

THE Indian news

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INDIANS COME SOUTH TO SAVE FRUIT CROP

Some 500 Indians from the northern outposts of Ontario and Quebec are far from home, busily picking fruit in the rich orchards of southern Ontario.

I decided that my first job as roving editor of *The Indian News* would be to see how these northern relatives of mine were getting along.

This seasonal project now is in its second year. It was arranged by

I might add that Indians who live in the fruit belt and in other parts of southern Canada are a valuable part of the fruit harvesting operation. In this article, however, I shall write mainly about the northern Indians.

My brief tour included visits to canning factories, farms and, of course, the Indians employed there.

My guides were liaison officers employed by the Indian Affairs

by Russell Moses
Roving Editor

the Indian Affairs Branch in co-operation with the National Employment Service.

In the fruit belt, the crop can spoil quickly and it is necessary to have a large working force to pick and pack so that it reaches the market in good condition.

Ready Supply

There is a large supply of ready workers in the north, so the arrangement is ideal.

Branch to help the Indians adjust to their new surroundings and to deal with employers to help ensure satisfactory arrangements for pay, accommodation and working conditions.

Christmas lasts all year round

Christmas is a year-round project for 14 young Indian artists in Whitehorse, Yukon Territory. They are in the Christmas card industry.

Incorporated in the fall of 1964, Yukon Native Arts Limited is an example of what can be done to help Indian people to help themselves.

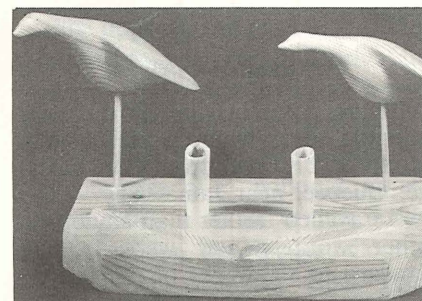
Last Christmas, the artist-shareholders turned out and sold 7,500 greeting cards at \$1.50 a dozen and had a \$937 profit after paying production costs. They also produce writing paper, oil and water colour paintings.

President and organizer is Mrs. Betty Trainor, wife of Whitehorse Magistrate W. J. Trainor. The idea took shape when she found some of her students in a Christian education class sketching the themes of lessons on paper.

"It occurred to me after seeing this that an economic development plan could be shaped to help the natives stop leaning on the arm of government for the rest of their lives," she said.

Mr. Ken Short, publisher of *The Yukon News*, taught the students the silk screen process for reproducing copies of their work.

The Territorial government helped locate a former government building for the use of the company, which it rents for one dollar a year.



These geese were carved by Sydney Rat of Fort George

At least three of these were registered Indians. Senior liaison officer for the Niagara area was Hugh Smith, a Mohawk of the Six Nations Band. Miss Vivian Gray, a member of the Restigouche Band in Quebec, impressed me with her earnestness and her lively mind. She is a student at the University of Ottawa, where she intends to study Sociology

Not broke!

A recent incident shows that Indian fruit-pickers generally spent their money wisely.

A woman employee of Travellers' Aid met some pickers in Toronto on their way back north. They had no tickets for the long trip and she wondered whether they had enough money. So they opened their wallets.

"My goodness!" she exclaimed, "they're all twenty-dollar bills!"

in preparation for a career of service to our people. Pat Isaacs, of the Walpole Island Band, Ontario, is the father of a fine young family. He also expressed the wish to continue to serve other Indians.

The Indian workers, both men and women, came from Massey, Whitefish, Manitoulin, Moosonee, Moose Factory and Winisk in Ontario and Fort George, Rupert House and Great Whale River in Quebec.

My first visit was with a group of 36 Indian women from the James Bay area who worked at Kingsville peeling tomatoes for the Essex County Cannery.

They were living in an old, remodelled hotel. Conditions were not satisfactory and they were planning to appoint a committee to take their

See NORTHERN, page two



Indian joins staff of news

Russell C. Moses, a Delaware of the Six Nations Band in southern Ontario, has been appointed Roving Editor of *The Indian News*.

Mr. Moses will spend much of his time visiting Indian reserves and meeting Indians elsewhere in order to report on Indian activities for this newspaper.

Born on the Six Nations Reserve, Mr. Moses attended the Mohawk Institute before joining the Royal Canadian Navy in 1950. He served aboard H.M.C.S. Iroquois and his active duty included the Korea war.

He was transferred to the air force in 1955 and has served in Vancouver and Montreal. While in Montreal, he acted as host of the Canadian Broadcasting Corporation's *Indian Magazine*, a weekly program for northern Indians. (Russell reports on this program on page seven).

Russell's mother, Mrs. Augusta Moses, his sister Mrs. Leslie Davis, and many other relatives still live on the reserve.

In 1955, Russell married the former Miss Helen Monture, a Six Nations Mohawk, and they have two lively boys — James, aged five, and John, three.



NEW PAULINE JOHNSON BOOK: Mrs. Joyce Smoke of the Six Nations, curator of Chiefswood, the ancestral home of E. Pauline Johnson which is now a museum, shows the Honourable John R. Nicholson, Superintendent General of Indian Affairs, a copy of Pauline Johnson, *Her Life and Work*, by Marcus Van Steen. They spoke at a special ceremony to mark the publication of the latest anthology of the great Mohawk poet. Mrs. Smoke stressed the importance of Miss Johnson's works in Canadian literary circles; Mr. Nicholson referred to her as "a truly great Mohawk who never failed to reflect pride of race."

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Continued . . .

Northern Indians help save crop

complaints to the persons responsible for their accommodation and meals.

At the plant, I learned that the women were very well thought of as workers and as people. Norman Taggart, their foreman, expressed the hope that they would return next season. Some of the women already were there for their second season.

Talented Crees

Things were brighter in the Leamington area, where I met a jolly group of 21 Crees from Fort George, Quebec, near James Bay. They had travelled farther than any of the other workers and were looking forward to six weeks of picking tomatoes, which they had never seen growing before.

I speak no Cree and as a "southerner" I was unfamiliar with many of their customs. But we quickly recognized the bond of kinship that helps us Indians understand each other wherever we meet.

I was impressed by the number of skilled carvers in the group. I was able to buy a handsome desk pen-holder above which two Canada geese hover in endless, graceful flight. It was made by Sydney Rat, a middle-aged trapper who carves in his spare time. Mr. Rat was to prove a fine worker, also — I later learned that he set a record by picking 100 bushel-and-a-half baskets of tomatoes on his first day at work.

Several other members of the group had made beautiful carvings of fish, animals and birds, and I was sorry that I didn't have more money in my pocket.

The group was anxious to get busy at the job, for the income would help to offset a hard winter in which the returns from trapping were smaller than usual.

Largest Employer

Tregunno Farms, in the Niagara peninsula, is one of the largest operations in southern Ontario. Its Indian employees included 45 men and 17 women. It provided good accommodation and excellent food. This operation was the largest single employer of Indians in the fruit-growing area and was very well regarded by the Indian workers.

