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# Standing Arrow Performs Ancient False Face Rites

When the Maker had finished the difficult task of creating the earth, he set out on a tour of inspection westward over the world to banish evil spirits. At the rim of the world he encountered a large fellow, the Head Man of the False Faces. The Maker asked the stranger from whence he had come. The stranger answered that he had come from the West and that he had been living in this world from the time he, the False Face, had created it. An argument ensued over just who had made the earth over which they walked. They concluded that a contest would settle the title. The Maker agreed to call the bold stranger "Headman" if he could show enough power to summon the distant Onondaga Mountain towards them — not an easy task.

The two contestants sat down facing the East and held their breath. The great stranger went into a trance and shook his huge turtle rattle — frightening the game animals in the process. The great False Face was able to summon the distant mountain only part of the way toward him.

When it was the Maker's turn, he, of course, easily summoned the mountain toward him. The stranger, growing impatient, disregarded a warning not to watch. He turned to look, only to be struck in the face by the obediently mobile mountain. The impact broke the stranger's nose and his mouth was distorted in pain.

The Maker, however, did have respect for the power of this now broken-nosed stranger. He decided to assign the stranger the task of driving away disease from the earth and assisting the people on the hunt. The broken-nosed False Face agreed that if the humans were to make portrait masks of him, call him Grandfather, make tobacco offerings, and agree to feed him a kettle of mush, then they too would have the power to cure disease.

The Maker gave the False Face a place to dwell near the rim of the earth, in the rocky hills to the West.

There he lives to this day, agreeing to come whenever he is summoned by the people.

The Iroquois people of the Long-house faith carefully preserve this tradition, carving grotesque masks in the likeness of the above-mentioned Shagodyoweh, the Great Doctor, and other members of the spirit world. These masks were given the power to heal by the False Face on condition that they be fed every year. If the feeding ceremony does not take place regularly, the masks lose their protective powers and are taken over by evil spirits.

The National Museum of Man in Ottawa has a collection of Iroquois False Faces which had not been fed for over five years. Fearing the consequences of such neglect, museum officials finally found someone qualified to perform the official ceremony.

Standing Arrow, 43, a Mohawk from the St. Regis Band, is the leader of the False Face Society. He came to the museum recently to administer the sacred rites to some 30 masks.

Tobacco was first burned on an open fire as a medium to communicate with the masks' sacred presence. The masks were then anointed with sunflower seed oil and fed corn meal mush from a ceremonial bag decorated with beadwork.

With a special chant to the sacred being in the masks, which was maintained throughout the ceremony, Standing Arrow recalled the past deeds of the Iroquois and asked for their protection in the coming year.

Standing Arrow spoke of incidents which resulted from not feeding the masks. In the Syracuse Museum in New York, a collection of unfed masks shattered the glass case in which they were displayed, and fell to the floor. "After the masks were fed," said Standing Arrow, "everything was okay."

If a member of one of the Iroquois tribes is plagued by a recurrent nightmare, he continued, it is

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# THE Indian news

Vol. Thirteen, No. Six Ottawa, Canada September, 1970



From left, Harold Thomas, Alan Jock and Standing Arrow burn tobacco to please the sacred presence in the mask —UPI Photo

## MINORITY REPRESENTATION IN ADVERTISING TO BE PROBED

The Ontario Human Rights Commission will shortly begin an inquiry to find out to what extent visible minority groups like Indians, Asians, and blacks are given opportunities to participate in forms of mass media advertising, Commission Director Dr. Daniel G. Hill said today.

The Commission was acting in response to "numerous requests"

from ethnic organizations for such a probe, Dr. Hill stated.

A hearing Commissioner has not yet been named, but will be an individual with a background in the social sciences and communications industry, he added.

The Commission inquiry will hear submissions from ethnic groups, ad agencies, production and casting houses, talent agencies, and other interested parties.

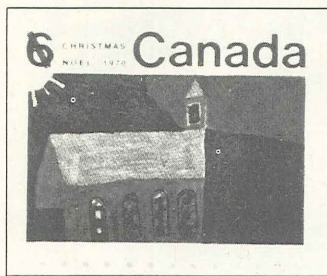
FOR CIRCULATION



Robert Davidson remet le totem Haida au Maire Jean Drapeau. Bill Reid tient un baton de palabre en regardant la cérémonie.

—Photo de la Presse, Montréal

## Lauréats du concours de dessin de timbres



Joe McMillan

Deux jeunes Indiens sont parmi les 12 enfants qui ont créé les dessins gagnants de timbres-poste de Noël 1970, dans un concours organisé par le ministère des Postes du Canada.

Le projet a été conduit en coopération avec les ministères de l'Éducation et les galeries d'art des provinces à l'occasion de Noël 1969.

Plus de 50,000 enfants ont participé, soumettant des dessins sur le thème "Que représente Noël pour moi". Les dessins ont été jugés par des membres du Comité consultatif sur la création des timbres-poste.

Anthony Martin, un jeune Indien de 5 ans domicilié à Marius au Manitoba, a dessiné un Père Noël sous les apparences d'un lutin, qui va paraître sur un timbre de cinq cents.

Le dessin de Joseph McMillan,



Anthony Martin

un Indien de 12 ans de Summerville, I.-P.-E., représente une église illuminée et va paraître sur un timbre de six cents.

Les 12 jeunes dessinateurs sont venus à Ottawa pendant la dernière semaine d'août. Leur visite à la capitale nationale les a menés à la tour du Parlement, la Galerie nationale, le Musée des sciences et de la technologie, l'Hôtel des Monnaies, et le Musée de la guerre.

Les enfants ont vu le changement de la Garde. On les a présentés au Gouverneur-général R. Michener. Ils ont même observé la fabrication de leurs timbres à la *Canadian Banknote Company*.

Un point saillant de la visite était l'après-midi à Terre des Hommes à Montréal et un match de baseball de la Ligue nationale; les Expos de Montréal recevaient les Astros de Houston.

## Un artiste Haida donne un totem à Montréal

Robert Davidson, sculpteur de 24 ans de Masset dans l'archipel de la Reine Charlotte, a donné un totem à la ville de Montréal au début de septembre.

Le jeune Indien a sculpté le totem, art traditionnel de ses ancêtres de la tribu Haida, à Terre des Hommes où il a travaillé tout l'été au Pavillon Kwakiutl.

Comme son père, son grand-père, et son arrière-grand-père, M. Davidson est considéré maître-sculpteur par sa tribu. Présentement parmi les Indiens Haida, le seul homme qui partage cette réputation est Bill Reid, un de ses professeurs pendant un séjour au Vancouver School of Art, une période qui faisait partie des huit années durant lesquelles il a étudié son art.

