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THE Indian news

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Tragic 5 - Year Record**84 INDIAN CHILDREN
34 ADULTS DIE BY FIRE**

Recent studies made by fire investigators showed that three of every four fires start in the home. Dominion Fire Commissioner, R. A. W. Switzer pointed out that "carelessness and not knowing what may start a fire", is the reason for most fires. The danger of fire is greatest during the winter months when stoves are in use most of the time for heating a house. The Commissioner also said that four out of ten fires can be blamed on careless smokers.

Serious Problem

In the spring of this year, the Honourable Arthur Laing, Superintendent General of Indian Affairs, sent out an open letter to all Indian Chiefs and Councillors, in which he told them how badly he felt about the number of deaths from fire that had happened in the two months before he wrote the letter. Twelve fires had taken the lives of 20 Indians, many of them children. In the past five years fire had taken the lives of 84 Indian children and 34 adults. The Minister asked all Indian band leaders across Canada to be on the lookout for what might start a fire and to make sure that fire-fighting equipment can be quickly put to use.

Commissioner Switzer said that in one town his fire investigators found that eight out of the ten homes checked were not making use of 15-ampere fuses as required in a home. A 15-ampere fuse will "blow" when too many lights or appliances, such as toasters and electric frying-pans are used at the one time. By "blowing", or cutting-off the electricity, the wire cannot overheat. If it did overheat, then a fire would likely start in your home.

The investigators found that some people were even using pennies, hairpins or tinfoil placed behind fuses. This is a very dangerous thing to do and it is hard to understand why anyone would take this chance when a 15-ampere fuse only costs about 10 cents. Should you be using 15-ampere fuses in your house? Remember, every week there are about 1000 Canadian homes burned by fire.

**1000 Canadian Homes
Burn Each Week****Care of Stoves**

Commissioner Switzer said that stoves used for heating a home can be very dangerous if they are not carefully looked after. They should be cleaned and serviced as often as required. If oil or gas is used in your home for heating, then make sure the stove is checked by a skilled repairman.



TROUBLE SPOT — The roof beams will likely burn when the stove pipe gets hot.

been passed by the Underwriters' Laboratories of Canada. The instructions for setting up the chimney should be carefully followed.

Starting Fire in Stoves

Commissioner Switzer warns against the use of coal oil and gasoline for starting wood fires. Vapours from these liquids can be extremely dangerous because they will burst into flame with explosive force. The fire can easily spread to the can holding the liquid, and what is even



TROUBLE SPOT — Propane gas in cylinder, oil in drum, children and matches, spell an explosion, fire and possibly death.

Your stove should be at least 36 inches away from any material that can burn, such as wooden walls, floors, and ceilings. Eighteen inches of space is enough if the wall, etc. is covered with material that won't burn, such as asbestos. If the stove is not standing on legs, then it should have rows of 4-inch bricks or hollow tiles under it.

Setting-up Stove Pipes

The pipes from your stove must hang at least 18 inches away from a ceiling or wall and take the shortest route from one room to another. The pipes should never pass through a wall or partition unless a special metal tube, called a thimble, is used. The tube is built with a two-inch space around it which lets the air pass between the pipe and the opening in the wall. In this way, the wall is kept cool. If your chimney is not made of cement or bricks with clay tiles up the centre, then it should be a type which has

more serious, to the clothing of the person starting the fire.

Children and Matches

Fire attracts most people, but children in particular. There is no sadder news than the death of children by fire. And the shadow deepens when the headlines read, "we left them alone for only a few minutes..." With children, matches are often left within their reach and their clothing has caught on fire with tragic results. A metal box, with a tight lid on it, should be used for storing matches. The box should be placed where a child cannot reach it.

(Continued on page 8)

Ojibway Progress Marked by New \$50,000 Building

— Craft House Built for Booming Business —

The recent official opening of the new \$50,000 Craft Centre at Curve Lake Indian Reserve, 15 miles to the north of Peterborough, Ontario, marked a major step on the road to greater independence for some 600 Ojibway Indians. According to Chief Dalton Jacobs, what started as "just an idea" four years ago has now developed into a thriving business capable of providing an income for many of his people on the reserve.

On observing the creative skills of the Indians when fashioning headdresses and costumes for their own use, Chief Jacobs and Councillor Clifford Whetung felt their people could produce hand-made souvenirs equally as well. From a small beginning, the trade has now mushroomed to the point where they have established a substantial market both at home and abroad; principally in Europe, Australia, and southern parts of the United States. The band now specializes in novelty items, such as feathered headdresses, carved totem poles, and miniature canoes. On the practical side, one might purchase hand sewn moccasins, deerskin

wear, baskets and place mats. Most of the raw materials required in the production of these articles, such as birch bark, porcupine quills, and hides, are obtained right on the reserve.

Business is now being conducted from the new craft centre which has a 40-foot by 60-foot showroom on the main floor for displaying the handicrafts and a basement for offices, workshops, and storerooms. The building, constructed of logs and fieldstones, was built by local labour and from local materials. On the right of the main entrance to the building stands a 25-foot colourfully painted totem pole. Within, wooden supporting pillars, and even the railing uprights on the stairwell leading to the lower level, are carved like totem poles. The expansive interior is finished in natural wood.

Although the business is owned by Mr. Whetung and his wife, Eleanor, the band council signed a resolution to back a substantial loan for them. The new industry grosses close to \$50,000 annually and, over the same period, increases

the wages of band members to an estimated \$16,000. Since the Indians are sharing in this thriving adventure, Chief Jacobs claims that conditions on the reserve have improved to a marked degree. Where poverty was once considered a plague, particularly during the winter months, and welfare payments were the norm, both have virtually become a thing of the past. Since the Indians are now working together for the betterment of the reserve as a whole and themselves, individually, there has been a general uplift in morale. Every able-bodied person, including the children, are involved in some phase of the craft business.

