

# THE Indian news

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## CREES COMPARE TWO CULTURES



CEREMONIAL MASKS STUDIED — (from left to right) Mary Mianscum, Edna Neeposh and Charlotte Brien admire an Iroquois false face on a recent tour of the Indian Affairs Branch.

### The Cree Three

Edna Neeposh, Charlotte Brien and Mary Mianscum are not really sisters, although one might think so to meet them for the first time.

These three charming and pretty Cree Indian girls are from Mistassini in Northern Quebec but they now call Ottawa their "home".

Charlotte is presently working as a typist for the Indian Affairs Branch since January. Mary is a Grade XII student at Ridgemont High School and hopes to start training as a nurse in the fall. Edna is completing a commercial business course at Larocque Business College in Ottawa.

#### Early Life

These three ladies have been raised in Indian residential schools for a good part of their young lives. Their opinions of residential schools vary from, "I really enjoyed it", to "it was O.K." While Mary, Edna and Charlotte do have their serious side, they also enjoy life by going to dances, movies and out on dates with other young people.

- A visit home to the Mistassini Reserve is always looked forward to but they enjoy city life as well, where, as they say. "There is much more to do."

They claim there is much to be said in favour of the Indian way of life — of enjoying nature — and it is this that is missed in the asphalt and cement society of the non-Indian. One sometimes has to leave nature to fully appreciate it.

#### The Mistassini Reserve

Mistassini is a somewhat isolated reserve and many of the people there are still making their living by hunting, trapping and cutting pulpwood in the winter months.

In summer they spend their time guiding tourists, doing some prospecting and a few of the men work in the copper and gold mines of Chibougamu; some 60 miles to the south.

The girls have returned to Mistassini in past summers and for varying periods, they have worked at the Hudson's Bay Company. While on the reserve, Edna has enjoyed working as an interpreter for many people such as Anthropologists and others.

Last summer while at Mistassini, Charlotte and Edna helped organize a club called "The Little Beavers". The Club held social gatherings, showed movies and in general tried to organize the social life of the young people in the community. This trio of Cree Indian girls are fluent in their own tongue and use it daily at "home" in Ottawa.

Some improvements they would like to see on their reserve are, in housing, sanitation and better access by road.

#### Guidance Given

Mary Mianscum, Edna Neeposh and Charlotte Brien are only three of the thousands of Indian young people who are entering the main stream of Canadian life. Like others they will face many problems but as they say in the language of the Mistassini Cree, "Chik a chee do din anoo", "We can do it".

### Manitoulin Island Agency

A well known tile company is quarrying on the Whitefish River Reserve for quartzite for use in subway station floors at Montreal. This has provided considerable employment to the local people.

### Indian Missionary Passes

Canada's Indian people have lost one of their most able spokesmen with the recent death of Reverend Peter Kelly, D.D., of Nanaimo, British Columbia.

Dr. Kelly, 78, was a Haida Indian and began life in one of the longhouses of his people in the Queen Charlotte Islands.

A man of great distinction, he was a Moderator of the United Church in British Columbia and at one time was Head of the Native Brotherhood of British Columbia.

#### Early Life

As a boy of twelve the United Church Observer reports, Peter Kelly "went to the Coqualeetza Indian Residential School. Here he grew to be six feet tall and weigh 240 pounds. He learned Western music and got some training for his fine baritone voice. When he graduated he was sent to Skidegate on his native islands as a teacher-preacher. He could hunt and fish with the best, and made many visits to the mainland and one to Victoria as part of the crew of a dugout canoe. He could never remember the time when he had any fear of the sea. He fell in love with and married the daughter of Amos Ross, a staunch Haida Indian Christian."

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Dr. PETER KELLY

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**INDIAN MISSIONARY PASSES****Missionary Role**

After years of successful service in Indian missionary fields, in 1931, he was asked by the United Church "to become missionary in charge of the famous mission boat, *"The Thomas Crosby"*. He knew those coastal waters almost as well as the streets of his native village, but he went back to school and secured his "Sea Captain" diploma.

For sixteen years he and his wife travelled back and forth along 250 miles of the Pacific coast. He helped isolated settlers with their income tax forms. Dr. Kelly visited lonely lighthouse keepers and their families. After they had heard him read a few verses of Scripture, his fine voice sing a hymn, his simple faith express itself in prayer, their isolation fell from them like worn-out garments, and they were part of the universal Church again.

He visited more than a score of Indian villages, baptizing children, counselling, preaching and restoring harmony. He ran a ferry service for fishermen, settlers, loggers and others to and from Bella Bella and Bella Coola. No fog was too thick, no storm too severe if duty called. After one such desperate chance, Dr. Kelly was asked, "Weren't you afraid?" "No," he answered, "The Master's hand was beside me on the wheel and I sang out into the blackness, 'Guide me, O Thou great Jehovah'."

**Other Achievements**

Dr. Kelly was once summoned to England to tell King George V about Canadian Indians. At the time of Queen Elizabeth's coronation, he was awarded a Coronation Medal. Smilingly, he said it was because "my birthday comes on the same day as the Queen's." In the same way he regarded his Doctor of Divinity degree from Union College in 1946 as a tribute to his race.

**Les trois Cris**

A première vue, Edna Neeposh, Charlotte Brien et Mary Mianscum donnent l'impression d'être trois sœurs, tant elles se ressemblent. Ces trois charmantes et jolies indiennes de la tribu des Cris, qui habitent maintenant à Ottawa, viennent de Mistassini, dans le Nouveau-Québec. Charlotte est dactylo et travaille à la Direction des affaires indiennes depuis janvier. Mary est en douzième année au *Ridgemont High School*; elle songe à commencer le cours d'infirmière à l'automne. Edna est inscrite au Collège commercial Larocque, à Ottawa.

**Leur adolescence**

Ces trois jeunes demoiselles ont passé une bonne partie de leur enfance dans des pensionnats indiens. Le souvenir qu'elles en gardent se traduit par des sentiments divers allant d'une certaine réserve jusqu'à l'enthousiasme. Tout en étant des jeunes filles sérieuses, Mary, Edna et Charlotte aiment aussi s'amuser, danser, aller au cinéma et fréquenter des jeunes de leur âge.