M. Reid a également assisté à la cérémonie spéciale de la remise du totem. Taillé de cèdre rouge de la Colombie-Britannique, il mesure 10 pieds de hauteur.

Les visiteurs au Pavillon Kwakiutl observaient, cet été, les deux sculpteurs à l'oeuvre. M. Davidson, qui travaillait particulièrement sur des totems et sur des masques avec une haute stylisation des motifs, a

expliqué que le style Haida est le plus simple de ceux des six tribus de la Côte Nord-Ouest. "Pour mon travail j'emploie différentes variations des anciens motifs de mon peuple. La tête d'aigle et la tête de corbeau représentent les armoiries de la tribu Haida. Aussi nous avons plusieurs symboles secondaires: le castor, le faucon, la grenouille et la baleine. Ces animaux sont représentés par des dessins abstraits faits surtout de formes ovales. Les couleurs prédominantes sont le noir et le rouge."

L'art indien avait été négligé par la plupart des Canadiens jusqu'à ce que le célèbre anthropologue français, Claude Lévy-Strauss l'ait remarqué à l'exposition de Montréal. Par la suite, la population du Canada a enfin commencé à apprécier la valeur de l'art indien.

Les totems ne sont plus vendus, comme ils l'étaient en 1901, pour \$1 le pied. Les oeuvres de Robert Davidson sont connues même dans d'autres pays, et on a demandé au jeune Indien de représenter le Canada au Congrès mondial des artisans à la fin de l'été à Dublin.

—Michèle Têtu

## Les Indiens de la réserve Blood ouvrent un supermarché

par Michèle Têtu

La Standoff Superette, le premier supermarché au Canada appartenant aux et dirigée par des indigènes, a été ouverte au mois d'août dans la réserve Blood dans l'Alberta.

Vern Spence, qui a été engagé par Canada Safeway Limitée comme directeur consultatif pour cette année, est optimiste envers l'avenir de la maison.

La Superette dessert principalement la réserve, mais aussi les communautés dans les environs de Standoff, Lethbridge, Fort MacLeod et Cardston. Plusieurs fermiers y font aussi leurs achats. M. Spence a dit que les prix modérés et la haute qualité de la marchandise ont poussé les ventes à 20 et 30 pour cent de plus qu'on avait prédit.

Les profits de l'entreprise seront distribués également aux fonds de la bande et aux clients enregistrés. M. Spence a porté attention au fait que ce procédé assure que l'argent restera dans la communauté indienne.

Les sept employés indigènes du supermarché ont été entraînés aux quatre supermarchés de Canada Safeway à Lethbridge.

Wayne Plume et Edwin Wells sont chargés de couper la viande et Rose Yellow Wings l'enveloppe et y fixe les prix. Margaret Weasel Fat, Rose Day Chief et Alice Cross Child s'occupent de la caisse.

Louis Soop, qui était journaliste à la Radio Blackfoot et au journal Kainai News de Cardston, Alberta,

travaille avec M. Spence afin de remplir la position de directeur du supermarché à la fin d'un an.

La Superette offre la ligne complète des produits qui sont disponibles aux supermarchés de Canada Safeway, ainsi que de la viande fraîche.

Ouverte de 9 h. du matin jusqu'à 9 h. du soir, sept jours par semaine, la Standoff Superette jouira certainement de succès pour la tribu Blood.

## Ohsweken: Champions de crosse

Les Warriors des Six Nations d'Ohsweken ont remporté le trophée de crosse en septembre par une défaite des Indiens de Caughnawaga au pointage de 10-4.

Au cours des six parties jouées, les nouveaux champions de l'Amérique du Nord ont accumulé cinq points de plus que toutes les autres équipes qui ont participé au tournoi. Les autres équipes représentaient North Shore (Vancouver) et St-Regis.

Le Dr. Ahab Spence de la division du développement culturel a présenté le trophée Thorpe-Longboat à Ohsweken. Il a aussi présenté des trophées aux meilleurs joueurs du match. Gaylord Powless avait compté plus de buts que les autres joueurs et Gary Powless a été jugé le meilleur gardien de but.

# THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

*The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author or this paper.*

400 Laurier Ave. W., Room 360, Ottawa 4, 995-6386

## Letters to the Editor

Your May issue, carrying a letter from Gilbert G. Faries of Moose Factory, Ont., has just come to my attention, and I would like to support his comments.

After nearly 50 years in the publishing business, more than half of them as a newspaper editor and publisher, I am compelled to say that most of the mass media (a convenient term which includes newspapers and periodicals, radio and TV) subordinate balanced and accurate reporting to emotional surface skimming and the bizarre. The public is too gullible, the standard of professional ethics too low, the competitive rush too great, and the emphasis on pictorial journalism so pronounced that it affects even the printed word, picture treatment being almost invariably slanted and partial.

Canadian Indians are among those who suffer badly in consequence. Their misfortunes and non-conformities make readable copy and exciting pix; their achievements, their steadily rising standards in education, housing, political and economic competence, arts, normally do not make news. Perhaps they do not receive worse treatment than other groups, but their position as a minority tends to exaggerate the effect of poor news standards upon them.

Indian parents who seek better educational opportunities for their children deserve a stronger voice in the school system; Indian leaders who are voicing the criticisms and demands of their people are entitled to accurate and impartial reporting. of the case they seek to present, not distorted by sentimental and ill-formed undertones and overtones.

Harold A. Wills,  
Cochrane, Ontario.

\* \* \*

I have just read your June issue and wish to make a correction. In the preamble to your interview with Harold Cardinal you state that his book, *The Unjust Society*, "has already sold 26,000 copies putting him next to Pauline Johnson as the most widely read Canadian Indian." To sell 26,000 paper back books

is no mean feat and Mr. Cardinal should feel proud, but let us give credit where credit is due.

Have you, by any chance, heard of George Clutesi, a West Coast Indian belonging to the Tse-Shaht Band of Indians whose first hard-cover book 'Son of Raven, Son of Deer' has already sold 100,000 copies and the sales on his second book 'Potlach', also a hard-cover, is nearing 40,000.

I hope that this correction will be printed in a prominent place in your paper. Mr. Clutesi deserves recognition not only as an author but also as a man who is working very hard to better conditions for his people.

Mrs. Diana Recalma,  
Qualicum Band of Indians, B.C.

\* \* \*

The Indian News recently received a letter from Gisela Pflugst of Germany asking for Indian correspondents through whom she could purchase Indian craftwork.

