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Department of Indian Affairs and Northern Development
Ministère des Affaires Indiennes et du Nord canadien

CANADA'S FIRST INDIAN SENATOR WAS JAMES GLADSTONE

Statesman, rancher, politician, man of action — this was Senator James Gladstone, who died of a heart attack in Fernie, B.C. on the Labor Day week-end at the age of 84. Mr. Gladstone had been appointed to the Senate, January 31, 1958 thus becoming the first Canadian Indian to hold such a position. In 1961, Senator Gladstone was appointed co-Chairman of the joint Senate-Commons Committee on Indian Affairs. Through the recommendations of this Committee, Treaty Indians become eligible to vote in Federal elections in 1962.

James Gladstone was born at Mountain Mill, Alberta on May 21, 1887 and had a varied career before entering into politics: printer, scout, interpreter, and farmer. He was married in 1911 to Janie Healy and was officially adopted into the Blood tribe in 1920 in Cardston, Alberta. In that year, he started his own ranch on the Blood Reserve, five miles north of Cardston and it eventually grew to 800 acres with 500 head of cattle.

In 1948, Mr. Gladstone was elected President of the Indian Association of Alberta and remained in this position until 1954; he was re-elected in 1956, and later he was appointed honorary President and patron. In 1960, he was named "American Indian of the Year" in the United States.

Senator Gladstone retired from the Senate in 1970, and at that time he expressed his hope of seeing one Indian representative from each province in the Senate sometime in the future. The Senator placed much faith in young Indian leaders who are making themselves heard, and who are actively involved in getting things done for their people. He admired their new initiative, new thinking and their aggressiveness.

opinion the White Paper was instrumental in uniting the In-people of Canada . . . "they gether to hammer out their e to it."

aid, "I was amazed at how an people themselves argued

and threshed out each point publicly before the Minister; I was proud of them; the young Indians showed they could hold their own and take part effectively in Canadian affairs. The Red Paper saw the rebuttal of the White Paper. Suffice it to say when it was presented to the Cabinet, the Railway Committee Room was full. This so-called 'Citizen's Plus' embraced the thinking of the Indian peoples. It was done in a business-like manner. It was a document properly prepared, carefully thought out and both well presented and well received."

The Senator had lived through an age of apathy and suppression, but before he passed away, he had seen the dawning of a new age in Indian politics under new, young Indian leadership. He saw the Indian organizations providing leadership to Canadian Indian people, and a great source of pride to him was his own Indian Association of Alberta, of which he was honorary President. (see page 8)

CHIEFS' CONFERENCE AT RAE, N.W.T.

The road from Yellowknife to Fort Rae is lined with purple flowers, wispy grasses and stubby evergreen that struggle to exist on dry rock. This 70-mile stretch of bumpy gravel leads to a small Dog Rib community on the shore of Great Slave Lake. The two most common and powerful northern influences are easily spotted — the Church and the Hudson's Bay Company store.

Just a few years ago, the people of Rae lived only in tipis and log houses. Now, gaudily painted government-built homes line the streets with a rainbow of pink and yellow and turquoise. Most of the new structures have three bedrooms and one large kitchen-dining-living room. There is also an indoor bathroom, but the "honey pot", featuring a plastic garbage bag, is still a neces-

sity in a village built on solid rock.

In the centre of the town stands the community hall, where the Indian Brotherhood of the N.W.T. held their second annual meeting at the beginning of July.

At the conference there were well over a hundred people — the Brotherhood board of directors, delegates and visitors — most of whom were billeted in the homes of Rae.

Brotherhood President James Washie is not one for beating around the bush. He criticized the transfer of jurisdiction over N.W.T. native peoples from the Federal government to the Territorial government, which claims that all people in the Territories are northerners, and, as such, equal.

President Washie said that the Indian people no longer receive the special treatment accorded them by treaties 8 and 11. Promises to supply hunting and fishing equipment, housing and medical care have been broken.

The president spoke of the territorial councils recently established in the settlements in the N.W.T. He charged that in Indian communities, the powers of the chief and band council have been undermined. All dealings are carried out with the territorial councils.

Some effort has been made to include native people on the councils, but this seems only a token gesture, since most of the Indians and Eskimos are unacquainted with, and feel alien to, the parliamentary procedures used. Many native people are not fluent in English and cannot really make their views and interests

(see page 7)

THE Indian NEWS

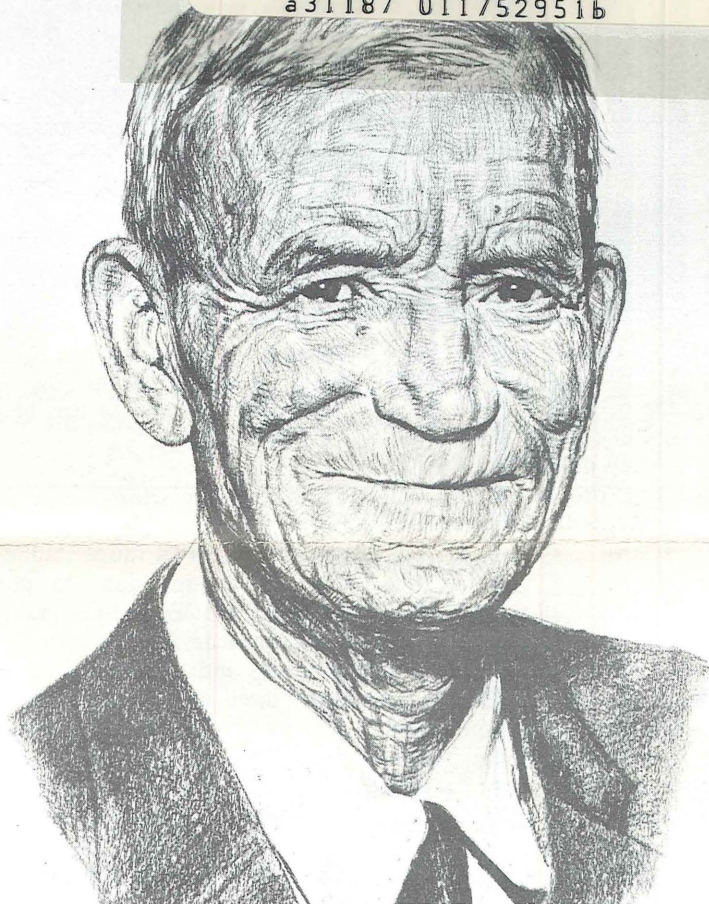
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JAMES GLADSTONE, PREMIER SÉNATEUR INDIEN

Homme d'état, éleveur, politicien, homme d'action — tel fut le sénateur James Gladstone qui, à l'âge de 84 ans, s'éteignit à Fernie (C.-B.), au cours de la fin de semaine de la fête du Travail, des suites d'une crise cardiaque. Le 31 janvier 1958, M. Gladstone devint le premier sénateur indien du Canada. En 1961, il fut nommé co-président du comité mixte du Sénat et de la Chambre des Communes sur les Affaires indiennes, dont les recommandations accordèrent aux Indiens sujets aux traités le droit de vote lors des élections fédérales de 1962.

