

# THE Indian news

Vol. Nine, No. Two

Ottawa, Ontario

July, 1966

## Work Starts on Expo Indian Pavilion

### Late December Target Date for Completion

by Robert MARJORIBANKS

The Indians of Canada Pavilion at Expo '67 will tell the story of the struggle of Canada's Indians to adapt to modern technological society, while preserving the traditional moral and spiritual values of their forefathers.

"This Pavilion is intended to be a genuine statement by the Indian people to the rest of the people of Canada and to the world" says Chief Andrew Tanahokate Delisle, Commissioner-General of the Pavilion, and Chief of the Caughnawaga Band, near Montreal. "We feel we have succeeded in this objective", he added, "as Indians in all parts of Canada have shared in the creating of the Pavilion's philosophy and we believe it truly reflects the Indians' thinking about themselves and their world."

The main architectural feature of the building, which includes 6,926 sq. ft. of exhibit floor space, is a 100' wood and steel tower in the form of a stylized teepee. The base of the tower will provide a circular exhibit area 74 feet in diameter. The design was evolved after a conference was held in Ottawa last December. Indian artists from all parts of Canada attended. The original design was later modified in order to fully express the story that the Indian people wished to tell.

The visitor will approach the tower through a series of smaller pavilions representing stylized versions of other traditional Indian dwellings such as the long house, the Haida house, and the A-frame building of the northern Indians.

The Pavilion is being built on a 30,000 sq. ft. site which will be landscaped to give a natural rugged setting. A small-lake, trees characteristic of various parts of Canada, as well as shrubs and other plants that have had a special meaning in Indian life will be included.



THE INDIANS OF CANADA PAVILION AT EXPO '67.

(Photo by Thompson & Waring, Toronto)

The initial work is scheduled to start at the site on June 24. This will include landscaping, excavation and provision of services such as water and sewage. Construction of the actual pavilion is expected to start soon after August 15 and be completed by late December. The designers and contractors will then proceed to install exhibits, many of which will be created by Indian artists and craftsmen. Chief Architect of the Pavilion is Joseph W. Francis, A.R.I.B.A., A.R.I.A.S.

Twelve Indian girls from across Canada have been selected from over 280 applicants for training as Pavilion Hostesses. The girls were selected by local interviewing boards at ten cities on the basis of their appearance, intelligence, character and personality. Before commencing their duties, they will undergo

a training program in Montreal which will include a refresher course on Indian history and culture. An additional language (French or English) will also be included on the program.

The storyline is intended to be the philosophical basis of the Pavilion and was written in consultation with Indian leaders in all parts of Canada. A series of three-day meetings were held in Vancouver, Edmonton, Montreal, and Amherst, N.S. Indian leaders, artists and craftsmen, and Indians with a special interest in their tradition and culture, were invited to discuss the most important ideas which they wished to convey to the people of Canada and to the world at large who will be visiting Expo.

The storyline, as well as the architectural and exhibit design

plans, were presented and approved at the meetings held in Ottawa and Montreal of the Pavilion's National Indian Advisory Council.

The Council is made up of eight Indian leaders, nominated by regional Indian advisory boards, representative of all parts of Canada. The Chairman is Wallace Labilloy of Dalhousie, N.B. Other members are Chief Max Gros-Louis, Village Huron, Que.; James Debassige, West Bay Band, Excelsior, Ont.; Chief Cornelius Bignell, The Pas Reserve, The Pas, Man.; Chief Wilfred Bellegarde, Goodeve, Sask.; Howard Beebe, Blood Indian Agency, Cardston, Alta.; George Manuel, Duncan, B.C.; and Chief Baptiste Cazon, Fort Simpson Band, Fort Simpson, N.W.T.

(Continued on page 7)

# One-Year Experiment A Success

## Self-Government Works Well on Island Reserve

The greatest single benefit of self-government for the Indian people on the Walpole Island Reserve has been to restore their self-confidence, both individually and as a group. This, in effect, was the view expressed recently by Chief Burton Jacobs after self-determination had come to his reserve slightly over a year ago. He added, "for generations Indians have imagined they were a defeated people but I think self-government will eventually change that attitude".

In April 1965, self-government measures were introduced to the island reserve on a one-year experimental basis. Throughout this period and up until the present, the Band has been managing its affairs in such matters as handling their revolving loan fund, registering vital statistics, issuing fishing permits, leasing reserve land for hunting and farming purposes, as well as leasing sites for gas and oil probings. The construction and maintenance of roads, the development of parkland and beaches are other items under their control.



CHIEF BURTON JACOBS

In Chief Jacobs' own words, "the Walpole experiment in self-government is working out splendidly" and "routine administration is being conducted in an efficient manner". Playing a significant role in the form of guidance, are four Band members, namely Messrs, Edsel Dodge, William Colwell, Parker Pinnance and Paul White who, prior to the take-over, took a short course on a self-help program at St. Francis Xavier University, Antigonish, N.S.

This transition to virtual self-government came about by degrees. In 1959 the Band began administering their revenue funds pursuant to Section 68 of the Indian Act. Two years later they assumed responsibility for their own welfare program under the Ontario General Welfare Assistance Act. They make their own by-laws on a wide variety of matters. In December 1964, the Council requested the transfer of the responsibility for the day-to-day administration of their affairs from the Sarnia Agency Office which had been carrying out this function. In April of 1965 the self-government arrangement was introduced on an experimental basis and has since proven to be such a success that it is now being continued on a permanent basis.

### Island Reserve

The Reserve presently has a population of about 1,500 Chippewa and Pottawatomie Indians and a total area of approximately 45,000 acres which places it in the category of one of the largest reserves in Canada. In terms of miles, the land mass is approximately 16½ miles from north to south and 16 miles across at its widest point. Although there are a number of lesser islands making up the total area, the three principal ones are Walpole, Squirrel and St. Anne. Geographically, the reserve is situated at the head of Lake St. Clair at the mouth of the St. Clair River which empties into the lake. Because of its location, the area is ideally suited to a number of activities, such as farming, fishing and hunting.

