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Come, Let us adore Him!

INDIAN RECORD

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GUEST EDITORIAL

Don't Integrate the North American Indian

by **BIG WHITE OWL**, Associate Editor, *The NATIVE VOICE*

This nasty business of integrating the North American Indian people into slum communities of the big cities is shameful, unfair and utterly disastrous. It is a plan of extermination by assimilation. It is plain legalized genocide.

Why do I make this claim? Because Indian people who migrate to the cities, minus a skilled trade or good education are doomed to slowly rot away on welfare handouts, and drift with the lowest sector of white and Negro peoples, where alcoholism, crime, and social disease are rampant.

There are many outdoor jobs in Canada, presently being performed by white men, that could be done just as well, perhaps more efficiently, by Indians, if they received training to take over these jobs.

Some of the jobs most suitable for Indians are: wild life conservation projects, fire rangers, timber cruisers, scalers, bulldozer operators, land surveyors, surveyors' assistants, prospectors, railway section crews, lumbermen, game wardens, commercial fishermen, national and provincial park wardens and guides, caretakers of historic sites, etc.

Since the Iroquois of the Six Nations are acknowledged masters of the high steel workers, there is absolutely no reason why other Indians could not be masters of hydro and pipe line work as well.

"THE DEPARTMENT OF INDIAN AFFAIRS" should be urged to educate and train reliable Indian men to qualify for the above mentioned jobs, rather than encourage the disastrous trek to the big cities, where unemployment numbers into the thousands, and if they do find employment there it is usually seasonal and temporary . . . Soon they become hopelessly bogged down in slum degradation, and they sink to the lowest depth of misery.

At the present time, "THE DEPARTMENT OF INDIAN AFFAIRS" does not exist in Canada. All Indian affairs are handled by the Department of Citizenship and Immigration, which is a fallacy and insult to the Indians of Canada. Why is it a fallacy? Because the Indians of Canada are the first citizens and by right of first occupancy are entitled to have a DEPARTMENT OF INDIAN AFFAIRS all of their own in the Parliament Buildings at Ottawa, Ontario, Canada.

Now is the time for action! Let us have a "DEPARTMENT OF INDIAN AFFAIRS OFFICE" at Ottawa, Ontario, and let it be headed by a Native Canadian Indian, "Superintendent General of Indian Affairs."

Then, too, there is a great need for a new Indian land development program in Canada. Today much of the Indian reserve land is covered with underbrush, weeds, and second growth scrub trees. I would venture to say there is a definite need for closer co-operation between Indian leaders and representatives of governments, both provincial and federal, to work and plan together and turn reserve waste lands into productive market gardens, tobacco farms, beef and hog production, poultry and fur-farming projects.

It can be done, and it must be done, if the Indians of Canada are to survive as a people . . . Indian reserve lands must be preserved. They must be developed! And if necessary extend Indian land ownership instead of depriving them of it by tricky land deals and heading them off into the big cities, there to die and be buried in the potter's field.



TO FORM PART OF NATIONAL COUNCIL: A large gathering of Indians from different points of North Eastern Alberta met at Saddle Lake recently to hear and become familiar with the newly organized National Indian Council of Canada. Pictured are the leaders of the movement: (bottom row, l. to r.) Tom Cardinal, provincial president of CIL; Mrs. Margaret Makakis, local president of CIL; Alex Moyah, Frog Lake, councillor; Mrs. Wuttunee, Laurie Wuttunee, W.I.C. Wuttunee, Chief NIC; Fr. R. Levert, OMI, chaplain CIL; Lazare Janvier, councillor, Cold Lake; Gregory Jacko, councillor, Cold Lake; Clive Linklater, president Alberta Indian Education Association. (Back row, l. to r.): Jonas Cardinal, Saddle Lake councillor; Ed Cardinal, chairman of CIL; Ralph Steinhauer, director, Indian-Eskimo Ass'n of Canada; Eric Cardinal, secretary of CIL; Montrose Hope, president Metis Ass'n; Stanley Redcrow, vice-pres. CIL; Lloyd Cardinal, Saddle Lake, councillor; Thomas Quinney, Frog Lake councillor. The meeting was sponsored by the Saddle Lake local of the Catholic Indian League. (Courtesy St. Paul Journal)

Indian Progress Should End Treatment as Citizens Apart

(Great Falls Tribune)

Within Montana there are seven Indian reservations. Total acreage 8,343,929; Indian ownership 65 per cent; balance non-Indian tenure. Total enrollees 25,504; 16,755 on reservations and 8,749 elsewhere. That is the Bureau of Indian Affairs 1957 Report. In the early colonial period, Indian tribes were looked upon as sovereign nations and dealt with by treaty. By a number of acts of the Continental Congress in 1775, it declared jurisdiction over Indian tribes and by 1824 the Bureau of Indian Affairs was created.