An example of their ability to meet commitments was recently

demonstrated when they had roughly just over a month to complete a relatively large order for approximately 12,000 items. Throughout this period, it was not uncommon to see Indians working far into the night to finish their particular job. Precisely one day in advance of the deadline, the shipment was completed.

Although the business is seasonal, with the bulk of the sales starting in the spring of each year, both Chief Jacobs and Mr. Whetung look forward to the day when it will be a year-round project. They are proud that they have been instrumental in developing the business to its present size without outside assistance. According to Chief Jacobs, the Indians are finding this new experience stimulating. The self-confidence and independence they are gaining is proof of what can be accomplished through hard work and a cooperative spirit.

Études des problèmes du Nord

Les membres de l'Association indienne et esquimaude se sont rencontrés plus tôt cette année pour discuter des problèmes des Indiens à Moosonee, dans le nord de l'Ontario. Des représentants des gouvernements fédéral et provincial ont assisté à la réunion.

Les membres ont discuté des recommandations visant à améliorer les conditions d'habitation, d'éducation et de récréation, ainsi que les services sanitaires, puis ont étudié certains programmes déjà amorcés à Moosonee.



CHIEF DALTON JACOBS explains carvings on totem pole at entrance gate.



COLOURFUL 25 - FOOT TOTEM POLE dwarfs Indians setting it up at entrance to craft house.

Indien nommé juge

M. Edwin Godfrey Newman, chef de la bande de Bella Bella en Colombie-Britannique, est le premier Indien à être nommé juge de la Cour familiale et juvénile de la Colombie-Britannique. Dans l'exercice de son double rôle de chef et de magistrat, il est comptable du bien-être de 1,100 Indiens et de 150 non-Indiens résidant à Bella Bella.

Le Chef Newman n'a jamais reçu de formation juridique et ne possède qu'une éducation rudimentaire, mais le procureur général, M. Robert Bonner, qui l'a nommé à ce poste, est d'avis qu'il « est l'homme tout indiqué pour remplir ce poste ». Ses concitoyens et la Direction générale des Affaires indiennes ont approuvé cette nomination.

Avant sa nomination, M. Newman a rempli le poste de secrétaire du Conseil des bandes pour une durée de cinq ans et il est, à l'heure actuelle, président du comité scolaire de Bella Bella. A son avis, les Indiens doivent être les artisans de leur propre destinée.

THE Indian news

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

HON. ARTHUR LAING

Minister of Indian Affairs and Northern Development

ERNEST A. CÔTÉ

Deputy Minister of Indian Affairs and Northern Development

R. F. BATTLE

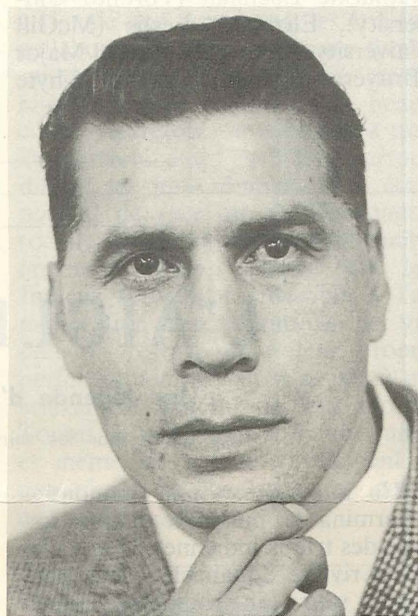
Assistant Deputy Minister (Indian Affairs)

Chief Becomes Magistrate

Edwin Godfrey Newman, Chief of the Bella Bella Band in B.C., was recently appointed first Indian Magistrate and Judge of the Family and Children's Court in British Columbia. In his dual role as Chief and Magistrate he is responsible for the welfare of the 1,100 Indians and 150 non-Indians living at Bella Bella.

Chief Newman has had no previous legal training and only a limited education but Attorney-General Bonner, who made the appointment, felt he was "the best man for the position". His community, and the Indian Affairs Branch, fully support the appointment.

Previously Mr. Newman served as Secretary of the Band Council for a period of five years and is currently Chairman of the School Committee for Bella Bella. He is a man who believes in a self-help outlook for the Indians.



CHIEF EDWIN GODFREY NEWMAN

La Commission des fêtes du centenaire verse un octroi de \$4,000 aux Indiens

La Commission des fêtes du Centenaire de la Confédération a accordé des subventions se totalisant à \$4,000 à l'égard de deux projets menés à bien par des Indiens de l'Alberta.

En premier lieu, une subvention de \$3,000 a été accordée au Comité de sélection de la princesse indienne du Conseil national des Indiens, pour payer en partie les frais de nourriture, de transport et de logement des participantes au concours de 1966.

Neuf jeunes filles se sont portées candidates au concours de cette année, qui a eu lieu en même temps que le sixième Congrès annuel du Conseil national des Indiens, à Calgary. Les candidates venaient de Sydney (N.-E.), de Montréal, de Toronto, de Winnipeg, de Regina, de Calgary, de Vancouver, de Yel-

lowknife (T. du N.-O.) et de Whitehorse (Yukon).

La deuxième subvention, au montant de \$1,000, a été accordée au Comité des Fêtes des Indiens Sarsis, qui était chargé de l'organisation des Fêtes à la réserve des Indiens Sarsis située à huit milles au sud-est de Calgary.

Cette subvention a servi à payer en partie les frais de nourriture, à constituer les prix du Centenaire et à payer les frais de transport d'artistes canadiens invités à prendre part aux manifestations.

