outstanding qualities as evidenced by applicants' previous careers.

Upon admission the student will be offered additional help and support during his law school career so as to minimize any difficulties he may encounter in the law school program. Financial assistance may be made available through the Department of Justice and the Department of Indian Affairs. Applicants should contact the appropriate Government Department.

Maori and Indian people share Common problems and aspirations

by Carmen Maracle

Many people who have come into contact with the politics and the culture of the Maori people of New Zealand have noted the similarities between that and Canada's own native people. The histories of the Maori and of the Canadian Indian have followed similar courses, with both cultures striving to be an independent and a living thing. The Maori to a certain extent have come closer to realizing this goal. By law the Maori people have four seats in the Parliament of New Zealand and the Minister of Maori Affairs is a Maori himself. The Maori people also maintain reserves but these are kept for cultural, social and tribal business gatherings and the people live in taxable premises in the urban and rural districts. The Maori language is still intact and is made compulsory to all New Zealanders, this is made easier by the fact that the Maori language is of a single dialect.

The native peoples of New Zealand face issues and problems that are confronting Indian people today. For example, although the Maori comprise only eight per cent of the population of New Zealand they total approximately half of the inmates in jails and prisons. Alcohol and ignorance of the law weigh heavily in keeping this percentage constant. This will have a familiar ring to many of our Indian leaders.

Two countries and two native races, both tackling the same problems and both having the potential to learn from one another. It was on this note that an invitation was extended to Mr. T.A. (Archie) Taiaora to tour Canada and visit some reserves, native organizations and meet with Department of Indian Affairs officials. The invitation was offered by the Canadian High Commissioner to New Zealand to Mr. Taiaora and his family while they were concluding an extensive tour of the United States on an exchange program called Educational and Cultural Exchange Council of International Programs for Youth Leaders and Social Workers.

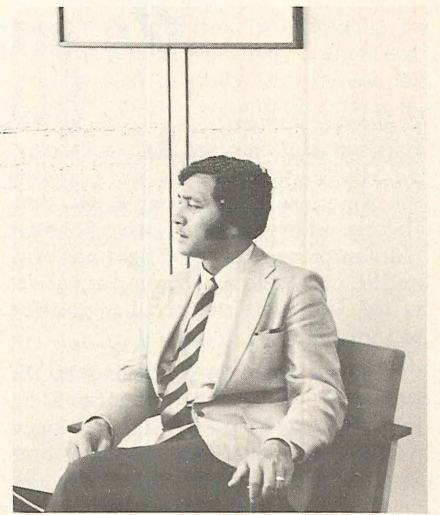
Mr. Taiaora, his wife and one child arrived in Ottawa on August 23rd and were greeted at the airport by Mr. Gordon Miller a Communication's Officer with the Department of Indian Affairs. Mr. Miller was to accompany Mr. Taiaora on his visits to the surrounding reserves.

The first item on Mr. Taiaora's itinerary was to meet with department officials stationed at headquarters. Meetings were scheduled with Mr. Henry Rogers, Chief, Social Services Division, Community Affairs Branch, Mr. Vern Gran, Chief, Band Management Division, Russ Moses, Head, Native Recruitment and Development Program, Public Service Commission and with Mr. Peter Korwin, Associate Director, Community Affairs Branch and with the Indian Housing Administration officials. These meetings were scheduled on the 24th of August and resulted in meaningful discussion and exchanging of ideas on welfare and social service administration and various

programs now in operation.

Several reserves were visited in the Ottawa area in the following days, including Golden Lake, Caughnawaga and St. Régis reserves. At Golden Lake, Mr. Taiaora spoke with Chief Bill Commanda and Band Administration officials. On the 27th, visits were paid to Caughnawaga, where discussions were held with Assistant-Chief, Richard White and Mel Zachery, Montreal District Welfare Administrator and also to St. Régis, meeting with Band Council Chief, Lawrence Francis and with Mrs. King, band welfare administrator. On all the visits to these reserves Mr. Taiaora was accompanied by Mr. Gordon Miller. Discussions with these band officials centred on housing and education on the reserves and with any difficulties that were encountered in implementing such programs at the reserve level. Medical and welfare administration on the reserves was analysed and compared with such matters in Mr. Taiaora's native New Zealand. The conclusions drawn were that the social services applied by both at local levels were alike in the needs and in the problems arising.

On the following day visits were planned with Marie Marule, Executive Director of the National Indian Brotherhood and Tagak Curley, President of Inuit Tapirisat. The purpose of these meetings was to explain to Mr.



Taiaora the functions of these organizations and the program in which they are presently involved.

Mr. Taiaora and family ended their visit to the Ottawa area on the 29th of August when they left for Calgary. The Calgary Indian Affairs District Office organized a tour of the Blackfoot and Stoney Reserves. Various organizations were slated to meet him.

Mr. Taiaora's stay in Canada was from August 23 to September 2 a total of 11 days, which he felt was too short a time to take in all that could be learned in a trip of this nature. As an alternative Mr. Taiaora suggested an exchange program between native affairs administration of both countries over an extended period of time, in which there would be opportunity for both parties to realize benefits.

DIAND official explains sit-in

John CIACCIA

Following are excerpts of a statement Mr. John Ciaccia, Assistant Deputy Minister of Indian Affairs, made to a CBC interviewer on the occasion of the 24-hour sit-in by some 200 native youths in the IAND Ottawa building August 30, 1973. Mr. Ciaccia was being asked to comment on the protest by the Native Youth Association of the Government's Youth Liaison Specialist Program.

"The people in the Department realize that for many years very little has been done to try and get programs oriented towards the youth. So to that extent there is sympathy . . . You see, we were trying desperately to get to the needs of Indian youth, because this is what this particular sit-in was about and this is one of the purposes why we started the Youth Resource Workers."

"This program is not a program as such. For instance, we didn't come out with a program saying, Well, on Friday, you'll play baseball, and on Saturdays you'll do something else, and on Sundays you'll go to Sunday school. It's not a program in the normal nature or definitions of a program. All that we did was try to identify the real needs of Indian youth. Now, how do we get to these needs? To do so, we hired Indian youth to go and speak to Indian youth. Seventy percent of our Youth Resource Workers are Indian people. They are consulting across the country with Indian youth, and they are bringing back what these people

require, what they feel or what these people themselves want. We are not telling them what to do, we are giving them complete leeway. There are some radical people and there are some who believe in violence who see this as a threat to them because the Department is providing an alternative."

"If you look at the Youth Resource Workers who were here last Thursday and who work within the Department, and if you look at the people who were at the sit-in, they don't look any different. They are the same people, they have the same ideals. Really they do. The Youth Resource Workers in the Department and the people in the sit-in have the same objectives, they have the same background, they have the same problems. However, there is a difference in attitude. The Youth Resource Workers believe that there are alternatives, that there are other ways of achieving the same objectives, peaceful ways, ways with the help of the government, ways with the help of various departments in the government, and this is all that we are trying to achieve. We're not trying to change, abolish or work against native youth associations. We want to work with them, but we want to provide the means to all of the people, on all of the reserves to be able to get these resources."

"The provincial organizations do receive community development funds. Many of the organizations receive up to \$500,000 a year for this purpose. Now there would be nothing to prevent the provincial Indian organizations from receiving these funds." (continued CIACCIA page 7)

"We are allowing white society to define the issues" States Sam Deloria, American Indian lawyer

by Theresa Nahanee

Harrison Hot Springs, B.C. — Internationally known for his work among the American Indian people, Mr. Sam Deloria addressed the Native Scholars '73 conference shedding light not only on the Law School program for natives in the U.S., but the peculiar position of Indian people in general.

The law program is financed by the Bureau of Indian Affairs in the U.S., and Mr. Deloria stated that his organization was "able to provide some admission to law school . . . We also provide placement services because the problem of admissions to law schools is getting more difficult every year and we are able to place students who may not otherwise find a place."

"Then we try to deal with the school in case the student has a problem the school may not be aware of. We play somewhat of an advocate-counsellor role with the school administration. This helps especially where the student and school are not communicating too well with each other."

"Indian law students recruit others . . ."

"We have also assisted in the formation of the American Indian Law Student Association which is becoming a more and more significant group every year. And the law students help us very much in the recruitment for our program in developing summer jobs for Indian Law students and jobs for Indian lawyers as they graduate."

"Also, the graduates of our program have been instrumental in forming an Indian Lawyers Association and there's been a lot of justified criticism recently about the mushrooming growth of Indian organizations. Everybody — left-handed bus-driver's Associations, Indian Plumber's Associations, and everybody who has something they can define as a category forms an Association and rips off some government money to have meetings. Sometimes these associations are good and it's important that the Indian lawyer's Association has been formed. The relationship between the Indians and the government is in a legal and political context and the lawyers can serve a role as watchdog that maybe they are uniquely qualified for."

"We train tribal judges for reserves with their own court system . . ."

"The American Indian Law Center involved itself in other legal issues affecting Indians and training programs of one sort or another. We train tribal judges for reservations that still have their own court system and other functionaries within the Indian court system such as prosecutors and court clerks and the people who represent defendants in the tribal courts."

"We've even trained some brand inspectors which was quite an experi-

ence. We gave that to our woman staff attorney and she now knows one end of the cow from the other which maybe she didn't know before."

"The only thing we don't do is litigation . . ."

"The Law Center gets involved in other kinds of issues that affect Indian tribes, by presenting papers, by attending meetings like this, and by talking about issues that we think are important."

"We work with national organizations trying to clarify issues. The only thing we don't do is litigation. We don't try that because there are plenty of other programs that do litigation."

"We try to work with developing Indian legal institutions and also towards helping the entire Indian community understand the legal context in which litigation takes place."

"One of the dangers of having enthusiastic, young attorneys filing lawsuits all over the country is that they get so far away from the people they are representing and suddenly you find its the attorney who is making the policy and not the client. They lose track. The issues have outrun the clients in their immediate concern."

LEGAL AND POLITICAL CONTEXT OF HIGHER EDUCATION

"There are a few areas where I have been disappointed . . . in the performance of Indian professionals and Indian students. Our biggest problem in the States — I'm not going to come to Canada and talk about Canadian problems, so use what I say for comparison anyway you want — is the fact that we are dealing with the wrong issues."

"We are allowing non-Indian society to define the issues that are important. We are working within those definitions towards solutions."

"We have a lot of very confused Indian scholars and a lot of disenchanting Indians . . ."

And because the issues have been defined the way they are, we have a lot of very confused Indian scholars and we have a lot of bitter and disenchanting Indians who are capable of great achievement but who are so turned off by the present system that they find themselves destroying buildings and occupying towns rather than doing constructive things that would help their people, their tribe."

"Let me give you some examples of some of the issues that are wrongly defined in such a way that they work us into a position where we can't do anything."

