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Vol. 13, #4

Mrs. Eileen Cubberley,
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Department of Indian Affairs and Northern Development
Ministère des Affaires indiennes et du Nord Canadien

New Western Industry Owned, Run By Native People

The iron horse that helped win the West away from the Indian is giving an enterprising group of Saskatchewan Indians a new lease on life.

Since March 23, 54 Indian and Metis people in Native Metals Industry — a native-owned salvage business in Regina, have been dismantling railway cars and selling the scrap steel at \$4 a ton. Already, the income exceeds operating expenses and the annual payroll is expected to run to \$250,000. Less than a year ago all the Indian and Metis people now employed in this firm were on welfare.

The business grew out of a task force of Indian and Metis people and white businessmen, established by Saskatchewan Premier Ross Thatcher. A year ago, representatives from the Federation of Saskatchewan Indians and the Saskatchewan Metis Society got together with the businessmen for a brainstorming session to find industrial projects that native people could own and operate. Jack Turvey, manager of Inter-Provincial Steel and Pipe Corporation in Regina, came up with the idea for the salvage industry. The Indian and Metis representatives accepted it enthusiastically. The task force engaged a Toronto industrial consulting firm to do a feasibility study and in October 1969, the "go-ahead" came in loud and clear. The Saskatchewan government made a grant of \$40,000, plus a short term loan of \$15,000 and a guaranteed bank loan of \$7,000. Ralph Scharf, Regional Supervisor of Vocational Education for the Department of Indian Affairs and Northern Development, worked with the staff of the Vocational Training Centre at Weyburn to draw up a three-week training course. Early in February, 14 Indian and Metis trainees began a course in metal cutting, industrial safety and business operation. A second class for 15 trainees began May 4. A Canada Manpower grant of \$8,000 covered the cost of training, including cost-of-living allowances for the trainees.

The enthusiasm of the native workers, who own the company on a limited share basis, continues to grow. "We won't put up with anything but a man's best efforts on this job," said Manager Jim Parisien, "we're in a highly competitive business and we're going to succeed." The day begins at 5 a.m. when the first cutting crew starts in, followed at 7 by the bulk of the cutters. At 2:30 in the afternoon the loading crew comes in. All crews work an eight-hour day. There is a friendly but intense rivalry among the crews to continually increase the output. And there's no absenteeism. When they've finished the 425 railway cars bought from U.S. firms, there is an abundance of scrap metal which they will cut up for the hungry furnaces of the nearby International Steel and Pipe Corporation.

Peter Dubois, of the Federation of Saskatchewan Indians, is president of Native Metals Industry. He said his spirit lifted when he saw how quickly the company had advanced. "There is a great deal of interest among our people," he said. "They finally believe they have an opportunity to do something, both Metis and Indian alike."

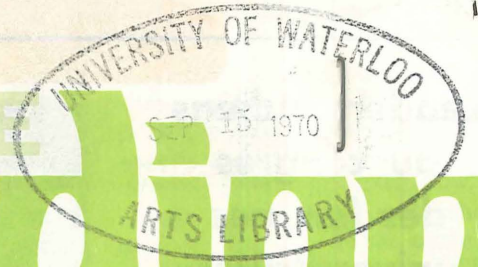
Prince Charles Crowns National Indian Princess

"I suppose he might have kissed me, but he didn't," exclaimed Laverna McMaster, happy winner of the 1970 National Indian Princess Pageant, after receiving a congratulatory handshake from Prince Charles. But the 18-year-old Blackfoot beauty from Cluny, Alberta went on to say she was not at all disappointed with the future King of England's greeting.

Miss McMaster was one of 10 native girls representing the prov-

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THE Indian NEWS



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Crane operator Joe Parisien of Fort Qu'Appelle at the controls of the company's 35-ton crane.

(Photo—Bill Lewis)

Indian Ecumenical Conference Planned

A history-making event will take place this August 13th to 19th on the Crow Indian Reservation in Montana. Two hundred North American Indian religious leaders from the United States and Canada will gather for a general ecumenical meeting — a Grand Council in the old Indian tradition, but on a scale never before seen. The delegates in attendance will be represented by holy priests of the ancient tribal religions as well as Indian ministers and priests of various Christian faiths among Indians.

All are committed to healing and rebuilding the religious strife so prevalent in modern Indian tribes. As a delegate stated, "We have to create a feeling of fellowship and harmony once again among our people. We need to strengthen our religious faith if we are ever going to solve our more secular problems."

"We should have started something like this a long time ago," said Chief Andrew Dreadfulwater, a Cherokee religious leader from Oklahoma. "We have almost let all this religious squabbling smother our spiritual power and destroy us as a strong people."

"This may be the last chance we will have to save our communities

and revitalize them," said Bernard Second, medicine man of the Mes-calero Apaches of New Mexico, "and we are, by nature, a people who look to our religious traditions to guide us."

According to Reverend Ernest Willie, "We are basically a very spiritual and religious people and this is just the beginning of a more general religious movement. I feel a religious mood growing, especially among the young." The Reverend Willie is an Anglican priest and a Kwakiutl Indian from British Columbia.

There are delegates who feel that the conference will address current issues of American and Canadian society. "We are going to have to do more than just make our own medicine strong again," says Ernest Tootoosis, a Plains Cree from Saskatchewan and a strong adherent of the Sun Dance faith of his own people. "We may have to start teaching our white brothers how to live in our sacred land without polluting it and destroying ourselves in the process. When we had the responsibility of caring for this land, it was a Garden of Eden. Perhaps we will need to instruct our brothers

(Continued on Page Eight)

FOR CIRCULATION



Leaders Indiens au congrès des femmes universitaires

Une centaine de leaders indiens, des hommes et des femmes venant de tout le Canada seront les invités du prochain congrès triennal de la Fédération canadienne des Femmes diplômées des Universités qui se tiendra à l'Université York de Toronto, du 16 au 21 août.

Les Indiens participeront à un séminaire sur "Des Canadiens défavorisés: les Indiens", l'un des trois congrès centrés sur "Les nouvelles attitudes dans une société changeante".

Le gouvernement fédéral a accordé à la Fédération un octroi de \$3,500 pour payer les déplacements d'Indiens venant de régions distantes, alors que le gouvernement ontarien donnera \$5,000 pour payer le logement de ces Indiens et le voyage et le logement des Indiens chez des citoyens de l'Ontario.

Les séminaires des Indiens ont été préparés en coopération avec Walter Deiter, président de la Fraternité nationale des Indiens et Fred Plain, président de l'Union des Indiens de l'Ontario, avec des représentants des Centres de l'Amitié de l'Ontario. Le congrès donnera à ces organismes l'occasion de tenir des réunions sous les auspices d'un organisme neutre et non gouvernemental, la Fédération des Femmes diplômées des Universités du Canada.

Les deux autres séminaires du congrès porteront sur deux sujets étudiés durant toute l'année par les membres de la Fédération: la pollution du milieu et l'agitation étudiante.

Des spécialistes en biologie, législation, génie, agriculture, affaires, etc., participeront aux discussions sur la pollution.