The Indians there have three of their own number who act as councillors. It seems these persons are chosen by both the Indian people and management and the arrangement appears to work very well.

Manager of the farm is Henry Jahnke who, while evidently an efficient and authoritative administra-

tor, gave much evidence of being a very understanding human being. According to him, "the 'Indian problem' is not the problem of the Indian or the white man but has developed through the manner in which the Indian Affairs Branch has administered its policy in the past. The Indian people have not been encouraged to help themselves, and so we have the present problem as it exists today."

Mr. Jankhe helps his workers fight boredom in their off hours by providing television and reading material. He also provides a bus once a week so they can attend wrestling matches and other events. Recently this bus took 32 men and women to attend the Six Nations Indian Fair at Ohsweken.

Workers Praised

I visited many other farms and found that, generally, the farmers were loud in praise of their Indian workers. It was amusing to hear each in turn declare that "his" Indian workers were better than any of the others.

One complaint I heard from several employers was that while Indians are good, steady workers, too many people have to be employed to supervise them because of their inexperience.

Of course this will change.

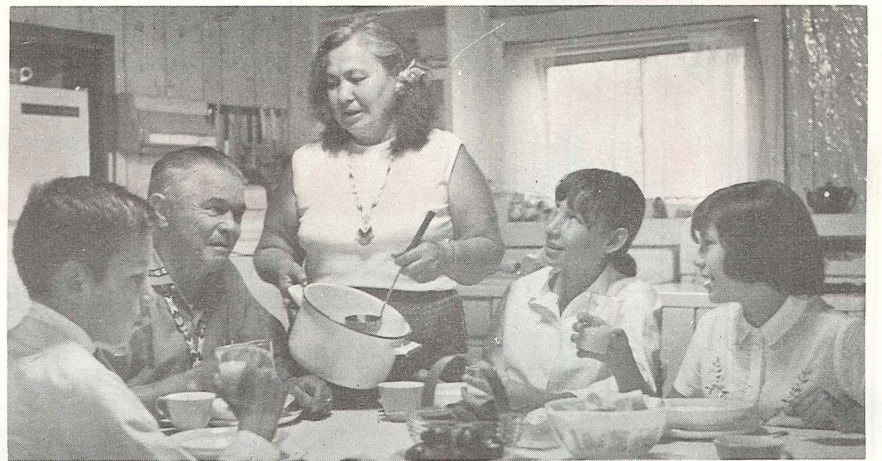
Employers were unanimous that, on the whole, the project was a success which should be expanded in future.

One of the problems of the Indians in their unfamiliar surroundings was to keep from being bored in their free time. There was television available at some of the places and radio in all of them. Many of the Indian women and girls complained that there was no reading material available.

Saving money was a problem to some. Most of them manage to put aside money for later use but some tend to get carried away by the chances to get liquor. Some of them felt that it would be better for part of their wages to be held back until they finished their contract.

In my opinion, this project's long-range effect could be as important as anything that has happened to the northern Indians in many years.

I would hope that exposure to the highly competitive and mechanized white society of southern Ontario will encourage them to see the opportunities that are available to those with the necessary ability and qualifications.



WHOLESOME FOOD — and lots of it is the rule at the home of Chief Angus Mitchell of the St. Regis Band. Milk and the famous Indian corn soup is the menu for lunch in Mrs. Mitchell's spotless kitchen. The hearty eaters are, left to right, Stanley Sunday, 12; Chief Mitchell, Mrs. Mitchell, Mary Joan Sunday, 14, and Carol Susie Mitchell, 12. At the right, the chief is shown tidying up the lawn in front of his well-kept house. The chief, aged 62, recently retired after 30 years with an industrial plant due



to ill health, but he stays happy and active helping to handle the affairs of his people.



ADVISORY COUNCIL, SASKATCHEWAN: Front row, left to right — Miss G. Ellard, Secretary; L. Jampolsky, Indian Affairs; Mr. J. G. McGilp, Indian Affairs; Chief Wilfred Bellegarde, Chairman, Saskatchewan Indian Advisory Council; L. L. Brown, Indian Affairs; Lawrence Thompson, File Hills-Qu'Appelle Agency; K. Uppal, Indian Affairs. Back row, left to right — Ivan Ahenakaw, Shellbrook Agency Member; Ahab Spence, Indian Affairs; Chief Ernest Mike, Duck Lake Agency; Hilliard McNab, Touchwood Agency; Councillor Paul Severight, Pelly Agency; Chief Edward Laliberte, Meadow Lake Agency; Chief Johnson Kakum, Battleford Agency; Councillor Henry Charles, Carlton Agency; Chief Sam Watson, Crooked Lake Agency.



ADVISORY COUNCIL, BRITISH COLUMBIA AND YUKON: Standing, left to right — Philip Paul, South Saanich Reserve; K. Harris, Prince Rupert; L. L. Brown, Indian Affairs; Richard Malloway, Sardis; Gus Gottfriedson, Kamloops; James Antoine, Vanderhoof; George Manuel, Neskainlith Reserve; J. V. Boys, Indian Affairs. Seated, left to right — Guy Williams, Vancouver; Mrs. Clara Tizya, Whitehorse; R. F. Battle, Assistant Deputy Minister, Indian Affairs; Mrs. D. M. Johnson, Indian Affairs.

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THE Indian news

A quarterly newspaper published by the Indian Affairs Branch of the Department of Citizenship and Immigration for free distribution to Canadian Indians.

HON. JOHN R. NICHOLSON Minister of Citizenship and Immigration and Superintendent General of Indian Affairs.

C. M. ISBISTER Deputy Minister of Citizenship and Immigration.

R. F. BATTLE Assistant Deputy Minister (Indian Affairs)

AN INDIAN SPEAKS

When I was invited to join the staff of this newspaper, an important question occurred to me:

What really is *The Indian News* — is it the voice of the Indian people, or that of the Indian Affairs Branch? Is it dedicated primarily to the well-being of Indians or to the praise of Government policies?

I joined the newspaper a very short time ago, but already I feel that I have the answer. *The Indian News* exists only for the advantage of the Indian people. The extent to which it becomes our voice depends on how much we Indians participate — and the way is open.

I shall do much travelling in my work, visiting Indian communities throughout the country and meeting with Indians from every walk of life. I hope that the co-operation of all of you whom I am able to meet, as well as others, will help me to report truly the thoughts and activities of Canadian Indians — but I know it will not be easy.

We Indians in Canada live in such widely separated areas that it seems impossible for any one person or organization to adequately represent our people on a national basis.

Many of us in the southern areas of Canada may have little in common with our northern brothers, except that we are Indians — I do not say Mic Mac, Cree, Chipewyan or Salish, but Indians! This is what really matters for whether we live north, south, east or west, our basic problems are the same however much our ways of earning a living may differ.