C'est toujours avec joie qu'elles envisagent de se rendre à leur réserve de Mistassini, bien qu'elles aiment également la vie citadine, beaucoup plus intéressante.

Elles disent que la vie indienne, en pleine nature, est incomparable et, c'est ce qui leur manque le plus dans cet univers d'asphalte et de béton des non-Indiens. Parfois, il faut être privé d'un bien pour en estimer la valeur.

**La Réserve de Mistassini**

La Réserve de Mistassini est passablement isolée; pendant l'hiver, la plupart des gens vivent de la chasse, du piégeage et de la coupe du bois à pâte. L'été, ils s'occupent à guider les touristes, à faire de la prospection; certains travaillent aux mines d'or et de cuivre de Chibougamau, à quelque 60 milles au sud.

Les trois jeunes "Cris" retournent à Mistassini tous les étés. Elles ont travaillé pour la compagnie de la Baie-d'Hudson. Lors d'un séjour dans la réserve, Edna a servi d'interprète à des anthropologistes et à des missionnaires. L'été dernier, pendant leur séjour à Mistassini, Charlotte et Edna ont fondé le cercle "Les Petits Castors". Le cercle a tenu des réunions sociales, présenté des films, et a essayé, en général, d'organiser la vie sociale des jeunes de la communauté.

Ces trois jeunes Indiennes de la tribu des Cris parlent couramment leur dialecte et s'en servent continuellement "chez elles", à Ottawa. Elles aimeraient qu'on améliore leur réserve au point de vue des conditions d'hygiène et de logement et des voies d'accès.

**Leur règle de conduite**

Mary Mianscum, Edna Neeposh et Charlotte Brien ne sont que trois parmi des milliers de jeunes Indiens qui cherchent à s'intégrer dans la vie canadienne. Comme les autres, elles doivent affronter beaucoup de problèmes, mais comme elles le disent dans le dialecte des Cris de Mistassini: "Chik a chee do din anoo", "Nous pouvons le faire".

**Federation of Saskatchewan Indians Meet**

By Russell Moses

It may not be commonly known that the Province of Saskatchewan has its own United Nations Organization within its boundaries.



Mr. & Mrs. JOSEPH DREAVER make a handsome couple as they attend the conference of The Federation of Saskatchewan Indians at Fort Qu'Appelle, Saskatchewan. (see story on page 7)

In early February it was my pleasure to attend a meeting of the *Federation of Saskatchewan Indians* at Fort Qu'Appelle, Saskatchewan. Approximately 80% of Saskatchewan's 30,000 Indian people were represented by some 120 Chiefs and Band Councillors.

**Purpose of Meeting**

The gathering was held to discuss all aspects of the Saskatchewan Indian situation with representatives of the Federal and Provincial Governments. Chief Wilfred Bellegarde did an admirable job of maintaining order when several heated discussions arose.

One of the unique features of this meeting was the "On the Spot" translation of the English language into the Cree and Chipewyan languages. Chief Ed Laliberte did the Cree translation and J. B. NeCroche of the Peter Pond Band handled the Chipewyan translation.

**Multi-Lingual Discussions**

Some of the delegates to the meeting spoke only their mother-tongue and the use and recognition of their own languages was greatly appreciated and gave much more value to the proceedings.

It was my impression that the Indian People of Saskatchewan are not only aware of their many problems, but through the Federation of Saskatchewan Indians, are doing something about them. While the Federation does have some critics, the very fact that it does exist, is a step in the right direction.

**Historic Meeting in North**

Recently representatives from the Yukon and northern British Columbia met for the first time in Whitehorse to discuss common problems. This historic occasion brought together Chief Charlie Abel from Old Crow; Dalton Dennis, Lower Post, B.C.; Bill Etzel, Ross River, Yukon Territory; Peter Silverfox, Pelly Crossing; Chief Eddie Frank, Telegraph Creek, B.C.; Gordon Frank,

Ed Lavallee, Whitehorse; Chief Dickson Loots, Watson Lake; Francis Louie, Iskut Lake; Mason McLeod, Dawson City; Chief David Moses, Mayo; Chief Scurvy Shorty, Whitehorse; Chief Frank Sidney, Teslin; Ed Smith, Whitehorse; Roderick Smith, Whitehorse; Mrs. Clara Tizya, Old Crow and Whitehorse; Mrs. Gertrude Tom, Whitehorse; and Jimmy Ward, Atlin, B.C.

Guests at the meeting included Indian Commissioner for British Columbia and Yukon, J. V. Boys; Regional Community Development Officers, Robin Ford and George Whitman; Superintendent Allan Fry, and staff members of the Yukon Indian Agency.

**Need for Unity**

The main topic discussed by the Chiefs, Councillors and representatives of the Yukon and northern British Columbia was the need for unity. They were unanimous that only under an organized body, such as a native brotherhood, could they successfully voice and solve their common problems. They decided, therefore, that the formation of a native brotherhood for the Yukon and the northern section of British Columbia should be discussed at a further meeting.

**Recommendations**

The delegates emphasized their own responsibility to spread the word throughout the territory about the need for an organization of Indians. A recommendation was also made that individual communities consider the need for a Community Development Officer.

Other topics discussed were education, the preservation of Indian culture, the Indian Land Claims Commission, and the Indian Co-Operative Handicraft Store in Whitehorse.

One of the highlights of the second day was Chief Charlie Abel's description of how meetings are conducted at Old Crow where all the people are involved in the affairs of the community.

# THE Indian news

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

HON. ARTHUR LAING

Minister of Northern Affairs & National Resources, and Superintendent General of Indian Affairs

ERNEST A. COTE

Deputy Minister of Northern Affairs & National Resources

R. F. BATTLE

Assistant Deputy Minister (Indian Affairs)

## La Conférence des Indiens et des Métis

La douzième conférence annuelle des Indiens et des Métis a eu lieu à Winnipeg, à la mi-février.

