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# INDIAN RECORD

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## INDIAN AND METIS CONFERENCE

WINNIPEG—The eighth annual Indian and Metis Conference sponsored by the Welfare Council of Greater Winnipeg, will be held here, February 6-9. (Program on page 7.)

The Conference, to be held in Knox United Church, will deal primarily with the basic need for Indian and Metis communities to be developed by the residents themselves.

The Conference is organized to enable Indians and non-Indians to get together to meet and discuss mutual problems. The sponsors of the Conference feel that the development of the Indian and Metis communities cannot be done in a vacuum and requires in addition to local initiative, the support of the specialized services of the state and of provincial and local voluntary organizations and churches.

The Conference is open to the public with people of Indian ancestry and representatives of government departments and voluntary groups specially invited.

Registration will take place February 6, and the session will begin with an address by Cree lawyer William Wuttunee, a member of the Red Pheasant Indian Band of Saskatchewan, now regional liaison officer, citizenship branch, Edmonton.

Registration will continue February 7, followed by a discussion

### Award \$2,350 For Two Students

Winnipeg — Scholarship certificates signed by Citizenship and Immigration Minister Ellen Fairclough were presented Dec. 8 to two Indian students at the Indian and Metis Friendship Centre, 376 Donald St.

Joseph Land, of the Islington Band of Kenora, was presented with a certificate for the \$1,500 scholarship he has been awarded to continue his studies at the University of Manitoba. He is a third-year student in the diploma course of the School of Art.

Tom Stevenson, of the Cowessess Band of Broadview, Sask., received a certificate for an \$850 scholarship he has been awarded to continue his studies toward a licentiate in music. Mr. Stevenson graduated from high school in Birtle, Man., and is studying piano with Phyllis Holtby in Winnipeg.

of community problems. Chief Melville Hill, of the Tyendinaga Reserve, Deseronto, Ontario, will speak in the evening.

Discussions will continue on February 8 and resolutions will be presented February 9.

Anyone interested in the conference can obtain further information by writing to:

**Indian and Metis Conference,  
Room 402-460 Main Street,  
Winnipeg.**

Registration fee for the conference is \$2.00.

### Health Course Under Way

Thirteen Indians, specially selected from reserves in Manitoba, start training Jan. 15 as community health workers.

Sponsored by the federal government, the project aims at training about 200 Indian and Eskimo community health workers across Canada.

#### Nine Reserves

Of the 13 Indians, five are women and eight men. Their average age is about 35. On completion of the course they will work among 8,500 Indians on nine reserves in the northern part of the province.

The reserves from which the community health workers were selected were Berens River, Cross Lake, Gods Lake, Fort Alexander, Fisher River, Island House, Norway House, The Pas and Waywayseecappo.

On completion of the course, the women will receive a salary of \$150 a month and the men, \$175. After an 18-month probationary period, the Indian community health workers will receive civil service salaries with regular increases.

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**Deadline for our next issue (March - April) is Monday, March 5.**



Chief Melville Hill, of Deseronto, Ontario



Cree Lawyer W. Wuttunee, of Edmonton, Alberta

## A.I.T.A. Deplores Hurried Integration

by Benoit GUIMONT, Chairman, A.I.T.A.

The principals of the Indian Residential Schools in Alberta, representing the Christian Churches, find themselves in agreement on important issues in the field of Indian Education. This was voiced at their annual meeting held in Edmonton during the first week of October 1961.

Keeping in mind the general welfare of the Indian population of the Province, they are in agreement with the view that full Canadian citizenship rights and privileges remains a laudable goal to attain.

This implies some degree of integration; but integration should proceed slowly and wisely. Furthermore, integration must not be confused with forced ethnical assimilation. The Association deplors the indiscriminate methods and tactics used and the unwarranted haste shown by too many officials of the Indian Affairs Branch.

The Association protests the unfair publicity levelled at the Residential Schools by minimizing their actual achievements, by distorting the very nature of their establishments as well as by magnifying the various Churches' genuine goals and objectives. In their considered opinion, the Indian Residential Schools still remain one of the better means for the Indian Children to attain social and economic equality.

Well aware of the trend to transform the Residential Schools into houses of welfare,

the Association feels that this attitude is both unfair and unrealistic. Establishments of welfare and corrective education are indeed needed but the Residential Schools should be permitted to operate normally, with normal children and without undue interference if they are to contribute their share in the field of Education. The Principals feel that they could contribute valuable information to the Indian Affairs Branch if only they were honestly consulted.

The Association insists that the parental rights and responsibilities towards the education of their children be actually respected and that the choice of the type of schools their children should attend be left to the parents. This would be in line with the public declarations of the Honourable Minister of Citizenship and Immigration. The public little knows that to entice parents to place their children in day or integrated schools, the doubtful and short-sighted method of granting relief is oftentimes used to the detriment of the Indians themselves.

## INDIAN RECORD

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REV. G. LAVIOLETTE, O.M.I.  
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## Manufacturing Vital

Your editorial "What Is the Indian's Future" was most interesting and to the point. The present and future state of the Indian people, both on and off the reservations, is close to hopeless and will degenerate further unless immediate and vital steps are taken to fill the gap arising from a tremendous soaring of academic achievement on the one hand and the lagging, near stagnant state of socio-economic development on the other.

Under the policy of the Indian Affairs Branch, Indian education has been rapid, but the often repeated statement that "Education is the solution to the Indian problem" is being found more idealistic than realistic. In the same order the present policy spoke bluntly of sending the Indian people out of the reservations. Send them where and to what, may I ask? To the city where they are bound to be misfits? To employment when they have next to no notion to what employment involves?

Unless we wish to produce crippled citizens, we must give serious thought and resolve to act with decision to solve the problems of economy on the reservations and in the nearby communities.

Manufacturing of various types, established on the reservations or in nearby communities with an understanding supervisory staff would, I believe, not only provide employment and income but be a source of education. This is a normal step in the development of any group of people. It will do more for the true integration of the Indian people than forced means of schooling the Indian children in white communities.

It is, I believe, the only way to retain or re-instate the feelings of security and confidence the Indian people have lost through the years.

