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

# THE Indian NEWS

Vol. Ten, No. Five

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## B. C. INDIANS ATTEND

## ORIENTATION COURSE

### Teaching Methods Discussed



PREPARATION FOR CITY LIFE is given to newly arrived Indians from the interior of British Columbia. Mrs. Coates (centre) points to an interesting item in one of the city papers.

(Photo — Brian Kent, The Vancouver Sun)

A unique course for 30 newly arrived Indians to Vancouver is now taking place in an old school house in the city.

For many of the new arrivals it is their first encounter with such modern day conveniences as elevators and private telephones. Most of them hail from isolated areas in the interior of B.C. as well as the off shore islands.

This pilot course is being sponsored by the Department of Indian Affairs in conjunction with the Vancouver school board.

It is a six month course designed to orientate them and help them to avoid the potential pitfalls of an urban society. Reading, writing and arithmetic are part of the curriculum but, for the most part, the orientation course is the key factor. The students, ranging in age from 18 to 30, show a remarkable aptitude for

picking up points on general education.

Mr. Steven Tupper, a teacher on the staff, said, "You don't realize how much orientation is needed until you hear one of the students say he has never seen an elevator before."

If the project proves to be a success in the city, then it is thought to move it to other centres throughout B.C.

A course in Indian teaching, designed by Father A. Renaud of the University of Saskatchewan Education Department, was held recently in Saskatoon. It was sponsored by the Indian Affairs Branch and the Education Department of the University.

Seventy-eight teachers and ten school Superintendents were in attendance. The course was comprised of daily workshops, lectures and field trips to the Beardy Indian Reserve.

At the final session of the course, a panel of two Indian men and three Indian women addressed the group. The teachers were told that a deep knowledge and acquaintance of Indian problems is needed to teach Indian children. Indian parents should be encouraged to assume more responsibilities in the education of their children, and the teachers have the responsibility of communicating with these parents to inspire them to take more interest in their children's future.



FOR CIRCULATION

# Subvention d'habitations hors des réserves

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L'honorable Arthur Laing, ministre des Affaires indiennes, a annoncé aujourd'hui que les Indiens pourront désormais obtenir des subventions conditionnelles à des fins de construction d'habitations hors des réserves.

Le Ministère a pour politique d'aider les Indiens qui veulent améliorer leur situation. On estime toutefois que c'est à l'Indien qu'il appartient de décider s'il quittera la réserve pour s'intégrer au milieu urbain plus matérialiste. Cette politique vise à l'aider à s'établir dans les centres urbains des diverses régions du Canada.

Les Indiens vivant dans les réserves et qui veulent s'y construire une maison, peuvent recevoir une subvention maximum de \$7,000, selon leurs besoins et leurs revenus.

Bon nombre d'Indiens du Canada ont quitté leur réserve et se sont parfaitement intégrés au milieu urbain, non sans devenir des citoyens exemplaires. Ceux qui envisagent actuellement cette transition éprouveront certes des difficultés; néanmoins, grâce aux subventions accordées à cette fin, ils pourront accélérer leur adaptation.

Le programme de construction d'habitations hors des réserves vise à aider l'Indien salarié qui, faute d'un revenu suffisant, habite un logement inhabitable ou peut difficilement payer le prix élevé de son loyer. La subvention conditionnelle

lui permet de toucher \$6,000 à l'égard de la maison, puis \$1,000 pour l'achat de meubles. Le montant que touchera chaque bénéficiaire, varie selon le revenu de la famille et dans la mesure où le bénéficiaire peut assumer des paiements hypothécaires supérieurs au montant de la subvention conditionnelle.

En vertu d'un arrangement convenu entre le ministre des Affaires indiennes, le ministre des Affaires des anciens combattants et le ministre dont relève la Société centrale d'hypothèques et de logement, les fonctionnaires de l'Office de l'établissement agricole des anciens combattants aideront les Indiens à se choisir une maison convenable

adaptée à leurs besoins particuliers. On veillera à ce que les maisons achetées ou construites soient conformes aux normes établies dans la Loi nationale sur l'habitation.

La Société centrale d'hypothèques et de logement a pour politique de financer le reste du solde impayé à l'égard de chaque maison.

Si le requérant indien demeure dans la maison pendant une période de 10 ans, la deuxième hypothèque assumée par la Direction générale des affaires indiennes se trouvera radiée.

Le tableau suivant donne le montant accordé pour chacune des échelles de revenu :

Revenu familial du requérant	Paiement initial minimum comptant, y compris le droit exigé aux termes de la LNH (\$35)	Prêt sur la 2 <sup>e</sup> hypothèque, non remboursable, consenti par le ministre des Affaires indiennes et du Nord canadien	Valeur estimative de la maison
Moins de \$3,000	\$135	\$6,000	\$ 8,100
\$3,001 - 3,600	235	6,000	10,200
3,601 - 4,200	335	6,000	12,300
4,201 - 4,800	435	6,000	14,400
4,801 - 5,700	535	6,000	16,500
5,701 - 6,600	635	5,000	17,600
6,601 - 6,600	635	5,000	17,600
6,601 - 7,500	735	3,500	18,200
7,501 - 8,400	835	2,000	18,800
8,401 - 9,000	935	1,000	18,900

Ceux qui aimeraient se renseigner davantage à ce sujet, sont priés de s'adresser au bureau régional ou au surintendant de leur Agence.

