



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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## Go Slow for Integration Indian Lawyer Urges

A government Indian liaison officer has advocated a "middle line" approach to Manitoba's Indians and Metis in their integration problems.

Speaking at the opening of the Indian and Metis annual conference in Winnipeg, February 6, William Wuttunee said the Indian faced numerous problems when he left the reserve.

"He leaves his culture and friends on the reservation and his way of life. And enters the hustle-bustle of city life to face learning

a new language and thinking in a new language."

"The Indian," Mr. Wuttunee said, "has pride of race like anybody else. But he shouldn't take this pride to extremes. We have to learn to develop a middle line and also have pride in being a citizen of our country."

Mr. Wuttunee, with the citizenship branch in Edmonton, said it was the Indian's obligation to set up the standards in his approach to integration.

"People, whoever they are, want to retain their identity. So it is with the Indian and Metis," he said. It is desirable we retain a little of the old and learn something of the new.

Huge strides were being made in education and Mr. Wuttunee predicted that it wouldn't be long before Indians were working in every trade and profession.

He said the establishment of friendship centres was proof of urban interest in the Indian and satisfied the needs and interest of Indians and Metis alike.

Mr. Wuttunee warned, however, that the friendship centres were not a cure-all but just a bridge in the process of integration.

The liaison officer, who attended McGill and Saskatchewan universities and holds a degree in Laws, lashed out at Indians who taunted their friends who left the reservations for the city.

"We should learn to build up a thick skin against this sort of thing," Mr. Wuttunee said. "Everybody should have the right to choose where he wants to live."

About 350 Indians and Metis attended the 4-day conference held in Knox United Church, Winnipeg.

The conference had group discussions on problems of education, community development, employment, fishing and natural resources, health, housing and welfare.

### CHIEF GIVES LESSONS IN TRIBAL DIALECT

Members of the Squamish Indian Band are being given an opportunity to learn the native dialect of their own tribe.

Chief Dan George, chief at No. 3 Burrard Reserve, North Vancouver, and his wife, Amy, have started classes in the Squamish language. Lessons are held in the George's home every Sunday night.

### Manitoba C.A.S. To Serve Indians

An agreement between the province and Ottawa, extending provincial welfare services to about 2,200 Indians belonging to seven bands within the Portage la Prairie Indian agency, was announced in the Manitoba Legislature last month.

In a press release coinciding with the announcement, Welfare Minister John Christianson said under the agreement the Children's Aid Society of Western Manitoba will extend its service to a tenth of Manitoba's treaty Indians.

The government plans to extend the program eventually to the other 27 reservations of the province, the Throne Speech said.

Under the agreement, the Children's Aid Society will offer services on adoption, to unmarried parents, for the protection of children, and will provide ward and non-ward hospital care.

The society provides the same service for others in the area under the Child Welfare Act.

Under the agreement the federal Indian affairs branch will pay for the daily cost of care for Indian children in foster homes, and will share the administrative costs of the society.

Citizenship Minister Ellen Fairclough, superintendent-general of Indian affairs, says in the release Ottawa's policy is to avoid the development of exclusive welfare services on reserves, as this would tend to set Indians apart from other citizens, and duplicate provincial programs.

Indians covered by the agreement belong to these bands: Gambler's, Waywayseecape, Oak River, Oak Lake, Rolling River, Birdtail Sioux and Keeseekoowenin.



CANADA FOR ALL... RACES, COLORS, CREEDS

Brotherhood Week was marked this year by a meeting at Brandon, Manitoba, at which human relations were studied. The 2-day institute was jointly sponsored by the Winnipeg Indian and Metis Friendly Centre, the University of Manitoba School of Social Work and the Faculty of Education and Brandon College.

## Brighter Future in Manitoba

by John Gordon

The Manitoba legislature will be asked to "increase substantially" its expenditures on community development to give Indians and Metis a better deal, Manitoba provincial welfare minister John Christianson said Feb. 6, in Winnipeg.

Speaking to the eighth annual Indian and Metis Conference, Mr. Christianson told 400 delegates that the response to the community development program has been excellent and that expansion is planned.

"We fully recognize that the Indian problem is an old one, that the task is large and that we have done little more than make a beginning," he said.

"But a real beginning is more than has been achieved before: we have determined to reverse the neglect that, for generations, has been the lot of the Indian and Metis in Manitoba."

The program was begun to help Indian and Metis people living on the fringe of society to better their economic and social conditions by helping themselves.

The province sends in a community development worker who helps the people plan and organize, and also aids certain projects with loans and other help.

"We do believe that these people have for the first time in their history an opportunity to do something worthwhile and they are responding to it," he said.

### Rev. M. Lafrance Alberta Provincial

EDMONTON (CCC) — Rev. Maurice Lafrance, OMI, has been named provincial for the Alberta-Saskatchewan province of the Oblates of Mary Immaculate. He replaces Rev. Guy Michaud, OMI, who has completed his second term.

Born in 1914, he came with his parents to live at St. Paul, Alta. He graduated from St. John's College in Edmonton and joined the Oblates in 1935.

He was ordained to the priesthood in 1941. He has been principal of St. Mary's boarding school at Cardston since 1948.

### INDIAN RECORD

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## Replies to MacClean's On Prejudice

The reports of a survey on prejudice against Indians, published in MacLean's magazine December 2, was discussed at a subsequent meeting of the Catholic Indian Study and Leadership Club in Vancouver.

Having detailed the findings of the survey, which was conducted in three Manitoba communities and revealed overwhelming prejudice against Indians and their way of life, the article noted two "encouraging" aspects of the survey — "that prejudice tended to diminish among people who came into direct contact with Indians" and "the sympathy that everyone — even the most rabidly prejudiced — seemed to have for the Indian's plight."

In a letter to the editor of MacLean's, published January 6, Club member Ray Williams, an electronics student from the Vernon reserve, commented: "The Indian in most cases is well aware of the degrading impression many of the non-Indians have of him. We know the poor conditions in which we must live and what is necessary to improve them. What we can do without is the sympathy offered, especially since it has the unpleasant odor of insincerity. As a possible solution for a better understanding between white and Indian people we might all heed this old Indian proverb: Never let me judge or criticize a man until I have walked in his moccasins for two weeks."

