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# Indian news

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## Minister Opens Canada's First Indian Marina



A NATURAL SETTING which could be found any place in Canada. But this is something special. It is the first all Indian operated marina in Canada. It employs nine people with room for expansion in other areas of tourist development.

(Photo—K. Miller, Ottawa)

### Indigenous Art Gains Recognition

A consensus of French newspapers on the first major International Exhibition of Indian and Eskimo Art held in France recently, is that the Exhibition opens up areas largely unknown to the general public and art experts in that country.

The Art Exhibition is being held at the Le Musée de l'Homme in Paris. Art critics and newspapers have used such descriptive phrases as: "of rare quality" and "great artistic refinement" to describe the exhibit.

The exhibit consists of 185 pieces depicting Indian and Eskimo culture dating from the present back to 700 B.C. The artifacts were assembled from all Canadian museums through the co-operation of Mr. William Taylor of the National Mu-

seum of Man and the Canadian Department of External Affairs.

The two sections which have drawn the most comment have been the 21 tiny carvings of the Thule culture which date from 700 B.C. to 1500 A.D., and work from the Pacific Northwest Coast. French anthropologist Claude Levi-Struss said, "this is something of a phenomenon. I consider that the culture of the northwest Indians produced an art on a par with Greece and Egypt."

On its return to Canada in November, the exhibition will be displayed at the National Gallery of Canada. This showing will conclude the exhibition, which will then be disbanded and the pieces shipped back to their respective museums.

By KEITH MILLER

The cutting of a red ribbon by Jean Chrétien, Minister of Indian Affairs and Northern Development, symbolically opened the door to Canada's first Indian owned and operated marina at Mactier, Ontario.

The Moose Deer Point Indian Reserve is located 120 miles north of Toronto on beautiful Georgian Bay. It is 12 miles west of Highway 103 and while it is in an isolated location, it is still convenient to get to by most holiday makers and tourists visiting the Parry Sound area.

The Minister arrived at the reserve by float plane from North Bay, Ontario, accompanied by Russell Moses, a Delaware Indian from Six Nations and an aide to the Minister. On hand to meet them at the \$158,000 marina were chief Norman Williams of the reserve, Flora Tobobondung, Chief of the Parry Island Indian Reserve, John McGilp, Regional Director of Indian Affairs, and other officials.

Mr. Chrétien told the 150 people in attendance that he was pleased to open a venture in which the Indians have shown determination to adjust and compete along with other Canadians.

The Minister was in a happy mood as he mixed with the crowd of Indians and non-Indians over refreshments after the brief ceremony. He was approached many times by youngsters and older people for his autograph. He smilingly gave autographs to all and at one point even autographed the white uniform of one of the store clerks.

It was clear that the people were more interested in the man himself rather than the messages he gave. As his plane left the dock to head back for North Bay, many people expressed amazement at his good humour and friendliness. All were genuinely pleased that he had come and many said they hoped he would return to visit the Indians of Moose Deer Point again.

The reserve is composed of three small separate areas totalling one square mile where 128 Ojibways live in two separate communities.

Until 1964, the Indians were virtual prisoners on their small reserve, especially during winter, as they could only get to the highway by means of a small, ill-kept trail.

During the summer, most able-bodied men worked for wealthy summer cottagers while the women found employment as maids and cooks for the same people. During the winter months most families depended on welfare. Some hunted and trapped, and the women made porcupine quill boxes for sale to retail shops in the Parry Sound region.

In 1964 the Ontario Department of Highways constructed a gravel road eight miles in. This still left four miles of treacherous trail to travel to get to and from the reserve.

About this same time, Freeman Township, in which the reserve is located, proposed to the Department of Public Works that a public wharf be constructed on or near the reserve to open up the area for tourist development. The Department of Public Works hesitated until they were sure the highways department would finish the last four miles to the reserve. In 1965 road construction was complete, finally linking the reserve with Highway 103 and thus justifying the construction of the public wharf near the reserve.

In 1965 public pressure was being applied to the Provincial Department of Lands and Forests to open up the Twelve Mile Bay area for a marina. The Department had received up to 60 applications for a license. Ford Butchart, Superintendent of the Parry Sound Indian Agency, together with a surveyor and the Regional Forestry Officer, M. A. Adamson, visited the reserve to look over possible sites for a marina.

(Continued on Page Six)



# Le dernier véritable Huron

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Zacharie Vincent 1812-1896.

*On a dit de lui qu'il était le dernier véritable Indien de Lorette. Il devint un peintre accompli après avoir vu naître ses traits sur une toile de l'artiste Antoine Plamondon. Plusieurs de ses tableaux font partie de l'exposition permanente du musée de Québec.*

(Les Archives publiques du Canada.)

## LES MONTAGNAIS DE WEYMONTACHIE PROTESTENT

A Weymontachie, réserve indienne de Sanmaur, vivent environ 400 Montagnais. Depuis plusieurs années, il est question de leur bâtir un village. Plusieurs emplacements ont été étudiés, mais les Indiens veulent avoir leur village à Weymontachie.

Récemment, la Chambre de Commerce de La Tuque a fait des pressions pour que ces Indiens soient relogés dans les bâtisses de l'Hydro-Québec au barrage du Rapide-Blanc, à 50 milles au nord-ouest de

La Tuque. Ces pressions et la publicité qu'elles ont provoquée dans la presse locale ont soulevé la colère des Indiens.