Anyone who could assist her is asked to write to:

Gisela Pflugst  
D — 7815 Kirchzarten  
Am Keltenbuck 4a  
West Germany.

\* \* \*

Could you please arrange for as many different Canadian Indians as possible to have my address, as I would appreciate their help in writing a book concerning the Canadian Indian's history. I would like each one to tell me all about his particular tribe, its history, domestic life, marriage rules, etc. And if possible his particular language, alphabet and signs. I am not writing this book to condemn the help that they are getting or to make a racial prejudice issue, but to give a first hand account of how they have lived and survived for the thousands of years of their history. I am a Canadian citizen myself and have been in the Royal Navy here in Britain for the past 4 years.

P. A. Wilkinson, Stwd.,  
E4 Mess, H.M.S. Goldcrest,  
R.N.A.S. Brawdy,  
Pembrokeshire,  
South Wales, United Kingdom.

## Historical Notes

"The Indians at the Blackfeet Crossing were on the verge of starvation, and on arriving at that place, Mr. Jean L'Heureux, who has been living among the Blackfeet for some years, informed us exactly how matters stood: many had died from want, principally old people, who had no means of making their own living, and who, in times of distress, are neglected by their friends.

"On the 16th I left with Colonel MacLeod for the Blackfeet Crossing, having previously dispatched some flour, beef, and tea, to relieve the distress at that place. On arriving there, I found about 1,300 Indians in a very destitute condition, and many on the verge of starvation. Young men who were known to be stout and hearty fellows some months ago were quite emaciated and so weak they could hardly work; the old people and widows, who, with their children live on the charity of the younger, and more prosperous, had nothing, and many a pitiable tale was told of the misery they had endured. The wealthy Indians (their wealth consists of horses) had sold numbers of horses to a Mr. French for a few cups of flour each, and at the time I was there he had secured about sixty; his excuse for giving so small an amount was that he had been obliged to give away more than he had traded, being led to believe by Father Scollen that if

he did not let them have it, they would have helped themselves. They had also pawned many of their rifles, and after eating almost all their dogs, were reduced to eating gophers and mice.

"Crow Foot, Old Sun and Heavy Shield, the three Blackfoot chiefs, met Col. MacLeod and myself in council the day after our arrival. Crow Foot, who always takes the most prominent part at the council, spoke very well and reasonably. He asked that the Government would pity his Indians when they were starving; he said "Don't take my word for it, but go through my camp and see for yourself." I asked him why he had not sent his young men into the fort for food; he said "I was afraid they might kill the white men's cattle," that they were continually taunting him with having made the treaty (Treaty Seven) with the Government and that he had great trouble in controlling them, but when he heard that I was coming, and that the Government was sending some food, he called them together and asked if he was not right. He said, "If I had not made the treaty we could not have gone begging food from the Government."

—from a letter dated January 2nd, 1880, from the Office of the Commissioner of Indian Affairs of the Northwest Territories to the Superintendent-General of Indian Affairs, Ottawa.

\* \* \*

*In 1805, a young, and unwise missionary was sent into the Six Nations district and made an introductory address to the people concerning his doctrines. Red Jacket, a Seneca chieftain replied. Read, and reflect.*

"Friend and Brother: It was the will of the Great Spirit that we should meet together this day. He orders all things, and has given us a fine day for our council. He has taken his garment from before the sun and caused it to shine with brightness upon us. For all these things we thank the Great Ruler, and Him only!

"Brother, this council-fire was kindled by you. It was at your request that we came together at this time. We have listened with joy to what you have said. You requested us to speak our minds freely. This gives us great joy, for we now consider that we stand upright before you and can speak what we think. All have heard your voice and can speak to you as one man. Our minds are agreed.

"Brother, listen to what we say. There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the buffalo, the deer and other animals for food.

He had made the bear and the beaver. Their skins served us for clothing. He had scattered them over the country and taught us how to take them. He had caused the earth to produce corn for bread. All this He had done for His red children because He loved them. If we had some disputes about our hunting-ground, they were generally settled without the shedding of much blood. But an evil day came upon us. Your forefathers crossed the great water and landed upon this island. Their numbers were small. They found us friends and not enemies. They told us they had fled from their own country on account of wicked men, and had come here to enjoy their religion. They asked for a small seat. We took pity on them and granted their request, and they sat down amongst us. We gave them corn and meat; they gave us poison (rum) in return.

"The white people, brother, had now found our country. Tidings were carried back, and more came amongst us. Yet we did not fear them. We took them to be friends. They called us brothers; we believed them, and gave them a larger seat. At length their numbers had greatly increased. They wanted more land; they wanted our country. Our eyes were opened, and our

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## AN INTERVIEW WITH

## PART II

# Harold Cardinal

In Part I of this interview, presented in the June issue, Harold Cardinal, president of the Indian Association of Alberta discussed the recent Red Paper presentation, aboriginal rights, Indians in the city, leadership and the Christian Church's influence on the native people.

The interview proceeds to its conclusion.

\* \* \*

Q. Harold could you describe for me your recent fact-finding tour to the States and did you meet with civil rights leaders and the Black Panther organization as it was rumoured at the time?

A. First of all, I have never met with the Black Panthers or civil rights leaders in the States. I suppose if you're talking about our November trip to New York, Philadelphia and Brooklyn, it was a fact-finding trip to examine the different approaches that have been worked out for the urban poor . . . (Q. Then much of this was rumour?)

. . . Definitely it was a rumour. I suppose that some people have hangups about black people — the minute you talk about black people they automatically see black militance or civil rights and I think this is really unfortunate.

I would like to talk briefly about this trip. We went down to New York and met with the UNESCO people at the United Nations, our Canadian Embassy, the World Health Organization and the Food and Agricultural Organization. We talked with people from developing countries about the experiences they have gone through as people who have just come into their own right as nations in the last decade. It's very interesting to see the similarities in the experiences we are going through in our attempts to consolidate our people and what they have gone through trying to get their people out of what you would call, I suppose, the colonial era.

