

FOR CIRCULATION

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Vol. 12, #12

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

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

Indian Arts and Crafts Advisory Group Formed

Indian business leaders in the arts and crafts industry across Canada have formed an advisory group to work with the Department of Indian Affairs in devising improved production and marketing facilities for Indian arts and crafts.

Seven Indians engaged in the production and retailing of Indian arts and crafts, some of them internationally known artists in their own right, came to Ottawa at the invitation of the Department of Indian Affairs to discuss how volume production and sales of prestige products can be achieved.

The formation of the advisory group resulted from a recent decision by Indian Affairs officials to expand the Department's Indian arts and crafts program with the eventual goal of establishing an exclusively Indian owned and operated marketing service.

Individuals were appointed to the advisory group on the recommendation of Indian associations and regional offices of the Department of Indian Affairs.

They will advise the Department on programs and policies related to the production and marketing of Indian arts and crafts.

Elected chairman of the Indian Arts and Crafts Committee, as the new advisory body will now be known, was Clifford Whetung, an Ojibwa from Curve Lake, Ontario who is a former Director of the Ontario Craft Foundation.

Other committee members are Cicero August, a member of the Coast Salish tribe from Duncan, B.C.; Gerald Tailfeathers, an internationally known painter from the Blood Reserve near Lethbridge, Alberta, and Leonard Jerome, a Micmac Band Chief from the Maria Reserve in Quebec.

Other members of the advisory group are Mrs. Ann Yeo of Regina, Saskatchewan, Mrs. Christine Jebb, President of The Pas Craft Guild, The Pas, Manitoba, and Abner Paul of the Tobique Band, Maliseet, New Brunswick.

FRED PLAIN NAMED "CITIZEN OF THE YEAR"

Fred Plain, president of the Union of Ontario Indians, was recently named 'Citizen of the Year' by the City of Sarnia. The former Chief of the Sarnia Indian Band said he was "overwhelmed by the honour." -The award was instituted four years ago by The Sarnia Observer and is given annually for outstanding community endeavours and service.

Mr. Plain was instrumental in gaining a seat on the Lambton School Board for the Indians and for inspiring change in the reserve structure. The reserve sits adjacent to the city of Sarnia amid chemical and oil refining plants. Chief Plain said it was their intention to invite industry to take advantage of the reserve land and co-operate with the city to make Sarnia one of the best cities in Canada.

THE Indian NEWS

Due

Vol. Twelve, No. Twelve Ottawa, Canada March, 1970

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Left to Right: Mr. Clifford Whetung, Chairman of the Committee, Ontario; Mr. Leonard Jerome, Quebec; Mr. Cicero August, B.C.; Mrs. Christine Jebb, Sask.; Mr. Gerald Tailfeathers, Alberta; Mr. Abner Paul, Maritimes; Mrs. Ann Yeo (absent)

Manitoulin Women Seek Better Education Setup

Manitoulin women fear that their children's education will suffer because of cutbacks in financial assistance provided by the Department of Indian Affairs.

Because of this fear, both Indian and white women have banded together to form the Voice of Manitoulin Women which will investigate education and other serious problems facing the people of the Manitoulin Island Reserve.

The women's organization has disclosed that federal aid per pupil is only \$19.50 at Wikwemikong elementary schools compared to \$36 for each student at the nearby provincially-run Manitowaning school.

The federal government will also pay \$800 per year to enroll a reserve Indian student in Manitoulin Secondary School. But it is almost impossible for parents on this reserve to find the other \$1,600 per year that is required to keep one child in high school. Almost half

of the reserve population are on welfare and most of the others are employed only seasonally. Reserve residents are beginning to realize that their children must be educated if they are to integrate with the white community. But this will mean providing more funds for education, not less.

An Indian Affairs official in Toronto said the government was committed to living within its budget, but had not reduced the amount of money available for schools. Any cutbacks, he said, were caused by rising costs.

The Voice of Manitoulin Women has also discovered that the elementary schools on the Manitoulin Island Reserve are understaffed. One librarian must divide her time among 1000 pupils in three schools, while the provincial standard is one librarian for every 300 pupils. There is no full-time secretarial assistance

(Continued on Page Eight)

FOR CIRCULATION

Des cours en sciences domestiques aident les indiennes du Québec

par Y. Leclerc

A l'automne 1969, la section de l'éducation des adultes mettait sur pied un programme de formation en sciences domestiques pour éducatrices indiennes. Les candidates furent recrutées au sein des réserves où la langue seconde est le français.

Avec la collaboration du Centre de la Main d'Oeuvre du Canada et de la Commission scolaire régionale Louis Emond du Lac St-Jean, deux sessions de quatre semaines furent tenues à Roberval, afin de préparer les éducatrices indiennes à oeuvrer de façon efficace dans leur milieu. La première session débutait le 8 septembre et la seconde le 15 novembre 1969.

Les cours furent suivis avec beaucoup d'assiduité par dix-huit indiennes, qui aujourd'hui font un travail d'éducation auprès des mères de famille de leur réserve respective. Ces éducatrices revenaient des cours avec des notions pratiques en psycho-pédagogie familiale, personnalité, alimentation, couture domestique, tenue de maison, initiation à la puériculture et administration du budget familial.

Sur le terrain, elles travaillent sous la direction des conseillers en éducation du Ministère qui les conseillent sur l'aspect professionnel de leur travail. Un plan de travail assez

précis a été tracé de façon à répondre aux besoins les plus pressants des familles indiennes.

Après quatre mois de travail sur le terrain, les éducatrices seront rappelées pour une session de perfectionnement. A cette occasion on fera l'évaluation du travail accompli et des cours plus spécialisés seront donnés en budget familial.

Dans le passé, des cours didactiques furent donnés aux mères de famille indiennes et des éducatrices non-indiennes visitèrent les familles. Cette formule s'est avérée plus ou moins efficace, étant donné la barrière culturelle et linguistique que l'on rencontre, particulièrement sur les réserves éloignées. Les éducatrices indiennes ont l'avantage de bien connaître leur milieu et d'être acceptées au point de départ. Elles peuvent transmettre leurs connaissances en langue indienne et connaissent très bien les besoins réels des familles indiennes. A date, les résultats obtenus sont plus que satisfaisants et à la lumière de l'expérience en cours, le programme sera étendu prochainement aux réserves de langue anglaise. Soulignons que partout, les éducatrices et les conseillers du Ministère ont bénéficié de la collaboration des conseils de bandes.