L'agitation étudiante sera étudiée du point de vue des étudiants, des professeurs, de l'administration, des parents et payeurs de taxes, alors que des éducateurs, spécialistes et collégiens participeront aux discussions. Le directeur de l'Éducation du comté de York, en Ontario, M. S. L. G. Chapman prononcera la principale Conférence du séminaire sur l'agitation étudiante.

Anne Francis (Mme John Bird) la présidente de la Commission royale sur la situation de la femme au Canada prononcera la conférence inaugurale du congrès le lundi 17 août. Le Dr Elizabeth May, de Philadelphie, représentant la Fédération internationale des Femmes diplômées des Universités sera le mercredi 19 août l'invitée d'honneur à un dîner célébrant le 50 anniversaire de cet organisme mondial.

—Le Soleil (Québec)

David Courchene rencontre la reine

Pour la première fois depuis que la Reine Victoria a conclu des traités avec eux, les Indiens du Canada ont eu l'occasion de rétablir un contact avec la monarchie britannique.

Le Docteur David Courchene, président de la Fraternité des Indiens de Manitoba, a adressé la parole à Elizabeth II à The Pas, Manitoba pendant la tournée de la famille royale.

Mais en contraste aux mots de bienvenue et admiration accordés à la reine par les autres groupes dans la province, M. Courchene a exprimé son chagrin que les promesses de paix et d'harmonie, de progrès social et d'égalité n'avaient jamais été réalisées par le peuple indien. M. Courchene, le visage triste et sombre comme était le jour, a dit que la reine a dû remarquer au cours de ses visites aux communautés indigènes que les Indiens n'ont pas profité de la prospérité de cette grande et riche nation.

Nous espérons, a-t-il dit, que votre visite inaugure une nouvelle époque de développement humain pour le peuple indien, basée sur la compréhension, la tolérance et le respect mutuel.

La reine, protégée de la bruine par un parapluie, a lu d'un texte préparé que c'était un grand plaisir de rencontrer des représentants de la Fraternité des Indiens de Manitoba sur un terrain indien.



En haut — Laverna McMaster, heureuse gagnante du concours de la Princesse indienne nationale de 1970, qui a eu lieu à Yellowknife aux Territoires du Nord-Ouest.

Une beauté de la tribu Blackfoot, elle a été couronnée par le prince Charles, roi futur de l'Angleterre, au cours de la tournée de la famille royale au nord du Canada.

Mlle McMaster, qui a 18 ans, vient de Cluny, Alberta. Elle était une des 10 Indiennes qui représentaient les provinces et les territoires aux concours.

—Calgary Herald



—C.P.

"Ma famille et moi," a-t-elle dit, "apprécions les mots (le texte original doit se lire: appréciations profondément les bons mots) de bienvenue du président." Elle a exprimé aussi l'espoir que dans le siècle à venir tous les gens du Manitoba joueront un rôle plus actif et responsable dans l'administration de la province et dans le développement de l'avenir.

La reine a conclu: "Puisse Dieu vous bénir tous et que les jours de paix soient aussi certains que la course du soleil dans le firmament."

La princesse Anne a aussi eu une rencontre avec les indigènes du Manitoba. Les Métis, rejetés par

les hommes blancs, et interdits dans les réserves indiennes, lui ont présenté un document dans lequel ils se plaignent de leur isolement.

"Nous sommes pêcheurs, trappeurs et chasseurs, mais nous sommes attrapés maintenant dans une société industrielle," ont-ils dit, en demandant à la Couronne britannique de leur aider.

Un nouveau livre indien voit le jour

Un des livres les plus importants en provenance du Grand Nord, *Trapping Is My Life*, écrit par feu John Tetso, Indien de la tribu des Esclaves, a été présenté à la Bibliothèque nationale au mois de juin, par l'honorable Jean Chrétien, ministre des Affaires indiennes et du Nord canadien.

Ce livre, qui a paru le 23 juin, date officielle du Centenaire des Territoires du Nord-Ouest, est un recueil de nouvelles que John Tetso avait écrites pour le bulletin missionnaire *Catholic Voice*. Les religieux oblats les réunirent et par leur entremise, M^{me} Jane Tetso, veuve de l'auteur, les présenta à Bud Orange, député des Territoires du Nord-Ouest. Le livre a été publié par la maison Peter Martin, de Toronto, grâce à M^{me} David Molson, mécène distingué de Montréal. Les illustrations sont de Lorne H. Bouchard, de l'Académie royale canadienne.

C'est un livre gai. L'auteur a su présenter le véritable Nord canadien en se servant du vocabulaire de ses premiers habitants. Il en est venu aux prises avec la nature dès sa jeunesse et il a appris qu'au terme d'une lutte incertaine, la terre réclame son dû, que ce soit les os des animaux ou ceux des hommes. Le livre dépeint cette vie avec simplicité et précision, et sa place dans l'authentique littérature du Grand Nord est assurée. L'auteur se joint à la troupe illustre mais peu nombreuse des écrivains indigènes du Canada.

Les grands pow-wows au Québec

Comme depuis plusieurs années, les festivals indiens du Québec ont eu lieu dans une ambiance d'attente et d'émotion. Ces fêtes annuelles sont attrayantes et émouvantes non seulement pour les indigènes, mais aussi pour les Québécois et les touristes.

Un beau spectacle de couleurs vives a donné à la fête d'Odanak un début en juillet qui a attiré quelques 10,000 personnes. Le festival a débuté par un spectacle de danseurs abénakis de la réserve d'Odanak. Les réserves de Caughnawaga, du Village Huron, et même du Nouveau-Brunswick ont participé. Des concerts des majorettes de Ste-Clothilde, des écuyers de Victoriaville, et des cavaliers de Drummondville étaient aussi inclus dans le programme du pow-wow.

Le point saillant de la fête était l'interprétation de chants par Alanis Obomsawin, chanteuse de renommée qui est originaire de la réserve abénakie d'Odanak.

La fête au Village Huron à la fin de juillet, était aussi un grand spectacle mettant en vedette les costumes traditionnels, des danses et des chansons indigènes.

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author or this paper.

Letters to the Editor

I would like to comment on an article that recently appeared in the Toronto Globe and Mail, covering the visit to The Pas, Manitoba by the Royal Family. I was particularly interested in the opinions made by the public in that community. The residents of The Pas should think twice before they make a statement about Canada's native people like: "that if the reds, thought more of work than welfare money they might build a better life for themselves." The Pas is known as one of the toughest settlements in Manitoba. I will say this — some of the non-Indian people in the community of The Pas, are no better off than some of the Indian people. Having been there, I saw a lot of children whose parents were living common-law and these parents were not the working people, but living off welfare money . . . and these were not Indian people. The only way to be listened to is to be persistent and that's exactly what the Indian people are doing; after all the non-Indians got what they wanted by being persistent, for example the people of the province of Manitoba. It's high time that the Indian people got on their two feet after being walked all over for over a hundred years. There are more non-Indians who are living off welfare in this country. What would happen to them if the welfare were

to be abolished, would they survive or would they take a chance on living like the Indian people who live in isolated areas, whose means of living are trapping and hunting? Most likely the non-Indian wouldn't survive. Furthermore, who told the Indian people that they need not work and that the government would send them the money? This is your government. It is in your hands and it is therefore the fault of the Canadian society that the Indian lives on welfare today. He is so used to the welfare cheques, that once they stop coming in, they do not know what to do, but go back into the bush. You — the Canadian society — have introduced the idea of welfare to us Indian people in this country, and now you say it should be taken away without an alternative. Sure there are some Indian people who are lazy, but not only the Indian is that way. I know of many other people in this country, who will stay at home all month and wait for their monthly welfare cheques, and these are usually the people who claim that the Indian is lazy. So on both sides we find fault in one another and it doesn't matter what race you are. But give a chance at least to the first citizens of this land.