Guests at the January 23 meeting of the Club were Father Joseph Carney, editor of the B.C. Catholic and Miss Joanna Wright, director of the Indian Advisory Board for the Provincial Government, Victoria.

Minitonas, the name of a Swan River Valley village in Manitoba, is Indian. It means "isolated hill" or "home of the little gods."

# Top-notch Teachers for Missions

VANCOUVER (CCC)—The most urgent need throughout the Oblate missions in western Canada is "more top-notch, apostolic teachers in Indian education."

This opinion was expressed by Rev. Gerald Kelly, OMI, vicar provincial, following his recent 10,000-mile visit to the 113 Oblate Fathers under his jurisdiction in B.C. and Alberta.

Commenting on the difference

he had noticed between those Indian day schools staffed by such teachers, and others which were not, Father Kelly said:

"We feel that for the proper advancement of the Indian children we must interest more teachers with a solid Catholic background to enter the field of Indian education. This would help the work of our missionaries immeasurably."

"The teachers with the traditional Catholic background can be a tremendous influence, not only in the classroom but also in the social activities on

the reserve — helping establish a program of adult education, forming praesidia of the Legion of Mary, Catholic Youth Organizations, children's choirs, and so on."

The area in which these teachers were most needed, he said, was in the interior and lower mainland areas of B.C.

"In the Vicariate of Prince Rupert, where most of the Indian children attend integrated schools in town, I saw many examples of lay participation in the work of the Church. In that area, Bishop O'Grady has been blessed in finding a number of lay apostles who are devoting their time and talents to education and Catholic social action."

Father Kelly said he felt that this "personal participation" in the work of the Church — either as government-sponsored teachers in Indian day schools, or as volunteer lay apostles — was one of the most effective ways in which the laity could help the work of the Oblate Fathers among the Indians and Metis in the west.

## Indian Youth Receives Award

LEBRET, Sask. — Allan Joe Felix, an Indian youth from the Sturgeon Lake Reserve and student at St. Paul's residential school at Lebret whose ambition is to be a teacher specializing in music, recently was awarded a Tom Longboat medal at a presentation ceremony at the school.

The Longboat Trophy is awarded to the top Indian athlete in Canada while the medals are awarded to top provincial athletes.

Allan Joe Felix, 16, was born on the Sturgeon Lake Reserve and is the son of a carpenter. He spent eight years at St. Michael's Indian residential school at Duck Lake prior to his enrollment in St. Paul's.

While in St. Michael's he was awarded the bantam league's most valuable player award and his vital interest in sporting activities had placed him in defence position in the St. Paul's midget hockey team. His summer activities include a pitching role and that of first base in the baseball team. Academically, his records show him to be outstanding with an all "A" rating.

He plays first cornet with the boys' band of the residential school.

Presentation of the medal to Allan Joe by J. E. Shooter, president of the Amateur Athletic Union, Saskatchewan Branch, brought out his modest comment, "I don't know what to say — but thank you."

The entertainment for the evening in his honor was attended by Rev. Father Bilodeau, Sisters and teachers and student body of the school, and the honored guests.

—(Leader-Post)

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**INDIAN VOICE**  
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Dauphin 730 on your dial  
Tuesdays: 8.30 p.m.  
(in Sautaux and English)

## Increasing Faster

Widely considered a vanishing race, American Indians are now increasing at a faster rate than the whole United States population.

The annual growth rate for the Indian people in the past ten years was about 2.5 per cent as compared with 1.7 per cent for the entire country. Indians, numbering 509,147 exclusive of 14,000 in Alaska, still have a way to go, however, to reach the estimate of 846,000 supposedly here in the year 1500.

At the end of the 19th century, the Indian population had dipped to a low point of less than a quarter million. It has been moving upward ever since, possibly because of better health factors.

Deadline for our next issue (May-June) will be MONDAY, MAY 7.

## STRANGE BUT TRUE Little-Known Facts for Catholics



FOR MANY CENTURIES AFTER THE DEATH OF THE GREAT MISSIONARY ST AIDAN ON THE LAST DAY OF AUGUST, 651 A.D., CHRISTIANS REFERRED TO THAT DATE AS AIDAN'S REST.



THIS DRAMATIC REPRESENTATION OF THE STONING OF ST STEPHEN WAS CARVED IN LIMWOOD BY A 17TH CENTURY ENGLISH SCULPTOR.



A CURIOUS RELIGIOUS MUSICAL DRAMA IS PERFORMED EVERY YEAR ON THE ISLAND OF GOTLAND, NEAR THE SWEDISH COAST. IT IS DEVISED ON THE LINES OF A MEDIEVAL 'MIRACLE PLAY' AND HELD IN THE RUINS OF AN OLD DOMINICAN CHURCH.



ST LIDWINA, (1380-1433) WHO SPENT NEARLY 40 YEARS OF HER LIFE ON HER BACK AFTER A SEVERE ACCIDENT IN HER YOUTH, IS REGARDED AS PATRON OF ALL WHO BEAR THE CROSS OF PROLONGED SUFFERING.

## Co-operative Development in Indian and Metis Communities

Historically, co-operatives have been the method whereby economically depressed people have tried to help themselves, thus it seems logical to use this method to help Indian and Metis people.

Several factors are needed to make co-operatives an effective instrument of self-help:

1. There must be a genuine desire among the group to help themselves. Basically, co-operatives cannot be imposed on people without their consent.
2. There must be a considerable degree of harmony among the group — that is, a common acceptance of the purpose of the co-op.
3. Basic skills needed in the operation of the co-op must be present within the group or readily available.
4. In the case of some types of co-operatives, considerable capital is required. Such capital must be available either within the group or from outside sources or both.

The first two requirements are the essential ones. If they are met, then the last two requirements do not form an insurmountable obstacle. If they are not met, then fulfillment of the last two requirements is of no value.

This points out that co-operative development is not just a matter of economics; it is largely a matter of finding or creating attitudes which will permit the effective use of co-operative techniques.

What, then, has been accomplished so far in co-operative development?

### CONSUMER CO-OPERATIVES

Co-op stores have been started at Norway House and Shoal River among Indian and Metis people of Manitoba. Many others already exist in other provinces.

### SAVINGS & LOAN CO-OPERATIVES

Two credit unions are presently chartered; one at Shoal River and the second at Lizard Point. A third credit union at Scantebury is in the organizational stage and will probably have a charter by now.