En date du 20 mars 1969, ils ont répondu par résolution du Conseil de bande à la Chambre de Commerce de La Tuque de cesser de s'occuper de leurs affaires. Quant à eux, ils désirent que leur village soit construit à Weymontachie, et ils déclarent pouvoir étudier leurs projets directement avec le Ministère des Affaires indiennes.

# Les Indiens de Bersimis réaliseront environ \$84,000

Les Indiens de Bersimis possèdent 63,100 acres de forêt dont la coupe a été effectuée dans le passé par diverses compagnies forestières. Depuis un an, avec l'aide de M. Raymond Robertson, ingénieur forestier indien, ils s'occupent de couper eux-mêmes le bois de pulpe. En 1968, ils ont coupé 5,800 cordes de bois de pulpe et se sont fait un revenu d'environ \$46,400. Cette année, ils prévoient en couper 7,000 cordes et obtenir un revenu de \$84,000.

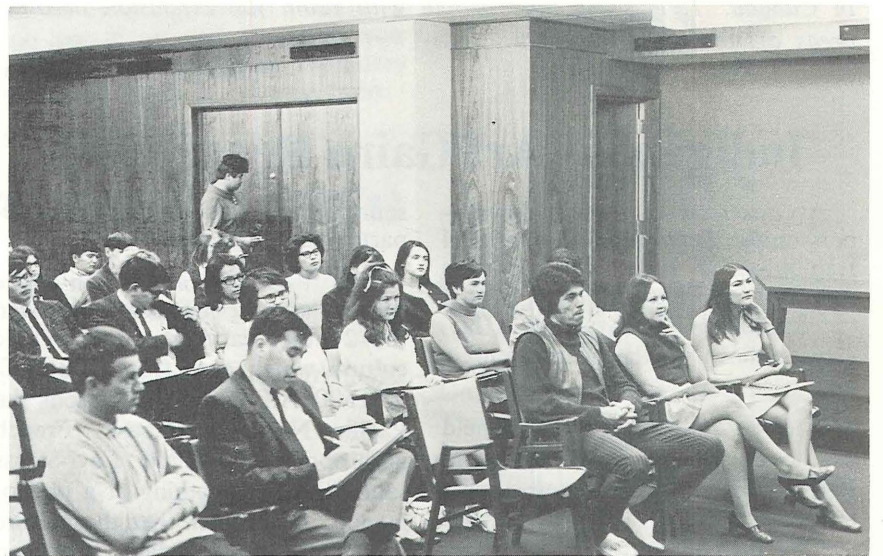
Au début de juillet, il y avait

100 Indiens qui travaillaient en forêt, mais ce nombre va baisser à environ 60 très bientôt.

Cette année, les opérations ont commencé à se mécaniser un peu. Les Indiens se sont acheté un "Rotoboom" pour charger le bois de pulpe sur les camions et un "Bombardier J5" pour le transporter le long des chemins forestiers.

En 1970, ils auront un moulin à scie. Ils pourront faire du bois de sciage et ainsi obtenir un meilleur revenu.

## La parole est aux étudiants universitaires



*Les étudiants universitaires employés par le gouvernement au cours de l'été se sont récemment réunis en table ronde pour discuter du programme d'emploi de vacances mis sur pied le printemps dernier par la Direction des affaires indiennes. La rencontre avait été organisée pour permettre aux étudiants de donner leur avis sur le programme. On espère ainsi en parfaire la mise au point au bénéfice des étudiants qui seront employés l'an prochain.*

(Photo—D. Monture, Ottawa)



# THE Indian news

Editor — KEITH R. MILLER (Tuscarora)  
 Editorial Assistant — DAVID MONTURE (Mohawk)

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## A Letter To The Editor

Dear Sir:

Pertaining to your article "CANADA RICHER FOR INDIAN COMPONENT" — Special Issue — June 25, 1969, I, Sheri Stelkia of Osoyoos Indian Reserve No. 1, wish to make the following statement in the hope that you will at least read what I think.

*To be an Indian is to be tough, with a tough person's needs and abilities. To be an Indians is to be different from a white person. It is to speak languages different from the white person's languages, draw pictures different than a white person would, to tell tales valued by our ancestors and to rely on a set of values developed among our own people.*

*"Canada is richer for its Indian component although there have been times when diversity seemed of little value to us.*

*"But to be a Canadian Indian today is to be someone different in another way. It is to be someone special — special in law, special in the provision of government services and specially brushed aside in social services to keep us as Indians.*

*"To be an Indian is to lack power . . . not ownership — power to act as owner of our lands, the power to spend our own money and, too often, the power to change our own conditions.*

*"Not always, but too often, to be an Indian is to be without — without a job and on welfare, a decent house, or domestic facilities; without knowledge or understanding of the white person's actions, training or technical skill and above all, without those positive feelings of dignity and self-confidence that a man must have if he is to walk without his head bent in disgrace.*

*"To be an Indian is to be someone proud of his diminishing culture and of the true blood running in his veins, but mostly, to be an Indian is not being tied down by becoming a Canadian citizen, but to be free of these chains.*

*"All these conditions of our people are the products of history and have had something to do with their abilities and capacities. We are more capable of hunting, fishing and all*

*those so-called primitive activities. Indian relations with the white Canadians began with reserved treatment by government and society, and reserved treatment has been the rule since the Europeans first settled in Canada. Reserved treatment has made of our people a group disadvantaged and proud.*

*"Obviously our people are not ready to lose — lose their land, diminishing culture, pride or reserved treatment. This new crushing policy must be eased upon us, explaining your and our every move and not suddenly dropped upon us.*

*"To be an Indian must be to be free — free of the white person's problems; free to develop our cultures in an environment of our choosing, not everyone else's choosing."*

Yours truly,

Sheri Stelkia,  
 Oliver, B.C.