Né à Mountain Hill le 21 mai 1887, James Gladstone exerça plusieurs professions avant de devenir politicien; il fut imprimeur, éclairer, interprète et fermier. En 1911, il épousa Janie Healy; en 1920, après son adoption officielle par la bande du Sang de Cardston (Alberta), il lança, dans la réserve des Indiens du Sang à cinq milles au nord de Cardston, son propre ranch, qui compta bientôt 800 acres et 500 bovins.

En 1948, M. Gladstone fut élu à la présidence de l'Association des Indiens de l'Alberta, poste qu'il conservera jusqu'en 1954; il fut réélu en 1956, puis nommé président honoraire et patron. En 1960, il reçut des Indiens des États-Unis le titre d'Amérindien de l'année.

En 1970, le sénateur Gladstone se retira de la vie politique, en exprimant le vœu que chaque province ait un jour son représentant indien au Sénat. Il avait beaucoup de confiance dans les jeunes dirigeants indiens, qui font connaître leurs opinions et luttent pour leurs frères. Il admirait leur jeune initiative et

leurs idées neuves et il approuvait leur acharnement à la lutte. Il était d'avis que le Livre blanc fit beaucoup pour unir les Indiens du Canada: "Ils durent se concerter pour y répondre".

"Je m'étonne encore, disait-il, de la façon dont les Indiens reposèrent en public à chaque argument présenté par le Ministre; je suis fier d'eux; les jeunes Indiens montrèrent qu'ils savent revendiquer leurs droits et prendre une part active aux affaires canadiennes. Le Livre rouge fait pendant au Livre blanc: il suffit de dire que, lors de sa présentation au Cabinet, la salle du Comité des chemins de fer était comble. La notion du "citoyen à part entière" répondait exactement aux aspirations des Indiens. Tout se déroula simplement et efficacement: il s'agissait d'un document bien pensé, bien rédigé; il fut à la fois bien présenté et bien reçu."

Le sénateur connut une période d'apathie et de refoulement, mais il entrevit, avant sa mort, l'aube d'une nouvelle époque dans la politique indienne, sous l'égide des jeunes dirigeants indiens. Il vit la création d'organismes indiens destinés à fournir aux Indiens du Canada les dirigeants dont ils avaient besoin, particulièrement l'Association des Indiens de l'Alberta, dont il était président honoraire.

Il laisse dans le deuil, outre son épouse, née Janie Healy, deux fils, Fred et Horace, ainsi que quatre filles: Lucy (Mme Eneas Swite), de Cardston, Nora (Mme Ed Baldwin), de Vancouver, Doreen (Mme E. M. Hendra), de San Francisco, et Pauline (Mme Hugh A. Dempsey), de Calgary.

Traduction de l'ouvrage

de Harold Cardinal:

"The Unjust Society"

"La Tragédie des Indiens du Canada", ouvrage d'Harold Cardinal traduit par MM. Raymond Gagné et Jacques Vallée, vient d'être publié par les Éditions du Jour.

"The Unjust Society", réponse véhémente au livre blanc du gouvernement fédéral publié en juin 1969, est le compte rendu de la situation de l'Indien au Canada depuis la venue des premiers colons. Ce livre constitue une protestation

contre les injustices dont ont souffert les Indiens aux prises avec les bureaucrates, tant civils que religieux.

MM. Gagné et Vallée ont traduit cet ouvrage, car, estiment-ils, il mérite une plus grande diffusion.

Le lancement de la traduction française a eu lieu à Montréal le 1er octobre 1971.

CRITIQUE LITTÉRAIRE

Critique — Mary E. Jamieson

The Treaties of Canada with the Indians par l'honorable Alexander Morris, C.P.

Première édition: 1880
Edition facsimilaire: 1971

Coles Publishing Co. Toronto \$3.50

"... et maintenant, afin de clore ce conseil, je retire mon gant et, en vous tendant la main, je vous remet mes droits de naissance et mes terres; en prenant votre main je tiens pour acquis toutes les promesses que vous nous avez faites, et j'espère qu'elles dureront aussi longtemps que le soleil se levera et que l'eau coulera." (traduction)

Ce discours était prononcé en toute sincérité par le chef Mawdopenais lors de la première signature du traité n° 3 en 1873.

Le soleil brille toujours sur des milles d'air pollué et les rivières chariant déchets et détritiques continuent de couler, mais nos traités n'ont pas été respectés aussi fidèlement que le symbolisait la poignée de main du chef.

The Treaties of Canada de M. Morris nous fournit un compte rendu clair et précis de cette "époque des traités", époque où nos frères rouges mettaient toute leur confiance en Sa Majesté la Reine. Même si la première publication de ce livre remonte à 1880, on peut le qualifier à juste titre d'ouvrage contemporain pour l'aborigène à la recherche de ses droits.

The Treaties of Canada apporte une réponse à maintes questions à ce sujet, en nous donnant les données historiques de base de chaque entente, depuis le traité Selkirk jusqu'au traité n° 7 de l'époque des Pieds-de-corbeau. De fait, cet ouvrage peut être considéré comme une réponse aux questions: Comment en arrivait-on à signer des traités? Quels étaient les termes exacts de chaque traité? Comment étaient-ils acceptés par les populations aborigènes de l'époque?

Les rapports des Commissaires, même s'ils semblent très partiiaux, nous donnent une idée fort intéressante des moyens utilisés par le gouvernement pour se procurer des terres. Ils nous exposent également la position du Canada anglais.

Dans cet ouvrage, M. Morris nous fait voir que l'attitude des chefs indiens à l'égard des loyaux serviteurs de Sa Majesté la Reine, a créé maints obstacles et, a eu pour résultat de forcer les Commissaires à

promettre plus qu'ils n'avaient prévu.

M. Morris souligne que, la plupart du temps, ces réunions de traité, duraient plusieurs jours, car nos frères rouges refusaient de négocier avec le gouvernement tant qu'ils n'étaient pas tous d'accord. Cependant, à la fin, des promesses étaient faites et les traités étaient signés.

