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STORAGE

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Indian News

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Soapstone Carving Provides Livelihood

Island Lake, Man. — One man's hobby has become a livelihood for eight Indian families at a northern Manitoba reserve, and has given Canada a distinctive art form.

Soapstone carving may become as important a breadwinner to Indians living at Garden Hill — a small community 300 miles north east of Winnipeg on a huge lake that stretches into Ontario — as carving has been for Canada's Eskimos.

Recognizing the potential, officials of the Department of Indian Affairs and the Manitoba government are doing their utmost to promote the enterprise.

Indian carver Abraham MacPherson is credited with starting soapstone carving as a hobby, using the heavy grey to blue-black stone which is found in abundance in the area. He started to sell a few pieces and other families took up carving as a means of earning income.

Today there are nearly 30 Indians carving. Eight are able to support their families with their art, working full time and earning up to \$500 a month and more.

As was the case with Eskimo sculpture and drawings, Canada has another unique form of artistic expression which is attracting a great deal of attention at home, and in the United States and Europe.

The only similarity between Island Lake and Eskimo carvings is the soapstone. The Eskimo art is based generally on natural surroundings, the landscape and the animals which inhabit it.

Island Lake carvings are rich in fantasy. Each tells a story, which may be a dream, or is taken from the Indian legends passed down through the centuries.

Each piece is an original — smooth and graceful — alive with expression. Carvers at Garden Hill Indian Crafts Co-operative Ltd., which has the eight full-time carvers and its own workshop, get from \$1 to \$65 for each piece. They can carve as many as 100 a week, using hacksaw, drills, a variety of files and sandpaper.

While carving has been in existence for years, it is only in the last two years that it has developed commercially and helped meet one of the major objectives of the Department of Indian Affairs — bring a means of earning a livelihood to See CARVING . . . (Page Seven)

OUR APOLOGIES TO TREATY NO. 3 INDIANS

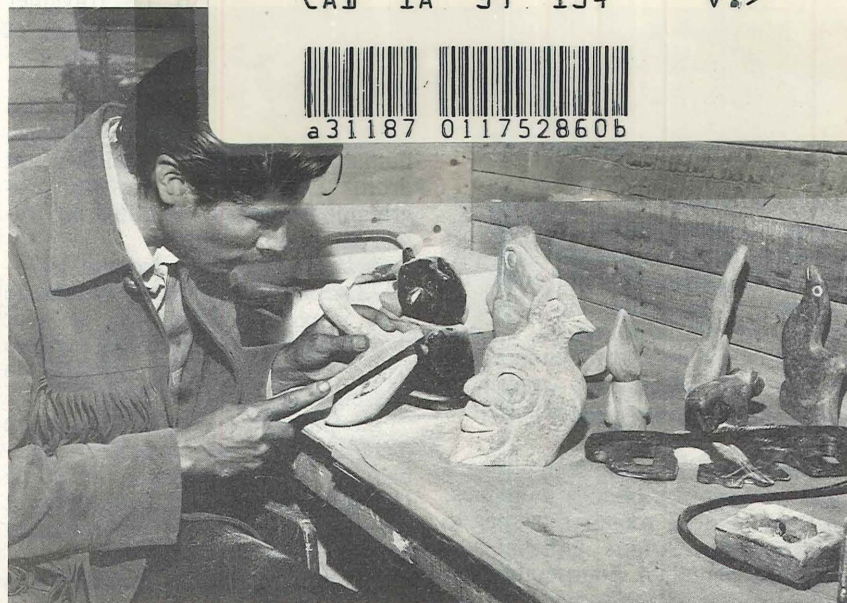
An article headed "Treaty No. 3 Indians Near Housing Agreement" appeared on page 3 of the June issue of The Indian News. The article went on to describe negotiations about housing with CMHC and made it appear that these were being conducted by Indians of Treaty No. 3.

This report was erroneous. The negotiations had been carried on by the Department of Indian Affairs and Northern Development and the agreement was in fact one between the CMHC and a band in British Columbia.

The editors regret any embarrassment to Grand Council Treaty No. 3.

Cowichans Given Loan

Victoria, B.C. (CRN) — The Cowichan Indian Agricultural Co-operative has been granted a substantial loan from the Indian Economic Development Fund for expansion of their activities over the next four years. The work program consists of plans for work on Cowichan and Koksilah Rivers for flood control as well as clearing of land for extension of their agricultural activities and building three large drainage ditches. The Co-operative intends to increase productive acreage from present 300 acres to almost 775 acres of arable land.



Frank Keno uses rasp for final touches to soapstone carving. He is one of many residents of Garden Hill involved in the craft.

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Friendship Centres Receive \$700,000 in Grants

Ottawa — Grants totalling \$700,000 are being sent to Native Friendship Centres as the first payments under the federal program for migrating native people, Secretary of State Gérard Pelletier announced recently.

In a letter to each centre, he advised that the "extremely critical" financial situation of the country's 40 centres prompted the government to release, much earlier than would normally be the case, interim funds from the amount of \$1.4 million for core funding this fiscal year.

The fund is designed to pay such operating costs as salaries, rent, telephone service, and travel and conference expenses.

Core funding is one of four programs in a five-year, \$25 million package of aid to the centres unveiled by Mr. Pelletier last June 27.

At the time, he noted that he had hoped early announcement of the new program would have helped the "individual friendship centres in raising funds until the consultations with the provinces had been completed and the individual centres were advised on their new funding levels."

Mr. Pelletier stressed the necessity of further talks with the provinces before the complete program is implemented.

If the new program is to succeed, he added, the provinces, municipalities and other interested agencies, especially voluntary ones, must be kept abreast of developments so that "all possible resources be brought to bear on the problems that centres are attempting to deal with.

He said the centres are in a serious financial situation, largely, because some of the centres' usual sources of funding have proven unavailable this year. The federal government has been processing grants as in former years and certain provinces have been giving aid in varying degrees.

"In view of this emergency, I have approved a series of interim friendship centre grants. These payments are intended to meet the expenses of the centres until such See GRANTS, Page Seven

Ontario Fishermen Meet

Thunder Bay, Ont. — A meeting of native commercial fishermen of Northwestern Ontario and other interested persons was held recently at Thunder Bay, Ontario. The meeting was organized by Mr. William E. Sault, former Vice-president, Union of Ontario Indians, to discuss all aspects of fishing in Northwestern Ontario to develop position by the native fishermen.

The formation of an association to represent both status and non-status Indian commercial fishermen in all aspects of fishing industry was another major purpose of the meeting. One of the proposed Association's objectives is to establish Regional Co-operatives for native fishermen should the Freshwater Fish Marketing Corporation be voted out of Ontario. The latter is a crown corporation set up as a marketing agency to assist the inland fishing industry in Ontario, Manitoba, Saskatchewan, Alberta and Northwest Territories.

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FOR CIRCULATION

Le Ministère des Affaires Indiennes lance un programme d'études universitaires

par Don Konrad

Ottawa — Trois collègues canadiens, en collaboration avec le ministère des Affaires indiennes et du Nord canadien, offriront cet automne un cours d'une année afin de préparer des Indiens à s'occuper de counselling et d'orientation au Ministère. Ce programme s'inscrit dans le cadre d'un projet pilote établi à l'intention des conseillers sociaux. Il a été inauguré en Ontario et en Alberta en 1971.

Le cours d'un an sera donné au collège communautaire Lethbridge, à Lethbridge, en Alberta, au collège d'Éducation de l'université de Toronto, et au collège Althouse de l'université Western Ontario, à London. Les collègues sont choisis sur la base des besoins en conseillers dans des régions géographiques données.

Les conseillers diplômés seront employés par des bandes indiennes, des commissions scolaires ou par le ministère des Affaires indiennes et du Nord canadien pour établir un lien entre l'école et la communauté, de concert avec les conseillers en orientation et les enseignants. Dans les milieux urbains, ils fourniront

Subventions accordées aux centres d'accueil pour les autochtones

Ottawa — Des subventions d'un montant global de \$700 000 sont accordées aux centres d'accueil pour les autochtones, à titre de premier versement dans le cadre du programme fédéral d'aide aux migrants autochtones; c'est ce qui a été annoncé aujourd'hui par le Secrétaire d'État, l'honorable Gérard Pelletier.

Dans une lettre adressée à chacun des centres, M. Pelletier a fait savoir que la situation financière "extrêmement critique" de la plupart des quarante centres du pays avait incité le Gouvernement à utiliser beaucoup plus tôt que prévu, des fonds provisoires provenant du crédit de \$1.4 million affecté au financement de base pour l'année financière en cours.

Ce versement servira à payer des dépenses de fonctionnement comme les salaires, le loyer, le téléphone, et les frais de déplacement et de conférence.

Le programme de financement de base est l'un des quatre programmes quinquennaux disposant d'un budget global de \$25 millions, destinés à venir en aide aux centres d'accueil, et dont l'annonce a été faite par M. Pelletier, en juin dernier.

Le Secrétaire d'État avait alors exprimé l'espoir que l'annonce plus tôt que prévu du nouveau programme aiderait "chacun des centres d'accueil à se procurer les fonds nécessaires à son fonctionnement en attendant la fin des consultations avec les provinces, et en attendant

aussi des services de counselling aux étudiants indiens qui vivent à l'extérieur de leur foyer durant l'année scolaire. Le cours est destiné à développer des qualités de chef chez les Indiens désireux de travailler dans les communautés indiennes et non-indiennes, les commissions scolaires et les bandes indiennes.

Ce cours comprend l'étude des communications, de la psychologie humaine, de la théorie sociale et du droit. L'aspect pratique du programme comporte en outre du travail en cours d'emploi.

A la fin de l'année scolaire 1971-1972, cinquante Indiens, venant de cinq provinces différentes, se sont mérités, au terme des études prévues par le programme, un diplôme de conseiller social.

La possibilité d'offrir des cours d'été accélérés aux Indiens du Québec, de la Saskatchewan et de la Colombie-Britannique, qui désirent devenir conseillers est présentement à l'étude.

Un porte-parole du ministère des Affaires indiennes et du Nord a déclaré qu'un aspect important du programme est la contribution des bandes indiennes à la sélection des candidats.

Le principal objectif du Ministère à ce moment-ci est de découvrir un plus grand nombre d'Indiens intéressés par une carrière en counselling aux niveaux professionnel et para-professionnel.

l'annonce de l'importance des fonds qui lui seraient dorénavant consentis".

M. Pelletier a insisté sur la nécessité de poursuivre les pourparlers avec les provinces avant de mettre en oeuvre toutes les parties du programme.

Il a ajouté que pour assurer le succès du nouveau programme, les provinces, les administrations municipales et tous les autres organismes intéressés, notamment les associations bénévoles, devront être tenues au courant de la marche des pourparlers, afin que "les centres puissent bénéficier de toutes les ressources possibles en vue de la solution des problèmes qu'ils sont appelés à régler".

M. Pelletier a expliqué que la situation financière critique des centres est due en grande partie au fait qu'ils n'ont pu s'adresser à leurs sources de financement habituelles, cette année. Le gouvernement fédéral leur a cependant consenti des subventions au même rythme que par les années passées, et certaines provinces ont fourni leur aide financière, à des degrés divers.

"Étant donné le caractère urgent de la situation, j'ai approuvé l'octroi d'une série de subventions provisoires aux centres d'accueil. Ces versements devraient permettre aux centres de faire face à leurs obligations financières en attendant la fin des consultations avec les pro-

vinces."

Lorsque les pourparlers avec les provinces seront terminés, des consultations seront engagées avec les centres afin d'établir le montant des subventions en fonction des opérations financières passées et présentes de chaque centre.

Il est prévu que chacun des centres recevra une subvention d'urgence pouvant aller de \$10 000 à \$25 000, suivant son importance, son emplacement, et l'importance de la demande à laquelle il doit répondre.

Les centres s'occupent d'organiser des activités socio-culturelles, d'aider les nouveaux arrivés à s'adapter à la vie urbaine en les conseillant, et d'informer la population non autochtone au sujet des pro-

blèmes propres aux migrants autochtones.

Dans le cadre du nouveau programme d'aide aux migrants autochtones, des fonds seront également accordés très prochainement au titre de l'immobilisation, de la formation du personnel, et de projets d'expérimentation destinés aux autochtones. Dans ce dernier cas, les groupes qui élaborent des projets d'expérimentation innovateurs visant à aider les migrants autochtones pourront recevoir des subventions.

La nouvelle politique du gouvernement tient compte des recommandations formulées par les centres d'accueil, et le programme a été conçu selon les conseils de ces derniers et d'autres associations autochtones.

Nouveau plan de financement de la recherche sur les traités indiens

par G. Neville

Ottawa — L'honorable Jean Chrétien, ministre des Affaires indiennes et du Nord, a annoncé aujourd'hui que le Cabinet vient d'approuver un nouveau plan de financement de la recherche pour étudier les réclamations et les droits des Indiens.

Ce nouveau plan comporte une augmentation substantielle de l'aide financière à la recherche sur les droits des Indiens et couvre les déficits subis jusqu'à ce jour. Il offre un financement méthodique au moyen d'un ensemble de subventions de base pour les frais administratifs, plus des bourses de recherches pour des fins précises.

M. Chrétien a déclaré que le gouvernement accepte, à la requête de la Fraternité nationale des Indiens, de cesser de jouer un rôle dominant dans la coordination et la distribution du financement de la recherche. Désormais, les fonds affectés à celle-ci seront fournis directement aux associations provinciales ou régionales.

Conformément à la suggestion présentée au début de l'année par la Fraternité nationale des Indiens, le Cabinet a autorisé le ministre des Affaires indiennes et du Nord à accorder une subvention de base à la recherche, s'élevant au plus à \$30,000 par année, à chaque organisme autorisé, en désignant un directeur permanent à la recherche.

Walter A. Gryba, nouveau représentant régional des Affaires Indiennes dans les T.N.-O.

Ottawa — Le ministre des Affaires indiennes, M. Jean Chrétien, vient d'annoncer la nomination de M. Walter A. Gryba, d'Ottawa, au poste de représentant régional des Affaires indiennes dans les Territoires du Nord-Ouest. M. Gryba est l'ancien directeur du Bureau des Affaires indiennes et esqui-maudes à Ottawa et, tout récemment, il a complété, dans le cadre du Programme "Inter-Change Canada", (cours de perfectionnement et affectation de carrières), un cours en haute administration.

En mars de cette année, M. Chrétien avait déclaré au Comité permanent de la Chambre des communes que le gouvernement est de plus en plus conscient des besoins et des préoccupations des autochtones du Nord et qu'un représentant permanent des Programmes indiens serait nommé pour servir localement de porte-parole des Indiens auprès du Ministère.

M. Gryba occupera son nouveau poste immédiatement. Il ouvrira son bureau et s'installera à Yellowknife dans un avenir très prochain.

SOUTH AMERICAN INDIANS

*(from the CBC's radio program
Capital Report, for
August 13, 1972)*

by Gillian Godfrey

You know, I've often wondered what the reporting would have been like if the art of communications had been at its present state when the American west was being opened up.

Today there's a story that comes close to answering that speculation. It's from Brazil where that country's western frontier is being pioneered at the expense of the Indians.

Here's the BBC's Adrian Porter speaking from Buenos Aires:

A recent murder case in Colombia has brought again to public attention in many parts of the world the plight of the Indian tribes that still exist in the forests of South America. It indicates that 7 men were accused of massacring 60 men, women and children of the Chibchos tribe who live in the Colombian forest, just below the eastern slopes of the Andes Mountains.

The evidence was that they invited the Indians to a meal and then killed them all in a most brutal manner. Now, the accused didn't at any stage deny killing the Indians. Their defence was simply that they didn't know that they were doing anything wrong. They told the magistrate who first tried the case that they had been brought up to believe it was all right to kill Indians, and it was some measure of the local attitude toward Indians that the magistrate acquitted the men on the grounds that they had acted in ignorance.