Eli Jacko
Manitoulin Island

ANNOUNCEMENT

THE NATIVE PEOPLE, Edmonton-based Indian newspaper, requires a full-time reporter.

Qualifications:

- must be of native ancestry
- must have some previous experience in journalism or related field
- must be free to travel and have own transportation
- the ability to speak one of the Alberta Indian languages is an asset but not required.

Apply to:

Doug Cuthand, Editor
THE NATIVE PEOPLE
Alberta Native Communications Society
11427, Jasper Avenue
Edmonton 11, Alberta.

THE INDIAN NEWS GOES NORTH - Part 2

"Our kids go away to school (12 this year to Fort Smith — an option for those parents on the land). While they are there they forget our ways and we can't teach the hunting and the trapping. Many quit the schools and come home, but the jobs are not here for them. By this time they do not want this life either. In the end they are people caught in between the two worlds." Joe Sangris, chief of Black Point, across the bay from Yellowknife, comments in the Dogrib language on economics and education in the north. His brother Isadore translates.

Such are the problems of a people in transition, a people whose contact with non-Indian society really began only in this century, previous contact having been made with that rather interesting triumvirate, the Hudson's Bay man, the early "Horsemen" or Mounted Police, and the missionary. They brought their rum, laws, and religion to the Dogribs.

Chief Sangris nursed his pipe along as he talked and broke into the odd chuckle. Brother Isadore patiently listened and then improvised in his translation, but the communication was spontaneous as our talk proceeded. Word spread that Joe had visitors and a few of the old boys of the 21 government frame house community began to filter in. Joe's seven children found chairs for them. The Sangris home was spotless.

I was at Black Point to ask questions along with the man from Macleans magazine and John Tetlich, the Loucheux councillor of the N.W.T. There were no Indian games demonstrated during the otherwise very well organized Arctic Winter Games at Yellowknife — which would tend to disqualify the graphic symbol representing this

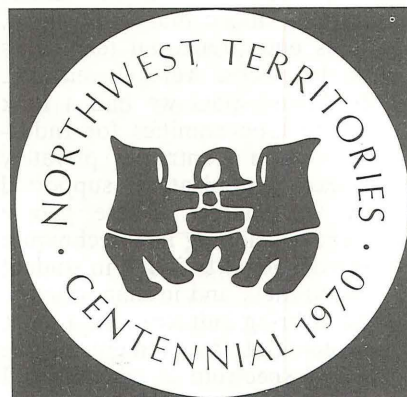
I think there is also a danger of the native people turning inward and away from participation by choice, as well as by conditioning. The language barrier, the federal government's late interest in northern education (first federal school built for Eskimos in 1949), and racial discrimination, all add up to a formula for a group of people just not making it.



And then Joe Sangris brought out his treaty medal and treaty uniform and showed them to us — obviously with mixed feelings. Joe wears the Salvation Army style suit at treaty time — Treaty 11 time when he collects his 25 dollars for the year. The yellow stripes on the sleeves do not match the red stripes on the trousers. Canada's treaty uniforms (21 were ordered last year) are manufactured at Kingston penitentiary. Joe's treaty provides him with a "suitable suit of clothing" every three years. If he does not choose to order another uniform he may receive an inflationary 78 dollars — upped from \$62 recently — to purchase a more contemporary outfit. The heavy treaty medal is approximately four inches in diameter and one-quarter inch thick and depicts a chief shaking hands with a military clad figure. Under Treaty 11 signed in 1921, the medal was given for once and for all along with "a suitable flag and a copy of the treaty for the use of the band".

The reigning British monarch of the day also agreed that each band was to receive annually, equipment such as net twine, ammunition and trapping up to three dollars per head for those Indians continuing in the vocation of hunting, fishing and trapping. Any optimistic Indians desirous of attempting agricultural pursuits (their land is almost 100 per cent rock) were to receive such assistance as deemed necessary for that purpose. A token annual payment is made to members of the band, with chiefs and headmen receiving a few dollars more.

The Slave, Hare, Dogrib and Loucheux Indians who signed Treaty 11 ceded 372,000 square miles. Reserves for each band were to be set aside for the benefit of the people — not to exceed one square
(Continued on Page Eight)



year's N.W.T.'s Centennial. It supposedly depicts the people of the north — the Eskimo, the Indian and the white man in a circle of fellowship. The circle is often broken. As the oil exploration companies move in, as more mines are opened up, one can see the native people being left out of a hell of a lot more in the future north. There are of course two sides to the story.

AN INTERVIEW WITH

PART II

Harold Cardinal

In Part I of this interview, presented in the June issue, Harold Cardinal, president of the Indian Association of Alberta discussed the recent Red Paper presentation, aboriginal rights, Indians in the city, leadership and the Christian Church's influence on the native people.

The interview proceeds to its conclusion.

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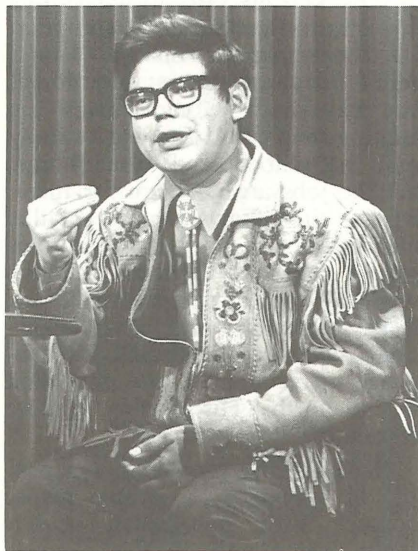
Q. Harold could you describe for me your recent fact-finding tour to the States and did you meet with civil rights leaders and the Black Panther organization as it was rumoured at the time?

A. First of all, I have never met with the Black Panthers or civil rights leaders in the States. I suppose if you're talking about our November trip to New York, Philadelphia and Brooklyn, it was a fact-finding trip to examine the different approaches that have been worked out for the urban poor . . . (Q. Then much of this was rumour?)

. . . Definitely it was a rumour. I suppose that some people have hangups about black people — the minute you talk about black people they automatically see black militance or civil rights and I think this is really unfortunate.