"One is that we often confuse substance and procedure, substance and rhetoric or medium and message. By that I mean we are dealing in a situation where Indian society is at stake. We are dealing in a situation where many Indian people, many In-

dian individuals have lost their pride and lost their self-respect. We are dealing with persistent, long-range threats to Indian culture."

"In the states we're trying to protect treaties and remind the government of its obligations under treaties. We're concerned in some parts of the states, and I know you are here, with land claims . . . the right to certain

"Treaty rights and land claims are procedural issues you can't do anything with . . ."

lands. And many of those issues while they are important and immediate issues are procedural issues. They're rhetoric. They aren't issues you can really do anything with. And many Indian people who are trying to set policy, who are trying to shed some light on policy, to articulate policy that has already been set by tribal leaders, many scholars try to deal with some of these issues as substantive issues.

"For example, the whole combined bag of survival of cultures, pride and self-identity. Maybe in some highly technical, psychological study the question of self-identity is a substantive issue, but for the most part, when we are talking of the political and legal context we are talking about making policy, let's recognize pride and self-identity, culture and survival as rhetoric and put it aside for the moment."

"You can't go to the government and say give me back my pride. It's ridiculous . . ."

"Because believe me you can't go to the Canadian government, you can't go to the U.S. Government and say you took our pride away, we want it back. What can they do, open an office of "Pride" and issue pride out to you? Fill out a form and say how much pride they want and give it to them. It's ridiculous."

"This is not to say it isn't a real issue . . . but if we make progress on substantive issues, pride will return."

"How does culture survive. A culture survives by meeting the needs of the people that are a part of that culture. We cannot go to a government and say we want you to preserve our culture. To be sure it's an issue, but it's to what extent does the government try to destroy that culture. But it has to be defined that way."

"But many Indian people think it's the government's responsibility to preserve Indian culture. No way. It can't be done. If it is going to be preserved in any form, in any sense, it's got to be done by use."

"We will form no threat to bureaucrats, politicians, or businessmen . . ."

"The reason I think these are false issues is because so often when you're dealing with Indian scholars this is the kind of thing they want to talk about. And the question is if we are going to provide leadership to Indian people, are we going to indulge them in this orgy of self-pity or are we going to set high standards and shed some new light on the issues. Let's face it, if the Indians are spending all their time sitting around crying about losing self-identity, losing culture, losing pride, wishing somebody would come and give it all back to us, we form absolutely no threat to bureaucrats, to politicians, to businessmen who want our resources, who want to exploit our people. Because we are concerning ourselves with irrelevant issues."

"Staff people form the bedrock in a place like Washington or Ottawa . . ."

"One thing that is always brought home to us when we go to Washington. (Or, in your case, Ottawa). You know, when you are dealing in a political context, sometimes you find that the staff people are the permanent bedrock in a town like Washington (or Ottawa). For example, a Senator will have a whole staff that works for him. When the election comes, the staff doesn't go back with him to Kansas and start plowing the wheat fields again. They go to work for a new Senator who comes into town. So the continuity in a town like Washington is the staff people. The people who tell the senator what the issue is are the staff people."

"The staff people tell us there are a lot of people in this town who would like to help you. But they don't know what the hell you want. And nobody's ever able to tell them. There are a lot of things you could get if you would come in with reasonable, well-planned proposals. Instead all we get is a bunch of talk about treaties, but nobody tells us what to do about the treaties, about cultures, identity, pride. But nobody tells us what to do."

"Indians are the most powerful group politically because they occupy a great deal of national attention."

Mr. Deloria elaborated that there are basically two kinds of power in any democratic system—money and votes. "Indians have neither of those", he said. But "in proportion to their numbers and in proportion to their financial resources, Indians are the most powerful group in the United States politically. — Where else could they occupy (1/2 million people) so much time, have their own committees, have their own federal agency and at least once every two years have a ceremonial meeting with the President . . . I'm saying that Indians occupy a good deal of national attention. And yet we do almost nothing with it."

"Too many people are satisfied

with getting their picture taken with the President in the Oval office, then go home. Because the issues are not properly defined. There is in the Indian politics in the United States virtually no concept of bargaining and compromise. We go to Washington with one view in mind, one goal in mind; you either get that to the last comma or semicolon or you go away mad."

"Indians must learn to bargain and compromise"

"Not very much of Indian politics is bargaining — it's all accept or reject. Not very much is compromise. And I've never heard of an Indian society that didn't have a concept of compromise, or accommodations, but that's beside the point. The point is that this is one of the survival skills that we have to get."

"The lack of the ability to negotiate, to analyse an issue is one of the most important elements for Indians. I

"They have been told all their lives they're too stupid to do anything on their own . . ."

think a lot of this comes from fear. I think it comes from their feeling that they don't know how to deal in this context. From their feeling that they don't have any brains. Now admittedly that brings us back to pride and culture and all that bit. They have been told all their lives that they are too stupid to do anything on their own. This is where the responsibility falls on you.

The Indian people will have to learn that they must compromise and bargain and analyze the issues. They can't just buy the government barrel of whiskey or turn it down and buy a barrel of whiskey elsewhere."

"We have too many people now who are afraid of academic excellence. I never heard of an Indian society where stupidity was encouraged. I never heard of an Indian society where ignorance was one of the virtues. And yet that seems to be what we're getting."

"I've never heard of an Indian society where ignorance was a virtue . . ."

"Let's look at how cultures survive and how cultures change. We have a culture that's adapted to warm climate. And suddenly, through some natural catastrophe, the average temperature drops 50 degrees. Are they going to continue to behave as though they were living in a warm climate? If they want to freeze to death they will. If they are so stupid that they are going to insist that the weather is still warm when it's not they'll continue to behave that way. And they won't be around that long. If they are going to shout up at the sky and shake their fists and say "Our culture is a warm climate culture, and you have no right to turn cold on us. You're destroying our culture by being cold." It's not going to listen. They're going to adapt. If part of their culture needs changing, because of the change in the environment then it will be made naturally,

through an organic process. If there are more fundamental things that don't need to be changed, they won't be changed."

"We're surrounded by a bunch of invaders . . ."

"Why can't we do the same thing . . . instead of a temperature change we have an economic and political change. We are surrounded by a bunch of invaders, but that doesn't change us necessarily. In response to the change in environment, we have to make some changes. Culture changes are organic changes. People don't sit down and say we are going to change our culture."

"There is a myth taught in schools that social change are arrived at political discussions, town meetings, legislatures where people stand up and discuss the issues and the legislatures come to a reasoned conclusion. We all know that isn't the way social and political decisions are made.

"People drift into major policy. They fall into it. Cultures change the same way."

"The reason I'm bringing this up is that every culture changes. And if we allow ourselves to accept the issues that face Indian society as being change versus no change then we are locked into an impossible position. We feel we either have to become white or we have to turn ourselves into museum pieces, and there's nothing in between."

"Native scholars must redefine the issues and provide leadership"

"This is precisely where native scholars have to shed new light. Examine every issue that we think we face."

"The work that needs to be done is to redefine every issue that we are dealing with now. Examine it in a different light. And see if the issue is what everybody says it is. Scholars should have the analytical abilities to put the rhetoric to one side, to put the metaphysical goals where they belong since they are not relevant to a policy-making decision."

"Clear out the rhetorical underbrush, provide leadership for the younger students and people who may not become students unless you provide the leadership." This was Mr. Deloria's message to the 70 native scholars present at the assembly.

Mr. Sam Deloria is the Director of the American Indian Law Center at the University of New Mexico, in Albuquerque, New Mexico, U.S.A.

CIACCIA (continued from p. 5)

izations to utilize these funds for Indian youth programs, because Indian youth programs are part of community development so that, as a point of fact, one could say that they do have funds which they could utilize for this purpose and there would be nothing to prevent them from asking for additional funds, if they have certain programs for the youth organized in their region."

Professor attacks Indian policy

Harrison Hot Springs, B.C. — "This is a racist, apartheid society," stated Dr. Howard Adams, a professor at the University of Saskatchewan, addressing 70 delegates at the Native Scholars Conference '73 held September 5-7, 1973.

Dr. Adams, the author of a book to be published by *The New Press* in January, 1974, compares contemporary Indian society to "other third world colonial societies." He also drew parallels with the struggle black people in the U.S.A. are having for freedom, for liberation in their society.

Although subject to heated criticism from other delegates who felt that his talk was too past-oriented, Adams stated that surveys carried out in the past year were cause for alarm. In his Saskatchewan survey, he stated that 30% of the native population was illiterate and the drop-out rate was as high as 98%.

Before the advent of white civilization in Canada, he claimed that Indian people had the only constitutional and political structure on the Prairies, and this was destroyed by the government of that day. Also destroyed was the economy — the buffalo economy — of a proud race of people.

His use of the term apartheid is based on the fact that Indians were put onto reservations to separate them from each other and from white society. He contends also that in this manner, they could "manipulate ideas and superstitions going into the communities. They could also regulate racism between the various Indian nations."

Adams views on past occurrences in our history were very harsh, and the historical injustices to Indian people while they must certainly be acknowledged, cannot be undone. As one of the delegates, Cecil King, stated, the "situation looks bleak if we look only to the past. But today native people are being heard, are becoming involved. The future looks exciting. I am proud to look forward instead of only to the past." But some of the concepts attacked by Adams have not been erased — they still exist today. For example the "welfare" system. Dr. Adams says this was part of the whole program, "We don't have to go out and work because we may get ideas. We have been kept on welfare and this is a form of apartheid. It is an effective way of controlling us, of having complete power over us."

The people have been kept from making decisions, or when they did these were made in a vacuum. "That's part of the sterility they put in our communities. We have no effect on society at all." stated Adams.

"Why didn't the CPR hire natives to build the railway. There were thousands unemployed and they could have been tied into the developing economy."

On the present school system, Adams reiterated that "we should question schools as they presently exist. The whole classroom represents white superior society. It indirectly says all red and brown people are

failures. They have no success models." He felt also that we should question the use of English as the only language of instruction in the primary grades, especially where children speak only their native tongue. They feel like failures from the beginning, and this cannot always be erased.

"Maybe it isn't disastrous that so many are dropping out of the school system because in this manner they don't legitimize the system. They have no respect for the system or the powers in Education. This is something white middle-class society can't do," he said.

"The classroom is totally irrelevant to them. They know there is a building, a teacher and nothing more. It is a foreign institution."

He reiterated the theory that the Education system leads Indian people from their native world. "It (the school system) is a glorification of whiteness" and this, he says, had a strong effect on his own life.

"How do you think a prairie boy (himself) ended up taking a B.A. in a British Columbia university," he remarked, "because I was following a blond, blue-eyed girl, that's how." He said at times he even wished he were white, that's the kind of effect society had on him, and it's the kind of effect it will continue to have.

