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CIRCULATION

Indian and Eskimo Affairs Program

Programme des affaires indiennes
et esquimaudes

INDIAN NEWS

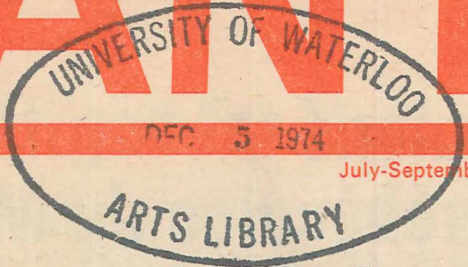
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July-September 1974

Juillet-Septembre 1974



Indians Across Canada Salute Ralph Steinbauer

Native people of Canada can point with pride to Ralph Steinbauer, a Cree Indian who has been appointed as the 10th Lieutenant-Governor of Alberta. The Prime Minister announced his appointment April 30, 1974.

To mark this momentous event, day-long festivities were held in traditional Indian fashion. Indian people from across Canada gathered at the Saddle Lake reserve to offer congratulations to the newly-designated Lieutenant-Governor.

Traditional Celebration

The day of celebrating began with the customary pipe-smoking ceremony as local Indians smoked in silence and offered food and prayer to the Great Spirit asking his blessing. Then came the parade with all the colour and pageantry of Indian costumes and music.

Ralph Steinbauer and his wife Isobel, riding in a shiny convertible with Mick Fluker, MLA; Don Mazankowski, MP; and Mayor Mike Pany-



Ralph Garvin Steinbauer. Appointed Lieut.-Governor of Alberta, July 2, 1974. Canada's first Native to be appointed to the Vice-regal post.

lyk, circled the celebration area accompanied by the RCMP in scarlet dress, flag-bearers and the haunting beat of a brass drum. Flag-raising ceremonies followed in the afternoon with Indian hand games, singing and dancing.

Later that evening, it was a time for fine phrases and high praise for a man who has given 37 years of service to the Indian people, and Saddle Lake in particular. The Two Hills Chamber of Commerce sponsored a testimonial dinner that evening in honour of Ralph Steinbauer who has come out of retirement for the third time to serve his people and the people of Alberta.

Gifts and Greetings from across Canada

More than 400 people sat down to a dinner of stuffed Rock Cornish game hen and heard messages of congratulations from coast to coast. As is the generous Indian custom, Mr. and Mrs. Steinbauer were presented with many beautiful gifts from visiting natives.

Albert Brereton, band councillor for the Saddle Lake reserve presented two hand-made, traditionally-decorated buckskin jackets to the Steinbauers. There were shawls from



Mr. Ralph Steinbauer, Alberta's next Lieut.-Governor, and his wife Isabel, received a number of gifts at a testimonial dinner given in their honour, May 25th, 1974 by the

Saddle Lake Indian Band. Among the gifts presented to the Steinbauers were beaded vests, and the headdress worn by Mr. Steinbauer.

Chief Therese Gadwa of the Keeheewin reserve, while Mike Steinbauer, ceremonial co-ordinator, presented beaded necklaces on behalf of the Blue Quills School staff and students.

John Snow of Morley, Ralph Steinbauer's birthplace, brought the ultimate gift of a peace pipe as well as a beaded Indian purse for Mrs. Steinbauer. In making the presenta-

tion, he invoked the blessings of the Great Spirit for strength and wisdom of office on the new Lieutenant-Governor.

The Steinbauers received an Indian head-dress from Chief Joe Cardinal of Saddle Lake. A steel vase "from the Indian people of Canada" made by Ontario's Six Nations people was presented by George Manuel, (see: *Indians Salute*, page 4)

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Tribal Council Established in Manitoba

WINNIPEG - Ten Indian bands in Southern Manitoba have formed a tribal council to take over administration of their own affairs in a new drive to obtain economic independence.

Formation of the Dakota-Ojibway Tribal Council was authorized Friday afternoon, July 5, at a signing ceremony attended by the 10 chiefs or their representatives.

An agreement to hand over local government to the council immediately was signed by Chief Frank McKay of Sioux Valley and W. C. Thomas, the regional director for the Department of Indian Affairs in Manitoba, who signed in behalf of Indian Affairs Minister, Jean Chrétien.

The historic document, the first of

its kind in Canada, permits the 10 bands to establish their own administrative programs and assume some of the responsibilities now carried out by the Department of Indian Affairs. Mr. Thomas at the ceremony said the department will provide initial funding of \$30,000 and the bands will also be making contributions.

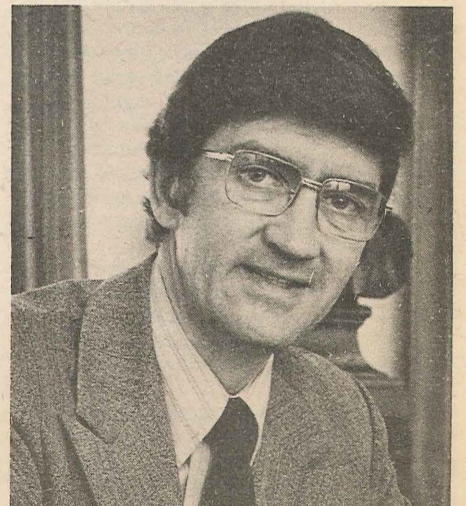
Reserves forming the new council are Birdtail Sioux, Dakota Tipi, Oak Lake, Sandy Bay, Swan Lake, Dakota Plains, Long Plains, Roseau River, Sioux Valley and Valley River. There are 55 Indian bands in Manitoba.

In a statement, officers of the council said its formation will provide true local government and that they will manage their own affairs on a regional basis.

The 10 reserves have been working on the program for two years to "hammer out a co-operative constitution, program plans and positive relationships between other reserves and the Manitoba Indian Brotherhood, and what they hope is a progressively diminishing Department of Indian Affairs".

(see: *Tribal Council*, page 5)

Judd Buchanan New INA Minister



The Honorable Judd Buchanan, Member of Parliament for London West, was recently appointed Minister of Indian and Northern Affairs. He is the successor to the Honorable (see: *Judd Buchanan*, page 5)

Canadian Indians Can Cross Freely Into U.S.

Canadian-born North American Indians have an aboriginal right to pass freely over the U.S.-Canadian border, U.S. District Judge Edward Gignoux has ruled.

Judge Gignoux granted the request of a group of Indians for declaratory judgment that they are exempt from immigration laws requirements that they register as aliens and obtain visas. The suit was brought by Andrew Akins and seven other Indians.

Mr. Akins and six of the Indians are residents of Maine, although born in Canada.

In Washington, an official of the U.S. Immigration Service said the department's legal office would have to examine the judgment to determine whether it applies to all Canadian Indians, or whether some are excluded from provisions of the Jay Treaty and the 1928 immigration law.

The judge said a 1928 immigration statute is intended "to preserve the aboriginal right of American Indians to move freely throughout the territory originally occupied by them (see: *Canadian Indians*, page 5)

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INFORMATIONS FRANÇAISES

Les Indiens du Québec veulent la gestion de la section québécoise du Ministère



Les quatre Grands — Les dirigeants de l'Association des Indiens du Québec, présents à la rencontre à La Macaza. De gauche à droite, le Chef Andrew Delisle, président de l'Association, Robert Kanatewat, Chef

des Cris de Fort George, Max Gros-Louis, Chef du Village Huron près de Québec, ainsi que Aurélien Gill, de la réserve de Pointe-Bleue, et vice-président de l'Association des Indiens du Québec.



Deux des quelques guérisseurs que compte encore le Canada se sont rendus à la journée de Solidarité à La Macaza. Ce sont,

à gauche, Fred Bruno et à droite Albert Lightning, aussi connu sous le nom de Buffalo Child. Tous deux sont de l'Alberta.

Les Indiens du Québec ont décidé de prendre en main leur destinée comme l'a souhaité à maintes reprises l'ancien ministre des Affaires indiennes et du Nord, M. Jean Chrétien.

Pour ce faire, ils demandent au gouvernement canadien de leur céder l'administration de la section québécoise du ministère des Affaires indiennes et du Nord.

Telle est l'essence de la demande formulée par les chefs indiens aux représentants du gouvernement du

Canada lors de la Journée de Solidarité qui s'est tenue à La Macaza.

"Nous déclarons aujourd'hui que nous voulons réintégrer le droit de penser pour nous-mêmes, de planifier pour nous-mêmes et de mettre nous-mêmes ces plans à exécution".

Le président de l'Association des Indiens du Québec, le chef Andrew Delisle, a ajouté que "ceci est notre gouvernement, un gouvernement qui fonctionnera dans les cadres de la société canadienne. Les cadres qui

devraient permettre une participation directe dans ce qu'est le Canada.

"Nous avons déclaré, dans notre déclaration au monde entier, le 4 août lors de l'Expo 67, à Montréal, que nous sommes Canadiens et que nous serons toujours Canadiens, aussi longtemps que le soleil brillera, que l'herbe poussera et que les eaux s'écouleront. Mais c'est dans la reconnaissance de ces principes de base que nous nous considérons comme Canadiens et faisant partie du Canada."

Parlant de l'objectif principal des Indiens du Québec, c'est-à-dire la prise en charge de la gestion de la section québécoise du ministère des Affaires indiennes et du Nord, M. Aurélien Gill, vice-président de l'Association des Indiens du Québec a souligné qu'il allait de soi que ce transfert se fera d'une façon progressive pour en arriver à un transfert complet des différentes responsabilités du ministère. "En pratique, cela veut dire que, dans les formules proposées, nous fusionnons les deux organisations — l'Association des Indiens du Québec et la section québécoise du ministère des Affaires indiennes et du Nord — en une avec une constitution appropriée ayant son propre contrôle, ses objectifs et ses règlements".