LA COOPÉRATION CHEZ LES INDIENS DU QUÉBEC

Le mouvement coopératif québécois qui connaît une recrudescence depuis quelques années, a aussi ses adeptes parmi la population indienne.

En effet, au-delà de 1,000 sociétaires sont inscrits dans les dix coopératives indiennes existantes au Québec. Ils possèdent quatre coopératives d'épargne et de crédit totalisant un actif de \$255,388. Ces caisses populaires qui sont situées à la Romaine, Bersimis, Village Huron et Pointe-Bleue ont un montant d'épargne de \$239,374 pour 735 déposants. Seule la Caisse située à La Romaine sur la basse Côte Nord, possède quelques membres non Indiens.

La coopérative d'Artisanat Indien Micmac, située à Maria, comté de Bonaventure, a l'honneur d'être l'aînée. Elle fut fondée en avril 1963 et possède 64 membres avec un actif de \$19,000.

Ces Indiens fabriquent surtout des paniers en frêne brun, réputés à travers le Canada. La coopéra-

tive en a vendu pour plus de \$136,000 depuis sa fondation.

Une autre coopérative d'artisanat nouvellement fondée, est située à Schefferville dans le comté de Duplessis. Les 35 membres indiennes (Montagnais et Nascopis) fabriquent des mocassins, des pantoufles et bottes en peau de loup-marin ainsi que des canadiennes (parkas) en peau de caribou ou de loup-marin.

La Coopérative des Pêcheurs Indiens de la Romaine, fondée en mai 1965, compte 45 Montagnais membres. Elle est affiliée à la Fédération des Pêcheurs Unis de Québec. Plus de 100,000 livres de morue ont été pêchées par les membres cette année.

Manouane, à 78 milles d'avion à l'ouest de La Tuque, possède une coopérative de consommation présentement en réorganisation. 99 Montagnais en sont membres sur un total de 115 familles.

Une des dernières fondées est une coopérative de développement.

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Une partie du groupe des Indiennes qui ont suivi le cours d'éducatrices sociales a été reçue par des membres du Centre de Main d'Oeuvre du Canada à La Tuque, Québec. La visite de La Tuque faisait partie d'un programme de visites industrielles.

LUNE DE SOIRS D'HIVER

Elle a les yeux si beaux quand je la vois le soir!
Leur gris semblent emprunter leur couleur à la lune.
Elle est grande, elle est douce, elle est vêtue de noir
Sa chevelure au vent coule et vole, folle, brune!

On se voit très souvent, toujours, longtemps, les nuits.
Heureux, on se sourit, marcheurs muets qui errent,
Notre pas pointillant des trajets imprécis
Dans les bois, sur les lacs, car c'est toujours l'hiver.

Et parfois, fatiguée, elle s'approche tout près
Me signifiant par là qu'elle veut un instant
S'asseoir auprès de moi, de moi qui l'aime tant

Mais qui n'ai jamais pu, espoir énigmatique
Te parler de mon coeur, belle amante onirique.
Je t'entends qui me cherche. Si je te connaissais! . . .

Georges E. Sioui
Village Huron

Centre d'accueil à Chibougamau

Un accord de principe est intervenu entre les représentants du ministère des Richesses naturelles et les membres du comité local pour la construction d'un centre d'accueil pour les Indiens de Mistassini à Chibougamau d'ici quelques mois. Chibougamau est le centre urbain le plus proche de leur village, et où ils vont nombreux et très souvent.

Les représentants du ministère des Richesses naturelles, département des Affaires indienne, M. Poitras, sous-ministre et Dr. Gilbert, adjoint au sous-ministre acceptaient en principe la construction d'un centre d'accueil lors d'une rencontre il y a quelques semaines avec les représentants de Chibougamau qui s'étaient rendus à Québec pour la circonstance.

Elle est située au Vieux Comptoir (Paint Hills) sur la Baie James. Les 130 membres, qui sont des Cris, s'occupent de pêche et chasse sportives, de la coupe du bois et un peu d'artisanat. Plus au nord sur la Baie James, il y a aussi des Cris à Fort George qui, eux aussi, possèdent une coopérative de développement, laquelle s'occupe surtout de pêche et chasse sportives. Comme nous pouvons le constater, la coopération a commencé son entrée chez ce peuple qui constate de plus en plus qu'il doit se serrer les coudes s'il veut pouvoir s'organiser économiquement malgré les distances qui le sépare des centres importants.

L'organisation de ces coopératives est confiée au Conseil de la Coopération du Québec, subventionné par le Ministère des Affaires Indiennes. Le responsable de ce Service, Marcel Lanouette, travaille en collaboration avec les fédérations concernées et les diverses agences indiennes.

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

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WHAT DO NATIVE PEOPLE THINK OF THE INDIAN NEWS

A recent check with the Department's regional directors indicates that the Indian News is considered by some Indian readers as merely another "Departmental Publication" and as a propaganda organ of Indian Affairs.

We would like our readers' opinions. Please tell us what you think. Do you feel the Indian News is ignoring the real issues of the times, or is it a worthwhile forum for opinions on current problems, a source of information on services available to the Canadian Indian and as a record of their achievements?

In brief, do you feel it is *your* paper?

Drop us a line — all criticisms, opinions and comments will be greatly appreciated.

Letters to the Editor

Dear Mr. Monture:

As a Canadian citizen who happens to be an Indian and a taxpayer, I feel that I must express my disapproval of the tenor of some of the stories that you allow to be printed in a publicly-funded magazine. I happen to know that the Department of Education for Ontario is going through all its authorized textbooks with a fine-toothed comb to eliminate any biased material or any reference that may shed a bad light on Canadian Indians. This involves the skimming of dozens of fairly good-sized books to discover and delete any unfavorable references to Indians. If the "white-man" is doing this I feel, as a rather impartial observer of both sides, that the Indians should be doing at least as much.