We went to have a look at the Bedford Stuyvesant Restoration Corporation which was initiated by the late Senator Robert Kennedy. This program involves a dual corporation concept where you have the poor people organized on one side and on the other side you have a group of industrialists providing the skilled help and capital. In one particular instance they were looking at the problem of urban housing for the poor. The corporation was buying homes, renovating them and through block associations where, most



(Photo—David Monture)

important, the people themselves participated, screened applicants for the housing. The successful applicants are then moved into their homes and through a rental-buying arrangement eventually own them. They were also doing things to make their areas more clean and respectable to live in. With the partnership of industry they had created a modern shopping centre complex within the heart of the slum to be run by the people themselves, this to dissuade the slum landlords, the slum proprietors, the slum store owners. Along with all of this went a unique educational program which concentrated on managerial skills. As these skills developed they put some of the people to work as managers and heads of departments in the shopping complex. Further training programs were less labour-oriented in that, say, a mechanic who showed the capability and desire to run his own shop would be given further training in the managerial area. Thus entrepreneurial tendencies of the people were encouraged. In Philadelphia we had a look at the Opportunities for Industrialization Centre, a privately owned organization supported by the church. These people were developing new techniques in vocational training, in student recruitment and in management, all to bring industry into a more meaningful involvement in the whole spectrum of education. I guess if you want to be precise about the people we met, I guess you would call them white and black capitalists. I think all of this has a lot of validity and application amongst our own people.

Q. Do you see your proposed educational centre as a training ground for developing people with these skills to go back to the reserves?

A. Definitely. I think a lot of people tend to undersell the potential represented by our reserves. A lot of people are hungup on very theoretical and abstract issues about reserves being isolated and some people can't envision the fact that reserves are within Canadian society and that their development can have a positive impact on the whole country. We are looking at many more alternatives. For example over the next year I plan to take some of my colleagues from Alberta on a foreign fact-finding trip and we're giving Israel a very close look with its kibbutz system. We plan to see and assess two things — first to see how people who do have resources are putting them to the best possible use and also to see what the people without many resources are doing.

We also have to look at the very practical application of economic development. It is no use for us to have studies prepared in the universities by academics with nice-sounding theories if our people cannot understand them and be part of them. We have to develop techniques and means whereby our people can be involved from the start. As they develop and as they grow, so will the sophistication of our economic policies. This is why we want to look beyond our boundaries to see the experiences of other people, to develop guidelines from these experiences and at the same time begin doing what we should have done from the start — and that is to start going after our own capital for our own development. I expect in the area of education we may have a lot to learn from Israel and some African countries. I hope we can pull this trip off before November.

Q. Would you like to see a younger leadership developing on our reserves in Canada?

A. I think in Alberta this leadership is developing. I have been amazed over the last two years at how many young chiefs and councillors have come forward and are being elected. Sometimes young Indians tend to get frustrated and say, "We can't get across to our people, we've grown apart from them, they don't appreciate us, they do not want us, they think we don't know anything." Yet our experience in Alberta has consistently been that whenever a young person with education is willing to recognize the intelligence and knowledge of people who may have less education and less exposure to modern society and consult them, then the old people will respect him. They recognize the limitations they have in view of their lack

of education but they see a partnership between their practical experience and modern education. They are the people who had to live the hard way. They have experience not gained from books.

Q. Do you have mixed feelings about your residential school background?

A. My feelings are not mixed on this issue, they are clear. I did not like it. A lot of the things I talk about are experiences I have gone through and that I know many other people have gone through. It is not good enough for me to be saying I don't like that, or I was treated wrongly there. What we are trying to come up with are alternatives that give people the opportunity, the power and the authority to straighten these situations out. If we have failures with our proposed educational programs, and I'm sure we will, then our people have to learn from these failures. We will now have to face the consequences so that we can no longer point our fingers at outside forces, blaming them for our problems. This is what the responsibility we are asking for is all about. This is the philosophy we are adopting in Alberta.

Q. What role do you see the modern Church playing in aid of Indian people?

A. I don't think you can talk about the Church in this respect because as an institution I don't see them doing anything because it is not their business; their business is in the spiritual area. (Q. Not even in the provision of resource money and access to their trained people?) This is what I'm getting into. In terms of the denominations themselves you have two groups within them — you have the forward thinking liberals who see the type of role that the Church has alluded to: provision of funds, provision of skilled resource people and other assistance as being effective. You also have the small "c" conservative end within the denominations who are still fighting a rearguard action to defend their positions — the power that they've held among Indian people for so long. This crisis within the denominations has to be resolved — especially those denominations which have a lot to lose in terms of prestige in Indian communities, particularly within the education system for Indians. When these differences are resolved then I think the Church can play a tremendous role in giving positive help to Indian people.

Q. Do you consider yourself a religious man?

(Continued on Page Six)

## Ohsweken Warriors Lacrosse Champions

The Six Nations' Ohsweken Warriors became the North American Indian Lacrosse champions in early September with a 10-4 victory over the Caughnawaga Indians in Chateaugay Arena.

The Warriors were off to a bad start with a bus delay, which prevented their participation in the opening games, and a 11-13 loss to the St. Regis team.

The St. Regis Braves lost all chance of winning the tourney, losing to the North Shore Vancouver team. North Shore in turn was badly beaten by both Caughnawaga and Ohsweken.

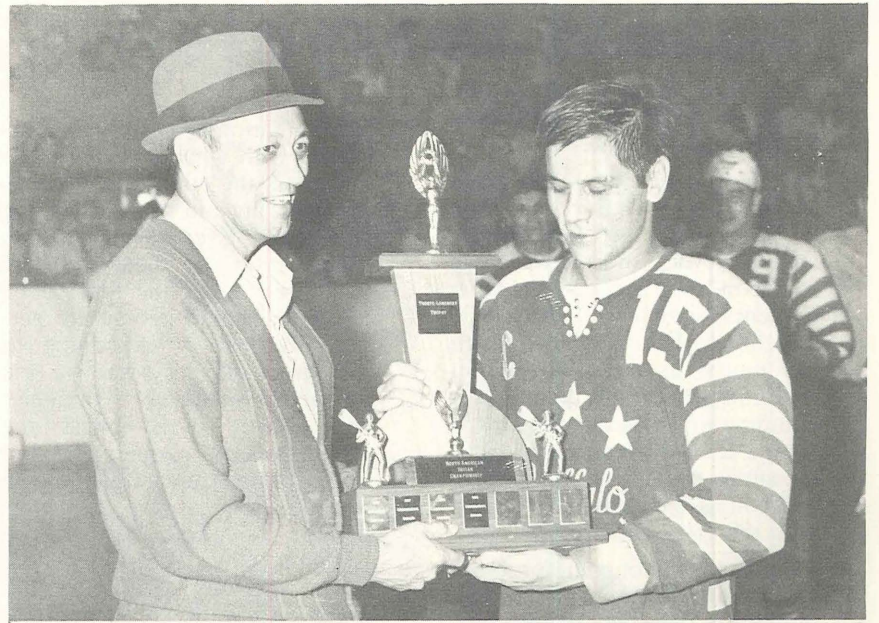
The odds seemed to be in favour of Caughnawaga at the start of the last game, but at the final whistle Ohsweken had racked up a five-goal lead which gave them the title.