## Nouveau Centre d'accueil des Indiens et des Métis

A l'occasion de l'inauguration du nouveau Centre d'accueil des Indiens et des Métis qui a eu lieu récemment à Winnipeg, le lieutenant-gouverneur du Manitoba, M. Richard Bowles, a fumé le calumet de paix en présence des chefs indiens et métis de la collectivité.

Suivant la coutume indienne, l'inauguration du nouveau Centre a été marquée de manifestations au cours desquelles on a brûlé de la glycérie et fumé le calumet.

La cérémonie s'est ouverte par le transport, devant l'ancien Centre, du feu qui symbolise le déménagement des Indiens d'un lieu de campement à un autre. Suivit un défilé de chefs et de dirigeants.

M. Frank Merrick, doyen des chefs du Manitoba, a assuré la garde du calumet; il a aussi chanté des prières en sioux et en sauteux pour souligner l'inauguration du nouveau campement.

Le calumet utilisé lors de cette cérémonie était une réplique de celui que les Sioux et les Sauteux ont employé, il y a 200 ans, afin de marquer la signature du traité de paix de Long Plains.

Le mobilier du nouveau Centre a été donné par le Club Rotary de Winnipeg.

## Conférence des Indiens du N.-B.

La réunion qui a groupé récemment des représentants de trois réserves d'Indiens Maliseet du Nouveau-Brunswick, aura peut-être pour résultat la création d'une union des Indiens de cette province. C'est du moins ce que les représentants espèrent.

Ont assisté à la conférence le chef Dan Atwin et le conseiller Walter Paul, de la réserve de Kingsclear, le chef Harold Sappier et le conseiller Howard Paul, de la réserve de Sainte-Marie, le chef John Sacobie, ainsi que les conseillers

Willard Paul et Alvin Atwin, de la réserve d'Oromocto. M. Andrew Nicholas, de Nashwaaksis, a joué le rôle d'agent de liaison pour la réserve de Tobique. La conférence a étudié des problèmes touchant la plupart des réserves, dont le logement qui, de l'avis de tous, est d'une importance capitale. Il a été décidé à l'unanimité d'adresser, à tous les Indiens du Nouveau-Brunswick, une invitation à assister à la conférence qui aura pour thème l'établissement d'une union des Indiens du Nouveau-Brunswick.

## La stabilité d'emploi précieuse aux Indiens

Les salaires élevés que reçoivent les bûcherons indiens qui travaillent dans une entreprise d'exploitation forestière au nord de Prince-Albert, en Saskatchewan, changent l'attitude des Indiens à l'égard de l'emploi permanent.

La « Saskatchewan Pulpwood Company Ltd. » emploie un certain nombre d'Indiens et de Métis. Ces derniers commencent à se rendre compte de la différence qui existe entre un travail commandant un salaire de \$400.00 toutes les deux semaines, et les autres travaux non-

spécialisés et mal rémunérés qui étaient leur partage dans le passé.

Le seul contremaître non indien du chantier espère que les Indiens surmonteront de façon permanente, leur tendance à abandonner un emploi dès qu'ils ont quelques centaines de dollars en main.

Pour les Indiens, le casque rose, que chaque bûcheron est tenu de porter, devient le symbole de leur situation à mesure qu'ils maîtrisent la scie mécanique. Ce travail assure un emploi à longueur d'année à ceux qui sont prêts à braver les rigueurs de l'hiver et les chaleurs torrides de l'été.

Les bûcherons sont à constituer une réserve de bois de pulpe pour la nouvelle usine de pâte de Prince-Albert qui entrera en production au mois de juillet 1968.

# THE Indian news

A monthly newspaper published by the Indian Affairs Branch for free distribution to Canadian Indians.

HON. ARTHUR LAING

Minister of Indian Affairs and Northern Development

ERNEST A. CÔTÉ

Deputy Minister of Indian Affairs and Northern Development

R. F. BATTLE

Assistant Deputy Minister (Indian Affairs)

Roving Editor — KEITH R. MILLER

Co-Editor — MRS. JEAN GOODWILL

## Editor's Comments

The false values of some Indian people are casting a shadow on the integrity of other Indians in Canada.

Speaking from an Indian standpoint, I have on several occasions listened to a number of these people who now find it convenient to become Indians again.

While I endorse any worthwhile project which will benefit the Indian race, I must also, out of consideration for the Indian people, suspect the motives of some people engaged in operating these projects. I am not against anyone making money, but what I am against is those who exploit the word "Indian" as a means of obtaining money for themselves.

It seems to be fashionable these days to be an Indian, have some Indian blood, or have an Indian somewhere in the family history. For those of our non-Indian brothers who may happen to read this editorial, what I am trying to say is that within the ranks of the Canadian Indians, there are those who would take you to the cleaners, so to speak. Not all, for there are those who are sincere in their work for the Native Canadian and these people I support 100%.

I have stated before in other editorials, Pan-Indianism is starting to gather momentum in Canada and if we are to speak with one concentrated voice, then I think it's time we did a little housecleaning so that any effort made by the Indian people will benefit *them* and not just a small clique.