We hope the Ponoka Herald will continue to offer constructive and inspiring editorials on such a humane and vital problem in Canada.

G. Lane, Edmonton.

# INTEGRATION IN SCHOOLS NOT A CURE-ALL

By RUSSELL ELMAN

Ottawa — School bells across Canada last fall rang out an invitation to some 11,000 Indian youngsters to attend classes off the reservation alongside non-Indians.

Next September 1,500 more Indians will join them.

With one-quarter of the Indian school population of 43,000 now registered in 1,055 non-Indian schools, Canada's Indian school integration program is in full swing.

In some quarters, however, the speed and manner in which integration is being carried out are causing concern.

Catholics, who run 43 hostels, say that forcing classroom integration without adequate preparation of teachers and pupils may be unfair to the Indians.

The Anglican church, which operates 15 residential hostels for Indian school children, says it fears the ultimate success of the program is being endangered by "the zeal of those who want to do too much too quickly."

### Criticize Government

The criticism is directed mainly at the federal government which has responsibility for education of Indians.

Since 1947 the Indian affairs branch has pushed a program of increasing the number of treaty Indians in regular schools. It has also increased its financial control of Indian education and now owns the buildings and almost wholly subsidizes operation of 68 church-supervised hostels.

Federal officials acknowledge that at times the program has encountered resistance both from Indians and non-Indians but add that once integration was under way, no school board ever requested withdrawal of an Indian child.

An Indian affairs branch spokesman emphasized that action is taken only with parents' consent.

"Indians need to learn what attitudes and social behavior are acceptable in their association with other ethnic groups as they join the broad stream of Canadian society," the spokesman said, explaining the need for integration.

### Agree on Principle

Church and government agree on the principle that there must be closer association between Indian and non-Indian and that one way this can be achieved is through schools.

### Father Renaud

The adjustment problem was stressed by Rev. André Renaud, director-general of the Oblate Fathers' Indian-Eskimo advisory commission.

In many cases only the brighter Indian students were able to cope with the academic and social requirements of a non-Indian school. The rate of In-

dian students failing to complete courses was higher than among non-Indians.

Father Renaud recommended more emphasis on teaching Indian children fundamental skills of reading, writing and arithmetic in terms of their own cultural background. The child should also be exposed, through movies, slides and field trips, to aspects of non-Indian society about which he is ignorant.

Classroom integration was not a cure-all and officials should not try to flood Indians into non-Indian schools just to make the integration program look good in terms of statistics.

Teachers had to be trained to detect the varying needs of each pupil. Among problems they had to contend with was how to instill incentive for study in Indian pupils. Another was how to avoid complaints from non-Indian parents that education of their children was suffering because of teacher concentration on Indian pupils.

### Canon Cook

Rev. Henry Cook, superintendent of the Anglican Indian

school administration, declares, however, that some Indian children are forced to make the transition too quickly.

"We're interested in going gradually rather than putting a great number of Indian children into white classes when many are ill-prepared to cope with their new experience."

Mr. Cook suggests setting up an intermediate stage between reservation and ordinary school. Children with no previous contact with non-Indians would be boarded in church-supervised hostels where they would be given day-by-day guidance on how to make the social adjustment for entering the non-Indian world.

The federal government acknowledges that such problems exist and that not even all Indians themselves support school integration, some out of fear of eventual loss of Indian identity. However, it feels the best solution is to iron out quietly the difficulties as they occur and to avoid repeating mistakes.

"We have set no final deadline to complete our integration program," said the Indian Affairs branch spokesman. "In the long run its success will depend on the over-all development of Canada as well as the favorable attitude of both the non-Indian and Indian community."

## STRANGE BUT TRUE

Little-Known Facts for Catholics



A CURIOUS LIFE-SIZED TABLEAU OF THE LAST SUPPER, BASED ON LEONARDO DA VINCI'S PAINTING, IS ON VIEW IN AN OLD BAROQUE CHURCH IN OURO PRETO, BRAZIL. The carved wooden figures are the work of an unknown 18th-century artist.



"Benedic hoc helicopterum" — THE FIRST KNOWN MENTION OF A HELICOPTER IN THE LITURGY WAS MADE RECENTLY WHEN THE HOLY FATHER BLESSED ONE IN THE VATICAN CITY.



IN POLAND IT IS PROPOSED TO ALTER THE TITLES USED IN THE GAME OF CHESS, WITH THE BISHOP BECOMING A "COLLECTIVE FARM CHAIRMAN."



THE CELTIC TONSURE, MADE BY SHAVING THE HEAD IN FRONT OF A LINE DRAWN FROM EAR TO EAR, WAS WORN IN THE EARLY CHURCH IN SCOTLAND AND IRELAND.

# Berens River Starts New Pulpwood Co-op

Winnipeg — Work began in November 1961 on an aggressive self-help project conceived, organized and partially financed by the residents of Berens River, Man., an isolated Indian and Metis community on the north-eastern shore of Lake Winnipeg.

Under the plan the newly-incorporated Berens River Pulpwood Co-operative, entered into an agreement to sell approximately 2,000 cords of pulpwood to the Manitoba Paper Company, Pine Falls.

Total value of production is expected to be \$40,000. The wood will be cut during the coming winter months. The co-operative plans to contract with Drake-Pearson Freighting Service to haul the pulpwood from Berens River to Pine Falls.

Hon. John C. Christianson, Manitoba minister of welfare, said that the co-operative has received provincial government guarantee of a bank loan to finance its operation for the first year. He reported that \$500 of the working capital has been raised in shares by the 75 co-op members. All are residents of the community.

"A direct contribution such as this will give the members a stake in insuring sound financial operation of the project," Mr. Christianson said, "administrative decisions and action will be carried out by the nine-member board of local residents responsible for the project so far. Government assistance and advice, for the first 12 months, will be made by John C. Burch, a graduate in forestry from the University of New Brunswick."

Mr. Burch, 32, a former assistant logging superintendent with Abitibi Paper Company, joins the government service as community development officer at Berens River.