As a parting word, he stated that "we should guard against isolating ourselves from the native people. We must take our feelings, ideas and passions from our people and represent them."

MANITOBA — The death of Chief Albert Edward Thompson of the Peguis reserve is a loss not only to his family and close friends but to the entire Indian community of Manitoba.

Chief Thompson spoke out loudly for the rights of Indians during his lifetime. He began to organize the Indians of Manitoba in 1934 and later took office as the first president of the Manitoba Indian Brotherhood. He served on the regional Advisory Council of Manitoba, the National Advisory Board, and was after named a Senator of The Manitoba Indian Brotherhood in 1969.

Elected to the Peguis band council in 1953 he became chief in 1961. As chief of Peguis he was part of many changes and additions to the reserve such as a new indoor arena, a garment factory, a new band administration office, a library, a senior citizen's home, and the construction of many new homes.

Chief Thompson, a great-great grandson of Chief Peguis, was born at St. Peter's Reserve in 1900 and was educated at schools on the Peguis and Fisher River reserves. His family was among the first to move to the Peguis Reserve following the St. Peter's surrender in 1907. Many years later as president of the MIB he presented a case against the terms of the surrender.

Funeral services for Chief Thompson were held at St. Peter's Anglican church, Dallas, Manitoba with interment in the churchyard cemetery. Members of the Hodgson Legion branch 158 served as pallbearers.

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 C bεC"ε *



This Olivetti typewriter with the Cree Indian (Western Canada version) syllabic keyboard is the result of months of negotiation between Cree community representatives, Department of Indian Affairs officials and Olivetti Canada engineers. The characters are arranged in vertical rows of similar sounds with the more frequently used syllabics on the second row from the bottom.

Cree typewriter available In two major dialects

Olivetti Canada is producing manual and electric typewriters with Cree Indian syllabic keyboards at its Don Mills, Ontario, typewriter plant. The final selection of the syllabic characters and the keyboard layouts took several months of negotiations and meetings between representatives from Cree Indian communities across Canada, officials from the Department of Indian Affairs in Ottawa, university linguistics experts and Olivetti typewriter engineers. Although there are some typewriters in existence with Cree syllabic keyboards, this was the first comprehensive attempt on a national scale to create a Cree syllabic typewriter acceptable and usable throughout the country. Olivetti had hoped that it would be possible to incorporate the entire Cree syllabary on a 90-character typewriter keyboard, but differences in language usage between Cree communities in Western Canada and communities in Ontario and Quebec led to a compromise. Two keyboards were even-

tually developed: One for Western Cree, and one for the Eastern group (known as Moose Cree). Agreement on the latter keyboard was not reached until mid May, 1973. In addition to reaching accord on the final selection of characters for each keyboard, agreement had also to be reached between everyone concerned on the actual size and positioning of the selected characters on the line of write, and the actual disposition of those characters on the keyboards. As the project developed, it sparked a large volume of correspondence from many small communities across the country, particularly from the Far North. Missionaries, for example, wanted to retain the upper case X from the standard English keyboard because it is the syllabic character in Cree for Christ. A number of the Cree representatives wanted to drop the English punctuation because the Cree language incorporates its own punctuation in the way sentences are constructed. (See OLIVETTI page 12)

Other Indian Newspapers

Native Press

Publisher: Indian Brotherhood of N.W.T.

Box 2338, Yellowknife, N.W.T.

Editor: Caroline Wah-Shee
Subscription: 20¢ per copy

The Micmac News

Publisher: Union of Nova Scotia Indians

Box 961, Sydney, N.S.

Editor: Roy Gould
Subscription: \$3.00 per year

The Saskatchewan Indian

Publisher: Federation of Sask. Indians
114 Central Avenue

Prince Albert, Saskatchewan

Editor: Richard Scott
Subscription: \$3.00 per year

Nesika

Publisher: Union of B.C. Indian Chiefs
2140 West 12th Avenue

Vancouver 9, B.C.

Editor: Lou Demarais
Subscription: \$5.00 per year

Kainai News

Publisher: Indian News Media
Box 808,

Cardston, Alberta

Editor: Caen Bly
Subscription: \$5.00 per year

Native scholars . . .

(continued from page 1)

the problems that Indians have encountered in their quest for higher

Re-definition of guidance counsellor's role needed . . .

education. The delegates asked for a redefinition of the role of Guidance Counsellors in his department, and requested a review of the amount of money allowed each individual involved in higher learning. The delegates also felt that counselling as such should begin in the lower grades so that our younger Indian children would be aware of the alternatives open to them. Also expressed to Mr. Gooderham was some dissatisfaction against the idea that the living allowance given to students - vocational and university - seemed to be doled out as some kind of "welfare scheme". It was generally felt that perhaps this money should be termed a "scholarship" or a "bursary". Mr. Gooderham assured the delegates that he would look into the matter as well as consider the role of counsellors in his department.

Financing higher education is the biggest problem . . .

Throughout the conference it was generally the feeling of the delegates that financing higher education was the biggest problem. On this point, Mr. Gooderham suggested that higher education is not mandatory, and when cuts had to be made in the budget, this was generally the area which was cut. To the idea of forming an individual body to govern and distribute scholarships and bursaries for higher learning, which arose out of the conference, the Acting Director agreed that this idea

had some feasibility and should indeed be looked into. The delegates present, however, were reluctant at that time to formally draw up a constitution since this was the first meeting of its kind.

All delegates agreed to set up a communications system so that infor-

Delegates reluctant to form an organization . . .

mation may be circulated to all delegates present, and a steering committee was formed to organize a meeting for next summer. More details on this committee will be provided in a future edition of this newspaper.

Part of their reluctance to form another organization which would add to the huge bulk of already existing organizations and associations was the fact that there are a number which already have been set up to deal with education and culture. It was felt, however, that these were not adequately dealing with the financial aspect of education, namely scholarships and bursaries.

In addition to having well-known and articulate speakers on various subjects, the delegates also conducted group sessions to deal with the purposes of the meeting and resolutions that might spring from the assembly. No formal resolutions resulted because most were agreed that resolutions are made at all kinds of meetings and generally there is no foreseeable result, or the results aren't satisfactory.

One sore point which tended to rise time and time again in the discussions was the maximum amount of money - \$10,000. - allowed for new housing on the reserves. In view of the rising cost of living and the cost of building adequate houses, the delegates felt

\$10,000 is not enough to build decent houses on reserves

that this money was not sufficient or satisfactory. It was suggested that enough people put pressure on the government to raise this money, it could be done since other Canadians - Métis, non-status Indians and poor people's groups - were getting funds for housing and housing developments in various communities throughout the country. If they can get housing, or money to repair existing houses, why couldn't registered Indians obtain more funds than the allotment of \$10,000. As stated by one of the delegates presently employed by the Secretary of State Department, "There are parts of the government that are genuinely interested in helping the Indian people. And there are some "professional" Indians who are literally ripping off the government because it is supporting almost anything that is native."

On the suggestion that Indian people should take over the Indian Affairs Department, Professor Art Blue pointed out that "the DIAND was not set up for us to take over." There was, of course, some disagreement on this point. This was also not related to the meeting in general, but a

passing statement picked up by the press.

Native studies programs should be financed by the universities . . .

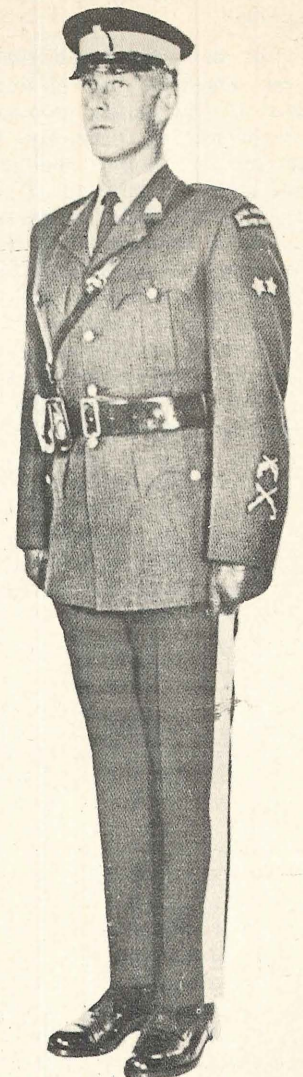
There was also some controversy over the Native Studies programs being organized and implemented in various universities throughout the country. Some delegates were of the opinion that "If native studies are so important to the universities, why aren't they funded by the university instead of the government." Presently they are funded by the government, and the aim of such programs has not generally been made clear.

Concerning native, or Indian organizations, some felt that these were artificial roles created by the govern-

ment to keep people in a position where they couldn't really do anything. As one delegate from Quebec put it, "Indians don't have decision-making roles." In the discussion on this point, another Quebec delegate noted that there is no government conspiracy against Indians in any area. As he stated, "The government doesn't need to conspire against the people because all the power is in the hands of the government." "When the people accuse the government, who are they accusing? The government," he stated, "always ends up the scapegoat." He further suggested that inaction is the real cause of the problem, and perhaps people should look to themselves and see what they are doing. He also suggested we should look to see what the Indian organizations are doing.

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Indian M.D. explains health services Gives historic government position

by Dr. Clare Brant

Surprisingly little evidence has been found to suggest that the Eskimo and Indian populations had any major health problems before the intrusion of venturing Europeans. The harsh climate and their arduous life eliminated any weaklings among them quite rapidly and over the centuries bred out a strain highly resistant to the prevailing adversities.

Subsisting on raw or poorly cooked flesh, they almost certainly harboured many unpleasant parasites but it is doubtful if these caused them much distress. Violence was probably the leading cause of death, either deliber-

"European explorers had no interest in native population . . ."

ate or accidental, as indeed, together with pneumonia, it is to this day.

Elderly persons unable to pull their weight in nomadic cultures are commonly quite willing to be left to freeze or starve and thus were disposed of. I apologize for these rash generalizations. Leaving newborns to freeze as a method of birth control was as repulsive to most of our venerable ancestors as it is to us. Never the less, it was practised and one must admit it is guided by a clear if somewhat simplistic logic.

Before the arrival of foreigners, health problems had probably been largely reduced to getting enough to eat, to avoid freezing and to avoid getting killed.

It must be remembered that the European explorers had no interest whatever in the native population. They were seeking, primarily, a sea passage to the Orient and all its treasures and the intrusion of a land mass the size of North America served as a source of annoyance and frustration to them. Perhaps it does to this day. There were over two centuries of exploration in an attempt to find the legendary Northwest Passage. The great bulk of concentrated Arctic explorations during the 19th century can be attributed to the many searches for the Sir John Franklin expedition, the fate of which was never clearly established. During that era, it can be said that the North was medically serviced by the ships' surgeons who accompanied these expeditions. The creden-

"Early doctors didn't know what some medicines were for . . ."

tials of these physicians are questionable even in the context of the rather lax medical licencing requirements of the day.