It remained to Colombia's High Court to intervene and over-rule the magistrate's decision.

But the case is being appealed even before the High Court considers a more proper verdict, and hardly have the arguments over the Colombian case died down when a similar one came up in Brazil.

In this, a gang of men were alleged to have wiped out the inhabitants of whole villages in the Mato Grosso region. They were accused of having used machine guns, shot guns, and revolvers in killing the Indians, and on one occasion of having dropped dynamite from a plane.

It came out in the trial that the men were employed by a land developing firm and the idea was to terrify the Indians away from their villages so that the developers and speculators could move in on their land.

It is this kind of exploitation of the Indians and the inhuman disregard of their rights and feelings that is now causing social workers, church leaders and anthropologists in South America to become more

urgent in their protests at what's happening, and outside the continent too the concern is increasing.

Organizations for the protection of Indians in the United States have been joined for instance by Ralph Nader, the well-known protector of people's rights, in demanding international inquiry into the plight of South American Indians.

The noted French anthropologist, Dr. Jean Ballard, recently warned that Indians face extinction merely by coming into contact with outsiders concerned only with the economic development of the continent. Ordinary diseases not lethal to outsiders, he said, could kill off Indians more rapidly than any deliberate campaign of extermination.

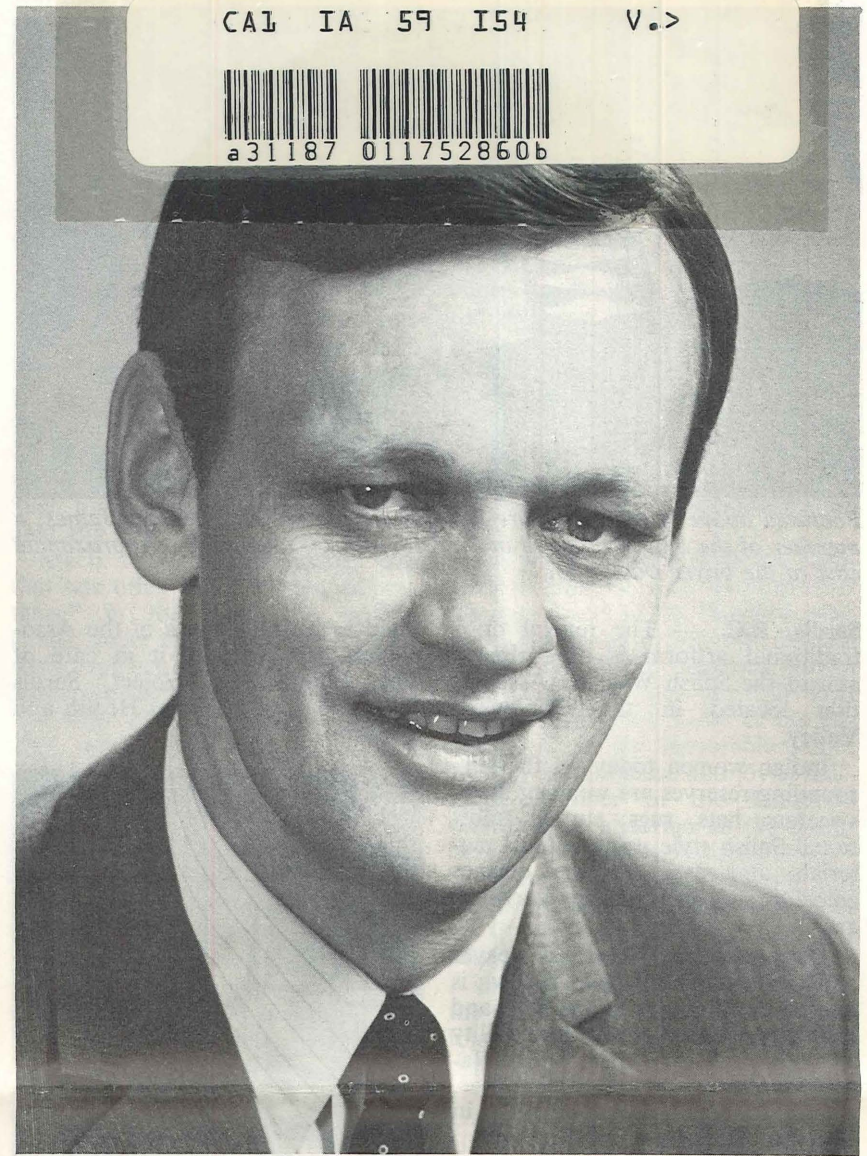
The country which poses this danger to the greatest extent is Brazil, where developments like the thousand million dollar Trans Amazon highway is bringing thousands of construction workers, prospectors, land developers and ordinary settlers into an area so far untouched by what passes for modern civilization. In the process whole tribes of Indians have either voluntarily fled from their traditional settlements, have been forcibly dispossessed, or have literally degenerated and died, after surrendering to the new life brought by outsiders.

The solution offered to avoid this has been the establishment of reserves. But on the one hand, developers so far have shown scant regard for such sanctuaries and on the other, attempts to carry out a reserve policy have been eroded by government insistence that conservation must not be allowed to hinder development.

As Indian antagonism towards the encroachment of outsiders mounts so do the warnings that clashes between the tribes and the developers must increase.

The fact that casualties have been kept to a minimum so far is due to the work of scouts of Brazil's national Indian Foundation, who go into the forests ahead of the construction gang in an attempt to pacify the Indians and to explain what's happening. However, many experts feel that the Indians may be driven too far and that they will react in the only way they know, by attacking the interlopers, as has happened in neighboring Peru and Ecuador where oil prospectors are driving deeper into the forests.

A Continuing Dialogue with Canadian Indians



*Address by the
Honourable Jean Chrétien
Minister of Indian Affairs and
Northern Development
to the General Assembly of
the National Indian Brotherhood
Edmonton, Alberta
August 8, 1972.*

Mr. President, Chiefs, Honoured Guests, Ladies and Gentlemen:

As I look around this room I am filled with mixed emotions. It is just over four years since I became Minister of Indian Affairs and in that time we have been through a lot together.

The first meeting of Indian people I attended was in Moncton. That was in late July in 1968. You will remember the consultation meetings

that were being held to discuss the Indian Act and possible amendments.

In Moncton I met the representatives of the Micmac and Malacite people in the Maritimes. They said they liked what I had to say and wanted to make me an honorary Chief. There was some disagreement about whether I would be an honorary Micmac or an honorary Malacite but they made a good Indian compromise and made me an honorary in both. I became Chief Glooscap.

I have learned a lot since then. I told that meeting that I was there to listen, and I have listened.

I said,

"I am here to listen to you because I want to involve you, the Indian people of Canada, in the process of making changes needed to permit you to be involved in your own destiny. You want things to change for all the Indians in Canada and we agree. We want you to make a way of life that will be suitable to your goals, your culture and your desires. I want to consult with you, I want you to express your views. I do not think I will be in a position to agree with you all the time but I want to have your feelings on the various issues involved."

I think that is still the position. I still want things to change. I still See DIALOGUE (Page Four)

the Indian news

Editor — THERESA NAHANE

The Indian News is edited by Indians and is devoted to news of, for and about Indians and Indian communities. Free expression of viewpoint and/or opinion is invited. 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. Articles may be reproduced providing credit is given this newspaper.

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Salish Weavers Association Reviving Tradition



Featured above is the 64-square-foot rug woven by Mrs. Martha James, a member of the Skwah Reserve in the Chilliwack Valley, B.C. Approximate cost to the buyer was \$300.

Sardis, B.C. — The revival of a traditional artform is the primary aim of the Salish Weavers Association located in the Chilliwack Valley.

Indian women today on the surrounding reserves are weaving mats, sweaters, hats, rugs, etc. in traditional Salish style using natural materials and dyes on the oftentimes colorful and picturesque works of art.

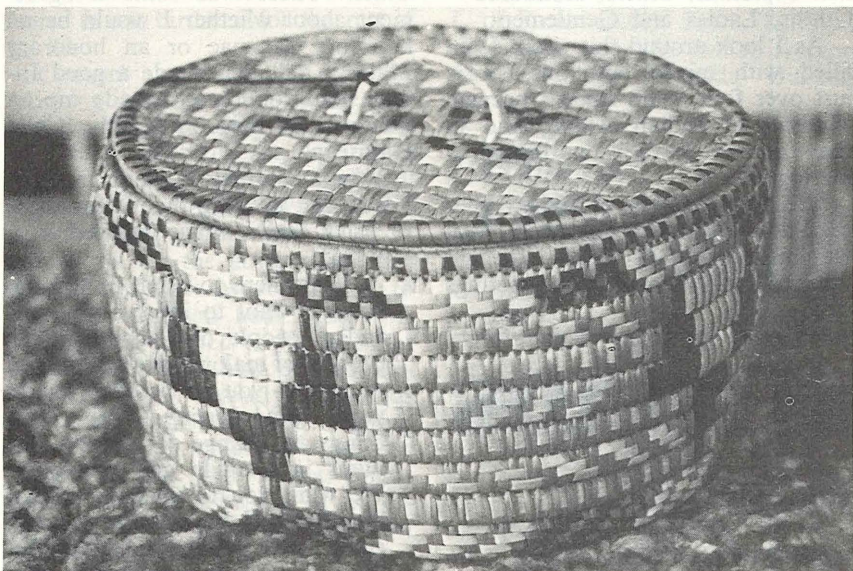
Mrs. Martha James, a weaver and craftswoman of great renown is one of the pioneers in the field and has demonstrated her art and ability at such places as the Pacific National Exhibition in Vancouver, B.C. and the Maraposa Festival in Toronto, Ontario.

Working in her home on the Skwah Reserve in the Chilliwack valley, she recently completed a 64-square foot rug for a customer. The massive hand-woven rug was on display at the Salish Weavers Association outlet at Coqualeetza in Sardis, B.C. when The Indian News visited the project. Anyone inter-

ested in learning more of the Association can write to it in care of The Coqualeetza Project, Sardis B.C. (Dept. of National Health and Welfare).



Salish loom upon which smaller articles are done.



The art of Salish basketry is still being carried out by Indian women in the Coast Salish region ranging from Vancouver to the Chilliwack valley. This is one type of Salish basket which is made from such natural materials: Cedar roots, cherry tree bark and cedar strips. There are many traditional uses and shapes for these baskets. Some uses include: carrying water, berry-picking, baby cradles etc. New innovations include: purses, trays, letter baskets, earrings, rings, laundry baskets and chokers. The basket above was made in the Chilliwack Valley and is traditional in that region.

DIALOGUE . . .

(Continued from Page Three)

want to see you reach that stage where you have your own way of life at a level that suits you and in a way which fits into your own cultural heritage.

During these few years that I have been Minister of Indian Affairs, I have been privileged to witness a similar amazing odyssey. In four short years the Indian people have replaced traditional loosely-knit political groupings with strong, well-organized provincial associations. Nor have you stopped short of the ultimate refinement in political organization: a national body formed by the co-operation and trust of its independent participating members.

This is what we see here today: The National Indian Brotherhood, representing a united Indian people, and dedicated to making use of every modern means to improve their condition.

Whatever personal recollections you may have of those four years, you will have to agree that *I have kept the pledge* I made to you at the Moncton meeting. I have listened to you, I have consulted you. Though other pressures often indicated a more rapid, expedient way of resolving some of the difficulties, I have stuck to my first principle: that the Indian people would be involved in their own destiny and that you alone would instigate and bring about change in the institutions and laws that affect your lives.

I remember when the proposition was first put forward that government funds could make it possible for Indian people to organize themselves so that there would be effective channels of communication. It was not easy to sell that idea in Ottawa. It wasn't easy for the Indian people who came to me — because I freely admit I had doubts — but after I was convinced it was the right thing to do, I had to convince some others and that wasn't easy. Support has gone from nothing at all in 1968 to the \$7 million the Federal Government grants to Associations this year. It was not an easy decision for me, but it was harder for you. You had to put on the flesh on the organizations. You had to hammer out the thousands of details and to reconcile all the disagreements so that an effective voice could be heard. That you have so strong an organization now is a credit to you all. That the provinces have the organizations they have, is a credit to you all. That you are getting the support you do from the Indian people, is a credit to them.

There have been many examples of the vigour and dignity of your people. One event which dramatized your new found strength and purpose occurred June 4, 1970 in the Railway Committee Room in Ottawa. The quality of leadership which was displayed by the assembled Indian chiefs during that meeting with the leaders of the Government of Canada was testimony in itself of the vigour and dignity of your people.

To make this promise a reality takes time, and we may be moving too slowly to satisfy some of you. But if it is to be an enduring change and one that is beneficial to you, I want to be sure that it affects every person in every branch, at every level, throughout the Department. These changes touch the attitudes and mentality, or better, the philosophy of the Department.

I have always emphasized the need for open and continuing dialogue between us. The more dialogue we can have, the more you express your ideas on education, on community development, on economic development, on housing, . . . the easier it will be for us to formulate a philosophy which is compatible with yours.

There have been many changes. Our budget on programs serving the Indian community has risen from \$128 million in 1967-68 to almost \$300 million this year.

The real impact of change can best be seen in the kinds of programs which we are promoting. There are a few which are already in operation and some which will be ready soon.

Two programs which you know already and which demonstrate the new direction are the Grants to Bands and the more recent Band Capital Planning Program. Under the Grants to Bands, in 1972-73, over 437 Bands will administer approximately \$40 million in program funds previously managed by federal officials as compared to \$5 million in 1967-68. Increased sums will be made available as the need arises. More and more programs will be turned over to the Band Councils as they request them.

The second band program has just been started and is known as the Band Capital Planning Program. Under this program Band councils are asked to report on capital needs in their communities so that the capital funds available may be distributed on the basis of priorities identified by the bands. The Band Council will have control of these funds. For that program we have sought the advice and assistance of the Associations to help us to put into effect the requests of the bands.

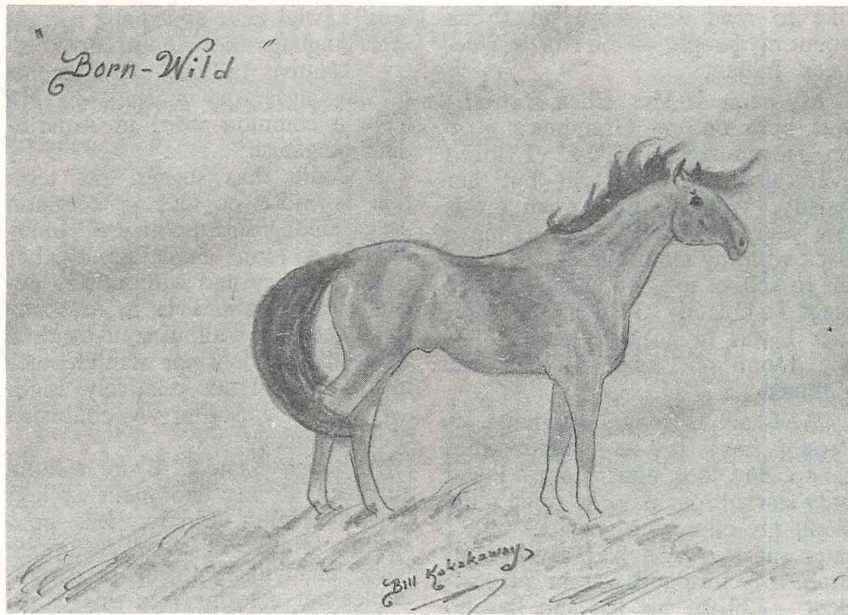
This means that bands are on their way to becoming independent and autonomous agents.

We recognize the key role which the Chief and Council must play in handling community affairs. The involvement of local people in solving local problems will, in the long term, insure the social and economic stability and vitality of Indian communities.