Le programme des quatre jours était si chargé qu'on a à peine eu le temps de traiter de tous les sujets à l'ordre du jour. Un des conférenciers des plus éminents était M. Malcom Norris, le chef des Métis de Prince-Albert, en Saskatchewan.

M. Norris n'a pas mâché ses mots pour décrire la situation des Métis et faire ressortir, à son avis, à quel point ils ont été délaissés, peut-être encore plus que les Indiens inscrits au Canada.

Ce fut une démonstration pratique du bilinguisme et du trilinguisme. Le Révérend Adam Cuthand ainsi que d'autres personnes ont utilisé leur connaissance de l'anglais et leur propre langue pour s'assurer que toutes les personnes présentes comprendraient les délibérations.

Le sujet de la conférence était "Soyons fiers de notre passé, mais sachons regarder vers l'avenir".

Le thème était bien choisi car tous les participants se préoccupent du présent et de l'avenir.

## MERCI

La publication "The Indian News" remercie tous les étudiants indiens qui ont pris part au "Concours des marques de commerce indien".

C'est avec grande satisfaction que nous avons reçu des centaines de dessins dont beaucoup démontrent un talent exceptionnel.

Le jury va délibérer au mois de mars et les gagnants seront avisés par lettre.

## Busy Publishers

Miss Connie Wajunta, 18, and Rosabell Goodwill, 21, are two pretty and busy Sioux Indian girls from the File Hills Reserve in the Qu'Appelle Agency.

Every two weeks they publish an Adult Educational Bulletin to encourage the Up-Grading program on several reserves in the Qu'Appelle Valley. As Connie and Rosabell told me, the majority of their news comes from the thirty-six adults taking the Up-Grading Course at the school on the Standing Buffalo Reserve.

## Kenora Area Conference

A three day Conference was recently held by the Indian people in the Kenora area. Representatives from the eleven Bands met in Kenora and discussed a number of problems that had been presented to the Co-ordinator, Mr. Peter Seymour, in a previous visit to all the reserves.

The Chairman of the Ontario Regional Indian Advisory Council, Mr. Omer Peters, who is also President of the Union of Ontario Indians, was in attendance at the Conference.

## Cree Folksinger to Appear on Bonanza

Ivan McNab, a Cree Indian of the Gordon Band in the Touchwood Agency will make a guest appearance on the popular T.V. Programme "Bonanza".

Mr. McNab took first prize in a *Gala Night Under the Stars* last summer in Regina and Saskatoon.

As a result of his success it looks as though big things are ahead for Ivan.

## Attention Indian Veterans

The 48th Highlanders of Canada Association are celebrating the 75th Anniversary of the Regiment's founding. August the 19th, 20th and 21st are the days set aside for the refunion and the location is the City of Toronto.

Any Indians who served with this distinguished Regiment are cordially invited to attend.

Full details may be obtained by writing to:

Mr. Wally B. Moore,  
Secretary Reunion Committee,  
48th Highlanders of Canada Association,  
Memorial Hall,  
519 Church Street,  
Toronto, Ontario  
(Telephone 922-4876)

## Indian and Métis Conference

The Twelfth Annual Indian and Metis Conference was held in mid-February at Winnipeg, Manitoba.

An action-packed four-day schedule was hardly sufficient time to deal with all topics on the agenda.

One of the outstanding speakers was Mr. Malcolm Norris, a leader of the Métis people from Prince Albert, Saskatchewan.

Mr. Norris "pulled no punches" in putting forth the situation of the Métis people and how, in his view, they have been by-passed, perhaps to a greater extent than the Registered Indians in the country.

## To Attend Course

Mr. David George Greyeyes has been nominated to attend the Western Regional Intermediate course in Government Administration.

The course was held in Kemptville, Ontario, from March 6th - 25th, 1966.

Mr. Greyeyes is the Superintendent of the Battleford Indian Agency in Saskatchewan, and is a Cree Indian of the Muskeg Lake Band.

It is interesting to note that Mr. Greyeyes had an outstanding army record in World War II.

He enlisted as a private in the Canadian Army in June, 1940, and proceeded overseas in August of that year. On leaving England he fought in campaigns in the Mediterranean area and Northwest Europe. Mr. Greyeyes was discharged from the Canadian Army in July, 1946. He had attained the rank of Lieutenant and was awarded the Greek Military Cross III Class by the Greek Government for gallantry in support of the Greek Mountain Brigade during the Italian campaign.

The Greyeyes have eight children. Mrs. Greyeyes served in the Women's Division of the R.C.A.F. in World War II.

One of their children, James Joseph Ronald Greyeyes, is a member of the Royal Canadian Mounted Police, and is presently undergoing training at Regina, Saskatchewan.

## Sioux Lookout Agency

A Fisheries Course for selected fishermen from Caribou Lake, Deer Lake, Osnaburgh, Pikangikum and Trout Lake Bands is being sponsored by the Indian Affairs Branch, to provide training in the organizing, supervising and operation of fishery groups at the primary producer level.

FROM EVERY PART OF SASKATCHEWAN Indian people converged on Fort Qu'Appelle to attend the recent meeting on the Federation of Saskatchewan Indians.





**MAGNIFICENCE OF THE SIOUX** — A display of authentic Indian wearing apparel was part of this year's Indian-Metis Conference which was held in Winnipeg.

Miss Mary Defender of the Standing Rock Reservation in South Dakota is shown modelling a dress of her Sioux People.

**Too Many Chiefs**

A photographer was taking a group photograph of an Indian meeting and asked that all of the Chiefs stand in the front row. This request was answered by all the Indian delegates stepping forward.

The result of this move brought a comment from one of the Indians, who said, "This is our problem, too many Chiefs — not enough Indians."

**THANK YOU**

The Indian News would like to say "Thank You" to all of the Indian students who have submitted designs for "The Indian Trademark Design Competition".

The response by many hundreds of students has been most gratifying and the high quality of designs is exceptional.

Judging will commence shortly and winners will be notified by mail.

**Trop de Chefs**

Un photographe, qui voulait prendre une photo d'un groupe d'Indiens réunis en assemblée, demanda aux chefs de se placer au premier rang. Tous les délégués indiens s'avancèrent aussitôt, ce qui provoqua de la part d'un Indien la remarque suivante: "Voilà notre problème, nous avons trop de chefs et pas assez d'Indiens".