\* \* \* \* \*

- There is a school here in Nova Scotia that is going to waste. I say this because it was an Indian Residential School which is now empty and is put to no use anymore. They say the Indian is uneducated. If the white man wants to help the Indian, why doesn't he educate Indian adults by using this building? Perhaps they can open up this school and put these Indians on an "earn as you learn" basis.

Why put these Indians on relief when they can take all of this money they're feeding them on and instead, give them education and training that Indians can be proud of. They will be able to say to themselves, "This is what I always wanted — to be educated".

If the government would do things the way we wanted, and with an education, we could tell our children and our children's children, that to be independent you have to learn to stand on your own two feet and start the way I started, by learning to change with the world. If we don't, we lose everything.

Mrs. Rose Morris,  
 Shubenacadie, N.S.

# THE INDIAN HALL OF FAME



THUNDERCHILD

A CREE, born about 1857, died in 1931 on the Thunderchild reserve which was named in his honor. His people made him their chief when he was but 25 years of age because of his ability and wisdom.

Thunderchild was the last of the life chiefs, being one who signed the treaty made with the crown.

Thunderchild took no part in the Riel Rebellion and because of this was active in the settlement of the dispute. His reservation, in his lifetime had the best Indian school in the west which the Cree built for themselves. His people said of him, "He was a great man among his own kind."

—Text by Ethel Brant Monture.

JOINS ONTARIO PROVINCIAL POLICE — Constable Edward Andy, 24, has recently graduated from the OPP College in Toronto and has been posted to the Kenora Detachment, No. 17 District, Kenora, Ontario. Constable Andy is originally from the Big Grass Reserve and attended high school in Fort Francis. Prior to joining the police force, he made his home in Morson, Ontario.

—Fort Francis Times.



# A Personal View of the N.I.B. Winnipeg Meeting

by D. MONTURE

I sat in the lobby of the old Fort Garry Hotel in Winnipeg. It was the eve of perhaps one of the most crucial meetings of Indian leaders in Canada — the founding convention of the National Indian Brotherhood.

I watched as the various leaders and observers from the provincial

for years have been involved in the Indian situation. During the course of the meetings I was to be very much impressed by the newcomers, the capable young people.

Only a few hours before, the Air Canada DC 9 that brought me to Winnipeg had descended to a roaring abrupt halt. It was my first trip to the west and the dry air of this

it was announced that Ed Schreyer, Premier of Manitoba, would formally open the Brotherhood Conference. David Courchene, President of the Manitoba Indian Brotherhood, introduced the new Premier.

"For too many decades, governments in Canada have been paternalistic in their treatment of Indians. This must end." was one of Mr. Schreyer's statements.

His supporting statement (speaking only for Manitoba, I take it) on changing aspects of the public school curriculum, especially history and language, to preserve the Indian's place in history, was very much in line with the support given by the Canadian Teachers Federation whose telegraphed good wishes and support were read before the delegates.

Mr. Schreyer said he was prepared to allow Indian people cutting rights on timber lands and suggested improved resource development programs in the Province. A closed session followed the Premier's address.

The following evening's session saw me again admitted to the proceedings. In the interim, changes were made in the provisional constitution and resolutions were worked over. Throughout the conference, I was very much impressed by the able chairmanship and rallying powers of George Manuel of British Columbia, now with the Alberta Association. The tempo of the proceedings had built up to a spirited high by the last day of the conference; an enthusiasm demonstrated by the ovations given to the campaign speeches of the candidates for the presidency.



PREMIER SCHREYER OF MANITOBA officially opened the National Indian Brotherhood Conference.

(Photo—D. Monture, Ottawa)



"IT IS A VERY SERIOUS TIME THAT WE ARE GOING THROUGH". This was the prevailing attitude as pictured here by the head table, at the conference in Winnipeg.

(Photo—D. Monture, Ottawa)

organizations began to filter in, some grim-faced, others laughing in the way only Indians do.

There were handshakes all around for this get-together, for while such meetings are becoming more frequent, this one would undoubtedly be of historic importance.

As in many such gatherings anywhere, and at any time, here were assembled possibly bitter men, uncommitted men, undecided men and perhaps selfishly ambitious men. But certainly there were determined, dedicated, forceful and influential men and women here; those who

Wednesday evening was a welcome change from the Ottawa humidity I had escaped earlier. The old Fort Garry has much the same imposing air of Ottawa's Chateau Laurier.