There are several programs I will outline here, although the details have not yet been finalized.

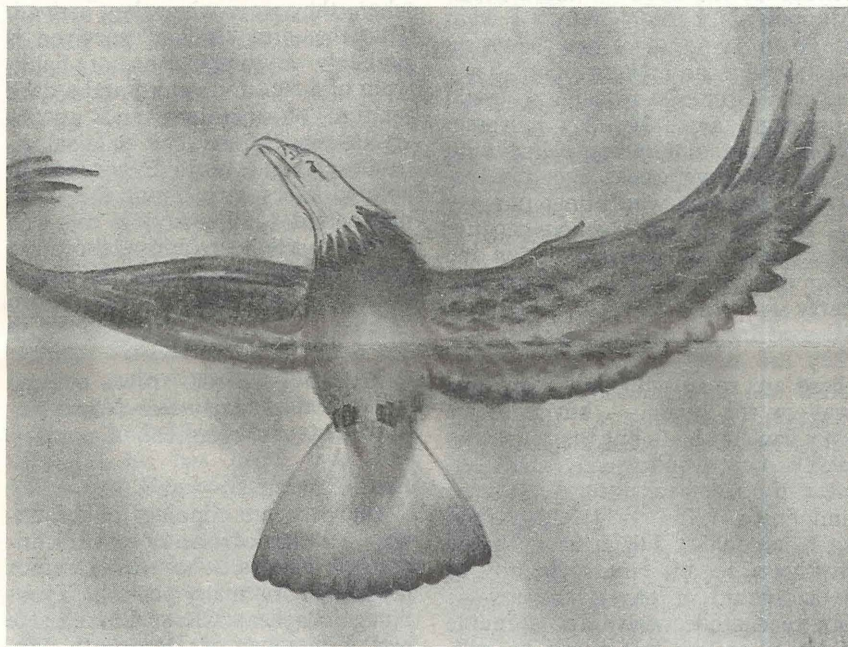
In *housing*, we have found a way to tap into C.M.H.C. funds without incurring mortgages or other debts which would affect your land. If this proves feasible, we will investigate further use of other government departments or agencies to finance expanded long-term building programs on the reserves.

See **DIALOGUE** (Page Twelve)



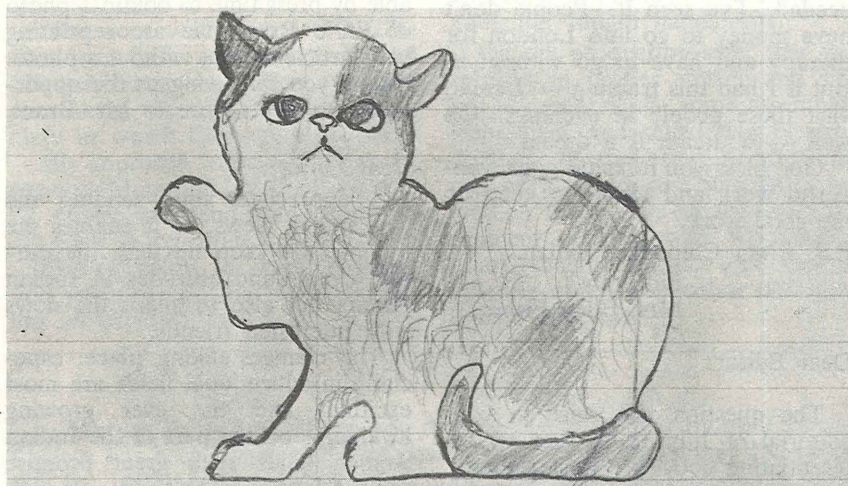
"BORN WILD" by Bill Kakakaway

A cree and Saulteaux born on the White Bear Indian Reserve, Sept. 1, 1924. "If any Indian is interested in learning art by mail, I am prepared to teach by mail, free. I can do copperwork, leathcraft, and beadwork. And I can make dancing (pow-wow) costumes and headdresses, hair-roach, feather war bonnets, and buffalo horn caps.



"BALD EAGLE" by Bill Kakakaway

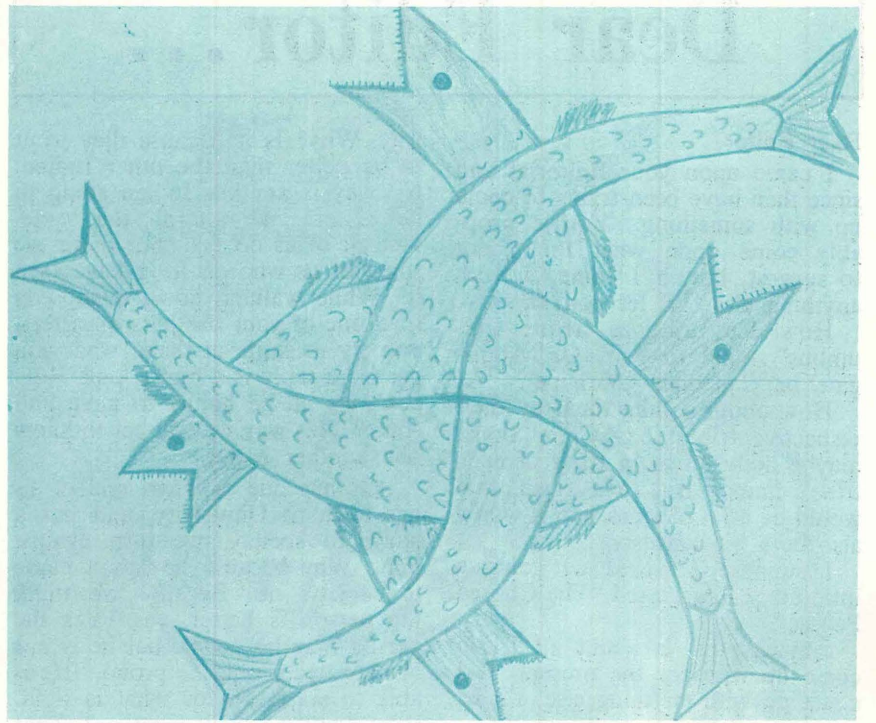
Bill does professional drawings and sketches of anything from photos, historical Indian pictures, animals and landscapes. He also paints signs, trucks, cottages and pasture signs. Anyone interested may write to him as: T #364, White Bear Indian Reserve, Carlyle, Sask. SOC ORO



"KITTEN" by Delores Starr

Age 12. I'll be 13 in October and I'll be starting grade 8 this year. I live on a farm near Lake Manitoba. We have chickens, geese, horses and cows on the farm.

Entries Submitted to "The Indian News" Art Page



"FISH TANGLE" by Madeleine Davis

I am a mother of 3 children and I love to draw. I do mostly Indian hand crafts. I also teach my children to do hand crafts.



"UNCLE SCROOGE" by Ida Syliboy

"I am sixteen years of age and attend the Hants East Rural High School in Milford. I am a grade 10 student. I plan to finish high school and then try to get a course in nursing or an airline hostess. I live on the Shubenacadie Reserve with Chief John Knockwood and his wife Virginia.

Why not have your paintings or drawing published in THE INDIAN NEWS? Send them to: The Editor, THE INDIAN NEWS, Room 360, 400 Laurier Avenue West, Ottawa, Ontario K1A-OH4

Dear Editor...

Dear Editor,

I came upon your Editorial and since then have been trying to come up with something. You've probably come upon what I'm about to suggest, but, if I come up with anything else, I'll let you know.

How does 'Natives Before Columbus' sound to you? Or 'Aborigine' or 'Canadian Aborigine'?

How about calling them by their respective tribes, e.g. Cree, Sioux, maybe add Native in front of each tribe's name. But then again, that would be a lot of work and it would also be a bit confusing.

I suppose I would be going a little far if I suggested "The Chosen People".

Anyway this is about all I can come up with for the present. If I come up with anything else, I'll let you know.

Mervin Cryer,
P.O. Box 2140,
Springhill, N.S.

Dear Editor:

UCLA has initiated a new recruiting program for Fall 1973 in order to increase our contacts with native Americans. The American Indian Studies Center, working in close cooperation with the Department of Recruitment and Institutional Relations, is anxious to expand UCLA's enrollment of qualified native American students. However, since many students live outside the greater Los Angeles area, we are unable to contact them directly. It is this effort that we are asking you to support.

In order to help financially needy students, UCLA has an extensive Undergraduate Recruitment and Development Program. URD offers financial, academic, and counselling assistance for students who meet regular admission requirements or who have demonstrated the potential to succeed in the University. It also pays the out-of-state tuition, amounting to \$1500 a year, for native American students who qualify for the program.

If you have any further questions, you may contact me at 825-7316 or Mr. John Gilbert in the Office of Recruitment and Institutional Relations at 825-0811.

Anthony Purley
Director
American Indian Cultural Center
University of California
Los Angeles. 90024

Dear Editor:

I come from British Columbia in Canada. I am of the Kwagiutl Nation and Tzawadainukw Tribe. I am fifteen years old. Right now I live in Vancouver. While living here I've learned a lot of things. One can always see things while going places.

I've seen a lot of things, and one is, when Indians see each other they usually turn their heads the other

way. Why? Is it because they want to be better than the other Indian. No way is another Indian going to be better. We are all the same. Not all of us do that, but there are some of us who do it. I have seen it. While walking down town, you see one of your brothers or sisters, you try to smile at them, what you get for a reply is a funny look. Why can't we all be happy to have him smile? This way we will get to know one another better.

Another one is when one of us has been to University, and has a name in society, we turn against him. Why because he has a name in society, no. Because we think the person is better, yes. Yes the person may be better, but he is our brother, we should be proud. He is able to stand up for what is right. Why don't we do it together? That is what we're all here, to help each other. Also the person who has been to University, he may think he is better. But he is still no different.

One more thing I'd like to mention is the fact that most of us kids are or have never learned our language. Why? Is it because we don't want to learn it, or is it because we are not taught. It is both of these, I myself am ashamed to say that I don't know my language. I am just learning it this fall. I am very proud to say this too. There is no one to blame for this, but us young kids should get up and fight for what is rightfully ours. The old people should get up and teach it. It is up to you to teach it. It was passed to you, and is up to you to pass it on. We ourselves as kids don't just pick ourselves up and walk or talk, so naturally we will not just learn the languages like that. Also a lot of people say all we want to do is grow our hair long and listen to the music that goes on today. Well what else have we go to turn to. No one, except on a few occasions, is teaching the language. We might like what we have today, but we might also want what the people long ago had. We are trying to bring this all back.

So why don't we all get together and help each other, there are lots of places to go. So let's do, and go there together. Let's all be real good brothers and sisters. We can make a name for ourselves in this world if we help each other. If you see your brother in trouble help each other. In other words don't turn your head the other way, ok. Why don't we get to know each other? We can do it through the mail. If anybody wants to write to me, my address is: 7419 Vista Crescent, Burnaby 1, B.C., Canada.

Love and Peace
sister Charlene Mary Dawson

* * *

Our Indian News came in the mail yesterday and I read it through. I'm glad we have this paper which tells of different Indian tribes. I

like to read and learn all I can about my people — the North American Indian.

My name is Mrs. Ellen Fisher. I was born on my Grandma's farm on November 5, 1934. I loved everything on her farm but her mostly. Well she died when I was five years old, then I had to move back with my mom and dad. I grew up to school age — finished grade eight completely — then the summer I was to go into grade 9 — my mom got sick through the summer.

Well, old Ellen got the news — "you'll have to stay home from school and look after mom." I had only started four days in grade nine. Well, my education was cut off. I later married and had seven children. My husband was in an accident — broke his leg and has no feeling in one arm. They say he can't get disabled pension. Canada Manpower started Adult Training on our Reserve last Dec. 13/71. I was turned down by whoever picks the pupils. They went to school for one week — then I called Manpower. I said, "Why? I want to go to school — I hate being on welfare with no hope in sight." They called Toronto and said I could start right away Monday morning. Well, I am almost completed with grade 10. Two weeks ago this Friday — the man who brings our pay — tells us we can't go on because Manpower only sponsors us for one year then expect Indian Affairs will carry us through the rest of the way. He said Indian Affairs can't because they are short of money. I know there are some who don't care one way or the other — but it seems they can finish — but the ones who really care won't make. Oh yes, we can come back three years later and finish. I'll soon be thirty-eight so I don't think I'll go back. I had my heart set on physio therapy or even an aid of physio therapy — but need grade twelve and a couple years of college but would be willing to train at a hospital and work up to the level I want. There is a great need for a physio therapist on our reserve and others where a person could come and work when needed. I've seen it. People don't have money to go into London for therapy and have to go without it. But if I had this training — I could visit these people in evenings. Oh well — a dream is a dream.

God bless you folks on your wonderful work and may you keep up the good work.

P.S. I am Chippewa Indian.

Sincerely,
Mrs. Ellen Fisher.

Dear Editor:

The question you raise in your editorial of July 1972, that of differentiating between "East Indians" and "Native Indians", is a real one in North America, though obviously not in Indian whose inhabitants are the proud owners of 4 to 5000 years of INDIAN proto-history and history.

The question is more easily resolved by the Inuit (former "Eski-

mos"), who have essentially a common language throughout our country. "Native Indians" with scores of languages and dialects do not have a common word in Amerindian language.

I would thus suggest the term that is more or less in common usage among anthropologists *Amerindian*. A term which already has some currency and without any negative connotations is more likely to be accepted without equivocation. After all, one does not wish to waste much time on this relatively minor — though annoying — confusion of terminology.

Although "Native" is not without currency, it has two main failings in my opinion. Firstly, it is non-specific. Native of what? Secondly, white chauvinism injects a certain unpleasant coloring into this word.

I should also like to point out that the North American usage of "Indian" to describe the Amerindians, came from the ignorance of Columbus and the others who did not know where they were going when they left Europe and did not know where they were when they arrived. That the term "Indian" survived is probably a combination of habit, want of a substitute word and a dark mixture of conscious and unconscious chauvinism. The classical attitude of white north Europeans to colored races throughout the colonial period (and today) is too well known to you to require elaboration here. On the other hand, the proud traditions embodied in the term "Native Indian" are perpetuated in the word: AMERINDIAN.

With sincere best wishes,

Lawrence Nowry
Montreal, Canada

Dear Editor:

Enclosed are clippings of the untimely death of one of our distinguished natives, who was a senior lay reader for many years at Tyendinaga Anglican Christ Church. He was a member of Desoronto Masonic Lodge. He worked at Trenton Ontario Air Force base for many years.

Signed, A reader.

Editor's note: Since we were unable by press time to obtain a photo of Earle Brant, we are reprinting your article as sent without a photo. Thank you for giving us the opportunity to pay tribute to Mr. Brant.

Dear Editor:

I appreciate your sending me The Indian News, as it enables me to not only keep up with the current events and attitudes in Indian Affairs but also to share the news with interested friends.

The changes taking place, especially in educational fields are most exciting, and the ever growing awareness on the part of the Indian women holds such great promise for the future generations.

The new column 'Native News' is an interesting addition to the paper.

All my best wishes for your truly worthwhile publishing work.

Sincerely,
Nancy Campbell.

Progress Report on Alta. Tribal Employees Assn. A Leader in Fair Employment Practises for Native People

The Alberta Tribal Employees Association evolved from a training session held for Band Managers and prospective Band Managers at Western Co-op College, Saskatoon, in May of 1969. During the training session, the question of employer (Band Council) - employee (Band Staff) relationships was discussed at some length. Band Managers felt that Band employees felt threatened in that they had little or no security in their jobs. When Band Council elections took place, new Councils were invariably intent on placing their relatives or friends in administrative positions which meant that the jobs of the present staff were constantly in jeopardy. Band Managers also pointed out that in many cases staff was hired not on the basis of their ability to perform their duties but rather upon the basis of their relationships with members of the Band Council.