The following is an excerpt from the ship's log of the explorer Jens Munk after the death of the ship's surgeon in 1620: "on the 27th of March I looked over the surgeon's chest and examined it's contents in detail because no longer having a surgeon I had now to do the best I could myself. But it was great neglect and mistake that there was not some list supplied by the physicians indica-

ting what the various medications were for and how they were to be used. I am certain and would venture my life on it that there were many kinds of medications in that chest which my surgeon did not know, much less did he know for what purpose and in what way they were to be employed. All the names on them were in Latin of which he had not forgotten much in his lifetime for want of ever knowing any. Whenever he was going to examine any bottle or box the priest had to read the label for him."

Generally, it is apparent from existing accounts, that in so far as health was concerned, the early explorers and settlers relied on the native population for treatment of their own illnesses of scurvy, frostbite, exposure and starvation. Most of the medical narratives from these voyages refer to the appalling inability of the savages to withstand seemingly mild disease in spite of their extremely healthy and vigor-

"Explorers and settlers relied on natives for treatment of their own illnesses"

ous appearance. Measles would decimate a village in weeks. Whooping cough would kill every child under 15 years in a fortnight. Simple influenza was tolerated worse than the Europeans tolerated the bubonic plague. The second interest that the Europeans took in our country was of course the fur trade. When the Hudson's Bay factors descended on our country like locusts in a field of corn, they brought their own physicians whose job was of course to keep the purloiners of furs happy and healthy. One of these worth mentioning was Sir John Rae who was an Edinburgh graduate employed by the Hudson's Bay Co. at Moose Factory. He travelled the Arctic extensively from the top of Hudson's

"Resident physicians were recruitments of Hudson's Bay Co."

Bay to Great Slave Lake. He is said to have walked 23,000 miles in the course of his travels in the Arctic and sub-Arctic. His extensive and accurate journals record how he treated members of his staff with native remedies, for instance spruce bark distillate for prevention and treatment of scurvy.

When it was discovered that Canada contained commercial value in furs, there logically followed a period of settlement and northern migration with the inevitable concomitant participation of the church and the law, the medical missionary and the physician.

It was not until the early part of the 20th century that the Canadian government took an active interest in the health needs of the north. Whatever commitments were made in 1867, when the British North America Act was brought up, were not incumbent on the Federal government until 1939 when the first government nursing station in the North-West Territories was established at Fort Norman.

The early resident physicians were usually recruitments of the Hudson's Bay Co. who, in addition to their main role as Bay traders, were given an extra stipend to concern themselves also with the treatment of diseased and disabled natives.

Worthy of mention is Dr. William MacKay who can be truly called the first resident physician of the North. Dr. MacKay joined the Hudson's Bay Co. as a surgeon. He set up practice and Bay trading at York Factory in 1867. The next year he went to Fort Simpson, 1,000 miles west and from there to Fort Rae where for eight months of 1875 he actively practised

"Physicians treated only the most urgent cases of illnesses among natives"

medicine but was still employed as a trader for the company. He also worked at Fort Resolution on Great Slave Lake. These frequent changes of location were made in order to give the natives at each post the benefit of a doctor. It was only the most urgent cases of illness for which the physician's services were asked for by the natives.

Coincident with Dr. MacKay's arrival in the north was the establishment of the first nursing stations by the Roman Catholic mission at Fort Providence in 1867. This nursing station served not only as a refuge for the sick and suffering but also as a refuge for the crippled, blind, the paralyzed and the retarded. The Fort Providence nursing station is still operating today now by the Order of the Grey Nuns under contract arrangements with the federal government.

From 1867 to 1922 penetration of all health services into the north was the result of the church predominantly by the Roman Catholic missionaries: 1867 nursing station established at Fort Providence - Roman Catholic 1895 - Black Lead Island hospital - Anglican 1903 - Nursing station at Fort Resolution - Roman Catholic 1914 - Roman Catholic mission hospital at Fort Smith 1916 - Roman Catholic mission hospital at Fort Simpson

In 1922 Dr. Leslie Livingstone was recruited by the federal government to

"T.B. introduced to n. natives in 1929 resulted in epidemic which takes 300 years to terminate"

serve as the first resident physician to the Eskimos. He is a truly heroic and legendary figure in Canadian history. He made 5 successful annual trips to the eastern Arctic from 1922 to 1926 after which he took up residence at Pantnirtung on Baffin Island.

He advised the federal government that the establishment of hospitals would be unwise because of the nomadic natives and the nomadic nature of the residents of the north. He advised travelling physicians who would visit villages and tend the sick. By 1930 only 6 such physicians had

been recruited but the work they did was monumental.

Then in 1929 something dreadful happened. An Eskimo who had been in prison in the south returned to Copper Mine.

He had contracted tuberculosis of the hip and this became reactivated. At that time the Eskimos lived entirely in igloos and tents. There was very little garbage, very little gastroenteritis and no sign of tapeworm or tuberculosis. This one patient caused an outbreak of galloping consumption which resulted in 20 deaths out of a population of 100 persons in one year.

While all of Canada experienced the memorable financial depression of the 1930's so did that decade usher in a health depression characterized by widespread tuberculosis and ravaging epidemics of whooping cough, measles and influenza.

An epidemic of measles whose course is 10 to 21 days lasts about 3 months; but because tuberculosis is such a prolonged illness an epidemic of this disease lasts about 300 years. Because of recent developments in anti-tuberculous drugs, the epidemic of tuberculosis in the north has only in the past 10 years been brought to an

"Federal gov't established health services for natives"

end. This catastrophic epidemic did bring the federal government to finally realize the need for extended health services to native peoples and the following is a list of facilities established by them.

- 1939 - Fort Norman nursing station
- 1945 - Fort McPherson nursing station
- 1947 - Copper Mine Nursing station
- 1950 - Clinic and Doctor's residence at Fort Rae
- 1951 - Moose Factory Indian Hospital
- 1952 - Cape Dorset Nursing station
- 1952 - Lake Harbour Nursing station
- 1954 - Fort Simpson Medical Clinic
- 1955 - Frobisher Bay Nursing station
- 1957 - Baker Lake Nursing station
- 1957 - Hall Beach Nursing station
- 1958 - Fort Smith Medical Clinic
- 1958 - Cambridge Bay Nursing Station
- 1960 - Fort Laird Nursing station
- 1960 - Yellowknife Health Centre
- 1961 - Inuvik Hospital
- 1961 - Aklavik Nursing station
- 1962 - Eskimo Point Nursing station
- 1962 - Curl Harbor Nursing station
- 1962 - Spence Bay Nursing station
- 1963 - Hay River Health Centre
- 1964 - Frobisher Bay Hospital
- 1965 - Fort Franklin Nursing station
- 1965 - Rankin Inlet Nursing station
- 1966 - Pond Inlet Nursing station
- 1966 - Igloolik Nursing station
- 1967 - Fort Resolution Nursing station

This list is not complete and will never be complete.

The following is a quotation: "It is the responsibility of the Department of National Health and Welfare, Medical Services Branch, to provide an adequate public health program for all residents of the north." This statement was made by Dr. H.B. Brett in 1969. Dr. Brett is the area director McKenzie

Area Medical Services, Department of National Health and Welfare and is stationed in Edmonton, Alberta.

The following is another quotation: "The federal government has a moral but no legal responsibility to provide health services to the native peoples of Canada." That statement was made by the Honorable Alan Munro, the federal Minister of Health and Welfare. It would seem that there is a diversity of opinion as to if the federal government actually has any responsibility to provide health services or not. They are, in some areas, providing minimal amounts of health services and since we have at this meeting a large representation from different areas of Canada, any one of us could probably tell the type of health service that was delivered to our community and there would be no consistency in the pattern. During the summers when I was going to medical school, I had the opportunity of working in one area, that is Moose Factory. Moose Factory was the centre which served the James Bay and Hudson Bay area. This consisted of a 180 bed hospital. Approximately 1/2 the beds were used for

"Moose factory health services — comparable to rest of Canada?"

long-term tuberculosis patients and the other 1/2 were used for acute illnesses, maternity cases and surgical cases as well as paediatrics. The nursing stations which dotted the coast line were in radio contact with the hospital and patients who became acutely ill were flown in to the Moose Factory Hospital for treatment and then returned to the nursing station after a period of treatment and convalescence. This system seemed to work very well. It is still in operation but I understand that the main problem that they have is one of staffing. The salaries paid by the Department of National Health and Welfare of course are far below what a physician would expect to make in private practice. As a matter of fact, they are 20 — 30% of what a physician could expect to make in private practice and consequently they have people who are generally unsuited to private practice. These are people who just want to work 1 or 2

"... some aren't licensed to cut a whiteman's toenails ..."

years before they return to specialization or research or they are foreign graduates who are unable to obtain a Canadian licence to practice privately. It was always somewhat of a surprise to me that one could rise to great positions of responsibility in the Indian and Northern Health Services and yet not be licenced to cut a white man's toenails in private practice. I don't wish to say that these physicians employed by Indian and Northern Health Services were incompetent but they certainly had not quite the qualifications that one would expect on the main street of one of the towns in the south.

Native peoples who are suffering from or who are suspected to have cancer or tuberculosis are entitled to have free investigation, treatment and necessary transportation to the closest

Treatment for cancer and mental illness as well as transportation are subsidized

adequate medical facilities. Those suffering from the more severe forms of mental illness are likewise subsidized. In addition to the above, any resident who is indigent is entitled to all necessary treatment without charge and this includes all transportation costs. The subject of transportation requires emphasis because of the extremely high cost of medical evacuation from all parts of the North-West Territories. Chartered aircraft flights in excess of \$2,000.00 are by no means uncommon.

Let us assume that the federal government does have and is living up to, as best it can, the responsibility of providing health services and public health programs to the native people of Canada. Let us also ignore the suggestion that the present dismal state of Indian and Northern Health Services is not the product of bad intentions or an evil mind. The problem that we are left with then and being Native Scholars we are the people who eventually are going to have to solve this problem or at least help deal with it. Now the problem that we are left with is one of distribution of facilities throughout a gigantic land mass. For instance, in the North-West Territories there were, in 1969, approximately 15,000 residents, 1/3 of which lived within 100 miles of Great Slave Lake and 2/3 of which were scattered over the rest of the land mass of the North-West Territories, a distribution of approximately one person per 100 square miles. You can imagine the difficulties involved in attempting to deliver adequate health services to a population with this distribution. I myself have no suggestion which would materially improve

"The universities have taken over some of the health services programs"

the present set-up. What has been done to great effectiveness is that the universities have taken over some of the public health programs and delivery of health services. For instance, McGill University has taken over the hospital at Frobisher Bay and they rotate their residents and medical students through there as well as some of their nursing students. Queen's University, particularly the Department of Paediatrics has taken over the hospital at Moose Factory. I don't wish to imply that they have taken over the administration and financing of the hospital — they have taken over part of the problem of staffing. The University of Toronto has taken over areas served by Sioux Lookout Indian Hospital. I would like to describe for you the program which was set up at Sioux Lookout in some detail because I believe it can serve as a pattern for supplying areas such as this with medical personnel. Sioux Lookout zone stretches from Hearst, Ontario on the east to the Manitoba border on the west and from the main line of the transcontinental Canadian National Railway on the south to Hudson's Bay on the north. The focal point for the operation is the federal government's Sioux Lookout Zone

Hospital of 80 beds situated in Sioux Lookout, Ontario. 15,000 Cree and Objibway Indians, about 7,000 of whom live near the railway line. The main challenge is presented by the remaining 8,000 who are scattered over the 100,000 square miles north of the railway where the only transportation is by small float or ski-equipped aircraft and the only communication is by radio.