The Thorpe-Longboat Trophy was awarded to the Warriors by Dr. Ahab Spence of the cultural

affairs division of the federal Indian Affairs Department.

Dr. Spence stated that the tournament was a classic example of the binding together of persons through sports, a fact that forms the basis for the Olympic Games which involve nations from every part of the world.

Dr. Spence also presented trophies to the outstanding players of the series. Gaylord Powless, who is considered one of Canada's outstanding players, was top scorer in the round with nine goals and seven assists. Gary Powless was best goaltender through the series, and also shared the title of most valuable player in the round with North Shore's Vern Baker. Special awards were given to Caughnawaga's Bob Scott, a 28 year old veteran goalkeeper, Stan Josephs Sr., a member of the Lacrosse Hall of Fame and four-time member of Mann Cup winning teams, and Peter Burns of St. Regis.



Dr. Ahab Spence presents trophy to Gaylord Powless

## Blood Indians Open New Supermarket

Standoff Superette, the first supermarket in Canada to be owned and operated by natives, was opened last month on the Blood Indian Reserve in Alberta.

The Indian News spoke with Vern Spence, who has been placed at the disposal of the Blood Band for one year as management consultant at the expense of Canada Safeway Limited.

Mr. Spence said that he and the Indian people involved in the cooperative venture are very optimistic.

Profits from the cooperative will be split, half going to the band fund and the rest distributed among registered customers. Mr. Spence stressed that this would keep the money in the Indian community.

The Superette's seven native employees received on-the-job training with Lethbridge's four Canada Safeway stores.

The two meat cutters, Wayne Plume and Edwin Wells, and meat wrapper Rose Yellow Wings are in charge of a self-service meat counter.

Mr. Spence explained that the meat cutters would have to be able to take beef carcasses and break them into primary cuts and to deal with other parts of the animal to make such things as hamburger, ox tail, riblets, beef tongue and beef hocks. They are also responsible for receiving meat from the supply house and making sure it is hanging properly in the walk-in coolers.

Mrs. Yellow Wings looks after the packaging, weighing and pricing of all the meat. She also maintains a proper counter display and attends to sanitary conditions in the meat section.

Margaret Weasel Fat, Rose Day Chief and Alice Cross Child rotate duty on the Superette's two tills.

Louis Soop, who formerly worked for the Blackfoot Radio and wrote articles for the Kainai News of Cardston, Alberta, will spend the coming year working with Mr. Spence to eventually fill the position of store manager.

Standoff Superette offers the complete line of food products available in Safeway stores as well as fresh meat daily.

Open from 9 a.m. to 9 p.m. seven days a week, the store certainly promises to be a success for the Blood Indians. *Michèle Têtu*



Chief Shot Both Sides cuts ribbon at opening. Photo—Kainai News

The Superette serves primarily the reserve, but also has business from the nearby towns of Standoff, Lethbridge, Fort MacLeod and Cardston. Many farmers in the area shop there too. The low competitive prices and high quality merchandise have so far resulted in sales of 20 to 30 per cent more than anticipated, said Mr. Spence.

## Indian Children Win Stamp Design Contest

Two native boys were among the 12 children who created the winning Christmas stamp designs in a contest organized by the Canada Post Office.

The project was conducted with the cooperation of the Departments of Education and art galleries in each province during the 1969 Christmas season.

More than 50,000 entries, expressing the theme "What Christmas means to me," were received from all parts of Canada. The 12 original drawings to be used on the 1970 stamps were selected by the Advisory Committee on Stamp Design. The stamps will be released in early October.

One of the winners is Anthony Martin, a 5-year-old Indian boy from Marius, Manitoba. His drawing is an elfish Santa which will be reproduced on a 5¢ stamp.

The design of 12-year-old Joseph McMillan, a native youngster from Summerville, P.E.I., depicts a lighted church and will be printed on a 6¢ stamp.

The 12 young Christmas Canada designers were brought to Ottawa during the last week of August. Their week in the national capital included tours of Parliament, the National Gallery, the Museum of Science and Technology, the Canadian Mint and the War Museum.

The children watched the changing of the guard, met Governor-General Roland Michener, and paid a special visit to the Canadian Banknote Company to view their stamps in production.

An extra treat for the children was a day at Man and his World in Montreal, followed by a national league baseball game, Montreal Expos vs. Houston.

## Native Teacher Aides Trained in Manitoba

Twenty local native women have just completed the first ever active training program as classroom assistants in Indian and Metis communities of Manitoba.

Frontier School Division No. 48, which covers 170,000 square miles and serves 5,000 Manitoba pupils has been involved in teacher aide training for the past three years. During this time the number of aides has grown from one to 20, most of them full-time.

In the summer of 1968, the Department of Indian Affairs and Frontier School Division jointly sponsored a course for kindergarten teachers and aides at the university campus in Fort Garry. In 1969, a similar arrangement was made in The Pas, Manitoba.

The teacher aide training concentrates on the pre-school and primary school levels and on the methodologies of teaching the basic subjects in these grades.

A two-week training program in June at Pelican Rapids, Manitoba, increased the classroom participa-

tion of the trainees. Teacher aides spent time observing regular teachers, then discussed the techniques used and what was being taught. The aides each prepared and demonstrated a lesson in one of the classrooms.

Miss Verna Kirkness, planner and co-ordinator of the teacher aide training program, pointed out the immense value these native women will have in helping Indian and Metis children to cope with their intra-cultural situation.

The aide who speaks the child's language can act as a link between the home and the school and help the child overcome cultural and communications barriers, thereby making the learning situation more meaningful, said Miss Kirkness.

Another effective preparation for the trainees was the familiarization with the operative and educational use of basic audio-visual equipment.

Miss Kirkness said the employment of native teacher aides is the most significant step taken in the education of Indian and Metis children.

## MANUEL . . .

(Continued from Page Four)

Q. What have been some of the problems of the National Indian Brotherhood to date?

A. One of the problems has been its inability to carry out long range planning. It was operating on a very short term basis all the time. It got bogged down by demands that were not clearly defined. I don't like to dwell too much on the past, but in the future there will be constant planning in conjunction with the people it is serving. It will also recognize every provincial organization as the body which deals with the grass-roots people.

Q. Do you see the ongoing program of provincialization of Indian schools as being an illegal move on the part of the federal government, in that there has been little consultation in areas where Indian schools are phased into provincial systems?