At the conclusion of the training session, Band Managers from the Alberta Region held a meeting to discuss the situation. As an upshoot of this meeting, it was agreed to hold a conference of representative Band employees of the various Bands in Alberta, at which time the problems of Band employees could be thoroughly discussed and

The first meeting of the acting Board of Directors and executive was held in Calgary in May of 1970 at which time, in consultation with a lawyer, J. M. Patterson of Pincher Creek, the By-Laws of the Association were finalized and the Aims and Objectives of the Association were approved in principle. In December 1970, the Association received its Certificate of Incorporation as Chapter 315 under the Revised Statutes of Alberta of the Societies Act. In March of 1971, the first Annual Meeting of all Band employees in the Alberta Region was held, at which time a Board of Directors and Executive were elected to carry out the affairs of the Association and the By-Laws were ratified.

Aims and Objectives of the Association

- I. To provide security of tenure for members of the Association who are employed by Band Councils.
- II. To secure superannuation and accident benefits for members of the Association.
- III. Through the provision of benefits to attract better qualified employees.
- IV. To standardize regulations regarding terms of employment and working conditions of Band employees.
- V. To advise and assist the Department of Indian Affairs in initiating training programs for Band Councils according to their needs.

Membership

1. The following persons are eligible for membership:
 - (a) The employees of the Indian Bands situated within the Province of Alberta;
 - (b) The employees of any other Native Organization whose principal purpose is the improvement and/or advancement of Native people within the Province of Alberta.
2. The annual membership fee shall not be less than ten dollars nor more than fifteen dollars and shall be a fixed sum within these limits determined by Resolution of the Board.

Progress

The Association has had a good deal of input into the program for training Band employees in Alberta. A Committee of the Association has been set up and is working in close liaison with the Department in the identification of training needs, course content and resource personnel. A committee has also been appointed to work in conjunction with the Department to decide upon an equitable basis for the funding of administrative contributions and salary schedules. An exploratory meeting has been held with the Department personnel and it is expected that the guidelines for

a funding formula will be worked out.

The thorny problem of employee security of tenure has been looked into by a Committee of the Association. It has been suggested that a grievance committee be set up to deal with employer-employee relations. In this regard, the Association has provided valuable input into the composition of a set of guidelines for Band Councils in financial and administrative management being finalized by Regional Office. The input of the Committee regarding such areas of personnel relationships as hours of work, holiday and sick pay, employees qualifications and hiring procedures, has been particularly valuable.

For further information contact:

Louis M. Soop,
President
Box 834
Cardston, Alberta
(Blood Tribe 6534012)

Three Natives Graduate From U. of Saskatchewan

by R. J. Grinstead

At the last convocation at the University of Saskatchewan, three Indian students were among those receiving their first degrees. They were:

Oliver Johnston Brass, Peepekis Band graduated from the University of Saskatchewan, Regina Campus with a Bachelor of Arts Honours Degree in Psychology.

Paul Michael Poitras of the Muscowpetung Band graduated from the Regina Campus with a Bachelor of Arts Degree, majoring in Sociology.

Oliver and Paul are continuing their studies toward Master of Arts degrees.

Following the September 1971 semester, Mrs. Francis Anaquod of Muscowpetung Band, who teaches at Piapot Indian Day School, completed the two-year Education program at the Regina Campus, and qualified for her Permanent Standard Teaching Certificate.

Earle J. Brant — Distinguished Mohawk

The death in a highway accident of Earle J. Brant of Desoronto removes from the scene a distinguished member of the Mohawk Indian Community and of the Indian people across Canada.

The 46-year-old Mr. Brant was a familiar figure in the Quinte area. He served in the last war with the Royal Canadian Electrical and Mechanical Engineers and although he had the bearing of a military man his strength lay as much in his quiet yet persuasive demeanour. His work in the Canadian Legion was well known. He was a district commander and he was returning from a legion meeting in Hastings when the fatality occurred.

Mr. Brant was admired and respected by a wide circle of friends and associates and as Chief Earl Hill has said, he will be sorely missed.

CARVING . . .

(Continued from Page One)

people who live on isolated reserves.

Co-operation of the federal and provincial governments was a key to success.

Indian Affairs sent a team of artists in to help Island Lake carvers, and sent one of the carvers to Rankin Inlet to pick up pointers from Eskimo carvers. Department economic development funds were provided to get carving established on a commercial basis, and the department set up a small budget to purchase finished work.

The Manitoba government assisted the Indians in establishing their own co-operative, with heavy emphasis on marketing. The co-op provides carvers with an advance payment on each piece completed, about 75 per cent of the selling price, so that they have a continuous income.

The provincial government also has flown in buyers to inspect the work.

The growing interest of buyers, and the value of joint government assistance, can be found in the account books kept for carvers, who sign each piece.

A year ago one carver earned \$40 in one month from his carving. During the same month this year, his account book shows total advance payments of \$520. At that rate of development, there soon may be quite a few more Indian carvers at Island Lake, fashioning the history of their ancestors into stone for all the world to see.

GRANTS . . .

(Continued from Page One)

time as the process of consultation with the various provinces is completed."

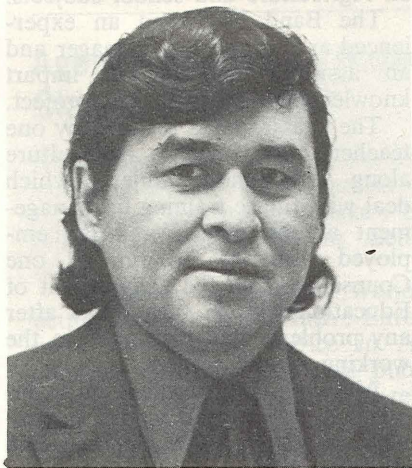
After talks with the provinces, consultations will be held with the centres to determine funding levels which will be related to past and present financial operations of each centre.

The centres are expected to receive emergency grants of between \$10,000 and \$25,000 depending upon such considerations as the size and location of a centre, and the demand for its services.

The centres are places where social and cultural activities are held, where newcomers are given personal counselling on adjusting to city life and where the non-native community is informed on the problems of migrating native people.

Under the new program for migrating native people, funds will also be provided in the near future for capital outlay, personnel training and native demonstration projects. Under the last-mentioned fund, groups which devise experimental and imaginative projects to assist migrating native people will be eligible for money.

The government's new policy incorporated recommendations proposed by the friendship centres, and the program was prepared with their advice and that of other native organizations.



Louis Soop, president of the Alberta Tribal Employees Association.

some solutions arrived at.

In February, 1970, a three-day conference was held in Banff with eighteen representatives of the various Band administrations attending. At this conference it was decided that an association of the various Band administrations in the Region should be formed to be known as the Alberta Tribal Employees Association and that the Association be registered under the Societies Act of Alberta. At the same time the aims and objectives of the Association were formulated and a rough set of By-laws was drawn up. Those attending the conference also elected a pro tem Board of Directors and executive.

NATIVE NEWS

All Indian bands and members are invited to contribute to this new column in THE INDIAN NEWS. Write: The Editor, THE INDIAN NEWS, Room 360 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

Santa Clara, Ca., August 15, 1972

— Native American Publishing Company today announced the publication of a long-awaited book, "The Secret of No Face," by the late Chief Everett Parker of the Tonawanda Seneca, and his life-long friend, Oledoska, an Abenaki.

This 180-page book is replete with color illustrations depicting the progress of the Cornhusk Doll, who has no face, through many adventures, until she finally gains features in her face.

It is an epic classic that has been handed down from generation to generation among the Ireokwa (Iroquois) of the Northeast. Chief Parker, who was one of the last of the Pine Tree Chiefs, was afraid the tale would die with him if it was not published. Now, eight months after his untimely death, it is finally published.

"When we approached some of the larger publishers in the East some years ago, they turned us down," said the co-author, Oledoska (Kenida Ryan). "It was too Indian for them."

The manuscript had to wait for the formation of an all-Indian publishing house in 1970 before plans were made for publication of the book. Native American Publishing Company is happy to announce the book as its first book publication.

Vancouver, B.C. — Downtown Vancouver is the scene of Canada's first restaurant to serve native foods — Muck-a-Muck House. Located in the basement of the Ace Gallery, the restaurant serves authentic foods of B.C.'s coastal tribes.

According to Theresa Bjornson, the restaurant is staffed by Indians including the cook, Mary Wilson, who prepares dishes learned at her village in the Queen Charlotte islands.

Ontario — (CRN) — Up to this summer the Indian Rice Producers Co-operative in Manitoba, established in 1964, was the only one of its kind in operation. Representatives of 12 Indian Bands, own and operate the co-operative which manages the harvesting and marketing of wild rice crops in Manitoba.

This summer people from about the same number of Reserves on Ontario side of the border have set up a similar co-operative to harvest and market wild rice. Anishinabeg Man-O-Min Co-operative is the formal name of that Co-operative, which is now busy with its first harvesting.

Lake Simcoe, Ont. — The Beusoleil Indian Band of the Christian Island Indian Reserve on Lake Simcoe, received a grant of \$18,500 to defray the cost of purchasing a tractor for the residential improvement of the

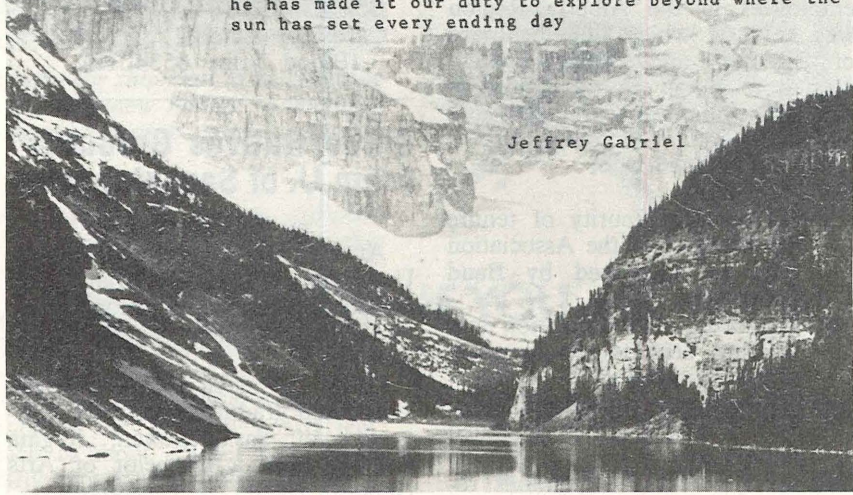
Though I have walked along life's pathway
perhaps more rapidly as I may have seemed to some
which I have passed along the way
still now and then, I would stop and look back to make
sure that I have fulfilled my duties which our Creator
had laid before me.

As I watch the setting sun at my ending trail,
I am certain that I accomplished my duties towards my fellow men within
the bosom of our mother nature.

As I stand here at the doorway of the unknown beyond
I can see my spirit walking away towards the waiting
arms of our heavenly maker.

It may seem sad for those that I have left behind
but it need not be, for it certainly is not the end
but only the beginning, for 'tis the will of our maker
that he has many creations other than earthly life, and
he has made it our duty to explore beyond where the
sun has set every ending day

Jeffrey Gabriel



community. Situated on Christian Island, the Band has had difficulty in utilizing rental equipment because of the problem of cross-water transportation. The tractor will be used for such purposes as lot clearing, basement excavation, constructing water systems and garbage disposal.

Ontario — A grant of \$20,340 went to the Regional Amalgamated Indian Development Council (CORAIID). It will be used to cover the Council's operating expenses for 1972. Founded in 1971 by 15 Indian Bands in Central Ontario, the Council fosters community and economic development through sharing resources and ideas. In announcing the grant, Mr. Brunelle said CORAIID has enabled the Indian people to identify common problems and work together towards their solutions.

Toronto, Ontario — A grant of \$10,000 went to the Indian Hall of Fame to help defray administration and operation costs of its display at the Canadian National Exhibition. The Hall of Fame has presented an annual display of Indian culture, history and crafts at the CNE since 1964. The Ontario grant for the 1972 display was supplemented by grants from the CNE and the Federal Government also. (Indian Community Branch, Ministry of Community and Social Services, Ontario Government)

Thunder Bay, Ontario — The Ontario government has awarded a

grant of \$15,000 to the Wikwe-dong Native Cultural Association of Thunder Bay to cover the cost of creating an audio-visual tape library to preserve the stories and legends of Indian people in Northwestern Ontario.

Mr. Brunelle, in announcing the grant, said the legends and stories which compromise the oral heritage of the people of the area are in danger of being lost. "A permanent record is needed if this important element of Canadian literature is to be preserved," he concluded.

Lennox Island, P.E.I. (CRN) — A few years ago Indian co-operatives were almost exclusively a feature of Prairie Provinces — in numbers and in volume of business. Today in all Provinces and Territories, except Nova Scotia, there is among their Indian population at least a beginning of a move to a co-operative form of business enterprise. The latest to join the list was the Province of Prince Edward Island. The Indian people from Lennox Island there have applied for a co-operative charter to service a number of diversified activities.

Joseph Bighead Indian Reserve, Sask. — The Joseph Bighead Indian Reserve is situated sixty four miles north west of Meadow Lake, Saskatchewan, (four miles north of highway 55 on the Piercelake road). This Reserve is at the edge of the great Saskatchewan wheat belt.

The Reserve was named after its

first Chief Joseph Mahpistikwan, (translated Joseph Bighead). This was with Treaty No. 6 in the year of February 1919 for a band of Cree Indians who came from further south and east of this location. They settled about twenty miles from the Alberta Boundary.

The perimeter of the Meadow Lake Provincial Park borders the North end of the Reserve and this adds to its beauty as well. The area is about 11,500 acres with a population of three hundred people.

The past years have not always been good. The people have suffered hardships owing to population increase and frontiers being pushed further north, resulting in a decrease of furs and fishing. The main livelihood has been hunting, trapping, and fishing. The Reserve mostly depend on social aid.

In 1969 Natural gas was discovered on the Reserve. A contract was signed with an oil Company which is now giving the Reserve an annual income and revenue which will greatly assist with future self supporting programs such as the one we are now employing.

Training Opportunity Program Cow Calf Operation

This program is being employed here and started on May 15, 1972. It provides a continuing Education on Agriculture and school subjects.

The Band has hired an experienced and established manager and an assistant manager to impart knowledge to the ranching project.

The Classroom is manned by one teacher, who teaches agriculture along with school subjects which deal with future training in management as the objective. Also employed with the program is one Counsellor from the Department of Education who in turn looks after any problems that may arise in the working of the project.

Although the project is in its infancy it has created a vast noticeable interest by Band members and students alike.

The long term aim of this operation will be to develop and utilize approximately 8,000 acres of arable land to support a ranch type feed grain production unit, having a potential of supporting 1,400 head of cows and calves in five years.

With the Education Program it is hoped that a standard of agriculture and ranch training will make the students self supporting conscious, and be able to function at a level for his own betterment. One day a week is set aside for recreation and sports. An interest in this type of activity is being accepted. We do not have any indoor activities, but hope in the near future we will have a gymnasium or hall to hold indoor sport and a skating rink for winter.

by R. A. Bird, Counsellor

Government to finance research into Indian rights Annual core-funding should amount to \$400,000

Jean Chrétien, Minister of Indian Affairs and Northern Development, announced recently that the Cabinet has approved a new plan for granting financial support for Indian research into rights and claims.

The new plan calls for a substantial increase in the financing of Indian research including coverage of deficits incurred to date, and regularized financing through a combination of a basic allowance for administrative costs plus grants for specific projects.

Mr. Chrétien stated that the Government has agreed to a request by the National Indian Brotherhood that it no longer continue its overall coordinating and distribution role in the area of research funding. Instead, research funds will be provided directly to the provincial or regional associations.