Trailer accommodation for medical and dental personnel is provided at all nursing stations and over night cabins at most satellites, enabling doctors and dentists to make regular visits. Supplies are brought in once yearly by tractor-train during the winter months. Small emergency items can be flown in.

The zone required a director, a doctor, three additional field medical officers and a dentist all to be employed by the federal government. However, in February 1969, there was only one doctor and one dentist. It was impossible for the doctor to visit the out-lying stations as the hospital itself was a full time responsibility. The dentist was able to make only occasional trips to perform extractions.

Two nurses were required for each nursing station but many had only one. The Sioux Lookout Zone Hospital required 21 nurses but had only 14.

The backbone of the project consist of two now three family practitioners employed for one year with the option of remaining for a second period.

Continuous pediatric care is supplied by second or third year pediatric residents from the Hospital for Sick Children in Toronto who each spend one month in the zone. Every month a consultant in pediatric visits for seven to ten days conducting ward rounds, giving lectures and working in the hospital and a field.

Coverage in internal medicine and family and community medicine will eventually be the same as in pediatrics. Ortolarengological surfaces are provided by three or four senior residents who each spend one month screening patients for deafness and other problems requiring specialized medical or surgical treatment. A team consisting of an E.N.T. specialist and an anesatist does elective surgery at the base hospital for one or two weeks. When the back log of the elective work is completed emphasis will be on spring programs and research into the causes of cronical titis-media and respiratory diseases in the Indian people.

Ophthalmology also provides services for four one month periods each year. The incidents of refractive errors is extremely high amongst Indian people and three years of the program have been devoted to their correction. During a four month period in 1971 a blitz was carried out by teams of ophthalmologists, optomatrists from the School of Optomaty at the University of Waterloo and opticians. Everyone wishing to be seen was seen. In the future screening programs will be carried out. Meanwhile, operations for squints, pterygia, cataracts etc. are carried out at the zone hospital by visiting consultants. Psychiatric illness is apparently common or said to be common amongst the Indians. The department of Psychiatry is implementing a complete psychiatric service

and a full time psychologist has already been recruited. A grant has been received to study why Indian children fail in our secondary school system and to determine the incidents of learning disabilities amongst them. The zone director for the first eighteen month of the project was a competent surgeon, gynecologist and obstetrician. Since his departure in July 1970, the two family practitioners in the town of Sioux Lookout have looked after emergencies too serious to await transport 250 miles to Winnipeg. Surgical teams have visited the area to carry out elective operations for hernias, gall bladder disorders and so on. Patients with major surgical problems are sent to Winnipeg or Toronto. The Department of Obstetrics and Gynecology will soon provide emergency service and a screen program for gynecological disease, consultation and assisting the visiting surgical team and give special instructions to general practitioners.

DENTISTRY

The new program under the direction of Dr. Keith Davey of the Faculty of Dentistry, University of Toronto, and the Hospital for Sick Children was recently described in a journal of the Canadian Dental Association. One full time dentist is assigned to the zone hospital where there is a complete dental clinic. Dental chairs have been placed in all nursing stations and some satellites and a complete dental clinic has been established at one nursing station. Dental interns and consultants work in the outlying communities for two or four week periods the year round and a second full time dentist joined the program in 1971. Programs for carries prevention are being instituted. The nursing school sends its final year nursing students in groups of four to the zone hospital for a month of field training. This arrangement is funded by the Ontario Hospital Insurance Commission. A four or eight week elective of supervise service at the hospital in the zone has attracted medical students not only from the University of Toronto but from many of the major centres in the United States and Great Britain.

During the first year of the project little was done to improve the rather poor state of laboratories for biochemistry, hematology and bacteriology. In a sense this lack was valuable. The residents found that they could handle any emergencies without the usual determination of electrolites and lab parameters.

The Sioux Lookout Project works under the most adverse conditions. Although the doctor population ratio in Canada is about one to eight hundred, there are many towns of 1,000 or more people without a doctor and with little hope of attracting one. However most such villages and towns in Ontario have excellent roads connecting them with larger towns and dependable telephone communications. Not so Sioux Lookout.

So the medical practice appears to be a thing of the past and should probably be discouraged. This does not imply that doctors must work in groups but that they should not work in isolation without some agreement with other doctors to provide the opportunity to have an occasional (See DENTISTRY page 14)

How the boy got into the moon



Written by James McNeill Illustrated by Don Konrad

The winter had been long and very cold. Snow lay deep and crusted over the ice and muskeg of the great delta of the MacKenzie River. Hunger-weakened hunters looked in vain for the tracks of the caribou. Men with strong medicine sought the life-giving animals but none were seen, even in their visions. All the time one small boy kept trying to help but only his father would listen to his plan.

When all else had failed, the boy's father called the men together and told them that his little son had a plan. Because there was nothing else to do but wait until starvation killed the band, they agreed to do what he said.

The boy ordered the men to build a large rail fence among the trees and at every opening, fasten a snare. When this was done he divided the hunters into two groups and ordered them to walk single file in opposite directions for two days. After two days journey and the men were four days apart in distance, they were to form a large circle and return, shouting and singing, to the fence. This was done and as the men returned, they drove before them a large herd of caribou and hundreds were caught in the leather snares. There was great joy as the animals were butchered and the tenderest pieces of meat were cooked and eaten on the spot. The little boy was praised by everyone, but did not tell the secret of his plan or how he knew about it. He asked his father to carry him around the vast fence so he could find the fattest caribou. Pointing to the largest and fattest animal, he told his father that he must have it. Alas, the choice animal had already been claimed by the boy's uncle and the older man refused to give it up.

That night as his father and mother feasted, the boy refused to eat. He instead pointed to a front shoulder of

meat and to an intestine back of blood and told his mother to put them carefully away, because they would soon be needed. His mother knew her son's words were true, for indeed he had already shown he had the power to bring animals to the starving Indians. That night they put their son to bed, hanging his clothes carefully up to dry.

In the morning they called him, but there was no answer. He was gone, though his outer clothes still hung by the smoke hole. They searched everywhere among their relatives and friends. Their son had disappeared. There was sorrow in the camp but even greater was the woe of the people, when returning to the fence for the rest of the meat, they found the caribou had all vanished without a trace.

That night sadness lay heavy upon the band. No light burned in the shelters. The boy's parents were sitting in silence when suddenly, all around them was a molten yellow brightness. Then they heard their son's voice. "It was the Moon that made my medicine and and told me how to bring the caribou. I could not keep my promise to give him the best animal so he took them all away. I am going to live on the moon until the end of the world. When you are hungry, cut only the meat you can eat at one meal from the shoulder you put away. Do not break the bone and the meat will grow back onto it. When the moon is full you will be able to see me. When the moon is small and its arms point down — times will be bad. If they point upward — times will be good and the people can dance and sing. Remember what I have told you. I will take with me the bag of blood and my little dog. Do not try to follow me."

The boy and his dog disappeared

and the yellow light was replaced by darkness. His parents rushed out and saw the moon rising above the stunted spruce trees. Against its brightness

they could see their son with the bag on his back and his little dog beside him. He can be seen there to this day when the moon is full.

Business good at Molson Lake

MOLSON LAKE, Man. — A fishing lodge owned and operated by an Indian family at this picturesque northern lake was Manitoba's angling hot spot this summer, producing more than 160 trophy northern pike, expected to be a record for the province.

Molson Lake Lodge, the only fishing camp on the 150-square-mile lake 405 miles north of Winnipeg, had reached 161 trophy pike of 18 pounds or more by September 8, with two weeks still to go in the lodge's season.

That's just about one trophy fish for every guest the lodge accommodated this season.

While provincial tourist branch officers have no comparable statistics for other fishing areas to date, they are satisfied no other lake in the province has ever produced that many trophies in a single year.

Last year, Molson lake for the first time surpassed famed Gods Lake as Manitoba's hottest fishing area, producing 86 trophy fish compared to 78 for Gods Lake.

Largest fish caught at Molson lake this year was a 26-pounder, short of the 29-pound record from 1972. It was, however, a memorable season for brothers Joseph and Edward Paupanekis who operate the lodge, and for the Department of Indian Affairs and Northern Development which helped them establish it.

Les Zettergren, tourist development officer with the Department of Indian Affairs, protests it is no fish story when he says some anglers this year were tossing back 18-pounders — because they already had a 20-pounder in the bottom of the boat, heading for mounting and the wall of a den.

As proof, he offers the catch of four anglers from Cicero, Ill., who kept their best 20 fish from one day's fishing. Total weight for the 20 fish was 360 pounds. Les also reports one fisherman caught seven trophy fish in one day this summer at Molson Lake.

Molson Lake Lodge started as a sawmill — the Paupanekis brothers set it up to provide the logs and lumber for buildings which now have indoor plumbing and which can accommodate 16 fly-in fishermen at one time. The Department of Indian Affairs became involved by providing both technical and financial assistance in the form of a grant and a loan. The loan has now been repaid and another provided for future expansion. The lodge must be one of the few anywhere which now has its 1974 season booked for June, July and into mid-August.

Several Indian families have been highly successful in the operating of tourist camps, and Les Zettergren's job is to help them get established in the business. He and the Department of Indian Affairs have just approved a grant and loan to help a father and son

team, Cornelius and Eugene Wood of Ste. Therese Point in the Island Lake area, to set up a lodge on Bolton Lake, 450 miles northeast of Winnipeg.

The department has provided technical and financial assistance to help establish three other drive-in camps where the Dauphin River meets Lake Winnipeg, 210 miles north of Winnipeg, and about a four-hour drive from Winnipeg.

Anama Bay Tourist Camp operated by Mr. and Mrs. Alex Letender, Sturgeon Bay Tourist Camp operated by Daniel Stagg, and Dauphin River Tourist Camp operated by Walter Anderson, now have a combined accommodation for 50 campers and trailers, 150 tenting sites, and cabins to house 30 fishermen.