La réserve compte présentement environ 400 membres et on s'attend à recevoir, durant les manifestations, plusieurs artistes venant des tribus des Cris, des Gens du sang, des Pieds noirs, des Piégans et des Assiniboines des environs.

SIXTY-FIVE-FOOT TOTEM POLE TO GREET EXPO VISITORS

An eight-ton, 65-foot totem pole will be carved from B.C. cedar by two Kwakiutl Indians of the Fort Rupert Band, Vancouver Island, for the Indians of Canada Pavilion, Expo '67. Mr. Henry Hunt, his son Tony, and an apprentice carver will commence work on the pole early this fall in Thunderbird Park where visitors will have the opportunity to watch them.

The totem pole will bear six traditional Indian crests, representing real and legendary figures, which have appeared on ancient poles. The crowning figure will be the raven, or thunderbird, while lesser ones will be of a grizzly bear and killer whale, a sisuitl (a mythical two-headed snake) and a man, a killer whale eating a seal, and a beaver. A chief will be carved at the base of the pole.

Also being carved for the pavilion is a nine-foot Nootka figure depicting a man stretching out his arms in a gesture of welcome.

Carving has been a tradition in the Hunt family for the past four generations. Examples of their craftsmanship can be found in Ottawa, in front of the Boy Scouts' National Headquarters, as well as in Mexico and Argentina.

Commissioner General Appoints New Pavilion Publicity Officer

The Commissioner General for Indians of Canada Pavilion — Expo '67, Chief Andrew T. Delisle, announced recently that Mr. Russell C. Moses, a Delaware from the Six Nations Reserve at Brantford, Ontario, has joined their staff as Pavilion Information Officer. He will be responsible for handling all publicity matters concerning the Expo Indian Pavilion.

Mr. Moses was former host of the Canadian Broadcasting Corporation's Indian Magazine, a weekly program for Northern Indians. More recently, he was Roving Editor for this paper where much of his time was spent visiting Indian communities and meeting Indians elsewhere in gathering the news.



National Museum Holds Indian Days For 500 Children

THROUGH PLAY THEY LEARN ABOUT INDIANS

Five hundred children, in the 10 to 12 year age group, participated in the National Museum's "Indian Days" education programs this past summer on the spacious grounds surrounding the historic museum building in Ottawa.

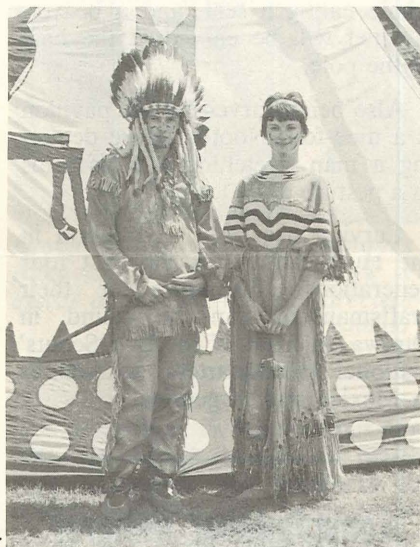
First organized in the summer of 1962, "Indian Days" has been designed to stimulate interest in the history of the Canadian Indians. University students, employed as museum guides during the summer months, acted as group leaders for each program.

To maintain a friendly spirit of competition, the children were divided into six groups comprising the Iroquois, Algonkians, Plains, Yellowknives and West Coast Indians and the Eskimos.

Each program consisted of eight days of informative and interesting activities. During the mornings the youngsters were given lectures and shown films on Canada's Indians, Eskimos and wildlife. Following lunch they joined their respective groups and took an active part in erecting and painting teepees, making plasticine model Indian villages, painting war drums, creating crayon drawings of some of the Museum's Indian exhibits, and playing numerous Indian games. A highlight of the activities this year was the visit of twelve Haida Indian youngsters from the Skidegate Mission on the

Queen Charlotte Islands of British Columbia.

At the close of each program, the group leader selected a Chief who was chosen on the basis of his or her own showing of co-operation and industry. Prizes of educational books on Indians, mammals, dinosaurs, and theatre passes were awarded to the winners.



GROUP LEADERS — Chief Dave Porter and Princess Rachel Major appear in authentic Indian dress for closing ceremonies.

(Photo — National Museum of Canada, Ottawa, Ontario)

The chiefs, or group leaders working with the "Indians" were headed by Ken Mayhew (Carleton University). Other chiefs were: Katharine Lochnan (Toronto University), Elizabeth Leslie (McGill University, Montreal), Rachel Major (Bruyère College), Judith Whyte

(Carleton University), Marc Charon (Ottawa University), Judith Goldman (Carleton University), Bill Beilby (University of Western Ontario), Bob Murphy (Ottawa University), and Lewis MacDonald (University of Western Ontario).

L'AIGLE DORÉ

Une légende d'Anthony Carter

(reproduite par les soins du B.C. MOTORIST)

Un jour, une grande inondation extermina la puissante nation formée des tribus indiennes de la vallée de la rivière Squamish. Tous périrent, sauf un homme, appelé Savpumkin, qui cherchait en vain à comprendre ce qui se passait car il ne pouvait croire qu'un tel malheur pût s'abattre sur ses frères. Mais il avait été témoin de cette horrible tragédie et il remerciait son grand chef céleste de l'avoir épargné. Il savait que si ses frères avaient écouté leur cœur et avaient obéi à Hai-is, ce malheur ne se serait jamais produit.

Trois jours avant l'inondation, Savpumkin avait eu une vision et Hai-is s'était adressé à lui alors qu'il était seul dans le campement, et lui avait dit: « Monte au sommet du Chuckigh, prend des provisions et pars à la nuit tombée. Va seul, car les autres sont pervers et toi seul as écouté ma voix. »

Ainsi fit-il, et seul il se rendit sur le sommet du Chuckigh et regarda les flots se retirer vers la mer.

