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THE Indian News

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A MESSAGE

FROM THE MINISTER



The Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development.

(Photo—John Evans, N.F.B.)

Native Periodical to be Published

A Prince Rupert Group of businessmen has decided to publish what could be Canada's only national periodical for Native Canadians.

Headed by Jim McCreedy, a Prince Rupert Daily News reporter, the periodical is to serve as a "vehicle for native people to express themselves".

The print-run for the new magazine is expected to be about 10,000 copies. "The magazine will deal with all aspects of Indian life, touching on the social and economic problems, their accomplishments,

treasured history, and culture", a spokesman for the group said.

He also said the magazine will attempt to bring about better communication between natives across Canada and more understanding between the Indian and non-Indian people.

There were even a few kind words for this newspaper, which they said could be "considered national in scope".

The new periodical has the support of at least two B.C. Indian organizations.

I am most grateful for this opportunity to wish the readers of the Indian News a Joyeux Noël and a happy and successful new year.

Five months ago I was appointed to the position of Minister of Indian Affairs and Northern Development. During this period I have travelled extensively. I have visited many Indian communities, have had discussions with Indian leaders in most provinces, and have been present at consultation meetings across the country on the Indian Act. I have found these discussions very worthwhile and look forward to having more of them. The meetings I have had with Indian groups have helped me to understand and appreciate more fully the dimensions of my new responsibilities, and of the challenges which face us all in the years ahead.

I am impressed with the quality of leadership which is emerging within the Indian communities, and with the initiatives that are being taken. The efforts of the Indian people to establish strong local and regional organizations is a welcome development. It is the efforts of the people themselves which are breaking down the barriers and it is to them the credit must go for whatever progress is made. It is anticipated that through strong organizations greater progress can be made.

The greatest concern of this Government and my Department is to determine how the Indian people of

Canada can best be enabled to achieve what they want. It is clear that this goal can be realized most effectively through greater involvement of the people themselves in managing their own affairs.

I am aware of the error of imposing solutions without allowing the people concerned the opportunity to participate in the formation and application of decisions that are made. I am also aware of the need to respect the pride people have in themselves both as individuals and as members of a larger cultural group. I am aware of the desire of many Indian people to share more fully in the advantages and responsibilities of being Canadian.

As Minister responsible for Indian Affairs I want to encourage these very legitimate desires of the Indian people. As Minister I can help to establish some of the structures, some of the policies and some of the mechanisms which will help the Indian people reach the goals they themselves choose to seek. There are no simple solutions to the many different problems which face us. But I am confident that the Indian people, if given the resources and opportunities, will themselves solve many of these problems.

My discussions with the Indian people have been frank and honest. It is my hope that this frank and honest dialogue will continue in the new year. I am confident that it will.

JEAN CHRÉTIEN

FOR CIRCULATION



Joyeux Noël et Bonne et Heureuse Année 1968 - l'Année Universelle des droits de l'homme

Je profite de l'occasion qui m'est donnée pour présenter à tous les lecteurs d'Indian News mes souhaits les plus sincères à l'occasion des Fêtes.

Depuis que j'ai été nommé ministre des Affaires indiennes et du Nord canadien, il y a cinq mois, j'ai beaucoup voyagé. J'ai visité de nombreuses collectivités indiennes, j'ai eu des entretiens avec plusieurs dirigeants indiens dans presque toutes les provinces, et j'ai assisté à certaines réunions de consultation tenues au sujet de la Loi sur les Indiens. J'ai trouvé ces discussions très profitables et j'espère qu'il y en aura d'autres. Les rencontres avec les bandes indiennes m'ont aidé à mieux comprendre mes nouvelles fonctions et à mieux définir la tâche qui nous attend tous.

C'est avec admiration que je constate les qualités de chefs qui se manifestent au sein des collectivités indiennes; je salue avec joie les initiatives qui s'y prennent. Les efforts déployés par les Indiens en vue d'établir une administration locale et régionale efficace, sont prometteurs. Grâce à la coopération de toute la collectivité, les obstacles s'aplanissent. Le mérite de ces réalisations revient à tous les Indiens. C'est en créant des organisations puissantes qu'on accélère le progrès.

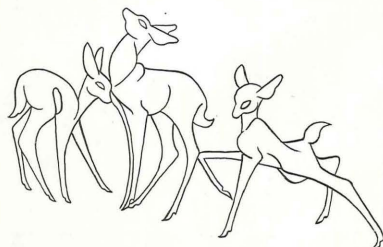
Le plus grand souci du gouvernement, et plus particulièrement de mon Ministère, c'est de rechercher les moyens d'aider plus efficacement la collectivité indienne à réaliser ses objectifs. Chose certaines, il faudra une plus grande participation des Indiens dans l'administration de leurs affaires.

Ce serait une erreur, je le sais, de proposer des solutions, sans permettre aux intéressés de concourir à la prise des décisions et à leur mise en pratique. Il faut en outre respecter la fierté qu'éprouvent les Indiens, tant à titre individuel qu'en tant que membres d'un groupe culturel important. Je note également le désir de la majorité d'entre eux de participer plus activement à la vie canadienne.

En qualité de ministre des Affaires indiennes, je veux les encourager à atteindre les buts qu'ils se fixent eux-mêmes. A cette fin, je puis favoriser l'établissement de certains cadres, l'adoption de lignes de conduite et la création de mécanismes qui contribueront à résoudre de nombreux problèmes épineux, car je sais que la collectivité indienne est prête à tout faire en ce sens, si elle dispose des ressources et des possibilités voulues.