It's been a successful fishing season for those camps too — particularly as more Manitobans become aware that they can drive a relatively short distance for a chance at trophy fish. At one time, most of the trade for the Dauphin River area camps came from the United States. Manitobans now are in the majority, representing at least 60 per cent of the trade, and their numbers are expected to increase.

PENPAL WANTED IN OTTAWA

Penpal in Ottawa for 17-year-old Marlis Sarkany
513 Evered Avenue
Ottawa, Ontario

Interest include N. Am. Indian culture (present and past) their art and music. Also, swimming, judo, canoeing, snowshoeing. Collects stamps and dias.

OLIVETTI-CREE TYPEWRITER

(continued from page 8)

ted and spoken. (In the final versions, the X was retained, as well as a comma and two versions of the period. There was universal agreement on the need to retain the dollar sign.)

Olivetti reports that it has already received a number of orders from these machines. There is no doubt that the Cree typewriters will improve communications between Crees themselves and in their dealings with the Department of Indian Affairs, and will also help to preserve an indigenous Canadian language.

POETRY CORNER

Drifter.

The drifters future.
 For the sake of temporary kicks
 The past binds and burdens.
 The future promises release.
 The future can grow towards freedom.
 But best things in life are not free.
 Go on searching for an easy way.
 But how free can an unleashed dog
 really be.
 At liberty to wander around aimlessly.
 Can become deathly dull.

*Ben Abel
 Westbank B.C.*

SUNSET ON BLIND RIVER

Did you ever see the sun set on Blind
 River?
 Did you ever see its sky-line, turn to
 gold?
 Did you ever see its stream, the sports-
 mans haven?
 Heading toward Lake Huron, brave
 and bold.
 Its waters, mix, with Great Lake of the
 Mountains
 Where game-fish in abundance, may be
 found,
 Its crystal waves a-sparkling as a foun-
 tain
 You'll see it all, when you're Blind
 River bound.
 You can not miss, the Battle Point, a
 land-mark
 Where Moose, have fought their battle
 long ago
 The Pot-a-mac-point, a beauty in the
 sunset
 God, must have loved Blind River to
 make it so
 The evergreen-arms of pine trees point-
 ing upward
 Thanking God, that you will not regret
 The magic-trips you took along Blind
 River
 The scenes, the game, the thrills, you'll
 not forget.

*Mrs. Diana Taft
 Blind River, Ontario*

WHO IS AN INDIAN?

An Indian to me, is, not a person, who
 has to Have, a red Skin, or black skin,
 or splotched like a half-breed.
 But, rather, a lover of ***Nature***
 Satisfied, with very little, or rather
 none at all
 Of to-days modern ways of living.
 Praises the Great Spirit, for every
 Blessing that Comes his way, and
 knows, down deep in his heart, that
 He will provide.
 And, last, but not least, the true
 Indian can
 See the Trees in spite of the Forest.

*Mrs. Diana Taft
 Blind River, Ontario*

Lonely

Lonely is the last trembling leaf
 Seduced by Winter.
 And friendship that washes off
 Like makeup in the morning.
 Lonely is old age, without laurels
 And youth without prospects,
 And strangers living together,
 When only duty binds them.

*Jack Pine
 Sombra, Ont.*

WHAT IS AN INDIAN

An Indian is a human being
 Settled and civilized
 The white man called us savages
 But to ourselves we are people of
 freedom and peace
 But to ourselves we are people
 of freedom and peace
 The white man also took our land
 And even killed some of our people
 Though some of us still would want
 our land back we cannot have it
 But we enjoy being alive in this
 crowded world today

Miss Vera Dodge

October

Rain fell in silence,
 Fell in stillness,
 Carrying the last lingering leaves,
 Brown, sodden and melancholy,
 To their common graves.

*Jack Pine
 Sombra, Ont.*

My Voice

You hear the swish of waves
 And Brahms;
 Watch red leaves drift
 And white gulls fly,
 And feel against your cheek
 The ocean spray
 You know compassion
 Loneliness,
 And love.

No less than you,
 I have a right to live.

*Jack Pine
 Sombra, Ont.*

"CYCLE - POST HISTORY"

Custer died for your sins - died
 Believe, fellow propagandist: you had
 it coming
 Second crucifixion; crucify cause for
 whitemen
 The day victory, beautifully after-
 noon, laughing

Sitting Bull, governor of great warriors
 The last deed was won - your chil-
 dren, they weep
 Forsaken pain leaders are weak and
 countless
 Living oppressed, they dig our graves
 enormous deep . . .

Torment clarifies our struggle to fight
 with words
 Words to live within a matchbox we
 await
 Tomorrow, we feel to apprehend its
 yesterdays
 Hoping our pillars of salt determina-
 tion comes late.

Our punishment, our emotions grief
 silently
 Sub-conscious hearts, we cherish the
 future
 Our drums variations, they message
 bitterly
 Living past wisemen, vision their chil-
 dren gesture

Custer died for your sins - died
 Believe, fellow propagandist: we had it
 coming
 Our crucifixion; we're crucify cause
 for mankind
 The day loss, sombre afternoon, slow-
 ly dying.

*Joseph Linklater
 Sandy Lake, Ont.*

HUNTERS—SAVE YOUR HIDES!

The Muskwatchee Tannery in Hobbema is appealing to big game hunters in Alberta and B.C. to conserve a valuable natural resource presently going to waste. The Samson Indian Band, who operate the Tannery, depend on big game hunters to supply the hides necessary for production of clothing, footwear, and various Indian Crafts.

The Tannery offers payment for green (raw) hides, in good condition, of elk, moose, deer, cariboo, mule deer, and antelope. The hides can be shipped to two centres, freight collect, where they will be put into cold storage until the Tannery is ready to begin processing them.

The finished hides are used by native craftsmen in the Indian Craft Training Centre in Edmonton. The Centre at 100 Street and 105-A Avenue has been in existence for two years and in operation since March of 1972. This past summer approximately 25 students, recognized as outstanding native craftsmen, were instructed by Mrs. Ilona Gajdos in craft production of moccasins, parkas, jackets, gloves, mukluks, and other lines to suit the market demand.

The Hobbema Tannery utilizes the traditional tanning methods of scraping, soaking and softening by hand; however, a new building has been recently completed and fully mechanical tanning operations are expected to begin this fall. One hundred hides per day will be needed to keep the new Tannery at top production so hunters are asked to co-operate by donating or selling their hides to the Tannery rather than letting them rot in the field or in garbage dumps.

Hides are to be shipped to the Muskwatchee Tannery c/o Samson Indian Band in Hobbema, Alberta or to the Indian Craft Training Centre, c/o Department of Indian Affairs and Northern Development, 10007 - 105-A Avenue, Edmonton. For further information: Indian Craft Training Centre 10007 - 105-A Avenue, Edmonton Telephone: 423-3927

Issued by:
 Williams & Wilson
 355 - 10012 Jasper Avenue
 Edmonton
 Telephone: 422-1230

HUNTERS

WE NEED YOUR HELP

"CANADIAN INDIAN ARTS AND CRAFTS"

Depend on you to supply the raw material necessary for the production of clothing, footwear and various Indian Crafts, namely:-

BIG GAME HIDES

Do not waste this resource - receive money instead

PRICES PAID FOR GREEN (RAW) HIDES - IN GOOD CONDITION
 Subject to Fluctuation in Market Prices.

Moose	\$10.00	1/2 Hide	\$4.00	1/4 Hide	\$1.50
Elk	8.00	1/2 Hide	\$3.00	1/4 Hide	\$1.00
Mule Deer	4.00)			
Cariboo	4.00)			
Deer	3.00)	Complete full hides only		
Antelope	2.50)			

Ship your hide or donation of one - FREIGHT COLLECT - TO:

Muskwatchee Tannery,
 c/o Samson Band,
 HOBHEMA, Alberta. (Telephone 585-3750)

or

Indian Craft Training Centre,
 c/o Dept. Indian Affairs & Northern Development,
 10007 - 105A Ave.,
 EDMONTON, Alberta. (Telephone 423-3927, 424-2072)

AWARDS . . .

(continued from page 3)

The Memorial Award is a commemoration to Mungo Martin, the late Kwakwiltl chief, artist, philosopher and carver, who did so much to revive appreciation of Indian art and traditions of the Northwest coast, winning renown far beyond its boundaries.

Awards are made in any amount or amounts in any one year within the limitations of available funds at the sole discretion of the Trustees. (Awards normally expected to be from \$50.00 to \$300.00).

Candidates for awards must be of Indian racial background and must be domiciled in the Province of B.C. at the time of application. While age and circumstances of qualifying candidates may vary considerably preference will be given to young people.

It is emphasized that these awards are open not only to those who wish to further their general education of skills, but in particular to those who seek to do creative work to further the artistic heritage of the Indian peoples, whether it be in painting, carving, music, and dance, folklore or language.

Lavell decision . . .

(Continued from page 1)

thereon, they were thus imposed in discharge of Parliament's constitutional function under s.91 (24) and in my view can only be changed by plain statutory language expressly enacted for the purpose. It does not appear to me that Parliament can be taken to have made or intended to make such a change by the use of broad general language directed at the statutory proclamation of the fundamental rights and freedoms enjoyed by all Canadians, and I am therefore of opinion that the Bill of Rights had no such effect."

The Bill of Rights is a general statement regarding the fundamental rights and freedoms of Canadians in general, whereas the Indian Act is "special legislation" enacted for a specific group of Canadian people, namely registered Indians within the meaning of the Act. Where there is a conflict between the two, the Indian Act must be supreme according to legal precedents set in Canada as well as

"Basic freedoms not affected by s. 12(1)(b) of The Indian Act"

other countries using the British legal system. This view, although used in the present judgement by the majority of the court, was also held by Pigeon J. in his dissenting judgement in the Drybones case. As stated by Pigeon J. in that case, "If a virtual suppression of federal legislation over Indians as such was meant, one would have expected this important change to be made explicitly not surreptitiously so to speak."

Although the Lavell case reached the Supreme Court of Canada on the basis that Mrs. Lavell felt that section 12(1)(b) of the Indian Act was "discrimination by reason of sex", the majority of the court has held that the rights and freedoms guaranteed to Canadians by section 1(a) to (f) of the Canadian Bill of Rights have not been infringed upon by that section of the Indian Act. As stated by Ritchie J., regarding the legal use of the Canadian Bill of Rights against the Indian Act,

"It is not a 'guaranteed' right to be a registered Indian"

"those sections cannot be invoked unless one of the enumerated rights and freedoms has been denied to an individual Canadian or group of Canadians."

In other words, it is not the right of every Canadian to be or to become a "registered Indian". Only those rights contained in section 1 (a) to (f) of the Canadian Bill of Rights are rights guaranteed by the Canadian government.