## Friendship Centre Seeks New Director

The position of the Executive Director of the Indian and Metis Friendship Centre of Winnipeg, Inc. is vacant as of February 1, 1968.

The main responsibility of the position is to offer referral counselling services to people of Indian ancestry in the city. The agency has developed a program of activities for Indian people in the city and is concerned with the interrelationship of social groups.

The salary is open to negotiation and any person who feels qualified to undertake this interesting and challenging position may send his application to:

Miss Jean Brown,  
Chairman, Personnel Committee,  
Indian & Metis Friendship Centre,  
73 Princess Street,  
WINNIPEG, Manitoba.

Due to circumstances beyond our control we were unable to publish a January edition of the *Indian News*. However, we are now on a monthly production basis and we envision no future delays. We hope you enjoy your copy of the *Indian News* and we would like to hear your comments on the contents of the paper.

THE EDITORS.

## Moral Re-Armament Advocate Passes



Chief Walking Buffalo

(Photo — Globe & Mail, Toronto)

The one time chief of the Morley Indian Band and a world renowned advocate of Moral Re-Armament has passed away.

Chief Walking Buffalo, also known as George McLean, was born in 1875 according to I.A.B. records. He claims, however, to have been born in 1870 and remembers witnessing the signing of Treaty number seven at Blackfoot Crossing in 1877.

This famous chief was adopted early in life by a missionary, John McLean, and given the English name George McLean. He was sent by the missionary to the Red Deer Industrial School where he learned carpentry and blacksmithing. After his graduation he was accepted at the University of Toronto as a medical student. When the time came for him to start his studies, his father and the tribal chief refused to let him go, as he was the only one in the tribe who could read, write and understand English. It was the former chief's hope to eventually attend medical school and read many books on modern medicine. Although he never reached this goal, he did become tribal medicine man because of his interest in medicine.

He was a band councillor for ten years and spent 15 years as chief of the reserve. He had two great loves, man and nature. He believed that the more a man understood nature, the more he would understand himself and others, thus bringing about a better understanding among nations and possibly lasting peace.

He was introduced to Moral Re-Armament by the founder, Dr. Frank Buchman, and because the organization's doctrines were similar to his own beliefs, he embraced the

movement wholeheartedly. In 1959, he left on a world goodwill tour, sponsored by the Moral Re-Armament movement, during which he visited many countries and had many honours bestowed on him. One such honour was that of being made chief of the Maori of New Zealand.

While visiting Johannesburg, South Africa, the city lifted its ban on discrimination against non-whites, claiming the chief was a prominent Canadian citizen.

He felt that the M.R.A. was one thing the world needed and he was prepared to do what he could to ease the way for peace among nations. They have four basic moral standards, honesty, purity, unselfishness, and love — a fifth is unity. He likened them to "four fingers and a thumb on the hand, all five help to get a firm grip enabling one to do something. God will guide and do the rest."

The chief was a colorful figure around the Calgary Stampede. One year during the Banff Indian Days celebrations, he was being interviewed by a local newspaper correspondent when a non-Indian opened the flap of his teepee and asked him if he would pose for some snapshots. The Chief quoted his price at .50¢ for still photos and \$1.00 for movies. This was accepted and turning to the interviewer he said, "Good-bye and come again — You'll have to excuse me while I go and pose for the white savages." Automobiles, he referred to as "artificial horses". One winter when the snow was deep and his journeys to the nearest town were limited, he was asked if he ever thought of making the 70 mile trip on foot. He replied, "Only old Indians walk, young ones can't move without gasoline."

He was a deeply religious man and he referred to the vast outdoors as God's University. Because of his enthusiasm for world peace, he worked long and hard toward obtaining it for both men and nations.

Chief Walking Buffalo passed away after a series of strokes.

He was a good man who practised what he preached.

## Iroquoian Women Adjust To Changes

There are five thousand Indians living on the Six Nations Reserve near Brantford, Ontario. This is the most heavily populated reserve in Canada. Approximately 3,000 have left and now work in the larger urban centres.

They are descendants of Indian Empire Loyalists who fought on the side of the British during the American war of Independence of 1776. Fearing that the Americans would carry out some form of reprisal against them, the British government offered them land to compensate for the loss of their land in the United States and to reward them for their loyalty to the British Crown.

The land originally granted to them measured 84 miles long and followed the approximate course of the Grand River. The depth of the land measures 6 miles on each side of the river and contained approximately 674,110 acres of land.

Going back to earlier times we find the women of the Iroquois confederacy bore much of the everyday work life. They gathered the winter fuel, made baskets, clay bowls, bark vessels for dishes, did all the house work as well as tilled the soil. They also gathered the wild fruit and made the bark chests for storing it.

While this was being done the men hunted, fished, traded with neighbors and raided other enemy encampments. Their life was relatively easy compared to the women.

to distant cities and engage in their favorite work, high steel. It is not uncommon, during the summer months, to see many fine cars bearing U.S. license plates arrive and depart from the reserve, going to their steel rigging jobs in distant states.

The women of the reserve are showing much of the same drive as that of the men. Having put aside their burdensome duties, they are now commuting back and forth from the reserve to factories and other forms of employment in the surrounding towns and cities.

There are very little employment opportunities on the reserve other than the small 21 bed hospital, the school system and a few secretaries hired by the council.