The buffalo hunter is gone and the old ways will never return. But people throughout history have had to change their ways to survive and prosper.

Canada is advancing. If we are to have our share in its advancement, we must also share in the responsibilities. Some of us dwell moodily on past glories and stories of injustice. At times a chip on the shoulder can feel heavy as a log. There is no need to forget any of our story, but the most useful way to look is ahead!

Every Indian can take pride in the accomplishments of his forefathers and so walk in dignity. But it is now our duty to take up the lance and fight lack of education and other such enemies that stand in the way of Indian progress. Then our children will be better prepared to live in the new world, a continuing proof that Indians are the equal of any people on earth.

These thoughts are my own. I hope this newspaper will express the thoughts of many other Indians from time to time. This little newspaper cannot publish all it receives, but I would welcome your thoughts and suggestions of how *The Indian News* can serve us better.

— Russell Moses.

What People are saying



that "If the ladies didn't belong to this group, we wouldn't have known anything about this."

Not only the Indian community but the people of Regina and this part of Saskatchewan in general will feel the loss sustained through the death of Alexander Brass, a man who gave his whole life to his beliefs and ideals.

Mr. Brass, along with his wife Eleanor, contributed many articles to *The Leader-Post* through the years — all of them well written and each with its clear message for the betterment of his fellow Indians.

Mr. Brass took neither his vocation of helping his people nor the long years spent in their service lightly.

Mr. and Mrs. Brass were a couple in tune with life, spent entirely in a common cause.

No trouble was too much for them, no duty too onerous if it promised to bring about a better state for the Indian population of these parts.

At considerable sacrifice to himself, Mr. Brass spent long periods of time looking up information which he thought would help a case in which the Indian people were involved.

A fearless critic, he was not slow to lay the blame at the door of a department or institution he thought meted out less than justice to his fellow Indians. Yet in a relatively long life he made few enemies and many friends. It was his propensity for friendship, indeed, which made him so successful in his self-appointed task.

He founded the Canadian Native Society of Regina and was responsible for the setting up of a number of committees and organizations dedicated to the improvement of conditions for Indians both on and off the reservations — yet it was in his abiding faith in his cause and constant proclamation of his beliefs that he did most good.

He gave hope where there was no hope and by persistence and conscientiousness brought to the attention of thousands the plight of many Canadian Indians.

The memory of what he did and stood for will live on through the years and Indians and all concerned in the cause of the Indians will be grateful for the groundwork which he undertook and did so well. — *The Regina Leader-Post*.

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Never underestimate the power of a woman: particularly an Indian woman. If Mrs. Douglas White, wife of an Indian chief at Nanaimo, B.C., had not drawn attention to an injustice, it would likely have been perpetrated. The men of the Regional Allied Tribes had to admit

The group they referred to was the National Council of Women, which had proposed a resolution urging the federal government to keep the Semiahmoo Indian reservation as a national park, rather than to allow the leasing of parts of it for private uses. Mrs. White told the NCW in its 72nd annual convention that this was another example of white people attempting to decide Indian affairs without consulting the Indians themselves.

She opposed the resolution on the grounds that it would deprive the Indians of the right to make a profit on their own land, and that it was a local matter which was not the business of a national organization. As a result of her forthright objection, the National Council of Women, with its usual good sense, voted the resolution down.

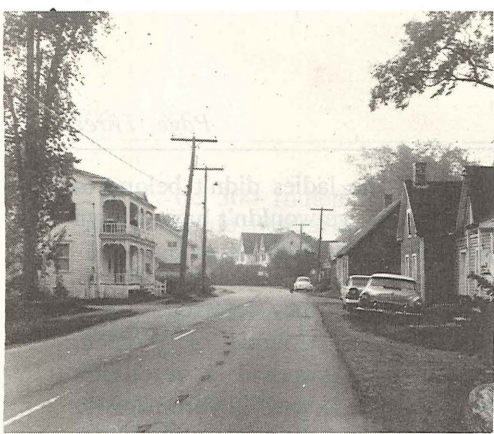
Another resolution at the same convention was defeated through the intervention of another Indian woman: Mrs. Irvine Pointe of Nanaimo. This resolution would have urged the federal government to transfer to provincial governments its own jurisdiction over some Indian affairs. Mrs. Pointe said that this was a matter on which Indians should be consulted and on which their consent should be obtained before any changes were made.

What these two ladies were saying, in effect, was something like this: "When are you people, who are not Indians, going to learn how to consult us in our own problems?"

They were voicing a firm but patient objection to the habitual paternalism (in this case, maternalism) of white Canadians who, in trying to "do good", do not stop to think that Indians are quite capable of doing their own good for themselves.

The intelligent and articulate common sense shown by Mesdames White and Pointe proves that Indian women deserve respect in Indian tribal councils. It also proves that Indians, in general, should be more free to decide their own affairs. Indeed, it even suggests that they could be of great help to the rest of us in our foggy thinking.

How about it, Mrs. White and Mrs. Pointe? Would you consider helping your country by running for Parliament? — *Saskatoon Star Phoenix*.



GRACE AUX PANIERS: UNE RUE: Dès le début du siècle, la fabrication et la vente de paniers qui étaient le gagne-pain de presque tous les habitants, ont permis la construction de la plupart des spacieuses maisons qui bordent la rue principale d'Odanak.

Les derniers Indiens à revendiquer le nom d'Abénaquis — ancien nom d'une importante confédération de tribus algonquines qui habitaient autrefois le Nouveau-Brunswick, le Maine et le Vermont — ont maintenant leurs réserves au Québec.

Odanak, joli petit village avoisinant la ville de Pierreville, est situé à environ 65 milles au nord-est de Montréal. Bécancour, à quelques 30 milles plus à l'est, n'est habité que par un petit nombre des membres de la bande.

C'est vers 1660 que les Abénaquis vinrent se fixer tout d'abord à Odanak où une mission catholique permanente fut établie en 1700. La première mention d'une mission protestante dans la réserve remonte à 1838.

Les paniers rapportent

Plusieurs anciennes maisons d'Odanak sont des vestiges d'une autre génération d'artisans industriels qui fabriquaient de grandes quantités de paniers et d'autres articles pour les vendre ensuite à l'occasion de voyages aux Etats-Unis et dans d'autres régions du Canada.

Aujourd'hui, la plupart des jeunes membres des bandes d'Odanak et de Bécancour vont travailler dans d'autres régions du Canada et aux Etats-Unis. La réserve d'Odanak qui comptait plus de 550 Indiens n'en compte maintenant que 150; à Bécancour, sur les 42 membres jadis en résidence, il n'y a plus que deux ou trois familles.