I do not believe in making wide and general accusations so I will point out the articles that are offensive to the white reader or at least puts him in a bad light.

1) "Broken Promises" . . . Page 3
"Then came . . . the white man Destroying, killing, making false promises . . ."

(I dare to submit that the white man has abided the treaties in most instances and has gone beyond them in trying to help the Indians.)

"But the rivers ran red with the blood that came from slaughters" (This line would perhaps be plausible if your correspondent were a U.S. Indian; in Canada the casualties of the few minor skirmishes probably ended up pretty even.)

"Who with their forked tongues told many lies."

(I am sure you will agree with me that Indians lie just as freely as the so-called white man.)

"Who was it that brought the fire water?"

(Did the white man forcibly pour the stuff down the Indian's throat?)

etc., etc.

2) In your interview with Chief Gros-Louis on page 6, you quoted him as saying that "Now people know that there are still some Indians in Canada. They didn't kill off everyone."

(Come now, what kind of responsible statement is that. All statements like that do is inflame negative feelings in Indian people. If the Indian population has grown in the last few decades it is largely through improved medical services supplied by the white man's taxes.)

And again: "One thing we should note is that an Indian girl doesn't give a child away; she'll keep the baby with her. The non-Indians go fast in getting rid of the child."

(Ask the Children's Aid Societies across Canada about this one; one may say this is just Mr. Gros-Louis' opinion in which case it still should be substantiated by some measure of statistical evidence.)

3) Letter from "disgusted"
All writers to editors should be encouraged to be responsible

INDIAN-ESKIMO STUDIES OFFERED AT TRENT UNIVERSITY

Trent University now offers a three-year undergraduate course in Indian-Eskimo Studies. Admission is open to all qualified students.

In broad terms the purpose of the program is to provide an undergraduate course of studies, based on sound scholarship, that contributes to an understanding of the genesis and nature of the problems and issues arising from the time of contact between European and native societies.

It is hoped that the course of studies will encourage native students and scholars to study at Trent University and make full use of its facilities.

The first year offers a general introduction to the history and diversity of native peoples and cultures; in the second year, courses on *The Indian Identity* and *Native Acculturation from Contact Times to the Present* will be offered.

At Trent University, students majoring in Indian-Eskimo studies must take a minimum of fifteen courses, of which five are in the program, the remainder being taken in other disciplines. Instruction will be conducted in small groups (seminars and/or tutorials) wherever possible in order to permit full dialogue between students and instructor.

Special attention is being given to increasing the University library holdings in the areas covered by the program, and other aids to learning such as microfilms, films, and records are being added.

Frequent meetings with people directly involved in various aspects of native life and activities will be held to give students the opportunity of discussing contemporary issues and problems of the native population. Occasional field trips will be an integral part of some courses.

In addition to the full-time courses described above, Trent University will offer in the summer of 1970 the introductory course in the program for credit.

enough to sign their letters with their real names. This really doesn't take that much courage! He admits that prisoners in concentration camps didn't have it so good either (in fact millions of them died) but he adds: "So they had hopes of better days". So does everybody else and, in the final analysis, as the saying goes: "We all make our own beds" i.e. if you're a drunk it's because you're like an animal and can't control yourself.

I would like to conclude this letter by appealing to you to publish more positive material about the Indian's progress in the new age. Enough of this self-pity and crying in your beer. Are we men or mice?

Ruth Anne Wapas
Toronto

* * *

My congratulations to the unknown writer of the December 1969 letter to the editor. It's about time somebody spoke out about a matter that concerns all the native people of British Columbia. It is not the fault of the Indian Agency — it's up to the chief and his council to speak for the individual, if he's too sick to go to work. I know a lot of people who are being helped who are just too lazy to work. I've gone to work when the wages were 85¢ an hour. In eight hours you made only \$6.80. With today's wages you can make that in just 1½ hours. I would be glad to go back to work if I were able to work, but the Workmen's Compensation Board of B.C. won't let me.

Thank you.

Alfred L. George
Fort Fraser, B.C.

"Tonto" Finds a Champion

by Mary Taylor

Magnus Oppel, a resident of Courtenay, on Vancouver Island, disliked a TV commercial shown by White Spot Limited, a popular drive-in and lunch-counter chain in British Columbia, and his decision to take the matter to the recently formed B.C. Human Rights Commission has led the sponsors to withdraw the ad from local TV stations.

Mr. Oppel is not an Indian. He came to Canada as a lad from the Scandinavian countries. But that did not stop him from objecting to the ad which depicted a masked man, the Lone Ranger, and his Indian friend, Tonto, driving up to sample the food at a White Spot drive-in.

Mr. Oppel charged that the ad showed the Lone Ranger getting preferential treatment, while Tonto was largely ignored. All the ad did, Mr. Oppel said, was to fortify the impression many children have that "all an Indian can do is say 'Ugh' and 'How'."

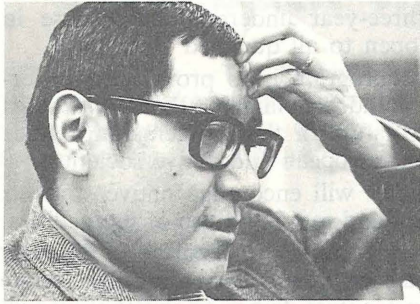
The complaint was laid before John Sherlock, director of British Columbia's Human Rights Commission, by Mr. Oppel, who was accompanied by Chief Andy Frank of Comox.

Chief Frank agreed with Mr. Oppel that the advertisement, while it may have been intended to be humorous, did nothing for the Indian people. Furthermore, he said that he considered the expression on the face of the attendant in the TV ad "offensive".

(Continued on Page Eight)

AN INTERVIEW WITH—

Andrew Bear Robe



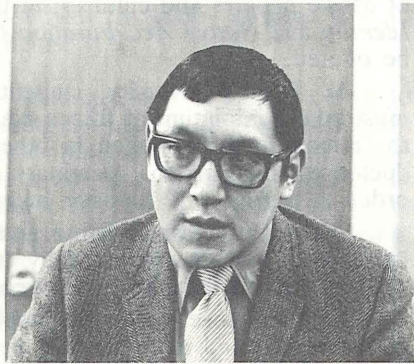
Andrew Bear Robe, 28, born on the Blackfoot Reserve at Gleichen, Alberta, is an Indian consultation officer with the Department's Indian-Eskimo Bureau.