While credit unions do not appreciably assist in the key areas of creating employment and increasing income, they are an invaluable tool in learning the value of pooling financial resources. Because of the basic simplicity of the credit union, it is an excellent training ground for developing attitudes and skills required in more complex types of co-operatives and community effort in general.

### OTHER CO-OPERATIVES

The Berens River Pulpwood Co-op has received considerable publicity as the first co-op among Indian and Metis people intended primarily to create employment and thus increase income.

This co-operative effort consists of a group of people having agreed to supply 2,000 cords of pulpwood to the Manitoba Paper Company. The project is being financed by a government guaranteed bank loan and by \$500 raised from the co-op members. Total value of the pulpwood production is estimated at \$40,000.

This type of co-op is not complex and should fill a real need, provided that the members fully appreciate the need of fulfilling their contracts.

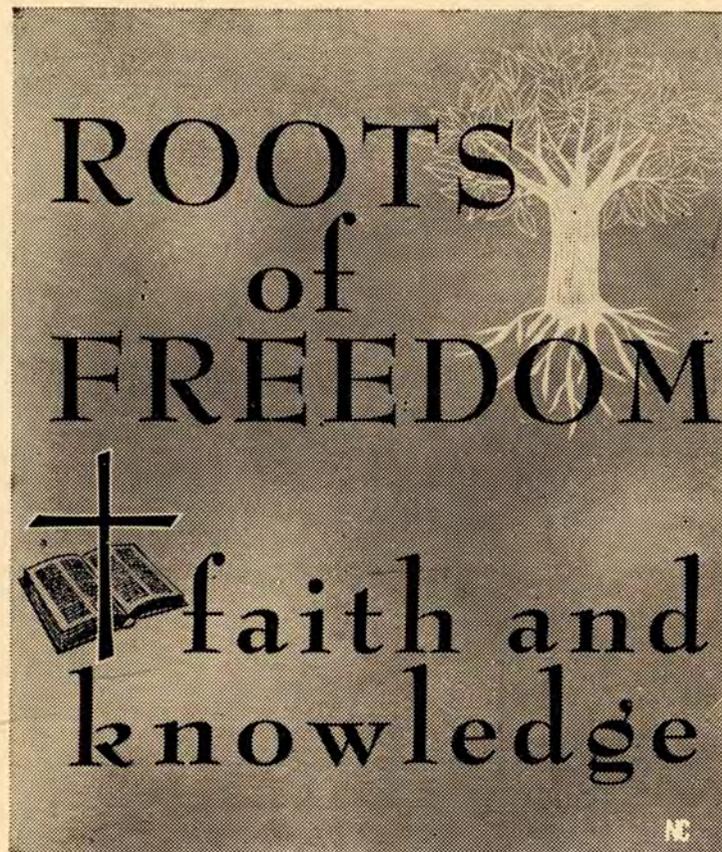
## Indian Girls Join Grey Nuns

OTTAWA, Ont. (NC) — Two Indian girls made their vows as Grey Nuns of the Cross, at the motherhouse of the Canadian congregation which has worked among the Indians and Eskimos for many years.

The two Cree Indians took the

names Sister Francois de Crucifix, and Sister Marie de l'Ascension.

The Sisters, former members of the Ojibwa tribe at the village of Okoki on the Albany River in Northern Ontario, will work in the congregation missions at James Bay where the Grey Nuns operate four schools and hospitals.



"Roots of Freedom: Faith and Knowledge," was the theme for the Catholic Book Week, February 18-24. Sponsored by the Catholic Library Association, Catholic Book Week is devoted to promoting the publication, distribution and reading of good Catholic literature.

## Forecasts Integration by 1976

Canadian Indians will probably be integrated within another 15 years according to a Metis social worker from Regina.

Bill Daniels, director of the Indian and Metis Friendship Centre in Regina, said in an interview in Winnipeg Feb. 6 the greatest problem facing Indians trying to integrate now was meeting the right kind of people when they first come to the city.

"If the Indian coming from the reservation to town meets the 'skid-row type' he will almost invariably get into trouble," he said.

### Friendship centres

"Friendship centres are springing up, they're going to be the big answer," Mr. Daniels said.

At the centres, both the Indian and non-Indian learn the answers to some of the problems of integration.

Mr. Daniels himself never lived

on a reservation, but says he lived near one, and appreciates the problems of the Indian coming to the city.

Before his job with the friendship centre he was a salesman. He served eight years with the Canadian army, including a stint in Korea.

His main task is getting good homes for Indians when they come to town. If they start right, they will integrate well, he says.

### Fight Own Problems

Indian and Metis in Manitoba will not achieve the goals they want by asking for help; they'll have to do a lot of the work themselves, according to a Winnipeg Indian.

James Elk, a mechanic, Feb. 6 told delegates at the eighth annual Indian and Metis conference that Indian young people in the city were learning to live with society as it existed. "We are learning how to get along with city people . . . It's one of the greatest turning points in the life of the Indian people."

He said that the Indian peoples must get together and confront the problems facing Indian assimilation, "as an Indian nation, not as Indians from reservations."

The Indian must fight off his problems rather than carry them around with him, he said. "It's not necessary we should carry around all the problems in the world."

### MEDICINE HAT

Medicine Hat derives its name from an old Indian legend. The name refers to the headdress of a medicine man. Rudyard Kipling had another colorful description for the city, when he learned that Medicine Hat stood on land over a vast pool of natural gas. "The place," said Kipling, "has all Hell for a basement."

Manitoulin Island in Lake Huron is the largest fresh-water island in the world. It has an area of over 1,000 square miles. Indian tradition has it that the island was the home of the good spirit, *gitchi-manitou*, and the evil spirit, *matchi-manitou*.

## Hudson's Bay Scholarship

The Indian-Eskimo Association of Canada is the administrator of a Hudson's Bay Company Scholarship, open to an outstanding student of Indian or Eskimo background to enable him or her to attend University for four years.

The annual value is up to \$2,500; the Hudson's Bay Company are willing to guarantee employment with the firm during each summer vacation and will consider helping this scholar through graduate studies.

Students of Indian or Eskimo background, whether or not they have recognized status as members of Canada's native peoples, will have an equal chance to apply, irrespective of their location in Canada, their religion, or their sex.