Mais les absents qui n'ont pas pour autant oublié la maison paternelle et le mode de vie traditionnel reviennent très souvent dans la réserve s'y retremper le coeur et l'esprit. Odanak, par exemple, compte parmi ses membres fidèles, le populaire annonceur du réseau français, M. Jean-Paul Nolet. Il se rend très souvent à la réserve pour y visiter son père, Charles, ancien chef de la bande qui dirige une industrie florissante de fabrication de paniers. Mlle Irene Hoff, qui occupe un poste à la Direction des affaires indiennes, à Ottawa, vient également toutes les fins de semaine respirer l'air d'Odanak et y visiter sa mère, Mme Carrie Hoff, et sa tante, Mme Alice Wawanolet.

Les affaires de la communauté d'Odanak sont entre les mains de

ODANAK :

Tissu d'histoire et de beauté qui captive le visiteur

l'extraordinaire chef Oliver O'Bomsawin et de ses conseillers: Joseph, son frère, Alexandre Robert O'Bomsawin et Mme Irene Hannis.

L'emplacement de l'ancienne mission entouré de vieilles maisons et d'arbres géants, est certainement l'un des endroits les plus attrayants d'Odanak. Le père Rémi Dolan, qui réside dans la réserve, a beaucoup fait pour monter un magnifique musée où sont exposés d'anciennes pièces d'artisanat indien et des documents qui aident à établir l'histoire de la réserve.

Deux artistes

Pour l'embellissement du terrain il s'est assuré une aide unique dans la personne de deux maîtres en sculpture et en peinture dont Odanak peut être fier. En effet, le père et le fils qui se servent de la hache et du couteau pour sculpter, sont de plus des peintres de talent.

On a reconstitué la vie typique d'une ancienne famille indienne vivant de la chasse, en érigeant sur place des wigwams en écorce, en montant des feux de camp, sans oublier pour la fidélité du décor le poteau totem et autres sculptures. Les symboles de cette tribu, l'ours et la tortue, y sont mis en relief et bien en vue sur le totem.

A remarquer entre autres choses, le magnifique bas-relief de la Cène, peint en couleurs indiennes, par Théophile Paradis, âgé maintenant de 76 ans, et qui orne l'autel de la chapelle.

L'auteur s'est inspiré de la fameuse fresque de Léonard de Vinci tout en donnant à la figure du Christ et des apôtres des traits d'Indiens.

Son fils, Adrien, a peint la même scène pour l'église anglicane de la réserve, qui célébra son centenaire de fondation en 1962. Ce triptyque orne richement l'autel.

Deux sculptures imposantes qui ont pris naissance sous la hache et le pinceau de Théophile, ornent



UNE HABILE TISSEUSE: Madame Alexandre Nolet exerce toujours ce métier qui est son gagne-pain.



L'ARTISTE ET SON OEUVRE: L'artiste Adrien Paradis contemple l'image de l'homme en prière qu'il a sculptée dans un orme.

l'entrée du musée: d'un côté, un guerrier indien à l'allure féroce sculpté dans un immense tronc d'arbre, de l'autre, une jolie Indienne assise. Adrien a peint cette délicate peinture religieuse qui orne la petite chapelle et a sculpté plusieurs motifs dans les ormes mêmes du terrain de la mission. L'un d'eux représente le profil d'un homme en prière; l'autre, une scène biblique, Adam et Eve et le serpent.

A ceux qui croient que les Indiens font peu de cas des commodités domestiques, le musée réserve des surprises. C'est, par exemple, le chef à cette époque qui fit l'acquisition du premier gros poêle aux lignes harmonieuses mis en vente dans la région. Nous y voyons également un aspirateur d'aspect bizarre et travaillé à la main. C'était pour l'Indien qui l'achetait au début du siècle, un objet de luxe. Des meubles finement sculptés, devenus la propriété des familles indiennes il y a bien des années, suscitent aussi l'étonnement du visiteur.

Le musée renferme aussi de magnifiques étalages de pièces et d'articles d'artisanat qui rappellent le mode de vie traditionnel des Indiens. La valeur de ce musée justifie amplement le modeste droit d'entrée, qui sert à le maintenir en activité.

Près de l'une des extrémités de la réserve, la bande a construit une piscine moderne qui a été financée en partie au moyen d'une campagne de souscription lancée par le jeune interprète de chants folkloriques, Alanis O'Bomsawin. Cet artiste est apparenté à plusieurs membres de la bande.

Odanak est un village plutôt tranquille, et qui offre aux jeunes peu de perspectives d'avenir. Ceux qui l'ont quitté y reviennent souvent, toutefois, car ils ne sauraient oublier les jolies maisons et les ormes majestueux qui se mirent dans les eaux paisibles de la rivière.



UN CHEF ENERGIQUE: M. Armand St-Aubin, chef au franc-parler des Abénakis de Bécancour, voudrait que toutes les bandes indiennes s'unissent pour faire valoir leurs droits plus éloquentement.

ABENAKIS LIVE QUIETLY ON BEAUTIFUL RESERVE

The last Indians to call themselves Abenakis — once the name of a large federation of Algonkian tribes who lived in New Brunswick, Maine and Vermont — have their home reserves in Quebec.

Odanak, a handsome little village adjoining the town of Pierreville, is about 65 miles northeast of Montreal. Becancour, some 30 miles farther east, has very few of its band members in residence.

The Abenakis first settled at Odanak around 1660 and a permanent Roman Catholic mission

Odanak community affairs are the responsibility of the genial chief, Oliver O'Bomsawin, and his councillors. They are the chief's brother Joseph, Alexandre Robert O'Bomsawin and Mrs. Irene Hannis.

A handsome sight among Odanak's gracious old homes and huge trees is the ancient mission grounds. Father Rémi Dolan, the resident priest, has done much to develop the fine museum that displays ancient Indian crafts and various articles and documents that help record the history of the settlement.

He has had magnificent help in beautifying the grounds, for Odanak is blessed by the presence of two master carvers and painters. Father and son, they carve with axe and knife, also painting with great skill.

The outdoor exhibit of bark wigwams and camp-fires arranged for a typical family unit of the old hunting days is decorated by a tall totem pole and several other carvings. The Abenaki symbols of the bear and turtle are prominently displayed.

An early, and notable, work by Theophile Panadis, now 76, is a depiction of the Lord's Supper, carved in bas-relief and painted in Indian colours, which graces the altar of the mission church.

The design is based on the famous painting by Leonardo da Vinci, but the faces of Christ and the Apostles have Indian features.

His son Adrien painted the same scene for the Anglican church on the reserve, which celebrated its one-hundredth anniversary in 1962. His painting, with graceful side panels, is a distinctive part of the altar.

By the door of the museum stands a ferocious Indian warrior carved from a large log. A handsome Indian woman sits on the other side. Both were created recently by the axe and paint brush of Théophile. Adrien painted the delicate devotional panel in the tiny private chapel and has carved a number of elms on the mission grounds. One such elm presents the profile of a man in prayer. Another represents Adam and Eve, with the serpent.