The new co-operative will provide work for approximately 75 of the 125 male adults in the settlement. Total population at Berens River is 700 — all of Indian or Metis ancestry.

Job opportunities in the area are limited to seasonal employment in winter fishing, winter "cat-swing" freighting operations, and administrative and clerical posts in the remote village.

The new project will continue to receive the guidance of Jean H. Lagassé, director of community development services of the Manitoba department of welfare.

The pulp-clearing project follows a land-clearing program carried out during the summer of 1961, inaugurated by the same local committee presently guiding operation of the co-operative.

Financial backing for the \$20,000 land-clearing project was provided by the department of welfare — as a welfare investment in the future of the community.

This project has opened up land that will be used for haying purposes. Hay is required in the settlement for the small numbers of cattle and horses used in local winter fishing and freighting.

It has been necessary, in the past, to bring in hay from southern Manitoba during local hay shortages. The cleared area can also be used as a temporary landing-strip for aircraft at those times of year — such as freeze-up — when it is not possible to land a plane on the lake.

Berens River is linked to the rest of the province by air and during the summer months by water.

### Elephants Native to Canada:

—The Imperial, Columbian and hairy mammoths. All three have long been extinct. Their bones are found in the gravel beds of Western Canada.

# Teach Indians in Own Language!

"Alberta Indians should be taught more in their own language", said Father J. Lessard, O.M.I., M.Ed., of St. John's College, Edmonton, to the members of the Alberta Indian Teachers' Association gathered for their annual convention banquet, early in October, in Edmonton.

### Build on Indian Culture

"If Indians were bilingual," he added, "they would have a wider educational background and would be able to contribute to Canadian culture from their history and traditions."

"Now Indian children who are taught only in English can't explain to their parents many of the white men's ideas they have been taught."

Father Lessard indicated that talk about numbers is sheer abstraction to Blackfoot Indians as their language has no numerals, not even concerning the time of day. However, he said, the language could be developed to include numbers and many other concepts.

"Six-year-old Indian children first coming to our schools have absorbed basic cultural roots from their parents," he said, "and it's up to us to build on those roots."

He described how too many seemingly bright Indian pupils at school feel down — like trees

without roots — on leaving school because what they had learned at school was not related to their basic culture.

"Culture is the motivation force that makes people act," he said, "and we mustn't disregard Indian motivations."

### Indian Curriculum

Father Lessard stressed that Indian children should be taught in their own language for their first four years at school and that their curriculum should include studies of Indian history, Indians today, and Indians of the future.

"High school Indians must learn about the Indian Act and Indian treaties," he added, "as this is vital for future Indian Leaders."

Father Lessard said it is up to Alberta teachers to give the Indians "pride of race."

### Teachers' Task

Two Indian representatives also addressed the meeting. Ralph Steinhauer, organizer of the Alberta Indian Association, said "it's you teachers who can make Indian children feel more confident in themselves and assured they will be accepted in white society when they grow up."

Tom Cardinal, president of the Catholic Indian League, urged closer co-operation between teachers and Indian parents, if possible in home and school associations. He also spoke strongly against attempts to forcibly integrate Indians.

"If they are suddenly taken from their reserves and forced into some white society they may lose all their status and community spirit."

He stressed also that Indians be allowed to send their children to the school of their own choice.



The above illustration depicts various races and religions linked together by a cross. This symbolizes the great desire for Unity in the Church. Special prayers are offered all over the world by Catholics, and many Protestants, for this purpose.

### CAN YOU FATHOM WAMPUM?

You may jokingly refer to your cash on hand as wampum, but do you know exactly what wampum was?

Wampum was a string or belt of seashells woven into intricate designs and used by the American Indians as their medium of exchange. Wampum was measured in fathoms, the distance between fingertips of an Indian with his arms extended.

## INDIAN AFFAIRS

# TRANSFER OF FEDERAL SERVICES TO PROVINCIAL GOVERNMENTS

by Rev. André Renaud, O.M.I.

Director, Oblate Fathers' Indian & Eskimo Welfare Commission

A very significant trend is presently gathering momentum in Canada politics and it has vital implications for the Catholic Indians of Canada and for Catholic education in general. It concerns the participation of provincial governments in the social and economic readaptation of Indian populations.

Two "extra-territorial" developments have promoted it: (1) the energetic campaign by the White House for the immediate school integration of colored children in southern Unit-

## Summer Course Urged For Teachers

A request for summer courses to acquaint new teachers with Indian ways was among resolutions passed by the Alberta Indian Teachers' annual convention at Kirk United Church in Edmonton, October 3-4.

The resolution called on the Indian Affairs Department to introduce courses for incoming teachers a week before the end of the summer holidays.

"This idea has worked very well in the United States," said Rev. Joseph Couture, president. "By planning their programs and getting to know the Indians beforehand Indian teachers there have far better results."

"The Indian people themselves would be pleased if inexperienced teachers had a week's orientation course in Indian culture," said an Indian representative. "It would mean clearing up many misconceptions."

A request for more reading material based on Indian folklore and habits was also passed. Existing material on the subject is expensive and largely produced in the United States, a member said.

New officers elected for the coming year are: president E. J. Dossall, editor of the "Charles Camsell Arrow," a quarterly Indian and Eskimo review; first vice-president Ron Campbell of Morley School; second vice-president Clive Linklater of Blue Quills School; secretary Mrs. Eleanor Kenyon of Hobbema school; and recording secretary Miss Sylvia Marsh of Crowfoot School.

ed States and (2) the growing international disapproval of South Africa's "apartheid" policy culminating with Canada's initiative in ousting the Union out of the Commonwealth.

The first development seems to have led government officials of Indian Affairs Branch to accelerate the physical integration of Indian pupils in non-Indian schools as leading automatically to their social integration as adults away from the reserves, a move highly appealing to our national conscience and our inferiority complex vis-à-vis the Americans.

The second has induced the Prime Minister and his Cabinet to endorse this school integration policy of Indian Affairs Branch and to capitalize on it.

This obsession for integration has led, quite logically, to the idea of transferring to the provinces those services provided to the Indians by the Federal government, that are normally provided to non-Indian citizens by their respective provincial government.