At approximately 2 p.m. Thursday, July 17, the first session began. The atmosphere was tense. What alliances had been made, what kind of lobbying had been carried out in hotel rooms or over a beer the night before? And so the meeting progressed with seemingly minor moves being made, procedural matters like the drawing up of press and agenda committees. Before the coffee break



EUGENE STEINHAUER addresses the delegates. Mr. Steinhauer was part of the Alberta delegation and is in charge of the Alberta Native Communications Society. The society broadcasts in Cree several times a week to listeners in the northern part of the province. Mr. Steinhauer also writes a column for the Calgary Herald.

(Photo—D. Monture, Ottawa)

In his address prior to the voting, Walter Dieter, provisional president, declared: "Today is more or less the realization of a dream, because when I was first asked to undertake the task of bringing all the Indian leaders from across Canada to Powwow, I thought it would be a dream to get every province and territory represented. But here today, we have them all. To begin with, I had \$61 and a resolution to organize the Indians of Canada. They gave me quite a bit of rope — they gave me three things to do — to find money for Indian organizations, put full time on the organizations, find my own pay, and get as many meetings as I could afford for national Indian organizations of which we had four. I couldn't afford any more.

"I tried to find money for Indian people with no strings attached. The money I gave to them, telling them all I wanted was their receipts. I told them I don't want the bills or anything, this money is your business — if you gather together and all get drunk, at least there's one thing you'll have done — you'll have gotten together."

Andrew Delisle, who at the start of the convention began moving from a position of non-alignment with the N.I.B. to one of active and vocal participation as one of the candidates for the presidency of the organization, told the gathering:

(Continued on Page Seven)



# Plans Completed For Indian Hostel

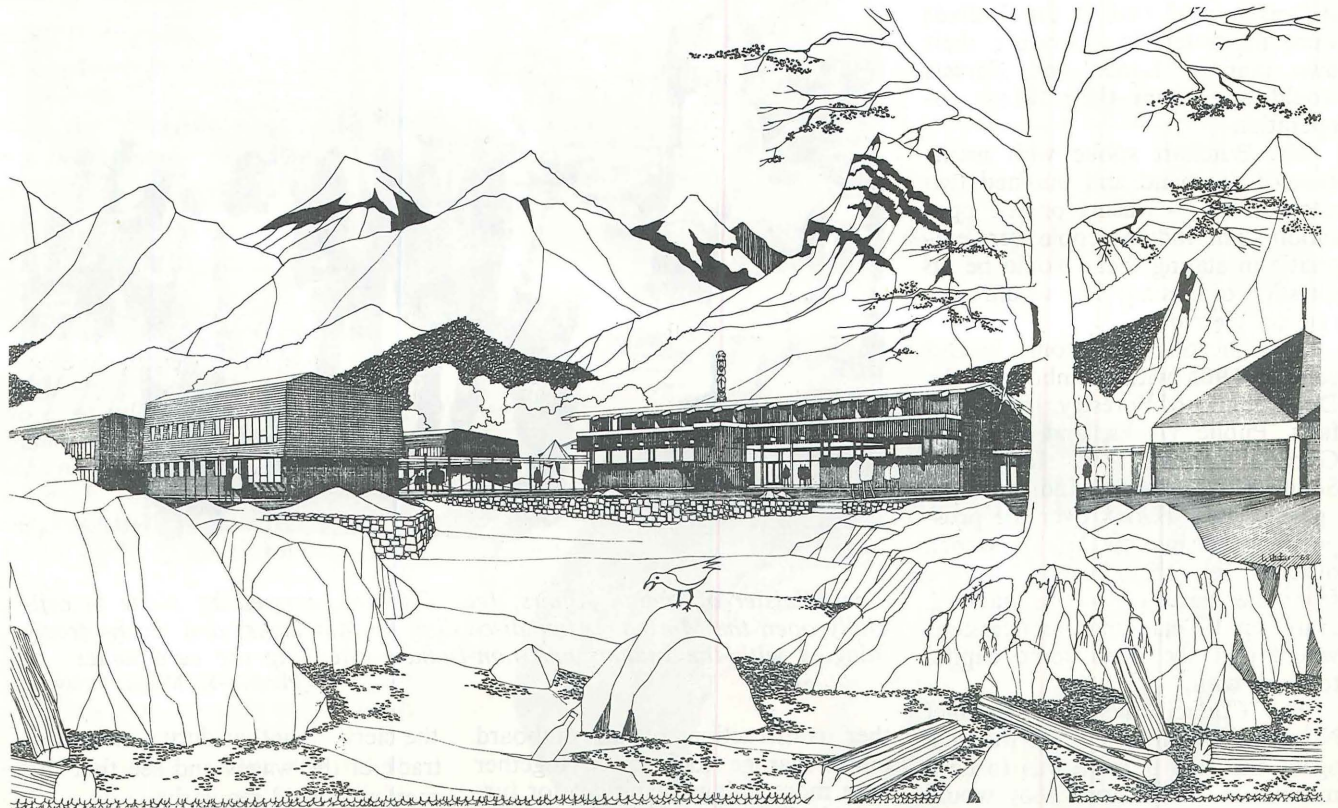
Plans have been drawn up for the construction of a new Indian Student hostel to replace the Christie Residential School at Tofino on Vancouver Island.

The Education Branch of the Department of Indian Affairs and Northern Development felt a new structure was required after the residential school was condemned. It was thought that the old building did not meet present day standards and requirements.