Much of the southern portion of the reserve is a marsh, and the Band has been encouraging greater use of this land for sporting purposes. Eventually it intends to collect, manage and expend funds realized from the sale of the hunting and fishing permits sold to those making use of this and other parts of the island. The estimated number of fishermen coming on the island would run between 2,000 and 3,000 annually. During the year possibly 4,000 duck hunters make use of the 17,000 acres of duck marsh available.

In the central part, the land is quite arable and close to 8,000 acres are presently under cultiva-

tion. Of this, about two thousand acres are being farmed by Indians with the remainder being leased by non-Indians. Corn, wheat and soya beans are the main agricultural crops.

To the north of the Reserve, approximately 18 acres have been set aside as a park area for picnicking and over-night camping. This area is presently under development with over 2,000 feet of breakwater

being constructed to prevent further erosion by the Snye Channel which borders the eastern boundary of the proposed park. It is anticipated that the park will greatly stimulate the influx of tourists to the Reserve once it is completed. During the summer season, the population has increased by as many as 1,000 people and over 170 cottages are leased to provide accommodation.

(Continued on page 8)

## Bourses offertes aux étudiants indiens par la Direction des affaires indiennes

Pour l'année scolaire 1966-1967, la Direction des affaires indiennes offre les bourses suivantes (en espèces) :

- 1) Une bourse d'études universitaires, attribuée au meilleur étudiant de chaque région qui est accepté par une université reconnue, où il pourra poursuivre des études supérieures, ou au meilleur étudiant qui est déjà inscrit à une université. Dans ce cas, l'étudiant ou l'étudiante fera l'objet d'une recommandation pour s'être distingué(e) dans l'ensemble des études au cours de l'année, et pour s'être comporté(e) d'une façon exemplaire à l'université et à l'extérieur. (Valeur : \$300.)
- 2) Une bourse d'études pédagogiques, attribuée au meilleur étudiant de chaque région qui sera accepté par un établissement reconnu d'études pédagogiques, ou au meilleur étudiant déjà inscrit. (Valeur : \$300.)
- 3) Une bourse d'études en science infirmière, au meilleur étudiant de chaque région qui est accepté ou qui est déjà inscrit dans un hôpital reconnu où sont formées des infirmières agréées. (Valeur : \$250.)
- 4) Quatre bourses de formation professionnelle dans chaque région. Ces bourses seront accessibles aux étudiants qui ont l'intention de suivre des cours de formation professionnelle en dehors des écoles secondaires. (Valeur : \$250.)
- 5) Six bourses culturelles, attribuées à des Indiens qui font preuve d'un grand talent dans le domaine de l'art, du théâtre, de la musique, de la sculpture, etc. Tout Indien peut bénéficier de ces bourses. (Valeur : \$100 - \$300.)

Pour obtenir une bourse d'études en art, le candidat devrait soumettre au Comité de sélection trois ou quatre exemplaires de son travail ainsi qu'une déclaration émanant d'une autorité reconnue ou d'un professeur d'art, faisant foi du talent artistique du candidat.

Dans le domaine de la musique, le candidat devrait joindre à sa demande de bourse une déclaration émanant d'un professeur diplômé, ou bien d'un membre d'un jury, concernant le talent du candidat et son avenir éventuel dans le domaine de la musique.

Pour ce qui est des autres bourses dans le domaine des arts, il faut faire une demande spéciale au Comité de sélection, et joindre un curriculum vitae très précis.

Dès que possible, les instituteurs intéressés devraient transmettre au Surintendant régional des écoles les noms des candidats aux bourses, en y joignant un bulletin de scolarité et un rapport sur la personnalité et le talent du candidat, et sur la carrière qu'il songe à embrasser. Le bulletin de scolarité devra préciser les notes obtenues par le candidat et sa place dans le classement général.

Le Surintendant régional des écoles remplira alors, d'après les renseignements donnés sur chaque candidat, une demande de bourses qu'il transmettra au bureau central avant le 15 septembre.

# 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. CÔTÉ

Deputy Minister of Northern Affairs  
& National Resources

R. F. BATTLE

Assistant Deputy Minister  
(Indian Affairs)

## Scholarships for Indian Students Announced by Branch

The following Scholarships will be made available by the Indian Affairs Branch for the 1966-1967 school year in the form of cash awards:

- (1) A University Scholarship to the best student in each region who is accepted by an accredited university for higher education, or to the most outstanding student already in attendance at a university. In the latter case the student will be recommended for maintaining a high level of achievement during the previous year, as well as for conducting himself or herself in an exemplary manner on and around the campus (\$300).
- (2) A Teacher Training Scholarship to the most outstanding student of each region who is accepted by an accredited teacher training institution or to the most outstanding student already in attendance (\$300).
- (3) A Nursing Scholarship to the most outstanding student in each region who is accepted by or already enrolled in an accredited hospital for registered nurses' training (\$250).
- (4) Four Vocational Training Scholarships for each region. These will be available to students entering vocational training courses outside the high school pattern (\$250).
- (5) Six Cultural Scholarships for Indians who show outstanding ability in art, drama, music, carving, etc. These are open to all Indians in Canada (\$100 - \$300).

For an Art Scholarship, three or four samples of the candidate's work, as well as a statement from a recognized authority or teacher of art indicating the candidate's outstanding artistic ability, should be submitted to the Scholarship Board.

Applications for a Music Scholarship should be accompanied with a statement from a qualified teacher or adjudicator regarding the candidate's ability and possible future in music.

For other cultural scholarships, a special request submitting full details to the Scholarship Board is to be made.

Nominations for scholarship awards should be submitted by the respective teacher to the Regional School Superintendent as soon as possible, along with a statement of scholarship, personality, ability and vocational goal or each candidate. In the statement of scholarship, marks by subject and standing in class should be given.

On the basis of the information accompanying the nominations, an Application for Scholarship Form will be completed by the Regional Superintendent of Schools and submitted to Headquarters by September 15th.

### BOURSE SPÉCIALE ATTRIBUÉE A UNE ÉTUDIANTE INDIENNE

Une bourse spéciale de \$25 a été attribuée récemment à Mlle Léna Malboeuf, élève de onzième année à l'Institut Notre-Dame-de-la-Providence, à Prince-Albert, en Saskatchewan.

La bourse est attribuée chaque année à un étudiant de descendance indienne qui a obtenu des succès remarquables pendant ses études à Prince-Albert.