For anyone who might think that Indians have little appreciation of fine household possessions, the museum contains some surprises. A large, shiny stove of graceful design — the first of its kind in the entire region many years ago — was bought by the chief of that day. An odd-looking vacuum cleaner, worked by hand, was an unusual luxury when an Indian bought it at



CHIEFTONES HEADED FOR TOP

Three years ago, The Chieftones were five Indian boys attending the Edmonton Indian Residential School.

Today, with eight recordings on the hit parade and an ever-growing following, these rock-and-roll singers who wear their hair in traditional western braids are approaching the peak of popularity.

The singers are Richard Douse, drummer, a Kitksan from Kitwan-

cool, British Columbia; Barry and Vincent Clifford, base and rhythm guitarists, also Gitksans; Albert Canadien, second lead guitarist, a Slave from Fort Providence, Northwest Territories, and Jack Cecil, lead guitarist, a Niska from Ayansh, B.C.

The Cliffords were separated early in life and did not realize they were brothers until they met at the school.

Six Nations Autumn fair is still colourfull event

The ninety-eighth annual Six Nations Indian Fair was held in fine weather and high spirits late in September.

The fair still is mainly agricultural. The long list of exhibits included grain, livestock, home-baking and Indian handicraft.

the turn of the century. Also on display were a number of exquisitely carved pieces of furniture, all bought years ago by Indian families.

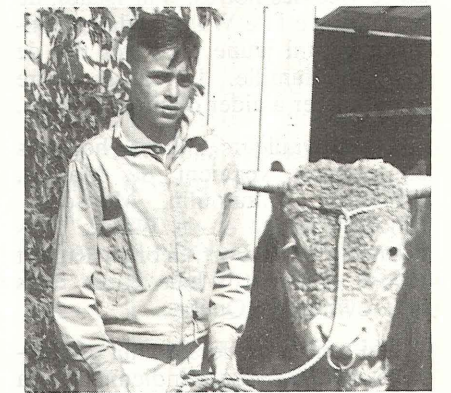
The museum also contains fine, illuminated show-windows in which traditional Indian life and crafts are represented. The museum is well worth the modest entrance fee which tourists pay to help maintain it.

Near one end of the reserve, the band has installed a modern swimming pool, financed partly by means of a fund-raising campaign by Alanis O'Bomsawin, a young folk-singer who is related to many band members.

Odanak is not a lively place and it offers few opportunities for its young people. But it is easy to understand how those who find work elsewhere are constantly drawn back to visit their old home, where the tall, handsome houses and noble elms dream quietly beside the peaceful river.

An especially lively exhibit was provided by the contest to choose the most typical Indian baby. The large number of children at the fair was a happy and noisy reminder that we have the distinction of being the fastest-growing racial group in Canada.

Harness racing drew large, enthusiastic crowds on both afternoons of the two-day event. The thundering hooves, with a background of Indians in native costume, continued to make the Six Nations Indian Fair one of the more colourful fall events in Ontario. — Russell Moses.



PRIZE BULL: Philip Monture, 13, leads a prize-winning bull owned by his father, C. "Bud" Monture, a Mohawk of the Six Nations who was one of the main livestock exhibitors at the Six Nations Indian Fair.

Odanak's handsome main street is shown in the upper left corner of page four.

Shown upper right are Adrien Paradis and the profile of a man in prayer which he carved from a living tree.

Below left is Mrs. Alexandre Nolet engaged in her life-long trade as a skilled basket-maker.

Chief Armand St. Aubin of Becancour is shown lower right.

was established in 1700. The first reference to organized Protestants on the reserve was made in 1838.

Many of the fine old homes in Odanak are souvenirs of a generation ago when its enterprising residents made great quantities of baskets and other Indian handicraft, selling them on trips to various parts of Canada and the United States.

Today, most of the younger band members of both Odanak and Becancour work in other parts of Canada and the United States. Of some 550 members of the Odanak Band, perhaps only 150 actually live on the reserve; at Becancour, only two or three families of its 42 members are in residence.

Absent members do not forget their old homes and traditions, however, and most of them make frequent visits back to the reserve. Among Odanak members who keep close ties with the reserve in this way are Jean-Paul Nolet, a popular radio and television announcer on the French network. He frequently returns to visit his father, Charles, a former chief who maintains a profitable basket-making business on the reserve. Another is Miss Irene Hoff, who comes home each weekend from her job with the Indian Affairs Branch in Ottawa to visit her mother, Mrs. Carrie Hoff and her aunt, Mrs. Alice Wawanolet.

Près de 500 Indiens des régions nordiques de l'Ontario et du Québec, s'adonnent activement à cueillir les fruits dans les riches vergers du sud de l'Ontario, bien loin de leurs foyers.

J'avais décidé qu'en tant que rédacteur itinérant de la revue *Indian News*, je ferais mon premier reportage sur mes frères du Nord. Plusieurs d'entre eux s'éloignaient de la réserve pour la première fois et je désirais voir comment ils se tiraient d'affaire.

C'est la deuxième année que l'on applique ce programme saisonnier. Il a été organisé par la Direction des affaires indiennes en coopération avec le Service national de placement.

Dans la zone de fructiculture, la récolte peut s'abîmer très vite il faut donc employer une main-d'œuvre nombreuse pour cueillir et emballer les fruits, afin qu'ils atteignent les marchés en bon état.

Dans le Nord, l'offre répond amplement à la demande dans le domaine de l'emploi. Je dois ajouter que la participation des Indiens de la région du sud du Canada à la récolte des fruits est très appréciée. C'est, toutefois, aux Indiens du Nord que je consacrerai le présent article.

Visite aux Indiens

Durant mon court voyage j'ai visité des fabriques de conserves, des fermes et naturellement les Indiens qui y sont employés.

Mes guides étaient des agents de liaison qu'emploie la Direction des affaires indiennes pour aider les Indiens à s'adapter à leur nouveau milieu et pour s'assurer que les employeurs offrent aux Indiens des salaires, des installations et des conditions de travail satisfaisants.

Au moins trois agents étaient de statut indien. Hugh Smith, Mohawk de la bande des Six Nations, est l'agent senior de liaison pour la région du Niagara. J'ai été frappé par l'enthousiasme et l'intelligence de Mlle Vivian Gray. Elle est étudiante à l'Université d'Ottawa et veut suivre des cours de sociologie, en préparation à une carrière dédiée au service des nôtres. Pat Isaacs, de la bande de l'île Walpole dans l'Ontario, est un jeune père très fier de sa petite famille. Lui aussi désire se consacrer à aider d'autres Indiens.

Les travailleurs indiens, hommes et femmes, venaient de Massey, Whitefish, Manitoulin, Moosonee, Moose Factory et de Winisk dans l'Ontario et de Fort George, Rupert House et Great Whale River dans la province de Québec.