Because of the emotional and political connotations of "integration" as a goal as well as because of the objective value of the transfer - to - the - provinces theme, the latter will eventually reshape present policies and structures, including education. It is therefore most important to face it squarely, to anticipate its implications and to take a stand immediately.

The present article aims at fostering this reflection.

## I—THE FACTS

### Joint Parliamentary Committee

In 1959, Parliament set up a Joint Committee of the Senate and House of Commons to study anew the Indian situation. It is in this Committee that can be

The article "Cultural Encounter," by Rev. L. Levasseur, OMI, in our last issue, is available in units of 10 copies @ 25c from the Indian-Eskimo Association of Canada, 21 Park Road, Toronto 5, Ont. (Single copies free).

seen the logical and natural emergence of the provincial transfer theme.

As the various Indian delegations and non-Indian associations submitted their briefs, members of Parliament and senators became more and more aware of the administrative delays and the socio-psychological shortcomings of the present federal setup, centralized in Ottawa. They gradually reached the conclusion that it was impossible and futile, on behalf of the Federal government, to attempt to reproduce, in quality and quantity and for a small population scattered across the whole country, services of all kinds supplied to other Canadians by their respective provincial governments. Furthermore, this special treatment maintained the separation or segregation of Indians. The final report of the Parliamentary Committee to both Houses came out forcefully against this traditional setup and proposes the transfer to the provinces at once.

The transfer is first recommended in the field of education. The Committee underlines how, in the last few years, an increasing number of Indians have been enrolled in schools coming under the jurisdiction of the provinces. The Committee approves this program and strongly recommends its continuation and expansion. It goes beyond this program itself, however, in stating: "We look forward to the day, not too far distant, when the Indian Affairs Branch is not engaged in the field of education except insofar as in the costs."

At this point, it is necessary to open a parenthesis and establish a distinction.

The present program of school integration, initiated and undertaken by Indian Affairs Branch, is simply transferring an increasing number of Indian children to non-Indian schools, public or private, which in itself does not constitute a direct transfer to the authority of provincial governments. It could be termed individual school integration. If it became general, there is no doubt that the education of Indians would automatically be shifted over to the provinces and municipalities,

and that present Indian schools would literally be emptied. It is hard to visualize how this could take place in an immediate future, considering the distances and isolation of a still large number of Indians.

The transfer or delegation of Indian education to provincial governments is, strictly speaking, something else. It means that the Federal government would turn over to the provinces, pending financial retribution, the responsibility for providing Indian children with appropriate school facilities and services. This transfer does not mean necessarily individual school integration, unless each of the provinces in question adopts this policy or unless the Federal makes it a condition for the transfer. It does not imply necessarily either the closing of Indian schools, but simply their integration in the network and administrative structures of each province.

We can surmise that Indian Affairs Branch is first and foremost interested in the first form of integration, on an individual pupil basis. It sees no other way of operating a transfer to provincial jurisdiction. Structural transfer, as described above, would radically eliminate the Education Division of the Indian Affairs Branch whereas individual integration in non-Indian schools, through agreements with school boards or diocesan organizations, apparently necessitates an increasing number of personnel in the Branch. It is normal to assume therefore that Federal government officials themselves are not too enthusiastic about the structural transfer to the provinces and in an immediate future.

It appears that the Parliamentary Committee is thinking not only of individual integration in non-Indian schools but of the structural transfer or formal delegation to provincial governments. This at least seems the best way to interpret the above quotation in the light of what follows.

Indeed, in the field of Health and Welfare, the Committee recommends immediate convening of a provincial-federal conference to transfer as soon as possible medical hospital and social welfare services to pro-

# Transfer of Services . . .

(Concluded from preceding page)

vincial governments. Dealing with the exemption from provincial taxes requested by some Indian groups, the Parliamentary Committee states the principle that Indians have a right to receive all the services supplied by the provincial governments to their constituents and, consequently, it is preferable for the Indians to continue paying provincial taxes.

In other words, it would be an act of justice if the provincial governments would extend their services to the Indian populations of their territory, seeing that these Indians have paid provincial taxes all along. To deny or prevent the provinces from servicing Indians as well as other citizens is therefore an injustice. Finally, the Parliamentary Committee recommends that, in matters of alcoholic consumption and tribunals, Indians enjoy the same rights and be submitted to the same restrictions as their fellow-citizens of the same province.

After thus studying the various fields of Indian Affairs separately and proceeding to administration in general, the Committee states clearly and without restrictions that it is in favour of the immediate transfer to the provinces of everything which is normally within their jurisdiction. "It is recommended that the subject matter of Indian Affairs be placed on the agenda of a dominion-provincial conference in order that matters which are normally under provincial jurisdiction may be transferred to the provinces with a minimum of delay. It is imperative that the transfer be not only mutually acceptable to the federal and provincial authorities, but also to the Indian people."

## Provincial Governments

The Parliamentary Committee cannot take credit for complete innovation in this field.

Upon entering Confederation, Newfoundland had accepted full responsibility for the Indians and Eskimos of its Labrador Territory thus removing them from the prescriptions of Article 92 of the BNA Act. It may have done so perhaps without enough concern for its own financial interests but claim its Indians it did.

British Columbia and Ontario have for many years signed agreements with the Federal government for the extension of their welfare services to their respective Indian populations. Manitoba and Saskatchewan have done the same for hospital services.

Quebec intends to deal directly with its Eskimo people and, it is implicitly foreseeable, its Indian populations.

When Manitoba decided to launch a program of community

development for the social and economic betterment of its Indian people, it immediately included the Indians, and the Federal government accepted to share the cost.

For many years now, the administration of Northwest Territories has been responsible exclusively for the education of Indians.