**First National Conference**

Sixty Principals of residential schools for Indians, representing different religious denominations, held their first National Conference recently at the Elliot Lake Centre of Continuing Education.

Although residential schools date back several hundred years in Canada's history, it is the first time that a Conference has been held on a national scale with representatives of the Indian Affairs Branch.

The purpose of the Conference was to discuss problems of mutual concern relating to the welfare of Indian children and to ensure that residential schools are being operated as efficiently as possible from an educational standpoint.

Approximately 10,000 Indian children attend the sixty-five residential schools provided across Canada.

**University Scholarship Awarded**

Peter Decaire, son of Mr. and Mrs. Percy Decaire of the Gibson Band, Parry Sound Agency, was recently awarded a \$300.00 University Scholarship by the Indian Affairs Branch. He is presently taking a General Science Course leading to an Honours Mathematics Degree at the University of Western Ontario, London.

Peter took his elementary school training at Gibson Indian Day School and Bala Public School, and completed his secondary schooling at the Parry Sound High School.

**Marketing Study Proposed**

The production and marketing of all Indian Craft work will hopefully become co-ordinated so that a profitable business venture can be realized by many of our Indian people. This may be achieved through a Canada-wide study by experts outside Government who will be visiting and talking to Indian Craft Producers in many areas of the country.

The consultants will also examine the retail market for Indian crafts and recommend the type and development of organizations best suited to the Indians' needs.

**Up in the Air**

There is one young Haida Indian from the Massett band in British Columbia who is literally up in the air.

Bruce Brown from the Queen Charlotte Indian Agency, recently completed four months flying training at Langley, British Columbia. He is now employed by North Coast Air Services at Prince Rupert.

Bruce is the first Indian in his area of Canada to gain his pilot's licence and hopes to go on to flying with a larger air line when he becomes more experienced.

**New Appointment**

Miss Mary Louise Defender, a Sioux Indian from Standing Rock Reservation in South Dakota is the newly appointed Executive Director of the Winnipeg Indian Metis Centre. She brings a wealth of experience to her new position and promises *The Indian News* her views in a later edition.

**Maniwaki - Non-Da-Ge-Win INDIANS WIN!**

Beauty Queens and floats in parades usually bring to mind the warm summer months. This was not the case when the float of the Maniwaki Indians took second prize in the City of Ottawa Annual Winter Carnival.

It was a bone chilling day when the Algonquins were victorious in Ottawa. Then to top this off they returned to their Reserve in Quebec and won first prize in the City of Maniwaki's Winter Carnival.

The Indians also hold their own Winter Carnival, complete with a feast of beaver, moosemeat and turkey with all the trimmings.

**Community Pride**

The Indians at Maniwaki are showing their non-Indian neighbours that they have much to contribute to their community and all will benefit as they grow to understand each other.

The Algonquins do not forget their old folks when they are holding a "DO"; as a matter of fact they are still the guiding force in the community.

The Winter Carnival of the Maniwakis runs for several days and includes dog racing, box socials and square dancing.

The carnival is over for this year and many happy memories are tucked away.

**OLD SONGS RESUNG** by both old and young alike on the Maniwaki Indian Reserve.



**ALGONQUIN BEAUTIES** — (from left to right) Princess Shirley White-duck, Carnival Queen Pearl Tenascon and Sports Queen Theresa Morin are shown shortly after being selected to reign over the Maniwaki Winter Carnival.





## Indian Views

by Russell Moses

### EDITOR'S NOTE

(Letters and articles submitted by our readers are welcome. We print them with the understanding that the views expressed cannot always be those of the editors of The Indian News).

Mrs. Eleanor Brass is a member of the File Hills Band in Saskatchewan and is presently employed as an Information Officer by the Saskatchewan Government.

#### DISCOVERY IN AGRICULTURE By Eleanor Brass

Agriculture, to me when living on the Indian reserve, meant breaking up a piece of land, throwing in some seed and waiting for it to grow, then believing the first two or three crops would be the best. This is probably all the other Indians knew about agriculture also.

We had a vague idea of the existence of a veterinarian somewhere in the locality who could come and doctor a sick cow or horse, if he could be located or if we had the right to call one, when he was located.

Living on reserves limits an Indian's initiative. There is an act that administers the affairs on the reserve. While it gives leeway to the Chiefs and Councillors it makes provision for the supervisor to have the last say.

Since coming into the Department of Agriculture to work as an Information Officer in-training, I am amazed at the immensity of the field and the many branches that make up the department and the great wealth of free information. This could be of great service to Indians on reserves. But we have to be aware of the information and opportunities that are available in agriculture.

On my reserve some of the women took to poultry raising. Mrs. Helen Ironquill bought three hundred chicks from the hatchery. She raised about two thirds of them.

She improvised brooders with kerosene lanterns and did very well with what she had to work with. Mrs. Lambers Stonechild also bought some later in the season that year and raised over half of them, but they were late for laying in the following spring. If these people had specialist advice, they could have likely raised more and would not have suffered such a loss.

My father Fred Dieter of the File Hills Reserve grew small fruits, strawberries, raspberries, gooseberries, currants, black, red, and white cherries and a small market garden as well as grain farming. This proves that these enterprises can be carried on, on reserves, if the water situation permits, and with help from specialists of the Department of Agriculture or local Ag. Reps.

Water is a problem on many reserves. There are a few dugouts and wells but not adequate for the community.

The white man asks why so many Indian farmers rent their land to white farmers? Well, here are some of the reasons. In the first place the Indian cannot buy equipment to work his farm. He doesn't usually have the capital and he hasn't been able to get credit. In the second place, it got rid of the monotony and unpleasantness of dealing with the Indian Department. For example, while the Indian's share of the crop went through the Indian office, he had to go to the office and collect it even if he lived far away. This meant a trip and perhaps missing a day from work.