Les pourparlers que j'ai eus avec les Indiens ont été francs et honnêtes. Je suis certain que le dialogue continuera dans le même sens au cours de la prochaine année.

JEAN CHRÉTIEN



Ma famille et moi-même partageons les mêmes espoirs et caressons les mêmes désirs que vous. Espérons qu'ils seront réalisés grâce à une franche collaboration.

ROBERT K. ANDRAS

L'année 1968 marque le 20^e anniversaire de la déclaration universelle des droits de l'homme. Les Nations Unies ont déclaré que 1968 était l'année internationale des droits de l'homme. Quiconque observe, écoute et participe aux causeries, aux conférences et aux colloques qui ont pour thèmes les droits humains, peuvent se demander si cette mesure touche de quelque façon la société en général et chacun en particulier.

A chacune de ces réunions, l'un des points les plus importants est celui des Indiens du Canada. Il est encourageant de savoir que la société canadienne devient de plus en plus consciente de la situation telle qu'elle est aujourd'hui. Les séances de consultation avec les Indiens de tout le pays sont encourageantes elles aussi et des plus opportunes. Les Indiens ont ainsi l'occasion de parler à des représentants du gouvernement, d'exprimer leurs opinions et de discuter de leurs droits à titre de citoyens canadiens.

La plupart des gens savent-ils ce que signifient les droits de l'homme? Connaissent-ils et comprennent-ils leurs droits à titre de particuliers et de groupes? Il semble que nous aurions dû faire un autre examen de conscience il y a longtemps, si nous nous préoccupons vraiment des autres peu importe leurs croyances, leur race ou leur religion. Avec les fêtes qui s'en viennent et le début de la nouvelle année, c'est l'époque tout indiquée pour repenser notre attitude. Faisons en sorte que l'année internationale des droits de l'homme ne soit pas une autre "semaine de la fraternité" pendant laquelle nous ne nous préoccupons de nos semblables que pour une période de temps limitée.

Que faire?

Les droits fondamentaux reconnus dans la déclaration universelle sont les suivants: les droits civils et politiques, les droits d'ordre économique, social et culutrel qui doivent tous être reconnus afin de maintenir le respect et la protection de chaque être humain. Si nous voulons que nos propres droits soient respectés, nous devons respecter ceux des autres.

Il est de notre devoir en tant que particuliers de comprendre ce que sont nos droits humains et de les faire valoir pour nous-mêmes et pour les autres. Notre première responsabilité touche les gens qui nous entourent, dans nos collectivités. Nous devons d'abord faire respecter les droits chez nous.

Un cours de deux semaines pour apprendre l'Ojibway

A Toronto, un cours d'ojibway d'une durée de 10 semaines a récemment été donné au Canadian Indian Center. Quarante-cinq Indiens et non-Indiens ont assisté au cours d'ojibway élémentaire donné par deux Indiens domiciliés en ville.

M. Fred Wheatley, auparavant de la réserve indienne de Parry Island et maintenant employé par l'Université de Toronto, fut le principal professeur. Son assistante, mademoiselle Jannette Corbière, de la réserve Wikwemikong, qui est ac-

tuellement à l'emploi du Centre indien, a fait le commentaire suivant: "Les participants ont manifesté beaucoup d'intérêt et à la fin des dix semaines, un bon nombre d'entre eux possédaient une bonne connaissance de l'ojibway"

M. Wheatley fera cet été un voyage dans le Nord de l'Ontario pour y faire des recherches sur les diverses acceptions de certains mots au sein de la nation ojibway. Il est probable que d'autres cours seront donnés à l'automne. Cette fois, ils seront surtout destinés aux enfants. De nombreux parents indiens ont quitté la réserve avec leurs enfants il y a quelques années et les enfants ont manifesté le désir d'apprendre la langue qu'ils ont perdue.

A Winnipeg, l'Université du Manitoba a commandité récemment un cours d'un mois pour les gens qui travaillent avec les Indiens Cris dans le Nord.

Do you have any friends or relations that might be interested in receiving the paper? If so, we'd be glad to place their name on our mailing list. All you have to do is place their name and address on the request card below and send it to: The Editor, THE INDIAN NEWS, Department of Indian Affairs and Northern Development, 400 Laurier Avenue west, Ottawa 4, Ontario.

Mr. Miss Name — Mrs. (Please Print) Street City Box No. Prov.

THE Indian news

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

Roving Editor — KEITH R. MILLER

Co-Editor — (Mrs.) JEAN GOODWILL

EDITOR'S COMMENT

This year, 1968, the Twentieth Anniversary of the adoption of the Universal Declaration of Human Rights, has been declared by the United Nations as International Year for Human Rights. After observing, listening and participating in a number of seminars, conferences and groups discussing Human Rights, it makes one wonder whether this process is creating any sort of impact on the general society and on us as individuals.

At all these meetings one of the major issues being discussed is the Indians of Canada today. It is encouraging to know that the Canadian society is becoming more aware of the Indian situation as it stands today. It is also encouraging and rather timely that nation wide consultations are being held with Indian people, giving them the opportunity to sit with government officials, to air their views and discuss their rights as Canadian citizens.

What does Human Rights mean to most people and how many really know or understand their rights as individuals and groups? It appears that the time of re-examining our consciences is past overdue if we are really concerned for our fellowman regardless of his creed, color or religion. What better time to exercise our thinking than now with the approach of another festive season and the beginning of another year. Let us not allow this International Year for Human Rights become another "Brotherhood Week" when it often appears that our concern for our fellowman is for only a limited period of time.