De plus, ajoute M. Gill, cela signifie que les représentants indiens prendront le système dans son état actuel, avec ses points forts et ses points faibles et lui donneront une orientation et des objectifs pertinents à leur communauté respective, tout en affrontant les problèmes qui se rencontreront lors de l'implantation de cette nouvelle philosophie.

Pour les Indiens du Québec, la décentralisation réelle en faveur des communautés indiennes est beaucoup plus importante que la décentralisation interne du Ministère. "Ainsi le pouvoir et le contrôle deviennent la responsabilité du conseil de bande et de ses comités et orga-

nismes affiliés et le conseil de bande devient le centre nerveux des directions et des actions à entreprendre."

Selon notre interprétation de la Loi indienne, ajoute M. Gill, le conseil de bande — entité juridique — devrait reprendre le rôle qui lui est dû. Présentement, l'administration des affaires indiennes a pris le pas sur ce que l'on considère comme entité juridique, la base. "De plus, rien n'empêche divers conseils de bande d'une même région ou d'un même district de s'associer et de former un bloc intercommunautaire et intracommunautaire en vue de donner des services essentiels et secondaires à leur communauté."

Ainsi, ajoute-t-il, la pyramide qui allait d'Ottawa à la communauté locale est renversée au profit d'une nouvelle qui va du contrôle local de la communauté par son conseil de bande au bloc intercommunautaire et intracommunautaire pour finalement aboutir à l'organisme régional et provincial.

"En effet, le centre de gravité et le noeud de cette nouvelle orientation administrative deviennent et demeurent la communauté indienne locale autour de laquelle gravitent différents services et organismes affiliés. Par son conseil de bande, la communauté locale est maître de l'orientation de ses services, en contrôle la direction et en assume la responsabilité foncière."

Selon M. Gill, en insistant pour détenir plus de contrôle et de pouvoir de décision, les Indiens du Québec essaient tout simplement de faire des objectifs une réalité sur le plan pratique de la vie quotidienne. "On voudrait également que ces objectifs, formulés depuis plusieurs années par le ministère des Affaires indiennes et du Nord, à la suite de pressions faites par les Indiens, cessent d'être uniquement des vœux pieux, mais qu'ils aient des conséquences pratiques sur le plan local des réserves."



CANADA

Commission d'enquête sur les plaintes du public, la discipline interne et le règlement des griefs au sein de la Gendarmerie Royale du Canada

Avis public

La Commission d'enquête instituée en vertu de l'arrêté-en-conseil C.P. 1974-1338 du 6 juin 1974, chargée de faire enquête et de présenter un rapport faisant état

- des méthodes actuelles de traitement des plaintes portées par les citoyens contre des membres de la Gendarmerie royale du Canada, ainsi que
- de l'opportunité d'améliorer et, le cas échéant, de déterminer les moyens à prendre pour améliorer les lois, politiques, règlements, directives et procédures afférentes à la discipline et à la procédure des griefs au sein de la Gendarmerie royale du Canada,

invite le public à participer à cette enquête en soumettant des dépositions écrites, en assistant à des réunions publiques ou privées ou à des audiences. Toute déposition demeurera confidentielle.

Toute personne intéressée, y compris toute personne étant ou ayant été membre de la Gendarmerie royale du Canada, est priée de faire part de ses commentaires en communiquant avec la Commission d'enquête, 18ième étage, The Laurentian Towers, 44, avenue Bayswater, Ottawa. Quiconque désirerait rencontrer la Commission d'enquête ou des membres qui en font partie doit en communiquer son intention par écrit. La Commission

s'efforcera de satisfaire à toute requête à cet effet.

La Commission apprécierait que toute correspondance, tout commentaire ou toute déposition lui soit transmise, par écrit, avant le 31 octobre 1974, soit au

Secrétaire administratif
Commission d'enquête
18ième étage
The Laurentian Towers
44, avenue Bayswater
Ottawa, K1Y 4K3
Ontario

ou à

Boîte Postale 3070
Ottawa, K1Y 4J3
Ontario

D. Scott, avocat-conseil
H. Yaroski, avocat-conseil
Son honneur, le juge R. J. Marin, président
R. Bourne, commissaire
D. K. Wilson, commissaire

Ottawa, province d'Ontario,
ce 29ième jour du mois d'août 1974

C. E. Belford, Secrétaire administratif
de la Commission



From l. to r.: President, Xavier Michon; Vice-President, Marge Cantryn, and Secretary-Treasurer, Rick Marshall see lack of

funds as the major problem facing the Indian Friendship Centres across the country.

Lack of Funds Hampers Friendship Centre Programs

OTTAWA — The National Association of Friendship Centers closed the doors of all friendship centers two years ago in protest against lack of funds to support their programs and this year they may be forced to repeat this action according to the recent meeting of the Association executive here in Ottawa.

The executive maintain that the Secretary of State department promised them \$25 million in 1972 to operate programmes for the urban Indian population, but in fact they remain "administrative shells" with insufficient funds. The monies they presently receive go into administrative costs with very little being provided for programmes such as recreation, court work, social services, housing and general assistance to Indians who migrate into the cities.

The number of friendship centers has grown to 54 located in most major Canadian cities. Their function is primarily to assist Indian people from the reserves adjust to life in an urban environment and this may include everything from where to find a house to how to conduct an interview for a job. Many Indian people come from reserves where unemployment reaches over 80%, and they bring little or no experience with them to the city.

The National Association of Friendship Centers has been hampered by the fact that funds are not forthcoming as promised by the Secretary of State department. Without security of funds the Association has been experiencing difficulty in planning a course of action year by year . . . instead they have spent a great deal of time literally fighting for funds when they should be coping with the problems faced by urban Indians.

Although funds were their main concern, the executive also considered actions to be taken as the result of resolutions passed at their recent annual conference held in Manitoba. Resolutions concerning the constitution of the organization were also handled, and a final draft has been submitted for registration.

Attending the Ottawa meeting were: Xavier Michon, newly elected president; Marge Cantryn, Vice-President; Rick Marshall, Secretary-Treasurer; Lloyd Sutton of Calgary;

Winnie Marcellais of Prince George, B.C.; Linda Bennett of Winnipeg; Joan Gloade of Halifax; Roger Obomsawin of Toronto and Ida Low of Whitehorse. All have been involved at the provincial level in the friendship center movement except for Ms. Gloade, a human rights officer in Nova Scotia.

(see: Lack of Funds, page 5)

New Truck for Tobique Fire Brigade

PERTH-ANDOVER, N.B. — The eleven-man all-Indian volunteer fire brigade which has been operational on the Tobique Reserve since January, 1974 recently acquired their own new \$28,000 fire truck.

This new unit brings the brigade's fire fighting potential to a level which is visibly fostering a growing confidence and pride among the Indian populace, knowing that they will not be as vulnerable to loss of homes by fire and the destruction of community improvements they have striven so hard to bring about.

The population of the well-ordered Tobique Reserve is now in

Terry-Ann Paul Crowned Miss New Brunswick 1974

By Bill Turney

WOODSTOCK — For the first time in the history of the Miss New Brunswick Beauty Pageant, a beautiful, young Maliseet girl, 18-year-old Terri-Ann Paul of Lower Woodstock, has been crowned Miss New Brunswick 1974.

Terri-Ann, the daughter of Simon and Edith Paul, is the youngest member of a large family consisting of nine girls and five boys.

She was born on Dec. 2, 1955, was educated at the elementary school on the Maliseet Reserve at Lower Woodstock, the South Carleton Junior High School and graduated from Woodstock High School last June with a certificate in business administration-accounting.

This fall, she hopes to enter St. Thomas University in Fredericton and pursue a career in social work.

The new Miss New Brunswick is five feet, eight inches tall, and weighs 135 pounds. She has brown hair and brown eyes, and a gorgeous dark complexion with captivating dimples.

Terri-Ann is quiet, attentive and thoughtful and refuses to become flustered, no matter how controversial the questions might be. She has splendid poise and is completely relaxed and natural.

Her main interests include reading, sewing, and her favorite sports, softball and swimming. Her musical tastes might be classed as conservative — she does not like the "loud, fast stuff" but prefers the songs that "have a good tune and sensible lyrics."

Presently Terri-Ann is employed with five other girls in an Opportunities for Youth project that is being run on the Maliseet Reserve at Lower



Queen and her parents — Miss New Brunswick 1974, Terri-Ann Paul, 18, of Lower Woodstock, poses with her mother, Edith, and her father, Simon Paul, Tuesday night after winning the title over 18 other contestants. Miss Paul is currently employed on an Opportunities For Youth project on her native Maliseet Reserve in Lower Woodstock, and plans to enter St. Thomas University in the fall.

Woodstock. The project involves doing Indian bead work, weaving baskets and learning the Maliseet language and traditional Indian dances.

The concept of the project, she said, was to inculcate the Maliseet culture among the Indians of the reserve and to present to the public (see: Miss New Brunswick, page 5)

Member of Ontario Advisory Council on Multiculturalism

Omer Peters, Vice-president of the National Indian Brotherhood and former Chief of the Moravian Reserve of the Thames Band, has been appointed to the Ontario Advisory Council on Multiculturalism.

The new Council will advise the Government of Ontario on policies having direct implications for Ontario's cultural communities and provide a link between those communities and the Provincial Government.

As a member of the Council's Subcommittee on the Concerns of Native Peoples, Mr. Peters is bringing the views of our Native people as individuals and as groups. The Subcommittee has been seeking information from Native peoples throughout the province and is benefiting from the experience.

The next Council meeting is scheduled for September 19-20, 1974, in Sault Ste. Marie. Its office is located at 801 Bay Street, 3rd Floor in Toronto, and the telephone number is 965-2324. Mr. Peters advises that the Council would be pleased to hear from anyone of you at any time.

Assistant Fire Chief Harold Francis receives keys for new fire truck from Band Chief Dennis Nicholas.