J'ai rencontré, lors de ma première visite, 36 femmes indiennes de la région de la baie James. Elles épluchaient des tomates à Kingsville pour les fabriques de conserves du comté d'Essex.

Elles habitaient dans un vieil hôtel qui avait été transformé. Les

LES INDIENS SAUVENT LA RÉCOLTE DE FRUITS

par Russell Moses

conditions n'étaient guère satisfaisantes et elles avaient l'intention de former un comité qui serait chargé de se plaindre à qui de droit des installations et de la nourriture.

A la fabrique, j'ai appris que les femmes s'étaient acquises l'estime de tous, aussi bien pour leur travail que pour elles-mêmes. Le contre-maître, Norman Taggart, a dit qu'il souhaitait les revoir la saison prochaine. Plusieurs d'entre elles étaient là pour la deuxième saison.

Les conditions étaient meilleures dans la région de Leamington où j'ai rencontré un joyeux groupe de 20 Cris originaires de Fort George, Québec, près de la baie James. Ce sont ceux qui ont dû franchir la plus longue distance et ils comptaient cueillir des tomates pendant

six semaines, fruits qu'ils n'avaient jamais encore vus pousser.

Je ne connais pas le dialecte parlé par les Cris et, comme j'habite le Sud, je ne connais guère leurs coutumes. Mais nous avons bien vite reconnu le lien d'ascendance commune qui aide les Indiens à se comprendre quand ils se rencontrent.

Nombreux sculpteurs

J'ai été impressionné par le nombre de sculpteurs habiles de ce groupe d'Indiens. J'ai pu acheter un beau pose-plume, surmonté de deux oies sauvages figées dans un vol gracieux. C'est l'oeuvre de Sydney Rat, un piégeur d'âge mûr, qui sculpte à temps perdu. Il est aussi un très bon travailleur et j'ai appris par la suite qu'il a, durant son premier jour de travail, cueilli assez de

UN INDIEN PARLE

par Russell Moses

Lorsqu'on m'a demandé de collaborer à la rédaction de ce journal, je me suis posé l'importante question que voici: Qu'est-ce vraiment que *The Indian News*? Représente-t-il l'opinion des Indiens, ou celle de la Direction des affaires indiennes? Est-il voué surtout au bien-être des Indiens ou aux éloges des objectifs du Gouvernement?

Il n'y a pas longtemps que je travaille pour ce journal et cependant je crois connaître la réponse. La raison d'être du *The Indian News*, c'est d'aider les Indiens. A quel point ce journal représente-t-il notre opinion? Cela dépend de nous, les Indiens, du degré de notre coopération car la voie est toute grande ouverte.

Par tout le Canada

Pour mon travail, je voyagerai beaucoup, je visiterai des collectivités indiennes, d'un bout à l'autre du pays et je rencontrerai des Indiens menant différents genres de vie. J'espère que tous, ceux que je rencontrerai et même ceux que je ne pourrai pas rencontrer, vous m'aideront à relater avec exactitude les aspirations et les occupations des Indiens du Canada. Cependant, je sais que ma tâche est très difficile.

Les Indiens du Canada vivent dans des régions si éloignées les unes des autres qu'il semble impossible qu'une seule personne ou qu'un seul organisme puisse vraiment représenter efficacement notre peuple sur une base nationale.

Beaucoup d'Indiens qui vivent dans les régions méridionales du Canada ont très peu de choses en commun avec leurs frères du Nord, sinon qu'ils sont tous Indiens. Je ne

dis pas les Micmacs, les Cris, les Chipewyan ou les Salish. Je dis les Indiens! C'est là ce qui compte car que nous vivions au Nord, au Sud, à l'Est ou bien à l'Ouest, nos problèmes de base sont semblables, même si nous gagnons notre vie d'une manière différente.

La chasse au bison et les vieilles coutumes sont chose du passé. Mais l'histoire a prouvé que les peuples ont dû évoluer pour survivre et pour prospérer.

Le Canada est en plein essor. Si nous voulons profiter de ce progrès nous devons participer aux responsabilités. Il y en a parmi nous qui aiment à rappeler notre passé glorieux et à rabâcher les histoires d'injustice. Il arrive parfois qu'un grain d'orgueil semble peser une tonne. Il ne s'agit pas d'oublier le passé, mais il est bien plus utile de regarder vers l'avenir.

Tout Indien doit être fier des exploits de ses ancêtres et peut marcher la tête haute. Mais aujourd'hui notre devoir est de remédier au manque d'éducation et de lutter contre tout ce qui entrave les progrès des Indiens. Nos enfants seront ainsi mieux armés pour vivre dans ce monde moderne et nous prouverons encore que les Indiens sont les égaux de n'importe quel peuple de la terre.

Ce sont là mes propres pensées. J'espère que ce journal publiera les pensées de bien d'autres Indiens de temps à autre.

Ce petit journal ne peut publier toute la matière qu'il reçoit, mais c'est avec grand plaisir que je lirai ce que vous pensez ou ce que vous suggérez pour que *The Indian News* nous soit encore plus utile.

tomates pour remplir 100 corbeilles d'un boisseau et demi chacune, ce qui constitue un rendement sans précédent!

D'autres membres du groupe avaient sculpté de très beaux poissons, des animaux ou bien des oiseaux et j'ai regretté de ne pouvoir en acheter, faute d'argent en poche.

Le groupe était très impatient de se mettre au travail, car ils comptaient tous sur leurs salaires pour compenser un dur hiver durant lequel le piégeage n'a pas rapporté autant que d'habitude.

C'est avec regret que j'ai quitté ce joyeux groupe, si désireux d'apprendre des choses nouvelles.

Les fermes de Tregunno, dans la péninsule de Niagara, forment une des plus importantes exploitations dans le sud de l'Ontario. Il y a 45 Indiens et 17 Indiennes qui y travaillent. Les installations et la nourriture sont excellentes. Dans la zone de fructiculture, c'est l'exploitation qui emploie le plus grand nombre d'Indiens. Ces derniers ont une très bonne opinion de leur employeur.

Trois conseillers ont été choisis parmi ces Indiens. Il semble que la sélection ait été faite par les Indiens et par la direction. Ce moyen de procéder semble donner de bons résultats.

Le directeur de la ferme, M. Henry Jahnke, tout en s'acquittant de ses fonctions d'administrateur avec efficacité et autorité, a prouvé qu'il est aussi un homme à l'esprit large et ouvert. D'après lui "le problème indien" n'est pas plus le problème des Indiens que des hommes blancs. C'est un problème qui résulte des procédés employés autrefois par la Direction des affaires indiennes. On n'avait pas encouragé les Indiens à améliorer leurs conditions d'existence et c'est là ce qui a créé les problèmes d'aujourd'hui.