Under the title "Project '69", architectural plans were drawn up for the construction of the Indian student residence for 150 pupils. The site chosen allows for expansion to accommodate 250 persons.

The Education Branch consulted with Indian leaders in the area for their opinions and recommendations as to the location and layout of the hostel. The residential school is located on an island rather isolated from the town of Tofino. It was recommended that the new hostel be built at McKenzie Beach on the mainland about three-quarters of a mile from Tofino for easier accessibility.

The hostel will consist of three dormitories, each to accommodate 50 students. There will be an auditorium — gymnasium, chapel, and a general purpose building which will consist of kitchen-dining facilities, recreation area, library and study area, as well as an administration and staff wing.



*ARCHITECT'S CONCEPTION of the student hostel to be built at Tofino B.C. beginning this fall. It will replace the old Christie Residential School, condemned as being unsafe. It will house 150 students from up and down the west coast mainland.*

The majority of the students come from Indian reserves situated along 100 miles of the Pacific coastline. The hostel will accommodate students in the elementary school-age category. They will go to the school in the town of Tofino. Except for sports, there will be no teaching at the residence.

To make the environment more formal and friendly, an attempt will

be made to capture an authentic Indian quality through the use of Haida carvings and totems, a Nootka welcoming figure and several murals done by well known west coast Indian artists.

The future hostel promises the very best for the B.C. Indian student. It should provide an atmosphere of friendliness and understanding among the students and staff.

The one and a half million dollar project is slated to begin next November and is scheduled to be finished in 12 months. The dormitories will be finished by the following September, in order that students can start school on time.

The design was drawn up by J. W. Francis, designer of the Indians of Canada Pavilion at Expo '67.



*REBIRTH OF A CULTURE. The butt of a giant totem is being slid into position for raising. The forty foot totem is the work of Haida Bob Davidson of Masset on the Queen Charlotte Islands who carved the pole with the aid of a Canada Council grant. It is the first pole to be erected among the Haidas in living memory. After the totem raising ceremony, a potlatch was held and presents were handed out to more than 1,000 guests.*

(Photo—Dave Paterson, Vancouver)



*WILLIAM MATHEWS, 83, can recall the days when the missionaries told the Haidas to cut down their totems, because they expressed heathenism. "They didn't understand" he said.*

(Photo—Dave Paterson, Vancouver)



## Minister...

(Continued from Page One)

In talking with Mr. Butchart, Mr. Adamson said that if the Indians were interested in operating their own marina, Lands and Forests would give them their fullest co-operation.

Mr. Butchart spoke with members of the band and outlined two alternatives — leasing or self operation. The Indian people were emphatic in stating there would be no question of leasing; they would operate on their own.

At a meeting in Toronto in December 1965 with members of the Departments of Forestry, Indian Affairs, Public Works, and with Mr. Gordon Aiken, M.P. for Parry Sound-Muskoka, the Indians were again invited to look over the prospects of leasing the land. Branch officials felt that income derived from the lease as well as parking, craft and camping concessions would give the band some capital to work with.

The Council, headed by Chief Norman Williams, rejected the idea again and said if there was to be a marina on the reserve, they would be involved 100 per cent.

In January, 1966 the Band Council of Moose Deer Point passed a resolution requesting development of a marina on the reserve. The Department approved the idea and in the winter of 1966-67 operations began by clearing land for the proposed marina and cutting pilings for it.

The following spring and summer saw the construction of slips for the boats and a minor gas operation was



**MISS LENA WILLIAMS**, Manager of the general store, pauses from her busy day to reflect on the other duties of which she is in charge.

(Photo—K. Miller, Ottawa)

begun. Tool and boat storing sheds were also built. Jack Webster, a seasoned marina operator from Go Home Lake, was hired to oversee construction operations.

That winter, construction continued with the store and other buildings being built. The store was seldom used during the summer of 1968 because of electrical problems. During the winter of 1968-69, fur-



*The Minister of Indian Affairs, Jean Chrétien, arrived by plane to officially open the Marina. After discarding his suit jacket and tie, he freely mingled with the Indians and non-Indians attending the ceremonies.*

(Photo—K. Miller, Ottawa)

ther construction of an outboard motor garage took place together with more pilings being cut for further docking slips. During this same period a Band meeting was held to determine who was qualified to run the store, which was planned to be in full operation last April.

At a stormy meeting names were selected and the marina committee decided to have Chief Williams' sister, Lena Williams, handle the store operations. This brought protests from several Band members who felt there was favoritism among the committee.

In a review of the candidates, it was discovered that only Miss Williams had the one basic qualification, that of bookkeeping. She had completed a course in Toronto where she worked full time as housekeeper/nurse to the oldest living Sapper officer in Canada, Maj-Gen. T. V. Anderson.

Her responsibility was to keep the store fully stocked while acting as



**RALPH KING**, was assistant manager of Marina operations. As we went to press we learned Mr. King had left to take up duties at another Marina.

(Photo—K. Miller, Ottawa)

the clerk. Another duty was to keep track of the wages and see that the men were paid regularly.