Dear Editor



Pen Pals

Dear Sirs,
My name is Christine Grozea and I am 30 years of age. I want to find an Indian willing to correspond with me about himself, about his community, his life, his interests. And about the history of his people.

Mrs. Christine Grozea,
Bucuresti, sector 1,
Str. Com. Eugen Botetz nr. 21
Romania.

The price of civilization

Dear Sir,
Dignity, pride, recognition, goals and values. Inalienable rights of any race regardless of religion, nation or creed. How many people can see beyond the obvious? These first lines are pertinent to a question I was asked so full of tragic irony that I almost laughed after reading the poem "The cultural clash". I was asked "why doesn't someone write about all the advantages the Indians get out of white technology?" The blame for not truly understanding the situation is not theirs. For they know only what they see, hear and read. In the first place, the poem is referring to the mental and spiritual concept as well as the spiritual. One can be fed and still starve. Undermined psychologically how can we enjoy skidoos that make trapline checking a job of mere minutes or an outboat that makes a joke of bush travelling? As we adopt these comforts more and more we grow weaker in body and soul. Blind, deaf and dumb in the worse possible way. No longer are we one with nature.

I am one that appreciates these aids with reservations. What man or woman wouldn't like to own an outboard, skidoo, gas lamps or gas stove? When other needs interferes of course, one cannot afford the newest traps and snares to get more fur for the money to be able to buy these modern appliances to a life of more ease. I don't deny the fact

that my race has benefited from guns, ammunitions, knives, axes, matches, stoves, nails, saws and such. We in turn pay and pay through loss of culture, art person and insight. The glaring ambiguity of the standoff cannot be overlooked. I've heard what the tribal elders have to say about this "make living easier" complex.

When we can look at the beauty of virgin wilderness in terms of ore, forestry and land wealth, the old ways are fading if not gone entirely. When a dew-dropped wild flower, an eagle in flight or a feeding bear doesn't arouse any more than a curious glance then, even the Indian is becoming a stranger to the land, its atmosphere and its many marvels. Few trek the land at length any more to hunt, harvest roots and berries or just for pleasure. Those trails of a hardy past are lost to the new generation. Among the country's 262,000 registered, 556 bands, 400,000 non-status Indians and Metis, I wonder how many still know the arts of sled, snowshoe, packboard and shelter making. Money can buy almost anything. When a thing can be bought why bother with the work that goes into making the object? And for the sake of convenience one more knowledge so old in custom is put aside; yes we have convenience and material comfort. None of us have any excuse to roam any more, sleep in the crude temporary shelters, use primitive methods to hunt, trap and fish for our food or depend on ourselves anymore. Though we walk about, do as we want and go wherever we please, I can't help but somehow identify myself with the great bear and the eagle in a zoo. These booms of an other culture are killing the spirit. We can no longer look upon the land with its giant mountains, churning rivers and tall trees in peace. Planes overhead shatter the quiet of the remotest camps. No longer do we sing the songs of our ancestors with sudden joy and love of life. There was a time when the bush held no danger for us. Now I too often hear how this one or that one was attacked by a bear, wolf or cougar while walking around the camping area. Even they seem to sense that we are no longer one with nature. No more do we approach the wilderness with the bare essentials and just ourselves. We prepare our physical selves more fully than we do our mind and soul. Yet what is a healthy body without a ready mind and a prepared spirit and a love of the wilds?

How much simpler everything is when all is one. Our ancestors "knew" their surroundings. In what other manner did they maintain peace with the animals, natural calamities and misfortune? Living in dependence on themselves alone for travel, food, shelter and clothing. It is little wonder that the body knew few ills. I look at my 98 year old grandfather today and marvel at how tall and straight he stands. When I am at home, being around him is like turning the pages back in history. Sometimes we heard the deer drums throbbing all night long. I would fall asleep to its sound and often I awoke to the morning honking of the geese or the cry of a loon. For a while I would know again nature's warm embrace and realize for all time there lies my heart and my lonely soul.

When the psychological undermining becomes too intense and I can't bear the pressure anymore there's my escape. Yet each time I return I see the long arm of progress greedily clutching more land and its resources. I dread to see what has occurred in my absence, but like the yearly migrants I cannot stay away. Someday I shall return and find my shangri-la erased completely by politics, law and greed for gain. In some way the ancestral spirit in me isn't really dead. I am preparing myself for that "certain" day. That day when my people and I lose touch entirely with the land. Looking upon the yet unscarred land, the uninhabited mountains, the clean shores of lakes, brooks and rivers cleanses my mind, soul and body. Here one's dreams, premonitions and "medicines" aren't something to laugh or sneer at. Certain roots, grasses and tree tips are still believed in more than a brand pill or drink of cough syrup. Snowshoes, sleds and packboard are still being handmade. No one has to go to the trading post for a small chunk of meat that cost an arm-and-a-leg yet. The young men and women still listen to lores by the evening campfire told by tribal elders. Only time can tell how much longer this will last. Our undoing has always been the love and readiness to adopt what's new. Like a falling star we turn night into day but only for a while.

Robin F. Toms,
Sekani-Cree,
Ingenika, B.C.

Deep interest in American Indians

Dear Sir,
I am a student at Nottingham University, in England. I am currently in a year's vacation and am working in Toronto until the end of August when I must return to England to resume my studies. My subject is American Studies (i.e. American History and Literature) and I have a deep interest in the American Indian. I am hoping, through this letter, that you may be able to help me find an Indian pen-pal who would be willing to correspond with me while I am in England. I am 20 years old and am specifically interested in the present situation of the American Indian. News of this sort is, understandably, scarce in England and I am hoping for a pen-pal who will keep me up to date on the Indian scene, until I can return to Canada.

The few copies of your paper I have come across I find intensely interesting and I only wish there was something of the same kind published in England.
Yours sincerely,

Miss S. Petrykewycz
440, Castlefield Ave,
Toronto 12, Ontario.

Indians Salute

(cont'd. from page 1)

president of the Indian Brotherhood of Canada.

Mr. Manuel said Ralph Steinhauer's appointment "was welcomed and accepted with pride by all Indian people across the nation. It is a reflection of the progress the Indian people have made in past years regaining the pride and dignity that

was stolen away from them by the white man."

"It is the start of a two-way integration that we have advocated for years and has come from the sweat of our elders, the casualty of hunger and broken hearts in the evolution of our times."

Words of praise did not come only from the Indian people. Dr. John Brosseau, whose father pioneered with the Indians years ago, spoke of the fact that they worked against tremendous odds. "The selection of Steinhauer is a fact that stands for all the Indians of the world to recognize and be proud of."

Hon. George Toplinsky, Minister without portfolio in charge of Rural Development, brought personal greetings from Premier Lougheed of Alberta and there was a telegram of congratulations from the Prime Minister of Canada.

Jean Chrétien, Minister for Indian and Northern Affairs also had fine words for Mr. Steinhauer. "Ralph will bring to the office of Lieutenant-Governor, the same quiet dignity that has governed his life with the people he has lived with all these years." He described Steinhauer as a man of vision who, by working with the people outside the reserves, has been able to provide the opportunity for them to develop.

During the ceremony, Mick Fluker, MLA for St. Paul riding, announced that the RCMP Century Celebrations Committee has approved three projects for the Cree of Saddle Lake. The committee will provide \$35,350 to build "an authentic Cree village, circa 1874", to research the history of the Saddle Lake reserve and to enable 40 Cree students to visit RCMP Regina headquarters.

A History of Service

In accepting the many gifts and tributes, Steinhauer said, "I have tried to be an example of one of the greatest races of people in all of Canada... the Indian people."

This soft-spoken, 68-year-old father of five, does bear testimony to the greatness of his race with his long list of accomplishments and contributions. Ralph moved to the Saddle Lake reserve at the age of 4 years. Here, he established an 1,800 acre farm with 300 head of cattle. In addition, he served the reserve as councillor for 34 years as well as three as Chief.

Steinhauer helped establish and remains active in, the Indian Association of Alberta. He has been involved in the Alberta Rural Development Authority, the Federal Indian Economic Development and the United Farmers of Alberta.

He is a member of the Two Hills Chamber of Commerce, the Saddle Lake Centennial Development Association and the Northern Alberta Development Council. He was on the Board of Directors for Alberta Newstart, the Brosseau Mutual Telephone System, the Indian Eskimo Association and the Rural Electrification Association.

In 1963 he was nominated as the Liberal candidate for the Vegreville riding and became the first North American Indian to run as a candidate in a federal election.

"The Door is always open"

He is also the first native in Canada's history to be appointed Lieutenant-Governor. Steinhauer assured his long-time friends that he and his



INDIAN NEWS

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Ottawa, K1A 0H4, 995-6386

wife would not change. Overwhelmed by the kindness and praise, he spoke a few words of assurance. "This kind of friendship will make my task very light and easy. When I accepted this appointment I never thought there would be this enthusiasm."

"We're still the same Ralph and Isobel you've always known. Our door is always open. We'll remain the same kind of friends we've been in the past."

Tribal Council

(cont'd. from page 1)

Said the statement:

"The chiefs are tired of taking the rap for wasted taxpayer's money. They are certain of their abilities to succeed where the government has failed in the past. They are standing tall and are going ahead with governing themselves in the proudest traditions of Indian People.

"They want to be economically independent by managing their own affairs, to walk shoulder to shoulder with the best people that Canada has produced — and they want to contribute to Canada the richness of their abilities and culture so that Canada will know that it was no accident that this country was Indian land not too long ago."

The council said it will not separate from the Manitoba Indian Brotherhood, and that it will provide annual reports of its activities to the annual All-Chiefs' Conference. It said other Indian reserves near the ten forming the council may be accepted into membership if unanimous approval is given.

Canadian Indians

(cont'd. from page 1)

on either side of the U.S. and Canadian border, and, thus, to exempt Canadian-born Indians from all immigration restrictions imposed on aliens".