Afin d'aider les employés à lutter contre l'ennui pendant les heures de loisirs, M. Jahnke leur fournit un téléviseur ainsi que des livres et des revues. Il met aussi un autobus à la disposition de ceux qui désirent assister à des matchs de lutte ou à d'autres divertissements.

J'ai visité bien d'autres fermes et j'ai constaté qu'en général les cultivateurs louent hautement le travail des Indiens. C'était même parfois amusant de les entendre dire, chacun à leur tour, que "leurs Indiens" étaient les meilleurs.

Par contre, plusieurs employeurs, tout en admettant que les Indiens sont de bons ouvriers assidus au travail, se plaignent qu'il leur faut employer beaucoup trop de surveillants, vu l'inexpérience de ces travailleurs.

Naturellement tout cela va changer.

Les employeurs ont tous admis que, dans l'ensemble, ce programme donnait de bons résultats et que l'on devrait même l'élargir dans l'avenir.



A TRADITION OF SERVICE: Leading Air Woman Geraldine Restoule, R.C.A.F., an Ojibway of the Dokis Band, near North Bay, Ontario, chats with Guide Diane Plain, an Ojibway of Sarnia, about the military service of Captain Cameron D. Brant. A great, great grandson of Joseph Brant, the famous Mohawk leader, Captain Brant was the first resident of Brant County, Ontario, to lose his life in the First World War. Shown beside him in the Indian Hall of Fame is the late Brigadier O. M. Martin, a Mohawk of the Six Nations, who served as a magistrate in Toronto for several years.



GUIDES IN CONFERENCE: Mr. Art Solomon of Larson, Ontario, co-ordinator of the exhibit, discusses duties with the Indian guides who are, left to right, Bev Adams, Sarnia; Anne Solomon, Garson; Sylvia and Cheryl Johnston, Cape Croker; Diane Plain, Sarnia; Tony Solomon, Garson; Linda Manitowabi, Isaac Pitawanikwit, and Lewis Debassige.

INDIAN HALL OF FAME

People were learning about Indians at the rate of about 12,000 a day at the Canadian National Exhibition in Toronto last August.

That was the average attendance at the Canadian Indian Hall of Fame and the exhibit of Indian crafts and living.

The exhibit, planned and manned by Indians, consisted principally of a Hall of Fame which contained portraits of notable Canadian In-



"SINCE I WAS A CHILD": Mrs. Irene Meawassibe, an Ojibway of the Serpent River Band in Ontario, explains the art of basket-making to a visitor.

dians past and present. Other features included Indian craftsmen at work and a number of bright, charming young Indian people to act as guides.

Beside a display area which showed many articles from the old Indian way of life there stood a clay-splattered Mohawk from the Six Nations Reserve — Mr. Oliver Smith. The large, enthusiastic crowds that he drew as he set his true craftsman's hands to the arts of sculpture and pottery-making were something to behold.

At the same time Mrs. Irene Meawassige from the Serpent River Reserve in northern Ontario demonstrated high skill in the art of basket-making. In her capable hands, baskets took shape as if by magic. Questions came thick and fast and answering them was in itself a full-time job.

Nine efficient Indian guides made excellent and useful "window-dressing" for the displays. They came from an assortment of reserves in Ontario and according to Mr. Art Solomon, the co-ordinator, it is hoped to have each province represented next year.

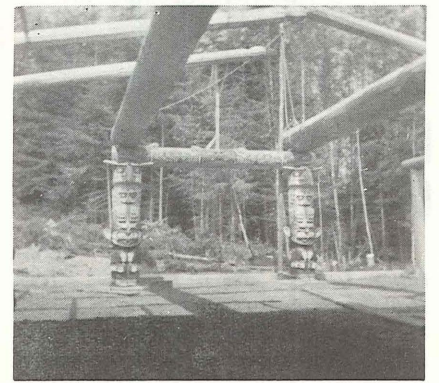
Old-time community house to serve band and tourists

Carvers, builders, and artists from all over the Kwawkwalth Agency are making an old-time Indian community house at Alert Bay, B.C., the home of the Nimpkish Band.

The building, which is a replica of the traditional dwellings of the Wakashan people, will have authentic totems and family carvings. It will be used for tribal affairs, ceremonial dances, and as a home for the arts and crafts organizations. The band plans to make and sell handicrafts in the building, which also is expected to be a tourist attraction.

Chief Sewid of the Nimpkish Band says that although they are not yet in production, would-be customers already have made enquiries from all across America.

The concrete foundation measures 50 feet by 70 feet. At each end are carved, painted arches 17 feet high. Two huge 70-foot logs run the length of the building. These logs were raised inch-by-inch by jack and blocking. The roof and siding will be of rough lumber. The floor will be of dirt with the



traditional fire in the centre of the building and a hole in the roof to let the smoke out.

Construction began two years ago. Forest companies donated the logs and some lumber towards the project. Local non-Indians also donated materials. One log that was contributed was large enough to provide three lengths of 33-inch-thick beams.

Most of the building will have been completed this year and a storage room is to be added this winter.

A centennial park of approximately two acres adjoining the community house will be equipped with picnicking facilities. The park is a joint Indian and non-Indian project. It will be surrounded by a large recreation area for playing soccer, baseball and other sports.

Indian program increases area

Since February, 1964, the CBC's *Indian Magazine* has broadcast weekly to the Indian people of northern Canada.

Ranging through humour, Indian legends and the more serious problems confronting Indians today, the program relies heavily on recorded interviews and stories sent in by a number of Indian reporters across the country.

The program is broadcast in English and complements regional programs in local Indian languages which are broadcast in such areas as Whitehorse, Yellowknife, Fort Churchill, Inuvik and Goose Bay.

It is produced by John Barbarash and the announcer is Sheridan Nelson. Indian hosts have included Raymond Gabriel, an Iroquois from Oka, Quebec, and Russell Moses, a Delaware of the Six Nations.

Because of its success in the northern network, the program has been expanded to include areas of northern Ontario served through 27 low-power relay transmitters.

The young people were dressed smartly in skirts or slacks and maroon blazers, each bearing a distinctive Indian crest.

Conversations with a number of visitors to the exhibit indicated that it was both educational and very much appreciated. — **Russell Moses.**

Indian staff proves successful choice

Hiring Indians as an experiment has made everyone happy at Juniper Lodge near Lacombe, Alberta.

Marwood Swain, proprietor of the lodge, decided to give Indians a chance after an Indian leadership course was held there.

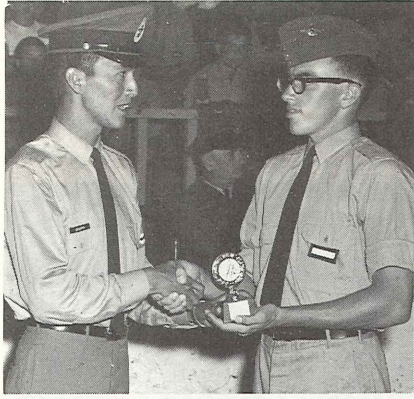
Throughout the summer, he was delighted with the work of eight young people from Hobbema — Brenda Louis, 14; Aldina Louis, 16; Barbara Crate, 16; Phyllis Potts, 17; Mildred Samson, 18; Bernice Buffalo, 19, her sister Vicki and 15-year-old Richard Yellowbird.