A. For example, in British Columbia the province has negotiated without Indian representation in turning over educational authority to the province through a federal-provincial agreement. Yet there is no question in my mind that the provincial school curricula have been detrimental to the native people, contributing to the heavy drop-out rate which even seems to be increasing. These agreements will have to be looked over by the provincial organizations and will have to be renegotiated with the federal and provincial governments through a national policy. All of this has been a terrible handicap to Indian people because they have never been involved in any of the educational programs that have been initiated supposedly for their benefit. It is very clear that there has not been very much progress in this area, possibly even regression as far as the Indian participation in education goes, from the kids right up to the old people.

Q. Do you feel that welfare could be described as society's means of controlling people, minority people, poor people?

A. The prime example of this is the Department of Indian Affairs' School Welfare Program. I would submit that Indians are controlled in this fashion. We are going to make every effort to break out of this environment . . . there is no way a welfare community is respected by North American society.

Q. Looking out of this office window, we can see a polluted haze above the streets, we can go down to the Ottawa River and just in front of the parliament buildings see effluent being dumped into the river. We are entering the age of the environmental crisis. Do you feel that native people have a message to present to the rest of society on

the preservation of the environment? Do you see the Brotherhood initiating programs along this line?

A. The Indian people are very concerned with what is taking place all across the country as to how the land, air and water are being polluted. Everywhere Indian people who are closest to the land are among the first to be affected. Indian people are getting involved in explaining to the larger society what we are doing to ourselves. Humanity will destroy itself unless the money-hungry people who are hell-bent on personal gain, begin to take preventative measures against pollution. At Pictou Landing, Nova Scotia, recently, I saw with my own eyes what pollution can do to an area. It was unbelievable. In this particular area, pulp-mill pollution had destroyed the fish and seafood which the Indians used to live on. The destruction was not only confined to the water, it affected a beautiful beach from which the Indians might have made a livelihood with a tourist set-up. People could not grow any more gardens, and paint was peeling off homes. Compare this to the advantages of pulp-mill operation, which has employed a few people. We can see that the loss suffered by that whole community, and not only the Indians, is too great a price to pay. I am going to suggest in this particular case that a study be made of what pollution has done in that area. We can tell the public how such an industry is destroying millions of dollars in recreational benefits. We will show the white people what they are doing to themselves, that they are just too concerned with making money.

Q. George, did any good come out of the White Paper presentation?

A. I guess the only thing I could say in this regard is that it got quite a reaction from the Indian people. It united the people. It became, to the people, a matter of survival of an Indian identity and values.

Q. Would you like to describe for me your personal feelings as you observed the Red Paper presentation?

A. To me it was a life and death situation. The whole future greatly depended on that presentation; it depended so much on how the government was going to react to it. However, I still have mixed feelings about the results. While the government states that it is going to step back and let other provincial Indian organizations make their proposals, in some provinces they are moving full speed ahead with the White Paper, even though the Prime Minister directed that implementation should stop. But of course, there has been no obligation. I

would hope that the whole process would, in fact, come to a halt within the framework presented by the Indian people. The Red Paper was quite positive in identifying the rights of the Alberta Indian people, and of course, the other provincial organizations are preparing their provincial papers.

Q. Do you feel that the Prime Minister has relaxed his position on the question of the aboriginal rights?

A. This remains to be seen. He did say that the final decision will have to come from the Canadian public. In the process of our research on our rights and claims, we will have to keep the public aware of what we are doing. Until we complete our studies we will have to keep the public informed and maintain their interest.

Q. Would you like to see a younger leadership develop on Indian reserves in Canada, George?

A. This is already happening. It is quite obvious in every community that young people themselves are beginning to take the initiative. One of the things that concerns us though, in this connection, is the development of a militant group of Indians in Western Canada, a militancy which is moving east. They are a group of young people with little patience who want to see action being taken right now. If government does not respond to existing efforts at negotiation, there could be a serious problem ahead. I have had an opportunity to meet these young people and they tell me that I am outdated, that our style of leadership is outdated, and that I am too conservative. They tell me that issues are never settled in this style. They say that we have to deal with the same arrogance which the white people employ in their organizations to get results. They say we need militancy as a minority.

I suppose this is what we are confronted with, not only as Indian people but also as the Canadian public. We are working at the provincial and national Indian organizational level to develop programs in which the Canadian public will hopefully get involved *with us*, not *for us*, through its government.

I was talking to Mr. Chrétien quite recently, and he is upset that people keep coming back and reacting despite the gains he has made. I think the problem is — although I have a real respect for the Minister — I think he listens too much to his civil servants and their direction rather than to Indian people. If we do not overcome this problem we are going to be faced with racial violence like the United States, and I can see it coming on the horizon with our young, aggressive and militant youth movement.

## Friendship Centres Hold National Conference

The eighth annual conference of Canada's native friendship centres took place at York University, Toronto, at the end of August.

Twenty-seven of the 32 friendship centres were represented and approximately 60 delegates attended.

The friendship centres met to choose this year's national steering committee, which is responsible for formulating and ratifying national policies and establishing an overall direction for the centres.

This committee was established two years ago at an annual conference in Saskatoon and has the mandate to act in the best interest of all friendship centres at a national level.

The committee gives advice, if so requested, to friendship centres seeking solutions to local indigenous community problems.

Elected as committee chairman for the third year was Andrew Bear Robe of Ottawa. Others elected to the 1970-71 national steering committee were Robert Ogle, Calgary, Gertrude Guerin, Vancouver, Walter Noel, Brandon, and Vera Martin, Toronto. The committee will meet shortly in Ottawa to elect its executive.

The amounts of \$5,025 from the Department of the Secretary of State and \$2,254 from the Department of Indian Affairs and Northern Development were provided to cover conference expenses.

The Ontario government and the Canadian Federation of University Women financed the Ontario friendship centres, while the other provincial governments helped to finance the participation of their provinces' friendship centres.

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## Scanning the Press this month

### Indians and the Law - Winnipeg Report

"Most Indians are grouped together with the connotation of being lawless people, although most of the crimes they commit are ones that should be classified as social problems rather than legal problems."

Thus states Winnipeg Magistrate I. V. Dubiensi, as quoted recently in the Winnipeg Free Press in commenting on a report prepared by himself and Professor Stephen Skelly of the University of Manitoba, which is to be presented this month to the World Congress on Criminology in Madrid, Spain.

Detailed graphs and statistics relating to 1969 Winnipeg arrests focus on native people who constitute only three per cent of Winnipeg's population but comprised 27 per cent of those people arrested in Winnipeg last year.