Ce sont les dames du cercle « Happy Gang », de Baildon, près de Moose Jaw, en Saskatchewan, qui donnent la bourse.

## Centennial Totem Poles Mark Haida Routes

Markers, in the form of totem poles, are to be erected at various communities from Victoria to Campbell River, Kelsey Bay, Prince Rupert, and British Columbia Ferry terminals located along the land and water routes of the Haida Indian.

The totem poles are being carved for the British Columbia Centennial Committee by well-known Indian artists on Vancouver Island and the mainland coast.

Each pole is to be twelve feet high and three and a half feet in diameter at the base. The dominating figure will be a large upright grizzly bear with smaller figures appropriate to the area in which the totem pole is to be located.



### L'histoire se répète

Voici une relation du premier alunissage d'un engin spatial piloté.

Deux astronautes, en sortant de leur véhicule, rencontrent deux Indiens du Canada. L'air ébahi, l'un de ces derniers dit à l'autre: « Bon Dieu! pas encore! »



SERGEANT ERNIE SIMPSON, an Okanagan from Vinfield, B.C., checks the serviceability of a motor vehicle in the company of Private Dolphus L'Hirondelle, a Cree from Lac Sainte-Anne, Alta. Sgt. Simpson is a mechanic supervisor with the Royal Canadian Electrical Mechanical Engineers and Pte. L'Hirondelle a transport operator with the Royal Canadian Army Service Corps. They are both serving with No. 13 Transport Company at Canadian Forces Base, Edmonton.

(Photo by Canadian Forces)

### FEMME ÉLUE CHEF

Pour la première fois dans l'histoire de la bande indienne du Lac Babine, à Burns Lake (C.-B.), une femme a été élue chef. Il s'agit de Mme Margaret Patrick, directrice du journal de la bande et membre du conseil de bande depuis près de trois ans. Elle a remporté l'élection par une voix.

Le nouveau chef est l'un des fondateurs du *Huhn-Nuk*, journal de la bande du Lac Babine, qui paraît depuis environ un an. Elle s'intéresse vivement aux programmes d'éducation populaire pour les siens.

### History Repeats Itself

The first manned landing of a space vehicle on the moon was reported in the following manner:

Two astronauts, on stepping out of their space craft, encountered two Canadian Indians. One Indian turned to the other and, with a look of amazement on his face, said: "Good Lord — not again!"

# Minister Appeals for Greater Fire Prevention Measures

Last March, the Superintendent General of Indian Affairs, the Honourable Arthur Laing, circulated an open letter to all Indian Chiefs and Councillors in which he expressed shock at the number of fatal fires which had occurred in the two previous months. During that period, twelve fires had claimed the lives of twenty persons, many of them children.

An urgent appeal was made to all Indian Band leaders to seriously consider ways to eliminate fire hazards in the community and individual houses, and to have effective fire fighting equipment readily available. We are happy to learn that the Kamloops Band Council have specifically labelled \$9,000 of their current funds for the installation of fire alarm devices in individual homes.

## Indians Take Course in Fire Fighting Techniques

A short course in forest fire fighting techniques, including ground and air attacks, was conducted recently for about 50 Indians under the direction of provincial forest service officials at Simonette River, Alberta.

According to the Grande Prairie Forest District Fire Control Officer, John Benson, 25 Indians were given similar training last year. They helped to fight the big Footner Lake forest fire which occurred last summer in the extreme north Peace River area.

## Federal-Provincial Training Provided Indians

An agreement between the Federal Government and the Province of Ontario provides training for 36 Indians in the detection and removal of elms infected with the Dutch Elm disease.

## Woman Elected Chief of Lake LaBine Band

For the first time in the history of the Lake Babine Indian Band at Burns Lake, B.C., a woman has been elected Chief. Mrs. Margaret Patrick, editor of the Band's newspaper and Band Councillor for nearly three years, won the election by one vote.

The new Chief is a founder of the *Huhn-Nuk*, a newspaper which began publishing about a year ago for the Lake Babine Band. She is keenly interested in adult education programs for her people.

Courses for the Indians commenced in June at the Ontario Lands and Forests Station near Hespeler, Ontario. Municipalities will be provided with a work force skilled in the removal of the infected elms.

## Des Indiens se font pompiers

Récemment, une quarantaine d'Indiens ont suivi un cours élémentaire sur les méthodes de lutte contre les incendies de forêt, tant sur terre que du haut des airs. Le cours a été donné par les fonctionnaires du Service forestier provincial, à Simonette River (Alberta).

John Benson, agent de la Protection contre les incendies de forêt dans la région de Grande-Prairie, rapporte que vingt-cinq Indiens ont suivi un cours analogue l'an dernier. Ils ont aidé à combattre le grand incendie de forêt de Footner Lake qui s'est déclaré, l'été dernier, à l'extrémité nord de la région de la rivière de la Paix.

## Indian Girl Wins Special Bursary

A special bursary of \$25 was recently awarded to Miss Lena Malboeuf, a grade 11 student at the Institut Notre Dame de la Providence in Prince Albert, Sask.

The bursary is awarded annually to a student of Indian ancestry for outstanding academic achievements while attending school in Prince Albert. Ladies of the Happy Gang group at Baidon, near Moose Jaw, Saskatchewan, sponsor the bursary.

## Totems du centenaire pour marquer les routes des Indiens Haïdas

Des totems commémoratifs seront érigés dans différentes localités depuis Victoria jusqu'à Campbell River, Kelsey Bay et Prince Rupert, et aux terminus des traversiers de la Colombie-Britannique situés le long des routes que suivaient les Indiens haïdas dans leurs voyages par terre et par mer.

Des artistes indiens bien connus de l'île de Vancouver et de la côte sont à sculpter les totems à la

The sharing of ideas on various methods of preventing fires on a reserve or in a home can be mutually rewarding. Let your paper, *The Indian News*, serve this purpose by conveying your ideas on fire prevention to other Indian communities.

## Conseils de la Croix-Rouge aux propriétaires d'embarcations

La Croix-Rouge nous communique les conseils suivants à l'intention des propriétaires d'embarcations à moteur.