De nos jours, l'homme blanc se demande pourquoi les Indiens sont à nouveau sur le sentier de la guerre, et l'Indien, lui, se demande ce qu'il est advenu des promesses faites à ses ancêtres. Les mêmes questions se posent chaque jour, mais il ne s'agit plus simplement d'une question de traité, mais d'une question de terre. C'est une guerre, une guerre idéologique. L'Indien considère sa terre comme un objet vivant et, si l'on se replace dans le contexte des années 1880, il semblait prêt à la partager. Cependant, c'est surtout le mauvais usage de ces terres par l'homme blanc et son insouciance des traités qui ont aigri les Indiens.

En 1880, l'honorable Alexander Morris écrivait: "Ils désirent avant tout vivre en paix avec l'homme blanc, commercer avec lui et, quand ils le veulent bien, travailler pour lui. Je crois que seule une injustice flagrante, ou l'oppression les amènera à oublier le serment de fidélité qu'ils prêtent avec fierté". (traduction)

The Treaties of Canada contribue à créer une attitude de respect et de fierté à l'égard de nos ancêtres. Ils ont fait preuve de fermeté dans leurs négociations avec les Commissaires.

"Permettez-moi maintenant de vous faire connaître le point de vue des nôtres ici présents. Nous ne souhaitons pas que quiconque prenne nos affaires à la légère, car nous estimons que notre pays est pour nous une question importante. Si vous nous accordez ce qui est écrit dans ce document, alors nous pourrions parler de réserves; nous en avons décidé ainsi en conseil, pour le bénéfice de ceux qui nous succéderont. Si vous êtes d'accord, le traité sera conclu, je crois." (traduction)

The Treaties of Canada suscitera sans doute en vous un sentiment de colère et de tristesse, mais, vraisemblablement, fera la lumière sur cette partie de notre histoire.

Mary E. Jamieson



THE Indian news

Editor — THERESA NAHANEE

Editorial Assistant — DAVID MARACLE

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.

400 Laurier Ave. W., Room 360, Ottawa, K1A 0H4, 995-6386

Letters to the Editor

I would like to recount an incident which occurred the first or second winter after I came North (1968 or 1969). I lived in Fort Smith and knew Edd Bird and his family only slightly at that time.

One crisp Saturday afternoon I was walking home from the store with a bag full of groceries. My feet, clad in mukluks, slipped on a slick patch of packed snow and I came tumbling down — the groceries scattering in all directions from the bag which broke as I fell.

It must have looked a comical sight: me, a bundle of red parka sprawled in the snow, surrounded by carrots, cabbage, lettuce and cans, carefully watched by a few ravens which suddenly appeared on the scene. I sat up and tried to think what to do. If I left the scene and went back to the store for another bag I might as well buy more groceries also. Either the vegetables would freeze solid in a matter of minutes or the ravens would get them, and they would be a loss in any case. The Fort Smith ravens are particularly saucy and bold and were pacing impatiently around a few feet away from me, hoping I would go and leave them this juicy vegetable treasure.

Just then Edd Bird dashed out from the door of his apartment which was near by, he had seen me through the window. He had a paper bag in his hand. He picked me up and dusted the snow off me and made sure I was not hurt. Then he helped me gather up the groceries and put them in the bag he had brought with him.

I have always thought it was a particularly kindly act toward one who was a stranger in his own town. It is this picture of spontaneous and instant helpfulness that will remain as one of my memories of Edd Bird, Chief of the Fitz-Smith Band.

(Miss) Echo L. R. Lidster,
Supervisor Adult Programs,
Continuing and Special Education,
Department of Education.

EDITOR'S NOTE:

Chief Edd Bird was shot twice by an R.C.M.P. officer on August 6th and died two weeks later in University Hospital in Edmonton where he had been flown for emergency treatment. The R.C.M.P. officer had answered a call to come to the Chief's house the night of the shooting.

Constable Gordon Jared, who fired the shots, said that he had fired in self-defense with the understanding that Bird was in possession of a high-powered rifle and a hand gun. The Chief had made threats of coming out of the house armed, but at the time of the shooting, he was unarmed.

Edd Bird became involved in a native co-op after graduating from Gr. 12 at Fort Smith high school. Later, he became the assistant manager of the territorial liquor store in Fort Smith. He was elected Chief of the Fitz-Smith band of Chipewyans on July 13, 1970. In March, 1971, he was elected to a two-year term as Secretary-Treasurer for the Northwest Territorial Indian Brotherhood.

James Washie, President of the Brotherhood for the N.W.T. described Edd Bird "as a dedicated, very hard-working man who would certainly be a great loss to the organization." The work of the Brotherhood has been something he was dedicated to for a long time." He also said Chief Edd Bird, in the course of his brotherhood duties, had logged thousands of miles visiting virtually everyone of the communities of the territories' 7,000 treaty Indians. "He has gained the respect of the Indian people." Edd Bird believed that there was a potential for the native peoples that if they could unite they would achieve the goals they are striving for."

Just after I read the sickening episode of the "end" of the Riel Rebellion, I read this mock-heroic poem

Historical Notes

140. Every Indian or other person who engages in, or assists in celebrating or encourages either directly or indirectly another to celebrate any Indian festival, dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, or is a feature, whether such gift of money, goods or articles takes place before, at, or after the celebration of the same, or who engages or assists in any celebration or dance of which the wounding or mutilation of the dead or living body of any human being or animal forms a part or is a feature, is guilty of an offence and is liable on summary conviction to imprisonment for a term not exceeding six months and not less than two months.

2. Nothing in this section shall be construed to prevent the holding of any agricultural show or exhibition or the giving of prizes for exhibits thereat.

3. Any Indian in the province of Manitoba, Saskatchewan, Alberta, or British Columbia, or in the Territories who participates in any Indian dance outside the bounds of his own reserve, or who participates in any show, exhibition, performance, stampede or pageant without the consent of the Superintendent General (Minister) or his authorized agent, and any person who induces or employs any Indian to take part in such dance, show, exhibition, performance, stampede or pageant, or induces any Indian to leave his reserve or employs any Indian for such a purpose, whether the dance, show, exhibition, stampede or pageant has taken place or not, shall on summary conviction be liable to a penalty not exceeding twenty-five dollars, or to imprisonment for one month, or to both penalty and imprisonment. R.S., c. 81, s. 149; 1914, c. 35, s. 8; 1918, c. 26, s. 7; 1933, c. 42, s. 10.