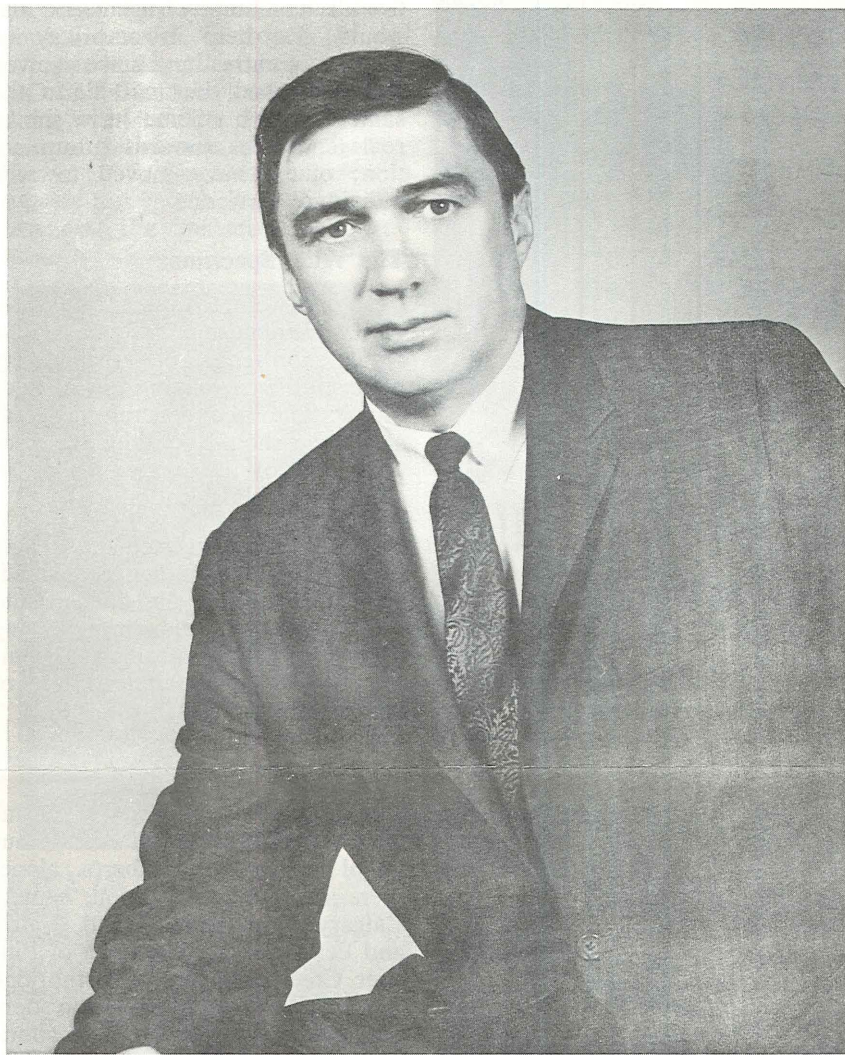
What can we do?

The fundamental rights as recognized in the Universal Declaration are: civil and political rights, economic, social and cultural rights; all these must be recognized in order to maintain the respect and protection of each human being. While we want our rights to be observed we must learn to respect the rights of others.

Our duty as individuals is to understand what our human rights are and to promote them for others as well as for ourselves. Our first responsibility is with the people around us, in our local communities and to begin promoting respect for rights at home.

J. G.

A Christmas Message From The Minister Without Portfolio



The thoughts of my family and I are with each and every one of you, now, and in the years to come. We share your hopes and dreams and pray that by working together they will soon become a reality.

ROBERT K. ANDRAS

FIRST CAROL SUNG BY HURONS

"T'was in the moon of winter-time
When all the birds had fled,
That mighty Gitchi Manitou
Sent angel choirs instead;
Before their light the stars grew dim,
And wondering hunters heard the hymn—
Jesus your King is born, Jesus is born
In excelsis gloria.

"Within a lodge of broken bark
The tender Babe was found,
A ragged robe of rabbit skin
Enwrapped His beauty round;
But as the hunter braves drew nigh,
The angel song rang loud and high—
Jesus your King is born, Jesus is born
In excelsis gloria.

"The earliest moon of winter-time
Is not so round and fair
As was the ring of glory on
The helpless Infant there.
The chiefs from far before Him knelt
With gifts of fox and beaver pelt—
Jesus your King is born, Jesus is born
In excelsis gloria.

O children of the forest free,
O sons of Manitou,
The Holy Child of heaven and earth
Is born today for you.
Come kneel before the radiant Boy,
Who brings you beauty, peace and joy—
Jesus your King is born, Jesus is born
In excelsis gloria".

—Copyright Frederick Harris Music Co.

On the Question of Friendship Centres

By ANDREW BEAR ROBE

Most Indian Centres, if not all, began as citizen's efforts to help the Indians adjust to urban life by providing them with referral services to all community agencies that would give help in one way or another. Centres have since evolved and developed, but not all in the same direction. Some have shown real tendencies towards group action; others have moved towards individual services.

The Wide Spectrum:

If one were to attempt to categorize Friendship Centres one would soon realize the great variety of institutions relating directly or indirectly to the general idea. Instead one should consider the people served by the centres as a valid criterion of classification.

It has been suggested that to get a clearer understanding of Friendship Centres, they be divided into primarily urban and rural serving agencies. Rural, meaning a community situated in an area free of industrial complex.