The choice of scholar is to be based in general on scholastic ability, with some consideration of character and adaptability.

Full co-operation in helping the IEA select the best candidate has been promised by the Indian Affairs Branch, the Department of Northern Affairs and National Resources, and all Provincial Governments.

Applications will be assessed by the Association's Scholarship Committee, chaired by Professor David Hayne of the University of Toronto.

## Summer School Of Languages

The University of Alberta announces its 5th Summer School of Linguistics sponsored by the Canadian Linguistic Association, July 3 - August 15.

### Courses offered

General Linguistics.  
Descriptive Linguistics.  
Field Methods in Linguistics.  
Cree Phonology and Structure.  
Culture and Language.  
Teaching English as a Second Language.  
Modern Methods in Teaching Latin (Applied Linguistics).  
History of the English Language.  
Modern English Grammar.

All courses carry University credit. Students who have not previously attended the University of Alberta must request application for admission forms from the Registrar of The University and submit completed forms not later than April 1, 1962.

Canadian participants are eligible to apply for financial assistance to the Canada Council, 140 Wellington Street, Ottawa.

A bulletin giving full details concerning the 1962 Summer School of Linguistics will be available soon. Inquiries should be directed to Dr. Ernest Reinhold, Director, Summer School of Linguistics, University of Alberta, Edmonton, Alta.



Father Emmett Hoffman, OFM, of St. Labre's Mission on the Northern Cheyenne Indian Reservation, Ashland, Montana, calls at the home of Mrs. Oliver Yellow Eyes. Her three youngest children are looking forward to joining their brothers and sisters at the mission school. St. Labre's Mission is operated for the 306 children of the poverty-stricken Northern Cheyenne reservation.

### Winnipeg Conference

## Some Money Control Urged

With a little bit of work and ingenuity Indians on the reservation can better their lot by themselves, Melville Hill, an Ontario Indian chief, said Feb. 7 at the Winnipeg Indian and Metis Conference.

Mr. Hill outlined a program by which the Indians can make their reservation governments more effective and make life better for themselves.

## Bands Form Credit Unions

Indians on two prairie reserves have formed credit unions to help them save money, and as a source of credit among themselves.

The new unions have been formed by the Blood Band in Alberta and on the Lizard Point Reserve in Manitoba.

The Blood Union officers are: Stephen Fox, president; Horace Gladstone, vice-president; Rachael Brewer, secretary-treasurer; Fred Gladstone and Floyd Fox, directors. Twenty-nine members have signed up. The credit committee members are: Father Gauthier, St. Mary's School; Leslie Siray and Rufus Goodstriker. Supervisory committee members are: Pat Eaglechild, Ernest Black Rabbit and Walter Singer.

Chief Lynn McKay has been appointed local credit union manager for the Lizard Point group with H. McKay, president, M. Twovoice, vice-president; Mrs. E. Oudie, secretary and A. Shingoose and W. Cooke, directors. Elected to the supervisory committee were: Mrs. L. Mentuck, E. Longclaws and E. Shingoose; elected to the credit committee were: A. Shingoose, P. Oudie and L. Longclaws.

Mr. Hill, chief of the Tyendinaga Reserve, suggested that "all responsible Indian councils should be given some control over the spending and use of their monies." This is possible under the present Indian Act, he said.

Control of the spending of funds makes the band governments more responsible, he said.

He also urged Indians to take part in their own local government and in community organizations.

Leadership among the Indians has been neutralized by the Indian Act, but it can be refound, he said.

Chiefs and councillors should not be afraid to speak out on issues affecting their people, he said.

The federal government can make it easier for the reservation to be well governed by appointing supervisors who know what the situation is. Supervisors of Indian descent who understand the background problems should be appointed where possible.

He had several specific recommendations on problems facing the Indian:

- Education — Indian children have to get all the education they can to face the complex problems of the future.

- Public relations — The reservation should strive to make newspapermen aware of its problems.

- Welfare — Able-bodied men applying for welfare should be given jobs.

- Band Elections — Elections should be held every two years, with only residents of the reserve allowed to vote.

The conference was sponsored by the Community Welfare Planning Council of Winnipeg.

## Catholic Indians In The U.S.A.

A U.S. report dealing with Catholic Indians in 1961 states that last year 9,048 Catholic Indian children from some 175 missions attended 54 schools scattered over some 80 Indian reservations in 38 dioceses and the Vicariate Apostolic of Alaska.

The apostolate to the Indians is headed by 229 priests, 160 of whom devote their time entirely to pastoral and missionary work among the Indians, the report states.

It gives these further statistics:

- In 1886 about 40,000 of the 230,000 Indians living on reservations were Catholics; now about 125,000 "out of probably less than 285,000" living on or near reservations are Catholics.

- Priests and other workers now assigned to work among the Indians have more than tripled in number since 1886.

- There were 80 chapels for Indians in 1886; now there are 399.

- There were 25 mission schools for Indians in 1886. Now there are 54 and the enrollment has increased from 2,500 to 9,043.

- There are 127,981 Indian Catholics in 39 U.S. Sees.

Six U.S. Sees are listed as having Indian Catholic populations of more than 6,000: Gallup, N.M., 16,000; Rapid City, S.D., 14,200; Tucson, Ariz., 13,000; Santa Fe, N.M., 10,000; Fargo, N.D., 7,266; and Helena, Mont., 6,233.

## First Indian CWL Council

FORT WILLIAM, Ont. (CCC) — The first Indian council of the Catholic Women's League has been established at the Koochiching Indian Reserve here. Prior to the organization meeting, Rev. C. E. Comeau, OMI, escorted the diocesan delegates on a tour of the four new buildings under construction. A school, a residence, a large gymnasium and a chapel are being built by the department of Indian affairs for the children of the reserve to replace older and less adequate quarters.

Diocesan delegates present were the associate director, Rev. R. A. Carey, parish priest of Red Rock; Mrs. W. S. Merchant, president; Mrs. A. A. Bedard, vice-president; and Mrs. T. H. Carroll, treasurer.

Father Comeau announced the appointment of Rev. Denis Audette, OMI, as spiritual director of the new council.

Father Rene Menard, a Catholic, was sent to found the first mission at the western end of Lake Superior, in 1660. He disappeared in the woods and was never found.