140A. Where it is made to appear in open court that any Indian, summoned before such court, by inordinate frequenting of a poolroom either on or off an Indian reserve, misspends or wastes his time or means to the detriment of himself, his family or household, of which he is a member, the police magistrate, stipendiary magistrate, Indian agent, or two justices of the peace holding such court, shall, by writing under his or their hand or hands forbid the owner or person in charge of a poolroom which such Indian is in the habit of frequenting to allow such Indian to enter such poolroom for the space of one year from the date of such notice.

2. Any owner or person in charge of a poolroom who allows an Indian to enter a poolroom in violation of such notice, and any Indian who enters a poolroom where his admission has been so forbidden, shall be liable on summary conviction to a penalty not exceeding twenty-five dollars and costs or to imprisonment for a term not exceeding thirty days. 1930, c. 25, s. 16.

— From the Indian Act. 1927.

by Hillaire Belloc, MODERN TRAVELLER. It is like an echo. Particularly the sardonic ending, "We shot and hanged a few, and then the rest became devoted men."

By the way I am 20 years old and out of high school, and was taught about the Riel Rebellion only in the most meagre possible way. That is why I found the true story, as I said, sickening. You should send copies of your paper to every school in Canada and especially in Saskatchewan.

Gerry Anne Perlett,
757 Royal St.,
Regina, Saskatchewan.

As a continual reader about American Indians and as the writer of a one thousand page book which I hope to publish soon, my mind exploded when I read about the rift

Celebrating festivities, dances or ceremonies at which presents are made or bodies mutilated.

Penalty.

Exception.

Restriction, Indian dances, etc.

Penalty.

Indian wasting his time in a poolroom.

Allowing certain Indians to enter a poolroom.

being caused in Indian families through the medium of education.

Why is the Department so determined to educate the Indian peoples? What advantages does it have for the bewildered children? Does the Relocation Program achieve anything that is worthwhile?

Western Society or the White Man's World has a deplorable set of values and morals. Money and comfort become its god and it believes that everybody who are not like themselves should have, not their wealth and comfort, but their morals and their standards. What tiny standards to set for anybody.

Gone are the days when an Indian would thank a dead animal for dying so that his people might live but the basic elements are still there. The basic elements for family unity and

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CHIEFS' CONFERENCE



President James Washie addresses delegates from the chiefs' table.

(continued from page 1)

known or fully understand what is happening during meetings. Many times they vote on a measure without realizing they haven't properly interpreted it.

Tadit Francis, chief of Fort McPherson told the conference that the government had voted him in to sit on the settlement council, but he declined and remained chief, even though this gave him virtually no authority in the community.

Chief Andrew Stewart of Aklavik said that since the Territorial government took over, his people have had to buy their own nets and pay for their own medical bills, contrary to treaty rights. "In my community," he said, "we are all mixed — Eskimos, Indians and whites . . . we have rented houses from the government. We live one side, the whites to another. The town council handles all the problems of the town. The money goes to the settlement council only. I don't have very much to say."

Fort Wrigley's Ed Hardisty said that there were no jobs for his people. "We tried to get a \$250 contract for hauling logs for housing and some for industry, but it was turned down. We tried to put a thousand dollars down on a truck for the community; it was turned down. In the first place, they told us we could use the money in the way we see fit. Now it is a different story."

William Bethalie spoke for Chief Daniel Lomen of Liard. "The government has built new houses which they will rent for \$125-175 a month. The people of Fort Liard cannot afford this. They are mostly trappers."

Andrew Gon of Rae Lakes said that his community's requests for a school and for funds to start a business had been turned down. "I also

said that there will be no commercial fishing around my area. But they have not listened."

Roy Sam, representing the Yukon Native Brotherhood, told delegates that in the Yukon, native people didn't deal with the Territorial government, but with a regional director from the Federal Department of Indian Affairs. Band councils are recognized and given grants to establish work and recreation programs.

Unlike the Northwest Territories, very little of the land in the Yukon — just the southern corner — is governed by a treaty. Treaty 11 involves about 700 Indians in the Yukon. But both treaty and non-treaty Indians are fighting to prevent the white men from taking minerals from the land, and fish from the lakes and from depriving the native people of their hunting rights and their land.

Tadit Francis spoke about the government school system for native children. After the young people finish the eighth grade, they are sent miles away from home to high schools where they must live in residences. They quickly become frustrated and many drop out. This leaves them ineligible for most jobs, and by this time many of them have lost their language and become used to push-button facilities. So they end up unable to fit in anywhere.

James Washie had some comments about the proposed University of Canada North. He attended (uninvited) a meeting in Inuvik where 27 white businessmen and three native people were discussing plans for the university, the alleged purpose of which, is to cater to Indian people in the North. Colleges are to be located at Inuvik, Whitehorse and Yellowknife.

President Washie presented a brief at the meeting recommending that UCN should be a non-profit organization, that curricula should be developed after consultation with the Brotherhood and should incorporate an Indian-Eskimo course of studies, including native arts and crafts. Also native people should be trained as teachers to staff the university.

Chief Pierre Catholique explained how the government had approached him a couple of years ago about building a national park in Snowdrift. "They tried to make me sign — this was like the signing of the first treaty — but I told them it will take five years."

Mr. Jerry Lee of the Department of Indian Affairs and Northern Development was present to discuss the park, but the Brotherhood felt he was just trying to sell them on the idea and nothing was resolved. The native people are very wary after seeing treaty promises broken, and want to make sure there are no loopholes in any contract for a park which would endanger their way of life or their hold on the land. They are not about to sacrifice a valuable hunting area just so tourists can stare at the wildlife.

Mr. Lee reiterated Indian Affairs Minister Chrétien's assurance that the native people's hunting, trapping and fishing rights would be protected in both proposed parks, Snowdrift and Nahanni Butte.

Mr. Lee talked about hiring native people to work in the parks, since they are naturally well acquainted with the animals and plants in the area. But all too often, paper qualifications are considered more important in hiring than practical knowledge.

All 16 chiefs expressed their fear that mining operations and the proposed pipelines will have an adverse effect on the northern ecology and

seriously upset their way of life. A large number of the native people still depend on hunting, trapping and fishing for their survival. They are alarmed at the pollution harming the fish in the Territories' lakes and the pipeline which could block the annual migration of the caribou.

Jim Koe emphasized the extremely dangerous potential of the pipeline. It could break very easily from the strain of natural conditions, from landslides or snowslides, resulting in fire hazards and pollution.

Baptiste Cazon pointed out that unless the Indian people were given training, northern development would bring no jobs to them. Neither pipelines nor parks should be brought into the North until a land settlement is made and consent of the native peoples is given.