In accordance with a proposal made earlier this year by the National Indian Brotherhood the Cabinet has authorized the Minister of Indian Affairs to provide a research core contribution amounting to a maximum of \$30,000 per year to each organization which qualifies for such an allowance by appointing a full-time research director. Mr. Chrétien estimated the annual cost of core funding to be about \$400,000.

Further funds will be available for specific research projects. These will be granted by the Minister of Indian Affairs on an individual basis for projects submitted to him and

approved by him.

Over the last two years, the Government has funded treaty research to the extent of \$1 million. An additional \$500,000 was provided in the Privy Council Office estimates for 1972-73. On the basis of the core proposal and the amount required for projects, Mr. Chrétien estimates that the Government will grant \$1,500,000 for Indian research in 1972-73. Funding will now be through the Department of Indian Affairs rather than through the Privy Council Office.

According to the Minister, "Indian people place a very high priority on rights and treaty research. The Government recognizes the need to give concrete support to this research. I hope that the new program announced today will prove to be a major step towards a fair settlement of a long-standing problem".

Indian Women Demand Better Ontario Schools

by Leda McLeod

Sault Ste. Marie — Forty-five women from Indian communities across Northern Ontario participated recently in a 3-day Northern Ontario Homemaker's Convention at the Empire Motor Hotel.

Regional President, Mrs. Leda McLeod of Sturgeon Falls, said the aim of the Association is to work to improve living conditions in Indian Communities.

One official delegate and one companion from each of the 28 Homemaker's Clubs in Northern Ontario were invited to attend the Convention. Travelling expenses were paid by the Dept. of Indian Affairs which sponsors Homemaker's Conventions and regional meetings.

The name of the association is somewhat misleading. "We're past the sewing bee stage," said Jean Shawana, a social counsellor on the Advisory Board. "Now we're into all sorts of other things. We've kept the 38-yr. old name but now we deal with all Indian problems — with the basic needs of the individual."

Homemaker's originated as social clubs on the reserves formed by the Dept. of Indian Affairs. As years rolled by these clubs took on different roles as service clubs doing voluntary work such as church cleaning and caring for the aged and sick.

At this convention such problems as health, education and legal aid were discussed.

"A big challenge for the Homemaker's today is their youth," Jean Shawana explained.

"The policy of the Department of Indian Affairs has been to ship these kids into larger centres to attend school. This has not been working. The cultural shock of removing

them from their environment is too great. The drop-out rate is high."

"We'd like to see better educational facilities," Leda McLeod said. "We'd also like to see more of our young people going on to university, native culture courses in schools." The association was chartered as a non-profit organization in December of 1971 and operates on government grants, primarily from the Indian Affairs department and Provincial; Government officials and resource people are often called to speak to clubs on different topics and Mrs. McLeod thinks this communication is most important. "We want the government to see what we're doing for them, and we want to understand what they are doing for us."

Some of the guest speakers at the convention included Miss Zaiga Luidmanis of the Indian Affairs department, Wilfred Welldon of the Indian Community Branch of the provincial government, and Fraser Shaw, regional superintendent of education for the Department of Indian Affairs.

Among the convention activities was the judging of handicrafts made by the women themselves, on the different reserves. Cash prizes were awarded.

Elections were held for the regional executive posts. Mrs. Leda

McLeod was re-elected president, a position she has held for six years. She received a medallion in 1967 for her service to the Indian People.

Her executive include re-elected vice-pres. Dorothy Dokis of Dokis Bay; Eva Lazarus from Moose Factory as second vice-pres.; elected secretary Kay Restoule of Dokis Bay and re-elected treasurer, Charlotte McLeod of Garden Village.

Five Advisory Board Members from across Northern Ont. do the work which was once done by government fieldworker. Appointed were: Mrs. Stella Kenoshemeg, Nipissing and Sudbury District; Mrs. Elizabeth Lesage, Sault Ste. Marie; Virginia MacLaurin, Thunder Bay; Beatrice Faries, Moose Factory; Advisory Counsellor (social) Mrs. Jean Shawana.

Rev. Lynch, pastor of Garden River and Alderman M. Trbovich of Sault Ste. Marie were also guest speakers of the banquet.

Also in attendance at the convention were: Mr. Ken Alexander of Sudbury from Toronto, Miss Pam Wheaton and Mrs. M. Redman of Toronto.

All delegates voted to hold the next Homemaker's Convention at Toronto.

Convention was held Aug. 8th, 9th and 10th, 1972.

Agency Assists in Native Claims Settlement

Anchorage, Ak. — A nation-wide search is underway for possible recipients of a share in Alaska's billion-dollar Native Claims Settlement.

According to George Walters, acting Director of the Native Enrollment Coordinating Office in Anchorage, Alaska, a national public service advertising and public relations program is being planned to track down an estimated 10,000 persons who may be eligible to share in the recently-enacted Alaska Native Claims Settlement.

Under the terms of the settlement, persons who were born on or before December 18, 1971, and who are U.S. citizens with at least one-fourth Alaskan Indian, Aleut or Eskimo blood are entitled to compensation.

Walters said his office had contracted with the Anchorage advertising and public relations firm of Murray, Kraft & Rockey, Inc., to carry out the program, which must be completed by March 30, 1973 — the deadline date for registration.

Walters said M. K. & R. has been awarded a contract to produce informational materials for distribution to newspapers and magazines, and radio and television stations throughout the U.S.

"Bomberry Park" to Honour Six-Nations Born Indian Conservation Efforts Win Recognition by Council

Beamsville, Ontario — (The Post Express) — "In recognition of many years of dedicated community service . . ." Lincoln Council last week agreed with a group of people on Maple and Spruce Streets that the neighbourhood park should be called "Bomberry Park".

The name of the park honours Edgar Bomberry, a resident of Beamsville who has devoted many years of service to this town.

The name was conferred after neighbours, acting on a suggestion made by The Post Express newspaper recently, that the park should be officially named. Several names were submitted, only one associated with a person, and Council unanimously agreed that to honour Edgar Bomberry was to pay a well-deserved tribute to a sterling citizen of town.

Born on the Six Nations Reservation 50 years ago, Mr. Bomberry has lived here for some 40 years. He is a stockkeeper with General Motors in St. Catharines.

For about eight years Mr. Bomberry was actively connected with Scouting in Beamsville, as a member of the Group Committee and later as Chairman of that body.

Mr. Bomberry heads the Cavaliers conservation committee and so successful have been the club's efforts that it has been awarded two honours for conservation work. Mr. Bomberry accepted the Chairman's National Award this summer at Camp Atterbury, Indiana, one of five made for conservation work and the only one that went to a Canadian club.

His efforts in the field of conservation won Mr. Bomberry the respect of the people of Beamsville. In the resolution naming Bomberry Park last week, Council also agreed that a suitable sign will be erected at the park site.

LONG TO REMEMBER

When I'm alone and think of things,
I can hear all the birds singing,
I can see the river flow by,
the trees are standing high,
and of course the blue sky.

And when I wake up and really see,
where are all the trees,
what happened to the river I think,
that is when I can smell something
stink,
then I really begin to sink.

I can hear a lot of noise,
which sure as hell takes away the
joys,
of being all alone again,
way before the whiteman came,
and took away all our game.

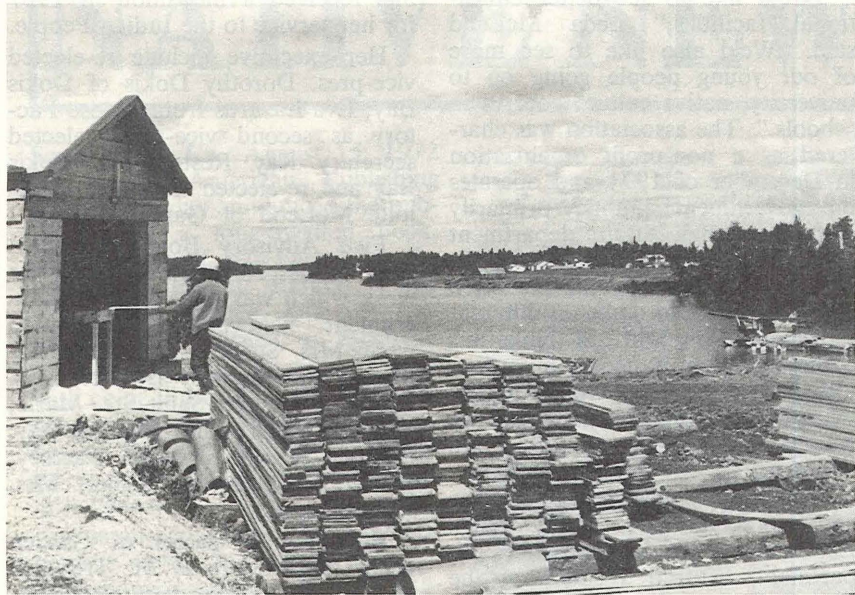
They put us on reserves,
to keep us out of their nerves,
maybe I wasn't around then,
but I've heard of it when
the whiteman came.

by: Charlene Dawson

Flashback

August, 1954 — Eighteen-year-old Andrew Jackson of the Saddle Lake Reserve was one of two Alberta Royal Canadian Air Force cadets chosen to go to Great Britain this summer on an air cadet exchange tour.

Unique Saw Mill Soon to be Indian-Owned



Lumber comes off a planing mill at Island Lake for shipment to neighboring Indian reserves where it will be used in building new homes. Sometimes lumber is flown to distant construction sites by aircraft, such as loading at the right.

Garden Hill, Man. — A year ago, Angus Monroe was an employee of a small sawmill on an isolated northern Manitoba Indian reserve. Today he is the manager — with excellent prospects of being part-owner — and eager to prove he and other Indians have the ability to run their own businesses successfully.

The Ministic Saw Mill Co. was established about 20 years ago by the Department of Indian Affairs at Garden Hill, one of four reserves at Island Lake, 300 miles northeast of Winnipeg. In those 20 years it has provided jobs and income for Indian families, and lumber for communities within a 60-mile radius.

The mill is believed to be the only one of its kind in Manitoba. In a province which has great reaches of prairie farther south, it employs a log-boom operation, with logs transported by water.

Logs come from as distant as 14 miles from Garden Hill, cut on the many islands during winter and towed in booms to the mill after the ice breaks up. The spruce lumber, in dimensions of two by four to eight by eights, fetches \$145 per thousand board feet. Much of it is going into new homes Indian people are building in their own communities.

What makes the Ministic Saw Mill Co. distinctive is that it now is operated entirely by Indian management, and it may be owned by Indian people soon.

Indian people have been asking for the right to own and operate their own businesses on reserves, and the Department of Indian Affairs is responding to their requests whenever it is possible to do so.

Thus the Ministic Saw Mill Co. was leased to three Indian families this year by the department, and the families have the option of purchasing it at the end of three years if they wish to become owners.

There is no doubt in the mind of Angus Monroe that he and the other

two prospective owners, William Wood and Joel Flett, will meet that objective.

To prepare themselves, they've taken courses in management accounting, and in lumber grading, provided by Indian Affairs.

The mill is humming, working on an order for 300,000 board feet, which is about 75 per cent of its yearly capacity. Its nine staff members have employment for at least 10 months a year. The finished work is dried and then goes out by boat, and sometimes by aircraft.

Angus Monroe, who at 25 has made the transition from machine operator to manager within three years, now has a few worries, just like any other businessman. To Angus, however, that's a small price to pay for the opportunity to own and operate his own business.

\$106,050 in Grants To Indian Groups

Toronto — The Honourable Rene Brunelle, Minister of Community and Social Services, recently announced eight Government of Ontario grants to Ontario Indian bands and associations.

The non-recurring grants, made through the ministry's Indian Community Branch, total \$106,050. All are aimed at assisting bands and organizations continue their self-help development programs.

The Shoal Lake Corporation received \$9,250 to defray the salary and expenses of a manager. The Corporation is an Indian Community Development organization engaged in wood-cutting operations.

Ten thousand dollars was given to the Lac Seul Band for the construction of a community store. The money will be used against construction and related equipment costs.

The "Meshe 'Beshe" Indian dance team received a \$12,000 grant aimed at enabling the group to perform and instruct on a year-round basis. The dance team will

teach Indian dancing, singing, drumming and culture in the Thunder Bay area as well as communicating these aspects of Indian culture to the public at large.

An \$18,000 grant to the Spanish River Band will be used to assist in the purchase of a heavy-duty grader necessary for site clearing and sub-division land improvement. The balance of the \$34,000 purchase price will come from the Band's revenues arising from a sawmill operation.

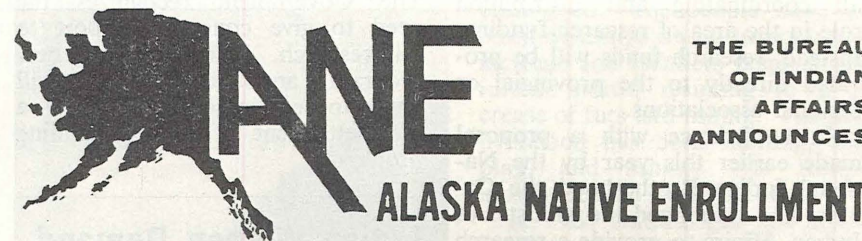
The Mohawks of the Gibson Indian Band received \$13,800 enabling them to further develop an existing and successful Bala trailer camp. The grant will permit the creation of 12 additional campsites.

And the Amik Association, an umbrella organization assisting In-

dian Community development corporations to upgrade their managerial and financial skills, was provided with \$26,500. Besides co-ordinating Indian community projects, Amik also works with governmental and private agencies in the Indian community field.

To assist the Islington Indian Band's woods operations, a grant of \$6,500 was made available. It will be used to defray bush clean-up costs, necessary before the fall cutting begins.

Finally, the Kenora-based Rat Portage-Dalles Corporation received \$10,000, providing one year's salary, office and travelling expenses for a manager to co-ordinate the corporation's projects including timber cutting, road maintenance, and forestry training projects.



THE BUREAU OF INDIAN AFFAIRS ANNOUNCES

IF YOU ARE AN ALASKA NATIVE ...

This is your opportunity to share in the Alaska Claims Settlement Act

NO MATTER WHERE YOU WERE BORN —

IF YOU HAVE ALASKA NATIVE BLOOD YOU ARE ELIGIBLE TO ENROLL

For your share in the benefits of the Alaska Native Claims Settlement Act. The Native Claims Act provides for settlement of awards totalling \$962.5 million and 40 million acres of land, and ends a struggle which has been pending since the United States purchased Alaska from Russia in 1867.

YOU ARE ELIGIBLE TO ENROLL IF YOU ARE:

1. A citizen of the United States.
2. At least one-fourth degree Eskimo, Aleut or Alaska Indian blood, or combination thereof.
3. Born on or before December 18, 1971, and living on that date.
4. Adopted children, step-children, etc. are eligible to enroll, too.

DEADLINE FOR ENROLLMENT IS MARCH 30, 1973.

DON'T WASTE TIME — SEND NOW!

For more information and application forms detach and fill in the self-addressed, post-paid card below. Please send me application forms and instructions for the Alaska Native enrollment.

PRINT NAME AND ADDRESS BELOW:

Full Name _____

Street Address or Post Office Box _____

City _____ State _____ Zip Code _____

Address your claim to:

ENROLLMENT,
POUCH 7 - 1971
ANCHORAGE, ALASKA 99501

New Approach in Handicrafts Business Financially Benefitting Natives

Brandon, Man. — Modern production methods and an aggressive sales approach are enabling Manitoba Indians to sell their handicrafts to other Indians in the United States.

That's one of the more unusual results of a new approach to the manufacture of Indian handicrafts on the Sioux Valley Reserve, 25 miles west of Brandon.

Two large basement rooms in a former school building are headquarters for Sioux Valley Handicrafts Inc., an Indian-owned and Indian-operated enterprise which provides income for more than 30

families on a regular basis.