If an Indian wanted to buy equipment and farm his own land, he would not be able to obtain a loan from the bank; reservation lands are Crown Lands and cannot be sold or mortgaged. True, there is provision made in the Indian act whereby an Indian may get loans from the Indian Department, but there is so much red tape attached to it that the Indian is discouraged before he even starts.

Usually the ambitious Indian is not found on the reserve. There are a few who stay on the reserve and try to help themselves. But

when an Indian starts making progress on the reserve, the department steps in to manage his affairs; this immediately discourages him. On the other hand the indolent Indian is left alone to his own happy-go-lucky way and is supported by social aid.

These people need to be shown what the possibilities are on the reserves. Many of them do not even recognize the opportunities that are before them. This can be stressed by talks and more talks and demonstrations of various projects that can be done on reserves. Small enterprises like market gardening, small fruit growing such as strawberries, raspberries and gooseberries and currants, etc., poultry raising, and beekeeping are a few examples. These do not require too much financial output and therefore can steer clear of the Indian Act stipulations and the Indian can pretty well use his own initiative and build up confidence to work himself up into bigger operations.

Renters on reserves are clearing out bushes, trying to make use of every available foot of land regardless of consequences. We are concerned about this and are glad to know it isn't a recommended practice by soil specialists.

The Plant Industry Branch can give much useful advice on the proper management of soil. They also deal with weed control, seed and plants, horticulture and beekeeping.

The Family Farm Improvement Branch have a lot of information and will give demonstrations on farm water development programs, such as rehabilitating shallow quicksand wells and treating dugout water. They also sponsor many short courses on farmyard topics such as on machinery, farm buildings and grain drying. They can help make farm work easier and save valuable time.

Although quite a number of reserves have very few horses and cattle and no sheep or hogs, these enterprises could possibly be encouraged through the Department of Agriculture's Animal Industry Branch, who could supply information on methods of raising and feeding livestock, prevention and treatment of diseases.

There is much vacant land on some reserves, and portions of it are of little use for graingrowing but could be developed for other uses such as pasture land for cattle or sheep. Sheep would possibly be easier to raise; being a smaller animal it would require less feed and smaller shelters. But there is the problem of predators; mainly dogs. However Indians would have to understand that sheep are more profitable to keep than dogs.

Cattle have been raised on reserves in the past in large numbers, but this was discouraged through the old permit system. (The permit

was a small document stating the holder had permission to sell a cow, a horse or a stated amount of grain), this was given out by the Indian Agent to the Indians. When a farmer saw his animal was ready for market and the prices good, he was very often refused the permit and would eventually sell his animal at a loss. Rustling also became a practice on the reserves.

Now that the permit system is non-existent, cattle and sheep raising could possibly be encouraged with the help of community pastures. The family should also be involved in taking care of the animals and herding.

Hog raising on reserves would not be as favorable as cattle and sheep raising, as hogs require so much grain.

The Agricultural Representative Branch assists local Ag. Reps. to improve municipal farm programs. There are over forty Ag. Rep. districts in Saskatchewan and some of them include Indian reserves.

Audio visual aids and films would be very useful to help educate the people on reserves about the possibilities in agriculture. The Ag. Reps. in districts with Indian reserves could also inform the Chiefs and Councils what is available and give lectures as well in simple language.

There are many bulletins on every phase of agriculture available from the Canada and Saskatchewan Departments of Agriculture and the local Ag. Reps., "The Guide to Farm Practice in Saskatchewan", is also available. It contains much useful information and is often called "The Farmer's Bible".

Times are changing. We have long passed the bow and arrow stage and we must not sit around waiting or we will be passed by.

### The Role of Indian Newspapers

By Russell Moses

One thing that was made very clear at the Indian Editors Conference was the important role that Indian publications can play in carrying news and events of Indian happenings to all Indian people in the country.

#### Function of Newspaper

As in any society, the newspapers and periodical publications must be the watch-dog of their people, and so it is with Indian publications.

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AT DAYS END Mr. and Mrs. Leslie Claus relax in their comfortable home on the Tayendinaga Reserve near Belleville, Ontario.

## Mohawk Educators

Mention of the name "Claus" on the Tyendinaga Reserve near Belleville, Ontario, brings to mind the three "R's" and teaching as a career.

For well over one hundred years there has been at least one member of the Claus family teaching among the Bay of Quinte Mohawks.

### Family Tradition

Mr. Leslie Claus, a stocky middle-aged Mohawk, informed me that his mother, grandmother and great

grandfather had taught before his charming wife and himself.

Mr. and Mrs. Claus have a combined teaching experience of over fifty years.

Mrs. Claus is the former Ella Monture and prior to her marriage had taught for six years on her own Reserve, the Six Nations at Brantford, Ontario.

### Family Life

The Claus' have led a busy, gratifying life and also found time to raise two children. The oldest, Ken, is attending Ryerson Institute of Technology in Toronto, where he

is taking a course in Civil Technology.

Mary is attending the University of Western Ontario, where she hopes to eventually obtain a degree in sociology.

### Other Activities

Since 1964, Mr. Claus has been President of the Ontario Indian Education Section of the Ontario Education Association.

### Reflections

Looking back over their teaching years, Mr. and Mrs. Claus say that the one thing that has impressed them most is the tremendous increase in the number of Indian children continuing their schooling to the university level. Higher education is not only needed but is a "must" if Indians are to play a full role in Canadian life.

## SOCIAL REFORM MUST COME THROUGH EDUCATION.

A letter from Mr. Carl Flett, a Cree Indian of the Island Lake band in the Province of Manitoba.

One of the principles of the Antigonish Movement states as follows:

Social progress in a democracy must come through the action of the citizens. It can come only if there is an improvement in the quality of the people themselves. That improvement can come only from education. Education is not training. Nor is it propaganda or publicity. These are one-way streams in which a stimulus is developed to obtain a desired response. Education, on the other hand, is a conversation. It flows between men in both directions.

There is rich meaning in the fact that we can talk with and under-

stand one another. Getting into conversation with someone means that we take an interest in the same thing or the same value, exchanging ideas, giving expressions to our feelings and wishes concerning it and revealing our own personal attitudes towards it. Conversation thus shows us that the other is a person like ourselves, an alter-ego, who also thinks and feels, is free and is able to appreciate values.