I would like to talk briefly about this trip. We went down to New York and met with the UNESCO people at the United Nations, our Canadian Embassy, the World Health Organization and the Food and Agricultural Organization. We talked with people from developing countries about the experiences they have gone through as people who have just come into their own right as nations in the last decade. It's very interesting to see the similarities in the experiences we are going through in our attempts to consolidate our people and what they have gone through trying to get their people out of what you would call, I suppose, the colonial era.

We went to have a look at the Bedford Stuyvesant Restoration Corporation which was initiated by the late Senator Robert Kennedy. This program involves a dual corporation concept where you have the poor people organized on one side and on the other side you have a group of industrialists providing the skilled help and capital. In one particular instance they were looking at the problem of urban housing for the poor. The corporation was buying homes, renovating them and through block associations where, most



(Photo—David Monture)

important, the people themselves participated, screened applicants for the housing. The successful applicants are then moved into their homes and through a rental-buying arrangement eventually own them. They were also doing things to make their areas more clean and respectable to live in. With the partnership of industry they had created a modern shopping centre complex within the heart of the slum to be run by the people themselves, this to dissuade the slum landlords, the slum proprietors, the slum store owners. Along with all of this went a unique educational program which concentrated on managerial skills. As these skills developed they put some of the people to work as managers and heads of departments in the shopping complex. Further training programs were less labour-oriented in that, say, a mechanic who showed the capability and desire to run his own shop would be given further training in the managerial area. Thus entrepreneurial tendencies of the people were encouraged. In Philadelphia we had a look at the Opportunities for Industrialization Centre, a privately owned organization supported by the church. These people were developing new techniques in vocational training, in student recruitment and in management, all to bring industry into a more meaningful involvement in the whole spectrum of education. I guess if you want to be precise about the people we met, I guess you would call them white and black capitalists. I think all of this has a lot of validity and application amongst our own people.

Q. Do you see your proposed educational centre as a training ground for developing people with these skills to go back to the reserves?

A. Definitely. I think a lot of people tend to undersell the potential represented by our reserves. A lot of people are hungup on very theoretical and abstract issues about reserves being isolated and some people can't envision the fact that reserves are within Canadian society and that their development can have a positive impact on the whole country. We are looking at many more alternatives. For example over the next year I plan to take some of my colleagues from Alberta on a foreign fact-finding trip and we're giving Israel a very close look with it's kibbutz system. We plan to see and assess two things — first to see how people who do have resources are putting them to the best possible use and also to see what the people without many resources are doing.

We also have to look at the very practical application of economic development. It is no use for us to have studies prepared in the universities by academics with nice-sounding theories if our people cannot understand them and be part of them. We have to develop techniques and means whereby our people can be involved from the start. As they develop and as they grow, so will the sophistication of our economic policies. This is why we want to look beyond our boundaries to see the experiences of other people, to develop guidelines from these experiences and at the same time begin doing what we should have done from the start — and that is to start going after our own capital for our own development. I expect in the area of education we may have a lot to learn from Israel and some African countries. I hope we can pull this trip off before November.

Q. Would you like to see a younger leadership developing on our reserves in Canada?

A. I think in Alberta this leadership is developing. I have been amazed over the last two years at how many young chiefs and councillors have come forward and are being elected. Sometimes young Indians tend to get frustrated and say, "We can't get across to our people, we've grown apart from them, they don't appreciate us, they do not want us, they think we don't know anything." Yet our experience in Alberta has consistently been that whenever a young person with education is willing to recognize the intelligence and knowledge of people who may have less education and less exposure to modern society and consult them, then the old people will respect him. They recognize the limitations they have in view of their lack

of education but they see a partnership between their practical experience and modern education. They are the people who had to live the hard way. They have experience not gained from books.

Q. Do you have mixed feelings about your residential school background?

A. My feelings are not mixed on this issue, they are clear. I did not like it. A lot of the things I talk about are experiences I have gone through and that I know many other people have gone through. It is not good enough for me to be saying I don't like that, or I was treated wrongly there. What we are trying to come up with are alternatives that give people the opportunity, the power and the authority to straighten these situations out. If we have failures with our proposed educational programs, and I'm sure we will, then our people have to learn from these failures. We will now have to face the consequences so that we can no longer point our fingers at outside forces, blaming them for our problems. This is what the responsibility we are asking for is all about. This is the philosophy we are adopting in Alberta.

Q. What role do you see the modern Church playing in aid of Indian people?

A. I don't think you can talk about the Church in this respect because as an institution I don't see them doing anything because it is not their business; their business is in the spiritual area. (Q. Not even in the provision of resource money and access to their trained people?) This is what I'm getting into. In terms of the denominations themselves you have two groups within them — you have the forward thinking liberals who see the type of role that the Church has alluded to: provision of funds, provision of skilled resource people and other assistance as being effective. You also have the small "c" conservative end within the denominations who are still fighting a rearguard action to defend their positions — the power that they've held among Indian people for so long. This crisis within the denominations has to be resolved — especially those denominations which have a lot to lose in terms of prestige in Indian communities, particularly within the education system for Indians. When these differences are resolved then I think the Church can play a tremendous role in giving positive help to Indian people.

Q. Do you consider yourself a religious man?

(Continued on Page Six)

IROQUOIAN ASSOCIATION MEETS IN OTTAWA

The Association of Iroquois and Allied Indians recently held an initial fact-finding meeting in Ottawa. The association, one of the more recently formed Indian organizations, consists of the Tyendinaga, St. Régis, Oneidas of the Thames, Six Nations, and the Mississaugas of the Credit bands and represents some 17,000 people.

Members of the executive of the band council-oriented organization met with officials to discuss ongoing programs, express their criticisms and sound out federal thinking in regard to the development of its policy proposals and to determine the government's reactions to the Indian Association of Alberta's Red Paper.

The Iroquoian group supports the Red Paper in principle, agreeing that there must be a definite recognition on the part of government of its inalienable constitutional responsibility to uphold Indian treaty rights. At the same time, in the words of President Norman Lickers of Six Nations, "The group came away with a reasonable assurance that the government's policy has in fact become a proposal."

The group feels it has special status because of the nature of its lands, which were given in grants for services rendered to the British Crown as Empire Loyalists during the Revolutionary War. The Iroquois had held about 1,000,000 acres in what is now New York State. The Iroquoian group told the Indian News that it does not believe the government should look on all reserve lands in the same way; that the historical background of these lands should be taken into account. The association has a common linguistic and political background as well as representing valuable reserve lands situated in Southern Ontario, in close proximity to major growth areas.

Under consideration is the hiring of a full-time researcher for the organization, but the executive sees the need for going after independent money so that such a person does not in fact become an employee of the government, salaried through a government grant.

The association takes exception to the fact that the government sees its responsibility, for example, in Indian education, as being one of a moral nature and not necessarily legally binding; whereas the group would prefer to take its basic interpretation from Section 91, Item 24 of the British North America Act, which would seem to guarantee for all time federal responsibility in matters affecting Indians.

In the words of President Lickers: "Indians are in no man's land as far as services are concerned until the government admits total responsibility. The provinces are saying that it's not their responsi-

bility and the federal government does not want to get stuck."