Of the 57 employees at the hospital only a dozen are men. The men fare a little better in the teaching profession. Of the 55 Indian teachers on the reserve a little over half are women.

The school system on the reserve is on par with that of the rest of Ontario and it has produced many outstanding young people. The teachers, being Indian, are able to communicate with the children and give them a better understanding of what to expect when they become leaders of the community. The teachers are living examples of what an Indian can achieve when he or she puts *their* mind to it.



**SMALL BUT CONVENIENT** — Mrs. Gilbert Thomas (right) and her daughter Eva (left, back) are starting to make their business pay after having experienced some difficulty at the beginning. Eva works on Iva Logan's hairstyle while her mother combs Joyce Van Every's hair.

(Photo — The Hamilton Spectator)

Today life for the women has changed a great deal and it is the male Indian who has adopted the non-Indian way of life. Many travel

There are 13 public schools on the reserve. They are attended by 1400 pupils of whom half are girls. For those seeking higher education,

## Co-Editor Appointed

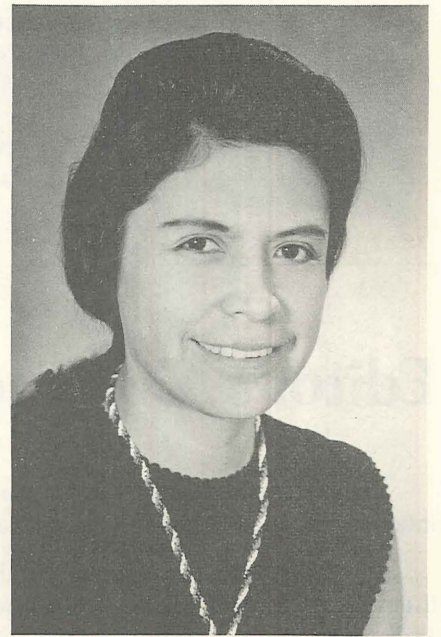
Recent changes in *The Indian News*, which now has a monthly circulation of 60,000 copies, have resulted in the appointment of Jean GOODWILL, a Cree of the Little Pine Reserve, Paynton, Saskatchewan, as co-editor.

Mrs. Goodwill's duties will be to maintain liaison with Indians throughout Canada, and arrange with Indian correspondents to submit news for inclusion in the paper. She will be visiting Indian communities and individuals to prepare news and feature stories for inclusion in the paper.

Jean received her public school education on the Reserve and went to high school at the Bedford Road Collegiate in Saskatoon. She then took a nurse's training course at the Holy Family Hospital in Prince Albert.

Following graduation, she worked for a period of five years in a hospital and Northern outpost nursing station with the Indian and Northern Health Services, Saskatchewan.

After an additional year of nursing in Bermuda Jean returned to Canada with greater interest and concern for her own people. What began as volunteer work for the Prince Albert Friendship Centre ended up with Jean being appointed for a period of two years as the



(Mrs.) Jean Goodwill

(Photo — Andrews-Hunt Studio, Ottawa)

Executive Director of the Indian and Métis Friendship Centre in Winnipeg.

In 1965 she married Ken Goodwill, a Sioux from Fort Qu'Appelle, Saskatchewan, and moved to Ottawa. While her husband worked as an Indian Projects Officer for the Centennial Commission, she joined the Department's Cultural Affairs Section. Ken is now working for the Secretary of State's Citizenship Branch.

a fleet of buses leave the reserve every morning and deposit the students at high schools in Brantford, Caledonia, Hagersville, Watford, Cayuga and Saltfleet.

The reserve has produced a total of 18 Doctors, of this total number, one is a woman practising in Philadelphia, Pennsylvania.

The hospital recently discontinued its maternity services because most women of the reserve prefer to have their babies in larger hospitals.

There are eight registered Indian nurses at the hospital including the director, Mrs. Phillip Peters. Most of them took their training at the larger hospitals and for those who did not return to the reserve after their training, found employment in the larger urban centres in Canada and the U.S.

Mrs. Peter Miller, mother of three, is a registered nurse, having graduated from a major hospital in Hamilton, Ontario. She stated that getting a job on the reserve is un-

common but she is grateful she has one that is so close to home.

Lately, the women on the reserve have taken the initiative and gone into the business world. They are realizing that, as much as they would like to cling to the old traditions, the urbanized world is creeping in and therefore, in order to keep pace with this changing society, they have to adjust.

The heart of the reserve is the village of Oshweken and, in the village, Mrs. Peter Skye has set up a small modern beauty salon. Having trained and taught in the nearby city of Brantford, she is now in a position to operate and maintain her business.

Three miles away in the back of her attractive frame home, Mrs. Gilbert Thomas and her daughter Eva have started a hairdressing shop and, although the situation was tough at the beginning, she now finds that there is enough money to pay the bills.

(Continued on page 8)

## B.C. Indian Still Course Aids Carving At 77 Indian Fishermen

by W. J. McCreedy

Even at 77, and after more than half a century of carving, Mr. Charles Dudoward has no thoughts of retiring.

"Work is so interesting and it keeps me real busy," says the Port Simpson carver, who is also an accomplished artist. "I'm four years behind in my work now. How could I ever retire?"