The Friendship Centre movement is spreading rapidly in Canada—also south of the border—which indicates that it fills a real need in our social system. In Alberta alone, there are four in operation; namely Calgary, Edmonton, Grand Prairie and Peace River. The town of Pincher Creek and city of Lethbridge should have theirs in operation soon. The Indian is a new breed of aboriginal Canadian. He has shed his skin of timidity, incompetence, introversion, and, above all, he is proud of his rich, colourful heritage.

This is the very reason why the movement is gaining momentum. The formula itself is flexible enough that it can be successfully transplanted into almost any locale provided the need exists and care is taken not to trample the basic principles.

However, it is time that the established Friendship Centres take a discerning look at themselves and start wondering whether they are merely expanding old ideas, instead of moving ahead and experimenting with new ideas and opening new frontiers.

What is needed are meetings, seminars, and workshops to promote new approaches for imagination and bold plans. The present centres do meet most needs, but they are weak in certain areas. One weakness is their failure to reach all groups of the Indian community. How does a Friendship Centre reach the unreachable on Indian reserves?

Urbanization:

Major problems facing the Indian who wishes to become an urban citizen — some people like to call them brown white men — are housing, employment, education, acceptance, adjustment in the new environment, lack of adequate preparation for the change, and little community collaboration on the transitional problems, both by the Indian community and the non-Indian community. Some non-Indians wonder why the Indians face all these problems in moving into the city. They do not seem to realize that it is time they stopped wondering and that the problem is like a two-way street. After all it is the business community that must employ In-

dians; it is the various stores that must treat Indian customers equally; it is the schools that must realize the special needs that Indian students have in learning a new culture and its ways; it is the community organizations and churches that must make the Indians feel welcome and accepted; it is time law enforcers stopped charging Indians unfairly; and last of all it is the non-Indian parents who must not object (if they are professed Christians) to their sons and daughters going out with other young Indian friends, be it for dating or social purposes. Hence, out of all this "miss-mash" grew Friendship Centres, primarily created and aimed at promoting friendship.

(Continued on Page 8)



Mr. Andrew Bear Robe, Director of the Calgary Friendship Centre was recently elected chairman of an association to bring together directors for the purpose of Indian unity in dealing more efficiently with government and other related agencies. At a seminar sponsored by the Indian-Eskimo Association in Saskatoon representatives aired questions and through general open discussion solved problems relevant to all of them.



To give our readers an idea of the importance some delegates attach to these Indian Act consultation meetings, here's the story of Agnes Shantymen.

Agnes comes from the Kluskus Band, 100 miles west of Quesnel, B.C., deep in the heart of Chilcotin country.

Seems that one of the modes of transportation is still the good old fashioned horse. One of the hazards of this means of travel is that when the horse spotted two grizzly bears, it bolted and all the papers and note books Agnes had prepared for her participation in the meeting at Prince George were lost. "I couldn't go back for them", she said, "I had to hang on tight so I wouldn't be

thrown. The horse knew those bears can run fast."

After she got the horse calmed down, she continued on to a cattle camp about 30 miles from Nazko where she spent the night. The next morning, she left the horse there and hitchhiked into Quesnel where she caught the bus to Prince George and arrived on time. Reporting to the delegates, she said, "I was a little mad, but I wasn't really scared".

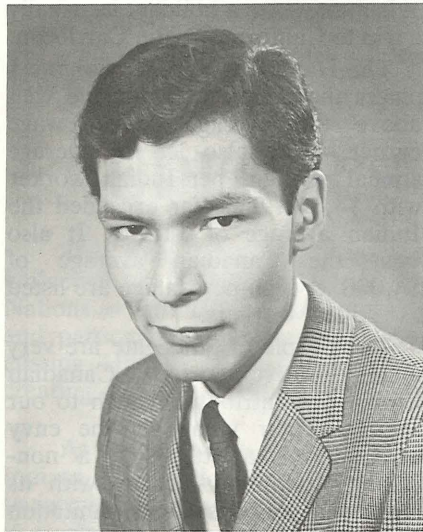
Her story started the meeting off and provided the backdrop for the main discussion — communication between the Indian and government people scattered across the untamed bush of B.C.'s interior.

SHE GOT THERE

DID YOU KNOW.....

Naskaupi River, a tributary of the Northwest River in the Ungava Area of Newfoundland, is the Montagnais translation of "The Ignorant Ones".

Promising Future for Graphic Artist



For those of our readers who have had the opportunity of writing to the Branch for information concerning Indians, they may have noticed several excellent brochure designs covering the enclosed booklets. The originator of these designs Leo Yerxa, is an Ojibway from Fort Frances, Ontario.

Leo has been employed with the Branch for six months and in that time has put his education to work as a graphic artist.

The youngest of four brothers and five sisters, he works with the

Industries Division of the Branch publicizing the commercial activities of the Indian people.

He received his elementary education in Fort Frances and his secondary schooling at the Assiniboine Indian Residential School in Winnipeg. On his return to the reserve he approached the IAB guidance councillor at the Agency office who arranged for him to attend Algonquin College in Ottawa for a one-year course in graphic arts. On graduation he was hired by the Branch because of his designing capabilities.

He has designed ads for the Branch which have appeared in "Gifts and Jewellery", a magazine of news and ideas for the Canadian retailer. Leo also worked on the Indian Hall of Fame in Toronto for last year's exhibit. He has designed covers for the Information Division and designed the invitation cards, posters, programs and children's information posters for the Saidye Bronfman Center in Montreal. A British Columbian Indian play and art exhibit was recently held there.

At 21, Leo is one of the most eligible bachelors working with the Branch—although he's the last to admit it.

