

Study Reserve Amalgamation (continued)

"This is all looking forward to about the year 1974 when it is hoped the two denominations will totally unite," he said.

Benedict Wants Indian Justice

Ernest Benedict, 50, an electrician, sociologist and school head, is also an Indian of the St. Regis band of Mohawks which demands that the Canadian government review the conditions of the Jay Treaty of 1794.

For the last two years he has travelled the Eastern Canadian reserves selling his North American Indian College.

In November he put aside his school work to assist the distraught St. Regis Indians who in December blocked the Seaway International Bridge here in protest against the levying of duties on goods brought in from the United States.

The Jay Treaty assured Indians' exemption from paying duties, but a Supreme Court of Canada ruling in 1956 revoked it, and a clampdown last November brought the issue to a boil.

Most of the 3,000 St. Regis Mohawks live on Cornwall Island, just across the main channel of the St. Lawrence from 3,000 Mohawks on the St. Regis reservation in New York State. Many work in the United States.

Bridge Relocated

The connecting bridge was relocated 10 years ago during the Seaway construction, and a new customs house erected on the island against Indian wishes.

On Dec. 17 Mr. Benedict and four Mohawks told John MacDonald, deputy minister of Indian affairs in Ottawa, that something had to be done about the customs crackdown.

Mr. MacDonald said their complaint would be discussed at high government levels.

Eskimos Discover a Little Bit Of Home During Reserve Visit

Although more than 1,000 miles separated 26 Eskimos from their icy domain, they were a little closer to home Friday when they found on a tour here a few familiar people and things on the Six Nations Reserve.

The tour, arranged by Keith Crowe of the adult education branch of the department of Indian affairs and northern development, covered southern Ontario. Costing an estimated \$20,000, the tour was arranged to educate two people from each of 12 settlements in the Ungava Bay area of northern Quebec.

Mr. Crowe explained the tour as one method of educating many of the Eskimo parents who now feel inferior to their children who have obtained a broader idea of the south from trips and in school. "This for once gives the parents the upper hand," he said.

When they arrived here Friday, many of them were wearing traditional clothing. Then, they found the familiar things.

Ward LaForme's New Credit factory which employs native people to produce part of the underpadding for auto seats seemed familiar, to some of the Eskimos who have worked in native factories producing the symbol of the north, the Ookpik.

The three deer at Mrs. Oliver Smith's Mohawk Pottery shop were slightly familiar, for the hunters in the group, this was, however, the first time the deer could be studied without the familiar sight of a rifle blocking the view.

Everything of Interest

What interested them? Everything. A herd of horses romping in a field, Indian teachers at an Indian school, fire trucks, cars and people.

To the delight of the group, one of the Eskimo men donned a fireman's hat in the Ohsweken Fire Hall. In Min's Craft Shop at Ohsweken, one of the Eskimo women drummed on a tomtom while another staged an impromptu dance.

At Ohsweken New Central School, the Eskimos interviewed a class and in turn were questioned by the pupils.

Asked about the frigid temperatures of the north, the interpreter replied: "The temperature is lower - sometimes 40 degrees - but it doesn't seem as cold as here. This is a raw cold. The wind here seems to penetrate."

But, heat was also a problem. "For two days now, we've been driving around the countryside with the windows of the bus open," said driver W. J. Reid of Hamilton "It sure feels good to get into a warm building," he said.

continued