In fact, as far as the Iroquoian group is concerned, the provinces should now be held to account for the provincial taxes being collected in cases where Indians are paying. Most of the Iroquoian people are employed off the reserves in industry or high steel construction while living on the reserve. In other words, they have prospered despite the limitations of the Indian Act and yet are not receiving fair returns on provincial taxes paid.

Since responsibility for Indians remains a federal matter, it was felt that Indian Affairs could be doing a better job of co-ordinating the efforts of other federal government departments such as Health and Welfare, The Secretary of State, and Regional Economic Expansion in their programs for native people. The services could be channelled through Indian Affairs to eliminate possible duplication.

In commenting on cultural programs the group felt that perhaps economic development should be stressed first. "We can't all make baskets and perhaps this is presenting a wrong image. The cultural aspect is certainly vital and necessary, but we can't see cultural development taking place where a man has no food in his stomach. Cultural development requires that modern working conditions afford leisure, but certainly not the leisure of welfare dependency."

Where development projects are undertaken by reserves at present it was felt that the government was often bogging down the people with feasibility studies and red tape.

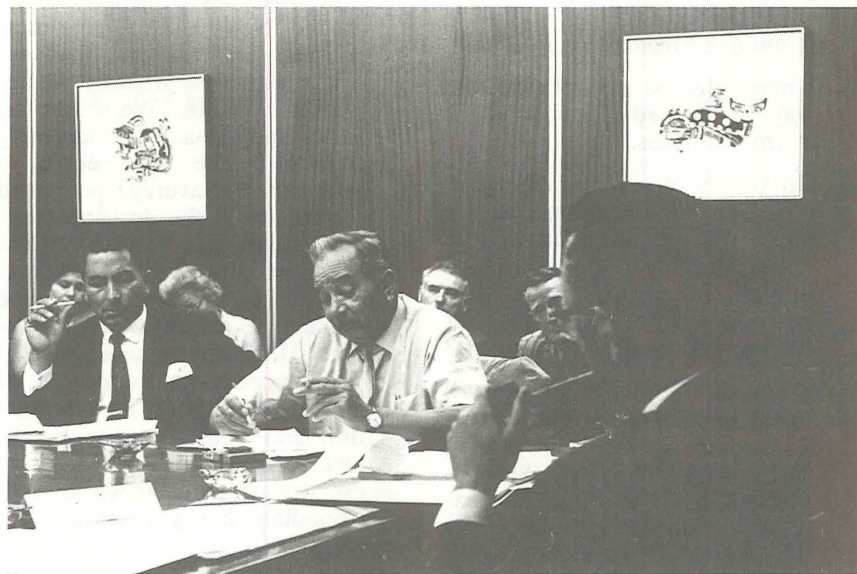
The association has no official affiliation with the Union of Ontario Indians, though it is prepared to cooperate in matters of mutual interest. The next general meeting of the Association of Iroquois and Allied Indians will be held on September 5 at the Tyendinaga Reserve at Deseronto, Ontario.

INDIAN PRINCESS . . .

(Continued from Page One)

inces and northern territories of Canada at the Yellowknife ceremonies. Rose Anne Tremblay represented New Brunswick, Nora Marshall was from Nova Scotia, Bonnie Jacobs, Québec, Beverley Sabourin, Ontario, Pauline Wood, Manitoba, Celina Bird, Saskatchewan, Jennifer Williams, British Columbia, Georgina Jones, Yukon, and Cindy Kenny from the Northwest Territories.

Judged not only for their beauty, but also for personality, the girls made speeches on different themes, most of them strongly indicating how proud they were to be Indian.



From left to right — Vice-president, chief Earl Hill of Tyendinaga and President Norman Lickers of Six Nations during headquarters meeting.

(Photo—David Monture)

Indian Vocational Training Program - 1774

At the treaty of Lancaster, Pennsylvania, in 1774, between the Government of Virginia and the Six Nations, the commissioners from Virginia acquainted the Indians by a speech, that there was at Williamsburg a college with a fund for educating Indian youth; and that if the chiefs of the Six Nations would send down half a dozen of their sons to that college, the government would take care that they be well provided for, and instructed in all the learning of the white people.

The Indians' spokesman replied:

We know that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal and we thank you heartily.

But, you, who are wise, must know that different nations have different conceptions of things; and you will not therefore take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it; several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but, when they came back to us; they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counsellors; they were totally good for nothing.

We are however not the less obligated by your kind offer, though we decline accepting it; and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their education, instruct them in all we know, and make *men* of them.

Ben Franklin's Pamphlet, REMARKS CONCERNING SAVAGES OF NORTH AMERICA — ca. 1784

The contestants wore a variety of outfits, many of them leather, ranging from formal gowns to pant suits, from maxi parkas to fringed minis. The costumes modelled by the girls were provided by the largely native-run Team Products, a retail outlet for Indian fashion and handicrafts.

Mrs. Georgina Pryde did an excellent job of co-ordinating the pageant, and Johnny Yesno, actor and host of CBC Radio's Indian Magazine, was a hit as master of ceremonies.

Miss McMaster and the other princesses seemed thrilled with the

pageant — especially with the opportunity it provided to meet native people from all parts of Canada. The exultation, not only of winning the contest, but also of just participating will likely remain in the memory of this year's Indian Princess for a long time.

After the pageant, Miss McMaster returned to Drumheller, Alberta, where she is enrolled in a summer recreation course. She intends to continue her education at Lethbridge Junior College to become a physical education teacher.

CARDINAL . . .

(Continued from Page Four)

- A. I never discuss my religion one way or the other publicly. It is my business.
- Q. Do you have a long-range plan for your organization as we move out of the area of the policy proposals as claims are brought in? And if your proposed education centre gets off the ground — what comes next?
- A. We have a hell of a lot of work to do in all areas. The education centre is just a beginning in terms of the work that has to be done to alleviate the extremely high dropout rate. We have at least two years of work in the area of economic development before we can really begin to present precise economic proposals for our communities. We have to give a very serious look at the problems of our young people. We must make sure that we harness their energies in a way that will enable them to be participating members of both societies in whichever environment they choose to live in. We have social problems to overcome, we have to find new ways to rebuild our social units, like the family. We have to build our communities to the point where the people see an interdependency amongst themselves in order to create vibrant, living, dynamic communities. I think we have to give serious consideration to the role our traditional people can play in helping us in the social areas. There has been a lot of talk about the so-called alcohol problem amongst Indians — I admit that there is a problem, but I think it can be solved. But I think there is even a more potentially dangerous, potentially disastrous problem on the horizon, and I'm not sure how much time we have to take preventative action to meet it — and that is the dilemma posed by the new drug culture. I am extremely frightened by the disastrous possibilities this may have amongst our people.
- I don't think I can talk about a specific plan for the organization, except to say that it is going to take at least another two years before our people can come up with a realistic plan for the development of our reserves within a provincial context — the decisions for allocation of resources, how our reserves can help each other and so on. I suppose we are also talking about the growth of a movement that will also have positive effects on the larger society with the lessons to be learned. Because of the nature of the movement it would be difficult for us to come up with five-year plans like federal and provincial governments.