But if Mr. Dudoward did retire, chances are his daughter Audrey, wife of Frank Howard, Member of Parliament for Skeena, would carry on the family tradition. Frank Howard has also taken up carving.

Mr. Dudoward, whose shop overlooks the North Pacific Ocean, has most recently carved totem poles in Saanich, B.C., and in Edmonton where he fashioned a 40-foot pole as the Centennial project for the Ross Sheppard Composite High School.

The Saanich totem tells the history of an ancient copper shield Mr. Dudoward now owns, which belonged to Chief We-Shakes of the Cit-ne-Geaks of the Tsimpseans. Known as Na-Ha-Hood (run away from it), the shield was purchased from Chilkat Indians of Alaska several centuries ago when the Tsimpseans decided to honor Mal-tak (Wisdom), their great Lady Chief. The price? Forty slaves, 40 war canoes, 40 moose hides and 40 kegs of grease. Today, it is valued at \$10,000.

Mr. Dudoward is now busy carving three poles for Ketchikan, Alaska. His work can be found throughout Canada, the United States and Europe. And there's one pole that stands out from all others — it's a small one in an English pub.

## Minister Approves Welfare Changes

"There are two ways to kill a man, with a shotgun or permanent welfare."

With these words, Mr. Arthur Laing, Minister of Indian Affairs and Northern Development, sum-

A course designed to improve the efficiency and techniques of the Indian fisherman of B.C. was held recently in Vancouver.

The four weeks of practical instruction was arranged by the Education Division of Indian Affairs in conjunction with the Development Division of the B.C. Commissioners Office.

The participants received training in navigation, electronic equipment, engines, business management, and specialized fishery subjects.

The Department of Fisheries handled most of the instructing while the Fisheries Association provided facilities and equipment on which to teach.

Most attending the course were either gill net fishermen or salmon purse seiners, while a few were trollers.

Because of the interest shown, plans are now being made for additional courses.

For fishermen unable to reach Vancouver because of isolation, other arrangements are made. When fifteen or more require assistance, the B.C. Commissioners office arranges for experts to be made available at their villages.

The objective of the course, and others like it, is to make fishing as profitable to the Indians as it is for the non-Indians.

med up his feelings about this problem among the Indian people.

Speaking at the fourth National Northern Development Conference in Edmonton recently, Mr. Laing said he approves the "work for welfare payments" program.

Such a scheme has been tried in the north country and instead of stifling initiative it has made the native people feel that they are making a worthwhile contribution, and are not a burden because they are working for their money.

Later as guest speaker at the conference dinner, Mr. Laing urged more on-the-job training for the native people of the prairies. He expressed concern about education and feels this avenue is one of the keys for the future of Canada's Indian people.

## Development Conference Held



*MUTUAL PROBLEMS* are discussed by four Chiefs of reservations situated in southern Ontario at the recent Professional Development Conference. Left to right: Chief William Dolson, Muncey Reserve; Chief Virginia Summers, Oneida Reserve; Chief Burton Jacobs, Walpole Island Reserve; and Chief Fred Plain, Sarnia Reserve.

(Photo — Windsor Star)

A professional development seminar was held recently at London, Ontario and Chiefs from many of the southern Ontario region were in attendance.

The seminar was sponsored by the Education department of the Indian Affairs branch. It was held in co-operation with the Windsor's Teachers' College and the Ontario Board of Education.

The delegates to the conference were told it is up to each individual to make his or her mark in society.

President of the North American Indian Association of Detroit, Mr. Russell Wright said an Indian can very well become a pillar of society if he puts his will and his mind to it. He further emphasized this point by saying the United States has had an Indian as Vice-President and many,

such as Will Rogers and Patti Page, have played a vital part in society.

In order to advance with the greatest speed possible, it is essential for the Indian to know himself as well as his history. Determination is the key word.

Later in the conference, Chiefs from four southwestern reserves, Oneida, Sarnia, Muncey and Walpole Island, held a short discussion and spoke on the problems on each of their reserves.

Although most reserves lack a central schooling system, it was felt the children are obtaining adequate education.

All the chiefs commended the Ontario education plan and the Indian Affairs Branch education system and felt their children were receiving a good education because of the two systems.

## Rheumatic Fever Study

The University of British Columbia has recently carried out a study between Indian and non-Indian children who have had rheumatic fever.

The results show that Indian children are more likely to suffer twice as much heart damage.

Dr. M. D. Young, Associate Professor of Pediatrics at the University, said 105 Indian children were matched with non-Indian children by age, sex, age at which they had their first contact with rheumatic fever, socio-economic status of the father's occupation and geographic location of the home, to obtain a comparison.

## The Legend of the Chinook Wind

Long, long ago, the warm west wind was caused by the five Chinook brothers, who lived near the Pacific Ocean. The cold east wind was caused by the five Walla Walla brothers who lived east of the Rocky Mountains.

All these wind brothers blew very hard over the country. Sometimes the warm wind would dash over the camps, blow down trees, tear up the earth, and fill the air with dust. Then the cold Walla Walla wind would come along and freeze everything with its icy breath. Because these winds blew so fiercely, the people led a miserable life.

One day, the five Walla Walla brothers challenged their enemies, the five Chinook brothers, to a wrestling match. The Chinook brothers accepted the challenge. The losers were to have their heads chopped off.