The question to be decided by the Supreme Court of Canada was aptly put by Ritchie J. when he stated: "the question to be determined in these appeals is confined to deciding whether the Parliament of Canada in defining the prerequisites of Indian

status so as not to include women of Indian birth who have chosen to marry non-Indians, enacted a law which cannot be sensibly construed and applied without abrogating, abridging or infringing the rights of such women to equality before the law."

"Equality of the law means in the application and administration thereof"

In this case, the question is essentially defining the meaning of "equality before the law" since this was the basis of the case to be considered. It has been decided by the majority of the court in this case that "equality before the law" as phrased in the Canadian Bill of Rights" is to be treated as meaning equality in the administration or application of the law by law enforcement authorities and the ordinary courts of the land."

"Turning to the Indian Act itself, it should first be observed that by far the greater part of that Act is concerned with the internal regulation of the lives of Indians on Reserves and that the exceptional provisions dealing with the conduct of Indians off reserves and their contacts with other Canadian citizens fall into an entirely different category."

"It was, of course, necessary for

"By law, Indians must be registered to be recognized"

Parliament, in the exercise of section 91(24) authority, to first define what Indian meant, and in this regard s. 2(1) of the Act provides that 'Indian' means a person who pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian. It is therefore clear that registration is a necessary prerequisite to Indian status."

"Indian women have lost status since 1869"

Also considered as evidence in the case was the fact that "provision for the loss of status by women who marry non-Indians was first introduced in 1869 by section 6 of chapter 6 of the Statutes of Canada of that year . . . It is thus apparent," states Ritchie J. for the majority of the court, "that the marital status of Indian women who marry non-Indians has been the same for at least one hundred years and that their loss of Band status on marriage to a member of another Band and acquisition of status in that Band, for which provision is made under s.14 of the Indian Act, has been in effect for the same period."

The court has been careful to distinguish between the Drybones case and the Lavell case regarding the use of the Canadian Bill of Rights against the Indian Act. As stated on p.17 of the written judgement, "A careful reading of the Act discloses that section 95 (formerly 94) is the only provision therein made which creates

"Drybones is not comparable to Lavell case"

an offence for any behaviour of an Indian off a Reserve and it will be plain that there is a wide difference between legislation such as s.12(1)(b) governing the civil rights of designated persons living on Indian Reserves to the use and benefit of Crown lands, and criminal legislation such as s.95 which creates an offence punishable by law for Indians to act in a certain fashion when off a Reserve. The former legislation is enacted as part of the plan devised by Parliament, under s.91(24) for the regulation of the internal domestic life of Indians on Reserves. The latter is criminal legislation exclusively concerned with behaviour of Indians off a Reserve." For these reasons and other contained in the Drybones judgement, Ritchie J. and the majority of the court stated "I have difficulty in understanding how that case can be construed as having decided that any sections of the Indian Act, except s.94(b) are rendered inoperative by the Bill of Rights."

He maintained further, "The Drybones case can, in my opinion, have no application to the present appeals (Lavell and Bedard) as it was in no way concerned with the internal regulation of the lives of Indians on Reserves or their right to the use and benefit of Crown lands thereon, but rather deals exclusively with the effect of the Bill of Rights on a section of the Indian Act creating a crime with attendant penalties for the conduct by Indians off a Reserve in an area where non-Indians, who were also governed by federal law, were not subject to any such restriction."

"The fundamental distinction between the present case and that of Drybones, however, appears to me to be that the impugned section in the latter case could not be enforced without denying equality of treatment in the administration and enforcement of the law before the ordinary courts of the land to a racial group, whereas no such inequality of treatment between Indian men and women flows as a necessary result of the application of s.12(1)(b) of the Indian Act."

For all the above-mentioned reasons, the majority of the Supreme Court of Canada reversed the judgement of the Federal Court of Appeal which was in favour of Mrs. Lavell and restored the decision of Judge B.W. Grossberg.

Dentistry . . .

(continued from page 11)

weekend off, holidays with their families, attendance at medical conventions and refresher courses. The minimal number of doctors in any area should be two and preferably three or four, therefore emphasis should be placed on establishing such a group in a centre and providing nursing practitioners or their equivalent in smaller satellites. The Sioux Lookout Project suggests a practical pattern for the delivery of health care. In establishing such a scheme, the roles of the university, the government and the commu-

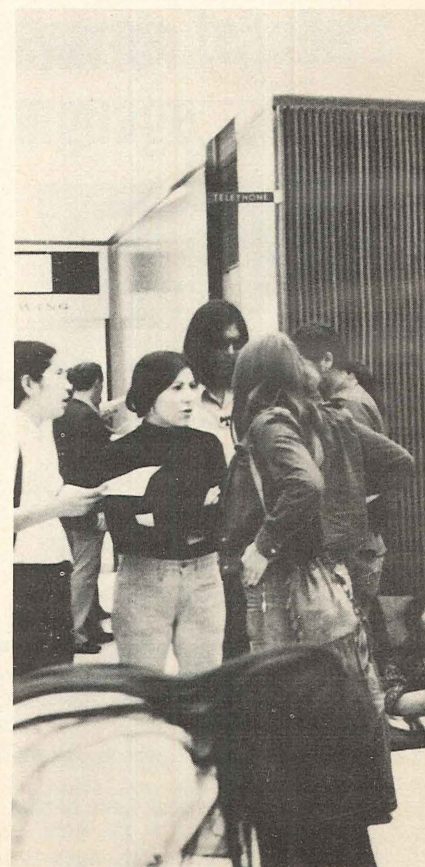


Photo credit: Ms. Gretchen Bozak.

Youth protest . . .

(continued from page 1)

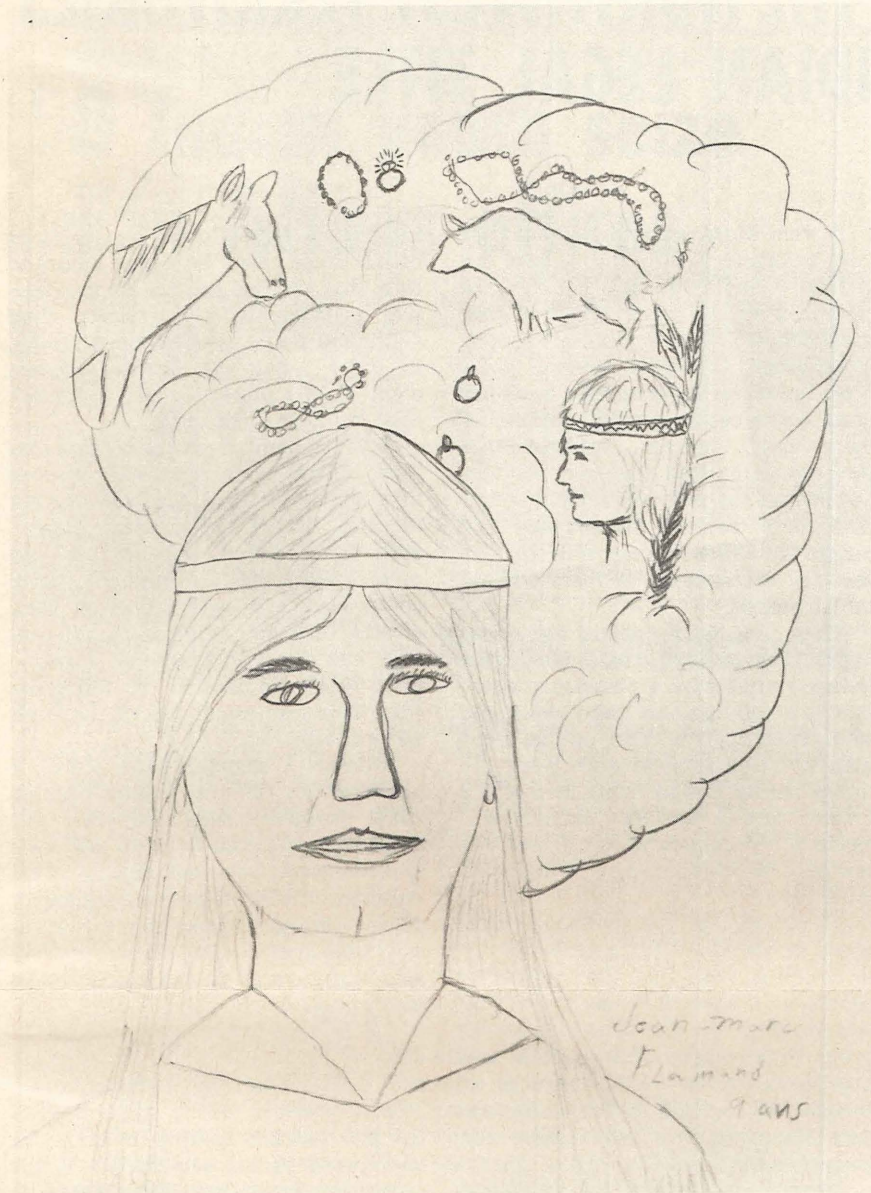
following morning. The group marched in with voices chanting and drums beating carrying blankets and sleeping bags in preparation for the protest 24 hour duration. Sandwiches, oranges and soft drinks were brought along to keep off the hunger and the participants ventured freely into the building cafeteria to purchase whatever other needs that they may have desired.

The Ottawa City Police were arrivals on the scene after the youth had occupied the building and had refused the entry to departmental employees. Once both parties had established themselves in the building, a rapport gradually developed and any tension or uneasiness that had existed soon subsided. After a week long conference on St. Regis reserve and the wear of long distance travel many of the members of the Youth Association slumbered in the main lobby as others for the eventual end, passing time with song and dance.