We can, indeed, train animals and get them to take part in what we do, but we can have no real conversation with them because they are on a completely different level. A real conversation is possible only with those who are like ourselves, who have the same human nature and who, as modern thinkers like to express it, share with us the same human condition.

In other words, our *companionship* with others, provided it is unmarred by selfish considerations, bring home to us something that is of basic and objective significance, namely, that the other person is not merely a "name" like the material things of earth, but is a person with a subjective existence of his own: he is like ourselves; he is our "neighbor".

A man has to learn to get along with his neighbor, to respect differences, to seek common ground and to work on that, to put his thinking into the good of the group, to bear criticism, to subdue jealousy. The whole experience is a school of character.

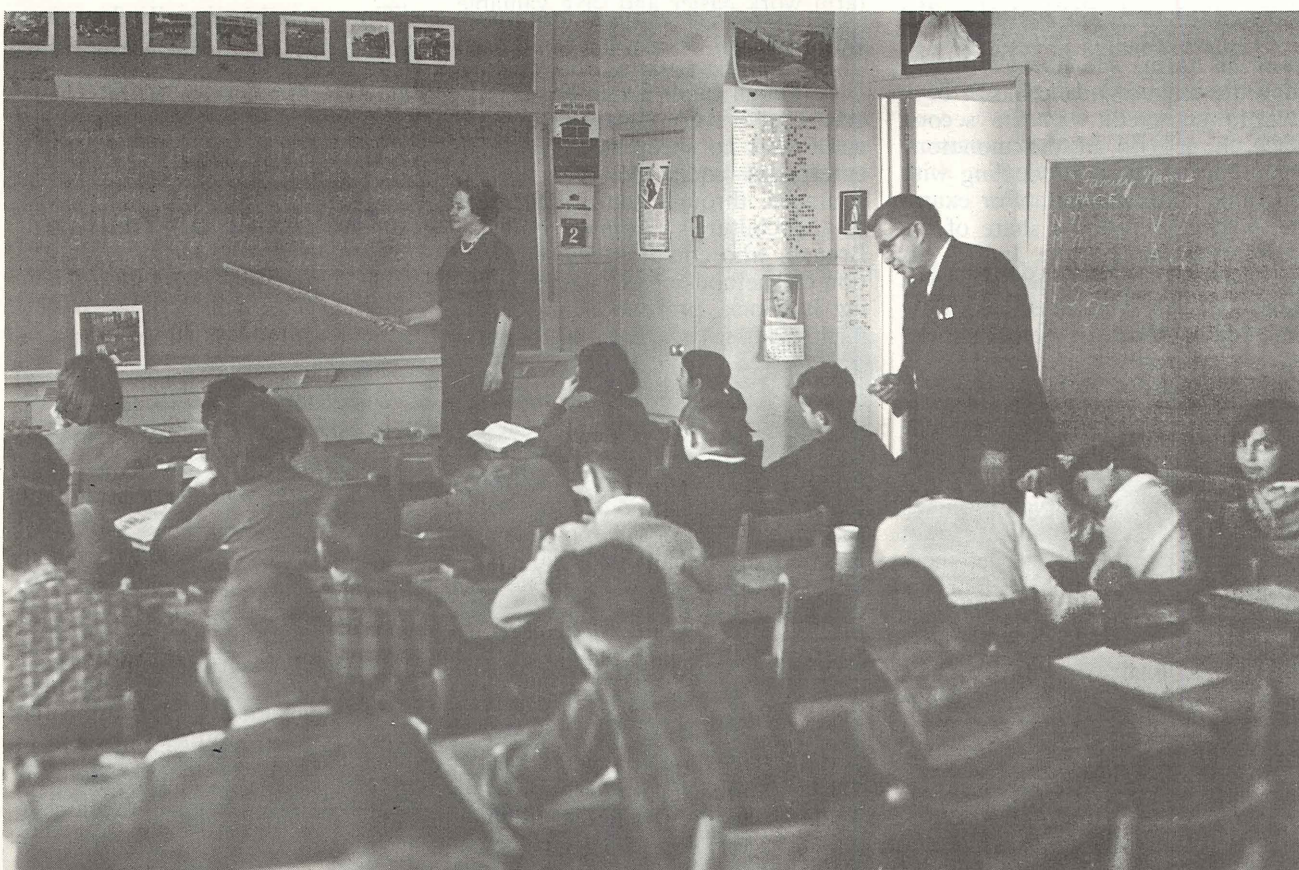
Men are ordained to inspire and direct one another, to exchange ideas, so that men may co-operatively decide on the directions of their efforts. Without such inspiration, our efforts have no meaning and we wander aimlessly on the road of life.

Our ultimate objective in the program of integration is to work towards a society, a *good society*, which will permit every individual to develop to the utmost limit of his capacities. May I, in respect to this statement quote the advocate of the Antigonish Movement, Dr. M. M. Coady. This is what he said:

"We want our men to look into the sun and into the depths of the sea. We want them to explore the hearts of flowers and the hearts of fellowmen. We want them to live, to love, to play and pray with all their being. We want them to be men, whole men, eager to explore all the avenues of life and to attain perfection in all their faculties. We want for them the capacity to enjoy all that a generous God and creative men have placed at their disposal. We desire above all, that they will discover and develop their own capacities for creation. It is good to appreciate; it is God-like to create. Life for them shall not be in terms of merchandising but in terms of all that is good and beautiful, be it economic, political, social, cultural, or spiritual."

But even with a program of integration the success and acceptance

ANOTHER DAY OF STUDY begins at Tayendinaga Central School as Mr. and Mrs. Leslie Claus prepare some of their fellow Mohawks for the future.





HARRY RUSK AND HIS GUITAR.

**Entertainer from the North**

Music and laughter play a great role in the life of a young Slave Indian who was born in Fort Nelson, British Columbia. Harry Rusk has appeared on several star-studded shows at CFRN-T.V., in Edmonton, Alberta.

Although he has had his share of illness in life, it has never discouraged him, but prompted him to bring happiness to others through his music.