As each Chinook brother started wrestling with a Walla Walla brother, the Chinook grandfather threw oil on the ground to make the Walla Walla slip and fall. But every time he did this, the Walla Walla grandfather threw down ice on top of the oil, and the Chinook brother fell instead. At the end of the contest, every Chinook brother was dead.

Now it happened that the oldest Chinook brother had a wife and a baby in the Chinook village by the sea. When the child was a tiny boy, his mother said to him, "Your father and your four uncles were killed by the cold Walla Walla brothers. You must make yourself very strong and practice wrestling, so that when you are a man you can take revenge on the Walla Walla brothers for the death of your father."

As the boy grew up, he made himself strong by pulling up trees. At last he said to his mother, "Now I am strong enough to wrestle with the Walla Walla brothers. Let me go to meet them."

"This is what I have always wanted you to do," answered his mother.

So the next night, he found the Walla Walla brothers and challenged them to another wrestling match. But this time the Chinook grandfather waited until the Walla Walla grandfather threw ice on the ground before he threw down oil.

Four of the Walla Walla brothers slipped on the oil, and had their heads chopped off. The youngest Walla Walla brother, who was left, would not wrestle with the young Chinook giant. "One of us must remain alive," he said.

And so it came about that both wind brothers were allowed to blow. But the Walla Walla brother was commanded to blow only lightly. He could no longer freeze people to death just by breathing on them. The Chinook brother was only allowed to blow hard at night, on the mountains, to warn people that he was coming, and then in the valleys to take the snow away quickly.

Ever since then, the cold wind has blown lightly in the winter, and the warm Chinook wind has blown early in the spring, and carried off the snow in a rush.

### Did You Know...

That it is not necessary to have to say Good Morning or Good Night in the Indian customs?

But it is of good manners that one must say Hello.

## Club 376

A group of young Indian and Métis in Winnipeg have organized their own self-help group.

Known as Club 376, it is associated with the Winnipeg Indian and Métis Friendship Centre and was named after the main office at 376 Donald Street prior to their moving to new quarters at 76 Princess St.

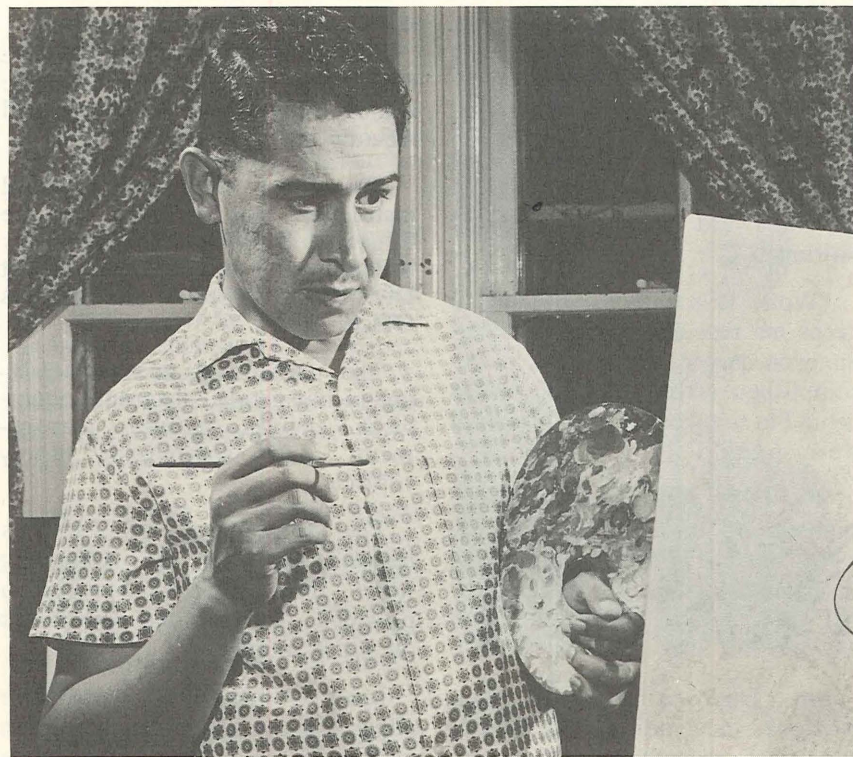
The club was formed last fall by a group of young people ranging in age from 16 to 25. It boasts a membership of 275, with branches in Ft. Alexander, Cross Lake, Nipette and Brandon.

They carry out their own recreation programs by themselves while guidance counselling services are provided by the Indian Centre, if requested.

Approximately half of the young people are working and the other half are in school. It is a self-help organization where the younger ones are aided by the older members. The older members acquaint the newcomers to the city with the problems they might have to face in education and job employment.

The Club publishes its own newspaper and has a circulation of 400 readers in Winnipeg and the surrounding reserves.

## Indian Artist Series 1



**GERALD TAILFEATHER** — A Blood Indian artist, pauses to inspect an oil painting he is doing. His paintings range in price from \$50.00 to \$350.00 and once seen they are not likely to be forgotten.

(Photo — National Film Board)

Native artist, Mr. Gerald Tailfeathers, a 42 year old Blood Indian, is unique man. He is one of the few Indians who has contributed to two cultures.