Paul Baton added that even those jobs the young men could obtain in the construction stages of the pipelines would disappear in a couple of years. He said the chiefs must also discuss the long-range implications of the park proposals and the Latham Island development project before the government is given the go-ahead.

William Bethalie summed up the deep emotion of those present when he said: "I spend a lot of time walking in the bush. I do a lot of hunting and fishing. We're trying to plan for the future. I love this land as it is!"

A unanimous vote passed the motion instructing the Brotherhood to advise the government of Canada, the Territorial government, the people of Canada, treaty Indians, and all companies and industries of the feelings of the Indian people about planning, development, and exploration proceeding in the N.W.T. without proper consultation with the Indian people and before there has

(see page 7)



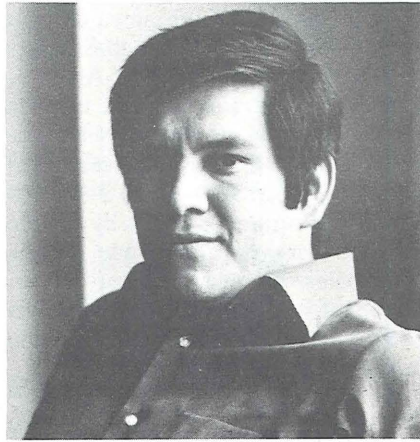
Drummers pound out a rhythm for the Hand Game.

AN INTERVIEW WITH

Bill Wilson

Bill Wilson, 28, a former president of the Native Students' Association, is presently studying law at the University of British Columbia. He has worked as Executive Director of the Union of B.C. Indian Chiefs and has recently represented the Union in legal discussions on aboriginal title.

One of the younger and certainly aggressive Indian leaders, Wilson, a Kwakiutl, talks of land claims, Indians meeting — and the gap between the conference room and the reserve.



Q. Where do we find our leaders? Who are our leaders?

A. I think you are finding them now, fortunately, some are coming out of the university systems. However, most of the leaders on the scene right now are the old time Indian leaders who were chiefs of their bands and with the exception of very few; Harold Cardinal and others, there are very few young ones.

Q. You look to the university then, for the next generation of Indian leaders?

A. I would hope that the new leaders are university trained, solely because the people they are confronting are also university trained and that way we'd be competing on equal terms. I would rather have the old time leaders hang on because of their closeness to the people, etc., which was far better for the people. But I think the reality of the situation is that people with a grade eight education can't confront people with law degrees, particularly when you are trying to bargain for your people's right.

... As you know, I just came back from a meeting in Quebec City, and that was a technical meeting dealing with aboriginal title. Now many of the old time leaders were there and consequently, they brought along a lot of white lawyers to understand for them or at least recommend decisions to be made. I would much rather see the leaders, themselves, being fully cognizant with aboriginal title and all areas of law affecting Indians, so they themselves, can make decisions rather than employing non-Indian, professional talent.

Q. We have come a long way I suppose, since the National Consultation meetings. But in all of this, have

we not created an almost elitist group of professional conference goers? What are your comments on this cross-country club?

A. Not only have we created professional Indian conference goers, but we've created professional Indian conference reporters.

I would agree that a lot of people go to conferences and sit around and say the same old things, give unity speeches and then everybody goes home and the Indian people on the reserves, the people we're supposedly working for, don't benefit one iota. But then, the same thing happens in non-Indian politics too. People travel around and go to meetings.

But there has to be something come out of these meetings; like the Regina one (NIB General Assembly) where, instead of the old story of keeping things under the table and in the back rooms, things came to a head. If the conference system is a good one or the system we are going to use, then we should be making decisions at these meetings in light of what the people want us to do and then let's do it. But the conference environment is very easy for an Indian who has talent at all and can make a couple of good speeches. He can go to any conference he wants. But that's not very relevant to what's happening on the reserve, any more than this twenty dollar hotel room we're sitting in right now, in the Capital.

Q. You had the opportunity to meet with and talk to Vine Deloria. What are your thoughts of his discussion of a Pan-Indian rights movement for North America: the fact that we could strategically time our rights cases on both sides of the border, setting precedents back and forth?

A. Solely from the publicity angle

this would be effective, and I hope Indian people in Canada will go some distance in soliciting support from international bodies. Other countries, particularly the African countries, have emerged or are emerging from a stage of oppression and even though we are suffering from a more subtle kind of thing, we shall emerge, as well, though it probably won't be as violent an emergence.

From the publicity point of view, I would say that the Pan-Indian movement would be a very good idea because with mass public pressure comes mass public knowledge.

Q. Has there been generally a lack of awareness or lack of good public relations practice on the part of the various Indian organizations? Don't you think it's about time we opened our meetings to the public and the press?

A. Yes, I think we're doing ourselves a great disservice by closing all of our meetings and conferences. I can understand closing a meeting if we are about to decide on something like a battle plan or an issue of extreme importance but to close the door to preserve some kind of public image, that's ridiculous! Even Chiefs' meetings are closed.

... At the National Convention in Vancouver, we spent three weeks trying to assemble the press and television for our first meeting and they all arrived, but they were simply greeted with: "Sorry it's a closed meeting". This kind of thing just doesn't make sense. We represent only three per cent of the total population and therefore we exercise little political influence. We must depend on publicity and public sympathy. How will we ever accomplish anything if we continue to remain behind closed doors?

Q. What was your reaction to Allen Fry's book, *How a People Die*?

A. I think that anyone who could write a book like that, after working in the Public Service for twenty years and then come to the conclusion that everything he had been doing was absolutely no good, obviously doesn't know what he's talking about. However, the book proved a point that Indian people have been making all along, "Indian Agents simply don't know what they are doing". He admits all of these things himself and I really have to feel sorry for a man like this.

Q. It has been said that in order to control people you give them money and organize them. Are we now a people organized into a controllable state?

A. No, I don't think the Indian has been organized into a controllable state because Indian organizations are a constant thorn in the side of the government. The government is unable to mould Indian organizations into a classical, political structure.

Q. What is your understanding of the Aboriginal Right?

A. We were the first people in this country and we exercised control over it in the way our culture said we should exercise control over it. The idea that we were able to freely roam on the lands and utilize all of the land's natural resources, was an aboriginal right. The land was ours!

... To put the entire land question into simpler terms; for example, a man owns a large home and one day a sickly couple comes to the door and asks if they can stay in his unused back room. The man decides to help them out and lets them stay in his back room. Soon, they begin to reproduce until they need two rooms. Finally, they have taken all of the rooms and he is left with the back room. He still has title to his home even though he may be living in the smallest room in the house. They do not control him. They simply outnumber him.

Q. Are the rest of the Indian people in Canada going to stand by while the NISHGAS could lose their case in the Supreme Court?