They worked in the kitchen and motel and two of the girls, wearing native dress, worked as cashiers.

All of the youngsters are continuing in school — Brenda hopes to study law at the university one day, and Barbara intends to train as a psychiatric nurse.

In the meantime, they all will be working at the motel weekends and holidays.

"I've wanted to assist Indian youth for some time," said Mr. Swain. "After this summer I couldn't be happier with the youngsters that worked for me."



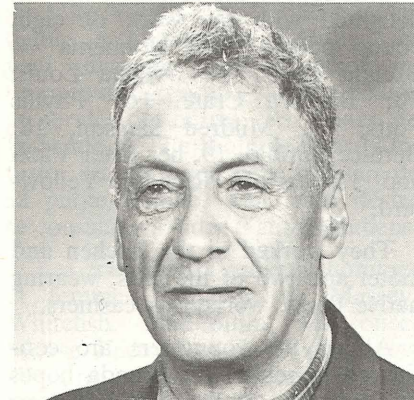
CADET INSTRUCTOR: Lawrence Joseph, 20, of the Big River Band in Saskatchewan, was sports training instructor at the Royal Canadian Air Cadets summer Camp at R.C.A.F. Station in St. Jean, Quebec. Several young Indians were among the cadets from Saskatchewan, eastern Ontario and Quebec who attended the month-long course. Mr. Joseph is shown, left, presenting an award to a cadet.

Jeannette Corbière, 23, from Wikwemikong, Manitoulin Island, Ontario, is the latest Princess Canada to be selected by the National Indian Council at its annual meeting in Winnipeg this year.

The beautiful princess was chosen not just for her good looks, but also from the basis of "personal characteristics and interests, and conduct in public."

Gordon Robinson, Chief Councillor of the Kitamaat Band, B.C., and a popular employee of the Aluminum Company of Canada, recently was made canvass chairman of the Canada Savings Bond drive among the company's employees at Kitimat and Kemanu Works.

A community newspaper for the Burns Lake Agency in British Columbia was started by Mrs. Margaret Patrick, Miss Nancy Joseph, and Mrs. Josephine Alec of the Lake Babine Band.



LONG SERVICE: Thomas Geadeon of Restigouche Band retires this fall after 39 years with the New Brunswick International Paper Company. Active in Indian association work, he was an executive member of the North American Indian Brotherhood. He also owns his own business, a grocery store on the Reserve. He has six children, two of whom are registered nurses.

Janet Morris, beauty from the Eskasoni Band, Nova Scotia, who recently was chosen Miss Indian Affairs, won a new honour when she was asked to help represent Canada's original inhabitants in the Grey Cup Parade at Toronto. She agreed to ride the North West Territories float along with Miss Emiline Curley, an Eskimo girl.

A group of Saskatchewan Indian girls attended a leadership training school sponsored by the IODE last

The Mic Mac News, published on Membertou Reserve, Cape Breton Island, has a circulation of 600 covering nine reserves. We hope Editor Roy Gould won't mind if we pass along some of the news we read in his lively paper.

Albert Denny, of Pictou Landing, has started judo classes on his reserve. Mr. Denny achieved his black belt in both judo and karate while serving in Germany with the armed forces.



YOUNG PILOT: Patrick Michell, 26, a member of the Lake Babine Band in British Columbia, successfully trained to be an airplane pilot entirely at his own expense. Mr. Michell has taken summer employment at Babine Lake and saved enough from his salary to finance training at Skyways Air Services at Langley, B.C. He plans to continue working for the Department of Fisheries until he can afford to buy an aircraft of his own. He intends to continue training until he has a commercial pilot's license. He will then seek work as a full-time pilot.

Here & There

July. They included Joan Beatty, Amelia Sewap, Bella Ballantyne of Deschambault Lake; Maggie Halcrow, Margaret Michel, Bernadette Linklater, Margaret Charles, Rita Ballantyne, Pelican Narrows; Lois and Mary Charles, Lac la Ronge.

Richard W. Band, a Squamish, is a student of Anthropology at the University of British Columbia. He is preparing a paper on the bands which belong to the Squamish group, and their lands and treaties.

Membertou took the Cape Breton softball title this year in a slam-bang double-header with Eskasoni.

Sewing classes have begun on all Cape Breton reserves.

Miss Josephine Knockwood, 18, daughter of Mr. and Mrs. Ted Knockwood of Lennox Island, was chosen Queen of the Oyster Festival at Prince Edward Island this year. She was sponsored by the Lennox Island Women's Institute.

Results were outstanding at two recent Homemaking courses on The Pas Reserve, Manitoba. About 20 women took part in the courses, which included cooking lunches, dressmaking and hair-dressing. The courses ended with an achievement tea attended by about 40 people from The Pas and the reserve.



UPGRADING GRADUATE: Miss Louise Nepinak of the Pine Creek Band, Manitoba, was a member of the first upgrading class taught in Winnipeg. After completing her course, she attended the Manitoba Commercial College and graduated as a typist. After training at the Regional Office of the Indian Affairs Branch in Winnipeg, she got a job with Universal Signs. She attended night school, mastered shorthand and was promoted to the position of stenographer.

Gerald Tail Feathers, artist and businessman on the Blood reserve, did the illustrations of *The White Call*, by Cliff Faulknor, associate editor of *The Country Guide*. The book, which is enjoying international sale, tells the story of an Indian boy who found and raised a white buffalo calf.

Young student wins three scholarships

Lloyd Malcolm King, 18, of the Mississaugas of the Credit Band, Ontario, has a scholastic record that few students in Canada can match.

The son of Lloyd King, a teacher on the Six Nations Reserve, and Mrs. King, he distinguished himself in his first year at university by winning no less than three scholarships.

He was placed on the Dean's Honour List at McMaster University and awarded the J. B. Bickell Scholarships for Chemistry and Geology. He also won the Squires' Scholarship for Mathematics.

In his final year at Hagersville High School, he won a university scholarship awarded by the Union Carbide Company of Canada.

Throughout his years at Hagersville High School and Elementary School on the Six Nations Reserve, Malcolm was an outstanding and popular student.



MECHANICS COURSE: Walter Cochrane of the Peguis Band, Manitoba, is shown taking a course at the Manitoba Institute of Technology to upgrade his skills as an automobile mechanic in order to operate his business on the Peguis Reserve more efficiently. Mr. Cochrane's business operations include a store and a barber shop as well as a garage. He is active in group work on the reserve and served as Chairman of the Interlake Committee at the last Indian and Metis Conference in Winnipeg.