Mr. Tailfeathers is an accomplished artist and his reputation, both nationally and internationally, is gathering momentum.

He is a man of great feeling for his people, his alert eyes drink in the essence of his people and this is reflected on canvas in glowing tones of soft pastels.

He began sketching at the age of 9 and since that time has worked in pen and ink, water colour, and oils. His paintings portray the rich tribal custom of the Blood Nation. He once described himself, not as an artist, but as an illustrator of his people's history.

Before concentrating on his gift as an artist, Mr. Tailfeathers worked

in non-Indian communities for a period of 18 years. But the call of the reserve was strong and so he returned. Since his return, he has produced many fine works of art and has been referred to as the Indian Charlie Russell. He was one of the eight artists commissioned last summer to paint an exterior mural at the Indians of Canada Pavilion at Expo.

At two recent art showings he was found to be very much in demand by connoisseurs of Indian art. He has another showing scheduled for Oakland, California, in the spring.

His contribution to both cultures stems from the fact that, by being such a fine artist, he is showing to the non-Indian a facet of life and culture in such an illustrative way that it is unlikely the beholder will easily forget what he has seen.

The Cree Radio Program beamed to Indians of the northern Alberta region over Radio Station CKRA, Edmonton, is producing some very avid listeners.

As one northern Chief stated: "You know, this Cree Radio Program has become very important to our people on the reserve. A very devoted old lady goes to church every Sunday but, at 12:15 p.m., she is outside the church yard, listening to the blare of her transistor radio to the beat of Indian drums and the Cree language over the air of a country station."

## Grants to Bands Program

The Indian Affairs Branch has been operating a community services program for approximately four years. It is designed to promote and assist the social development of Indian communities across Canada.

Among the services it provides is a financial grants program to aid Indian Bands in their own administration. To give some idea of the popularity of this program, the cost rose from \$66,892 in 1965-66 to an anticipated cost of \$549,000 for the 1967-68 fiscal year.

The idea is to develop self-government within the Band. With these grants it is hoped the Bands will be able to employ and develop individuals of good calibre who can take over the administration of Band affairs under the direction of the Band Council.

The program is also geared to enable Bands to take over programs such as welfare and the administration of funds currently administered by the Indian Superintendent in these areas. Where Bands are willing and able to take over this responsibility, transfers of the funds can be made directly to them, for deposit in their account.

Bands handling this money are making decisions that would otherwise be made by the Branch. If the Council wishes, guidance is available in the planning and execution of decisions. However, it is the Band Council and not the Branch that is responsible for the funds used.

For further information on how your Band Council may apply for a grant, contact your Agency Office or your Provincial Regional Office.

## Fire Protection - Cheap Insurance

The Indian Affairs Branch has, in recent years, entered into agreements with several provincial governments to protect over three million acres of forests growing on Indian reserves.

The Forest Fire Protection Agreement was initiated in 1962 with the Province of Ontario. Since then, British Columbia, Alberta, Saskatchewan, Manitoba, and New Brunswick have followed suit.

These agreements have proven to be very successful and it is hoped that the remaining provinces of Nova Scotia and Quebec will follow their counterparts in 1968.

The branch pays an annual sum calculated on an agreed rate per acre for the total area protected. While the amount of 100,000 dollars was paid for this protection in 1967, it is relatively cheap insurance for the services provided.

The province agrees to provide detection and suppression services for fires originating on or threatening a reserve. In many cases employment is provided for Indians who are competent in fire suppression.

The protection of forests is a direct financial aid to Indian bands as well as the economy of the country. It provides pulpwood, poles, lumber and many other products which are used to keep Canada in its present economic position in the world today.

Protection against fire is essential and agreements with provincial governments offer the least expensive and practical solution to the problem.

Agreements such as this are also instrumental in promoting closer working relationships between Indian Bands and provincial authorities.



Half of all existing houses and housing units in Canada today, have been built since the end of World War II.

### MICMAC NAMES OF THE MONTHS

January	Boonamoee-goos
February	Abugunajit
March	Segow-goos
April	Punadumooe-goos
May	Agese-goos
June	Nibune-goos
July	Upskooe-goos
August	Kesagawe-goos
September	Majowtoogwe-goos
October	Wegawegoos
November	Skoois
December	Ukchegoos

## Centre Officially Opens



*HIS EXCELLENCY, THE GOVERNOR-GENERAL OF CANADA, Roland Michener and Mrs. Michener being introduced to the Board Members of the Canadian Indian Centre of Toronto.*

(Photo — Holder Photography, Aurora, Ont.)

If a clear and sunny day is an omen of good luck, then the future of The Canadian Indian Centre of Toronto officially opened by Governor-General Roland Michener and Mrs. Michener, promises to be a bright and cheery one.

The ceremony was held recently to mark a new milestone in the short history of the Indian Centre. The new Centre is now housed in spacious quarters on Beverley Street, having moved from the old location on Church Street some time ago.

The arrival of the Governor-General and his wife created some confusion as many of the Indians on hand wanted to see this distinguished gentleman. Things were quickly sorted out and the honoured guests were taken on a tour of the premises and met each Board member.

In the main hall, a ceremony was conducted by Chief White Owl who

offered a prayer of dedication and purification and the "burning of the cedar" to cleanse the Centre and make it habitable.