Son désespoir à la vue d'une telle désolation s'accroissait à mesure qu'il cherchait en vain quelque nourriture, car trois lunes s'étaient levées depuis la venue des flots et ses maigres provisions étaient épuisées depuis longtemps. Mais comme il se reposait, il senti qu'on le touchait de nouveau à l'épaule. Il se retourna et vit un aigle doré tenant dans ses serres un poisson qu'il laissa tomber à ses pieds.

Savpumkin fut transporté de joie et il remercia le grand Hai-is de lui

donner cette nourriture, car, ainsi, il aurait maintenant la force de redescendre vers la mer où il pourrait trouver sa subsistance.

Un peu plus tard, il retourna vers l'ancien campement sur la rivière, mais il n'y reconnut rien, car l'inondation avait tout changé. Le fond de la vallée était recouvert de sable et de boue, et il comprit qu'il lui fallait tout recommencer de nouveau. Comme il cherchait un endroit où construire sa hutte, il vit une silhouette s'avancer sur la plage. C'était une jeune fille et son cœur s'emplit de joie, car désormais il ne serait plus seul.

Comme elle s'approchait, il vit qu'elle portait du saumon séché et il comprit qu'elle avait aussi été épargnée par le grand Hai-is. Lorsqu'elle parvint à lui, elle lui raconta comment elle s'était sauvée vers une autre montagne plus à l'est, à l'approche de l'inondation, et comment sa tribu avait péri. L'aigle doré lui avait aussi rendu visite au sommet de la montagne et lui avait apporté du poisson. Et c'est pourquoi, pour remercier Hai-is de les avoir sauvés, ils sculptèrent un aigle doré tout au haut de leurs totems, afin que tous le voient.

Et avec les années, les tribus de la vallée de la Squamish devinrent de nouveau une grande nation. Mais plus jamais ils ne désobéirent à la parole d'Hai-is. Maintenant, quand ils aperçoivent ces grands oiseaux qui planent dans le ciel, ils se rappellent l'aigle doré qui est venu il y a très longtemps.



THE TEEPEES form a colourful background for the circle of hand painted drums and masks made by the young "Indians".

(Photo — National Museum of Canada, Ottawa, Ontario)

Un nouvel édifice de \$50,000 souligne le progrès chez les Ojibways

— Un centre d'artisanat très prospère! —

L'ouverture officielle d'un nouveau centre d'artisanat de \$50,000, dans la réserve indienne du lac Curve située à 15 milles au nord de Peterborough, démontre comment quelque 600 Indiens Ojibways se sont engagés dans la voie de l'indépendance économique. Selon le chef Dalton Jacobs, ce qui n'avait été qu'une « simple idée » il y a quatre ans, s'est maintenant transformé en un commerce florissant capable d'assurer un revenu substantiel à plusieurs membres de la réserve.

Remarquant un jour le talent créatif des Indiens dans la confection de leurs propres coiffures et vêtements, le chef Jacobs et le conseiller Whetung ont pensé qu'ils pouvaient aussi bien fabriquer des souvenirs faits à la main. Cette entreprise très humble à ses débuts s'est transformée à un tel point que les Indiens se sont créés un marché important pour leurs produits, tant au pays qu'à l'étranger, surtout en Europe, en Australie et dans le sud des États-Unis. La bande s'est spécialisée dans les articles de nouveauté, tels les traînes à plumes, les totems sculptés et les canots miniatures. D'un côté plus pratique, on peut se procurer des mocassins faits à la main, des vêtements en peau de chevreuil, des paniers et des napperons. Les Indiens trouvent dans la réserve la majorité des matières premières, comme l'écorce de bouleau, les piquants de porc-épic et les peaux.

L'entreprise a maintenant emménagé dans le nouveau centre d'artisanat, dont le premier étage constitue une salle de montre de 40 pieds sur 60 pour les objets d'artisanat; on a aménagé le sous-sol en bureaux, ateliers et entrepôt. Le bâtiment de pierres des champs et de troncs d'arbres a été construit par la main-d'œuvre locale et grâce aux matériaux trouvés sur place. À la droite de l'entrée principale du bâtiment s'élève un totem d'une hauteur de 25 pieds et peint de couleurs vives. À l'intérieur, les piliers de soutien et même les montants de la rampe d'escalier menant à l'étage inférieur sont sculptés comme des totems. Le vaste intérieur est fini en bois naturel.

Quoique le commerce appartient à M. Whetung et à son épouse, Eleanor, le conseil de la bande s'est engagé à leur garantir un prêt

substantiel. La nouvelle industrie rapporte des bénéfices bruts de près de \$50,000 par année et assure aux membres de la bande près de \$16,000 en salaires. Le chef Jacobs a signalé que depuis que les Indiens collaborent à cette entreprise florissante, les conditions de vie de la réserve se sont améliorées de beaucoup. Autrefois, on considérait que la pauvreté était un fléau, surtout durant les mois d'hiver, et il était normal de recevoir de l'assistance sociale; ces deux choses sont maintenant du passé. Depuis que les Indiens travaillent ensemble à l'amélioration des conditions de vie dans la réserve et à leur propre perfectionnement, on a assisté à un relèvement général de leur moral. Toutes les personnes en bonne santé et même les enfants participent à une phase ou l'autre de ce commerce d'artisanat.

Indian Princess Canada Crowned

The National Indian Council met recently in Calgary and ended its three-day sessions on a regal and happy note. Miss Marlene Jackson, Princess Manitoba, was crowned Indian Princess Canada for 1966-1967.