The Rusks are the proud parents of three little Indians and Harry is employed by the Province of Alberta.

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**THE ROLE OF INDIAN NEWSPAPER**

The prime function of any newspaper is to report current and local happenings, while also keeping an ear tuned to the mood of the people. Any newspaper has the responsibility of fairly and honestly reporting the happenings that make up our lives.

Some of our Indian publications reach only a local group of Indians, but these are the very people who we are responsible to.

**Editorial Content**

While not all publications agree with each other in their editorial content, it is our responsibility as Indians to give our people a good, honest insight into all matters concerning we native peoples.

It is this writer's hope that we will see the day that the Indian publications will be in a position to speak for the whole Indian population with a united voice and hopefully that the non-Indians will value our opinions as being indicative of our peoples' wishes.

**Indian Statesman Feted**

An ancient Sioux Indian dance of honour was performed recently at Fort Qu'Appelle, Saskatchewan, to pay respect to one of Western Canada's elder Indian statesmen.

Mr. Joseph Dreaver, 74-year old Cree patriarch of the Mistawasis Band in the Shellbrook Agency, received the thanks of the Indian people for his lifetime of work in their interests.

Mr. Dreaver served in both Great Wars. He was overseas with the 107th Battalion in World War I and attached to the Veterans' Guard of Canada during World War II.

It is of interest to note that Chief Mistawasis, the head signer of Treaty No. 6, was a great-grandfather to Mr. Dreaver.

Married for the past fifty-three years, his charming wife Evelyn and he, have raised a fine family of three boys and three girls.

Recognition of service to one's own people can come in many forms and to Mr. Dreaver this was undoubtedly one of the proudest moments of his life.

**Bruce Indian Agency**

Plantation thinning at Bruce County Forest near Sauble Falls previously undertaken by Lands and Forest staff is now being carried out by a group of men from the Saugeen Indian Band (Bruce Peninsula, Ontario) on a piece work basis.

**The following Indian publications were represented at the Conference of Indian Editors held in Ottawa recently**

Mr. Guy Williams,  
Editor-Native Voice,  
Native Brotherhood of B. C., Inc.,  
422 Standard Building,  
510 West Hastings Street,  
Vancouver 2, British Columbia.

\* \* \*

Miss Marie Baker, Canadian Union of Students,  
Associate Secretary, Indian Affairs,  
45 Rideau, Suite 406,  
Ottawa 2, Ontario.  
or Canadian Indian Youth Council  
Bulletin,  
Box 330,  
Ottawa, Ontario.

\* \* \*

Mr. Ken Goodwill,  
Brandon Indian & Metis Friendship Centre,  
836 Lorne Avenue,  
Brandon, Manitoba.

\* \* \*

Mr. Lawrence Whitehead,  
Editor-Birchbark News,  
c/o Indian & Metis Centre,  
P.O. Box 1724,  
The Pas, Manitoba.

\* \* \*

Miss Dorothy Roy,  
Editor-Prairie Call,  
c/o Friendship Centre,  
376 Donald Street,  
Winnipeg 2, Manitoba.  
or 528 Sherburn Street,  
Winnipeg 10.

\* \* \*

Mr. Reggie Black Plume,  
Editor-Sun Dance Echo,  
c/o Local Press,  
Cardston, Alberta.

Mr. T. Lawrence,  
Editor-Calgary Indian Newsletter,  
Calgary Indian Services,  
P.O. Box 172,  
Calgary, Alberta.

\* \* \*

Mr. Percy Bird, (Temp. Editor)  
National Indian Council Bulletin,  
Box 1321,  
Winnipeg, Manitoba.

\* \* \*

Mr. Walter Balhead,  
Editor-Indian News,  
151 McIntyre St. N.,  
Regina, Saskatchewan.

\* \* \*

Mr. Roy Gould,  
Editor-MicMac News,  
124 Membertou Street,  
Sydney, Nova Scotia.

\* \* \*

Mr. T. Chartrand, Editor,  
Camperduck News-Rep. Mr. Manard,  
Camperville, Manitoba.

\* \* \*

Miss Alicia Marquis,  
Editor-Kanawake News,  
Box 424,  
Caughnawaga, Quebec.

\* \* \*

Mr. Boniface Guimond,  
Editor-Sakgeeng News,  
P.O. Box 261,  
Pine Falls, Manitoba.

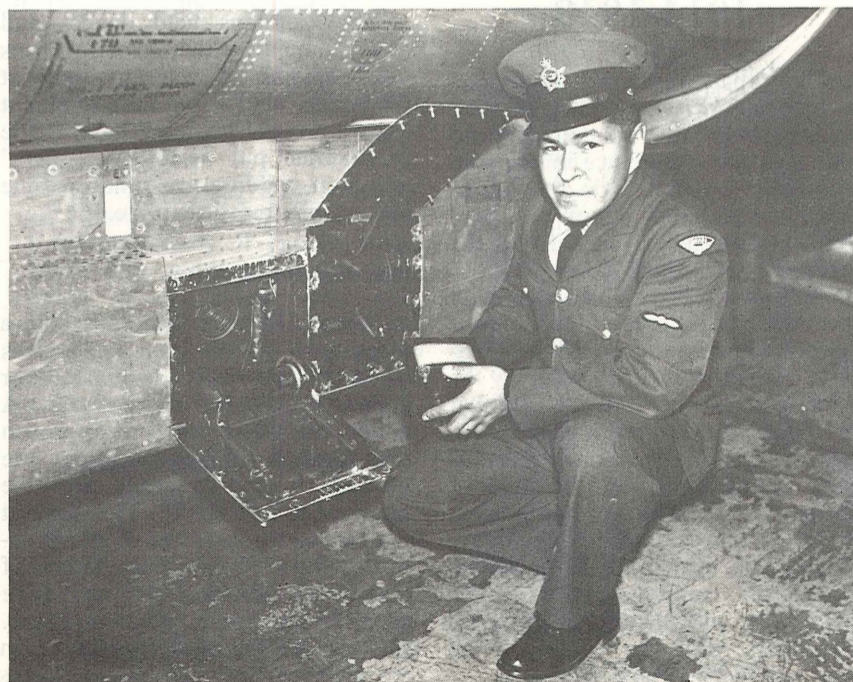
\* \* \*

Mr. Lawrence R. Johns,  
R. R. #3,  
Walpole Island,  
Wallaceburg, Ontario.