Letter to the Editor

# Transfer of Services to Provinces

As it seems it will be some time before the B.N.A. Act will be amended allowing the Federal Government to hand over to the Provincial Governments the legal responsibilities towards Indians, this gives time to "foster reflection . . . and to take a stand" as Father Renaud contends. These then, are some reflections on the matter of transfer of Services.

Re the "extra-territorial" developments that have led, or are leading to the participation of Provincial Governments in Indian Affairs matters, a few brief comments may be in order about:

- (1) the integration campaign of the Negro in the United States, and
- (2) the disapproval of apartheid in South Africa.

On the first point let it be said that the segregation policies of the U.S. stems mainly from the fact that the Negro people were originally brought to America as slaves and were generally looked down upon by their White owners as being of a natural lower status. This idea has been brought down in some degree to our present day and this is being manifested in the

## I — Joint Parliamentary Committee

Let it be known that the Indian people have expressed, through some of their various Associations, their deep and bitter disappointment over some of the recommendations of this Committee. They have gone so far as to suggest that in the preparation of its final report the Committee gave the preponderance of its considerations to the ideas and policies of the Department of Indian Affairs overlooking or ignoring suggestions offered by the Indians themselves.

Re the Committee's recommendation "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."

The implication is clear that pending discussions and agreements between the Federal and Provincial Governments, the subject of transfer will then be presented to the Indians as somewhat of an after-thought. This is the

## II — Legal Aspect

As there exists the legal responsibility on the part of the Federal Government for the Indian people, and as this responsi-

present segregation and discrimination of the Negro in the U.S.

On the second point let it be remembered that apartheid is an evil practice based upon the belief that the White man is inherently superior to the Black man.

Fortunately, we do not have the parallel belief in Canada of the White man being inherently superior to the Indian, nor do we have the ingrained idea that the Indian is of a natural lower status than the White man. At least these ideas, if present, have not been manifested in formulating oppressive laws against the Indian, nor in the suppression of the Indians' right to make his way in the White society. In fact, many of the laws governing the Indians were formulated for the benefit and protection of the Indian people.

That some of these laws are now causing resentment and dissatisfaction among the Indian people stems from the fact that they have no voice or share in the formulation, initiation and carrying-out of policies arising from these laws. To overcome this resentment and dissatisfaction the Indian should be given a share and a voice in the formulation and initiation of policies that, after all, affect their very lives and their future.

type of thinking that is creating the Indian problem!

**The Indians are always being told what they should do or must do, and they are never asked what THEY want to do.**

If there is to be a final and acceptable solution to the Indian problem, paramount consideration **MUST** be given to the Indians' own hopes, desires and aspirations. It must be taken into cognizance that the Indian wants to maintain his ethnic identity and preserve a cultural link with his own past. The Indian must be given an actual share in the determination of his own future. Indeed, he must decide for himself!

The agencies who would solve the Indian problem must remember that any solution has to be in accord and wholly acceptable to the wishes of the Indian people. If they attempt to impose, compel or force upon the Indian something he doesn't want, then they will be only increasing the misunderstanding, dissatisfaction and frustration of the Indians, and in the end it will prove to be no solution at all.

bility derives, in practice, from the Treaties prior or subsequent to Confederation, then it stands that, before any agreements can

be made by the Federal Government with any other body, the Indian people must be consulted as they are the other party to these Treaties.

The Federal Government cannot now divest itself of full legal responsibility for the Indian people, and there arises the question of moral responsibility also. The Indians signed the Treaties in all good faith, and history proves that they have not breached the Treaties, and assume the Federal Government also holds to this belief.

Further, if the Federal Government wishes to extricate itself from the legal and moral responsibilities imposed by the Treaties, it is hoped that it will do so legally, honourably and with the full knowledge and consent of the Indians with whom these Treaties exist.

**This being so, then the In-**

**dian MUST, in this matter of transfer, be consulted FIRST.**

That is, the method, manner, time, and all other relevant and salient factors regarding the transfer must be thoroughly understood, fully discussed and mutually agreeable to both the Indian people and the Federal Government even **BEFORE** the Federal Government discusses it with the Provincial Governments.

Then, if mutual agreement to the transfer is reached, the Indians **MUST** be given complete and full participation and consultation in the discussion and planning of the terms of the transfer with the Federal and Provincial Governments. Since the Indians are the second party to the Treaties they cannot be legally and morally left out of the negotiations leading to the transfer, especially when it is their very future and destiny that is involved.

## III — Sociological Comments

As the motivating force behind the idea of transfer of services seems to be that of decentralization because the present administrative set-up causes delays to the solution of local problems, could it not be possible to offset these delays to a great degree by granting a greater measure of autonomy to the existing facilities set up to serve the Indian people, namely — the Regional Offices?

Because of the vastly varying conditions of the socio-economic status of the Indians, there are also vastly diverse hopes, desires and aspirations among them. The Regional Offices may best be able to cope with these differences if they had the authority and power to act on their own initiative, rather than being subject too ri-

gidly to the central and centralized government in Ottawa.

These autonomous Regional Offices might then seek to co-operate and negotiate with the Provincial Governments for rendering services to the Indians where and when it may prove beneficial to the Indian to do so.

The Regional Offices, being closer at hand, would also serve as the natural and logical outlet where the Indian would be given a greater chance to voice his opinions and, perhaps, make his influence felt in the matter of development of policy, if the policy, to some degree at least, were to originate with the Regional Offices.

**Clive Linklater**



Rev. Virgilio Baratto, OMI, celebrates Holy Mass on the tailgate of his mission truck during a visit of his Indian flock. His mission is Atikameg, Alta., 200 miles north of Edmonton. His territory covers about 2,000 roadless square miles.

# THE TWILIGHT ZONE

by Rev. James Mulvihill, OMI  
(in Oblate News)

Unless you have spent some time on an Indian Reservation you cannot properly understand the living conditions considered normal for these segregated areas. You probably remember a TV program called "Twilight Zone"; it featured an existence made up of a mixture of the natural and the preternatural, a mixture of fact and fantasy.

This could be applied to reservation living because it is made up of a mixture of the old Indian culture and the new melting-pot culture of Canadiana. It is an existence which does not satisfy either culture and presents a melange of social problems found nowhere else in Canada.