He received his early education at a residential school administered by what he terms the "Church Establishment" and can recall having to speak the Blackfoot language secretly in the corridors to escape punishment. Also, in his estimation "there was no opportunity to get involved with the neighbouring white community — it was a world separated from the reserve by discrimination."

Further education took him to colleges in North Battleford, Sas-

katchewan and Edmonton's St. Anthony's, a Calgary high school for grades 11 and 12. Finally he received a certificate in accounting from Mount Royal Junior College, and later took university courses in the fields of sociology and political science.

While working for a financial



trust company, Andrew became involved with the Calgary Indian Friendship Centre. In April 1968 he was appointed full-time executive director of the centre. He left this position in October 1969.

Dave Monture

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Q. Could you discuss the cultural conflict an Indian is confronted with on moving into the city?

A. The Indian way of life is essentially one of a communal nature — of sharing one's wealth and good fortune with one's neighbour. This is in opposition to the non-Indian society, where in urban communities a man might not even know his next door neighbour. This is a critical point which the Indian finds disturbing on coming to the city — he finds the situation very restrictive, very alien to his upbringing. He is also disturbed by the materialism of the urban community, and so we have quite a conflict of values.

... All Indians have the choice of leaving the reserve. Certainly urbanization is not an automatic rejection of Indian culture. One definitely has to adjust his outlook on himself and on society as a whole according to his own capabilities and ethics. He has to accept the norms of the larger society — the five-day world — the time orientation. It is hoped he will retain his language and folk ways, the songs and the dances.

Q. Would you describe for me a hypothetical man, a typical Indian agent — and span about a hundred years of history in your evaluation.

A. I'll call on my early experience in answering this question. An Indian agent in my childhood was someone who decided

everything, who controlled how much wheat my father could sell, how many cattle we could deal in. I guess we looked at him as being the representative of the Great White Father in Ottawa. He was the local Führer.

I remember going into the agency office with my father. A wire screen separated his office from the part where the Indians came in to see him. At noon hour a sliding wooden door covered the screen and blocked off his office. To the Indians he was the government. I would hope that our hypothetical Indian agent has become extinct, like the buffalo.

This of course took away all the initiative and independence of Indian people and they came to depend on this guy so much that today we have struggling Indian local governments.

Q. Describe for me an Indian sense of humour.

A. I'm sure every ethnic group has a distinctive sense of humour. Indians, I think, tend to be very lighthearted about things. If things don't work out, it's a matter of looking on the bright side.

In our contemporary world many people share the opinion that an Indian can put forward an honest laugh whereas the non-Indians are so wrapped up in their materialistic processes, their accumulation of wealth, that they don't have time to pursue an authentic sense of humour.

I remember in my younger days when we used to camp annually at a Sundance Camp on my reserve. The older Indian leaders were forever joking with one another. It was a time for rejoicing, for spreading the good word, a time for fellowship; things which modern men have little time for.

I believe Indian people as a whole are very sociably minded. They like to get together once in a while and it doesn't matter if you haven't met an Indian person before, or if he's from the other side of the country, as long as you know that you are both Indians — you have a common bond which brings closeness. In the non-Indian society, you almost have to be in a clique in order to function socially and worry about what is in vogue with that group.

Q. Andy, would you care to discuss motivation or the lack of it, among some of our people?

A. I believe that Indian reserves cannot be motivated from the outside. They have to motivate themselves. This is an important factor — we have to realize that we have to promote initiative amongst our own people, an important responsibility of chiefs, councillors and band managers. We must be allowed to work out our own problems, to say for ourselves what is to be done in the future to upgrade our communities.

At the outset, the Indians of 40 and 50 years ago were looked after by a paternalistic, federal department of Indian Affairs. Despite this the people of that time were successful at ranching and farming — at least on my reserve — and their work proved fruitful.

I remember seeing hundreds of cattle being sold annually, being shipped off in large trucks and everyone benefitted from the sale of steers and beef cattle. There was a general atmosphere of abundance.

But something happened in subsequent years — in the fifties. The people seemed to lose their motivation, they seemed to be without a base. I think it was the problem of a loss of identity, a loss of direction. We used to have hundreds of horses on the reserve and they eventually disappeared, along with a community herd of cattle. I don't know what factors caused this situation to develop, but it was there and people on the reserve experienced extreme poverty. At that time Indian leadership was not as developed as it is today; there was little foresight. There was loss of pride in the community. All this was compounded by discrimination.

Recently the people seemed to have reawakened. Indian leadership has arisen in many parts of the country and that leadership is much more articulate, much more sophisticated.

We now have a situation where Indians are once again starting to become more united as a people and are becoming more aware of the richness of their culture. I think lack of foresight on the part of the Department of Indian Affairs allowed the first mentioned trend or situation to develop on the reserves in the fifties.

Q. Could you describe for me your present position?

A. My present position is that of an Indian consultation officer with the Indian-Eskimo Bureau of the Department of Indian Affairs. I look upon my position as a very interesting and challenging one. Unfortunately like all other civil servants with the Department of Indian Affairs, my job is looked upon very suspiciously by various Indian leaders. I'm hoping to prove their suspicions wrong. I'm not serving in this capacity to try to pull something on Indian people or to help implement the Indian Policy Proposals of last June which the Indian leaders do not agree with. I look upon it as a liaison-type role to promote understanding and better communication between the Indian people and the federal government. I am not a part of an implementation team of any description.

I hope that the Indian associations and other Indians will utilize my services and that of my colleagues to a much greater extent. We hope to eradicate any suspicions of political implications in going about this work.

We are paid to fulfill a function and our function is to help Indian bands and associations get the best possible aid from government departments in their new role of self-determination.