Judge Gignoux denied on jurisdictional grounds requests for declaratory judgments that the Indians be exempt from certain customs duty. He said that jurisdiction for customs questions rest with the U.S. Customs Court.

The Indians are seeking exemption from any customs duty on goods purchased in Canada and brought into the U.S. for their personal use. They also want exemption from customs duties on materials and goods of the Indian Township Passamaquoddy Basket Co-operative Inc., an Indian-owned agricultural co-operative.

The Indians seek declaratory judgment that they are not required to pay duty on material bought in Canada and brought into the United States for use in manufacturing "distinctively Indian handicrafts" and on such handicrafts manufactured in Canada and brought into the U.S. for sale by the co-operative.

David Crosby, a legal assistance lawyer who worked on the Indians' case, said the decision means Indians cannot be deported as aliens and cannot be discriminated against as aliens when they apply for jobs in the U.S.

Mr. Crosby said the decision may affect 5,000 to 10,000 Indians who were born in Canada and live and work in the U.S.

Members of the Micmac, Maliseet, Penobscot and Passamaquoddy tribes, the Indians based their case on the Jay Treaty of 1794 and 1928 immigration law. Both declare that Indians have the right pass freely over the border.

Judge Gignoux permanently enjoined the U.S. Attorney-General, his successors and agents from requiring the Indians to comply with visa and registration requirements.

Decision welcomed

The president of the National Indian Brotherhood said that Canadian Indians welcome the U.S. Court ruling.

But president George Manuel said his group is still looking for initiative by the Canadian government to recognize the Indians' right outlined in the 1794 Jay Treaty. The ruling by Judge Edward Gignoux, he said, was in line with general U.S. recognition of the treaty which guaranteed free movement across the border.

Mr. Manuel said pressure is mounting for the Canadian government to recognize the treaty.

"There is a militant, arrogant segment of our society growing impatient over the situation".

Mr. Manuel said Canadian-born Indians were "harassed" after living for more than three years in the United States.

He has to declare his possessions at customs and sometimes has trouble returning at all.

Until last April, he said, a child born in the U.S. was considered American even though of Canadian parents. Many Indians do not officially recognize the border.

Judd Buchanan

(cont'd. from page 1)

Jean Chrétien, who has become President of the Treasury Board.

Mr. Buchanan was born in Edmonton, Alberta, on July 25, 1929, the son of Chief Judge Nelles B. Buchanan and Helen deSilva. He attended school in Edmonton and after graduating from the University of Alberta, went to London to attend the University of Western Ontario where he received a Master's Degree in Business Administration.

He joined the London Life Insurance Company as an agent in 1957 and during the next 16 years, was active in community affairs. He has served as a member of the London Board of Education, on the Executive of London' United Community Services, the Board of Stewards of his Church and is a past president of the Underwriters Association of London.

In 1968 Mr. Buchanan was elected to the House of Commons as the Member for London West. It was his first attempt at a federal political office. He was re-elected in the same constituency in the 1972 and 1974 general elections.

He was been an active member of three parliamentary committees the External Affairs and Defence Committee; the Indian Affairs and Northern Development Committee and the Finance, Trade and Economic Affairs Committee.

In October, 1970, Mr. Buchanan was appointed parliamentary Secretary to the Minister of Indian and Northern Affairs and in January 1972 he became Parliamentary Secretary to the Minister of Finance.

In February 1973, he was elected chairman of the Standing Committee on Indian Affairs and Northern De-

velopment. In March, 1974, Mr. Buchanan was elected by his Ontario colleagues, to the post of Chairman, Ontario Liberal Caucus. On August, 8, 1974, he was appointed Minister of Indian and Northern Affairs.

Mr. Buchanan married the former Kay Balfour of Edmonton in 1952. They have three sons: Grant, 21, Gregg, 18 and James, 10.

Lack of Funds

(cont'd. from page 3)

What the executive would like to see is more public support for the Indian friendship centres and the work they are doing. They would also like more secure funding. Originally they were publicly promised \$25 million over the next five years, but in fact they have only been given less than \$7 million. They propose to meet shortly with the Secretary of State department to clear the situation.

Plans for the coming year include representation at the provincial-federal Conference on Corrections and the Native Offender to be held some time in February. Originally it was planned for September, 1974 but Indian people throughout the country have called for a postponement so that they may prepare a position paper and present it to the conference. The committee planning the conference has agreed to sponsor a meeting of friendship center personnel in the next few months to enable them to consolidate their views on correctional procedures.

Skookum Jim Hall

Ida Low, Vice-president of Skookum Jim Hall in Whitehorse spoke quietly of the success of their centre in the Yukon's only urban centre. Started in 1961 from private donations, the centre now runs a comprehensive programme of activities and employs a courtworker, an executive director, a program director and a secretary-treasurer.

Included among their programs are a kindergarten, Indian dancing, beadwork classes, a Christmas party and occasional dances. Light lunches are served daily to people who come to the center regardless of whether or not they are Indian and usually consists of Indian food... moose and bannock.

The friendship center sponsors summer camps in July and August for children aged 7 to 12 and this is paid for by the welfare office, charitable organizations and the Department of Indian and Northern Affairs. The president was unable to attend the Ottawa meeting because he was setting up the four camps to receive 120 children. There the youngsters can enjoy fishing, camping, swimming, games and outdoor living. Five employees are hired for each camp.

Skookum Jim Hall is open 18 hours per day with programs, clothes and even hot or cold showers made available to anyone interested. The staff are also available to give transportation assistance to people new in the city.

Ida is a member of the Anglican Church Women's Organization which collects clothing to give to the center, and has been a vestry-member of the church for the last 7 years. Although vice-president of the center for two years, she has been a board member since 1964.

She has five children, 2 married daughters and 3 children in high school.

New Truck

(cont'd. from page 3)

tion was provided by Base Fire Chief R. C. Beales and three of his instructors. Their studies covered diversified subjects such as first aid techniques, building inspections, forest fire fighting and many other items. This has resulted in certification of the Tobique Indian fire fighters by the New Brunswick Firemen's Association.

Band Chief Dennis Nicholas joined his Fire Chief Mark Francis and Assistant Harold Francis in expressing their additional appreciation of the organizational advice and assistance of Louis Chandler who heads up the volunteer fire department of the neighbouring community of Perth-Andover with whom the Tobique Reserve has a mutual aid fire protection agreement.

Miss New Brunswick

(cont'd. from page 3)

articles that are traditionally associated with the Maliseet people.

She added that she plans to return to her work with her OFY peers as soon as her immediate obligations with Old Home Week are finished.

Her itinerary includes a visit to the St. Stephen-Milltown area early in August, and being present for the opening performance of "The Four Poster", the next play in the summer series by Theatre New Brunswick at Fredericton.

Terri-Ann said that she was proud to be able to represent the Indian people while performing her duties as Miss New Brunswick and she added, "I hope I will be able to represent my people well and to do honor to all the citizens of New Brunswick."

Speaking about the Maliseet people and their concerns, the new queen said, "Indian people in this country should be free to do their own thing, as all Canadians are. There is room for both the non-status Indian as well as those who choose to remain on the reserve.

"All Indian people, however, should be encouraged to make a real and vital contribution to their culture and to the nation which is Canada. Of course, they have a responsibility to themselves and this, too, must never be forgotten."

When answering a question about the position of Indian women who marry white men, she said, "It is obviously not fair that an Indian girl should give up her status and her birthright when she married a white man. Indian women should have the same rights as Indian men and I believe our culture and our heritage to be as important to Canada as that of any of the other national groups that make up our country."

Speaking about the situation on her own reserve, Terri-Ann said, "Many of my people do not speak the Maliseet language, especially those of us who are younger, but there is a real determination on the part of many to revive interest in the Maliseet language and this our OFY project is attempting to do." (see: Miss New Brunswick, page 11)



Wild Flower Honey Production

WINNIPEG — Residents of the Roseau Indian Reserve, 70 miles southwest of Winnipeg will expand their wild flower honey production into the biggest operation of its kind in Manitoba — increasing the number of hives from 200 to 1,900 in a single year — and aiming at a fall harvest of 200,000 pounds.

The idea of Indian people becoming expert beekeepers was introduced to the Department of Indian Affairs and the Manitoba Indian Brotherhood by Tom Sutherland, an apiculture consultant. Roseau River reserve started honey production last spring as a pilot project with assistance from the Department of Indian Affairs and Canada Manpower. Much of the push in launching the first large-scale honey production on an Indian reserve came from Chief Olivier Nelson, who saw in it commercial possibilities which would take some of the people off welfare rolls.

The Chief and Tom Sutherland were right. Last fall the band produced, bottled and sold 15,000 pounds under its own label. Enquiries regarding overseas distribution came from West Germany and Great Britain. One of the largest orders came from Eatons in Winnipeg, which stocked the honey in its gourmet section.

The Roseau River Honey Producers Association was well on the way to meeting its objectives.

"We think their success can be described as spectacular — and it shows what federal grant money and training programs can do to help Indian people improve their position in life by creating their own small businesses", says W. C. Thomas, regional director for the Department of Indian Affairs in Manitoba. Chief Nelson agrees. "When I became chief, I looked around the province and found a little industry keeping every community alive. We found our industry last summer and it has the potential to grow even larger, employing 50 to 60 persons seasonally and full-time".

The bees are owned by 10 members of the reserve, almost all of whom were unemployed previously. Each owner is responsible for upwards of 100 hives. The band will soon own a new extraction and bottling plant, so that the population as a whole will share the income. Apart from honey production, new jobs have been created in the manufacture of hives and frames.

This spring presented some severe problems. The reserve was in danger of being flooded by the Roseau River, and bees kept over the winter had to be evacuated along with more than 250 residents. The association found it could buy only a small portion of the frames and boxes it would require.

The community came to the rescue and a warehouse turned into a

workshop buzzed with activity as men and women set to work with hammer and wood.