## Reserve Spells "Home"

The Reserve system commenced back in the sixteenth century in Canada when the first exchange of land was made between Indians and Europeans. In the first case it was a grant from the Indians to the new Canadians. The exchange and allotments continued through the years by treaties and pacts up until the present time when we find the reserve system to have more than two thousand parcels of land totalling six million acres.

These reserves vary from a few acres at the mouth of a salmon stream to vast tracts of rolling prairie held by the Bloods and the Blackfeet in Alberta. Living conditions in a fishing village can be very different from life on a cattle ranch but it has one thing in common for the Indian — It is HOME. It is a place where he feels safe and relaxed. The minute he steps on the reserve he feels that he has escaped from an alien land where he is not appreciated and where he is a definite minority.

It is true that a reserve is a segregated area but it is a segregation that he can escape from any time that he so wishes. It is a segregation that his fathers asked for years ago as a haven from the greed and exploitation of his new neighbours, the Europeans. They had asked for this as an act of self preservation; they wanted to keep a little of what was rightfully theirs before all was lost to progress. This feeling endures because they still fear what the "Whites" might do to them if they relinquished their reserve rights.

It is true that they live apart because they choose to do so but something should be done to right the abnormal living conditions found there. The question is — what should be done and will the Indians want it? The time may come when they will ask to be relieved of this segregation. Years ago they also demanded and were granted segregation from the consumption of liquor. They asked for this also for their own protection. This segregation is being taken away at the request of the Indians. Will the other segregation follow?

The leaders in the political life of Canada are greatly concerned with this segregation of the reserves because it reflects on the

democratic principles which they support. They are also slightly concerned, in a disinterested benevolent manner of course, with the Indian vote which could swing as many as eighteen seats in the next election.

## Parliament Faced With Alternative

The Parliamentary Committee of last year recommended some slight changes in the use, management and the development of Indian reserves. These changes will have little effect in the overall living conditions on the reserve. In the coming session, Parliament may enact new legislation to improve "The Indian Act". Much time and money has been spent gathering facts to guide the legislators during the past two years. They will be faced with two alternatives when they consider legislation on reserve living:

1. They can embark on a policy of closing down reserves by erosion, granting individual ownership of land, encouraging termination plans, giving municipal standing to reserves, encouraging settlement off the reserve in the city or country. They can also offer other incentives for the Indians to give up Tribalism for Individualism.
2. They can establish conditions under which reserve living can exist and at the same time co-exist comfortably with its surrounding non-Indian neighbours. Of course they will have to provide for the internal growth until the Indian people attain social equality in all phases of Canadian living.

## Close Down Reserves . . .

These are the two alternatives. If the Government chooses the first one it will encounter great opposition from the Indians themselves. They do not have the same attitude towards land that we find in our society.

Traditionally, the Indian looked on land as belonging to all, or rather they belonged to the property not the property to them. It was not used to provide a living. It was regarded as the tribal home and as such it was protected with their lives. To divide it into little plots was to lose the sense of belonging to this or that area of country.

Legislation will not change Tribalism into Individualism. Legislation will not bring about social change by allotting individual plots on the reserve. The determination of the Indians to retain tribal identity is one of the greatest deterrents to change. The individual can and may change but not the group as such. They will resist any change to make them less Indian.

We must understand that the acceptance of another's culture starts with an individual choice and not tribal or political choices. This process of accepting another's culture has to take place first before we can have integration.

A change will occur in people when they accept new patterns of

living or rejecting what they thing is obsolete or disliked, but it must be a free choice, not something legislated. Everyone wants the privilege of judgement in their acceptance of change. They will resent force or undue pressure.

They will continue to change from the adjustments they have to make for everyday living, with or without outside help, but legislation of itself will not change the personality of the Indian. Opposition from the Indians will be met in any policy that will change the basic principle of the reserve system.

However there is a ray of optimism. Until a few years ago, what was taught in the schools conflicted with what was taught by the parents on the reserves. As a result schools were very unpopular and a feeling of pessimism pervaded Indian education. Then without any apparent reason or probably reasons known only to the Indian people, the attitude changed in the past ten years and great strides have been made in education. This could happen in their attitude towards reserve living in the next ten years.

## . . . or Improve Reserves

If the government chooses the second alternative, which seems to be the more intelligent, to bring the living conditions on the reserve up where the Indians can live and grow to economic and social equality with the surrounding communities — the first question that presents itself is — Can this change in society on the reserves be guided and controlled by outside pressure?

I do not think so.

Some very sad and sorry conditions will have to be changed. There is a sense of pessimism among the people. The young feel that they will or must fall into the same patterns as their elders. Sociologists tell us that the aimless living, laziness and uncleanness found on many reserves is not the fault of the Indians but comes from the normal frustration of minority groups faced with low income living.

The Indian youth feels the need to escape from the boredom of the reserve. It can be a very dull life, certainly it may give him a sense of security, a feeling of ease and belonging, but it can get woefully dull. The young people have to get away to blow off steam and unfortunately the beer-parlour and the movie-house are the cultural centres. This is the normal procedure for country people or isolated people coming to cities or towns looking for relaxation where they have no family or social ties.

## Leadership Program Needed

All are agreed that the reserves present a second rate existence and must be changed but where is the starting point? We know that there is nothing basically wrong with community living but we sometimes ignore another related fact — no progress or development has ever taken place in a community without strong leadership from within. This is the

starting point in the program — strong Indian leadership.

Nothing will change permanently by outside pressure. The first step then will be specific training in leadership for the Indian youth. Study clubs, leadership courses, Indian history courses and other means to develop informed intelligent leaders.

They are better educated than their parents and should be better instructed leaders. They should be able to share in the administrative positions in Indian Affairs. They will want to make the reserve a better place to live and will be prepared to do something about it.

The Indian wants to manage his own affairs, that is a fundamental principle in human society, but he hesitates because of the lack of training, fear of mistakes and fear of ridicule. They must be trained and encouraged as the first step in the development of reserves.

The second step follows naturally from the first. The Indians must understand what they want, must definitely want it and must ask for it themselves. Too much attention has been paid in the past to briefs written by lawyers who are making a living from Indian paid fees, briefs from societies for the uplift or furtherance of this or that work, from political or sewing circle groups who want to make the Indian "just like ourselves."

Their pat solutions may not interest the Indians at all. Outsiders do not really understand the Indian on the reserve, what makes him "tick", how he thinks or what he really wants for himself. The young leaders are the ones who will know what is wrong with living conditions.