At present, there are nine people employed in various capacities in the marina operation. Chief Williams has taken over as general manager, reporting to the marina



**NORMAN WILLIAMS** (left), chats with Nilo Schonfeld, of Toronto. Scenes like this are uncommon during the busy summer months when 15 to 18 hours a day are routine. Besides managing the Marina, Chief Williams runs the business of the reserve as well as acting as Fire Warden for his area.

(Photo—K. Miller, Ottawa)

## ALBERTA'S SENATOR RECEIVES HONORARY DEGREE

One of the highlights of the University of Lethbridge Convocation Ceremonies was the presentation of an Honorary Doctor of Laws Degree to Senator James Gladstone.

Senator Gladstone, a Blood Indian, has dedicated almost 60 years of his life to the assistance and improvement of living conditions for his fellow Canadian Indians.

He is the only Indian member of the Canadian Senate.

Professor Keith Parry introduced and described the Senator as a "native son of this area who has helped to make 80 years of its history".

committee made up of several Band members. Nelson Isaac is in charge of construction, reporting to Chief Williams. Ralph King is the outboard motor mechanic and is assistant to the manager.

The marina owns three large taxi boats and several smaller craft which are rented out to fishermen on a daily or weekly basis. Several men are on duty for guiding and guarantee the fisherman a daily catch.

Plans for the future include the expansion of overnight camping grounds and more facilities, a small number of cabins for weekly use and an examination of the feasibility of staying open all winter to accommodate the ski-doo trade, a fast growing sport in the Parry Sound area, as elsewhere.

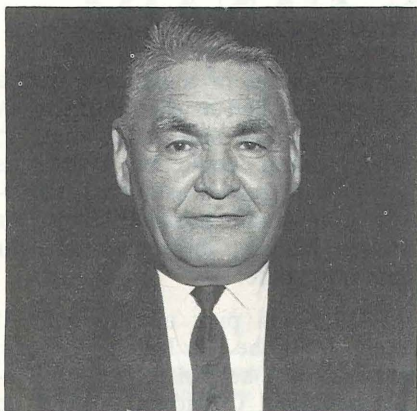
The construction of 12 miles of road and the creation of a business has propelled the Moose Deer Point Indians from a minimal existence five years ago to involvement in a lucrative and expanding business today. It has provided the reserve with a sound economic base for future development, but mainly it well illustrates what a little training can do.

What the employees lack in academic qualifications they readily make up for it in competitive spirit. They have made mistakes but, as the Chief said, "The only way we have learned is by the mistakes we have made."



## A Personal...

(Continued from Page Four)



WALTER DIETER

"It is a very serious time that we are going through. We have been a people who have been living on this continent for many thousands of years. We have been a people who at one time were independent politically and economically. We have lost much of this. We have been divided, but we have managed to survive. In coming to this meeting, I realized the need for a unified voice . . . I have a picture taken in Caughnawaga of Indian leaders at a convention held in 1937. Under that picture reads 'The Indian leaders of Canada are getting together to discuss their problems of housing and welfare.

"After so many World Wars, after so many rockets have gone out into space — now they're going to land on the moon, and Indian people are still talking about the same questions: treaty rights, housing and welfare . . . I know that we are being influenced by the non-Indian society. I know that we must accept some of the things that they have, but they must also accept the things we have, and we must make them accept these things. We are not out

to blow up bridges and cause damage to this country . . . but what we must do now is make our own policy and have the people of Canada accept what we want. We must be our own policy-makers and we want to have these things accepted. I believe the only party that can help Indians survive is the Indian Party."

Walter Dieter won the election. Most of the delegates appeared quite optimistic from the way the meeting had gone along to its conclusion. President Walter Dieter appears to have much support at this time. The resolutions and press releases from the conference are now history. The Brotherhood appears strong. It was decided that the Indian people would now proceed to draw up their own policy. Funds would be required from the Department of Indian Affairs for the provincial organizations to carry out their own studies on treaties and rights and make recommendations.

There was a great deal of mistrust and bitterness of the government among many delegates, caused by what they described as the government's lack of meaningful consultation in regard to formulating the policy. The Brotherhood and its member provincial organizations agreed collectively not to speak to any government task force member on any new policy until the Indian people make their own studies and draw up a policy of their own.

So there we have it. It is to be hoped that the lines of communication can remain open, at least behind the scenes. There are many well-intentioned people on both sides, and also on both sides are many who are purely politicians. It is the reserve-level people who will be hurt the most if some kind of suitable compromise cannot be reached.

## Discussion Ends - Work Begins

The Beaucage Point Park which has been under discussion for a considerable time was finally opened this summer along two miles of Lake Nipissing which is about nine miles west of North Bay, Ontario. The park is the first co-operative Indian band project of its kind in Northern Ontario.

Having been the topic of discussion for the past fifteen years, the Beaucage Point Park is now being built, maintained and managed entirely by members of the Number 10 Nipissing Band. The planning procedures are headed by a three-man committee — Isidore Beaucage, Freddy McLeod and Emery McLeod.

The park provides an atmosphere for outdoor recreation. One important aspect of the park is that it

won't close down for the winter. Plans are under way for the operation of an ice-fishing village on the site. Possible use of the park for snow-machine trails is also under discussion. Although facilities are rather limited this summer, there is provision for camping, trailers, swimming and picnicing. Beaches along Lake Nipissing are excellent for family swimming.