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**LEADING AIRCRAFTSMAN K. N. B. "KING" BANNAB is a skilled Photo Technician serving with the Royal Canadian Air Force at I wing, Marville, France.**

"King" is shown removing a film magazine from the camera pod of one of the CF-104 reconnaissance aircraft based at I Wing.





**LAYING WREATH** — the former Governor-General, the Rt. Hon. Vincent Massey, C.H., lays wreath at the monument erected on the Six Nations Reserve, near Brantford, Ontario, to the memory of Indians from the reserve who gave their lives in the First World War. Chief from the various tribes represented on the reserve form an honour guard at the monument.

The following article was submitted by Mr. Frank Montour, a Delaware of The Six Nations Band in Southern, Ontario.

Mr. Montour served overseas in World War I, as a Captain with the 114th Battallion and in this article relates some of his memoirs from that historic past.

## Ohsweken Ontario World War I, 1914-1918

The Indian young men responded to the call for the defence of their country in greater numbers per capita than any other race in Canada. The exact number I do not know, but I would think about two hundred answered the call from the reserve. Of course there was a number of our boys who served with the American Forces. One of our young women, nurse Edith Monture, served with distinction in the American Army. Also a number of our boys received decorations for bravery. Some received their commissions on the field of battle. On the return of our soldiers in 1918, the Council of Hereditary Chiefs paid respect to the boys who made the supreme sacrifice by placing a plaque in the Council Chambers with the names of all who still lie in Flanders Field.

### Association Formed

Shortly after our return the veterans formed the Indian War Veterans Association. The late William F. Powless, who was appointed President and later became the Secretary of the Six Nations Council on the reserve. The officers were as follows: Comrades William F. Powless, C. E. Styres, A. C. Moses, William C. Johnson, Percy Cayuga, Clarence Capton, Charles Clinch, Barney Clinch, Robert Jamieson, Bines Miller, George Bomberry, Wesley Burnham, Ed Martin, and others who took an active part in the Association.

The Veterans held dances and entertainments which helped widows and orphans of veterans, and at Christmas held a big entertainment known as a Christmas Tree. The programme put on by the "Vets" and their children was a happy time for all, big and little alike.

### Monument Proposed

About 1930 the Veterans held a meeting to discuss ways and means to erect a monument to honour our comrades who we left overseas. A committee was formed to approach the Council to let us have the grounds where the park and the monument now stand. This request was granted. A series of old fashioned "bees" began with teams of horses, ploughs and scrapers. The boys turned out in great numbers. Of course, the only remuneration we received was some refreshments

after a day's work, which we held under the cover of darkness in great secrecy. The president then was William C. Johnson who formed a committee to solicit donations to purchase a monument. The committee was a real live one. All worked long and hard for the cause. I believe the money was raised in a few months. So after going from place to place looking at different kinds of monuments and prices, we finally purchased one from nearby Brantford. The name of the company I do not recall.

### Order Placed

When the order was placed the manager came down to see the site and gave us instructions for the foundation. We were all surprised when he told us we were to dig a square hole 20' by 20', 10 feet deep and so another series of "bees" with pick and shovels started.

Many a joke was passed among the boys of how fast we worked under fire in the front line trenches of Belgium and France, but we were working under different circumstances now for which we were grateful. The hole was dug and the monument was erected.

### Guests Invited

Before the unveiling and as we approached the 11th November, a luncheon was prepared by the wives and sweethearts of the Veterans, but there was one other thing yet to overcome. Another meeting was held to settle the question of refreshments of which you all know is important at a time like this. It was agreed unanimously that Frank Montour, a councillor, was to approach the Indian Agent, who at that time was the late Col. C. E. Morgan, to give us permission to have liquor on the table.

Of course liquor in any form was against the law at that time. The answer was a great big "NO, but what we do not see, does not trouble us," he said. We had refreshments. Col. Morgan was among the guests at the luncheon and everyone has a good time. So much for the entertainment.

The names of the soldiers on the monument I will not try to write as it is very hard for me to finish what I have started as our ranks have thinned out since that memorable day.

### Invitation Extended

Will you visit our cenotaph? Every 11th of November, we have marched to the cenotaph to pay respect to our comrades of the First and Second World Wars. Our sons and daughters answered the call in 1939. Some are still over there, but some came home to fill our ranks.

We are proud to have them with us on the Remembrance Day Parades.

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### SOCIAL REFORM...

of our people have almost been at a standstill. Why?

Tell me... Are you willing to forget what you have done for other people and remember what other people have done for you?

Are you willing to ignore what the world owes you, and to think what you owe the world?

Are you willing to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground?

Are you willing to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give life?

Are you willing to close your book of complaints against the Indian agents, or what have you, and to look around you for a place where you can begin your work towards a better society for our people?

Are you willing to do these things even for a day?

If we could only *work together* rather than against each other. This is the *challenge* confronting us. It calls for nothing less than total commitment from all of us. Let us make it... *together*, and all things will work together to reward us and those we serve.

CARL FLETT  
Coady International Institute  
St. F. X. University  
Antigonish, Nova Scotia.

Continued from Page 7

### INDIAN PUBLICATIONS

Mr. Malcom Norris,  
Editor-Moose Call,  
53 River Street East,  
Prince Albert, Saskatchewan.

\* \* \*

Miss Darlene Moar,  
Editor-Scout,  
c/o Friendship Centre,  
836 Lorne Avenue,  
Brandon, Manitoba.

\* \* \*

Mr. Benjamin Paul,  
Editor-Indian Brotherhood News,  
615 Blundell,  
Richmond, British Columbia.

\* \* \*

Mr. Thomas Peltier, Editor  
"The Thunderbird"  
P.O. Box 1312,  
Station "B",  
Ottawa, Ontario.