1. Vous devez être en mesure de bien manœuvrer l'embarcation.
2. Apprenez les règles de la circulation sur l'eau et observez-les.
3. Equipez votre embarcation des effets suivants : des gilets de sauvetage pour chaque personne, approuvés par le gouvernement, deux rames munies de porte-rame ou deux pagaies, une épuisette ou une pompe à eau manuelle, des signaux de détresse (rouges), une trousse d'outils, une trousse de premiers soins, un extincteur d'incendie et une ancre avec une chaîne de 50 pieds.
4. Ayez et utilisez les bons feux, la nuit.
5. Ne surchargez pas l'embarcation.
6. Que la puissance du moteur soit proportionnée au type d'embarcation.
7. Ne fumez jamais en faisant le plein d'essence.
8. Avant de sortir, enquérez-vous du temps qu'il fera et habillez-vous en conséquence.
9. Lorsqu'il fait nuit ou que l'eau est agitée, portez un gilet de sauvetage.
10. Si votre embarcation a chaviré, appelez à l'aide et cramponnez-vous à l'embarcation jusqu'à ce qu'il arrive du secours, à moins que l'embarcation ne dérive vers un endroit dangereux ou que l'eau ne soit extrêmement froide.

On trouvera de plus amples renseignements sur le canotage dans la brochure intitulée « La sécurité sur l'eau », que l'on peut se procurer gratuitement en écrivant à la Direction du règlement de la marine, ministère des Transports, Ottawa. Pensez-y... pas de tragédie cet été! Soyez prudents sur l'eau.



### INSUFFLATION DIRECTE (BOUCHE-À-BOUCHE)



LA SOCIÉTÉ CANADIENNE DE LA CROIX-ROUGE



RÉPÉTEZ les phases 3 et 4 sans interruption. SI LES VOIES RESPIRATOIRES SONT OBSTRUÉES : VÉRIFIEZ de nouveau la position du cou et de la tête. NETTOYEZ la bouche et la gorge de corps étrangers.

Commencez immédiatement. Ne vous découragez pas. Envoyez quelqu'un chercher un médecin.

Dans le cas de bébés ou d'enfants, couvrir la bouche et le nez avec votre bouche. Insufflez par petites bouffées d'air au rythme d'environ 20 fois à la minute.

Pratiquez immédiatement la respiration par insufflation directe dans tous les cas où la victime a cessé de respirer—NOYADE, ÉTRANGLEMENT, SUFFOCATION, EMPOISONNEMENT PAR LE GAZ, ÉLECTROCUTION, ATTAQUE CARDIAQUE.

demande du Comité du centenaire de la Colombie-Britannique.

Chaque poteau totem aura douze pieds de hauteur et trois pieds et demi de diamètre à la base. Il

représentera en relief un gros ours grizzlé dressé sur ses pattes de derrière et entouré de petits motifs symboliques de la région environnante.

# Année expérimentale couronnée de succès

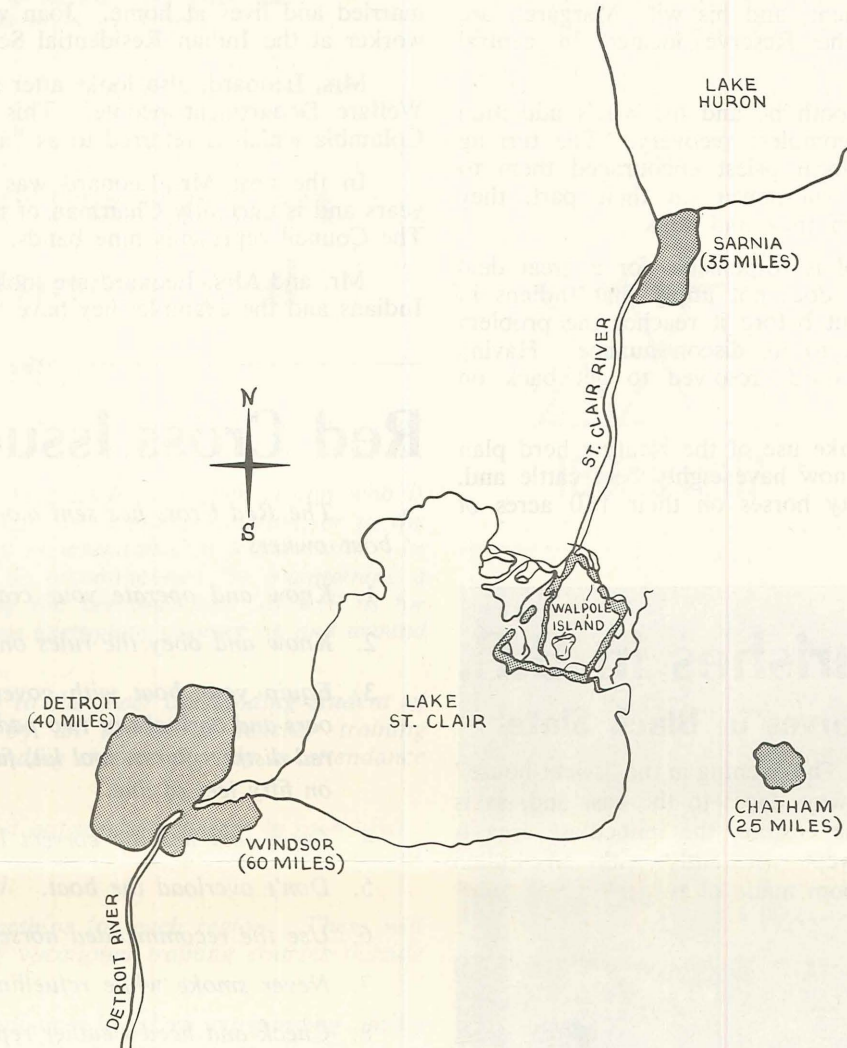
*Excellents résultats du gouvernement autonome dans une réserve insulaire*

Le plus grand avantage de l'autonomie pour les Indiens de la réserve de l'île Walpole a été de leur redonner confiance en eux-mêmes, tant sur le plan individuel que sur le plan collectif. C'est là, en effet, l'opinion qu'a exprimée récemment le chef Burton Jacobs, dont la réserve a obtenu l'autodétermination il y a un peu plus d'un an. Il a ajouté : « Pendant des générations, les Indiens se sont considérés comme un peuple vaincu, mais je pense que l'autonomie finira par changer cette attitude. »

En avril 1965, on a mis à l'essai, pour un an, certaines mesures d'autonomie dans la réserve insulaire. Depuis cette date, la bande assure elle-même l'administration de sa caisse de prêts renouvelables, l'inscription des statistiques de l'état civil, la délivrance des permis de pêche, la location de terrains de la réserve pour la chasse et l'agriculture, ainsi que la location d'emplacements pour la prospection de gaz et de pétrole. La construction et l'entretien des routes et l'aménagement de parcs et de plages sont aussi des domaines sous l'autorité des Indiens.