During the Centennial year Miss Jackson will travel through Canada speaking on behalf of her people. Runner-up was Georgina Blondin, the first Princess North West Territories to compete in the contest.

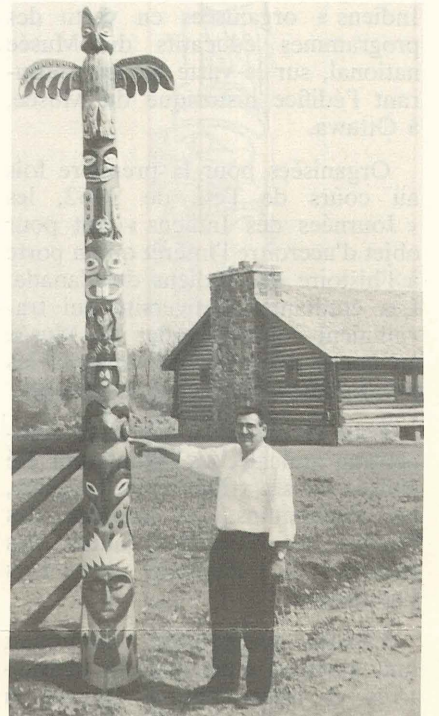
The Council meets annually to discuss ways of promoting better understanding and communication between Canadians of various origins. In support of these aims, and to increase the number of delegates attending, the Centennial Commission granted \$3,000 to the Council this year.

The Indian-Eskimo Association met earlier this year in Toronto to discuss the problems of the Indian people at Moosonee in Northern Ontario. Representatives of both the federal and the provincial governments attended the meeting.

Recommendations for improving housing, education, recreation and sanitation were discussed, as well as programs underway at Moosonee.

Ces Indiens nous ont récemment donné un exemple de leur aptitude à remplir leurs engagements, lorsqu'on leur donna tout juste un mois pour remplir une grosse commande de 12,000 articles. Durant toute cette période, il n'était pas rare de les voir travailler tard dans la nuit afin de terminer leur tâche particulière. Ils ont réussi à terminer cette commande un jour avant la date limite.

Même si ce commerce n'est que saisonnier (la plus grosse partie des affaires commence au printemps chaque année), le chef Jacobs et M. Whetung attendent avec impatience le jour où cette entreprise produira à longueur d'année. Ils sont fiers d'avoir participé à l'expansion d'un tel commerce sans aucune aide extérieure. Selon le chef Jacobs, les Indiens considèrent que cette nouvelle expérience a été très stimulante. La confiance et l'indépendance qu'ils ont acquise est un exemple de ce que l'on peut accomplir grâce au travail acharné et à l'esprit de coopération.



LE CHEF DALTON JACOBS explique les sculptures du totem à l'entrée.



FLYING OFFICER L. JOSEPH of Prince Albert, Saskatchewan, is on the directing staff for the Air Cadet Camp at CFB, Penhold, Alta. He is a full-blooded Indian and is currently taking a commercial course in public administration.

(Photo — courtesy of Department of National Defense)

500 enfants participent aux Journées des Indiens organisées par le Musée National

EN JOUANT, ILS APPRENNENT À MIEUX CONNAÎTRE LES INDIENS

Cinq cents enfants dont l'âge varie entre 10 ans et 12 ans ont participé, cet été, aux « Journées des Indiens » organisées en vertu des programmes éducatifs du Musée national, sur le vaste terrain entourant l'édifice historique du Musée, à Ottawa.

Organisées pour la première fois au cours de l'été de 1962, les « Journées des Indiens » ont pour objet d'accroître l'intérêt qu'on porte à l'histoire des Indiens du Canada. Les étudiants d'université qui travaillaient comme guides au Musée au cours de l'été, ont organisé les programmes pour chaque groupe.

Pour favoriser un esprit de compétition amicale, les enfants ont été divisés en six tribus : les Iroquois, les Algonquins, les Indiens des Plaines, les Couteaux jaunes, les Indiens du Pacifique et les Esquimaux.

Chaque programme comprenait huit journées d'occupations instructives et intéressantes. Durant la matinée, on donnait des conférences aux jeunes et on leur présentait des films sur les Indiens et les Esquimaux du Canada, ainsi que sur la flore et la faune du pays. Après le déjeuner, ils allaient dans leurs tribus respectives et travaillaient à l'érection de tentes indiennes et à



Des prix sont remis aux membres de l'équipe gagnante par M. A. W. F. Banfield, directeur du Service d'histoire naturelle au Musée national, assisté de M. Keith Stead, directeur à l'information.

(Photo du Musée national du Canada, Ottawa, Ontario)

leur décoration, ils faisaient des modèles de villages indiens en plastique, coloraient des tambours de guerre, faisaient des esquisses au fusain de quelques-unes des collec-

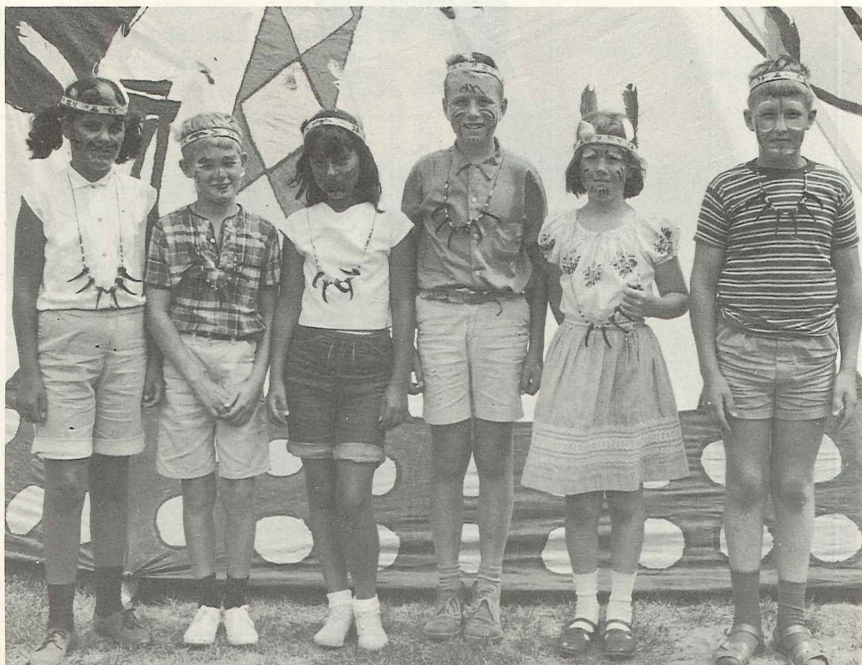
tions indiennes du Musée, s'amusaient à plusieurs jeux indiens. L'un des points importants du programme de cette année a été la visite de 12 jeunes Indiens Haïdas qui