A. I don't think it matters whether the Indian population stands by or not. The NISHGA case is a legal proposal and it has been presented to the highest Court in Canada and supposedly, outside pressure should have no effect.

... I think that finally, with the NISHGA case, Indians have finally recognized their aboriginal title and are putting a fence around it. The Union of B.C. Chiefs has defined aboriginal title and the NISHGAS have taken advantage of this as well as other provinces, including Quebec.

... The NISHGAS may lose but at least they have given all they can to see what the opportunity is worth.

Q. What about the British Columbia Land Claim being brought forward?

A. I believe the scheduling is sometime in October. ...

Q. To coincide with the NISHGA claim?

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LETTERS . . .

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village fellowship remain hidden but alive, but by far the greatest and most important asset of all North American Indians is that linkage between the Great Spirit, Nature and man. If man can maintain that love and respect for nature, he can appreciate life.

Indian peoples may look glum in their poverty but who are we to say how happy they are and how happy they should be. If we want to help them let us concentrate on re-establishing game as a major issue. Edu-

cation to the Indian peoples is of no value at all if it brings unhappiness, bewilderment, disillusionment, alcoholism, isolation. The Indians need something to live for. They should be, this tiny minority, be left to live according to their own devices and be given what they want and not what we want.

John E. Myles,
71 Carterknowle Rd.,
Sheffield 7,
Yorkshire, England.

Bill Wilson

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A. I think it's more a question of when it is convenient for the Prime Minister to hear our Claim. It's unfortunate that we have litigations in the courts at the same time as the NISHGAS are making their claim. I only wish that the Indians of Canada had gotten together a long time ago as they are trying to do now. Unfortunately, there has never been any real statement of aboriginal title made.

. . . The NISHGAS went through a lot of frustrating years. Frank Calder and all those people went through years trying to get all of the people in B.C. together to make some kind of a claim. They finally began the litigation in Frank Calder's name.

. . . Aboriginal Title is a 'pie in the sky' concept and it is about time the Indians pulled it out of the sky and used it to its best advantage. The definition is based on treaty and non-treaty claims. The time is right to present our claims. We have waited far too long already and soon the Indian situation will become passé in the eyes of the public. Unless you have public sympathy, any kind of protest made by the Indian people would be ineffectual.

Q. What kind of relationship does the Union of B.C. Indians have with the B.C. Association of Non-Status Indians?

A. Not as good a relationship as the Union of B.C. and the Registered Indians of B.C. would like to see. When I was the Executive Director of Administration for the Union, I suggested that the Non-Status Organization join the Union. Even if the formation were only a kind of political union, that would still mean that we would have about

110,000 Indian people in the Province. However, nothing really concrete has happened yet. Everyone began to confuse the issue by complaining that they did not want a lot of non-status Indians to swamp the reserves. Of course, a political union is only for the purpose of throwing more weight on the subject.

. . . I just think it's awfully hypocritical on the part of the registered Indians to make the distinction between non-status people and status people. We should not be divided politically by a legal definition.

Q. How would you react to the statement that we, as Indian people, are our own worst enemies?

A. I'd say that comes very close to the truth, particularly if you come from the province of B.C. where we have the most talented people in the whole of Canada. Our organization is not above average but it could be if we all stuck together. Many of the most talented people just simply refuse to get involved with politics.

Q. Would you like to see a national newspaper or magazine?

A. Well, it would depend on who put it out but I think if there were an Indian Newspaper it would have to be much better than the papers we have now, including the Indian News. For instance, the latest sports' issues and the graduation lists from certain local schools are not very important when something like the Aboriginal Rights question needs to be answered. Unfortunately, many of our Native publications devote most of their newspaper to this kind of thing.

. . . I think that the *Unity* paper

HUMAN RIGHTS—
A BASIS FOR CROSS-
CULTURAL COMMUNICATION

"Freedom, equality, dignity of man, just society — these values are not debatable" stated Butch Smittheram, President of the B.C. Association of Non-Status Indians, to over 150 delegates and observers attending a Human Rights Conference in Quesnel, B.C., September 2-3. "All of these values are sought by people because we are all human beings irregardless of race, creed or colour. They will not be won overnight, but to be human we must keep our dreams, or we will be merely robots."

The conference was sponsored by the B.C. Association of Non-Status Indians, the Union of B.C. Indian Chiefs, the B.C. Human Rights Council, the Canadian Council of Christians and Jews, and the Quesnel & District Resources and Service Council. From this conference came a message amply stated by Chief Dan George: "Our children are the future people of tomorrow and we must teach them by example. Three of the most beautiful words brought to this country by the non-Indians were: love, charity and brotherhood. Encourage the children of today, and put them on the right track so that we will have a better world tomorrow. The young people are interested in making a better world. The youth present in the audience must be interested or they wouldn't be here. *Equality regardless of nationality is very important.* There should be no discrimination — we are all brothers on this mother earth."

The conference saw the union of status and non-status Indians, East Indians and other interested non-Indians. Discussion groups were held and panels formed.

Rene Nahanee, speaking for status Indians on the panel, "Housing, Health and Welfare", stated: "Many young Indian people are forced off the reserves because of inadequate housing. On most reserves there are some people who have been waiting for 5-10 years for a house because of long priority lists and insufficient housing funds. The Squamish Band in North Vancouver, B.C. has tried to solve both problems by financing a condominium project through Central Mortgage and Housing Corporation. The condominiums will be open for occupation on November 1st, and most of the families are

young couples. The rent ranges from \$100.00 for a 2-bedroom, 3-storey house to \$110.00 for a 4-bedroom. After a year the occupants will have an option to continue renting, or to buy the house and own it in ten years."

Evelyn Paul, Executive Director of the B.C. Homemakers' Association, said it was not a good policy to finance Indian homes through C.M.H.C. because "What happens if an individual misses a payment? What if he cannot get a job after he obtains the home?" Butch Smittheram was also concerned with this problem because the B.C. Association of Non-Status Indians has nearly completed a housing project in Chetwynd, B.C. which was financed through C.M.H.C. "In the event that an individual cannot pay his rent or keep up with payments, the house could be sold to anyone living in Chetwynd."

In commenting on homes on reserves, Evelyn Paul claimed "that most Indian homes are of very poor quality. This is due mainly to the fact that most contractors are also inspectors. We should have Indian inspectors to check out all homes built on reserves. Where possible, Indians should be employed to build homes because they will take an interest in what they are doing. Ben Paul suggested subsidies should be increased to build better quality homes on reserves.