Consultation Meetings

Since July of this year a series of consultation meetings on revisions to be made to the Indian Act, have been held across Canada with the Indian people. A booklet "Choosing a Path", was mailed out to all Indian families and has formed a basis for the discussions. Bands had been asked to discuss the impact of the Indian Act as it presently operates in their communities and as it affects them as individuals. The spokesmen bring to the various meetings the opinions of the bands from their area.

The Honourable Robert Andras, Minister Without Portfolio, who has been assigned by Prime Minister Trudeau to assist Indian Affairs Minister Jean Chrétien, is the government representative at these meetings. Those representing Indian Affairs are Mr. C. I. Fairholm, Director of Policy and Planning, with other members of Headquarters staff.

Mr. Walter Deiter, Chairman of the recently formed National Indian Brotherhood of Canada is taking part in all these consultation meetings and is joined by Indian spokesmen as the meetings are held in the various areas across the country.

Mr. Chrétien has stated that the present round of consultations is intended to stimulate the thinking and views of the Indian people with respect to a new Indian Act and it is the government's intention that any Bill placed before Parliament would be open to considerable amendment in response to the expressed views of the Indian people.

The first of these meetings was held in Yellowknife, Northwest Territories in July. Since then, consultations have been held at Moncton, New Brunswick; Toronto, Fort William and Sudbury, Ontario; Regina, Saskatchewan; Quebec City, Quebec; Prince George, British Columbia; Whitehorse, Yukon Territory; Terrace, Nanaimo, Kelowna, and Chilliwack, British Columbia. The two remaining meetings will be held on the Hobbema Reserve, Alberta and Winnipeg, Manitoba at a later date in December.

Following this series of meetings, representatives chosen by spokesmen at each meeting will gather in Ottawa early in the New Year to review the reports of all the meetings. A summary of all sessions will be featured in future issues of the Indian News.

Lacrosse Factory Re-opens Doors

The factory which produces 97% of the world's lacrosse sticks recently re-opened its doors after the disastrous fire which destroyed the old tarpaper building last June.

Colin Chisholm of Cornwall, along with the late Frank Roundpoint of the reserve, started the factory in 1930. Since then, it grew in a topsy-turvy fashion until the fire destroyed the uninsured building.

Mr. Chisholm expects sales this year could reach the 7,000 dozen stick mark; half being sold on the Canadian market and 40% in the United States. He feels the rapid growth of interest in lacrosse started when the National Lacrosse League was established. The demand for sticks has increased tremendously over the past five years. Mr. Chisholm said that "since 1955,



BACK IN OPERATION (L-R) Front row; Wallace, and Gilbert Roundpoint, Len Marchand M.P., Ronald Roundpoint and Colin Chisholm. The Roundpoint brothers and Mr. Chisholm are partners in the Lacrosse Factory at St. Regis Ontario. Officials from Indian Affairs Branch, the Ontario Government as well as the Mayors of Cornwall and Massena N.Y. were in attendance.

Mr. Roundpoint's three sons have taken over his share and are busy, along with Mr. Chisholm, in catching up to the huge backlog of orders received from across Canada, the United States, Australia and other foreign markets.

Two government loans, totalling \$60,000, paved the way for the construction of the new 8,000 square foot cinder block building. The cost of the building, including equipment, is actually valued at \$50,000.

The Branch contributed \$33,650 from the revolving fund loan which is repayable at 5% over a ten-year period. The Ontario Development Corporation provided a loan as well as acted as administrative and engineering consultants.

Geographically, the St. Regis Reserve is divided by the provincial (Quebec and Ontario) and international boundaries into three separate areas. To reach the Quebec side, one must travel over the Ontario part of the Reserve (Cornwall Island) on the International Bridge and pass through the northern fringe of New York State.

when lacrosse was at its lowest ebb in Canada, our sales have increased six times. Last year we sold 5,500 dozen sticks."

At the time of the fire, the 8,000 hickory splits stacked outside for aging were saved but the fire destroyed equipment and other materials valued at \$100,000.

The greatest concern was replacing tools. For example, there were no plans to follow for rebuilding the benches. It was a matter of trial and error in developing new ones. Other equipment lost in the blaze was over 100 years old.

The new factory will employ 120 people — all Mohawks from the reserve — on a year-round basis. One real problem is that labour costs keep rising while the price of sticks remains unchanged.

The Ontario government has displayed a willingness to train a number of Mohawks from the Reserve in woodworking so that there will be a pool of skilled labour to fill the gap when some of the Indians return to work in high steel construction.

The Haidas of the Queen Charlottes



Fishing plays a vital economic role with some Indian Bands along the west coast. This vessel, with its all Indian crew, is part of a salmon seining fleet of three. The B.C. Indian fishermen last summer received \$4.5 million for upgrading their fishing vessels as part of a program to make them more successful.

There is a colony of Indians off the west coast of Canada who would do credit to any country in the world. Progressive, co-operative and hospitable are three words which can best describe the Haida Indians of the Queen Charlotte Islands.

The Queen Charlotte Islands lie 60 miles off the British Columbia coast and are a major group of islands separated from the mainland by Hecate Strait. The economy of the island is based on the logging operations of spruce and cedar. Off-shore fishing is extremely valuable and plays one of the bigger roles in the economy. Agriculture is limited to a very minor part.

Historically, the Haidas were one of three groups whose cultural development had reached a high degree at the time of the first European contact. It was estimated that they numbered approximately 10,000. Through sickness and disease that number has dwindled to the present day figure of 1,300.