vivent à la mission de Skidegate, dans les Iles de la Reine-Charlotte, en Colombie-Britannique.

A la fin de chaque période, le chef de groupe choisissait un « Chef indien » d'après la collaboration et l'application dont il (ou elle) avait fait preuve. Les gagnants ont reçu des billets de cinéma et des livres instructifs sur les Indiens, les mammifères et les dinosaures.

Les chefs de tribu ou chefs de groupe qui dirigeraient les « Indiens », étaient sous la direction de Ken Mayhew (Université Carleton). Les autres chefs étaient : Katharine Lochman (Université de Toronto), Elizabeth Leslie (Université McGill de Montréal), Rachel Major (collège Bruyère), Judith Whyte (Université Carleton), Marc Charron (Université d'Ottawa), Judith Goldman (Université Carleton), Bill Beilby (Université de Western Ontario), Bob Murphy (Université d'Ottawa) et Lewis MacDonald (Université de Western Ontario).

Plusieurs sapins de Douglas géants que l'on trouve sur la côte ouest du Canada, avaient déjà dépassé leur moyenne d'âge lorsque Colomb découvrit l'Amérique, il y a près de 500 ans.



Furent élus chefs de groupe, (de gauche à droite), Sandra Witt (Couteaux Jaunes), Nick Baillie (Esquimaux), Linda Witt (Algonquins), Andrew Shepperd (Indiens des Plaines), Hillary Pearson (Indiens du Pacifique) et Christopher Webber (Iroquois).

(Photo du Musée national du Canada, Ottawa, Ontario)

Conseil de jeunes Indiens au service de leurs compatriotes

Trente jeunes Indiens venant de toutes les parties du Canada ont assisté à la session d'étude des Indiens du Canada, cet été, sur le terrain de l'Université du Manitoba, à Winnipeg. Cette session de six semaines était sous les auspices conjoints du Conseil des jeunes Indiens du Canada, du Département d'anthropologie et de sociologie et du Département de l'enseignement hors-cadres et de l'éducation des adultes de l'Université du Manitoba.

Le Conseil des jeunes Indiens du Canada est un organisme dynamique de fondation récente, formé de jeunes gens dévoués qui travaillent avec ardeur à l'avancement de leur peuple. Les fonds nécessaires à la tenue de la session proviennent de

sources fédérales, provinciales et privées.

La session d'étude a été organisée en vue de donner aux participants une idée générale des sciences sociales et des mécanismes légaux, économiques et sociaux qui sont en œuvre dans les communautés indiennes. On s'attend à ce qu'une fois munis de cette connaissance de base, les participants seront mieux en mesure de travailler parmi les leurs, et même parmi les non-Indiens.

Ce nouvel aperçu de la vie universitaire peut aussi inciter certains jeunes gens à poursuivre leurs études et à accroître ainsi leur capacité de collaborer à l'avancement de la collectivité indienne.

Centennial Commission Awards Grants To Indians

The Centennial Commission has awarded grants totalling \$4,000 to assist two Indian-initiated projects which took place in Alberta.

Heading the list is a grant of \$3,000 to the Indian Princess Pageant Committee of the National Indian Council to help in paying part of the costs of meals, transportation and lodging for the 1966 pageant.

There were nine participants in this year's pageant contest which was held in conjunction with the National Indian Council's sixth annual conference in Calgary. The participants came from Sydney, N.S., Montreal, Toronto, Winnipeg, Regina, Calgary, Vancouver, Yellowknife, N.W.T., and Whitehorse, Yukon.

This grant assisted in paying part of the costs involved in food, Centennial prizes and transportation for visiting Canadian performers during the celebrations.

Presently there are approximately 400 people on this reserve and the celebrations are attended annually by visiting participants, mainly from the surrounding Cree, Blood, Blackfoot, Peigan and Stoney tribes.

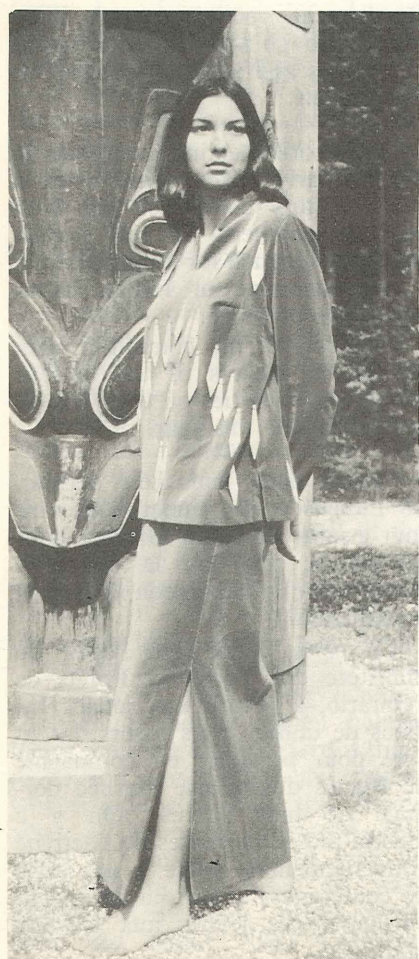
The second grant, for \$1,000, was awarded to the Sarcee Indian Days Committee which sponsored the Indian Days celebrations on the Sarcee Indian Reserve, eight miles southeast of Calgary.