In many ways this is symbolic of the New Politics, the new political environment that we live in as people whether we are Indian or white. We see in the States and Canada an increasing demand by the small people, so to speak, the average people to participate in the decision making of their government, to be, in effect, not only the people who elect, but the people who implement a lot of what happens. Hopefully we as a group of poor people who happen to be Indians can give a lot of direction and help to other people and hopefully through the process strengthen what we have as Canadians living in modern society.

- Q. You mentioned that one of the undertakings of your organization would be to try and influence the rebuilding of the family unit. Do you feel that many of our people have become lost, have become marginal men, people caught between, having lost a lot of the past family values and now are unable to cope with the modern, I suppose, middle class environment?
- A. We have to recognize the fact that my generation is about the fourth generation of Indian people whose family contacts have been pretty consistently and persistently destroyed through naiveness and probably sincere purpose on the part of the churches through their residential school system. Thus the family unit suffered. When you have children taken away from their parents from age six to 16, by the time they are 16 they are approaching marriage without really having gone through a family experience. I see the family unit we are talking about as being more along the lines of our traditional concepts rather than the middle class idea of what a good clean puritan should be. There is among Indians generally great courtesy shown to their fellow human beings — no matter who they are and great importance placed on the individual. These values and concepts can only be developed in a family unit which believes in this and I certainly believe the traditional people have that answer.

- Q. Harold, would you like to see the Indian News transferred to the National Indian Brotherhood? What kind of paper would you like to see produced? Do you feel it is presently merely a departmental publication? Would you prefer to see a national Indian magazine?

- A. I definitely would like to see the Indian News transferred out of the Department of Indian Affairs. There are a number of problems involved that have to

from the U.S. —

The United States Indian Claims Commission ruled recently on a claim by three Chippewa bands that the Indians received an unconscionably low amount of money for 7,000,000 acres of land in north central North Dakota.

Hearings could lead to a money settlement based on 1905 land values minus certain credits to which the Government may be entitled and the amount originally paid for the land.

* * *

Eighteen hundred Jicarilla Apaches of Dulce, New Mexico, have \$2 million invested in a movie which will star Johnny Cash, part Cherokee and very popular among

North American Indian fans of country and western music.

The movie, *A Gun Fight*, is being produced some 120 miles from the Apache reservation — close enough for the tribal accountant and the Apache director of tourism to keep an eye on the Indian investment.

Income derived from oil and gas leases and uranium in recent years has provided surplus capital for the Apaches to invest. Tribal law distributes surplus income on a dividend basis. Businesses are owned in the same manner. Thus more than \$1,000 is invested by each Jicarilla Apache in this particular tribal venture.

Kamloops Cadets and Band Tour B.C.

One hundred young Indians from the Kamloops student residence demonstrated their skills as cadets in a tour of British Columbia this summer.

The purpose of this tour was to extend the image of the air cadet movement throughout the interior of B.C., as well as demonstrate a true spirit of integration and co-operation between the participating groups.

The 60 boys in the group are air cadets and the girls belong to the residence band. A first of its kind, this tour received province-wide financial and moral support, although a large portion of funds were raised by the young people themselves.

Featured with the group were the B.C. precision drill team champions, a rifle drill team display and a cadet drum corps display. The highlight of each performance was the display by the girls' band.

The tour left Kamloops June 27 and performed in One Hundred Mile House the same day. During the 10-day tour they also visited Williams Lake, Quesnel, Barkerville, Prince George, Valemont, Jasper, Banff, Fairmont Hot Springs, Cranbrook, Trail and Penticton.

While on tour participants were accommodated in churches, Indian schools, and various club halls. Rodeos, parades, bar-B-Q's, swimming, and even panning for gold were enjoyed by the young people during the tour.

Pollution Concern

Back from a two-week safari through Northern Ontario by truck and bush-plane, with stop-overs at Indian communities to find what Indian people are thinking, Johnny Yesno reports considerable concern about air and water pollution of Canada's more populated regions.

"Our people are disturbed about the situation," says the highly articulate producer of the CBC network program, "Indian Magazine". "They get their information mainly by word of mouth, and what they hear troubles them."

The northern Indian communities deplore what they regard as other despoilments of the land, including the clearing of trees by bulldozers to make way for housing developments, says Johnny, who comes from Fort Hope originally and speaks fluent Ojibway.

"But what bothers them most of all is to hear that one cannot drink the water, and that the air is very dirty, in southern communities," he adds.

be overcome — newspapers have to be objective, they have to give unbiased reports and accurate information. A lot of the reports in the paper are heavily oriented towards the Department. The hands of the Indian Affairs censor show quite clearly and this is not healthy for any newspaper. At the same time I wouldn't like to see this situation develop within an Indian organization. This is why in Alberta we have purposely

stayed out of trying to publish our own newspaper. There was created a non-political organization, the Alberta Native Communications Society to handle news media. I would like to see something like this being created to eliminate the censors — be they Indians or bureaucrats. We have to think of some national forum in print and I think this national forum has to be every bit as good and objective as any other publication. □

People...

Samuel Chum, a native of the James Bay community of Moose Factory, was the recipient of an outstanding award at the recent graduation exercises for welding trainees at George Brown Community College in Toronto.

Sam passed with honours the 10-month welding and fabricating course as well as an optional one in specialized pipe welding.

Sam was born in July 1943 in Moose Factory, one of three sons of Oliver Chum, a long-time employee of the Hudson's Bay Company. After obtaining a Grade 9 education at the local public school, he went on to complete Grade 10 at Chippewa Secondary School in North Bay. At this time Sam won the Tom Longboat Trophy awarded to young Indian people for all-round sportsmanship.

After leaving school Sam went to work for Ontario Northland Railway and two years later joined Smith Nelson Company in Moosonee as a welder's helper. His last job was as a carpenter's helper during the construction of the Moosonee Education Centre.

In September 1969, Sam went to Toronto to attend George Brown College, where his performance led to the above-mentioned recognition.

On completion of his training, Sam was referred by George Brown College to Ontario Hydro for employment. He passed the stringent tests and is presently working at the Pickering Generating Station where the welding jobs are of a highly critical nature demanding special and highly qualified skills.

Carl D. Brant, 36, a band councillor of the Tyendinaga Reserve and a director of the Association of the Iroquois and Allied Indians,



was recently sworn in as the 17th trustee on the Hastings County board of education. This followed the band council's request for representation on behalf of the 150 Indian students attending schools in Belleville, Ontario.

Frank Meawasige: An Indian Pace-Setter

by Connie Wright

Indian people are definitely becoming the trend-setters in the fashion world as ancient native costumes are translated into contemporary designs. In the forefront of this movement is young Frank Meawasige, an Indian designer from the Cutler Reserve, 25 miles east of Blind River, Ontario, who has been working with this concept for the last three years.

In Toronto things are really happening on the fashion scene. Frank designed the outfits worn by the hostesses of the Metro Toronto International Caravan and created the garments for the nightly fashion show. Some of the tan-brown suedes and white and black leather dresses were the new fall mid-length. Some were short mini-outfits for sporty events and casual wear.