Only last April, the Saskatchewan legislature voted the following resolution: "That this Assembly urges the Government of Canada to enact legislation which will make it possible for a province to assume complete administration of Indian Affairs when such decentralization is requested by a province and by a majority of the Treaty Indians in that province and requests the Government of Saskatchewan to give consideration to negotiating with the Government of Canada the financial arrangements which will permit the province to make services enjoyed by all the people of Saskatchewan available to Indians, and to undertake such specialized educational, developmental and economic programs as would be required by reason of the special needs and problems of Indian communities . . . but until such time as this legislation and these negotiations can be completed, urges the Provincial Government to make a greater effort, within their jurisdiction, to provide equal services to these Indian Communities."

## II—LEGAL ASPECT

As stated above, Paragraph 24 of Section 91 of the BNA Act excludes from the provincial jurisdiction and assigns to the Federal power "Indians and Indian Land". Constitutionally therefore, the Federal government cannot divest itself completely, of its formal juridical responsibility towards Indians, without an amendment to the BNA Act.

Canada has not yet found the formula to do so without recourse to the British Parliament. Until the formula is found, therefore, it is evident that the Federal government will have to keep its legal responsibility towards "Indians and Indian lands".

The transfer to provinces envisaged can be nothing else therefore than a delegation or a "farming out". The Federal government, responsible for all Canadian citizens enjoying the legal status of Indian, asks the provincial governments to provide to the Indians residing in their respective territory, the same services that they maintain for the benefit of their non-Indian constituents, and which, up to now, the Federal government had provided to the Indians.



The Prime Minister of Canada meets an Eskimo leader at Inuvik, N.W.T., on a recent tour of our Northland.

The Federal cannot do so however, without carrying on the financial burden. It will also radically keep the right of supervision over the way in which this delegation is exercised. Consequently, the provinces should not be at liberty to exercise this delegated jurisdiction as they may wish.

The Federal has full authority to stipulate, for example, that the education offered to Indian children will be confessional if so desired by the parents, notwithstanding the present legislation and school structures found in each province. It cannot order nor expect the provincial governments to modify their legislation and structures accordingly but it can request that the Indians be allowed to choose a form or type of school in agreement with their religious convictions.

## III—SOCIOLOGICAL COMMENTS

In the early years of Confederation, before provincial governments had acquired a sufficient degree of administrative maturity and economic affluence, it was to the advantage of our Indians to be under direct federal jurisdiction. Furthermore, the majority of Indians lived in territories outside of the four original provinces. It was only logical therefore that the central government be constitutionally the only one authorized to negotiate with Indians, concerning the surrender of their titles, and to help them reorganize themselves socially and economically once the treaty had been signed.

This administrative situation could not last indefinitely without serious handicaps for the descendants of the first Canadians. Indeed, as the Parliamentary Committee has noted, it has become impossible for the central and centralized govern-

ment to provide to the Indians, quantitatively and qualitatively, services comparable to those that other Canadians receive from their respective provincial government.

Furthermore, distances and administrative setup inevitably delay the adequate and timely solution of the various local problems and the political maturity of Indian communities. In brief, by barring access to provincial services, the present structure truly segregates Indians.

Major Catholic (religious) principles safeguarded, it is consequently hard to object, in principle, to the transfer or delegation to the provinces. Not only will it be more advantageous for the Indians themselves, in terms of services received, but furthermore, democratically speaking, Indians will be in better position, because of the provincial vote, to influence more frequently and directly the development of policy, the choice of personnel, etc.

This is also true of the Catholic authorities who have assumed educational as well as religious responsibilities among Indians. When the controls are closer at hand, it is easier to solve problems on time and with more competence, as is being discovered more and more in the field of education.

If delegation to the provinces is to take place, our first and foremost preoccupation is the right of Indians to a school according to their faith. Particularly in British Columbia and in Manitoba we can ask ourselves if this transfer would not signify the end of Catholic Indian schools and the attendance to private Catholic schools. (Incidentally, this is the reason why the former Minister of Citizenship and Immigration, the Hon. Jack Pickersgill, once stated that the transfer to provinces was impossible and undesirable.)

# The Cry of the Indian

by Clive Linklater

The Indian today is no longer considered the vanishing race in that according to population statistics the Indians are the fastest growing ethnic group in Canada. They can be considered a vanishing race in that their cultural entity, their racial separateness is being gnawed away. They are being condemned to cultural extinction by the circumstance of modern times.

The Indian languages are vanishing tongues, the Indian customs are no longer generally practised, the Indian past is being forgotten, the Indian ethnic identity is being crushed. The Indian rights and privileges guaranteed by law and Treaties are being abrogated.

All this is taking place in the name of Integration. What is meant by Integration?

This is a question uppermost in the minds of the Indians. The Indian cannot decide whether this integration is a good or bad thing, whether desirable or undesirable, unless he can understand exactly what is meant by the very word itself. He wonders just how this business of integration is going to affect him. He has never really been told, and he wants to know.

## A Rightful Place

We often hear the expression, "the Indian must take his 'rightful place' in society," and he wonders what is this "rightful place"?

Is it beside the Metis, who though they have all the rights, privileges, and responsibilities of full citizenship are living in a sad and pitiful condition on the fringes of the White society. If this is going to be his "rightful place" the Indian naturally wants no part of it. He would rather maintain his present status, guaranteed by the British North America Act, the constitution of Canada, than be relegated to live in ghettos in the White society.

The Indian is worried about all the talk of abolishing the Reserve system in so many years, usually given as 50-75 years. Yet, the Indian looks at the creation of the Metis colonies and wonders if these too are to be abolished. He looks at the colonies of the Hutteries and Mennonites, at the Chinatowns and Little Italies in our Canadian cities, and at the Japanese, French-Canadian and other ethnic communities, and wonders if these too are to be abolished in the same number of years.

The Indian, in looking at these other ethnic communities, wonders why he too should not maintain his Indian communities, which are the Reserves. He feels that if he had the means to maintain a self-sustained econo-

my he would be happier living with other Indian people than being forced to leave the Reserves. In these Reservation communities he would be able to speak his own language, practise his own art forms, pursue his own ideas and ideals, practise his own social customs, and generally keep his Indian identity. Seeing as other ethnic groups do this in Canada, why should the Indian not be given the same privilege to do so?