They had a three-class system, nobles, commerce, and slaves. With the coming of the Europeans, this system was eventually abolished, though the idea still exists in some families today. They were expert canoe builders and made long open sea journeys to fish for halibut and cod as well as sea lions and sea otters.

Today, they are as progressive as any other Canadian under the same conditions. Gone are the huge totem poles telling of legendary feats performed by famous chiefs and nobles. It has been replaced by

one overriding fact, their capacity for work.

In the Indian community of Skidegate, population 300, stands a new \$120,000 recreation hall. It represents a lot of donated labour and money. It was built by the people for the people and stands as a constant reminder of what a village full of people can accomplish once they determine their course.

When the task was completed, governmental and local reserve leaders were invited to participate in the opening ceremonies. After much speech making the new recreation hall rocked to people dancing the Frug and the Jerk.

The band council points with dignified pride to the fact that in the last four years not one able bodied male has been on welfare. Most are employed in logging while others are engaged in fishing. In 1965, the average income was \$3,600. 1966 saw many pay income tax on earnings exceeding \$10,000. Men like Chief Percy Williams and Albert Jones struck it rich with Tasu Mines Development. Jones is reported to have sold his claim for something

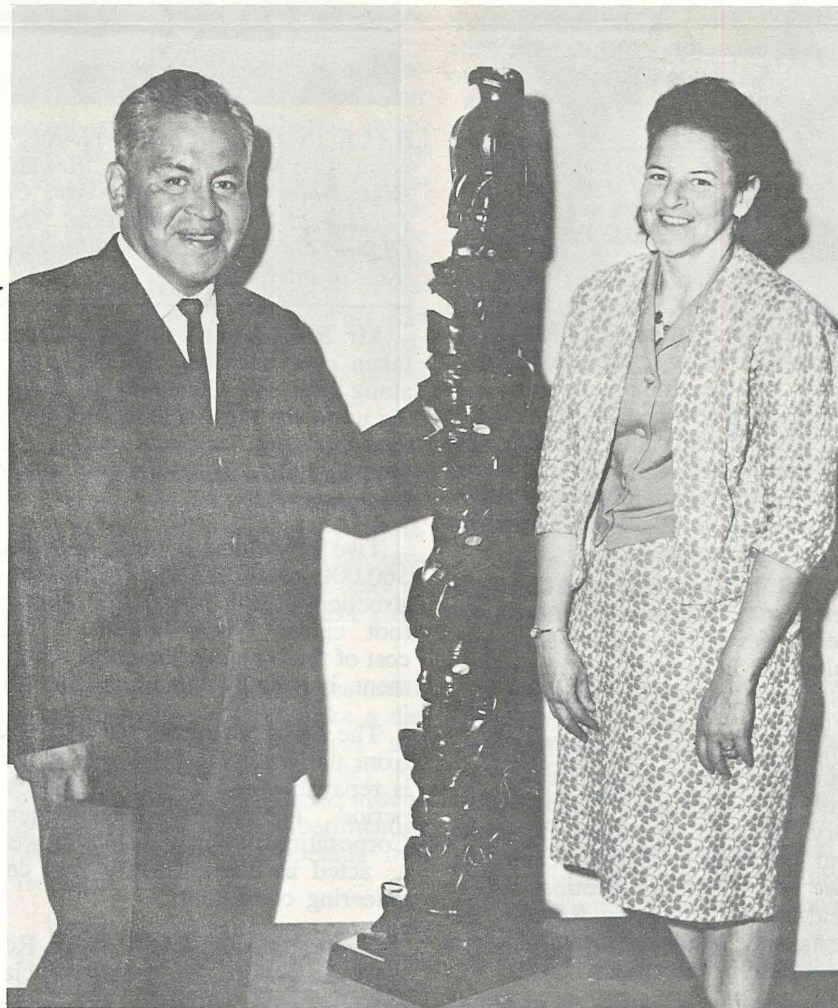
in the neighbourhood of \$250,000. When they take a holiday, its usually a trip to California or the Carribean.

The Hawthorn Report, Volume I places the people of Skidegate well above the average Indian wage earner. They also led in average annual earnings per Indian worker with \$4,642. This far exceeded the Indian average of \$1,361. It also beat the Canadian average of \$4,000. A high percentage are listed as skilled workers.

The people of Skidegate are very much an active part of the Canadian economy, contributing much to our society. Their village is the envy of Queen Charlotte City, a non-Indian community nearby with its water and sewage systems, sanitation system and progressive attitude.

The Indian leaders have shown they are capable of running their own affairs in their own way and miss few opportunities to improve their living standards, and most of all, give the young people a better life.

They are indeed, a proud and noble people, who will accept nothing short of success.



Mr. and Mrs. Rufus Moody stand beside the second largest Argillite Totem in the world. Commissioned by former Indian Affairs Minister, Arthur Laing, the carving now sits in the Commonwealth Room of the Parliament Buildings in Ottawa. Mr. Moody, a Haida from the Queen Charlotes, as a carver illustrates the fine qualities which makes this tribe a fine race of people.

Researchers Probe Heart-beat of Old Crow

Because the heartbeat rate is a good indication of physical fitness, a special study was carried out on the Indian people of this community 1,300 miles northwest of Edmonton.

The information obtained from the Indians of this most northerly settlement in the Yukon Territory will be useful for comparison with fitness measurements of people leading sedentary lives in cities.