The report also cited a much higher ratio of native women arrested than of any other ethnic group, explaining their greater involvement as being due to offences under the liquor act.

Because the Indian basically isn't a materialistic type and never has been, he is not usually involved in serious or pure crimes such as robbery or theft, the Free Press article stated.

Social problems rather than legal problems often complicated by drinking "to keep up with, and be like the white man, and to escape his problems," account for the over-proportionate statistics.

Also to be noted was the fact that 50 per cent of the more than 1,000 native people in the eastern judicial district jail in the city of Headingley, were committed for non-payment of fines, making it, in Magistrate Dubiensi's words, "almost a debtors' prison."

Dubiensi's parting comments: "Indians are not involved in as many serious offences as it is believed, but it has been shown that their involvement with the law does far outweigh their percentage relation to the population of Canada generally."

\* \* \*

### U.B.C. Indian Education Centre Underway

"Only five out of every 100 native students in B.C. entering grade one make it to grade 12, whereas 86 out of every 100 non-Indians reach grade 12 and graduate."

The startling statistics above were cited in a recent Vancouver Sun article, blaming the high drop-out rate among native students on the government's ongoing policy of turning reserve schools over to provincial departments of education.

The situation has resulted in the University of British Columbia's faculty of education setting up its own Indian Education and Resource Centre.

The article quotes UBC's Philip Moir, administrator for the new centre as saying, "the Indian Affairs Branch has kept the public ignorant about the situation and has not consulted the Indians . . . the teachers also were not made aware of how the change would effect the students."

The article went on to suggest that many teachers "unconsciously but actively practise prejudice against native students and that faulty counselling often steers natives away from normal academic programs."

The policy to date has been to treat native students like ordinary kids, ignoring the basic differences in cultural upbringing. Consequently the university's centre will spend a great deal of time attempting to influence interested teachers. The unit has produced a special kit to be distributed to teachers, which will set out to "separate fact from fancy", the Sun went on to report.

Alvin McKay, the centre's chairman, elected by native teacher representatives, stated that there was an immediate need for nursery school and kindergarten programs geared for the young child's adjustment. Mr. McKay suggested that for the native student who leaves home to go away for secondary school, "Indian Affairs provides only bookkeeper counsellors who pay for the room and board but never deal with the child until he is in trouble."

Acting director Arthur More told the Sun that only 12 out of 22 native students stuck it out to the end of the term at U.B.C. last year.

Residential schools had disrupted the family life of many of the parents of these children, resulting in a communications gap. "A lot of parents who went to residential school missed the training of how to get along with their parents, and of how they should get along with their kids," Mr. McKay stated. The Indian teachers consequently have suggested a need for adult education courses in child development, family affairs, community awareness and sex education to aid the parents in encouraging their children's education.

A \$100,000 grant has been made available from the Department of Indian Affairs for the centre, which will remain in operation for at least three years. Professor More will be acting director for the first year, but will be replaced by a native person. The centre's board of directors is made up of 15 native teachers who represent the B.C. Native Teachers Association.

## Historical Notes

(Continued from Page Three)

minds became uneasy. Wars took place. Indians were hired to fight against Indians, and many of our people were destroyed. They also brought liquor amongst us. It was strong and powerful and has slain thousands.

"Brother, our seats were once large, and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied. You now want to force your religion upon us.

"Brother, continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeable to His mind; and if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter.

You say that you are right, and we are lost. How do we know this to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given to us — and not only to us, but to our forefathers — the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people?

"Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree as you can all read the book?

"Brother, we do not understand

these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We, also, have a religion which was given to our forefathers, and has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all favours we receive; to love each other, and be united. We never quarrel about religion, because it is a matter which concerns each man and the Great Spirit.

"Brother, we do not wish to destroy your religion or take it from you; we only want to enjoy our own.

"Brother, we have been told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will consider again what you have said.

"Brother, you have now heard our talk, and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safely to your friends."

According to the suggestion of their orator, the Indians moved forward to shake hands with the missionary; but he refused, saying, "There is no fellowship between the religion of God and the Devil." Yet the Indians smiled and retired peacefully.

## Did You Know?

THAT THE BRITISH NORTH AMERICA ACT READS:

### VI. DISTRIBUTION OF LEGISLATIVE POWERS

#### 91. Powers of Parliament

14. Currency and Coinage.
15. Banking, Incorporation of Banks, and the Issue of Paper Money.
16. Savings Banks.
17. Weights and Measures.
18. Bills of Exchange and Promissory Notes.
19. Interest.
20. Legal Tender.
21. Bankruptcy and Insolvency.
22. Patents of Invention and Discovery.
23. Copyrights.
24. Indians and Lands reserved for the Indians.
25. Naturalization and Aliens.
26. Marriage and Divorce.

. . . That in 1810 Tecumseh said:

" . . . no tribe has a right to sell, even to each other, much less to strangers, who demand all, and will take no less. Sell a country! Why not sell the air, the clouds, and the great sea, as well as the earth. Did not the Great Spirit make them for the use of all his children?"

## Miss Indian America 1970

Virginia Stroud, a 19-year-old Cherokee, was chosen the 17th Miss Indian America at the 1970 All American Indian Days Pageant in Sheridan, Wyoming.

The new Miss Indian America also holds the title of Miss Cherokee 1970. Awarded professional status as a traditional Indian artist by Oklahoma's Philbrook Art Center, the talented Indian woman is a sophomore at Bacone Junior College, working towards an Associate Arts Degree.

Unanimously chosen on the first ballot as the 1970 Miss Indian America, Miss Stroud plans to forego her education for one year. During this time, she will represent over 600,000 American Indian people by travelling across the United States, helping to change the stereotyped image of the Indian people.



### FALSE FACE . . .

(Continued from Page One)

thought to be remedial for the victim to carve a likeness of the nightmare spirit. The reduction of the obsession to a physical object is construed as being purgative.

Standing Arrow warned against the grave error of taking the masks lightly: "Once you put on the mask, you become him (the spirit). People have gone mad from not respecting the spirit."

Dr. Gordon Day, an ethnologist with the National Museum of Man, feels that this ceremony ought to be conducted annually, and hopes that Standing Arrow will return to perform the rites next year.