Speaking on Health and Welfare, Rene Nahanee blamed the news media for the widespread use of drugs by Indian youth. He said something must be done about the problem before the Indian people find themselves lost. "Drugs are having the same effect as alcohol did when it was first introduced to the Native people."

"Indians are discriminated against in court," claimed Ben Paul speaking for status Indians. Mr. Paul was supporting statistics given by Butch Smittheram which claimed that 50%-60% of inmates in penal institutions were of Indian or Metis descent. Both claimed that the court system caters to White Anglo-Saxon Protestants who can afford to buy their way through the courts. "Indians are discriminated against in

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that the Union is putting out has great potential because they have tried to avoid the social things. Our future as native people should be of foremost concern to every editor of

every native publication. It is time the non-Indian population was made aware of the Indian's political standpoint. As I said before, the time is now.

TOTEM POLE RAISING AND POTLATCH MASSET, B.C.

The Haida people had a beautiful day for their Pole Raising Ceremony and the Potlatch which followed. The baseball park in Old Masset village on the reserve in the Queen Charlotte Islands was the setting for the ceremony which began on a Saturday afternoon, traditional Indian Time.

The two forty foot poles, of approximately six to eight tons each, were carved from coast cedar and represented the Raven and Eagle clans. Both were raised in the traditional West Coast manner; exclusively by the clansmen represented by each pole. The raising of the Raven pole took approximately one hour. Once the pole was raised facing the sea, the clan members joined in a slow shuffle dance around the pole as their ancestors had done before them. The raising of the Eagle clan pole followed in a similar pattern, raised exclusively by Eagle clansmen.

Following the pole raising a Potlatch was held beginning with a large meal being served. The Hereditary Chief of Old Masset opened the village to the visitors stating that they could take whatever they wanted from the village as a gift from the host clan, the Raven.

Both poles were carved by Lawrence Bell of Masset Reserve, a member of the Eagle clan. He obtained his carving skill and knowledge through carving classes in Victoria B.C. at the Provincial Museum. The carving instruction was funded by a \$6,000 grant obtained by the Masset Band Council from the First Citizen's Fund. The carving of the poles was also financed by the First Citizen's Fund grant. Mr. Bell commenced carving in mid-May in order to be finished in time for the date of the ceremony.

In the future the Haidas hope to raise more poles, however their next immediate project is to raise up a Longhouse or a Communal House where they would be able to hold their Potlatches and Ceremonial dances. It is hoped that this new structure can be built through a cultural grant which the Band Council is presently applying for. The Longhouse would be a place where the people could gather to be instructed in their own culture and art. Many of the young people in the settlement excel in their own art forms. Many are at present attending Art Schools in Victoria.

The event had retained many of the cultural aspects of the Haida.



The ceremony was traditional except for the recent intervention of the Church. The Pole Raising was opened with a prayer from the Anglican minister of the Reserve. It is ironic that the last pole raised in Masset in 1969 was in front of the Anglican Church. That was the first pole raised in the area since before 1900 when the Churches of Canada backed by the Government started a campaign to discourage the native culture and religion. They set out to destroy something they hadn't tried to understand.

In 1900 the Indian Act stated that; "Every Indian or other person who assists in celebrating any Indian Festival, dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, is guilty of an offence and is liable on summary conviction to imprisonment." The totem poles were cut down or defaced, the Communal Meeting houses were burned and religious and cultural artifacts were confiscated or destroyed. The ignorance of the Church and Government lasted until 1952 when the prohibition was withdrawn.

To-day times have changed; the Church and Government have realized their mistakes and are now providing Indian people with cultural grants so that they may retain and restore their culture. But, the damage is done and will be hard to rectify.

The Haida people of Masset, after suffering years of persecution like the rest of their coastal neighbours, are striving to revive their own distinct culture. And they will.

The pole raised at Masset B.C. honouring the Raven Clan was the cause of much excitement and satisfaction for the Haida People. The last pole raised in 1969 was in front of the Anglican church in the background.

(photo and story by David Maracle)

N.W.T. CHIEFS MEET

(continued from page 4)

been settlement of the land and treaty questions; and generally, to take all necessary steps to protect the rights and interests of the Indian people.

Chief Vital Bonnetrouge of Fort Providence, who was born in 1897 ("before any white men came into this country") explained the situation as he saw it before the signing of the treaties. "In 1905, a white party came along the Mackenzie River. The survey men, as they came along, split up the settlements. The Indians in those days were blindfolded by the Indian Affairs. They didn't know how to write their own names. They didn't know the white man's language. The chiefs didn't want to sign the treaty and said we would progress quite well. The people were told not to be scared, they would get medical attention and many more promises. They are all broken now."

Joe Sangris, Yellowknife chief, complained about the itinerants who come to the North to make money and then go back where they came from. "They are taking the materials from our land, our country, but none of us has said a word about it. We are trying very hard to survive by hunting, trapping and fishing. Now there are laws for hunting. If there are no jobs for us and we depend on hunting for food, where do we go? To welfare? But again, they complain

that they spend a lot of money on us."

James Washie said they should stop advising the government of their problems. "We have been doing this for 50 years and we are tired of this. It is time to fight now. The people have lived without the white men a long time. We took care of one another, we hunted, we solved our own problems. The chief and the people organized and survived; we did not need their money. The money we are getting is crumbs to keep us quiet. We don't need handouts. The Territorial government moves in and tells us what our problems are. We don't need them to tell us — we know. *What we want is for treaty Indians to solve problems for themselves.* The Territorial government says we are all equal. How many of you have jobs, and how many of you have contracts, and how many of you have a good home? We haven't been given an opportunity to work by ourselves. When Stuart Hodgson goes to Ottawa, he says *my* Indians are doing fine. We are nobody's Indians — we belong to ourselves. We don't want to be patted on the head and told to be good Indians and we'll take good care of you."

President Washie introduced Gerry Sutton (a graduate of University of Alberta Law School), newly hired as lawyer for the Brotherhood to

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HUMAN RIGHTS—*(continued from page 6)*

that they are completely ignorant of court procedures. The judge asks, 'Guilty, or not guilty', and an Indian will inevitably say 'Guilty', whereas, non-Indians will plead 'Not guilty' and it is up to the courts to prove them otherwise." Ben Paul said, "We need to set up a committee so these people will have someone to go for legal aid." Smitheram said, "Guilty Indians should be punished if that is what you want to do with criminals in this society. We have come a long way from the firing squad of the last world war and from burning witches. Imprisonment is not the answer because many who go in on minor charges learn how to be worse criminals while in jail. The Indians of Canada make up less than 2.5% of the Canadian population, yet for every one non-Indian in prison there are 40 Indians. This is evidence of a social breakdown among the Native population, although most of them are in prison for minor charges." A non-Indian delegate from Quesnel said, "Indians are basically non-verbal people, and our courts do not have justice for these people who can't converse in English to the extent that other Canadians can."