I will go on to say that the more Indian people we have in various government departments, the better it will be for the Indians of Canada. I think it is erroneous to label native people who work for this department, or other federal departments as Uncle Tomahawks or as people who have sold out. It's better that we do have people working in government departments who are knowledgeable about their fellow Indians' needs. The day will have to come when we are going to see more and more Indian people in senior governmental positions; people who have the necessary Indian expertise and professional knowledge to come up with the best programs and services for their people.

... Contemporary Indian society suffers from a lack of unity. Many aspiring young Indian leaders are character-assassinated before they achieve the fruit of their capabilities. In many cases jealousy plays a part. If a man proves ineffective he should (Continued on Page Five)

Peguis Garment Plant in Operation

One year ago an experimental garment manufacturing training facility was opened with two instructors and six trainees on the Peguis Indian Reserve some 110 miles north of Winnipeg.

Today, it is operating with 20 employees and there is a waiting list of more than 45 Indian women who wish to take up the garment manufacturing trade.



Pearl Stevenson and Isobel Murdock performing assembly operations.

Earl Kalenchuk, training officer and supervisor of the Peguis plant, reports that all the women have done very well with the training program. The only problem he has encountered has been with absenteeism, possibly because of a baby-sitting situation.

This industrial operation is the result of a co-operative effort between the people of Peguis, a private firm (Monarch Wear of Canada Ltd.), and the federal and provincial governments. The community formed an organization that supplied the quarters for the plant. In 1968 they erected a building with financial assistance from the Department of Industry, Trade and Commerce.

The 2,400 square foot structure was so designed that it could be used as a community centre should the factory be expanded and need larger quarters.

The building is under lease to Monarch Wear for a two-year term. At the end of the lease period a decision must be made on the feasibility of developing a full-scale plant in the reserve community.

Up to now the federal government has been subsidizing the operation to make up for any shortage of production. This is only a temporary measure, however, and the plant must be fully productive in order to justify its existence. While not yet achieving its full potential, management is making every effort to stimulate greater work output. An incentive program has been initiated to encourage speed-up.

First results of this program are reported to be promising, and all indications are that the plant should achieve its full potential within the next year.

CAUGHNAWAGA'S HOSPITAL FIGHTS FOR OWN LIFE

by Michèle Têtu

Caughnawaga's 43-bed Kateri Memorial Hospital has had its troubles — and is still having them.

Not too long ago officials feared they would have to close their doors because the supply of pure water had become contaminated.

Water pipes had burst and repairs were made, but then there were more breakages. The water was unfit for drinking and even for bathing patients.

While evacuation of the premises was deliberated, the staff coped with the problem by boiling water and bringing in supplies from artesian wells in the community. The hospital appealed to people in the Montreal area to contribute containers so that a stock of clean water could be built up for essentials.

But even more serious than the polluted water is the hospital's financial problem.

Last year the hospital ran up a deficit of \$34,000. It receives no federal or provincial grants, but has existed on private donations and the Quebec Hospital Insurance daily rates. Under this scheme, the hospital is paid \$8 daily for each chronic patient and \$14.70 a day per active patient. One chronic patient consumes \$35 daily in medicaments for which there is no extra payment.

The hospital laboratory shares a small room with sanitary conveniences, due to lack of space. The elevator has no door, and it would cost \$900 for a new one. At one time Kateri had facilities for minor operations such as appendectomies and tonsilectomies, but there is no equipment available now for these operations.

The hospital's only doctor, Dr. J. K. Williams, a Mohawk Indian, works only during the day. The nurses sometimes have to do medical work at nights, and are often aided by three second-year medical students of McGill University who work in the hospital in return for room and board.

A government doctor conducts a clinic at Kateri three mornings a

week. The hospital's equipment and medicine are used in the clinic but there is no reimbursement. "We dared to bill the Department of National Health and Welfare, but they never answered us," said Kateri's Executive Director, June Delisle.

Kateri never has been a federal government hospital. It used to be operated by a religious order of women from Montreal who went bankrupt.

The Indians of Caughnawaga took over the hospital in 1955, sent representatives to Ottawa to stress the need for continuing its operation, and obtained a grant of \$10,000 to start them on their venture.

Various groups have given financial and other assistance. The IODE, Investors Overseas Service of Canada, and the CURE campaign are among Kateri's chief benefactors.

The women of Caughnawaga, headed by Mrs. Elmer Miyow, have formed a tiny Kateri auxiliary. Last year, this dedicated group of eight women managed to gross \$800, mostly through door-to-door fund raising. "The hospital runs on a big deficit, you know. To keep the doors open, it has to have other sources of income," said Mrs. Miyow.

To the Indians of Caughnawaga, the hospital is more than a place where they can get medical help. It is a symbol of their independence. "It's pretty difficult to explain what Caughnawaga means to these people," June Delisle commented. "No matter where they go, they always want to come back. It may be because their language is not a strange tongue here, or it may be because they have something of their own. Public response," she said, "has been very good, and even in the face of a crisis the Indians have learned to keep optimism to the fore. She summed up her comments with a determination typical of the natives of Caughnawaga — "You have to make it work."

BEAR ROBE . . .

(Continued from Page Four)

be removed by a popular vote, in a democratic way. At the recent McGill University teach-in, I saw a cartoon showing an Indian teepee. There were many people inside the teepee and inside was depicted discord and mumbling while outside Ian Watson (Chairman, House of Commons Committee on Indian Affairs), was shown tiptoeing away. I'm afraid that this situation does exist.

Q. What's your opinion of the term "Uncle Tomahawk"?

A. It's a very derogatory term, of course, based on the concept of an Indian being subservient to a white person without a mind of his own — a puppet.

It's a term no one likes to have applied to himself, and it should certainly be used with tact. I think it was meant to be humorous, but today it has turned sour. The term turns everyone off. I just like to be called Uncle Bear Robe, not Uncle Tomahawk.

Are You Interested In Social Work?

If you are of Indian ancestry with a Bachelor of Arts degree and are interested in social work, please apply to Father John V. Driscoll, Dean, Boston College Graduate School of Social Work, McGuinn Hall, Chestnut Hill, Massachusetts, U.S.A.

A scholarship consisting of \$3,420 in tuition fees and living expenses is available. Please direct inquiries for additional information to Father Driscoll.