It's an unusual operation, combining cottage-style, work-at-home piece-work with modern factory methods. Some of the staff work on intricate beading at home, returning components to the factory where as many as 30 may be engaged in assembling.

"It may be unusual, but it works," says Harold Weitman, the former Brandon business man who serves as the factory's general manager. "This approach means the people can work according to their need and according to the amount of time they have left after caring for their families.

Most of the staff is women and they earn as much as \$90 a week, with the average about \$60.

They produce a wide range of items, from bulky sweaters with individual designs to fur tams, leather jackets and bags, to beaded medallions and earrings. One of the more successful production items has been willow baskets, nearly always out of stock because of the demand for gift shops.

Production from the Sioux Valley reserve can be found in gift shops across Canada, in England, and in the United States. Mohawk Indians in the State of New York buy as much as \$150 worth of beaded necklaces in a month, and in turn retail them as their own in the U.S. The necklaces are made to order and bear Mohawk designs.

Banff has become what Mr. Weitman calls "a sensational market" for Sioux Valley products. One Banff store orders as many as 300 pairs of leather slippers a month for retailing to tourists.

Sioux Valley Handicrafts Inc. was established April 1, 1970, with matching \$15,000 grants coming from the Department of Indian Affairs and the Manitoba Department of Industry and Commerce.

It was organized as a manufacturing and wholesale venture in order to bring a realistic business approach to production and sale of authentic Indian handicrafts.

On the production side, that has resulted in proper storing and sizing of components, some assembly-techniques, and scheduling of production. In marketing, it is making use of all resources available, including the talents of federal government officials who have made many sales contacts, and in the printing of a good color catalogue earlier this year.



Featured above is Miss Caroline Johnson, who is an artist and does original design work. She is holding a heavy hand-knit sweater of distinctive design, wearing one of the factory's beaded vests, and one of the factory's fur hats. She is standing in front of the big blackboard the factory uses to schedule production.

Second Native Named Regional Director

Winnipeg, Man. — (ANNOOSCH, Norway House, Manitoba) — A life-long ambition to help his own people to realize their full potential is being fulfilled by Bill Thomas, the first Indian to be named regional director for the Department of Indian Affairs in Manitoba and the second in Canada.

The 39-year-old native of the Peguis Indian Reserve in central Manitoba says "I've always hoped that I could work among the Indian people." His work record is tacit proof of that basic desire:

Mr. Thomas spent four years as a principal of a northern Alberta composite high school where Indian students were the majority: he worked with the federal government's New Start program both in Alberta and Manitoba; and, most recently, he has been associated with the Department of Indian Affairs.

"I've always been aware of the social structures that surround us and have always felt something should be done to overcome the terrible senses of social injustice that Indians feel and to reduce the misunderstandings between Indians and non-Indians."

"I want to look at all the resources we've got and use these to the maximum advantage."

"I'm very willing to let the Indians run their own affairs. In fact I'll help them but, like everyone else, there are certain rules of society in which they must operate."

His approach to his job of working with Manitoba Indians is simple: "I expect to spend less than half my time in my office."

"We're going to work together and you can't do that by maintaining an officialdom."

NOTICE

We are pleased to inform you that the Saskatchewan Indian Cultural College has been established. Its new address, as of September 16, 1972, will be: 1402 Quebec Avenue, Saskatoon, Saskatchewan; Telephone number: 244-1146.

The Culture Centre, which will be one of the programs of the Cultural College, will retain its old address: University of Saskatchewan, Emmanuel & St. Chad, Saskatoon, Saskatchewan.

All correspondence for the Education Task Force should also be addressed to the Cultural College, as of September 16, 1972.

Rodney Soonias, Director.

Indian Affairs Initiates University Program

by Don Konrad

Ottawa (September 25, 1972) — Three Canadian Colleges, in cooperation with the Department of Indian and Northern Affairs, will offer a one-year course this fall to train Indians for careers in counselling and guidance with the Department. The program is a result of a pilot project for social counsellors initiated in Ontario and Alberta in 1971.

The one-year course will be offered at Lethbridge Community College, Lethbridge, Alberta; the College of Education of the University of Toronto; and Althouse College of the University of Western Ontario in London. The colleges are designated to handle the demand for counsellors by geographical area.

On graduation the counsellors are employed by Indian Bands, school boards, or by Indian and Northern Affairs to provide liaison between school and community in consultation with guidance counsellors and teachers. They also provide counselling in urban areas for Indian students living away from home during the academic year. The course is designed to develop leadership abilities of Indian people interested in working with Indians and non-Indian communities, school boards and Indian Bands.

The one-year course of study in-

cludes communications, counselling psychology, social theory and law. Students also do field work in the practical aspect of the program.

In the 1971-72 school term, 50 Indians from five provinces completed the requirements for a diploma in social counselling under the program.

Short term summer courses in counselling are being considered for Quebec, Saskatchewan and British Columbia for Indians who wish to eventually become counsellors.

A significant aspect of the program, a Department of Indian and Northern Affairs spokesman said, is the involvement of Indian bands in the selection of candidates.

The Department's main objective at this time is to find more Indian people who might have an interest in a counselling career at the professional and para-professional level.

Flashback

August, 1954 — Edward Kabatay, 32-year-old war veteran of Sydney Reserve, Nova Scotia, was awarded the Tom Longboat award. In the famous Boston Marathon, he finished 42nd in competition with the world's great runners, placing fifth among Canadian runners in the 1953 event.

Skulkayn Stalo Heritage Project: Objectives A Study in Indian Values and Ambitions

To preserve and expose our culture is of utmost importance as it constitutes the key factor to self identity and self esteem. It follows that the development of our Indian culture is one of the key factors in the establishment of the true Indian identity. No culture can live with itself nor with others without having a history which supports and sustains the identity of that culture or individual. This in turn is the most effective weapon which can be used in the struggle against the social problems of our local communities.

Major objectives of the Skulkayn Indian Project:

1. To preserve the Linguistic division (Upper Fraser Valley) Holkomelem language and establish Holkomelem teaching language program.

2. Establish a phonetic system to write in English the Holkomelem language.

3. To preserve the Salo history of the Upper Fraser Valley and to encourage individuals to develop their own capabilities based upon cultural heritage, the individual's freedom to learn and to experience the history of our ancestors and to anticipate our future development.

4. To study and implement the construction of a Multi-Cultural Centre.

5. Most important to establish an old peoples home or gathering place. Without question our old people hold the key in preserving the Stalo language and heritage. They also will constitute the heart of our total cultural development.

In the past four months the project operated with six people working the first two months. At present an additional four workers. An overall of ten people employed in setting down the base to the Skulkayn heritage project. We have broken down the project as follows:

1. Three workers to co-ordinate activities, accounts and one secretary.

2. One worker has been given the responsibility to research all available materials contained in libraries, museums, etc.

3. Two workers doing field work — covering 23 communities from Nooksack, U.S.A. to Yale, B.C. To interview by tape recording history, legends, folklore, etc.

4. Four workers to record, edit, write and establish a Holkomelem teaching program.

5. Every Wednesday of each week we are able to bring together twenty elderly people from different areas in the Upper Fraser Valley. These Wednesday get-togethers represent the preservation of the Holkomelem language. All discussions are tape recorded and the guide line being used is a 1902 report on the Ethnological survey of Canada (Upper Stalo people). We are only able to cover two pages per week

with a total of 150 pages in dictionary form.

6. Once a month workers organize a social get-together to entertain the older people. Last month we held a potlach with over 100 people attending. This event centred around general discussions all in the Holkomelem language, Indian war dancing, guest speakers, lunch and supper and the most famous Indian game (Bone Game) men against women.

Over the past four months the project has taken great steps in preserving the stalo language and heritage.

1. Recording of 150 hours of tape.

2. Participation of over 300 Stalo people.

3. Historical documents (Stalo).

4. English translation of Holkomelem language.

For further details of Skulkayn project, write to: Skulkayn Band Office, P.O. Box 128, Sardis, B.C.

Yours very truly

Gordon Hall, Chief
Mark Point, Councillor
David Sepass, Councillor

DIALOGUE . . .

(Continued from Page Four)

There is a change also in *research funding*. Based on the submission of the National Indian Brotherhood, each provincial association will receive core-funding for research — on claims, with additional dollars being made available for projects.

I will soon be talking to the Executive Council of the National Indian Brotherhood about our response to the June, 1971 Report on Education of the Standing Committee of the House of Commons on Indian Affairs. At a later date, we will table our response to the Committee on the recommendations. I would like to indicate to you now, without going into detail, that our position on the Report generally will be favourable.

We share your concern that Indian children are dropping out of school in increasing numbers; we recognize the urgency of training native teachers, of developing an Indian oriented curriculum, and of parental involvement through representation on school boards. Not long ago I had a chance to talk to the Education Ministers of the Provinces. I told them that several provincial Indian associations have asked the Federal Government to terminate the signing of joint agreements in which only two parties are represented. Many of you feel that the local band council should be the second party to any agreement signed; that the Federal Government, as the funding body, be the third party; and that the school jurisdiction with whom the agreement is made be the first party. They know that future requests for ser-

vices from provincial governments and their institutions will be initiated by the Indian people in their role as an active party in joint agreements. I reminded the Ministers of Education of the urgent need for provincial laws which would provide that these children will be represented on local school boards. I will continue my efforts in this direction. I would urge the provincial Indian associations to continue and renew representation to their respective provincial education department towards this same end.

I am aware that there is an urgent need for a curriculum which embodies Indian cultural values.

My Department will work with the Indian people to develop a program which will take into account this cultural requirement.

I told the Provincial Ministers of Education that when Indian parents ask that the curriculum recognize their cultural values and customs, their language and their contribution to mankind, . . . do not make a mistake . . . they are not asking for the moon; their request is legitimate and reasonable. We must remember the greatness of a people is not judged by the number and size of their buildings, or by how much money they make. The greatness of a people is judged by their values and by their actions. It is to our benefit and that of our children if school programs would include traditional Indian culture, with its great value system. This is a culture that is rich and rewarding in its ideas on how to live happily as a human being. There is here a rich source of human knowledge for peoples of all cultures. The curriculum, far from being impoverished, would be enriched by this infusion of the cultural content of a race which ranks with the oldest in the world.

At one time non-Indian communities controlled their schools through school boards. They paid for their schools and they ran them. When the cost of education grew and the provinces began to meet more of the costs, the provincial departments of education took over control to a greater and greater extent. Now many parents are asking how and when they lost their control.

The pathway of Indian education was quite different. Now you are saying that parents *must* have authority in classrooms and schools. *You* want it for the first time. The others want to recover it. If we can work together to make schools truly responsible to the needs of your children, we may be showing the way for the wider community to regain a voice in school administration.

You are all aware, I am sure, that the first phase of the Cultural Education Centre program has been announced. This program is in direct response to your expressed needs for a learning environment that will help the Indian people to develop a better understanding and appreciation of their current as well

as historical role in Canadian society.

Perhaps the one most important change that is taking place within the Department, the one which will do the most to create a climate for vigorous growth and future development, is the *simple recognition of the cultural dimension in Indian affairs*. I have instructed my Assistant Deputy Minister to implement this change in the most concrete and effective way possible.

Our intention is to have Indian cultural leaders from every part of the country, from the Micmacs to the Nishgas, from the Dogrib to the Iroquois, working with us to develop cultural programs that will do justice to the many cultural traditions of the native people of Canada. These leaders will constitute a Committee through which we will work to implement our cultural programs. We will listen and we will learn, for we know that if solutions are to be found which are compatible with Indian culture, it will be the Indian people who will find them. We want you to remind us constantly that programs whether they be educational, economic or social, — must be linked to Indian culture and be in harmony with Indian values if they are to benefit Indian people.

You can see that we have great expectations. And for good reason. We have been encouraged in the past year by the tremendous accomplishments of Band Councils in taking over responsibility for their own affairs. We have worked hard to involve Bands, Band Councils and Chiefs in every aspect of the Band program, from planning to implementation. But this is just a beginning. We need the advice, cooperation, assistance and involvement not only of the Bands, but of Indians at every level in provincial associations and the National Indian Brotherhood.

The record shows that Indian leadership is strong and vigorous. You have dedicated your services to work for your people so that they will have more effective control of their lives, of their communities, of their property and of their future. We are here to support you in that endeavour.

Indeed, we have seen what progress is possible through mutual trust and cooperation. But we have also seen what meagre returns there are from suspicion and confrontation. We will do everything in our power to prevent the latter.

We believe that the era of confrontation is over. The time has now come to work together and discuss our problems honestly and openly.

With the experience of these four years as Minister of Indian Affairs to support me, I can confidently assure you that the *future is yours*. It is our intention, the Government and the Department, to encourage and support the full involvement of the Indian people in the total development of their communities. This is happening already and the challenge is being accepted by more and more Indian communities.

THE PATH OF BIG BEAR

by Robert Whelan

The Signing of Treaty Number 6 (1876)

Big Bear didn't get to Carlton. He hadn't made his "X" on the Treaty, nor drawn a picture of a bear. But Poundmaker was there and signed the treaty.

He was there because it was the place to be, even though he was not a Chief his people already knew those qualities of observation and calm, intelligent action that could find, lure and entrap a herd of buffalo would contribute as much to their survival when he observed and commented on the proceedings of the representatives of the Great White Mother. In a few days Big Bear would explain his absence.

On the day after the signing, after some of the medals, uniforms and flags had been presented, an event took place which throws some light on the conflicts going on among the Prairie Indians while the Treaty was being signed.

"Some half a dozen of Salteaux then came forward," Morris recalled. Dr. Alfred Jackes, who wrote down of what happened during and after the Treaty signing, called them "a few Chippewa."

Whatever they called them they were a nuisance to the Commissioners. The day before, a group of Chippewa talking loudly outside his tent, had disturbed Morris and, before he had listened to Tee-teequay-say present (via Peter Erasmus) the new demands of the Indians, he had come out of his tent and told the Chippewa they "were a little handful of strangers from the east . . . not wiser than their 'people' for he had 'treated with their whole nation.'" Today he tells the few Salteaux or Chippewa roughly the same thing:

That Chippewa's belief was strong, whether in his people's or the Commissioners' god, we do not know; but it made him say to the

Chief representative of the Great White Mother: "You have cheated my kinsmen."

What this intrusion reflects, of course, is another characteristic of Plains Indians as old as their warfare and hunting techniques where each man was on his own. One man: one buffalo, one enemy. What it shows in this particular event is that there was considerable disagreement even among "those signing", as Lieutenant-Governor Morris put it, "though many chiefs were absent, yet representing all the bands of any importance in the Indian regions, except the Willow Indians." And, among those who have signed, we have heard, in their own words, expressions of doubt about just what it was they were signing. This encounter between Morris and "some half a dozen of Salteaux" on the morning of August 24, 1876, less than twenty-four hours after the Treaty was signed, was an expression of the free or "Big Bear group" of Plains Indians as opposed to the "Company Chiefs" who signed the Treaty. The dissidents had the first and last word at Fort Carlton. It was they whom Morris referred to that morning of August 24 as "you (who) proposed to prevent me from crossing the river."

This refers to an event that Morris mentions in his official report as having caused the Crees to hand him a letter of welcome on August 14. "The reason, Morris wrote, was 'that a few wandering Salteaux or Chippewa, from Quill Lake, in Treaty Number Four, has come to the Crees and proposed to them to unite with them and prevent me from crossing the river and entering the Indian Country. The Crees promptly refused to entertain the proposal, and sent a messenger . . . to welcome me.'" These Salteaux

were "troublemakers" of the Big Bear variety: holdouts. "I may mention here that the larger part of the Band to whom these other Salteaux belonged, with the Chief Yellow Quill, gave in their adhesion to Treaty Number Four, at Fort Pelly about the time that their comrades were troubling me at Fort Carlton."