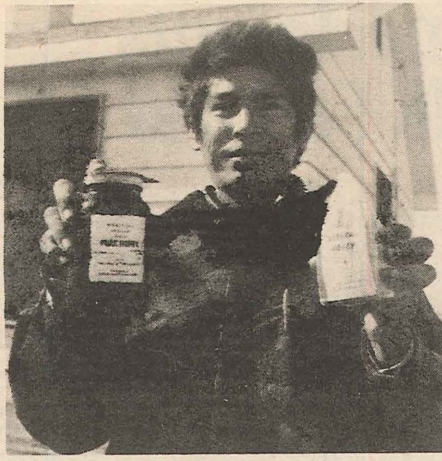
That's the kind of enthusiasm evident when it came time to get new bees from the United States. Three trucks left Roseau River for Texas and returned in less than a week with 16,000 packets, each containing 2½ pound of bees. All of the bees survived the trip. The band saved \$3,000 over a normal delivery charges after deducting their own costs.

Bees and hives were set out temporarily behind the band office this spring, waiting for the time when the wild flowers would be blooming and they could be set out in surrounding fields.

During the wait, the bees had to be hand-fed a mixture of sugar, water and nutrient.

Several requests have come from farmers off the reserve who want the hives placed in their fields to aid pollination of crops. The association, before accepting, looked at each request carefully — it didn't want to endanger the distinctive wild flower taste. The association also is exploring new methods of harvesting their crop, and have already bought extracting equipment which is automated. Frames will be lifted from the hives, uncapped and placed in an extractor, which will then pump the amber fluid into storage tanks.

- 1 Stan Nelson drove this truck to Texas and back in order to save on delivery charges for new bees.
- 2 Proud of his products.
- 3 Ready for the market.
- 4 Box assembly in the Roseau River reserve's carpentry shop.
- 5 The blurred hands of Ron Littlejohn indicate that you work fast when you work around bees. He's sprinkling a food solution from a bottle into the small box containing bees, when they go into the bottom of the hive.
- 6 The women of Roseau River reserve helped make the many frames needed for honey production. Hard at work are Marilyn Nelson, left, with Myrtle Edwards.



Some changes will also be made in marketing this year. There are orders from two department stores, Eatons and The Bay. In addition to using its own label and acting as its own sale agent, the association will sell honey to other packers. The officers will be following up those overseas enquiries.

The association is looking forward to building its own bottling plant next year. The plant could be using honey from other Indian reserves, because others in Manitoba are showing a great deal of interest in bees, now that they have seen the success of the people of Roseau River.



ART

Native Crafts and Talents at Mariposa Folk Festival

The 14th annual Mariposa Folk Festival was off to a relaxed beginning Friday, June 21st, as 7,000 people converged on Centre Island in Toronto for the first days attractions.

Crowds of 8,000 per day, expected for the 22nd and 23rd, were guaranteed to keep the island ferries busy bringing anxious fans to the new Mariposa 1974. The innovative aspect of this year's festival placed special emphasis on ethnic music as well as the usual purpose of providing expression for the folk art of music and crafts. Of the participating ethnic groups such as Gambian musician Bai Konte in Area 4, Les Danseurs du St-Laurent in area 6 and Los Quinchamali in area 2 who were demonstrating the Andes' songs and dances, the native people of Canada in area 7 displayed their crafts and talent in traditional and contemporary song and dance.

Local native talent found expression as various individuals and groups from the Toronto native community were given the opportunity to entertain. A Toronto drum group, Abenoojeyug consisting of Dan Comonda, Ed Jacobs, Art Fisher and Howard Walker, from Nipissing and Toronto have come a long way since their initial decision to form a traditional drum group about a year ago. Also appearing was Duke Redbird, a Chippewa poet and writer from Toronto, accompanied alternately by Willie Dunn, a Micmac singer from Montréal and Paul Ritchie, a young Objibway folk singer from Toronto whose fine talent has only recently gained recognition

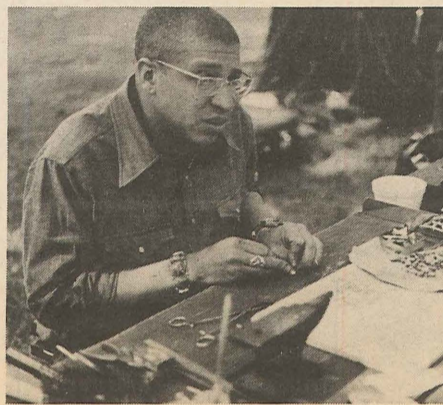
in the field of contemporary folk music. There was as well a special appearance of Mary-Lou Sloss, an Odawa singer from the Spanish River area, now residing in Toronto, whose dynamic voice in pop and country and western songs captivated her listeners.

Each year as Mariposa draws more and more people so does it draw more and more performers and from distant places. The festival has grown to become a national gathering for native people with representative talent from the north, the prairies and the east. This year the Eskimo Drum Dancers from Inuvik, N.W.T. Rosie and Ken Peelookook, Alex and Hope Gordon, Elmira Soupay, Tom and Sarak Kalinek and Kathleen Hanson provided some beautiful dances and songs for the audience who, judging from the applause, greatly appreciated their performance.

Also from the north, only from the Eastern Arctic this time, were the Inuit Throat Singers, Mrs. Alice Audla and Mrs. Mary Sivuarapi and Mrs. Akalisie Novalinga, the noted mouth harp player, all from Povungnituk, Québec. Such unusual yet expressive song and music made an unforgettable impact on the audience. The James Bay people gave the audience a piece of reality in their songs, legends and views on their land now being destroyed by the James Bay Corporation.

The Prairies once again yielded the famous Saddleback dancers of whom Gerry and George are renowned for their hoop dance. Ruby

Top: Part of the crowd of 7,000 on opening day.
Center: Logan Sherman, a craftsman of all mediums in the native sphere, working on jewellery with silver and turquoise.



Bottom: Mary-Lou Sloss, Odawa, Batchawana Bay, Ontario. A dynamic, new singer of pop and country and western songs recently making her expressive talent known at native gathering.

Denis, a Carrier Indian from Prince George, British Columbia entertained with her songs of the people.

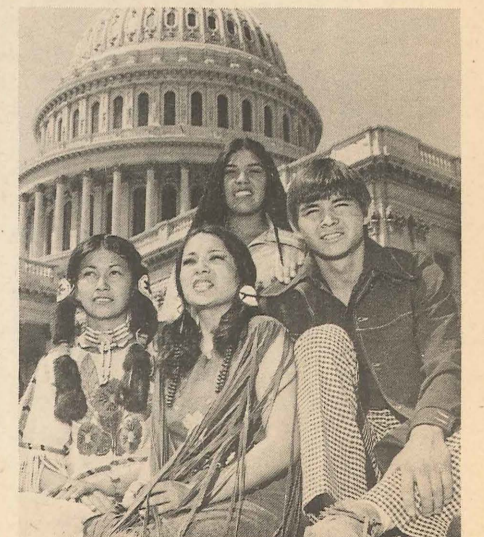
From the east, Willie Dunn and Alanis Obomsawin brought contemporary and traditional songs to the listeners and were as usual fine performers.

Crafts played a prominent role in the festival occupying the central area on the grounds. Handmade clothes, candles, leathercraft and jewellery set the atmosphere of an open-air bazaar. The native peoples area presented a variety of crafts and demonstrators. Logan Sherman showed his silver and turquoise jewellery, Philomena Checkcock exhibited her ribbon work and a great number of other carvers, lacrosse stick makers, jewellers and weavers from the Haida of B.C. to the Iroquois of Oka, Québec, displayed their fine native crafts. The crafts were well integrated into the festival and complemented the atmosphere extremely well.

As the festival ended, tired but satisfied people caught the last ferry back to the mainland content that once again Mariposa had been a relaxed and happy gathering with good music and fine crafts.

Singing Troupe

Four Canadian Indians, who recently returned from an 8-week, 10,000-mile trip throughout the Midwest and East Coast of the United States performing with Brigham Young University's all-Indian variety troupe, the Lamanite Generation, are (from left) Deanna Crowfoot, Grace Michael, Yvonne Buffalo (rear), and Strater Crowfoot. Deanna is a freshman in social work and sings and dances with the troupe. A Blackfoot-Soda Indian, she is the daughter of Cecil Crowfoot of Gleichen, Alberta, and Mrs. Frances Crowfoot, Edmonton. Grace, a Cree from Saskatoon, Saskatchewan, sings and dances with the troupe. She is a sophomore in psychology. Yvonne, a Cree and sophomore in general studies, sings and dances with the group. She is the daughter of Wilson Buffalo of Edmonton and Bertha Buffalo of Hobbema. Strater, a sophomore in agriculture, was on the technical crew for the troupe and also danced some war dances.



Tobique Indians Gain Talented Portrait Artist

Little did Howard Paul, of the Tobique Band realize when he returned to Canada from the United States, in July 1973, that he was bringing with him a person possessed of considerable undeveloped artistic talent, that person being his wife, Alberta, a native of Bridgeport, Connecticut.

When Bert Paul (as she signs her oil paintings), was in school in the United States, she wanted to become a high fashion dress designer and took two year's training to achieve that end. What she didn't know when she started out was that basic training in dress designing in-

volves the pre-requisite of first mastering the needle and thread in dress-making, a tedious process as Bert discovered.

Before coming to Canada, Bert, her husband and two children spent a while living in Southern California, near Los Angeles, and it was there that her sister Diane encouraged her to take up painting with oil. Up to the present time, Bert's progress has been by her own self-training without professional guidance or teaching. Since moving to Canada last summer, her production is reaching an impressive level and sale of her work is growing as her reputation spreads. For example, since last August, she has completed approximately twenty-four paintings.