DO YOU KNOW

# Almighty Voice?

by Robert Whelan

## CONCLUSION

*Almighty Voice, hunted by the Mounties for 20 months, has finally been ambushed in a poplar grove along with two other Indians. Outside the grove more than 200 armed men close in for the kill.*

Inspector Allan and Sgt. Raven moved into the grove. Two shots rang out and Raven fell with a bullet through the groin and Allan was knocked down by a bullet in the shoulder. Corporals Hockin and Hume dragged Raven out of the grove. Inspector Allan, trying to hide behind a clump of willows, heard a deep, resounding voice: "Scarlet Coat, give me your ammunition belt or I will shoot you." Allan looked up and, barely 10 feet away, saw Almighty Voice, his rifle trained on him. A shot cracked the air and a bullet slammed into the log behind which the Indian was lying. Almighty Voice snaked back into the grove and Corporal Hume, who had fired the shot, helped Allan to safety.

Corporal Hume took charge and he and the other nine Mounties tried, without success, to set fire to the grove. They made a sweep through the grove without sighting the Indians. On the second try Constable Kerr called to Constable O'Kelly and pointed to a pit recently dug at the base of a willow. There was a flash and the crack of a rifle shot and Kerr fell dead with a bullet in his heart. O'Kelly fired in the direction of the flash and heard what he thought was the death gurgle of one of the Indians. The patrol scrambled hastily away from the pit. Two shots, almost together, reverberated in the grove. Corporal Hockin and Ernest Grundy, the Duck Lake postmaster who had joined the patrol, fell dead. The patrol, dragging Hockin's body, was almost out of the grove when Constable O'Malley was wounded by a final shot from the Crees.

It was dark now and the surviving Mounties patrolled the perimeter of the grove until Superintendent Gagnon arrived at 8 p.m. from Prince Albert with eight fresh men. At 10 p.m. Assistant Commissioner McIlree brought more men. The siege had begun. It was one of those clear, cold prairie nights, the silence broken only by the baying of a distant coyote and the muffled voices of the police.

Two hundred miles to the south-east in Regina at Mounted Police Headquarters, a grand ball celebrating Queen Victoria's Diamond Jubilee was at its height. Suddenly, as on the eve of Waterloo, the "sounds of revelry by night" stopped and the band played the national anthem. Colonel Herchmer, the commanding officer, announced the sad news from Duck Lake and ordered every available man to start north at once.

By five o'clock Saturday afternoon the Regina contingent of 25 policemen joined the force of 98 police and volunteers ranged around the grove which sheltered the three Indians. The reporter from the Regina-Leader estimated that armed farmers from the district brought the force to more than 200 men.

All through Saturday the besiegers fired bursts of rifle fire into the grove. The seven-pound cannon lobbed in a few shells. Only two shots came from the grove and these downed the two crows that were the Indians' only food.

It was dusk when Assistant Commissioner McIlree moved toward the grove with an interpreter and three times called on Almighty Voice to surrender. Finally, the Indian called out in Cree: "Brothers! We have fought like men but now we are wounded and starving and almost out of bullets. Send me food and bullets and let us rest for a while and then we will give you a good fight to the end."

Amazement was the only reaction of the Mounties when this sporting proposition was translated.

During the night bursts of gunfire from the besiegers were heard from both ends of the grove, thwarting the attempt of the Crees to escape. A pack of coyotes, drawn by the smell of decaying flesh, invaded the grove and set up an unearthly yelping. The Crees in the pit began a series of mournful prayers to *Manitou* and shortly after midnight Almighty Voice's mother, Spotted Calf, arrived and began singing the Cree Death Song, standing on a little hill beside the grove. She would break her chanting to shout encouragement to her son.

"Don't weaken, you must die fighting them," she shouted.

"We are starving," a voice boomed from the wood. "We are eating bark. I have dug into the ground as far as my arm will reach but can get no water. But we will hold out to the end."

The police were kept busy with Spotted Calf. She was supposed to be confined to the reservation but had slipped away during the night, carrying a bag of food and ammunition. The police kept her from entering the grove but had not the heart to send her away.

Sunday dawned clear and bright. At 6 a.m. the bombardment began, the seven-pounder from Prince Albert and the Regina nine-pounder laying down a steady barrage, the crash of fire drowning out the keening of Almighty Voice's mother. Three hours later the seven-pounder was moved closer to the shattered poplars in the grove. At 10 a.m. the cease-fire order was given. In the stillness after that last explosion the police listened intently. Not a sound came from the grove. The men waited, their courage rising with each moment of silence. Now

was the time to advance. Assistant Commissioner McIlree held them back. His orders were not to approach the pit until he was positive all the Indians were dead. He decided to dig a trench into the grove. That way he could find out if the Indians were still alive with hardly any risk. He sent messengers to Prince Albert and Duck Lake for shovels and picks.

The volunteers, eager for military glory, grew restless. R. S. McKenzie, the Indian Agent, was heard to say that if the police didn't do something he was going to send for some women to take charge. Early in the afternoon the volunteers decided to charge into the grove and the police could hardly hang back. A splendid rush was made and a vigorous fusillade of rifle bullets splattered into the grove. The charge petered out, the would-be-heroes being unable to locate the pit. A second charge was more successful and there in a brush-covered hole in the ground they found the dead bodies of Almighty Voice and his 13-year-old cousin. Both seemed to have been killed by cannon shells which had torn open their heads. Almighty Voice had two wounds in one leg.

The bodies of Constable Kerr and Postmaster Grundy were nearby, both stripped of their outer garments. Going-Up-To Sky was wearing Grundy's clothes and, about 20 yards from the pit was Topean in Kerr's uniform. Apparently Constable O'Kelly's shot had only wounded Topean and, in a last bid for freedom, he had put on the Mountie's uniform only to die of the wound as he tried to get out of the wood.

All three Crees were buried on the spot. The bodies of Kerr and Grundy were taken to Duck Lake. They were buried Tuesday, June 1 beside Sgt. Colebrooke in the English Cemetery in Prince Albert. The stores were closed and the entire populace turned out for the service.

In the pit was the butcher knife the Indians had used to dig themselves in. There was no sign of their rifles. The Indians had buried them somewhere after their ammunition gave out. Constable Kerr's service revolver, fully loaded, was outside the pit. Almighty Voice had taken the lanyard to bind his wounded leg. The unfired revolver showed that no matter how terrible the circumstances, suicide is not in the Indian tradition. About 30 white poplar saplings behind the pit indicated the menu during the siege; the bark had been gnawed off them.

All Sunday afternoon curiosity-seekers milled about the pit and for several years the spot was known and visited. But in 1969, when the Saskatchewan Government decided to erect a cairn and plaque commemorating Almighty Voice, the grove had disappeared somewhere under a field of wheat and it was only possible to indicate the general area in which Almighty Voice and his two young companions made the last stand of the North American Indian.