They should be the ones to approach the government with primary plans for economic development and will be able to follow through with the program which the Indian people think will benefit their changing life on the reserve. The Indian must at least make the primary decisions as to what he wants.

The third step will depend naturally on how well the first two steps have succeeded. The actual program for each reserve will vary with the place and needs of the locality. New skills will be acquired and the aim of the programs must be a standard of living comparable to the non-Indian community in the neighbourhood of the particular reserve.

All the reserves in Canada can't possibly have the same standard of living. For this reason, as the program evolves, it might be better for the provincial governments to take a more active part in developing the reserves. They would be closer to the local problems. They could grant municipal standing to the reserves without loss of band rights and assist in many ways.

In spite of all the money to be expended in the future years on Indian Affairs and all the expert opinions followed for changes in reserve living, "the winds of change" will only blow as strong as the strength of Indian leadership.



"Everybody has to be on skates —let's go!" called Mary Kakegamick. Mary is Indian Canadian Cree. And although her English and Saulteaux are flawless — "I only understand but do not speak my own Cree language," said the young student as we chatted earlier in the day at Assiniboia Residential High School in Winnipeg.

There were six of us in the sunny room of the bronze brick building on Academy Road. And the five young Indian students comprising the planning committee of the school's first winter carnival patiently answered my questions while the rest of the school seethed with activity.

The relay races and the girls' hockey game were already over and these polite committee members were paged from all directions. But their soft-spoken comments conveyed only the famous Indian courtesy, the Indian calm we hear about and often envy.

**128 Students**

"There 128 students here, all Indian, of course," commented Stephen Jourdain. "Only 25 of us are from Ontario or Saskatchewan. The rest are Manitobans."

"This is the first high school for Indians in Manitoba," said Elizabeth Menow, one of 17 Grade XII pupils. "A few years ago some of the Indian boys and girls who passed Grade VIII were sent to a high school in Saskatchewan. There weren't so many of us then," smiled the attractive young student.

Dorothy James is a Grade XI pupil. "I was here the first year Assiniboia opened," she said. "It was just four years ago, in 1958. Isias Bee was here as well —



# Winter Carnival at Assiniboia School

by Thecla Bradshaw

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we're both from God's Lake," she added, turning to the attentive young man from the reserve in the far north.

Dorothy and Isias are two among scores of students at Assiniboia who disprove of the old fashioned theory that transition from one culture to another takes centuries. And the school supplies abundant evidence that four years of care, interest and education dip deeper than the surface and establish healthy attitudes common to most young people whose potential is reached in time.

**Where Are They From?**

Where do they come from, most of the young persons? — why are they here? The latter answer is based on the former. The majority of students are here in Winnipeg because the rugged territories of the Canadian north have as yet prevented the building of high schools. Roads and railways are largely dreamed of and footpaths through bush country are the order of the day in many of the Indian reservations.

Out in the open the white figure skates of the girls skimmed over the ice as the intricate patterns of "The Drill" took shape on the big rink at Assiniboia. It was easy to forget that these young persons were not born in the lap of luxury, and hard to remember that many have endured the rigours of winter life on the trapline, the pinch of hunger there, and the life of bare subsistence.

Indoors and out the new life takes shape at Assiniboia. "Our final plans were made only two weeks ago, although we've been practicing all winter," said Elizabeth. Everywhere is evidence that outdoor activities are in part responsible for the students' obvious health and well-being.

**Snow Sculptures**

The spacious grounds are flicts with general support of prodeked with snow sculptures at every turn. And subjects range from "Friendship 7," hewn out by a group of girls, to two impressive "Thinkers" brooding over the colorful festival, one of the figures a First Prize winner.

Close second, a gorgeous purple "Eagle" poises for flight. An impassive Indian sits gazing at the revellers, the great bronze chief clad only in paper feathers, oblivious to the zero temperature of Carnival Day.

"Welcome," reads a big, bright red and blue snow sculpture at the entrance of the recreation grounds, a contrast to the gaudy bulldog glowering from a snow-bank above the skating rink, his sign "Beware!" The feminine theme — Mother Goose — stands out against the sky, the monstrous yellow bird a prize winner for the girls of Assiniboia.

Wherever you meet them in Winnipeg, the students of Assiniboia are impeccably groomed, a credit both to themselves and their supervisors at the residential school. A slight hesitance in speech, a pleasant accent — and, always, a charming cordiality.

**Gay Costumes**

On Carnival Day the girls were chic and the boys trim in a wide variety of smart clothing and gay costumes. Music rang out for the marches, the drill and the figure skating, two tall clowns cavorting on skates, one tussling with the referee at a pause in the hockey game.

The Assiniboia hockey team, now well known in the province, won four of the five school trophies. This winter the Indian boys competed with teams from Morden, Gimli and Stonewall, last week winning the semi-finals in the Manitoba Junior B League.

"We're improving every year," said Steve Jourdain, "and with players like Paul Emile Wood we hope to win the 1962 finals."

Most popular winter sport for the girls of Grade IX and X is jam-can curling. The "curling stones" are made at the school and six rinks compete between the lesson periods of the day and the evening study sessions.

**Cadet Corps**

But all study was forgotten on Carnival Day as teachers, supervisors and students watched and participated in the 25 events, many revealing the precision and skill of much practice and training. The "Cadet Skills" event was watched with respectful interest as the school corps of 20 uniformed members marched down the ice in varying formations.

Affiliated with the 39th Regiment, the boys have weekly practice drill and a lecture at Fort Osborne. "I hope some day to join the permanent army," said youthful Percy Patrick. "We drill here at the school quite often and we like the practice. But I don't



know of any others yet who plan to join the permanent army."

Ambitions at Assiniboia are varied, ranging in interest from the medical, artistic and legal professions to mechanical and household skills. With the co-operation of the Indian Affairs Branch, two members of the Oblate Congregation, Frs. O. Robidoux and L. Alarie, five Grey Sisters, a steadily increasing and enthusiastic supervising and teaching staff, it is already evident that many of these ambitions will be nurtured and fully realized in the years to come.

According to the school principal, Fr. Robidoux:

**"Most marked is the increased drive of the young people with regard to study. And most hoped for is a continuation of the evidence around us that education and care can help these young ladies and gentlemen to succeed as Canadian citizens."**

They started school late, many of the Indian students. And there is still much catching up to do.