The Indian wonders too, if the Reserves are to be abolished, will he be really accepted into the White society. He wonders if those who preach integration and talk about "rightful place" will deep down in their own hearts accept the Indian in their social circle, and in their own personal lives, or do they simply mean, "Look, Indian, you integrate, but go and integrate with those other White people. Don't integrate with ME."

## Mistrusts Motives

The Indian wonders what motivates the agitation for integration. He wonders why the White man who has long wanted to "keep the Indian in his place" suddenly turns around and wants to put the Indian in his "rightful place."

The Indian is distrustful of the motives of the White man regarding integration. The Indian has been so shamefully treated in the past, he has been pushed around for so long, he fears what little rights he has left will be taken from him, as this land, this country has been taken from him and not always by honourable means, as history proves.

The majority of the Indians do not comprehend the full implications of integration. The opinions of the few articulate Indians who favour immediate integration and who are themselves, more or less, integrated are given wide circulation and much publicity. They are asked to speak and write time and time again so that the impression is given that they are expressing the wishes of the majority.

As an example of this, consider the matter of integration in the classroom. The Indian is not alone in protesting the rapid pace and indiscriminate manner



Clive Linklater, a graduate of St. Paul's Indian High School, at Lebret, Sask., is now teaching at Blue Quills Indian Residential School, St. Paul, Alta. Mr. Linklater contributes an important article in this issue of the Indian Record.

in which this is being brought about in some areas. The right of the parent to decide where his children shall attend school is considered the irrevocable right of the White parent. Does the Indian also have this right? The Indian feels he is not always given the chance to exercise this right, if it is his right.

The Indian feels the matter of attendance is an individual parental choice, but where a majority of individuals wish to maintain their Indian schools their wishes should also be accepted. In this regard the Indian feels the desires of the majority in certain areas are not given the consideration that is their due.

## Right to Vote

Another example is in the right to vote which many of the Indians oppose on general principles, and which was given to them in the spirit of "We will give the Indian the right to vote whether they want it or not." This was justified by saying this also includes the right not to vote. This seems poor justification for so important a matter. It was not the vote itself the Indians opposed, but the way in which it was given.

The Indian has been made aware of, and fears the attitude of "We will do THIS for the Indian whether he wants it or not." He fears to what extent this attitude will govern all future actions regarding the Indian people. This attitude does not make for trust between the White man and Indian, and without trust you cannot have

co-operation, and without co-operation what can you have?

In these and other matters the Indian feels it is the articulate few whose opinions were heeded and interpreted as the wishes of the majority, whereas, in fact, the wishes of the majority were silent. The White man has the tools to measure the temper of majority opinion, such as the public opinion poll and the plebiscite. These have been used very rarely, if ever, to gauge the majority wishes of the Indian people. Strange situation in this land of democracy!

The Indian also feels there are too many White people expressing their views on the Indian problem and proposing solutions, and these are regarded by other White people as experts on the Indian people. Yet, forgotten, and too often unheard, unheeded, perhaps unwanted, are the opinions of those who are the true experts on the Indian people — the Indians themselves.

## Indians not Consulted

The Indian feels that while some White people, being sociologists and anthropologists and educated men with University degrees, are really and truly experts in many matters pertaining to Indian culture and history, yet, even these cannot know the thoughts and desires of the Indian mind, and cannot feel the Indian feelings, consequently cannot express the views of the Indians as well as the Indians themselves.

The Indian feels he is not given sufficient consultation in matters affecting his very own life, and his own destiny. The Indian feels there should be some form of permanent liaison between their own chosen representatives and the Policy-makers, whoever they are. The Indian does not know who sets the policy for Indian Affairs and Indian Health Services. He does not know whether it is the various heads of these Departments, or the Minister of Citizenship and Immigration, or the House of Commons, or any combination of these and other groups. He is only aware that on the local level, he constantly bangs his head against a stone wall as he is invariably told, "It is the policy of the Department . . ." or "It is not the policy of the Department . . ." Lo, the poor Indian, he doesn't know where to go!

We often hear the view expressed that the solution of the Indian problem must come from the Indians themselves. How can it come from them if they are not given the chance to voice their opinions?

(Concluded on p. 7)

**Is This the First...?**

All-Indian Film Council? OAFIC has always included groups of unusual interest and the latest is the Dokis Film Council, representing the Dokis Indian Band on the French River, south of North Bay. The Homemaker's Club of the Band raised the money last year to buy a projector, and this year the Reserve Council agreed to join the Central and Northern Film Federation.

In the same Federation, the Manitoulin Film Council stretches to cover a wide area. Five towns on the Island, Little Current, Gore Bay, Manitowaning, Mindemoya and South Bay Mouth will benefit from a two block film service, financed chiefly by the local School Boards.

(The Ontario Association of Film Councils Bulletin)

**Cry of the Indian . . .**

(Concluded from p. 6)

However, despite these fears and criticisms the Indian is grateful for the tremendous help that has been extended to him from many various sources, specifically the Government agencies, — Indian Affairs and Indian Health Services, the different Church denominations, the interested organizations and individuals. Whatever misgivings and doubts he may harbour about their intentions and methods, he is sincerely thankful for their help and interest and hopes that full co-operation will be had in the future to find the solutions to the common problems facing White man and Indian. Without these groups there is no guessing what or where the Indian would be today.

The Indian feels too, that there is an underlying and la-

tent fund of goodwill between the White man and Indian and that this could be, but is not presently, a powerful force for good. There surely and most definitely does not exist in Canada violent bigotry on the part of the White man for the Indian, and for this the Indian is fortunate and grateful. The Indian believes that among the White man there is also a silent majority, and that this majority has never given expression to their wishes and beliefs because to them the problems of the Indian is a closed book. Possibly they feel they do not know enough about the Indians, as the Indian himself does not know enough about integration to be able to tackle it boldly.

It is believed that this White silent majority would like to see the Indian treated in a manner of which he, the White man, will be justly proud. The majority of the White people are only vaguely aware of the shameful way the Indian has been treated in the past, and the Indian believes they share somehow, if only vicariously, the blame, and want to see the Indian treated in a way that will be beneficial to the White as well as the Indian people.