Selon les termes mêmes du chef Jacobs, « l'expérience de Walpole en matière d'autonomie donne de très bons résultats » et « l'administration courante est assurée de façon efficace ». Dans la coulisse, mais jouant un rôle important en tant que conseillers et orientateurs, sont quatre membres de la bande, à savoir MM. Edsel Dodge, William Coldwell, Parker Pinnance et Paul White, qui, avant l'octroi de l'autonomie, avaient suivi un petit cours à l'Université Saint-François-Xavier, à Antigonish (N.-E.), dans le cadre d'un programme de préparation à assumer l'autonomie.

Le passage à cette autonomie de fait s'est accompli graduellement. En 1959, la bande a commencé à administrer elle-même ses deniers de revenu, aux termes de l'article 68 de la Loi sur les Indiens. Deux ans plus tard, elle assumait la responsabilité de son propre programme de bien-être social, en vertu de la *General Welfare Assistance Act* de l'Ontario. Elle fait ses propres règlements dans de nombreux domaines. En décembre 1964, le conseil de bande a réclamé que soit transféré à celle-ci l'administration courante de ses affaires, qui était confiée jusque-là au *Sarnia Agency Office*. En avril 1965, l'autonomie était appliquée à titre d'essai et ce régime a, depuis ce temps, si bien réussi qu'on a décidé de le maintenir de façon permanente.



## La réserve

La réserve a actuellement une population d'environ 1,500 Indiens Chippewa et Pottawatomie et une superficie totale d'à peu près 45,000 acres, ce qui en fait une des plus grandes réserves du Canada. Le territoire est d'environ 16 milles et demi de longueur du nord au sud et de 16 milles dans l'autre direction à son endroit le plus large. A côté d'un bon nombre de petites

îles secondaires que comprend le territoire global, les trois principales sont celles de Walpole, de Squirrel et de Sainte-Anne. Au point de vue géographique, la réserve est située à l'amont du lac Saint-Clair et à l'embouchure de la rivière Saint-Clair, qui se déverse dans le lac. A cause de sa situation géographique, la région se prête de façon idéale à diverses branches d'activité, telles que l'agriculture, la pêche et la chasse.

Le sud de la réserve est en grande partie marécageux et la bande encourage de plus en plus l'utilisation de cette superficie à des fins sportives. Elle veut venir à percevoir, administrer et accroître l'argent recueilli de la vente des permis de chasse et de pêche à ceux qui font usage de cette partie et d'autres parties de l'île. On estime que le nombre de personnes qui viennent pêcher sur l'île, chaque année, varie entre 2,000 et 3,000. Le nombre de chasseurs de canards qui utilisent les 17,000 acres de marais se prêtant à leur sport va jusqu'à 4,000 par année.

Dans la partie centrale, le terrain se prête très bien aux labours



*LA CASERNE DE POMPIERS volontaires de l'île est munie d'un camion et d'un préposé auxiliaire aux pompes.*

et près de 8,000 acres sont actuellement en culture. Environ 2,000 de ces acres sont cultivées par des Indiens et le reste est loué à des non-Indiens. Le maïs, le blé et les pois chinois constituent les principales cultures.

Vers le nord de la réserve, on a réservé environ 18 acres de terrain à un parc de pique-niques et de campisme. Cette zone est présentement en voie d'aménagement et

(Suite à la page 8)

## Youth Council Works For Advancement of Indian

Thirty Indian youths from across Canada are attending the Canadian Indian Workshop this summer on the campus of the University of Manitoba, Winnipeg. The six-week workshop is co-sponsored by the Canadian Indian Youth Council, the Department of Anthropology and Sociology, and the Department of University Extension and Adult Education for the University of Manitoba.

The Canadian Indian Youth Council is a vigorous new body of dedicated young people who are working hard to advance the cause of their people. Funds for the Workshop were raised from federal, provincial and private agency sources.

The workshop has been designed to provide participants with a basic understanding of social science and the legal economic and social forces which operate in Indian com-

munities. It is anticipated that with this background knowledge they will be better equipped to work among both Indians and non-Indians alike.

This further exposure to university life may also encourage the pursuit of scholarships in that some students may decide to continue their education and be better able to contribute to the advancement of Indian people generally.

# Former Chief Tells Story of His Fight Against Alcohol

"Seven years ago we didn't have a thing", were the exact words used by the husky Indian rancher who seemed lost in thought as he gazed intently at the rolling hills of the Kamloops Indian Reserve. Mr. George Leonard, who made the statement, and his wife Margaret, are middle-aged grandparents living on the Reserve located in central British Columbia.

Mr. Leonard related the story of both he and his wife's addiction to alcohol and the long struggle to a complete recovery. The turning point in their lives occurred when a local priest encouraged them to change their ways and through sheer will-power on their part, they climbed out of the quagmire into which they had sunk.

According to Mr. Leonard, alcohol is responsible for a great deal of the Indian's degradation today. He does not imply that Indians in general should refrain from drinking, but before it reaches the problem stage, serious thought should be given to its discontinuance. Having overcome their own problem, the Leonards resolved to get back on the right track.

One of their initial steps was to make use of the rotating herd plan offered by the Branch. The Leonards now have eighty beef cattle and, in addition, they are also raising twenty horses on their 150 acres of choice land.

## Ancient Art Flourishes in B.C. Okanagan Indian Still Carves in Black Slate

Mr. George Lazard, is a member of the Okanagan Band in the Okanagan valley of British Columbia. At eighty-one, he still speaks only the Okanagan dialect, but much was learned of their old way of life through an interpreter.