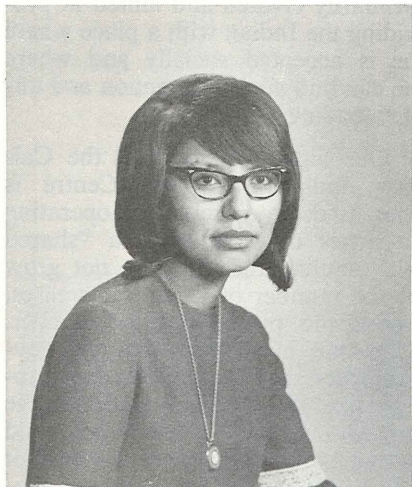
A team of United States researchers monitored the heartbeats of 24 residents of this settlement where 250 Loucheux Indians live 500 miles north of Whitehorse.

The natives were wired for sound, with two electrodes and a tiny radio transmitter, and urged to go about their daily routines.

Each subject's transmitter operated on a different frequency, allowing the researchers from the University of Alaska at Fairbanks to monitor any one of them with a twist of a dial.

(Continued on Page 8)

Scholarship Award Winners



Miss Rhonda King, 18, of the Blood Band, near Calgary, Alberta, has been awarded a Nursing Scholarship by the Indian Affairs Branch. She is a first-year student nurse at St. Michael's School of Nursing, Lethbridge, Alberta.

Rhonda is a graduate of the Catholic Central High School in Lethbridge and has a reputation of being a good student with the ability to succeed.

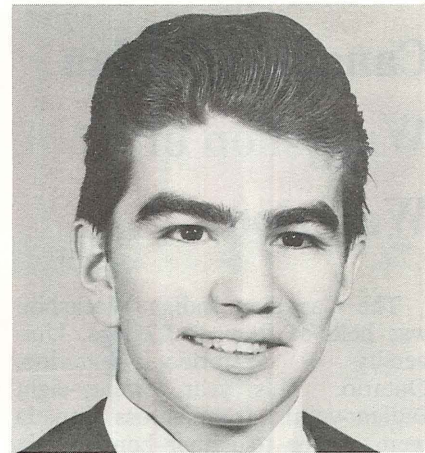
Mr. Alfred Simpson, 18, of the Alderville Band, Cobourg, Ontario, an honours graduate of the Cobourg District Collegiate Institute, has been awarded a University Scholarship from the Indian Affairs Branch.

The son of Mr. and Mrs. Everett Simpson, he is a recipient of many awards for top marks, including

the Canadian General Electric Co. award, the MacKenzie Cup for Mathematics, a "promising student award" from General Foods Co. along with his Secondary Honor graduation diploma. He is presently attending University of Waterloo in a four-year Honours Course in Physics and Math.



Presentation of Scholarship award to Mr. Alfred Simpson (left) made by Mr. John Loukes, Vocational Councillor, Indian Affairs Branch, London, Ontario. Alfred Simpson was a former pupil of Mr. Loukes. Both are members of the Alderville Band, Peterborough Agency.



Mr. Jacques Kurtness, 21, of Montagnais du Lac Saint-Jean Band, is a recipient of a University Scholarship from the Indian Affairs Branch and has enrolled in a Psychology course at Laval University, Quebec.

An ambitious and hard worker, his main goal is to get a masters degree in Psychology.



Miss Thelma King, 20, sister of Rhonda has also been awarded a scholarship to continue in her second year Bachelor of Education Teacher Training program at the University of Lethbridge, Alberta.

Thelma is a conscientious student and, in spite of time lost due to illness, did extremely well in her first year at the same University.



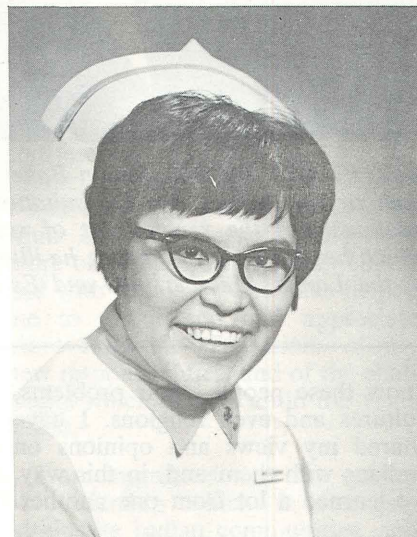
Mr. Abel Kitchen, 24, a Cree from the Waswanipi Band, taking his 3rd year Civil Engineering at McGill University has been awarded a University Scholarship from the Indian Affairs Branch.

Mr. Kitchen completed his elementary education at Moose Factory, Ontario then went to Sault Ste. Marie where he completed a Technical course with a grade 12 standing. He later attended the Northern Ontario Institute in Kirkland Lake and on his own initiative he spent his summer holidays at a steel plant in Sault Ste. Marie in order to gain practical experience.

His determination to pursue his education and for his fine scholastic performance he has received a trophy, bursary and three other scholarships since 1962.



Mr. Ernest Cachagee, 20, of the Chapleau Cree Band, has received a Cultural Scholarship from the Indian Affairs Branch to continue his studies in music and voice training. Besides his excellent marks in music, he has shown leadership ability as President of the Indian Students Club at Sault Ste. Marie and is a graduate from a four-year Business and Commerce course at the Sault Ste. Marie Technical and Commercial High School. Mr. Cachagee hopes to pursue his career as a music teacher.



Miss Helen Barkman, 21, a second-year student nurse at the Plummer Memorial Hospital, Sault Ste. Marie, Ontario, has been awarded a Nursing Scholarship by the Indian Affairs Branch. A member of the Trout Lake Band, she received her education at the Sioux Lookout Residential School and completed her high school at Sault Ste. Marie.