Ontario First Province To Back Indian Crafts

TORONTO — The Province of Ontario has taken steps to ensure the protection of Indian culture by the promotion of native Indian crafts.

The Honourable John Yaremko, Minister of Social and Family Services, recently announced that a grant of \$200,000 had been awarded to the Indian Crafts of Ontario, a new non-profit organization for the development and promotion of a native craft industry.

"We believe that the Indian culture must be preserved. Native talent, skill, and the will to work are all here in Ontario. A marketing organization would make the handicraft industry more efficient and more profitable to those needing profit the most. We have confidence in Indian Crafts of Ontario and in its ability to make Indian handicrafts a successful business. Our provincial grant today is our investment in the future of Indian crafts and craftsmen in Ontario", Mr. Yaremko said.

Indian Crafts of Ontario has a two-fold purpose: to create a competent, effective marketing organization and to develop an effective crafts industry based on sound production principles.

With Ontario's giftware industry at the \$40,000,000 mark in sales, 80% of which is estimated to be imported items, there is a definite market for native crafts. Already many dealers have approached Indian organizations concerning production of items. Potential orders of at least \$100,000 are left unfilled because no marketing organization exists.

The market exists, and so also

does the production potential. Not only are there many talented Indians, but for many Indians, living in remote communities with few resources, Indian Crafts of Ontario would provide an area for self-betterment, for developing their potential, and the instilling of pride not only in their heritage but in themselves.

Indian Crafts of Ontario aims to bring the market and the production potential together. The nine members of the proposed Board of Directors have already been active in this field. They bring together the talents of craftsmen, accountants, businessmen and art specialists.

The Indian Crafts of Ontario will work with both the production and marketing problems. It will provide a reservoir of raw working materials such as hides, leather, thread and tools for Indians. To assist distribution, the corporation will purchase finished products from the Indians and sell them to dealers through a distribution centre in Toronto.

This is the major project of the Department of Social and Family Services in the series of grants and technical assistance given to promote Indian culture in Ontario. Other grants this year include those to the Indian Hall of Fame at the Canadian National Exhibition, the Indian exhibit at the International Plowing Match in Brantford, the Rural Learning Association for its programs with Indian leadership and cultural history, and to the Ontario Institute for Studies in Education for its work in promoting Indian culture in schools.

Qualicum Man Appointed Indian Education Consultant

Gordon J. Reid, a member of the Qualicum Band, has been named curriculum consultant of Indian education with the Department of Education in Victoria, B.C.

Mr. Reid, 42, has been given six months leave of absence from his job as vice-principal of Hazelton Secondary School in Hazelton, B.C. to take the position. His salary will be paid by the First Citizens' Fund, a \$25 million fund set up by the provincial government last year to aid Indian culture, education and development.

The first phase of his job consists of assessing textbooks now in use, previewing new ones for possible adoption by schools, and checking for language in them that could be interpreted as misleading or racist.

The other part of his work involves visiting schools all over the province to talk with teachers and administrators to find out what they think of presentation of material on Indians.

Last month he visited Island Schools, this month he'll be in the Interior, and in April he'll head into northern B.C.

At the end of June Mr. Reid will submit a report to the Department of Education, outlining shortcomings and merits of various texts, and suggesting ways in which Indian culture and history can be taught without racial bias.

In a recent interview Mr. Reid said, "The textbooks they're turning out now don't have the bias they used to. Some of the references to Indians in the old texts were quite negative in that they refer to native people as 'savages'."

Mr. Reid hopes to promote integration of whites and Indians in B.C. schools and would like to see the education department research the problem of encouraging more Indians to continue their education at post-secondary school levels.

Mr. Reid himself finished high school in 1948, and continued his education in 1960 when he took an industrial arts course at Burnaby Vocational School.

He has taught industrial arts at Hazelton for the past nine years and attended several University of B.C. summer sessions for further teacher training.

Woman of The Year



Mrs. Amy Clemons was named woman of the year on March 2 by the Women's Advertising and Sales Club of Winnipeg at their annual Boss 'n Slave Night. Mrs. Clemons is the great-great-granddaughter of Chief Peguis, who helped the Lord Selkirk settlers to exist in the wilderness when they first came to Manitoba.

Mrs. Clemons was born in St. Peters, Manitoba. She received her high school education from the Elkhorn Anglican Residential School, but was unable to continue her edu-

cation when her father met with a tragic death in 1929.

Always interested in church work, she became affiliated with the Missionary Society of the Church of England and worked as a nurses' aide at the Dynevor Hospital and Lady Nenham Hospital at Moose Factory, James Bay, Ontario. At present she is the organist at the new St. Peters Anglican Church in St. Peters, Manitoba.

From 1962 to 1968 Mrs. Clemons served as president of the Ladies Aid group at the Winnipeg Friendship Centre. When this group became affiliated with the Winnipeg Council of Women, Mrs. Clemons presented a brief dealing with Indian women to the Status of Women enquiry and as well, a brief on housing to the Manitoba Provincial Government.

Mrs. Clemons has been executive director of the Indian and Metis Friendship Centre in Selkirk, Manitoba since 1968.

In a recent interview, Mrs. Clemons said that there is a serious problem "finding housing and employment for Indians when they move from the reserves up North. We are trying to deal with these problems at the Friendship Centre."

Night

I ache for the darkness of night
Not the artificial city nights
Where the sky glows yellow and the red and blue
flash on and on and on;
But the darkness that is quiet
The darkness that is alive and full of black
The darkness that covers the forest
But lets each tree breathe freely
The clear, open, eternal darkness
Which stretches up and up into infinity.

You can smell life when the sky is dark
The musky swamp odour stings your nostrils
And you breathe in the fresh wetness of the river.
Your toes are wet from the grass but you can't see it
You know the tree is beside you in blackness as you
touch the scaly bark with your fingertips
All around you the sounds and smells carry your heart
into the darkness,
And in this darkness you know the strength of your soul
and feel the majesty of life.

— Michèle Têtu

I feel happy when I am riding horses and I like to go
and get the cows. I love to brand horses. I love horses.
Once I got run over by a horse. His name is Spotty.
He is a good horse. I really feel happiness about horses.