His father bore the name Koalsin-hahn and his grandfather that of Si-wheel-kuhn. Both names are now used by Mr. Lazard as it is the custom to pass them down from generation to generation. Unfortunately, their meanings are now lost in antiquity but they are, nevertheless, borne with great pride by Mr. Lazard.

George Lazard is the only known person in the interior of British Columbia who makes carvings in black slate; an art taught to him by his father. The figures have much meaning and portray some of the original beliefs of the Okanagan Band at Penticton, B.C.

Although Mr. Lazard is getting on in years, he is still fully aware of events concerning Indians and claims "the Indian was happy and free before the coming of the white-man. Now one cannot even look for native root foods without fear of trespassing on the white-man's land."

According to Mr. Lazard, the Indian gets his "spirit" by chanting spirit songs and inhaling cedar scented vapour produced in their "sweathouse". One was located in a small clearing beside a gurgling stream. The atmosphere of a shrine pervaded around the small structure built in the shape of a bee-hive. A fireplace is situated about 20 feet from the entrance.

The opening in the "sweat-house" always faces to the east and, as is the custom, the immediate area is swept constantly with an Indian room made of twigs.



Mr. GEORGE LAZARD beside one of the "sweathouses" used by his people for over one hundred years. They believe use of these houses has great spiritual and medicinal value.

The structure itself is built of earth supported by an inner frame work of alder saplings. Medium sized stones, which have a religious significance, are placed on the exterior of the building. With the exception of the area where red hot rocks are placed, the boughs are laid across the floor of the "sweat-house". The cedars are never burned after use but are piled some distance from the bath area and allowed to rot and return to mother earth.

(Continued on page 8)

Mr. and Mrs. Leonard have three children but are planning to adopt two youngsters into their household. Raymond, the eldest, helps to run the ranch and is the horseman. Barbara, the second oldest, is married and lives at home. Joan was recently appointed as a guidance worker at the Indian Residential School in Sechelt, B.C.

Mrs. Leonard, also looks after several young boys for the Kamloops Welfare Department people. This is the first such venture in British Columbia which is referred to as "a group living home for boys".

In the past Mr. Leonard was Band Chief for a record of twelve years and is currently Chairman of the Kamloops Agency Tribal Council. The Council represents nine bands.

Mr. and Mrs. Leonard are looking forward to a better future for all Indians and the example they have set should be an inspiration to others.

## Red Cross Issues Boating Tips

The Red Cross has sent along these ten boating tips for power boat owners :

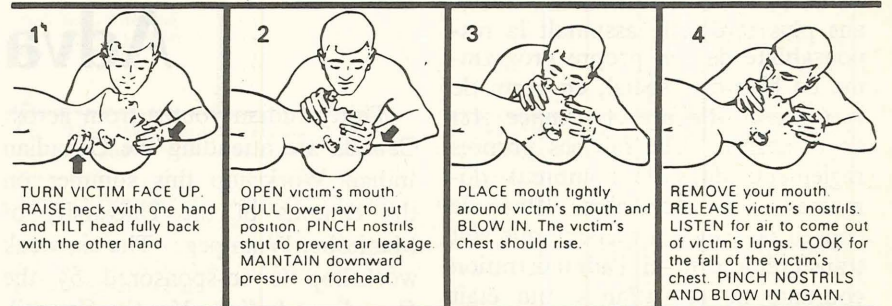
1. Know and operate your craft well.
2. Know and obey the rules on boating.
3. Equip your boat with government approved life jackets, two oars and oarlocks or two paddles, bailer or manual water pump, red distress flares, tool kit, first aid kit, fire extinguisher, anchor on fifty feet of line.
4. Carry and use the correct lights at night.
5. Don't overload the boat.
6. Use the recommended horsepower for the size of your boat.
7. Never smoke while refuelling.
8. Check and heed weather reports before going out.
9. Wear a life jacket in choppy waters and at night.
10. If upset, call for help and hang on to the boat until help arrives unless the boat is drifting into danger or the water is extremely cold.

There's more information on boating in the free booklet "Safety Afloat". Write the Marine Regulations Branch, Department of Transport, Ottawa. Think... don't sink this summer! Be Water Wise.



### RESCUE BREATHING (MOUTH-TO-MOUTH)

THE CANADIAN RED CROSS SOCIETY



REPEAT steps 3 and 4 continuously. IF AIR PASSAGES ARE NOT OPEN: CHECK neck and head positions, CLEAR mouth and throat of foreign substances.

Start immediately. Don't give up. Send someone for a doctor.

For infants and children, cover entire mouth and nose with your mouth. Use small puffs of air about 20 times per minute.

Apply rescue breathing in case of DROWNING, CHOKING, ELECTRIC SHOCK, HEART ATTACK, SUFFOCATION and GAS POISONING.

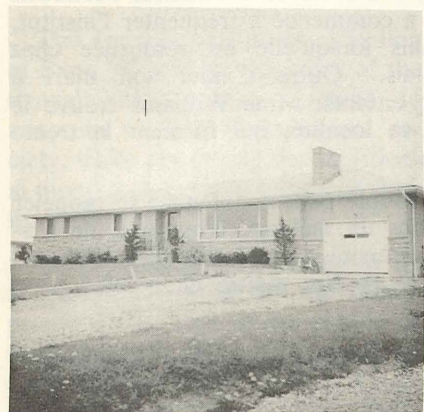
# Sarnia Reserve Couple Relate Success Story

## A Mixture of Tragedy and Fortitude Brings Independence

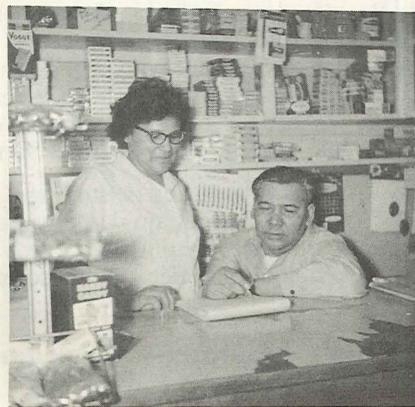
Mr. and Mrs. Garnet Williams are storekeepers on the Sarnia Reserve in southern Ontario — but storekeepers with a success story to tell.