They started with the handicaps of a language foreign to the majority of their own country, a culture drastically different to the one they are adjusting to, an unfamiliar money economy edging out the former means of livelihood, the skills, and the share-all attitudes of their parents.

But they also started with an inherent optimism and dignity typically Indian, typically evident in the students of Assiniboia.

"Everybody has to be on skates —let's go!" Smoother skating ahead for Canadian Indians? It is just possible if our wakened interest continues.



# Get Words Into Action

Indian and Metis delegates at the eighth annual Indian and Metis Conference in Winnipeg were urged to take a more active part in implementing conference resolutions.

John Melling, of Toronto, executive director of the Indian and Eskimo Association of Canada, said responsibility for implementing resolutions so far had been left to white delegates.

That may have been necessary until now, he said, "but is it any longer?"

He urged Indian and Metis delegates give progress reports on implementation to next year's conference rather than individual reports on problems in their respective communities. Reports on problems should be sent in earlier, he said, so that they can be prepared for discussion.

The conference should also spend more time discussing broad policy matters, he said. It has grown from a local to a provincial conference and should be considering broader policies for presentation to government agencies.

Sixty-three resolutions were presented to the conference Friday morning. They are being referred to committees for study and implementation.

Among the resolutions were ones asking for:

- More and better housing for Indians and Metis in and off the reservations.
- A take-over of the education of treaty Indians by the province of Manitoba.
- More scholarship money for Metis students.
- Construction of "good inexpensive housing," to be available for Indians and Metis arriving in Winnipeg for employment.
- Study and action toward improvement of pupil transportation to schools, especially in isolated communities, as there was concern by many chiefs over road conditions and transportation facilities.
- To improve school attendance by Indians and Metis, a more effective system of truancy control be established where requested by local authorities.

## Ask Tax Refund

Representatives of Manitoba's treaty Indians are to ask the federal government to refund all taxes collected from treaty Indians.

The decision was made at a meeting, Feb. 6, of the Indian Brotherhood of Manitoba, in Winnipeg.

Federal government taxes levied against treaty Indians are contrary to treaty, the group's secretary A. E. Thompson explained.

The brotherhood is also to ask for increased salaries for chiefs and councillors. At the moment chiefs are paid \$20 a year, councillors, \$10.

Chief Albert Cook of the Bloodvein Reserve was re-elected president; Chief Cornelius Bignell of The Pas was elected vice-president and Chief A. E. Thompson of Peguis reserve was elected secretary.

## Cariboo Girls Graduate Nurses

Two Indian girls from isolated areas in the Cariboo recently graduated from Vancouver's Vocational Institute as practical nurses.

They are Irene Dick of Alkali Lake and Mary Susan Squinas of Anahim Lake. Both girls are 21 years old and were formerly students at the Cariboo Indian Residential School (elementary grades) and Kamloops Indian Residential School (high school).

They are also the first girls from their reserves ever to graduate as nurses.

## Hobbema I.R.S. Presents Concert

(Ponoka Herald)



Girls' choir at Ermineskin IRS.

The Ermineskin Residential School at Hobbema, presented a variety program at the Mecca Glen Auditorium on Feb. 9.

The program included musical items, solos, vocal and instrumentals, recitations and songs as well as a number of dances. One of the outstanding items was a violin solo played by Kenneth Wolfe. The Flute Class also drew a good applause and a wee lass, Theresa Kootenay, pleased everyone with a recitation and a song. Grade IV pupils sang a chorus with the class in Indian dress and feathered headdress. The senior girls also made a big hit with their three vocal numbers: "Whispering Hope", "Panis Angelicus" and the "Walking Song".

Several Sisters from the school were in attendance and assisted the children and young people by piano accompaniment.

Lunch was served to the visitors

by members of the two 4-H clubs sponsoring the event.

Fr. Voisin, OMI, offered favorable comments on the auditorium at Mecca Glen, and voiced his concern over the non-existence of a suitable gymnasium at their school in Hobbema and spoke of the contribution such a building would make to their institution.



Kenneth Wolf

## Learn English At Night School

One of the features of the night school programme at Campbell River, British Columbia, has been the response by members of the Cape Mudge band.

According to director Howard Sewell, five out of the 14 students taking the university English course at Cape Mudge people. Other Indians are registered in other courses.

## School Truancy Deplored

Poor attendance is the most important problem facing Indian schools, the regional education supervisor of Indian Affairs said in Winnipeg Feb. 7.

John Slobodian told a sub-committee of the Indian and Metis conference that reservation schools are being built as fast as possible. But, he said, the question is sometimes asked: why build schools if no one attends?

He said parents must be made to understand the value of an education and realize that their children must attend school as near to 200 days a year as possible.

### Stop allowances?

A member of the committee said it has been suggested that family allowance cheques should be cut off if children do not attend school regularly. "This has not been enforced," he said, "but when it is, attendance goes up."

Another member said cutting off the cheques would only punish the child. "Besides not going to school, he also won't eat."

Mr. Slobodian said it is government policy to set up school committees as a step towards training Indians in democratic procedures. He said the committees are not

school boards, but do have definite areas where they can make their influence felt.

Such committees, he said, composed of parents, can advise the government on the need for more school accommodation, can assist with attendance and discipline problems, make surveys of pupils and investigate possible avenues of adult education.

### Not ready?

The committees themselves, he said, are a training group for parents. "For many, education has been a negative experience. They have the wrong idea about it. They will send their children to school if you punish them, but that's not the best way. They must be persuaded that education is valuable. Sometimes this happens when they see their children involved in school activities."

In some districts, however, he said, the people are not ready to manage their own affairs.

## Has Own CBC Program

Mrs. Gertie Tom, a member of the Carmacks Band and a resident of Whitehorse in the Yukon Territory, has been engaged by CBC Station SFWH at Whitehorse to conduct a thirty-minute Indian language programme each Saturday afternoon.

This programme consists of records played in response to requests from Indian listeners interspersed with announcements and items of interest to the native population.

Her initial programme was presented in late September. With the friendly and understanding coaching of Mr. O'Connell of CFWH and Cal Waddington, popular local announcer, Gertie has overcome her initial shyness and is building up a good following for this program throughout the Yukon.