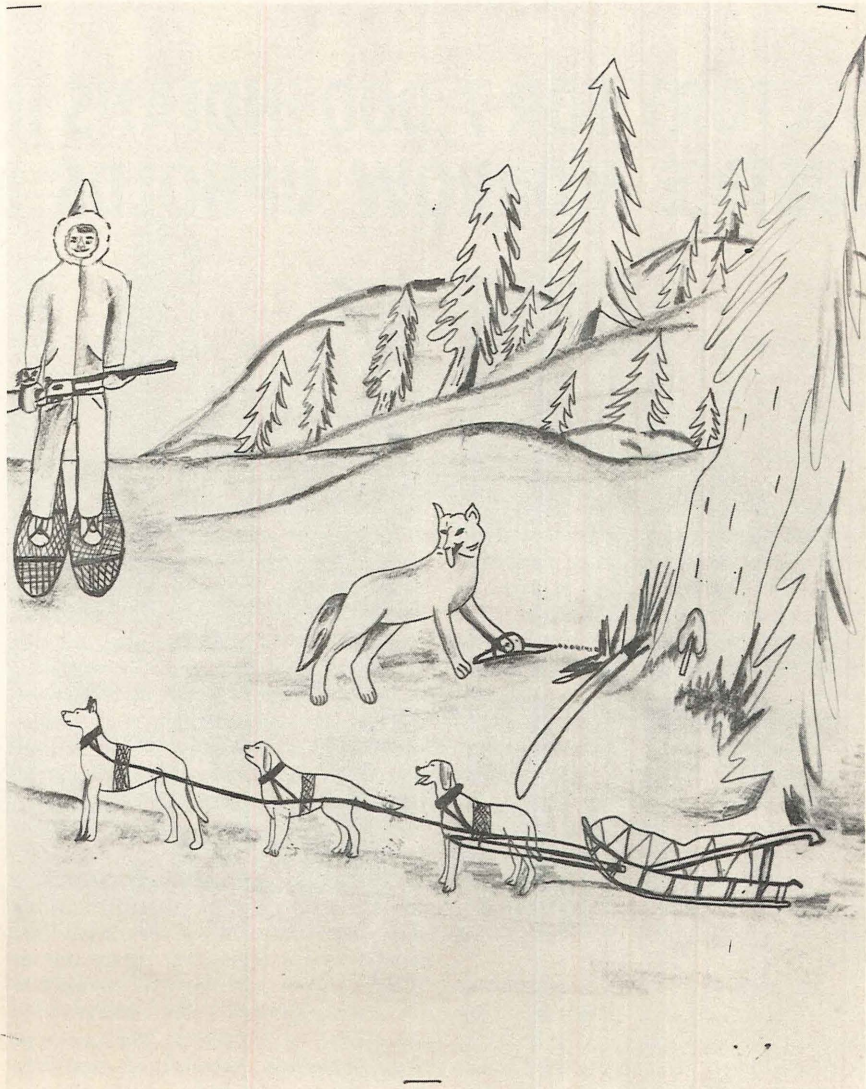
Arthur Manual, President of the Native Youth Association stated that the purpose of the protest was to place re-emphasis on certain issues and to show the awareness of young native people and by this protest this was accomplished. Also stated that this was to be a peaceful demonstration and it occurred without incident. However, the intent and purpose of the siege was marred by the fact a quantity of cultural artifacts was lifted when the group had left the building. It remains to be seen what action will be taken.

nity are each important. Maldistribution of doctors in Canada rather than actual shortages is the major problem.

Entries Submitted to "The Indian News" Art Page



Jean-Marc Flamand, age 9, Ecole Indienne Mananane.



"Seeing the Trap" by Doyle Nole, age 13, Eddontenajon, B.C.



"Pelican" by Alvin Traary Phillip, age 12, Forest, Ontario.



"False Face" by Lorne Simon, age 13, Big Cove, Nova Scotia.

VICTORY FOR 7,000 INDIANS IN THE NORTHWEST TERRITORIES JUSTICE MORROW UPHOLDS INDIAN LEGAL TITLE

YELLOWKNIFE, Northwest Territories — In a landmark decision, Justice Morrow of the Supreme Court of the Northwest Territories established that the Indians did indeed have legal grounds to file a caveat claiming an interest in 400,000 square miles in the western portion of the territories. He also lifted a restraining order placed on land dealings by his court in April of this year, but stayed the Indians from registering their caveat until his decision has been appealed in a higher court.

He has, however, advised the registrar to keep a record of all transactions "that may be registered or otherwise recorded in his office . . . so as to provide the caveators with a record of what damages they may have suffered during the stay." Such record will be turned over to the Indians if Morrow's decision is sustained in the appeal court.

The purpose of the caveat is to warn individuals and businesses that certain parties, in this case the Indians, may have an interest in the land transactions in certain portions of the Territories.

Commenting on their victory, Mr. James Wah-Shee, President of the Indian Brotherhood of the N.W.T. stated, "Whether it is registered or not has very little meaning." Wah-Shee said his people would like to negotiate a settlement now that they have proven their point.

"What we were out to prove was that the Indian people do have rights to the land and we have the right to file the caveat, and these we have proven," he said. The Indians will use this "clear-cut" victory as a lever in negotiations for a settlement in land, cash or both for the Territories' 7,000 Indians.

The Indians in the N.W.T. are not alone in their fight for the recognition of aboriginal title or Indian legal title. It is a phenomenon which will include the Indians of British Columbia, Québec, the Yukon Territories and part of the Atlantic provinces. In the final stages of the inevitable settlement, it could cost millions of acres of land as well as a few billion dollars according to reports on documents stolen from the Department of Indian and Northern Affairs during a recent sit-in by the Native Youth Association.

The Northwest Territories' settlement differs from the others because the Indians there are covered by Treaties No. 8 and No. 11. What Justice Morrow has to say about the treaties, therefore, will have some bearing on how to resolve the situation in the N.W.T.

During the hearings conducted at various Indian settlements, it was generally agreed by witnesses who participated in the signing of Treaties 8 and 11 that "their leaders were concerned

about what they were giving up, if anything, in exchange for the treaty money i.e. they were suspicious of something for nothing."

It was also noted that the idea of having a chief was not an Indian concept, but was introduced by the government agents. The signatories of the treaties were in fact appointed as chiefs after they had signed the treaties. The Indians did, however, recognize certain leaders but did not call them chiefs.

Justice Morrow, upon further investigation, ascertains that "they understood that by signing the treaty they would get a grubstake, money, and the promised protection of the government from the expected intrusion of white settlers."

There is no evidence that the Indians understood English. "Some signatures purport to be what one would call a signature, some are in syllabic form, but most are by mark in the form of an 'X'. The similarity of the 'X's' is suggestive that perhaps the Government party didn't even take care to have each Indian make his own 'X'."

It is clear that the Indians didn't even consider surrendering their land, but rather, were preoccupied with retaining at all costs their hunting and fishing rights. On this point, Morrow states rather strongly that "the Government officials (were) always reassuring them with variations of the phrase that so long as the sun shall rise in the east and set in the west, and the rivers shall flow, their free right to hunt and fish would not be interfered with."

There are other discrepancies which tended to bring Justice Morrow's decision in favor of the Indians. First, there was no obvious reference to maps during the treaty signing. Also, large segments of the Indian population concerned were not present at the signing, and in some cases, even the leaders were not present. The last witness called in the case was Father R. Fumoleau of Yellowknife who has conducted in-depth studies into the signing of Treaties 8 and 11. According to his testimony, requests were made by "Church officials to extend treaty privileges down the Mackenzie to alleviate the poverty and distress of the Indians in that area." These apparently aroused no interest in Ottawa "until oil was found where Norman Wells is now located. One cannot help but gather that once this event took place the negotiation of a treaty then seemed to acquire a top priority. The urgency to obtain a treaty, the pressure that seemed to be placed on the Indians to enter into a treaty, as the Treaty party moved from settlement to settlement is more easily understood when the above evidence is examined."

Justice Morrow states further that "on evidence before me I have no difficulty finding as fact that the area embraced by the caveat has been used and occupied by an indigenous people, Athapascan speaking Indians, from time immemorial, that this land has been occupied by distinct groups of these same Indians, organized in societies and using the land as their forefathers had done for centuries, and that these persons who signed the caveat are chiefs representing the present-day descendants of these distinct Indian groups."

There are four criteria for establishing Indian legal title. They (the Indians) must have a possessory right, that is a right to use and exploit the land. Such right is a communal right with a Crown interest underlying the title whereby it is an estate held of the Crown. And it must be "inalienable", meaning, "it cannot be transferred but can only be terminated by reversion to the Crown."

Therefore, in his written judgment, he states: "I am satisfied on my view of the facts that the indigenous people who have been occupying the area covered by the proposed caveat come fully within these criteria and that in the terms of the language of Justice Hall (S.C.C.) in the *Calder case* may therefore be "prima facie the owners of the lands."

He suggests further that the *Royal Proclamation of 1763* provides "some confirmation of these rights."

"This policy as far back as 1763 was not one to deny Indians title but rather recognized its existence and laid down the procedures for extinguishment which appear to have been adopted and followed down through the years by the Canadian Government at least up to the signing of Treaties No. 8 and 11."

Another important aspect of his judgement is contained in these words. "Unless, therefore, the negotiation of Treaty No. 8 and Treaty No. 11 legally terminated or extinguished the Indian land rights or aboriginal rights, it would appear that there was a clear constitutional obligation to protect the legal rights of the indigenous people in the area covered by the proposed caveat, and a clear recognition of such rights."

If, however, Treaties 8 and 11 terminated legally Indian land rights and other "aboriginal rights", Justice Morrow states "the Indians were left with nothing." It is unimaginable to even consider that the Indians willingly and knowingly gave up all their rights — land, hunting and fishing rights — when they signed Treaties 8 and 11.

On this basis and on other evidence, Justice Morrow reaffirms, "I am satisfied here that the caveators have an arguable case under this heading and have at least the possibility of persuad-

ing the Federal Court or whichever other Court may be called upon to rule, that the two treaties are no effective instruments to terminate their aboriginal rights for the above reason. In other words the Federal Government sought these treaties to reassure their dominant title only."

It is apparent from the hearing that "the Indians were repeatedly assured they were not to be deprived of their hunting, fishing and trapping rights." and, "it is almost unbelievable", he says, "that the Government party could have ever returned from their efforts with any impression but that they had given an assurance in perpetuity to the Indians in the territories that their traditional use of the lands was not affected."

Morrow J. suggests there are some discrepancies in the treaty signings which support the view that the treaties were signed in haste and were looked upon by the Indians as an "ultimatum". As he states, the signings do not appear to be as above board as we would have hoped. These views are well documented in his written judgment. (p.46-47).

These were his conclusions after 14 days of testimony from 34 witnesses and 1,300 pages of documentation. The 57-year-old justice spent most of the past summer hearing testimony in widespread Indian settlements in the territories, particularly those visited by Government treaty parties in 1899 and 1921. After the appeal court sustains or rejects his judgment, he has requested that the evidence heard in this case be turned over to the Public Archives of Canada for its historical value.

The lawyers for the Indian brotherhood were headed by the Yellowknife team of Gerry Sutton and Graham Price and backed by Doug Sanders, law professor from Carleton University in Ottawa.

The "Indian caveat case" came to prominence last March when 16 chiefs from the Northwest Territories gathered to put their signatures on the caveat. By doing so they would be claiming an interest in 1/3 of the lands in the territory. When the lawyers tried to register the caveat, the matter was referred by the Land Registry Office to Justice Morrow.

Originally, Justice Morrow was to decide whether or not the Indians had sufficient interest to file their caveat. However, in a legal battle with the federal government, his jurisdiction to consider the case was questioned. Having won this technical point, Morrow J. proceeded with the case and has decided that the Indians have sufficient interest to file the caveat. They have been stayed from doing so, however, until all appeals by the federal government are exhausted.