Mr. Williams, a thrice wounded veteran of the Essex-Scottish Regiment in World War II, lost the use of both legs in a car accident five years ago. Prior to the accident, he was employed as a welder on "high steel" erection whenever and wherever jobs were available. After being confined to a hospital bed for approximately two years, Mr. Williams was faced with the prospect of finding an entirely new way to make a livelihood — which he did.

A man of considerable humour and intense pride, he claims that one of his greatest accomplishments is in being able to support his family without asking for outside assistance. The lovely home of the Williams' family reflects on just how well they have succeeded.



*ATTRACTIVE HOME built by the Williams' family.*



*BALANCING THE BOOKS is of mutual concern to Mr. and Mrs. Garnet Williams in their general store on the Sarnia Indian Reserve.*

His wife, Mrs. Thelma Williams, was raised in the Mohawk Institute at Brantford, Ontario. When first attending the Institute, she spoke Chippewa but on her return home it was English only. Aside from helping her husband to run the store and looking after their five children, Mrs. Williams still finds time to manage the local Indian Brownie troop, the 31st Sarnia Chippewa Pack.

After seventeen years of marriage, the couple can now look back with pride on times filled with a mixture of humour, sadness and a continual struggle against great odds. Their philosophy in life is simply, "Do it on your own and be masters of your house".

### INDIAN PAVILION...

*(Continued from page 1)*

While modern communication techniques will be used to tell the story of the Indians, many of the most important exhibits will be executed by the Indians themselves. The Pavilion will include carvings, crafts, murals, paintings and works of art created by Indians in all parts of Canada.

The story will encompass the Indians' past, present and future. It will attempt to show the life the Indians led before the coming of the White Man :

"In the beginning, there was the land — the forest, the rivers and the lakes, the mountains and the plains, and all the creatures that walked on the land, flew in the air, and swam in the waters.

"And there were the people. Within their horizons they were the total of mankind — all were created by the Great Spirit and the Spirit was in all living things.

"All the creatures of the world lived, one with another, in harmony and order. All owed each other respect and reverence."

The storyline traces the conflicts which arose when the Europeans "discovered" North America. It deals with the role of the government and the church in the lives of the Indians, the signing of treaties, and the establishment of the reserve system.

Present-day Indian life, which is dealt with in the main tower area, will be depicted in such a way as to explain the importance to the modern Indian on a reserve "of the moral and spiritual fortress within which he defends his identity". Living and working conditions of today's Indians will be dealt with in order to show that although "much earnest consideration and many millions of dollars have been expended to give the Indians education, houses, health care and other public services, they still lag far behind the non-Indian in the necessities of a healthy, meaningful life".

The Pavilion will also reflect the Indians' ideas about the future.

Many feel defeated. Some see the Indian disappearing, as the new generation accepts and adapts to the White Man's ways.

There are a growing number of Indian leaders, however, who have a vision of an Indian society which will combine the best of Indian and European civilizations. North American technology will be paired with traditional Indian philosophy and moral values. Wallace Labillois of Dalhousie, N.B., Chairman of the National Indian Advisory Council, states it this way :

"The Indian is in a state of turmoil. He is grasping the future with one hand, while with the other, he is holding on to the values he wants to retain from his past. If he is going to adapt successfully to modern life, he will have to pull as hard with one hand as with the other."

The Indians of Canada Pavilion is designed to fit the Expo theme, "Man and His World", and especially the quotation from Antoine de Saint-Exupéry on which it is based : "To be a man is to feel that, by placing one's own stone, one contributes to the building of the edifice of the world."

Indians in all parts of Canada who took part in developing the Pavilion's storyline suggested that the best contribution the Indians can make to the world is to show how they are able to participate in the mass technology of the modern age, while preserving the personal integrity and virtues of their fathers.

## Le Ministre demande qu'on intensifie la prévention des incendies

En mars dernier, le Surintendant général des affaires indiennes, l'honorable Arthur Laing, a fait parvenir aux chefs et conseillers indiens une lettre ouverte où il manifeste l'émotion que lui a causée le nombre d'incendies tragiques survenus au cours des deux mois précédents. Douze incendies ont alors causé la mort de vingt personnes, dont plusieurs étaient des enfants.

On a instamment prié les dirigeants des bandes indiennes d'étudier les moyens d'éliminer les dangers d'incendie dans chaque maison et dans chaque localité, et de garder prêt pour l'usage l'équipement voulu en cas d'incendie. Nous avons appris avec plaisir que le conseil de la bande de Kamloops va consacrer \$9,000 de ses fonds courants à l'installation d'avertisseurs d'incendie dans les maisons privées.

L'échange d'idées sur les divers moyens de prévenir les incendies dans une réserve ou dans une maison peut profiter à tout le monde. Votre publication, « The Indian News », se fera un plaisir de transmettre vos idées à ce sujet aux autres communautés indiennes.

Selon le directeur, on peut éviter les incendies en appliquant les règles de prévention des incendies.





**INSPECTING THE SITE** are Chief Andrew Delisle, Caughnawaga, P.Q., Commissioner-General of the Indians of Canada Pavilion, Expo '67 and some members of the pavilion's National Indian Advisory Council. Left to right : Wallace Labiloi, Dalhousie, N.B., Council Chairman; Chief Delisle; Chief Baptiste Cazon, Fort Simpson, N.W.T.; George Manuel, Duncan, B.C.; and Howard Beebe, Cardston, Alta.

(Photo by Graetz Bros. Ltd., Montreal)

## WALPOLE SELF GOV'T

(Continued from page 2)

### Housing Projects

About three years ago a planned community housing project, comprised of twelve units, was started. Each house was equipped with electricity and a three-piece indoor bathroom was included. During 1965 another subdivision of sixteen houses was constructed and more are to follow.

### Education

At present there are 190 Indian children attending the five schools on the island which provide classes from the kindergarten level to third grade. One hundred and eighty-two children are in more advanced grades and they attend elementary and high schools on the mainland at Wallaceburg, Ontario, a distance of about six miles.