Mrs. R. D. Jennings, President of the Board of Directors, was very thrilled because everything went according to schedule. The reception after the ceremony was attended by many Chiefs and leaders throughout Ontario as well as members from the large Indian community within Toronto.

At a meeting held later in the week, a new President was elected and fond farewells were paid to Mrs. Jennings for guiding and promoting the Centre in its early years. The new President, Mr. Walter Currie, is a Chippawa Indian and vice-principal at one of the city schools. He is also a member of the Indian-Eskimo Association of Canada.

## IROQUOIAN WOMEN...

(Continued from page 4)

Mrs. George Jamieson is rapidly gaining attention as having one of the finest Indian craft shops in southern Ontario. She retails hand-made craft from the reserve and imports some from other reserves in the north. Hand-made leather jackets sell for 75 dollars while other craft retails at reasonable prices. Before she went into the business she spent 21 years in Toronto running a boarding house while her husband worked.

ends and in later years to retire. Her other daughter, Sara, summed it up this way, while the younger people move and work off the reserve, they always come back, "glad to feel secure, that this is our land".

While the women mentioned are exceptions rather than the rule it must be noted, however, that because of longer contact with the non-Indians they have had the advantage of studying them and, therefore, have adopted many of their ways.



MRS. GEORGE JAMIESON, the owner of Mins Craft Shop in the Village of Ohsweken, features many fine works of art and craft in her well stocked shop.

(Photo — The Hamilton Spectator)

Mrs. Harry Allen is another woman typical of the progressive Indian today. For a great many years her father was the owner and director of the Styres Funeral Home on the reserve. When he passed away, she stepped in and took over operation of the Home. She received her training at the University of Toronto and has been a fully licensed Mortician for the past ten years. Her story is unique because she is married to a non-Indian and she commutes daily to her work from her home near the reserve.

Just down the street is her sister, Mrs. Hiram Johnson, who has been the postmaster for the past five years. Every weekday morning she delivers mail along her 38 mile route, while her assistants do likewise on their routes. She has one daughter going to business school while the other is in Rochester, N.Y., working as a secretary.

The most industrious woman from our point of view is Mrs. Oliver Smith. She has been successful in several enterprises and is now making a fine name in the field of pottery. Her daughter, Dianne, a school teacher in Ajax, Ontario, is typical of most of the Indians who live and work away from the reserve. She returns during holidays, week-



KAREN SMITH inspects her grandmother's work, Mrs. Oliver Smith. The pottery featured here ranges from \$1.00 to \$50.00 and many pieces have gone to various parts of the world.

(Photo — The Hamilton Spectator)

## DID YOU KNOW...

Before the coming of the non-Indian, the Indians of the Salish Nation of British Columbia lived by a very strict moral code. It was not right to lie, to steal, to be unfair to others, to commit adultery, to be lazy, boastful, cowardly, inhospitable, quarrelsome or virtueless.

Canada's Indian people had many herbs and plants for use in the treatment of various ills and diseases. The following are some of the remedies that were and may still be used by the Indians of the interior of British Columbia :

- Sa-cul-la-kalko* — Spruce bark for tuberculosis (T.B.) and other internal diseases.
- Lo-lo-whelep* — Shoots and bark of the wild cherry to stop a cough or cold.
- Ta-ka-ka-leekits* — Wild Sarsaparilla mixed with *princess pine* for internal purposes.
- Thorn Bush Shoots* — for acute diarrhea.
- Sage* — for bad colds.
- Red Willow* — for all infections.
- Wild Parsnips* — as a poultice for broken bones and infections.
- Fir pitch gum* — for laryngitis. Pitch, of any kind, mixed with tallow is often used for open sores and boils.
- Olallies shoots and Kin-nik-nik roots* — for after-birth healing.
- Juniper* — for arthritis and sore eyes.
- Wild strawberry leaves and roots* (burned and mashed into a powder). — for all skin irritations.
- Princess Pine* — as a tonic.
- Juniper or cedar branches* — as a disinfectant.

## Club 376

Un groupe de jeunes Indiens et de Métis de Winnipeg a organisé son propre système d'entraide.

Associé avec le Centre d'accueil des Indiens et des Métis de Winnipeg, le Club 376 tire son nom du bureau principal, autrefois situé au 376, rue Donald et aujourd'hui installé au 76, rue Princess.

Le club a été créé, l'automne dernier, par un groupe de jeunes gens dont l'âge varie entre 16 et 25 ans. Déjà fort de 275 membres, il compte des filiales à Fort-Alexandre, à Cross Lake, à Ninette, ainsi qu'à Brandon.

Les jeunes exécutent leurs propres programmes récréatifs, recourant à l'occasion aux conseils du Centre des Indiens.

Environ la moitié des jeunes gens détiennent des emplois, tandis que les autres fréquentent l'école. Il s'agit d'une organisation d'entraide, au sein de laquelle les plus jeunes reçoivent l'aide des aînés. Ces derniers se chargent des nouveaux venus, les initiant aux problèmes de la ville, soit sur le plan scolaire ou dans les milieux de travail.

Le Club publie son propre journal, qui compte 400 abonnés dans Winnipeg et dans les réserves environnantes.