With her friendly and pleasant personality, she will no doubt reach her goal, becoming a Registered Nurse.



Mr. Howard Deer, a Mohawk from the Caughnawaga Band has been awarded a Cultural Scholarship from the Indian Affairs Branch in order to continue his course in wood sculpturing at the Applied Arts Institute in Montreal.

In addition to wood carving, Mr. Deer is also a fine painter and has been very active in redecorating the 130 year old Mission of St. Francis Xavier Church on the Reserve.

He specializes in masks and has a collection of many different shapes and concepts.

Canadian Indian Workshop of Waterloo.

The Canadian Indian Workshop was held at Renison College, University of Waterloo, Waterloo, Ontario. This year, twenty-eight Indian youths from across Canada were chosen to gather here for six weeks to discuss their various cultures and problems.

I was lucky enough to be one of the twenty-eight Indian youths. I cannot tell you everything I saw and learned during this period so I won't go into detail on any specific event. I will only generalize about the things the workshop made me feel and realize.

The people that attended weren't all university graduates by any means. There were professional dancers, models, guidance counselors, school supervisors, university and highschool students as well as married couples.

The one thing in common is that we were all Indians interested in getting together for six weeks to learn more of each other. Prior to the workshop, we only knew about Indians on our own reserves. By attending the workshop, we learned about Indians all across Canada.

We learned about one another's culture, problems, plans and also our hopes and dreams. We all found personal identity and became more aware of what being an Indian really meant to us.

By associating with one another, we felt a oneness. Personally, I found it a great relief to be so closely united with my people. While we were together, we felt we could overcome any problem that crossed our paths because we were representing Indians from all across Canada.

We had resource people on hand such as, anthropologists, historians, public-speakers, people from former workshops and many others active in Indian matters.

These resource people were sometimes white and sometimes Indian. They came to the University and we learned what we wanted to learn from them.

In addition to all this, we went on quite a few educational trips. Museums, Indian reserves, pow-wows and parades were all interesting, but what we learned from these trips was even more interesting.

We visited reserves such as Six Nations and Walpole Island, in Ontario; St. Regis, and Caughnawaga, in Quebec; as well as several in New York State. Before I visited these reserves, they were just names with no special meaning. Now I

Hair-raising Incident



ALL IS NOT WORK Simon Baker of the Squamish Band, recent chairman of the Indian Act Consultation meetings held in Chilliwack B.C., demonstrates the revived art of scalping. Using a wooden tomahawk, which he also used as a gavel, he illustrates on Mr. Gordon Poupore, Chief of the Lands, Memberships and Estates division of the branch.

(Photo—Bob Blackwell, Chilliwack B.C.)

know these people, their problems, cultures and even religions. I have shared my views and opinions on Indians with them and, in this way, we learned a lot from one another.

At the workshop, I not only learned more about my people, but I also learned to care about them in a new way. By going into detail on important topics such as alcoholism, sex, discrimination and the white society. We discovered an inner need to learn more in order to do something about overcoming these problems. This workshop was the beginning; I needed to become more involved in Indian activities.

I'm sorry I cannot say more, but it's hard to transfer feelings such

as these to other people. All I can say is that if anyone wants to learn more about Indian people,

"THE CANADIAN INDIAN WORKSHOP IS THE PLACE TO GO"

MISS LORETTA BARLOW
Indian Island Reserve

Researchers . . .

(Continued from Page 6)

Dr. Keizo Shiraki of Kyoto, Japan, a visiting professor of physiology at the University, said the heartbeat rate is a good indicator because "a trained athlete can perform strenuous exercise and still exhibit a low heart rate, while someone in poor condition develops a high rate by simply climbing a flight

On The Question . . .

(Continued from Page 4)

The Friendship Centre:

This is the only agency, outside of the Indian Affairs Branch, that is primarily created and aimed at providing the Indian with a place where he is accepted socially and where he can find advice, direction and understanding.

Our biggest concern at the Calgary Indian Friendship Centre is that funds we receive for operating expenses may be from a "shared pie" source; the pie does not grow as the number of Centres increases, hence the pieces become smaller. I am not insinuating that the governments should be giving out money like the whiskey traders gave out "fire water". Rather, they should assess every new centre to see if it constitutes a real need in a community, and if it does, financial support should be given without any inconvenience to the established ones. Furthermore, governments should assure themselves that new Friendship Centres have community-wide support before financial help is granted.

It is important to note that without the active support and cooperation of community organizations, the growth of a centre can be seriously impeded. This is where people would have to ask themselves, "Would this be to the advantage of the Indian people or is it just an attempt to keep up with the Joneses?"

It would be most desirable to have a Federation of Canadian Friendship Centres. Such a move would ensure top level administration, competence as a social service agency, give impetus to the movement, and general motivation to existing centres to continually improve themselves. Also, if a federation becomes a reality, special teams from the federation could spend time with the communities that have proven their need for a centre, to give guidance, advice, and possibly train new employees in one or two of the larger centres.

Since Friendship Centres are a ramification of our modern society, they will continue to gain considerable importance.

Possibly, one day, Indian Affairs Branch will no longer be in existence, having been replaced by a national autonomous Indian body — the Federation of Friendship Centres of Canada.

of stairs."

The natives involved, ranging in age from 7 to 60, kept a log of their activities to aid the university team in evaluating the heart data.

The researchers were primarily concerned with the physiological adaptation of human beings and other animals to Arctic and sub-Arctic environments.

Victoria Daily Times