To take advantage of excellent fishing, a marina and boat launching facilities are among the things to be considered for future developments.

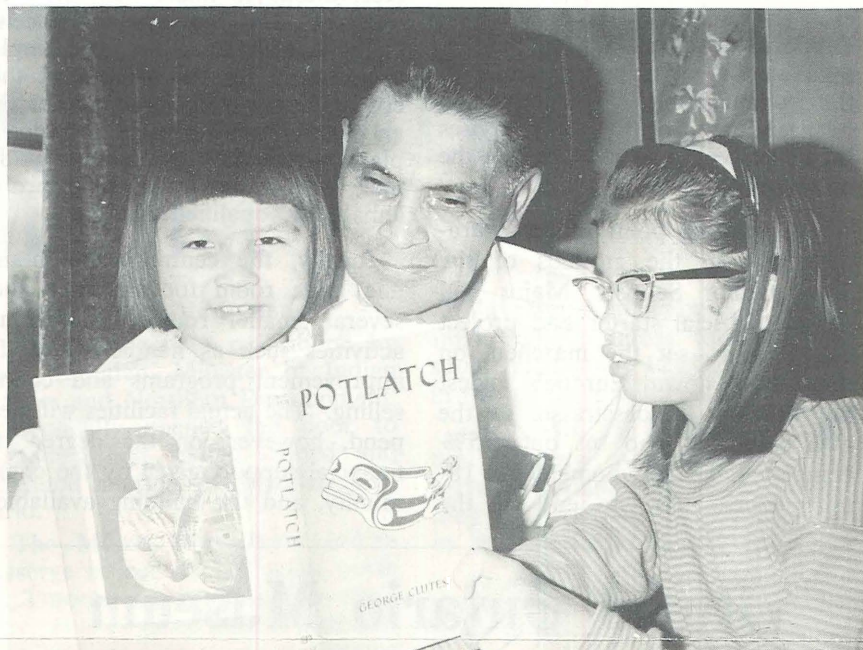
The park will eventually grow as funds become available. Financing for initial development has come through band funds and grants from the Federal Indian Affairs Department.

## INDIAN AUTHOR ENJOYS SECOND SUCCESS

By M. TAYLOR

When author and illustrator George Clutesi's second book, "POTLATCH", came off the press, two of his most ardent admirers were waiting to enjoy the advance copy. The Clutesi's two foster daughters, Diane 11 and Rosalie 7½ (affectionately known as 'Boom-

"Son of Raven, Son of Deer" was accepted last year as part of the Grade 4 English curriculum for British Columbia schools. At the invitation of various Indian bands and school districts, Mr. Clutesi visited many schools in the province last year and this spring, talking to the children about the meanings of the legends and cultural heritage of the Indian people.



GEORGE CLUTESI, is shown with his two foster daughters; Dianne, left, and Rosalie. "Potlatch" is on its third printing and promises to do even better than his first book. He was recently on a promotion tour of Canada ending with a stay in Ottawa, Toronto and Montreal.

(Photo—M. Taylor)

Boom') were quick to climb on Uncle George's knee to hear the story from the author's own lips.

"POTLATCH", which was published in early June was already into its second printing by mid-July, and like Mr. Clutesi's first book "Son of Raven, Son of Deer" it has met with instant response from the public. "POTLATCH" was written for adults, but is enjoyed by all ages. However, the same apparently applies to his first book, a collection of Tse-saht legends prepared for children but a delight to grown-ups too.

Now among his most treasured possessions are letters from the children of all races telling him how much they enjoyed both the book and the visit. Many of the letters say, in one way or another, "Now we feel we are friends with the Indian people," while others, from Indian youngsters say, "Now we have something of our own to be proud of in our school work." "These letters," Mr. Clutesi said, "mean more to me than other returns I may receive from 'Son of Raven, Son of Deer', or any other book I may ever write."

## NOTICE TO SUBSCRIBERS

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If you are receiving too many copies, write to the address indicated below informing us of those to be taken off. Don't forget to leave the head of the household on the mailing list.

Cancellations, THE INDIAN NEWS,  
Department of Indian Affairs and Northern Development,  
400 Laurier Avenue West,  
Ottawa 4, Ontario.

The Editor.



## March For Marks Marathon

A marathon march organized in Germany by the Soest Christian Men's Club was held early this summer to raise funds for the building of an Indian Friendship Centre in Canada, the location of which has yet to be determined.

The participants in this worthwhile effort were Canadian soldiers and their dependents now serving in Germany.

Miss Ida Wasacase, a Cree from the Kahkwistahaw Reserve in southern Saskatchewan now teaching Grade 5 at Soest Chambly School, thanked the marchers on behalf of the Indian people. "Princess Ida", her honorary title for the purposes of the project, also took part in the marathon.

The starting point of the marathon was in the grounds of the Soest Senior School. Major Bill Clagett, official starter and project co-ordinator, set the marchers on their way down Europe's oldest highway, the Bundesstrasse. Of the 400 marchers who set out, 75% completed the 30 kilometer or 18-mile course. By the end of the

day, 300 certificates were presented by Miss Wasacase to those who completed the course.

The marathon brought about 20,000 Deutsch Marks or \$5,400 toward the future building of the Friendship Centre. It is believed to be one of the most successful community projects ever tackled by the Brigade.