IF the answer to the problem is integration, as the Indian is

told, then let integration come about slowly and gradually with all mutual understanding, co-operation and consent of the Indian and White man alike. The Indians do not want to be forced into the White society and they believe the White society does not want to have the Indian forced upon them. The Indian would rather maintain his present status than be forced into the White society and not accepted there. Then, of course, there are still those who, at any rate, want to maintain their Indian communities. Must these Indians then also be compelled to integrate? Must all Indians necessarily integrate?

Integration, where it is to take place, must not be forced or imposed unscrupulously, indiscriminately, and with wanton haste. If it is to be done, let it be done in an honourable manner, so that it will be a noble experiment in human relations, so that it will be a chapter in Canadian history of which all Canadians will be proud, so that it will not be another sad debacle of the suppression of the wishes of a minority.

This is the cry of the Indian!

The editorial by Robert Pascal "Cultural Encounter", published in our Sept. '61 issue, was a reprint from 'Amerindian'.

**New Dictionary for Iroquois Tongue**

Montreal — Within a year Canada will have the first Iroquois-French dictionary compiled since 1878. The work of a French Government representative, the new dictionary will be published by the National Museum of Canada.

Robert Hollier, director of the French government tourist office in Canada, has spent the last year learning Iroquois at the nearby Caughnawaga reservation. Next year his dictionary will be published under the auspices of the National Museum of Canada.

"Iroquois is a wonderful tongue but one of the world's most difficult," said Mr. Hollier, who speaks half a dozen languages. "A little like Polynesian, Tahitian or Basque, perhaps. A single Iroquois word, for instance, can mean something as complex as 'the caribou which I saw when I was crossing the wide river in a green boat'."

Mr. Hollier said there has been neglect of Indian studies in Canada. No up-to-date dictionary of Iroquois dialects existed. Caughnawaga children were punished for lapsing into their own language at school. And the only Iroquois book he could find in Montreal was a dog-eared copy of the Gospel of St. Luke.

**Roamed freely**

Within a few months after the 39-year-old linguist first visited the reservation, proposing to gather material for a book on French-Indian conflicts, he was permitted to roam freely.

Armed with a tape recorder and notebook, he launched a systematic exploration of the Caughnawaga dialect. Through lengthy question-and-answer sessions starting with names and household articles and working up to complex constructions, he gathered about

5,000 Iroquois listings.

From the beginning Mr. Hollier decided to concentrate on the language as it is spoken today rather than the formal tongue preserved by old Jesuit dictionaries. The grammar will also reflect actual Caughnawaga usage.

Symbols had to be employed to express Iroquois sounds for which there are no letters in the English and French alphabets. There was no letter, for instance, for the glottal stop — a hiccup more than a distinct sound.

**Borrow Words**

Research revealed the existence of double terms for modern inventions. Indians use such words as "aircraft" and "TV" in everyday conversation while inventing formal terms to describe the new devices in pure Iroquois.

Aircraft in the formal language might become "it flies" and television "an apparatus to produce pictures."

Grammar, as Mr. Hollier discovered, was a nightmare. Pronouns possess various meanings, genders include masculine, non-masculine, neuter and feminine polite. Nouns have dual in addition to singular and plural forms.

"Gradually I'm achieving some fluency in the language," said Mr. Hollier.

"But I must admit that most of the Iroquois jokes, and there are thousands of them, go right over my head."

**Indian and Metis Conference**

Sponsored by the Welfare Council of Greater Winnipeg

KNOX UNITED CHURCH  
400 Edmonton Street  
WINNIPEG

FEBRUARY 6 - 9, 1962

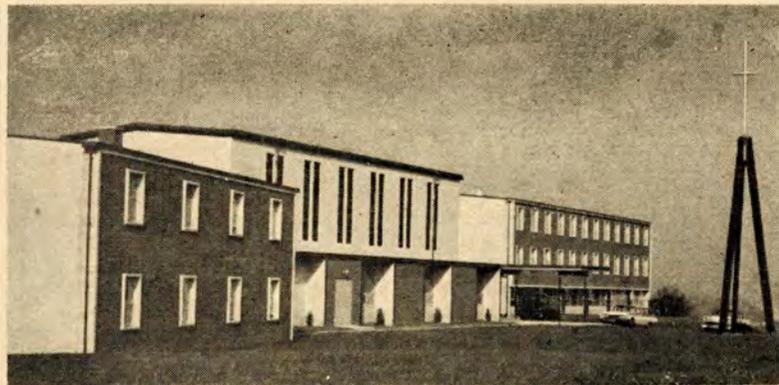
**PROGRAM**

- FEBRUARY 6th, 8:00 p.m.**
  - Registration (\$2.00)
  - Welcome — Welfare Council of Greater Winnipeg
  - Chairman's remarks
  - Greetings — Indian Brotherhood of Manitoba; Province of Manitoba; City of Winnipeg.
  - Address — **William I. Wuttunee**, Cree lawyer, Member of Red Pheasant Indian Band, Sask. Regional Liaison Officer, Citizenship Branch, Edmonton.
- FEBRUARY 7th, 8:30 a.m.**
  - Registration
  - Progress reports for 1961
  - Community problems — Indian & Metis delegates
- 2:00 p.m.**
  - Discussion groups — Bernard Grafton, Co-ordinator
- 8:15 p.m.**
  - Address — **Chief Melville Hill**, Mohawk, Tyendinaga Reserve, Deseronto, Ontario.
- FEBRUARY 8th, 9:00 a.m. - 12:30 p.m.**
  - Discussion groups continued
- 1:30 p.m. - 4:30 p.m.**
  - Joint meeting of discussion group leaders, secretaries and Resolutions Committee
  - **BANQUET AND ENTERTAINMENT** — Native Sons' Hall, St. Boniface, Man.
- 6:00 p.m.**
  - Conference summary — **John Melling**, Indian and Eskimo Association
- FEBRUARY 9th, 9:30 a.m. - 12:30 p.m.**
  - Resolutions