And why did the signers of Treaty Number 6 refuse their advice which, surely, was based on experience? Treaty Number 4 had, after all, been in effect almost two years. Was the lack of unity, inherent in nations of individualists, already weakening each nation of the People of the Plains? Divided amongst themselves they could not stand against the strangers from the East whom they welcomed, almost with open arms. Such blind faith was what exasperated Big Bear.

Much less accommodating was that one other band "of any importance" in the area, the Willow Crees, under their chief, the Beardy, some eighteen miles east across the Saskatchewan at Duck Lake where, less than eight years later a pistol shot would ring out, reverberate across Canada and finally make a tragic hero of a Métis visionary called Riel.

After the six troublemakers from Quill Lake left the chiefs got their medals, flags, uniforms and calico and that day and the next, the first treaty payments were made to 1,787 men, women and children. "A large number of the tribe absent at the hunt will be paid next year," Dr. Jackes wrote.

On Saturday morning "the whole Cree camp, headed by their chiefs and head men, wearing their uniforms and medals" came to the square before Carlton House. They shook the hand of Morris, "each one making a few remarks expressive of their gratitude for the benefits promised, and of their good will to the white man." The Lieutenant-Governor "was much gratified," Dr. Jackes wrote, "with the manner in which they had behaved throughout the treaty; he had never dealt with a quieter, more orderly and respectful

body of Indians; he was pleased with the manner in which they had met him and taken his advice; he was glad to hear that they were determined to go to work and help themselves: he hoped their Councils would always be wisely conducted, and that they would do everything in their power to maintain peace amongst themselves and with their neighbors; he hoped the Almighty would give them wisdom and prosper them. They then gave three cheers for the Queen, the Governor, the mounted police and Mr. Lawrence Clarke, of Carlton House."

The Indians "then departed firing guns as they went," Lieutenant-Governor Alexander Morris recalled, as they headed over their prairie kingdom of the Sun that was now part of the Dominion of Canada.

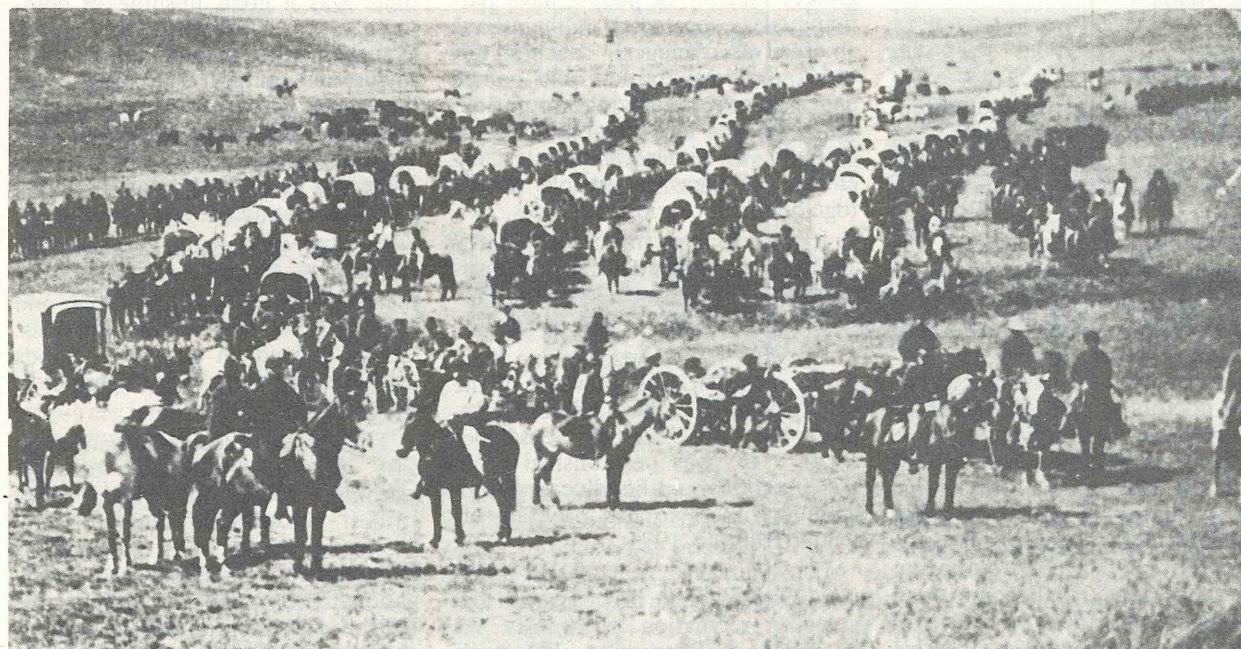
On Monday, August 28 the Lieutenant-Governor and Commissioners responded to the Beardy's message of the day before that he and his Willow band headmen would meet him half way between Fort Carlton and Duck Lake at the encampment of the Honorable James McKay, an immense and jovial half-breed member of the Manitoba Government and one of the members of the Treaty Commission.

Lieutenant-Governor Morris and the Commissioners were welcomed by Chief See-ee-kwan-is, who told Morris that in "grasping your hand I am grasping that of our Mother, the Queen" and expressing the hope that "we will be able to understand each other." Chief Chin-un-us-kut ("The Stump") said: "I feel very grateful than I am spared by the Great Spirit to see this day of His, may we be blessed in whatever we do this day."

Morris addressed his "brother children of the Great Queen" and hoped too that "God will bless us". He "was going away today, but I thought pity of you who had not talked with me. I was sent here to make you understand the Queen's will."

The Beardy (Kah-mee-gis-too-way-sit) then spoke, really only expressing his fears and hopes and showing no understanding at all of the actual terms of the Treaty: "I want that all these things should be preserved in a manner that they might be useful to us all; it is in the power of men to help each other. We should not act foolishly with the things that are given us to live by. I think some things are too little, they will not be sufficient for our wants. I do not want very much more than what has been promised, only a little thing. I will be glad if you will help me by writing my request down; on account of the buffalo I am getting anxious. I wish that each one should have an equal share, if that could be managed; in this I think we would be doing good."

See-wee-kwan-is said he was getting alarmed over the buffalo, it appears to me as if there were only one." (Once again now comes a familiar phrase expressing the In-



Alleged to be the last parade of Custer's Cavalry before the massacre by the Sioux, 1876.

—(Photo Credit: Public Archives of Canada.)

See **BIG BEAR**, Page Sixteen

REGINA V. OJIBWAY

(in the Supreme Court)

BLUE, J. — This is an appeal by the Crown by way of a stated case from a decision of the magistrate acquitting the accused of a charge under the SMALL BIRDS ACT, R.S.O., 1960, c.724, s.2. The facts are not in dispute. Fred Ojibway, an Indian, was riding his pony through Queen's Park on January 2, 1965. Being impoverished, and having been forced to pledge his saddle, he substituted a downy pillow in lieu of the said saddle. On this particular day the accused's misfortune was further heightened by the circumstance of his pony breaking its right foreleg. In accord with the Indian custom, the accused then shot the pony to relieve it of its awkwardness.

The accused was then charged with having breached the SMALL BIRDS ACT, s.2 of which states:

2. Anyone maiming, injuring or killing small birds is guilty of an offence and subject to a fine not in excess of two hundred dollars.

The learned magistrate acquitted the accused holding, in fact, that he had killed his horse and not a small bird. With respect, I cannot agree.

In the light of the definition section my course is quite clear. Section I defines "bird" as "a two-legged animal covered with feathers". There can be no doubt that this case is covered by this section.

Counsel for the accused made several ingenious arguments to which, in fairness, I must address myself. He submitted that the evidence of the expert clearly concluded that the animal in question was a pony and not a bird, but this is not the issue. We are not interested in whether the animal in question is a bird or not in fact, but whether it is one in law. Statutory interpretation has forced many a horse to eat birdseed for the rest of its life.

Counsel also contended that the neighing noise emitted by the animal could not possibly be produced by a bird. With respect, the sounds emitted by an animal are irrelevant to its nature, for a bird is no less a bird because it is silent.

Counsel for the accused also argued since there was evidence to show the accused had ridden the animal, this pointed to the fact that it could not be a bird but was actually a pony. Obviously this avoids the issue. The issue is not whether the animal was ridden or not, but whether it was shot or not, for to ride a pony or a bird is of no offence at all. I believe counsel now sees his mistake.

Counsel for the accused argued *Re Chicadee*, where he contends that in similar circumstances the accused was acquitted. However, this is a horse of a different colour. A close reading of that case indicates that the animal in question there was not a small bird, but, in fact, a midget of a much larger species.

Counsel finally submits that the word "small" in the title Small Birds Act refers not to "Birds" but to "Act", making it The Small Act relating to Birds. With respect, counsel did not do his homework very well, for the Large Birds Act, R.S.O. 1960, c.725, is just as small. If pressed, I need only refer to the Small Loans Act, R.S.O. 1960, c.727 which is twice as large as the Large Birds Act.

It remains then to state my reason for judgment which, simply, is as follows: Different things may take on the same meaning or different purposes. For the purpose of the Small Birds Act, all two legged, feather-covered animals are birds. This, of course, does not imply that only two-legged animals qualify, for the legislative intent is to make two legs merely the minimum requirement. The statute therefore contemplated multilegged animals with feathers as well. Counsel submits that having regard to the purpose of the statute only small animals "naturally covered" with feathers could have been contemplated. However, had this been the intention of the legislation, I am certain that the phrase "naturally covered" would have been expressly inserted just as "Long" was inserted in the Longshoreman's Act.

Therefore, a horse with feathers on its back must be deemed for the purposes of this Act to be a bird, and *a fortiori*, a pony with feathers on its back is a small bird.

Counsel posed the following rhetorical question: If the pillow had been removed prior to the shooting, would the animal still be a bird? To this let me answer rhetorically: Is a bird any less of a bird without its feathers?

Appeal allowed.

Reported by: H. Pomerantz

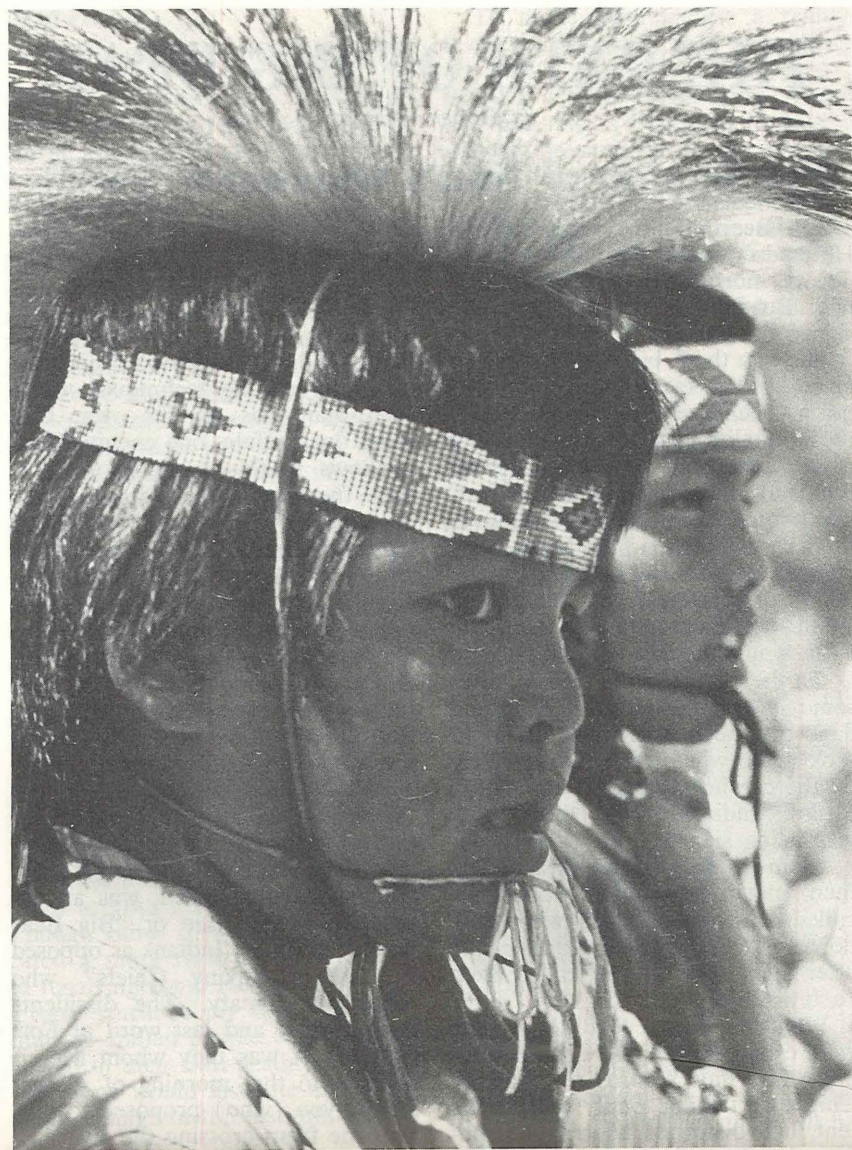
1. of Pomerantz & Pearl, Toronto. (Reprinted from the Indian-Eskimo Association of Canada Bulletin April, 1972)

Flashbacks

July, 1955 — Lloyd Warren Ryan of Kitwanga, B.C. is a clever young student who distinguished himself in competition with non-Indian scholars by earning the highest marks of anyone in the Grade XII graduating class of Booth Memorial High School, Prince Rupert, B.C.

January, 1955 — Miss Ella Cyr, of the Pasqua Indian Reserve in Saskatchewan, proves a valuable assistant to doctors at the St. Boniface Sanatorium in Manitoba.

July, 1955 — His Worship, Magistrate O. M. Martin, is an impressive figure as he sits in court, directing proceedings with a quiet, soft voice which carries the ring of authority. This well-dressed, handsome man has experienced many things and gained many high honours since his birth 62 years ago on the Six Nations Reserve.



Recreation Programs for Saskatchewan Initiated by the Indian Federation

by Stan Cuthand

One of the most meaningful programs initiated by the Federation of Saskatchewan Indians is in the field of amateur sports and recreation. This program has encouraged young people to participate in competitive winter and summer sports, and a greater number of people have participated as spectators. Others have emerged as managers, coaches, referees, umpires, trainers and gained experience in organizing group activities. It has also achieved a great amount of inter-community exchange of ideas as people mingle together from various reserves.

It was in the month of March 1971 that a Provincial Hockey tournament was organized for a Provincial team.

In May 1971, negotiations were made with Mr. Ken Howard of the Department of Indian Affairs to finalize the proposals of September 1970. It was established that \$72,000.00 would be allocated from amateur fitness to this program effective July 1, 1971.

In June 1971 a staff of seven were employed to proceed with organizing recreation programs. As a result a Recreation Director's course for the reserves was conducted at the Students Residence

at Duck Lake, Saskatchewan. Another course was offered in August of that year, there were thirty-three recreation directors trained and were subsequently hired by their Band Councils. The response was immediate and from that period there was a great upsurge of community sports activities. In recreation there were bingos, dances, teen towns and cultural gatherings. Recreation Boards were formed to give assistance and support for the Recreation Directors. In some reserves it created employment for the construction of much needed halls.

In some instances however, some reserves have received grants from the Provincial Youth Agency and who provide consultant services. Others depend on Grants to Bands and subsidize their budget from their band funds.

The road to success has not been easy in managing funds, but the learning process has made great strides, not without conflict. The projection in the years to come is to compete nationally and internationally in athletics, and sports. To this end the Indians of Saskatchewan will not be without pride and will have a sense of achievement.

More Indian people entering business field Due to increased use of Indian Economic Development Fund - Ottawa Report

Ottawa (October 4, 1972) — Indian Affairs Minister Jean Chrétien announced there have been substantial increases in recent weeks in the amount of guaranteed and direct loans to Canadian Indian businessmen under provisions of the Indian Economic Development Fund.