Rudolf Wells, Age 9
Standoff School
Alberta



Mary Frost, 14, a Loucheaux from super-scenic Old Crow in the Yukon captured the first gold medal of the first ever Arctic Winter Games, held recently in Yellowknife, N.W.T. She took the senior women's five kilometre cross country ski race in a time of 25 minutes, six seconds. A report, "The Indian News Goes North" will follow in the April issue.

(Photo—D. Monture, Ottawa)

Indian, Eskimo and Metis Students To Become Teachers In North

A major breakthrough in intercultural education is taking place in the Northwest Territories.

Northern schools and the Faculty of Education at the University of Alberta are co-operating in providing teacher training and academic upgrading in northern schools for Indian, Eskimo and Metis senior high school students.

This will mean that children belonging to the people of the north will be taught, for the most part, by members of their own tribes and race who know and understand their cultural background, rather than having their education conducted exclusively by teachers born and educated outside the north.

A classroom assistant's program proved successful in the Northwest Territories over a number of years, but nonetheless indicated the need for the kind of training that would allow Indian and Eskimo young

people to go into the classroom as fully qualified teachers rather than as teacher assistants.

Instructors, selected for their experience in the North, are able, under the direction of co-ordinator Aldrich J. Dyer, to show the teachers-in-training how to capitalize on their cultural and linguistic affinity for students with a similar background.

Initiated in the fall of 1968 with 17 Indian, Eskimo and Metis students, the five-year course makes it possible for young people from the North to become fully certified teachers without full-time attendance at an outside university, although training assistance is given during summer sessions at the University of Alberta.

The initial training in Yellowknife gave them a chance to practise teaching under northern conditions. Many of the students felt

ORGANIZING ON INDIAN TIME

by Marjorie Perley

The ancient Indian prophesies foretold a light coming from the East and from all appearances the outlook in New Brunswick is getting brighter. Indian woman-power is being marshalled. The seed of active concern was planted at a meeting of the Union of New Brunswick Indians held at the Big Cove Indian Reserve in February.

The concern of Mic-Mac and Maliseet women has reached its peak and feel they must organize to give themselves a more effective voice at the provincial level. Means must be provided for Indian women to play a more active role. Unlike other women's organizations, membership will be open to those as young as eighteen.

The women feel they could assist the existing programs on Reserves and Indian organizations by spearheading fund-raising projects, encouraging Indian youth clubs, initiating social events and making recommendations to local Band councils for the improvement of existing programs as well as suggesting others.

The title proposed for the Indian women's organization is "New Brunswick Council of Native Women." The Tobique Reserve held a formation meeting at the home of the author. A motion was made that the women's council should have a provincial executive and a board of directors made up of a member from every Reserve in New Brunswick. Each Reserve would

elect its own executive and the provincial executive would be elected at an annual meeting of the board.

The Tobique Branch elected Gail Nicholas as director, Evelyn Sappier as secretary-treasurer, Camilla Perley as head of the membership committee, Sharon Perley as youth liaison officer, the author as communication worker and Juanita Perley as head of the social committee.

The initial project was a statement of purpose and a brief presented to the New Brunswick chiefs at the grand council that was held at the Tobique Reserve in March.

Permission was granted by Chief Dennis Nicholas of Tobique to have a speaker from the Tobique Branch of the N.B. Council of Native Women address the Chiefs. Speaking on behalf of the women, the author stressed the importance of the need for all the chiefs to encourage the Indian women to take a more active interest in the affairs of the Indian people.

The immediate plans are to find funds to organize provincially, where the Indian women of New Brunswick Indian Reserves will have an opportunity for more active involvement. It has been a month since the idea was put forward by the Indian women and I can't help thinking that true to the nature of the Indian people, an idea must be discussed from every angle before it's accepted and this is organizing on "Indian time".

that one of the most valuable aspects of this part of the course was learning how to teach English as a second language.

The 1969 summer program included labs and teaching method courses. University of Alberta officials who watched the group student-teaching were very impressed, finding them on a par with the second-year students who studied full-time in Edmonton.

In September the students were allocated to various northern settlements to begin their first year of teaching with a special territorial licence.

In an address to the 7th annual conference of the Canadian Association for Indian and Eskimo Education in Ottawa last spring, N. J. Macpherson, Superintendent of Schools, Yellowknife, expressed appreciation of the support given the program by the Department of Indian Affairs and Northern Development.

"The long-term view of the program, in my opinion," said Mr. Macpherson, "is for an Indian or Eskimo person to replace me as Superintendent of Schools in the Yellowknife region; then I will have fully done the kind of job I am trying to do."

Chilcotin History

The Chilcotin region in British Columbia has one of the most colourful histories in the Canadian West. The Indians of Chilcotin were warlike, frequently battling their bitter enemies, the Shuswap and the Carrier tribes. Their hostility with white men prevented any peace settlement with the Hudson's Bay Company in British Columbia.

In September of 1864, two braves robbed and murdered a white man in the Aniham Lake area. This reportedly induced the rest of the Chilcotins, under Chief Alexis, to attack settlers and miners. Fourteen white men and several Indians lost their lives.

The British Columbia Provincial Police quickly put down this uprising, arresting five or more Indians. They were brought to trial in Quesnel, B. C., in October of 1864. They were taken as far as Sada Creek by horseback and from Sada Creek to Quesnel by steamboat. Following the trial Chief Alexis and four Indian braves were hung. The rest were set free.

by Marvin Alexander
Marguerite, B.C.

Indian Self-Government Explored at Georgian Bay Folk School

Band self-government was the focal point of discussion at the Georgian Bay Indian Folk School held this month at Whitfield Lodge near Parry Sound, Ontario. Chiefs and councillors from bands which already have self-government described their experience to delegates from reserves which don't as yet have it.

Ted Oliver, acting regional director of the Department of Indian Affairs, and Stan Bailey of the Social Programs Section provided valuable background information and answered questions about the Department's self-government program. The frank and open sharing of views and experiences was described by the participants as most rewarding and helpful to those considering a move into self-government.