She is presently in the midst of painting the portrait of Dennis Nicholas, current Chief of the Tobique Band, and the five Chiefs who preceded him, namely Charles Paul, Raymond Tremblay, Phillip Sapier, Simon Perly and the late William Saulis. When finished, the portraits are to hang in state in the Council Chambers of the Tobique Band.

Bert plans to take her first professional training in oil painting this summer at Sunbury Shores Art and Nature Centre, at Saint Andrews, New Brunswick.

Painting of Chief Dan George painted by Bert Paul from reproduction in Department's Indian Education Newsletter.





Poetry Corner

The Iona Weenusk Creative Writing Award was originated to commemorate Iona Weenusk, the promising young writer whose life was ended, along with seven other students of Oxford House, in the tragic plane crash of June 1972.

This year four persons have been awarded Iona Weenusk Creative Writing Awards, presented to them in their respective communities.

Indian News is proud to publish in its Poetry Corner these four poetry selections.

Miss Dorothy Okemow
God's Lake Narrows Reserve
Age - 17 years. Grade X, God's Narrows School. Top Honours - Poetry selection "A Thousand Years Ago". \$75.00 to be awarded.

Miss Diana Spence
Sandy Bay Reserve
Box 76, Amaranth, Manitoba
Age - 15 years. Grade X, Sandy Bay School. Runner-up - Poetry Selection "Brother". \$25.00 to be awarded.

Miss Dora Bee
God's Lake Reserve
God's Lake Narrows, Manitoba
Age - 15 years. Grade IX, God's Narrows School. Runner-up - Poetry Selection "The Sunset". \$25.00 to be awarded.

Miss Lorraine Andrews
God's Lake Reserve
God's Lake Narrows, Manitoba
Age - 15 years. Grade IX, God's Narrows School. Runner-up - Poetry Selection "The Old Days". \$25.00 to be awarded.

A Thousand Years Ago

I am an Indian girl
And this reminds me
Reminds me of a thousand years ago
How Indians lived and died.

I can imagine my long gone ancient friends
Who have gone generations and generations ago
I can see their happy faces
Tho it's a thousand years ago.

I can sense their reality
What they did and how they lived
I can hear their weird voices
Tho it's a thousand years ago.

I can hear the drums beating loudly
My ancestors wishing for rain
I can see a chief sitting beside a bonfire
Tho it's a thousand years ago.

I can hear the weird voices growing fainter and fainter
And the image of my Indian friends
Is only my imagination that reminds me
Reminds me of a thousand years ago.

But I'm proud of my reservation
Where people are friendly and people are proud
And of Canada our country
Tho its not a thousands years ago.

Dorothy Okemow, Grade 10
God's Lake Narrows Reserve
Manitoba

"Brother"

Listen brother,
Throughout your changes brother,
Your years were full of emptiness,
But your years shall never be forgotten.

You've struggled oh brother,
You're brave and strong,
You're an "INDIAN"
And a man.

Yet brother,
They think you're no-one,
But the years have passed,
You proved many things.

Your land,
Has been dirtied and,
Played with,
Your ways of life were better.

Your food
Has been wasted,
Your heart was weaken,
Many times.

Yet you're still brave,
You're a man,
Oh broher of mine,
You're an INDIAN.

Now my brother you,
Are old and weak,
But my brother,
Your memories never end.

Diana Spence, Grade 10
Sandy Bay Reserve,
Amaranth, Manitoba

Sunset

The sunset crimsoned the lake
As gulls screeched over the water.
Tawny leaves tumbled across the beach.
In the distance a cry of a loon could be heard
As the sun sank below the horizon.
Then silence.
Only the water could be heard
slapping against the rocks.

Dora Bee, Grade 10
God's Lake Narrows

Snowflakes

Soft white snowflakes
With beautiful designs
Fall on the ground.

Soft white snowflakes
Glitter
On treetops.

Dora Bee, Grade 10
God's Lake Narrows, Manitoba

The Old Days

Take them back to the old days
To learn the hard ways of living
Scattered in the deep forest
Where men were once great hunters
Hunting food to live on
Surviving in the cold winter days.

Building up fires, building up tents
Building up canoes and great big boats
Trying to make their way to the Norway House School.

Dragging the boat over land
Making portages, dragging and sweating
But we must go on.

No motors to use but their own bare hands
Their own strength to paddle through
Through the great blue lake.

Lorraine Andrews, Grade 9
God's Lake Narrows, Manitoba

This really happened. Men made big boats to use and paddled them with long poles. They made long and difficult portages. They had to go to school in Norway House, and this is how they went.

Five-Day Exhibit of Canadian Indian Artists, in Winnipeg

WINNIPEG - Manitobans had an opportunity to view both traditional and contemporary works by seven prominent Canadian Indian Artists at a five day exhibit held in Winnipeg.

The exhibit featured the work of four Manitobans; Daphne Odjig and Jackson Beardy, of Winnipeg, Eddy Cobiness of Buffalo Point Reserve and Joseph Sanchez of Richer. Also participating in the exhibit were: Carl Ray, Sandy Lake, Ont., Norval Morriseau, Red Lake, Ont. and Alex Janvier, Edmonton. All are members of Professional Native Indian Artists Inc., co-sponsor of the exhibit with the Department of Indian Affairs and a Winnipeg department store.

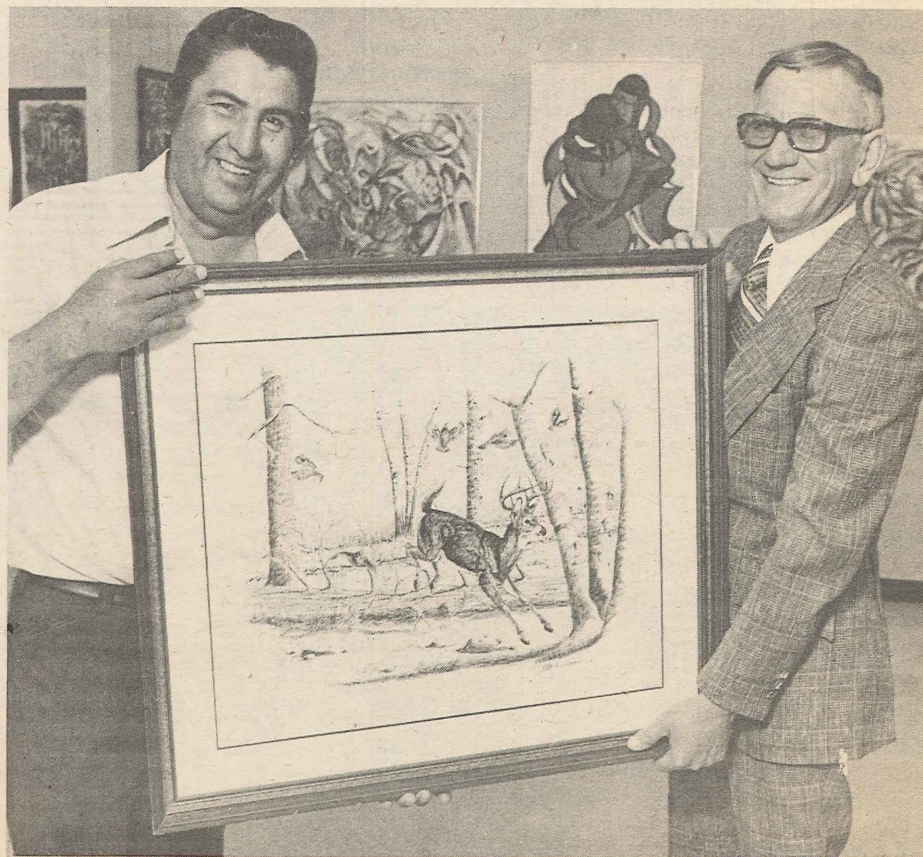
Part of the proceeds from works sold at the exhibit will be used to establish a scholarship and bursary fund to be administered by PNIA to assist the development of young Indian artists across Canada.

Although all of the artists have shown their work many times, this is the first exhibit in which they participated as part of PNIA. The organization was incorporated earlier

this year to promote Indian art and culture through exhibitions, workshops and lectures and to create encouragement for young artists. PNIA presented two paintings to special guests. Eddy Cobiness presented one of his drawings to Winnipeg Mayor Steven Juba, as a centennial gift to the city and Alex Janvier presented one of his paintings to the Hon. Jean Chrétien, Minister of Indian Affairs and Northern Development, who toured the exhibit.

Both Mr. Juba and Mr. Chrétien congratulated the artists on the exhibit and offered encouragement for their efforts to promote Indian art and artists.

Eddy Cobiness of Buffalo Point Reserve presents Winnipeg Mayor Stephen Juba with one of his drawings as a centennial gift to the city from the Professional Native Indian Artists Association.



EDUCATION

First of its Kind in B.C.

In the Queen Charlotte Islands, the Haida Band Council (Masset), and School District #50 Board of Trustees are co-operating in the establishment of an innovative educational programme of integration from the Indian point of view. The Provincial Department of Education has given its approval of this proposal.

A Grade One class, with a well-qualified, experienced teacher, will be set up in the Chief Matthews Community School, in the Haida Village as a pilot programme beginning in September. It will be a satellite class of Tahayghen Elementary School in Masset.

Children selected for this class will enjoy the advantage of the spacious and well-equipped new school, as well as the more significant advantages of direct contact with the culture and traditions of the Haida people. Local resource people will be involved in Haida language instruction, craft demonstrations, and legend and storytelling to enrich the usual curriculum offered in regular Grade One programmes.

The class will have access to the latest audio-visual equipment, including a video-tape unit. Trained teacher assistants will also be working with the class.

Micmac Graduates Honoured at Restigouche



Five students of Restigouche Senior High were given recognition at a supper held in honour of their grade 12 graduation. From left: Mickey Vicaire, Karen Isaac,

Christine Barnaby, Chief Ronald Jacques, Betty-Ann Metallic, Theresa Isaac, the Master of Ceremonies Clyde Jacques, Audrey Mitchell and Lester Martin.