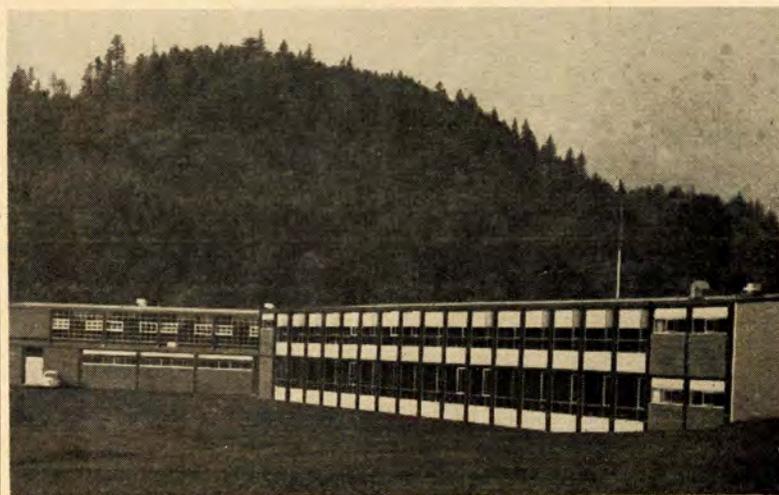
## New Indian School at Mission, B.C.



Interior of the chapel, new St. Mary's Indian Residential School, Mission, B.C.



The residential and administration building.



The gymnasium and classrooms building.

## First All-Indian CYO Formed in Vancouver

Father Ronald Blacquiere, O.M.I., pastor of St. Paul's Mission, North Vancouver, has established two CYO groups — Junior and Senior — in the parish. This is the first all-Indian CYO to be founded in the Archdiocese of Vancouver.

Officers elected to the Senior group are Gloria Wilson, President; Verna Baker, Vice-President and Education Chairman; Marie George, Secretary; Leonard George, Treasurer; Katherine Wallace, Spiritual Chairman; Jimmy Wilson, Sports Chairman; Glen Newman, Social Chairman.

Election of officers among the

### Fall-Out Shelter

Though many miles from built-up areas, in the heart of the isolated Cariboo country, the go-ahead Indians of the Anahim Reserve, B.C., are right up-to-date with their civil defence program.

When an allotment of \$1,000 was granted them for a winter works program they set about digging an enormous excavation, 127 ft. by 32 ft., for use as a fall-out shelter for residents on the reserve.

By next year it is hoped that the shelter will be complete with creosoted log roof and siding. Once the roof has been built it will be covered, first with layers of hay, then two feet of earth.

"It will be quite featherproof," declares Father John Patterson, O.M.I., veteran Indian missionary, resident at Anahim. "And if we don't need it for fall-out, then we'll use it as a root cellar."

Chief of the Anahim Reserve is Douglas Hance, after whose family the nearby village of Hanceville was named.

(Oblate News)

Juniors showed the boys in the group to be a little shy of coming forward, the elected slate being all girls. They are Rosemary Wilson, President; Gertrude Joe, Vice-President; Samuella August, Secretary; Dolores Hanuse, Treasurer; Loretta Charlie, Spiritual Chairman; Connie August, Education Chairman; Doreen Harry, Apostolic Chairman and Joan Campbell, Social Chairman.

Father Blacquiere and the two CYO Presidents attended the November 26 Silver Jubilee Convention of the CYO at Holy Rosary Hall and the banquet which followed at the Bayshore Inn in Vancouver.

(Oblate News)

### Seneca or Snakeroot?

Seneca or snakeroot (*Polygala Senega*), a species of milkwort, is a slender perennial with clusters of leafy stems six to 18 inches tall and a thick, woody rootstock. It grows from Quebec to Alberta and was formerly used by the Seneca Indians as a cure for snake bites.

The seneca is obtained from the roots and is used as an emetic and stimulant. Digging of the root is a sizeable local industry in the interlake district of Manitoba, where the greater part of the world's commercial supply is obtained.

Deadline for our next issue is March 5. — Photos please!

## Today's Problems Probed by Tomorrow's Indian Leaders

The Indian Act, liquor rights and inferiority complexes were among the topics coming under fire at the first Fall 1961 bi-weekly meetings of the Catholic Indian Study and Leadership Club in Vancouver.

Inaugurated in March this year, the club caters to Catholic Indians who are in Vancouver either taking higher education or having completed it. Membership is limited to Catholic Indians with a minimum of Grade 10 education.

Graduate nurses, university students, apprentice tradesmen, Vocational Institute trainees and high school students were numbered among the 22 Catholic Indians who attended one or both meetings October 10 and 24. Average attendance was 18 — almost double the average attendance during the second semester meets held earlier this year.

The first meeting, October 10, was an informal one, geared to welcome newcomers and give them an understanding of the

### WORLD PREMIERE

Lethbridge, Alta. — The recent world premiere of the National Film Board production "Circle of the Sun" was attended here by Chief Jim Whitebull, Chief Stephen Fox, Mr. and Mrs. Mike Eagle Speaker and other Blood Indians. The film tells the story of the Blood Indians, famed for their annual Sun Dance ritual.

club's purpose — "that young Catholic Indians might acquire a better understanding of their rights, privileges and responsibilities as Catholic Indian citizens of Canada." After-meeting guest on this occasion was Father J. Alex Morris, O.M.I., from Williams Lake.

Ray Williams of Vernon, 2nd year electronics student, was Leader of the group at its first 'formal' meeting October 24. Speaker was James Wilson of Churchhouse, Grade XI student at St. Thomas Aquinas High School, North Vancouver, who gave a talk on the history of the Indian people of Canada.

After-meeting guests, who also 'sat in' on part of the discussion period, were Father Gerald Kelly, O.M.I., Vicar Provincial of the Oblates, and Father Ronald Blacquiere, O.M.I., pastor of St. Paul's Mission, North Vancouver.

Adam Eneas of Penticton, 2nd year Art student at U.B.C., was assigned Leader for the November 7 meeting; speaker was Verna Baker of North Vancouver.

Meetings are held every other Tuesday at the Sisters of Service Residential Club, 1715 West 11th in Vancouver.

(Oblate News)