Since April of this year, more than \$1 million in loans from private institutions have been guaranteed by the Department of Indian Affairs.

This has been made possible through a recent agreement reached with chartered banks through the Canadian Bankers' Association.

Nearly \$3 million in direct loans from the Department were granted during the same period — a 189 per cent increase over the same period last year.

More than 800 applications involving over \$2 million have been approved since the \$50 million fund came into effect just over two years ago.

Main objectives of the Economic Development Fund are to help Indian businessmen fit businesses into the framework of the Canadian business community and to increase personal and collective prosperity and employment opportunities among the Indian people.

It pursues these goals by providing a source of capital to Indian people engaged in business to have access to managerial, professional and technical services necessary for the successful operation of their businesses.

Eligible applicants are individual Indians, groups of Indians, Indian bands and any person or corporation who can make a contribution to the economic development of Indian people.

This competition is open to both men and women.

Executive Secretary, Native Cultural/Education Centres, Indian and Eskimo Affairs Program, Department of Indian Affairs and Northern Development, Ottawa

Salary up to \$19,865

The Department of Indian Affairs and Northern Development requires an officer to act as Executive Secretary to the Interdepartmental Committee on Indian and Eskimo Affairs on all matters concerning Native Cultural/Education Centres which are operated by native people with the objective of preserving and fostering traditional native cultural patterns and stimulating native cultural self-awareness.

Responsibilities:

The executive secretary will be responsible for establishing and maintaining liaison with native groups who have established or wish to establish Native Cultural/Educa-

Examples of the various types of sole proprietorships, partnerships, corporations and cooperatives which have received assistance from the fund include an oyster farm, a school bus operation, a ski resort, a pre-fab manufacturing plant, and fishery, farming and handicraft enterprises.

The Indian Economic Development Fund provides financing when it has been established that funds cannot be obtained from normal credit sources on reasonable terms and conditions.

The principal services provided are guarantees, loans, grants and management and advisory assistance.

The fund may provide guarantees to financial institutions such as banks, trust companies, credit unions and caisses populaires for loans made to eligible borrowers.

Direct loans are available for fixed assets and working capital on standard lending terms. The borrower pays interest at the rate applicable to loans made under the Small Business Loans Act.

Grants are provided under the fund program to meet the unique problems faced by Indian people in the development or expansion of business operations. They are not incentives, and applicants are expected to make an equitable contribution toward projects assisted through grants.

Business management services such as evaluation of business proposals, pre-loan counselling, assistance in the form of financial arrangements, provisions or arrangement of managerial and technical assistance for on-going operations all can be provided through the fund program.

tional Centres, and giving any necessary information or assistance; reviewing, evaluating and making recommendations on the eligibility of all proposals and budgets for both new and existing centres, and recommending the amount of Federal financial support to be provided to each centre; he will also consult with Provincial and Federal authorities on activities which may be related to the operation of Native Cultural/Education Centres and ensure that normal monitoring of public spending and program evaluation procedures are operative for each centre.

Qualifications:

Candidates should have experience at a responsible level in the field of administration preferable with finance and social matters; they will have demonstrated ability to plan, to organize and direct the work of a secretariat and a good appreciation of Indian culture partic-

ularly in the fields of language and fine arts and the methods by which Indian culture is transmitted to the younger generation. A KNOWLEDGE OF THE ENGLISH LANGUAGE IS ESSENTIAL.

To ensure consideration applications and inquiries should be directed in confidence not later than November 22, 1972 to:

Program Personnel Adviser,
Indian and Eskimo Affairs
Program,
Department of Indian Affairs and
Northern Development,
Room 505,
Centennial Tower,
400 Laurier Avenue,
Ottawa, Ontario K1A 0H4.
**Please Quote Competition
Number 72-IAN-402**

Le présent concours s'adresse et aux hommes et aux femmes.

Secrétaire exécutif, Centres de culture et d'éducation autochtones, Programme des affaires indiennes et esquimaudes, ministère des Affaires indiennes et du Nord canadien, Ottawa.

Traitement jusqu'à \$19,865.

Le ministère des Affaires indiennes et du Nord canadien recherche, pour le Comité interministériel des affaires indiennes et esquimaudes, un secrétaire exécutif qui s'occupera de toutes les questions relatives aux Centres de culture et d'éducation autochtones, administrés par les autochtones eux mêmes et qui ont comme objectif de préserver et de faire valoir leurs traditions culturelles et de promouvoir leur conscience culturelle.

Fonctions:

Le secrétaire exécutif sera chargé d'établir et de maintenir une liaison avec les groupes autochtones qui ont organisé ou désirent organiser des Centres de culture et d'éducation autochtones, de leur fournir les renseignements ou l'aide nécessaires, de réviser et d'évaluer les propositions et les budgets soumis pour les centres nouveaux ou déjà existants et de faire des recommandations au sujet de leur admissibilité, de conseiller le gouvernement fédéral quant à l'appui financier qu'il devrait fournir à chacun des centres; il consultera aussi les autorités provinciales et fédérales au sujet des initiatives qui peuvent se rattacher aux centres de culture et d'éducation autochtones; il veillera à ce qu'on surveille convenablement les dépenses publiques et s'assurera qu'on applique des méthodes efficaces d'évaluation des programmes dans chacun des centres.

Qualités requises

Les candidats doivent avoir acquis de l'expérience à un niveau comportant des responsabilités, de préférence dans le domaine de l'administration des affaires financières et sociales; ils y auront manifesté des aptitudes à planifier, organiser et diriger le travail de secrétariat ainsi qu'une bonne connaissance de la culture indienne, particulièrement de la langue, des beaux-arts et des méthodes utilisées pour transmettre la culture indienne à la nouvelle génération. LA CONNAISSANCE DE LA LANGUE ANGLAISE EST ESSENTIELLE

(See Page Sixteen)

Whitefish Bay Mink Fur Plates - Indian Contribution to High Fashion

Whitefish Bay, Ontario — Skin plates (sheets of pieced mink paws) from the Whitefish Bay Fur Factory in Pawitik, Ontario was described by THE MONTREAL STAR reporter as follows: "The colors were the richest, the fashion the highest and the workmanship superb."

The factory is owned and operated by members of the Ojibway tribe and their high quality work is evidence to the fact that given the financial resources and the opportunity, native people can make their contribution to Canadian society, even in the realm of high fashion.

The plates were designed into fur coats by Robert Bernard under the label, Amorosa. Describing the plates, he stated "The precision workmanship is beautiful. It makes

you want to create in these furs. Today there are women who prefer mink-pieced coats to the traditional full skins."

The traditional source for the plates was Greece.

Irving Paul, vice-President of Amorosa, also had encouraging comments for the Ojibway plates. "Their work is clean and they reject material they feel isn't good enough. When I first saw their work, I thought it was the most beautiful mink-plating I had seen in my 30 years experience."

The project is only about a year old, and is set up as a co-op with 14 employees. It is the direct result of collaboration between Amorosa and Indian Affairs representative, Ernie Rosengarten. Amorosa has ordered 500 plates this year at \$275. to \$325. a plate.

NOTICE

The National Indian Princess Canada Committee is sponsoring an art contest for an insignia or emblem to be placed on their letterheads. The contest is open to all Indians and the prize will be \$150.00. All entries should be addressed to:

Bernice Montour,
Box 479,
Caughnawaga, Quebec.

Closing date for the contest will be December 31, 1972.

Afin de recevoir toute l'attention possible, les demandes d'emploi et de renseignements doivent être expédiées, à titre confidentiel, au plus tard le 22 novembre, à l'adresse suivante:

Le Conseiller en matière de personnel,
Programme des affaires indiennes et esquimaudes,
Ministère des Affaires indiennes et du Nord canadien,
Bureau 505,
Tour de Centenaire,
400 ouest, avenue Laurier,
Ottawa, Ontario K1A 0H4.

Référence à rappeler:
Concours No 72-IAN-402

* * *

Le présent concours est accessible aux hommes comme aux femmes

Directeur général
Section de la commercialisation de l'artisanat indien
Ministère des Affaires indiennes et du Nord
Ottawa

Traitement jusqu'à \$17,883

Le Ministère des Affaires indiennes et du Nord recherche un fonctionnaire pour le poste de directeur général de la Section de la commercialisation de l'artisanat indien.

Fonctions

Le directeur général sera chargé de la direction d'une section centrale de commercialisation d'objets d'art et d'artisanat; il établira les principes de mise en marché, supervisera le personnel du bureau et de l'entrepôt, s'occupera de la promotion de la vente et assurera des ser-

Oo-Za-We-Kwun Centre Becomes National

Rivers, Man. (Sept. 29) — The Indian police training program at the nearby Oo-Za-We-Kwun Centre becomes national in scope next week when the first out-of-province officers arrive.

Four officers from Quebec will be included in the course opening Oct. 2. To date, the training centre has graduated 30 officers for work on Manitoba Indian reserves.

"Arrival of Quebec officers means the centre is well on its way to becoming a national police academy to train special policeman for reserve work," said Gerald Kelly, executive assistant to the regional director for the Department of Indian Affairs in Manitoba.

"The training program has attracted a great deal of attention in other provinces because there is a national need for well-trained Indian policemen."

Oo-Za-We-Kwun Training Centre was established at the former Rivers air base as a place to provide opportunity to improve social and vocational skills. At Oo-Za-We-Kwun, Indian families will receive industrial training, academic upgrading and family counselling.

vices aux artisans indiens; il établira un système souple de comptabilité et de rémunération des artisans, des dispositions de crédit et des programmes de promotion et de vente; il effectuera des enquêtes afin de connaître les débiuchés sur le marché canadien et étranger et choisira des comptoirs où peuvent s'écouler des objets d'art et d'artisanat indien de qualité; il prévoiera les besoins budgétaires et administrera les fonds du Ministère; il dirigera les activités des sections de commercialisation; il assurera le bon fonctionnement de la section de commercialisation grâce à une ligne de conduite bien établie et en fera petit à petit une entreprise strictement indienne; il remplira d'autres fonctions connexes.

Qualités

Antécédents de travail faisant preuve de résultats heureux obtenus dans la conception, la promotion ou la mise en oeuvre d'un programme de commercialisation de produits tels que les objets d'art ou d'artisanat à l'échelle nationale et dans celui des services spéciaux d'administration, notamment l'achat, la promotion, la vente, la gestion financière, l'entreposage, l'évaluation de la marchandise et l'analyse du marché de même que dans le domaine de l'administration d'un organisme à fonctions diverses.

LA CONNAISSANCE DE LA LANGUE ANGLAISE EST ESSENTIELLE.

Renseignements supplémentaires

On prévoit qu'un autre poste semblable à un échelon inférieur sera pourvu à la suite du présent concours.

Modalités d'inscription

Afin de recevoir toute l'attention possible, les demandes d'emploi et de renseignements doivent être expédiées, à titre confidentiel, au plus tard le 22 novembre, à l'adresse suivante:

Le Conseiller en matière de personnel,
Programmes des affaires indiennes et esquimaudes,
Ministère des Affaires indiennes et du Nord canadien,
Bureau 505,
Tour de Centenaire,
400 ouest, avenue Laurier,
Ottawa, Ontario K1A 0H4.

Référence à rappeler:
Concours No 72-IAN-401

* * *

This Competition is open to both men and women

General Manager
Indians Crafts Central Marketing Service
Department of Indian and Northern Affairs, Ottawa.

Salary up to \$17,883.

The Department of Indian and Northern Affairs requires an officer to act as General Manager of the Indian Crafts Central Marketing Service.

Responsibilities

The General Manager will be

responsible for the management of a Central Arts and Crafts Marketing Service; to set marketing policies, supervise office and warehouse staff, handle expanding sales, and services to Indian producers; establish flexible accounting and producer payment system, credit policies, promotion and sales programs; carry out surveys to determine domestic and export market potential and selection of outlets suitable to handle quality Indian arts and crafts; estimate budget needs and administer departmental funds; direct Marketing Services activities; to ensure adequate policies for effective functioning of the Marketing Service and its direction towards its incorporation as an Indian-owned enterprise; to perform other related duties.

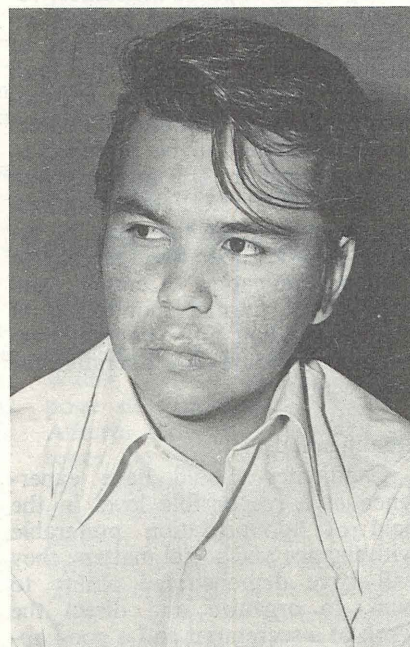
Qualifications

Candidates will have a work history that provides evidence of results in the design, development or implementation of a program for the marketing of products such as fine arts and crafts on a nation wide basis and in the management supervision of specialized administration

New Publication for Natives — GOINSIDAY To Serve N.W.T.

Yellowknife, NWT — A new publication GOINSIDAY is being circulated among all communities in the Mackenzie District of the Northwest Territories. The newsletter is being edited by Raymond Sonfrere, an information officer-translator recently employed by the Department of Information for the N.W.T.

The intention of the newsletter is to serve as a vehicle of expression for Indian people throughout the North and other regions. As Mr. Sonfrere states in his first issue, "To be effective communication has to work two ways. Goinsiday is your newsletter and we hope you will make use of it to make comments that other people can read about or to ask questions about things that you are not sure about."



Raymond Sonfrere — Editor

or special services, e.g., purchasing, promotion, sales, finance, warehousing, product evaluation and marketing analysis and in the management or supervision of a multi-functional organization.

A KNOWLEDGE OF THE ENGLISH LANGUAGE IS ESSENTIAL.

Other Information

It is anticipated that a similar position at a lower level may be filled as a result of this competition.

Applications and Enquiries

To ensure consideration applications and inquiries should be directed in confidence not later than November 22, 1972 to:

Program Personnel Adviser,
Indian and Eskimo Affairs Program,
Department of Indian Affairs and Northern Development,
Room 505,
Centennial Tower,
400 Laurier Avenue,
Ottawa, Ontario
Ottawa, Ontario K1A 0H4

Please Quote Competition
Number 72-IAN-401

Goinsiday is the Slavey word for "telling the news". In this case Sonfrere specifies, "Our intention is to provide you with information on government programs and services and other matters that may be of interest to you, both inside the Northwest Territories and southern Canada."

BIG BEAR . . .

(Continued from Page Thirteen)

dians' transfer of faith from his own Great Spirit to the Great Mother.) "I trust to the Queen and to the Governor, it is only through their aid we can manage to preserve them."

And the Bearded said: "Those things which the Almighty has provided for the sustenance of his children may be given us as well; where our Father has placed the truth we wish the same to be carried out here, I do not set up a barrier to any road that my children may live by: I want the payment to exist as long as the sun shines and the river runs: if we exercise all our good, this surely will happen: all of our words upon which we agree, I wish to have a copy written on skin as promised; I want my brother to tell me where I can get this. He has said, 'what I have done with the others I will do with you:' I accept the terms, no doubt it will run further according to our number. When I am utterly unable to help myself I want to receive assistance. I will render all the assistance I can to my brother in taking care of the country. I want these two (sitting by him) to be Chiefs in our place with me and to have six Councillors (two each) in all."

BIG BEAR SERIES
Pt. VII continued
in Vol. 15, No. 5