Thanks to the joint efforts of the Restigouche Education Committee and the Education Branch in Ottawa, an evening was set aside to recognize and honour the efforts of the Micmac graduates of the Restigouche Senior High School.

Three of the five students graduated with honours, Clyde Jacques, Christine Barnaby and Audrey Mitchell. Other graduates were Karen Isaac and Lester Martin.

Chief Ronald Jacques presented each of them with gifts, and a plaque signifying the Micmac appreciation of the R.S.H.S. spirit was presented to Mr. N. R. Baldwin, principal of the school.

Miss Theresa Isaac, a summer student working for the Education Branch of the Department of Indian Affairs, was master of ceremonies.

Other guests included District No. 2 Superintendent, Brother Roland

Pepin, Mr. L. Bursey, Principal of Campbellton Jr. High and Sandra Isaac, 1973 Miss Restigouche Pow Wow.

Each expressed a wish for a bright future both to the present graduates and to the forthcoming generation.

Miss Isaac extends sincere thanks to all who assisted in making the evening a memorable one, and hopes that it may become an annual event.

A Unique Park

Indians of Saint Mary's have a unique Park, opened to all. The men and young men went to work on the old Historical Reserve at Saint Marys. They have cleaned up the land, mowed the grass, made seats from driftwood, built picnic tables and have erected a barbecue pit. There is an old well on the Reserve which, in its day, had a hand pump. It is hoped in the near future to get it in operation again. Water is piped to the old reserve. The house which was by the pump, and occupied up to a few years ago by the Wiseman Family, burned. This left only one still there, but it too is coming down soon. There then will be no reminders of the old reserve — except in memories, which to many are still strong.

Students from Norway House Tour Seven Communities

WINNIPEG — Twenty-nine grade 5 students from Rossville School, in Norway House enjoyed a visit to Winnipeg — part of a tour of seven communities which for most of the students was the first contact with life off their Indian reserve.

The students have toured Thompson, Flin Flon, Granberry Portage, The Pas, Dauphin and Portage La Prairie, and Winnipeg. In Winnipeg they have had a Red River cruise, and visited Assiniboine Park, the University of Manitoba, the Pan-Am Swimming Pool and the Manitoba Museum of Man and Nature and the Planetarium.

The students have travelled from

These bright-eyed youngsters are Grade 5 students from Manitoba's Norway House reserve, photographed around the main staircase at the entrance to the CBC building in Winnipeg. The community of Norway House raised more than \$6,000, and Indian

Winnipeg to visit the industrial park and distillery at Gimli and a farm near Winnipeg Beach, and also made a one-day trip to Kenora.

The entire Norway House community worked to give the students the trip, says Ken Albert, band administrator at Norway House. Residents raised more than \$6,000 over the past year to cover the cost — through such community projects as bingo and bake sales. The Department of Indian Affairs provided an additional grant of \$1,000. Traveling with the students were band councillor George Cromarty, two teachers and two home and school councillors.

Affairs provided a grant of \$1,000, to help finance a week-long visit for the 29 students and their chaperons to various Manitoba centres, and Kenora. For many of the students, it was the first visit they had made off their home reserve.



Students from Goldfish Lake Visit Ottawa



A group of young students from Goldfish Lake in Alberta were given an opportunity to discover new places and meet many people and were eager to tell Sandra Moses of the Information Services Department of Indian Affairs of their four day visit to Ottawa and Montreal. On a tour of the

Indian Affairs building, they assembled for a picture and then gave a detailed run-down of their adventures in the city. With Lee Williams as their guide and a rented van they visited many different places, making new friends wherever they went.

An enthusiastic group of young people returned home a bit weary but filled with happy memories of the city and its people after their first visit to Ottawa.

Having lived most of their lives on the Goldfish Lake Reserve in Alberta, the group was able to experience a bit of city living during the four day stay.

The week began with a tour of the Parliament Buildings, the Public Archives, the Royal Canadian Mint and the War Museum.

They also visited the Indian Affairs building, toured the Ottawa River and in the meantime, were busy meeting people and making new friends.

During a one day trip to Montreal they went to Man and His World, attended a baseball game and spent some time on the Caughnawaga Reserve.

They were very impressed with the reserve's recreation program.

A number of other activities kept them on the move. The trip ended with a picnic in the Gatineau and a plane ride back to Alberta.

The group of high school and junior high students aged 15 to 18 were accompanied by Sam Bull and three chaperones. Lee Williams of Ottawa, acted as a guide.

The event was organized by Sam Bull and the Department of Indian and Northern Affairs.

WOMEN'S PAGE

Self-Esteem Course Urged for Native Women



Blanche Macdonald

model, a career that took her to Los Angeles and Hollywood but while California smiled, British Columbia beckoned.

She returned to Canada. "I owe a lot to modelling", she says. "It made me understand the importance of poise and this is what self-appreciation is all about.

"Poise is balance. It's being able to look at things in perspective. There is no awe, only a sense of equality. When you can do this, you can forget yourself and be yourself".

In this respect, according to Blanche, Indian women are unique.

"They have an innate sense of poise but like any other quiet quality, it has to be discovered and developed".

Although managing and directing her modelling school has provided Blanche with "my fair share" of

satisfaction and pleasure, she feels the time has come for her to become more personally involved in the struggle of Indian women for self-expression.

"All women in Canada", she says, "are energetically engaged in this struggle, but Indian women do not have as many outlets as others".

Blanche has already applied for a Secretary of State grant and if her proposal is approved, she will spend the next 12 months explaining the art of self-appreciation to Indian women from coast to coast.

Indian friendship centres are behind her 100 per cent.

"Indian women want to truly and tellingly express themselves. But first, they must appreciate themselves. I think I can help".

Blanche Macdonald can help. But more importantly, she wants to.

New Home Management Centre

WINNIPEG — The Manitoba region has a new home management centre, where Indian women from the province's 55 reserves will receive training in everything from good eating habits to fire prevention. The new quarters are in a former residential school in Winnipeg, where some of the last group of students once lived. W. C. Thomas, Regional Director, cut a cake baked by the women students at the official opening, June 20, and told the women:

"What you have learned here will bring betterment to not only yourselves, but to others you will assist in future".

What Mr. Thomas was referring to was the basis of the course, one of the few where women make the transition from student to teacher. When they return to their communities, the women will impart their

new-found knowledge to their neighbors by conducting classes in basic nutrition, introducing new recipes and ideas in food preparation, teaching the ladies how to make the best use of every household dollar, and conducting sewing classes. They will also make home visits to check for fire hazards.

Approximately 70 women have received home management training, and 64 have received additional training in fire prevention; including practical lessons in fire fighting.

The four-month training period is broken into four one month sessions. All of the women live at the training centre and during their stay take part in additional activities such as shopping trips and visits to a variety of new and interesting places in the city.

In a society that exhorts women to accept, commend, prize, approve, sanction, countenance, endorse and value everything from polka-dot toothpaste to luminous pantyhose, there is little time, temptation or tendency for them to appreciate the most intriguing of planetary realities — namely, themselves.

However, thanks to the finesse and flair of Blanche Macdonald, a gifted and engaging Cree who believes that knowing thyself is Socratically senseless unless it means liking thyself as well, the pursuit of self-appreciation may soon become as popular as dieting, protest marching, or even watching television.

In fact, Blanche is so convinced of the merit of self-appreciation that she desperately wants to share her knowledge of the experience with as many Indian women as possible.

"Too many of us," she says, "are more concerned about what we are than who we are, and this is the kind of thinking that makes an individual more of a package than a person. "Self-appreciation is an effective and fascinating way to discard the wrappings".

Blanche, who has owned and operated a school of modelling in Vancouver since 1966, traces her first awareness of self-appreciation back to her childhood years in Faust, Alberta.

"It was then that I learned that every individual is a very special person. Just as there are many flowers in a garden and each one has its own beauty, each one of us has something uniquely lovely to offer. I can't imagine a rose wanting to be a daisy or a lily feeling sad because it isn't a tulip. I am sure they like being just what they are".

After acquiring her formal education in Edmonton, the state of Washington, and finally Alaska — where she completed high school — Blanche was determined to crystallize her desire for self-recognition into a course of action and, at the age of 18, she moved to Vancouver where she enrolled in a modelling school as a student.

By the time she was 24, she had established herself as a professional

Individual Awards Presented to Best Members of Cadets Corps

At the occasion of the annual Final Inspection and Parade, awards, in the form of trophies, were presented to members of the 2112 Hugonard Cadet Corps of the Qu'Apelle Indian Residential School, at Lebreton.

Amongst the 28 Cadets and the 30 Kadets of this Corp, the trophies were presented to the following Cadets and Kadets: Debbie Goodwill, (best Kadet of the year); Joyce Poitras, (most improved Kadet); Joan Desnomie, (best Kadet on Parade Final Inspection); Michael Poorman, (Best Kadet of the year); Russell Crowe, (most improved Kadet); and Timothy Poitras, (best Kadet on Final Inspection).

The Inspection Party consisted of Major S. Mein — attached to the Reserves (Militia) out of Regina; Captain A. G. Ferguson — Senior Officer, Army Cadet Movement; and the Commanding Officer of the Corps — Captain P. Poitras. Also present at the reviewing stand were Fr. L. Charron, O.M.I. — School Administrator, Alice Poitras — Chairman of the School Board; and Mrs. Caroline Goodwill — School Board Member; Cadet Instructors Lt. Daniel Bellegarde and Lt. Bobbie Roberts.

The Parade Commander was Cadet Lt. Eric Pewan; the Second-in-command was Cadet Company Sergeant-Major Gregory Rainville; commanding #1 platoon was Cadet Lt. Debbie Goodwill and commanding #2 platoon was Cadet Sergeant Johnny Natowcappo.