Nearly half the newspapers of the world are printed on Canadian paper.

Un président de syndicat suggère un projet du Centenaire

M. Omer Peters, de la bande des Moraves de l'Ontario, et président du Syndicat des Indiens de l'Ontario, a suggéré dernièrement qu'il serait peut-être possible de construire, comme projet du Centenaire, un centre de conférences pour les Indiens de l'Ontario. Selon M. Peters, le besoin d'un tel centre se fait sentir davantage tous les ans.

Situé au centre de la province, ce lieu de réunion appartiendrait aux Indiens de l'Ontario. Selon M. Peters, « les Indiens de l'Ontario ne participent pas réellement au Centenaire de la Confédération canadienne en ce moment ». Il ajoute qu'on pourrait entreprendre la mise à exécution d'un projet de ce genre avant le commencement de l'année du Centenaire.



ATTRACTIVE INDIAN MODEL DISPLAYS ORIGINAL NATIVE DRESS

MISS WENDY SPARROW, daughter of Willard Sparrow who was former Chief of Musqueam Band in B.C., poses in original dress of the Coast Salish people. Although doing well in secretarial work as a Grade 11 high school student, her ambition is to become a professional model after completing her studies.

Les forêts productives du Canada occupent une superficie plus grande que celle qu'occuperaient ensemble les Etats de l'Alaska, du Texas et du Nouveau-Mexique.



THE GOLDEN EAGLE

Story By Anthony Carter

(Reprinted through Courtesy of B.C. MOTORIST)

The Indian Tribes of the Squamish Valley, once a mighty nation, were wiped out in a moment by the great flood. All but one man, Savpumkin, who looked about him in wonder for he could not believe such a thing could happen to his people. But he had seen it come to pass, and he thanked his great Chief in the Sky, Hai-is, that he had been saved. He knew, too, that if his people had listened to their hearts and had done the will of Hai-is, this would not have happened.

Savpumkin had received a vision three days before the flood and Hai-is had spoken to him alone in his camp and said, "Go to the top of Chuckigh, take what food you can and go in the dark of night. Take no one with you for the others are wicked and you alone have heeded my word."

This he did and so it was he alone who stood at the top of Chuckigh and watched the waters recede to the sea.

His sadness at the desolation was multiplied as he searched in vain for food, for three moons had passed since the flood had come and his own meagre supply had long gone. But as he sat to rest, once more something touched him on the shoulder. He turned to see a Golden Eagle with a fish in its claws, which it dropped at his feet.

Savpumkin was overjoyed and he thanked the great Hai-is for sending him this food, for this would give him the strength to return to the sea where he knew he could survive.

In a little while he returned to the old camp site on the river, but it was no longer the same for the flood had changed everything. Mud and sand covered all the valley floor and now he knew he would have to start all things from the beginning. As he searched for a place to build his house he saw a figure coming along the shore. He could see it was a girl and gladness filled his heart for he was not alone anymore.

As she approached he noticed that she too carried some dried salmon and he knew she had been spared by the great Hai-is. When she came close she told of her flight to another mountain in the east before the flood, and her tribe also was gone. The Golden Eagle had come to her too on the mountain top and brought fish. And so it was that they took the great Golden Eagle as their sign of thanks to Hai-is and carved him on the head of their totems for all to see.

As the years passed on, the Squamish tribes once more became a mighty nation. But never again did they stray from the teachings of Hai-is. And when they see these beautiful birds soaring in the sky today they remember an eagle of long ago.

Union President Suggests Centennial Project

Omer Peters of the Moravian Band in Ontario, and currently President of The Union of Ontario Indians, recently made a suggestion that possibly a conference centre for Ontario Indians could be built as a Centennial project. According to Mr. Peters, the need for such a centre is more evident as time passes.

The centre would belong to the Indians of Ontario and be centrally located in the Province. Mr. Peters stated that "true participation in Canada's Centennial Year by Ontario Indians is presently lacking". He added that such a project could possibly be underway before the Centennial Year starts.

The following poem was prepared by Mr. Rolland J. Nadjiwon of the Batchawana Band in Ontario. Mr. Nadjiwon now resides in Ottawa.

This — The Redman

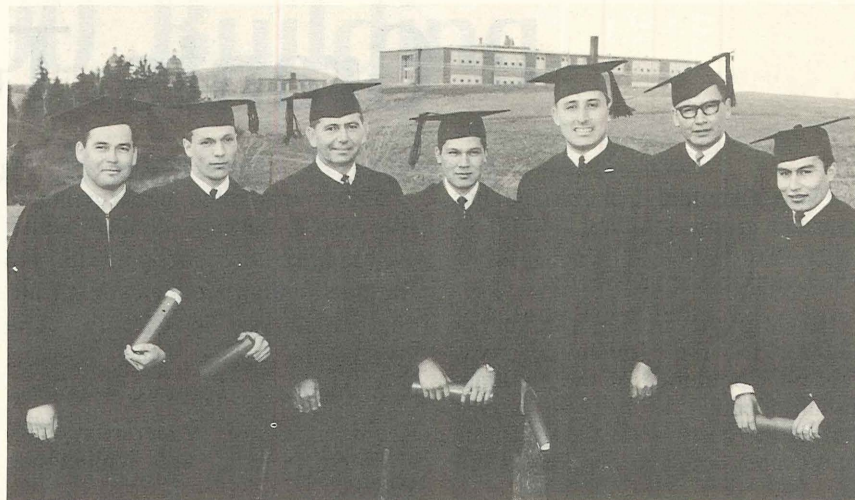
*The figure stood and turned around,
With movements quick and skin of brown.
He drew his aim, his arrow sped.
With the blood of a deer its shaft grew red.*