The primary purpose of the centre is to help Indian people from the reservations to make their way in the city. The centre is to be centrally located so as to give ample opportunity for the people of the community to meet one another on an equal basis. It will provide a place where they can obtain guidance and counsel with their problems from qualified persons.

Ideally, the centre will contain one large room for meetings and several smaller rooms for various activities such as handicrafts, self-improvement programs and counselling. The actual facilities will depend, however, on the degree of financial support given by the community, and the building available.

## Royal Ontario Museum

The Education Department, of the Royal Ontario Museum is happy to invite applications for a new teaching position. It is seeking a well qualified teacher of Canadian Indian origin, preferably with elementary school experience. Teaching certificates of all provinces will be accepted.

This position has been made possible through an annual grant from the Department of Indian Affairs and Northern Development.

The appointee will be given freedom to work out his, or her, program. Its purpose is to stress, using artifacts from the Museum's collections, the history, as well as the current position, of Canadian Indians.

We recognize that teachers have already entered into a contract for the coming year. However, any applications will be treated confidentially. When a suitable person is found we are prepared to approach the School Board involved, to attempt to work out an arrangement.

## AN INDIAN COMMUNITY COLLEGE IN CANADA

Jim Lotz, known to many Indians across Canada for his behind-the-scenes involvement in Canadian Indian affairs, has recently released the text of a proposed Indian Community College in Canada.

Mr. Lotz, a professor and head of The Canadian Research Centre for Anthropology at St. Paul University in Ottawa, outlines some ideas on the establishment, organization and operation of such a college.

"As a Canadian, I am appalled at the gulfs that are widening between Indians and whites, between rich and poor, between young and old. I am trying to do what I can, where I can, if I can, to bridge these gaps without being an authority on other people's lives.

"There are obvious difficulties in creating an Indian College. It could become a reserve away from the reserve, a place in which Indians huddle for 'protection' in a hostile white world. It could become a hang-out for do-gooders and people more Indian than Indians. It could become another large building containing a new bureaucracy, telling Indians what to do and what not to do.

"From the Indian point of view it could become a place where young Indians could go to obtain an education that would suit them to take their place, as Indians and as Canadians, in the future. A place that preserved but did not embalm the traditional culture, that helped both Indians and whites to understand

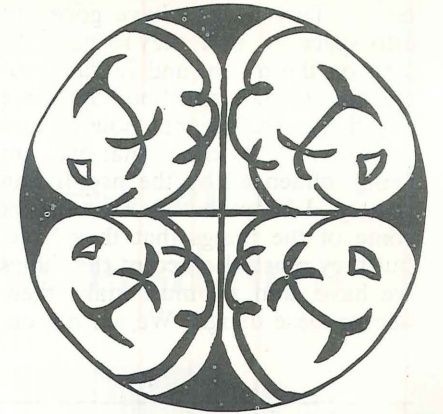
Have you heard of the new underarm deodorant called "Vanish"? You put it on and it makes you invisible, and everyone wonders where the smell is coming from.

and be proud of a heritage and a culture that had its own integrity. A facility run by and for Indians to which others could be invited as guests and treated as such. A facility that could provide status for Indian leaders, either studying or teaching there.

"Who will pick up the ball? If there is to be an Indian College, then it must be run for and by Indians. As a Canadian, I shall do what I can, when I can, to assist in any way in the creation of opportunities and possibilities for young Indians and for young Canadians.

"Comments, criticisms, bouquets and brickbats are welcome. Send them to me. I shall pass them on to any group or individual that picks up the ball and starts to turn the concept of an Indian College into a reality in ways that are acceptable to all Canadians."

Jim Lotz,  
The Canadian Research Centre  
for Anthropology,  
Saint Paul University,  
223 Main Street,  
Ottawa 1, Ontario.



## NEWS... Here and There

From an address by L. Bennett, Commissioner of Indian Affairs, at the celebration of Dartmouth College's 200th anniversary — Columbia, Connecticut, May 17, 1969.

(Originally expressed by a student who recently graduated from the Federal Institute of American Indian Arts in Santa Fe.)

"We shall earn all these devices the white man has."  
"We shall handle his tools for ourselves."  
"We shall master his machinery and his inventions,  
his skills, his medicine, his planning;"  
"But we'll retain our beauty,  
"And still be Indian."

\* \* \* \*

Phyllis Louella Baptiste, 17, of Niagara Falls, N.Y. was recently chosen Miss Indian Defence League of North America. Miss Baptiste is the daughter of Mr. and Mrs. Levi Baptiste of the Tyendinaga Reserve near Belleville Ontario.

She was selected by a panel of judges at the Indian celebrations in Niagara Falls at the annual border crossing ceremony.

## AUTUMN

By Mrs. Rose Morris

Summer gives birth to a season  
With an array of colours to share  
When colourful leaves fall for a  
reason

On cool ground that is so bare.  
This season we proudly call Autumn  
Is a favourite to us all,  
The fruit is picked and also falling  
Telling us that it's their last call.

The wind whispers through the trees  
After the sun goes down  
It says that Autumn is born today  
So shed your beauty to the ground.  
Autumn, a season we love so dear  
Soon will be joining the snow  
So take advice from the wind my  
friend

Enjoy Autumn before north winds  
blow.