Now he is looking forward to the Canadian National Exhibition, busily fashioning new designs for this annual fair which will be held in Toronto, August 20-September 7. A daily half-hour fashion show in the Queen Elizabeth Building will feature his designs.

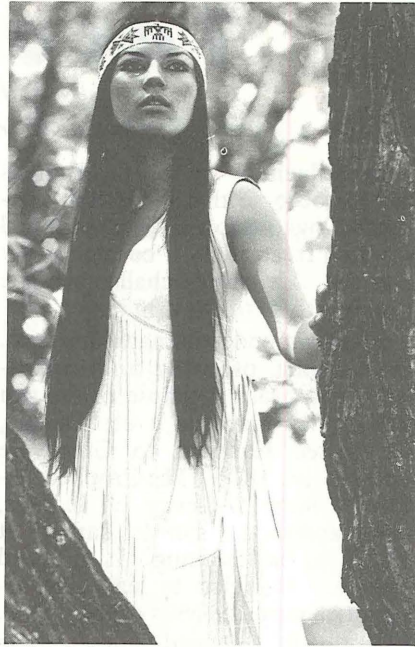
Brant, an electrician, was quoted as saying, "I realize that every time I vote on a motion I affect the education of all of Hastings' 24,000 pupils, and in a sense I will be representing them too."

The present practice of sending grade seven and eight pupils to Belleville schools is to be phased out over the next two years as Chief Earl Hill and the Council would prefer that the children attend the reserve's schools up to the grade nine level. Apparently, this was more successful in the past for the Tyendinaga people.

Mr. Brant stated that his appointment should not be interpreted as a step towards amalgamation of the reserve's schools into the county school system.

Miss Anita Nadjiwon, a member of the Cape Croker Band, has been awarded a \$1,500 scholarship from the Electronic Computer Programming Institute of Ontario for six months study in Toronto. This scholarship, one of six offered to Grade 12 students in Ontario, was awarded on the basis of an open competition.

Twenty-year-old Miss Nadjiwon completed her Grade 12 Business and Commerce course at Markham District High School, with an average of 76.4 per cent.



Here a "Frank design" is modelled by Sandy Wabegijig, a very proud Ojibway, who is a professional model and has worked in both Toronto and New York. The lovely white leather dress she is wearing, has a "V" neckline and is adorned with long flowing fringes.

(Photo—Toronto Star)

The young Ojibway is very ambitious and wants to help his people by proving they can contribute to the world of art, television, radio, and of course, fashion. In addition

to having more ideas than there is time to produce, Frank wants "to project a different image of Indian people, rather than the stereotyped misconceptions that exist now."

Like many Indian people who migrate to Toronto, Frank came with little money and few clothes. "I had never seen a building over three storeys high," he says, "or a television, or more than three hundred people.

"I didn't even know about street cars and that smoking wasn't allowed on subways. It was very different from the life on my reserve."

On first going to the city, Frank got a job as manager of the Thunderbird Club, a nightclub for Indians, and worked there for a year. Then he travelled across Canada visiting reserves, attending powwows and conferences. During this time he was searching for a means to express himself as an Indian person and to make others aware of Indian culture and rights.

After working a year in a Vancouver rehabilitation centre for Indian ex-convicts, he returned to Toronto in 1968, and began designing Indian fabrics. This led him into the fashion world. "All the Indian costumes I saw throughout my travels influence what I'm doing now," he says. "They were original designs, but I'm doing a contemporary version of them."

Sechelt Gymnasium Showpiece for Traditional Indian Designs

by Marion Smythe

Traditional west coast Indian designs have transformed the plain white wooden walls of the gymnasium at the Sechelt Indian Residence into a local conversation piece.

The project, the work of three young Indian boys in the Residence, got under way in the middle of May and was finished just as school got out for the summer holidays.

What started out as a good idea for using the empty walls as a giant canvas is becoming a photographer's delight for tourists going up the Sunshine Coast.

The idea to make the gymnasium a larger-than-life showcase for traditional Indian designs came from Brother Francis MacDonald, one of the staff at the residence for Indian children who attend the local schools, and an artist himself. The idea was picked up by 18-year-old Tyronne Joseph of the Squamish Band, who is attending nearby Elphinstone High School.

Joseph is a self-taught painter and carver. With two other Indian students, Ken Hanuse and Mike Nelson, he set to work incorporating traditional west coast Indian symbols — the Killer Whale, the Bear, the Thunderbird and the Salmon Woman — into a total design for the walls. Working on the clapboard walls was not an easy task,

but the result has been to give the entrance to Sechelt Village an historic atmosphere.

Now Joseph has been given a fifteen-foot pole which he plans to start carving this fall, to be set up at the entrance to the residence grounds near the gymnasium.

Group to Produce Book

"The Indian Speaks"

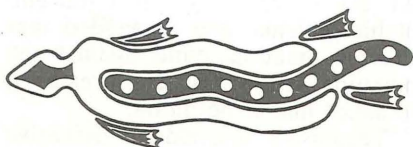
A group of amateur writers are pooling their efforts and resources to produce a collection of poems, chants, myths, legends and orations written or spoken by Indian people. The contributions should represent some facet of Indian life or expression of their cultural values.

The collection will be published in book form under the title The Indian Speaks.

These people are not making any financial gains for themselves, but have instead, committed the expected profits to the B.C. Homemakers' Association. The returns to the group who produce the book will be small, but they will derive great pleasure in helping some Indian person to see his works published — and in restoring some of the pride in which the native Indian was enshrouded in the years gone by.

The only way this book can be produced is with your cooperation in forwarding your poems or essays. Anything is welcome. Send your contributions to:

Mrs. Jacques Hubert
12291 - 82nd Ave.,
North Surrey 404, B.C.



NORTH . . .

(Continued from Page Three)

mile for each family of five. This land has not yet been allotted. The people were traditionally nomadic and only in recent years have chosen to move into the typical close settlements of the north. Successive governments have not seen fit to take the initiative in settling this obligation. In the meantime the mineral exploration goes on, and the Indians hear talk of pipelines for the north.

Councillor Tetlich had finished his hefty portion of a caribou roast which Joe's wife had prepared, and the afternoon was getting late. The old neighbours had enjoyed their pipes that afternoon and hearing their chief tell about the treaty again and the fire which had made Black Point black once.

For us it was back to our Yellowknife hotel over the ice in our rented car. There were handshakes all around. We had met real people and the reality of their problems had not altered the hospitality they had shown. And yet these people draw a certain optimism from the land, from the children's voices and the dogs' barking. These are the people who know how to survive in this land, the people who deserve a first share from its resources. But already the jobs are going to the transient white population.

It seems the old pattern is going to repeat itself: the white man grabs the resources and the profits and leaves a wasted land to the native.

Will we never learn?

* * *

* The United States Senate recently voted to compensate the aboriginal peoples of the state of Alaska, numbering about 55,000, by setting aside 10 million acres of land for their use along with a cash settlement of one billion dollars — \$500 million as a direct compensation for extinguishment of the aboriginal title to the land and \$500 million as a share of mineral royalties.