The Parade consisted of forming up in Company Formation, the General Salute, the inspection of the Company by Major Mein and the March Past. The Kadets of #1 Platoon then presented a First Aid demonstration and the Cadets of #2 platoon presented a Hunter-Safety demonstration.

Miss New Brunswick

(cont'd from page 5)

About the Miss New Brunswick Beauty Pageant, Terri-Ann said that she enjoyed every aspect of the ceremony and regarded the two days of interviews and observation on the part of the judges as a worthwhile experience.

In the pageant, which was held here Tuesday night, Barbara Vickers, of Newcastle, was named first princess, and Riba Girouard, of Sheila, was named second princess.

Miss Congeniality, who was chosen by the 19 contestants themselves, was Dawn Kilpatrick, of Beechwood.

The judges of the ceremony were Mrs. Janet Savoie of Moncton, Mary of the Royal Bank, Katherine Flaherty of Montreal, and Walter Learning, artistic director of Theatre New Brunswick.

The pageant was produced and directed for the Old Home Week Commission by the Woodstock Rotary Club.



CANADA

The Commission of Inquiry relating to Public Complaints, Internal Discipline and Grievance Procedure within the Royal Canadian Mounted Police

Public Notice

The Commission of Inquiry established by authority of Order-in-Council P.C. 1974-1338 dated June 6, 1974 to investigate and report upon

- the current methods of handling complaints by members of the public against members of the Royal Canadian Mounted Police; and
- whether existing laws, policies, regulations, directives and procedures, relating to discipline and the grievance procedure within the Royal Canadian Mounted Police are susceptible of improvement and, if so, by what means such improvement should be effected;

invites public participation by way of written submissions and public or private meetings or hearings. The confidentiality of all submissions will be respected.

Interested citizens, including members and former members of the Royal Canadian Mounted Police, are requested to correspond with the Commission of Inquiry, 18th Floor, The Laurentian Towers, 44 Bayswater Ave., Ottawa, expressing their views relating to the above questions. Anyone wishing to meet with the Commission of Inquiry or members thereof should also write indicating their desire to do so. The

Commission will do its utmost to accommodate these requests.

The Commission would be grateful if all correspondence, comments and submissions could be sent, in writing, by October 31, 1974 to either

The Executive Secretary
Commission of Inquiry
18th Floor
The Laurentian Towers
44 Bayswater Avenue
Ottawa, K1Y 4K3
Ontario

or

P.O. Box 3070
Ottawa, K1Y 4J3
Ontario

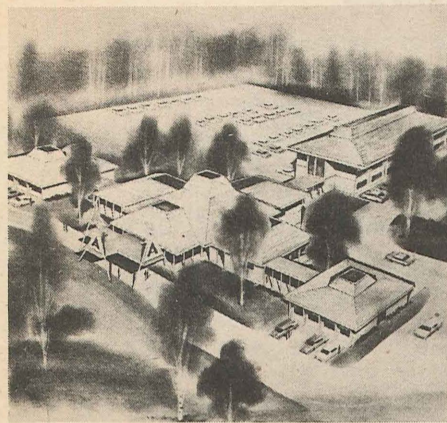
D. Scott, Counsel
H. Yarosky, Counsel
His Honour Judge R. J. Marin, Chairman
R. Bourne, Commissioner
D. K. Wilson, Commissioner

Dated at Ottawa in the Province of Ontario, this 29th day of August, 1974

C. E. Belford, Executive Secretary to the Commission

ECONOMIC DEVELOPMENT

First Indian Motel in Eastern Canada to Cost \$1.3 Million



The proposed Abenaki Motel, to be built on Millbrook Indian Reserve, in Nova Scotia.

TRURO — The Millbrook Indian Council and an incorporated development group made up of four band members announced that financing has been secured totalling \$1.3 million for the construction of the first all-Indian owned and operated motor hotel complex in Eastern Canada. The main funding in the form of loans and grants is to come from the federal departments of Regional Economic Expansion and Indian Af-

fairs and Northern Development. Completion is scheduled for the first of March, 1975.

The motel establishment and the Indian development group headed by Stanley Johnson is to be known as the Abenaki Motel Ltd. in honour of the ancient inter-tribal confederacy of the Micmac, Maliseet, Passamaquoddy and Penobscot Indians of Nova Scotia, New Brunswick, Prince Edward Island and the State of Maine. According to local interpretation, Abenaki means "the People of the Dawn".

Considerable attention is being paid to making the complex attractive to the convention trade and particularly to provincial and national Indian groups who are becoming increasingly active in this area.

Designs are being developed to provide a uniquely attractive Indian flavour to both the interior and exterior of the complex, and Indian artists from the locality are to be used to the fullest extent possible.

The main building is to house forty-eight bedrooms, a dining room, seating 100 people, a lounge for

eighty-five persons, three conference rooms with capacities from forty to 225 people, four sample rooms, a game room and children's nursery.

Arrangements have been made for convenient access from Highway 102 which is the main route connecting to the Trans-Canada for traffic leading to the Halifax International Airport (forty miles distant) and the City of Halifax (sixty miles). Truro municipal water and sewer lines are being extended approximately a mile to the Indian Reserve development site, and these facilities are part of a larger development plan providing for later addition of a shopping centre including Indian arts and crafts, a food market, a bank, laundromat, cafeteria and an amusement centre. Other areas in the plan provide for the integration of a service station and tourist camp site.

The Indian executive of the motor hotel include Stanley Johnson as President, Bennett Martin as Vice-President, Ken Martin as Treasurer and the Secretary is Robert Johnson. Architects for the main complex are Mettan Wright Associates of Halifax.

A Stepping Stone in the History of The Pas



From l. to r.: Chief Gordon Lathlin takes a moment out to shake hands with the Mayor of the Pas, Mr. Kennedy, while former Minister of Indian and Northern Affairs, the Hon. Jean Chrétien looks on.

THE PAS, MANITOBA — A shopping complex to be built on The Pas Reserve was described as an example of what Indian people can do to improve their position in life and get rid of the welfare state.

Chief Gordon Lathlin, speaking at a sod-turning ceremony, said he hoped the 400 persons attending would return in 18 months when the multi-million dollar complex with its shops, department store and recreational facilities will be open.

Chief Lathlin said there has been some static about the development — mainly from merchants in The Pas townsite — but that he is sure that the opposition has been overcome.

The former Minister of Indian and Northern Affairs, the Honorable Jean Chrétien, agreed that the complex has been controversial, and that it cannot be a success without collaboration.

"The determination of The Pas band is a tribute to what I call the new Indian," stated the ex-Minister. "It is very important — a sign that Indians want to be part of modern society."

Chief Lathlin went on to say, "this complex is an example of Indian people working together to better themselves and the surrounding community. It is an example to others of what can be done, and will help to get rid of the welfare state so many have known."

The complex will be owned and operated by The Pas Indian band with at least 25% of the 125 jobs created being filled by Indian people. Management and administration of the shopping center will be under the professional supervision of the Department of Public Works.

Mayor Jack Kennedy, also speaking at the ceremony, said Indian people have the right to develop their own land, but those rights should be used not in isolation but for the whole area. He called for continued joint planning.

Ron McBryde, Manitoba Minister of Northern Affairs, called the complex a "stepping stone in the history of The Pas."

Canada's First Native Owned Tavern Opened

SLAVE LAKE — Canada's first tavern owned and/or operated by an Indian band, the Sawridge Tavern in Slave Lake, is now officially opened.

The opening of this \$1/3 million project comes just 8 years after Alberta law was changed to allow Indians into beer parlors.

The official opening of the new facility was marked by the adoption of Hon. Dr. Hugh Horner, Deputy Premier of Alberta, into the Cree Tribe.

Chief Walter P. Twinn placed the headdress on Dr. Horner's head and gave him the name "Chief Beaver". Dr. Horner then officially opened the tavern by beating four times on the ceremonial drum. Approximately 150 guests from throughout Alberta were on hand for the ceremonies which included a display of traditional native dancing.

The 300-seat tavern is the third phase in the development of the \$1.35 million Sawridge Motor Hotel, owned and operated by the Sawridge Indian Band, led by Chief Walter P. Twinn.

Designed by Edmonton Architect Peter Kemingway, the new tavern utilizes the same lines outside as the main portion of the hotel and features an open-beam interior design highlighted by a large central skylight.

The hotel, situated on a 27-acre parcel of land at the entrance to Slave Lake, was officially opened September 21, 1972. The first phase consisted of a 30-unit hotel employing 20 people, with a cocktail lounge, banquet room, restaurant and dining room.

An addition to the hotel, completed in April 1973, extended the capacity of the hotel to 58 units,

and with the further addition of the tavern has increased staff to approximately 50 people.

The facility is the only one of its type in Canada to be financed, built and operated by native people. Natives presently make up 30% of the hotel employment.

The hotel's contribution to the local economy has been an average yearly payroll of \$200,000.

Since its opening, in 1972, the Sawridge has enjoyed an average year-round occupancy rate of 71% increasing to 90% during the winter months. Double occupancy average 26% and the hotel has virtually 100% occupancy from Monday to Thursday during winter.

The Sawridge was financed initially through a grant from the Department of Regional Economic Expansion. The mortgage and interim financing were obtained through the Alberta Opportunity Company and the Indian Economic Development Fund.

The new tavern was privately financed through the Principal Group. Manager of the Sawridge is Keith Murray, former manager of Edmonton's Hotel Macdonald.

Top: Chief Beaver, Hon. Dr. Hugh Horner, Deputy Premier of Alberta, beats four times on the ceremonial drum to officially open Canada's first tavern owned and/or operated by an Indian band. Chief Joe Saddleback of Hobbema looks on.

Bottom: Following the placing of the headdress on Dr. Horner, all Indian leaders present performed a ceremonial circle dance under the large skylight in the center of the new Sawridge Tavern.