*This was the Redman, true and strong,
To whom this country should belong.
The man to whom we owe our hand,
For he helped us settle this rugged land.*

*To-day he is fighting for his very life,
In a world of evil and modern strife.
He wishes to veil the terrible shame,
Which the Whiteman has put in front of his name.*

*"Indian", they say with an air of fun,
The name of the nation the Whiteman shun.
The Indian will always have this fight,
Because his skin is dark not light.*

Indians Complete University Course



RECENT GRADUATES from The Coady International Institute, Antigonish, N.S., include Indians from the Maritimes to Alberta. (Left to right) are Thomas Bernard, Golden Lake, Ontario, David H. Acoose, Grenfell, Sask., Raymond F. Tremblay, Maliseet, N.B., David Mark, Paint Hills, P.Q., Roy Clement Doore, Cluny, Alberta, Peter Kelly, Nester Falls, Ontario and Victor Carlson Flett, St. Theresa's Point, Manitoba.

(Photo by Buckley's Studio, Antigonish, N.S.)

Canada's productive forests cover an area greater than Alaska, Texas and New Mexico combined.

Près de la moitié des journaux de l'univers sont imprimés sur du papier canadien.

A number of giant Douglas fir trees found on Canada's West Coast were past their middle age when Columbus discovered America almost 500 years ago.

For two months during the past summer, 18 Indian and six non-Indian boys attended a Junior Rangers camp located on the Bruce Peninsula between Lake Huron and Georgian Bay.

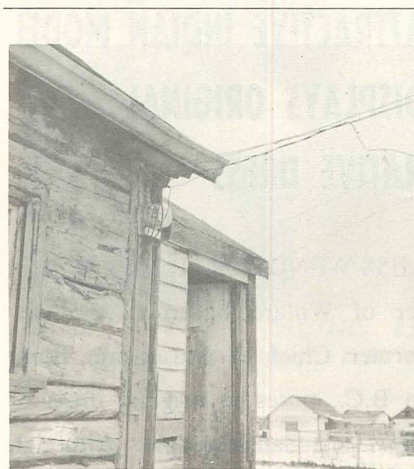
The camp, established mainly through the efforts of the Ontario Department of Lands and Forests, assisted by Indian Affairs people, gave the youngsters an opportunity to live away from home as well as work a regular eight hour day with non-Indians. Various phases of the Department's activities were illustrated through a combined program of lectures and actually working on the projects.

An historic meeting took place in Ottawa early this summer when a parliamentary committee met with elected members of the Indian Advisory Council for Ontario which is representative of Indian bands across the province.

Members of the committee plan to talk to leaders of the various Indian communities on their travels across Canada this year.

Durant deux mois l'été dernier, 18 Indiens et six jeunes Blancs se sont inscrits au camp forestier pour les jeunes, situé sur la presqu'île Bruce entre le lac Huron et la baie Georgienne.

Ce camp, établi sous l'égide du ministère des Terres et Forêts de l'Ontario, a permis aux jeunes Indiens de quitter leurs foyers durant l'été pour travailler en compagnie de Blancs durant une journée normale de huit heures. On y a illustré plusieurs phases de l'activité gouvernementale grâce à une série de conférences et surtout en faisant participer ces jeunes aux travaux pratiques.



TRouble SPOT — the electrical wire leading into the house is touching the metal eave trough. In time it will "short" and may cause fire.

night. Basement and bedroom doors should be closed, as they help to slow down a fire and keep the smoke and deadly gases away from you for a longer period, which will give you and your family a better chance to escape.

Remember, you, as a parent are responsible for the safety of your children and your home.

Think of fire wherever you are!

Tragic 5-Year Record

(Continued from page 1)

Plan Ahead

There should be at least two different ways to leave your house in case of fire. This should be planned ahead of time with your family so that everyone in the house, children and grown-ups alike, will know where to go if a fire does start. Windows that are large enough for an adult to pass through are an excellent way to leave a burning building. If they are high off the ground, then a rope or ladder should be close at hand.

Should a fire start in your home, then make sure everyone inside the building is warned and made to leave immediately. They should all meet outside at a spot previously planned in order that a check can be made to ensure that everyone has escaped.

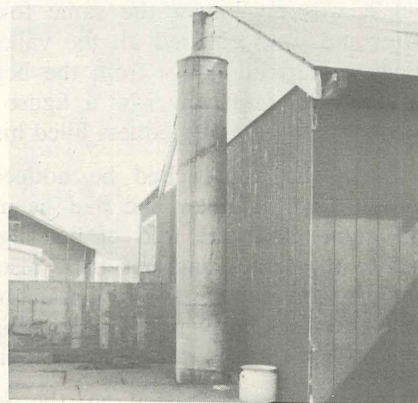
Time is Important

Where a fire brigade exists, then tell them immediately where you

live. If there is no fire brigade, then plans should be made ahead of time for assistance from your neighbours.

Safety Tips

When going to bed at night, the head-of-the-house should check all ashtrays and even chairs to make sure that no cigarettes have been left burning. The stove for heating the house should be checked for the



TRouble SPOT — sparks from this low chimney could easily start a fire on the roof.