—David Monture

ECUMENICAL CONFERENCE—

(Continued from Page One)

how to live in respect and spiritual harmony with Mother Earth.

This first Indian Ecumenical Conference will be held in conjunction with the Crow Indian Fair August 13th to 16th. The Crow tribe of Montana will host the delegates. The Nishnawbe Institute of Toronto is co-ordinating the meeting. Several prominent Indian organizations, such as the Native Indian Youth Council of the United States, are assisting the conference. Church groups which have a large Indian membership, such as the Anglican Church of Canada, are helping provide financial support.

Tecumseh

by Arthur Purvis

(Continued from June Issue)

So influential among the Indians had he become that Governor Harrison — whose forces Tecumseh had so often frustrated — became justly alarmed. He openly challenged The Prophet to perform a miracle.

Harrison underestimated his rival. On learning, probably from a British agent, that an eclipse of the sun would take place on a certain day, he invited Harrison to Greenville on June 16, 1806. The Prophet, before a large audience of Indians, commanded the sun to darken at 11:32 in the morning. It did, and Harrison was glad to leave the assembly amidst the jeers of the crowd.

"Miracle" followed "miracle" and Harrison sought revenge. Taking advantage of Tecumseh's absence, he marched against the Indians at Tippecanoe. The Prophet, now regarding himself as almost a holy man, attacked the larger force and was driven back. The settlement was destroyed.

The Prophet, who had told his warriors before the battle that "the white man's bullets would glance harmlessly off their bodies", was now totally discredited, and Tecumseh, on his return, expelled him from the tribe. His last days were spent in obscurity — a lonely wanderer among the tribes to the west.

Harrison's victory — and his glowing account to his superiors in Washington — undoubtedly elected him to the Presidency of the United States years later.

In 1796 Tecumseh, by Shawnee ceremony not necessarily binding, married a girl of mixed blood named Manete. She bore him a son, but after a bitter quarrel, they parted forever.

A few years later, while visiting his sister Tecumapease, he met a beautiful white girl — Rebecca Galloway — the daughter of a prosperous farmer. Her flaxen hair and blue eyes fascinated him. He admired her intelligence. During their long association, she improved his English and explained certain passages from The Bible — particularly those on brotherly love. The campaigns of Alexander the Great, the Macedonian conqueror, were also made known to him.

In time they fell in love and Tecumseh asked her father for her hand in marriage. The father readily gave his consent, but suggested to Tecumseh that he ask Rebecca himself. She accepted his proposal — but only on the condition that he give up his Indian heritage and live as a white man. For over a month he brooded, returning sadly to the Galloway household to tell her that he could not abandon his people. No woman ever again entered his life.

With the outbreak of war in 1812 between the United States and Great Britain, he saw a chance to attain his dream of an Indian Nation. With

British support, he reasoned, it was still possible. And so, with an army of 3,000 Shawnees, Delawares and Kickapoos, he joined General Isaac Brock at Fort Malden on the Canadian side of the Detroit River. Brock, who had heard of Tecumseh's military reputation, readily accepted his new comrade's plan of attack on Detroit.

Tecumseh reverting to the old Indian trick of camouflage, paraded his warriors in front of General Hull's garrison, using the trees facing the Fort as cover. Around and around they went while the British force appeared poised for the attack. Hull, thinking the British-Indian enemy in greater numbers than was the case, raised the white flag of surrender.

General Brock, now called to defend the Niagara frontier — and to meet his death at Queenston Heights — was replaced by General Henry Procter. Tecumseh soon learned that his new commander was cowardly and indecisive. They quarrelled endlessly and the Indians, discouraged by Procter's performance, deserted by the hundreds. Yet Tecumseh's braves, though nominally under Procter's command, won a smashing victory at the River Raisin, killing 500 of the enemy and capturing a large number of prisoners.

He remained at the battle ground during the American prisoners' march to Procter's headquarters. When he arrived, killing and scalping was at its height. Immediately he hurled himself into the mass of struggling men. The flat of his sword — and his magnificent voice — finally stopped the slaughter.

He glared at Procter who was standing idly by. "You are unfit to command!" he roared. Procter, cowed and ashamed, replied weakly that he could not control the Indians.

Strangely enough, naval power, not the land forces of the Americans, proved to be the decisive factor on the Detroit frontier. General Harrison, knowing that he could not recapture Detroit and invade Canada, sought control of Lake Erie by mustering a larger force of more experienced seamen that the British, and defeated them after a long and bitter engagement.

The gate of Canada was ajar; only a resourceful and determined land commander could slam it shut. Procter, the pessimist, was not the man.

Against Tecumseh's wishes — and Procter's insistence — the combined British-Indian army abandoned Detroit and retreated northward across the river into Canada. At last Tecumseh reached the end of his patience and demanded that Procter make a stand against the pursuing Americans. He threatened to shoot him if he didn't.

Tecumseh selected a defensive

position near Moraviantown on the highway between the Thames River and a large swamp. On the left across the highway, he placed the British and on the right his warriors.

On that fateful afternoon of October 5, 1813, the American force, composed of cavalry and infantry from Kentucky, had a numerical superiority of nearly two to one. Tecumseh, the night before, confided to his closest lieutenants that he would not survive the battle.

Before the attack, showing no sign of his innermost feelings, he passed through the ranks shaking hands and offering words of encouragement to his men, both white and red. Procter was glad to go far to the rear of the battle-line. It was to be Tecumseh's battle.

The American cavalry, followed by infantry in close support shouting "Remember the River Raisin" quickly overcame the British. Procter, as history records, fled by carriage deep into eastern Ontario.

The pressure was now directed against Tecumseh. The Americans advanced and were met with a blistering fire so accurate that the cavalry was forced to dismount and fight on foot awaiting their infantry comrades. A wild hand-to-hand fight ensued. The Indians, greatly outnumbered, fought with selfless courage.

Tecumseh, stripped to the waist, was conspicuous wherever the fighting was the heaviest. He was struck time and again. "He yelled like a tiger", an American said later, "urging his men to attack." Blood now poured from his mouth. The realization of his life-long dream of an Indian Confederacy — he surely knew — was not to be. Suddenly the great voice was no longer heard above the din of battle.

As darkness halted the battle, the Indians fled through the swamp. The pursuit would begin tomorrow at daybreak.

That night, by the glow of the American campfires, a few of Tecumseh's followers slipped past the sentries, located their leader's body and buried it secretly. The Great Chief's final resting place is still unknown.

For a time, many people of the northwest believed that Tecumseh might still be alive. And every year when the leaves turned to red, they were somehow reminded of his last autumn battle. In time, they accepted the fact that he was indeed dead, and, gradually, the bitterness toward the man who had tried to bar them from the northwest faded. Men now talked of his bravery and decency.

Seven years after his death, a tribute appeared in the December 2, 1820 edition of the "Indians Centennial". It read: "Every schoolboy in the Union (United States) now knows that Tecumseh was a great man. He was truly great — and the greatness was now known — as a statesman, a warrior, a patriot; take all in all, we shall not look upon his like again." □