Through discussion, films and role-playing, the delegates explored the problem of Indian-non-Indian relations.

Dr. Bruce Robertson from the region's Preventive Mental Health Program joined the Folk School and the discussions turned to the questions of human relations, sensitivity to others, and trust between people, with each delegate striving to contribute his feelings about the non-Indian society.

A community night was held on the final evening. Delegates and guests from Parry Island and Parry Sound entertained each other with songs, games, stories, films and square dancing.

Delegates were highly optimistic at the closing session. Elections of the Planning Committee for 1970-71 were held and the general consensus was "the more Folk Schools, the better."

The sponsors were the Rural Learning Association, the Department of Indian Affairs, and the Ontario Department of Social and Family Services.

Those attending the meeting were: Chief Wilmer Nadjiwan and Howard Chugano, Cape Croker; Frank Ritchie, Saugeen; Bea McCue, Georgina Island; Duncan Pegahmagabow, Joyce Tabobondung and Carleen Partridge, Parry Island; Louise Pawis, Vera Pawis, Chief Cecil Pawis and Solomon Pawis, Shawanaga; Chief Joseph Maquabie, Pickerel; Vic Morrow, Rural Learning Association, Toronto; Ross McClellan and Tom Kioke, Parry Sound.



Principal officers and staff of the Union of Ontario Indians, now in new premises at 145 Yonge St. (10th floor), Toronto, are shown in this photo. Standing, left to right, are: Omer Peters, Executive Director; Helen Domenchuk, Secretary; Elizabeth Lewis, Clerk-Typist, and Keith Miller, Writer-Recorder (former Editor of the Indian News). Seated at his desk is the Union's President, Fred Plain.

—(Photo by Ron Vickers)

Chief Skidegate Dies

Another link with the past was lost when Lewis Collinson, Chief Skidegate, recently passed away at Skidegate Mission, in his 91st year.

During his childhood and young manhood he lived the way of the Haidas; hunting and fishing. Later, he worked as a surface worker at the old Copper Queen Mine at Jedway, as a seiner, a troller, logger and carver in Argillite. As a youngster, he travelled in the great sailing canoes of the Haidas. He also lived to see his people travel in jet aircraft. An avid student of current affairs, he kept his mind alert watching television, commenting on and questioning world developments.

His public appearances were few and far between, but his words were always pertinent to the time and place.

His remarks during a banquet in March, 1966 will always be remembered by his people. The Skidegate Band Council invited individuals from all over the Queen Charlotte Islands to a banquet in honour of Greoge Brown, winner of the Tom Longboat Trophy for 1965. People of diverse nationality from every continent were present as he spoke of the manner in which

his people were able to co-operate with men of all races and origins: "People are like trees, and groups of people are like forests. While the forests are composed of many different kinds of trees, these trees intertwine their roots so strongly that it is impossible for the strongest winds which blow on our islands to uproot the forest, for each tree strengthens its neighbour, and their roots are inextricably intertwined.

"In the same way, the people of our islands, composed of members of nations and races from all over the world, are beginning to intertwine their roots so strongly that no troubles will affect them.

"Just as one tree, standing alone, would soon be destroyed by the first strong wind which came along, so is it impossible for any person, any family, or any community to stand against the troubles of this world."

John Williams

Skidegate Mission, B.C.

Roseau River Women Training for Garment Plant

Eight Indian ladies from the Roseau River Reserve in Manitoba are enthusiastically participating in a two-month training course at Winkler in preparation for fulltime employment in the new garment factory soon to be opened on the reserve.

A former school building is being converted to house the facility, which will take the form of a garment assembly line. In the training course, the ladies are being taught the basics of industrial sewing machines and will be trained to do specific assembly jobs on the "line".

Approximately 20 more ladies will be required to complete the total necessary work force in the factory. The course is being con-

MANITOULIN WOMEN . . .

(Continued from Page One)

for any of the schools. There is no music teacher. There are presently 98 children enrolled in the pre-grade program, which has two teachers and one assistant. Some children are transported by bus 14 miles from the South Bay area, although the Kaboni school is about five miles closer.

There are approximately 80 pupils in Wikwemikong who are slated to move into Grade 9 in Manitoulin Secondary School at West Bay in September. Of this number 30 per cent are being enrolled in the occupational classes, while the average enrollment of occupational classes in the provincial secondary schools is about 10 per cent of the total school population.

The Indian child in the federal elementary school must have the same educational opportunities as his neighbour in the provincial public school system, if he is to be able to keep pace with the secondary school program, the women say.

The Indian-Eskimo Association estimates that 90 per cent of Indian children fail to reach Grade 8 and few complete high school. At present only three Indians from the Manitoulin Island Reserve are attending University.

A nursing home for the elderly built by the Indians on the reserve bears witness to the progressiveness of the Manitoulin Band Council. Now the women are taking action to alleviate the poverty, unemployment and poor housing on the reserve.

They would like improved recreational facilities for young people as well as better job opportunities so that the educated Indian youths don't have to leave the Island for well-paid jobs and adequate housing.

The Voice of Manitoulin Women says it is prepared to meet with regional officers of the Department of Indian Affairs as soon as possible to discuss possible answers to their problems.

"TONTONTO" . . .

(Continued from Page Three)

Unfortunately, from Mr. Oppel's viewpoint, the sponsors voluntarily withdrew the ad from the screen before the case had a chance to be heard by the Human Rights Commission. The protestor said it would have been preferable to have some definite ruling on the contents of the advertisement, to establish a precedent and give guidance to other advertisers faced with similar situations in the future.

ducted at the Winkler plant of the "parent" firm, Winkler Apparel Co., which is helping to establish the on-reserve industry.

Roseau's Band Council has been doing the initial screening of applicants for the jobs, and selected the current group of trainees from a total of 30 who were interested in obtaining employment.

The eight women undergoing the training session range in ages from 17 to 40. Mrs. Marjorie Nelson was selected as leader of the group.

Others are Genevieve Johnson, Patricia Sennie, Theresa Sennie, Grace Thomas, Lorette French, Lu-Ann Sennie and Harriet Hayden. Miss Violet Feather and Mrs. Eliza Patrick were selected as alternates.