### Assessment Made

How far self-government should go is a question only the future can decide. According to Chief Jacobs there hasn't been enough time to give a full assessment of self-rule. "What we have has been good", he claimed, "and we know that from now on very little help will be expected from the Indian Affairs Branch. Another five or ten years and we will have had a tremendous push forward." There have been many problems overcome but still a number to solve. Perhaps the most pressing at this time for the Band is what they feel is a critical need for the construction of a 300-foot bridge to span the Snye Channel which separates the Reserve from the mainland. Rough estimates place the cost for such a structure at between \$1½ to \$2 million to replace the existing ferry.

In summation, Chief Jacobs claimed "under self-government the Indian people do things for themselves — they learn and acquire a lot more experience. Where at one time they couldn't make any contract without the Indian Agent now they can make their own." Chief Jacobs is confident that self-government is feasible for a number of other reserves that are sufficiently well advanced.

## ANNÉE EXPÉRIMENTALE...

(Suite de la page 5)

On est à y construire un rempart de plus de 2,000 pieds en vue d'endiguer l'érosion causée par le canal Snye qui borde la limite est du parc projeté. On prévoit que le parc, une fois terminé, stimulera fortement le tourisme dans la réserve. Pendant la saison estivale, la population des îles s'accroît jusqu'à 1,000 personnes, qui louent au total plus de 170 chalets.

### Programme de construction

Il y a environ trois ans, on a lancé une entreprise de construction d'habitations communautaires devant comprendre douze logements. Chaque logis a été pourvu de l'électricité et d'une salle de bain intérieure complète. Au cours de 1965, un autre groupe de seize maisons ont été construites et il doit s'en construire encore d'autres.

### Éducation

Il y a actuellement 190 enfants indiens qui fréquentent les cinq écoles de l'île, qui ont des classes allant de la maternelle à la troisième année. Cent quatre-vingt-deux enfants sont dans les classes plus avancées et fréquentent des écoles primaires et secondaires sur la terre ferme, plus précisément à Wallace-

# Un couple de la réserve de Sarnia révèle la clé de son succès

M. et Mme Garnet Williams sont de simples commerçants de la réserve de Sarnia, dans le sud de l'Ontario, mais des commerçants qui ont réussi dans la vie dans des circonstances peu ordinaires.

M. Williams, un ancien membre du régiment Essex-Scottish qui fut trois fois blessé en participant à la Deuxième Guerre mondiale, a perdu les deux jambes dans un accident d'automobile il y a quelque cinq ans. Avant cet accident, il travaillait comme soudeur dans les hautes charpentes d'acier, quand il y avait du travail et là où il y en avait. Après avoir été rivé à un lit d'hôpital pendant à peu près deux ans, M. Williams en était réduit à chercher une façon toute nouvelle de gagner sa vie, — ce qu'il a fait.

Homme jovial et très fier, il proclame que l'une de ses plus grandes réussites est de pouvoir subvenir aux besoins de sa famille sans demander l'aide d'autrui. La maison tout à fait charmante des Williams témoigne on ne peut mieux de leur succès sur le plan professionnel.

L'épouse, Mme Thelma Williams, a été élevée à l'institut Mohawks de Brantford, en Ontario. Lorsqu'elle a commencé à fréquenter l'institut, elle ne parlait que le Chippewa, mais lorsqu'elle est retournée chez elle, elle ne parlait plus que l'anglais. Outre d'aider son mari à s'occuper du magasin et de leurs cinq enfants, Mme Williams trouve le temps de diriger les « Brownies » de sa localité, qui forment la trente et unième troupe Chippewa de Sarnia.

Après dix-sept ans de mariage, le couple peut maintenant se rappeler avec fierté les années qu'il a vécues dans un mélange d'humour, de tristesse et de lutte continuelle contre l'adversité. La devise des Williams est très simple : se débrouiller soi-même et être maître chez soi.

## Cours fédéraux-provinciaux à l'intention des Indiens

En vertu d'une entente entre le gouvernement fédéral et celui de la province de l'Ontario, trente-six Indiens suivent présentement des cours sur la façon de déceler et d'abattre les ormes qui sont atteints de la maladie hollandaise de l'orme.

Les cours pour les Indiens ont débuté en juin au poste du ministère provincial des Terres et Forêts, près de Hespeler (Ontario). Les municipalités pourront donc recourir, dorénavant, aux services de travailleurs spécialisés dans l'abattage des ormes contaminés.

burg (Ontario), à une distance d'environ six milles.

### Bilan de l'autonomie

On ne pourra savoir que dans l'avenir jusqu'où il faut pousser l'autonomie. Elle n'est pas implantée depuis assez de temps encore, selon le chef Jacobs, pour qu'on puisse en faire un bilan complet. « Le degré d'autonomie que nous avons obtenu nous a réussi, proclame-t-il, et nous savons qu'à partir de maintenant, nous compterons très peu sur l'aide de la Direction des affaires indiennes. Encore cinq ou dix ans, et nous aurons progressé d'une façon formidable. » Plusieurs problèmes ont été surmontés, mais il en reste encore un bon nombre à résoudre. Peut-être le plus urgent, pour la bande, est-il ce qu'elle juge actuellement comme un besoin pressant, à savoir la construction d'un pont de 500 pieds au-dessus du canal Snye, qui sépare la réserve de la terre ferme. Selon une estimation sommaire, il en coûterait d'un million et demi à deux millions pour remplacer par un pont le traversier actuel.

En guise de conclusion, le chef Jacobs déclare : « Sous le régime

de l'autonomie, les Indiens se débrouillent d'eux-mêmes, ils apprennent des choses et acquièrent beaucoup plus d'expérience. Alors qu'autrefois ils ne pouvaient signer aucun contrat sans passer par l'agent des Indiens, ils peuvent maintenant dresser eux-mêmes les contrats. » Le chef Jacobs entretient le ferme espoir que l'autonomie serait viable pour un bon nombre d'autres réserves suffisamment évoluées.

## ANCIENT ART...

(Continued from page 6)

Rocks used in the "sweat-house" are pre-heated on an open fire and then carried inside by an attendant. Cold water is then thrown on them which thus produces the steam for the bath. The participant remains in the "sweat-house" some two or three hours while chanting spirit songs and inhaling the cedar scented vapour. At the completion of the bath, the person leaves the "sweat-house" and plunges into the icy mountain stream located nearby.

M. Lazard claims the "sweat-bath" is an ancient tradition of his people and still plays a great role in their spiritual life.