Dr. Katz, Chairman of the B.C. Human Rights Council, summed up the two-day conference. "What is discrimination? It is taking unfair advantage of a difference. Discrimination does exist. We must recognize it, admit it and do something about it. It is the sacrificing of hu-

man rights to economic advantage. But it is not enough to know that discrimination exists; we must act. *To understand human rights is to help other people enjoy these rights.*"

Following are some of the recommendations which came out of the conference:

a) The system of education must begin earlier than it does now, and it must pay attention to the cultural component of the students. Schools should be provided with material that recognizes the differences between cultures. A course of studies must be developed that recognizes these differences, and the texts used in the school system must recognize The Canadian mosaic concept.

b) Every person must be provided with a means of understanding the legal system. New Canadians as well as the Indian people may need help in understanding this society — we must find a way to educate him. We must provide for non-verbal communication in our court system. The old maxim of "Ignorance of the law is no excuse" does not operate where there is no opportunity to remove that ignorance.

c) Adult education programs must be extended and industry must start on-the-job training. There is also a need for minority and cultural group training.

d) A resolution was adopted by those assembled to start a Human Rights Committee in Quesnel where they could apply these ideas in their community.

N.W.T. CHIEFS MEET . . .*(Continued from Page Four)*

investigate the signing of the treaties and the Indians' present legal status. He will be preparing a position paper for the Brotherhood.

A resolution was drawn up by Mr. Sutton insisting "that the Federal government recognize the special constitutional, legal and moral status of the Indian people of the N.W.T. and rectify immediately the unconstitutional, illegal and immoral practice of transferring Federal responsibility for the Indian people to the Territorial government of the N.W.T.; and that the Federal government resume immediately direct dealing with the Indian people of the N.W.T. by appointing, after prior consultation with the Indian people of the N.W.T., a suitable regional representative of the Indian Affairs Branch of the Department of Indian Affairs and Northern Development."

The motion was passed unanimously.

Some other resolutions were agreed upon. One was that the Brotherhood establish a cooperative to sell native handicrafts in Yellowknife and any other suitable place.

Another resolved that the Brotherhood insist that the Federal government suspend immediately all programs and operations of the Company of Young Canadians in Indian communities in the N.W.T., since the CYC is not operating in the best interests of the Indian people.

The meeting was lengthy because everything said had to be translated into or from English, Dog Rib, Slavey, Chipewyan and Loucheux. This was to ensure that everyone fully understood proposals before giving their approval.

Omar Peters, Vice-President of the National Indian Brotherhood came from Ottawa to address the delegates on behalf of N.I.B. President George Manuel. He promised

INTERNATIONAL INDIAN WAR DANCE CHAMPIONSHIPS HELD IN VANCOUVER, B.C.

The Vancouver Indian War Dance Club held its Second International War Dance Championship contest in Vancouver over the Labor-Day week-end.

There was a good response from the Indian Nations with over 200 contestants and representatives from 38 tribes of both Canada and the United States. Among these were: Sioux, Navajo, Nez Perce, Klamath, Okanagan, Umitilla, Cayuse, Walla Walla, Yakima, Nishga, Blackfoot, Blood, Thompson, Dakota, Chippewa Cree, Warm Springs, Shushwap, Kiowa, Pueblo, Winnebago, Pawnee, Sioux, Assiniboine, Tsarslip, Lillooet, Saulteaux, Mandan, Cree, Ojibway, Lummi, Kalispel and Osage.

The Grand entry into the arena was led by five chiefs: Chief Frank White Buffalo Man, a Sioux; Chief Bert Peters, a Pawnee; Chief Tommy Williams, Coquitlam; Chief William Minthorn, a Cayuse, and Chief Bernie Edward Whitefeather. They were followed by members of the Vancouver Indian War Dance Club and the 200 contestants. A memorial silence was held in honour of Senator James Gladstone, the first Indian Senator in Canada. He had attended the Pow Wow last year. A most moving performance was the Lord's Prayer done in Indian sign language by two Indian princesses.

Judges for the various contests were: Ron Gibbs, a Sac-Fox Indian from Stroud, Oklahoma; Alex Scalplock, a Blackfoot from Calgary, Alberta; Dale Running Bear from Ft. Peck, Montana; Don Um-tuch, a Yakima from Toppenish, Washington; William Minthorn, a Cayuse from Pendleton, Oregon; Mrs. Bert Peters, a Pawnee-Shawnee from Bremerton, Washington, and Frank Mosquito, a Cree-Sioux from Ft. Battleford, Saskatchewan. The contest head was John Emhoola, a Kiowa from Oklahoma.

The total prize money of \$2,620 was given out to the contest winners. There were 39 categories ranging from Children under 5 years up through to the Old Warrior's dance and the Men's Fancy Dances.

100% backing of the national organization. "We realize here that if you folks fail, then a lot of other people will be failing too. I think we are working together for the first time, and you should realize you are not standing alone."

by Michèle Têtu



Sidney Whitesell won the Vancouver Indian War Dance Club trophy making him the Grand Champion of the International Indian War Dance Competitions held in Vancouver, B.C., Sept. 4-5.

President Ernie Philip of the Vancouver Indian War Dance Club had the honour of being presented with a Pendleton Blanket from the Yakima Indian Nation.

Steve and Mark Point, both of the Vancouver Club, made it to the semi-finals. They are from the Musqueam Reserve in Vancouver and both are relatively new to International War Dance Competitions.

The first prize in all events was \$100.00, except for the Sr. Men's Fancy Dance, which was \$400.00. The trophies were provided by various organisations and individuals: B.C. Indian Homemaker's Association, Union of B.C. Indian Chiefs, Henry Castillou, B.C. Association of Non-Status Indians, North American Brotherhood and the Vancouver Indian War Dance Club.

The Grand Champion of this event was Sidney Whitesell, Sioux, who won the Vancouver Indian War Dance Club Trophy.

The M.C. for both evenings was the very capable Paul Stanley.

GLADSTONE . . .

The Senator is survived by his wife, the former Janie Healy, two sons, Fred and Horace and four daughters: Lucy (Mrs. Eneas Swite) in Cardston, Nora (Mrs. Ed Baldwin) in Vancouver, Doreen (Mrs. E. M. Hendra) in San Francisco, and Pauline (Mrs. Hugh A. Dempsey) in Calgary.