The goal of the BIA is that of assisting the Indian to help himself and live like other citizens. By an act of Congress in 1924, all Indians were declared citizens of the United States and allowed to vote as do other citizens.

Many services offered to Indians by the BIA, such as extension, credit, education, and health, are now transferred to various state agencies which are serving non-Indians.

With the foregoing data, it will be seen that progress has been made by the BIA where a part of the Indian population in the state has integrated into other localities and living like other citizens. Through this integration, that type of citizen becomes subject to all state laws and regulations.

As a large share of news is of the bad and sensational nature, Indians, off reservations, who become involved in law violations usually are also in the news, but with a pronounced effect by the mention that the offender is an Indian. It is not enough that he is identified by name but the added emphasis to the race appears to stimulate the reader to visualize war activities of the offender's ancestors, as depicted in story and screen, which are usually exaggerations, as the background of the law violation.

It is time that the added identification of an Indian in the news be discontinued and mention merely be made of the person by name only.

Women's suffrage relegated the Indian male as head of his family from time immemorial to second place, the reward for his adoption of the white man's way of life.

JAMES LARPENTEUR LONG,
Indian History Author, Hamilton, Montana.

Vancouver Island Missionary Honored

(OBLATE NEWS)

Father Joseph Rossiter, OMI, 32-year-old Indian missionary attached to the Duncan missions on Vancouver Island, has been named "Citizen of the Week" by the local paper, THE COWICHAN LEADER.

Paid a lengthy tribute on the editorial page, Father Rossiter is described as "a comparative newcomer to this area, and only a temporary resident at that, but he is living in surroundings steeped in Cowichan history (records go back to 1865) and he is working with a people who were here before the white man."

Following biographical data on Father Rossiter (born in Prince Edward Island, studied at St. Dunstan's University, Charlottetown) and a capsule history of the work of the Church in that area, the write-up continues:

"Father Rossiter, who is very devoted to his people, has not spared himself on their behalf. He has found that an important part of his work is visiting and during his years here he has gained the confidence and respect of his flock. Last year the Indians expressed their regard by making him an honorary chief at their Corpus Christi celebrations. He was given the Indian name "Kow-witz-zun" which means the sun coming over the mountain and warming the valley. And speaking of the Indian tongue, which is not a written language. Father Rossiter has painstakingly set down prayers phonetically.

"Always seeking ways to encourage and instill confidence, the hard-working priest helped to start a Mother's Club this year. Members' duties include looking after the children attending St. Catherine's Indian School and caring for the church. The Tekakwitha Girls Club brings the younger girls together for a four-point program he has arranged — social, educational, apostolic and spiritual.

"The Corpus Christi sports day, held here the second Sunday in May, brings canoes from Island and mainland centres to compete in a series of races. This year, for the first time, they were held on Quamichan Lake.

"The Indians gave a party for our citizen this summer prior to his leaving for a visit to Prince Edward Island to see his mother, Mrs. Edward Rossiter. It was not known whether he would be returning, but undoubtedly the Indians must have been pleased when he was posted to Cowichan again. When he does leave there will be a lasting reminder of him for all to see in the form of the



Dinner guests at AIEA Convention: (l. to r.) Mr. W. I. C. Wuttunee, Chief of National Indian Council of Canada; Rev. Stanley Cuthand, Anglican Missionary at Cardston, Alberta; Mr. Clive Linklater, president, Alberta Indian Education Association; Mr. Fred Arcand, councillor, Alexander Reserve, Riviere Qui Barre, Alta.

Alberta Indian Education Association Honors 25-Year of Service Teachers

The Annual Convention of the Alberta Indian Education Association was held in Edmonton October 4 and 5. Life memberships were given to six teachers who have spent 25 years or more teaching or working for the educational welfare of the Indian people: Mr. Arthur Coady; Fr. G.-M. Latour, OMI, Cluny; Sr. Alice Houle, SGM; Sr. Germaine Laforest; Sr. Benigna of the Sacred Heart; Miss C. E. Hauver.

A panel discussion was held on "The Indians' views of the Indian School Teacher." Chairman was Clive Linklater, panelists were Rev. Stanley Cuthand, of Cardston and Fred Arcand of Alexander Reserve who represented the Alberta Indian Association. The panelists' views were well received and the overwhelming opinion of the teachers was that more Indians' views should be heard in future.

Other guest speakers were Dr. G. K. Hirabayashi, sociologist, University of Alberta, who spoke on Indian Culture and particularly on "Language in Culture"; Dr. F. O'Neill, of Ottawa, spoke on "Community Development" and its place in the future of the Indian people. Dr. J. W. Chalmers, director of School Administration, (Department of Education of Alberta), told of the work being

done in the newly created Northland School Division.

Workshops on the subject of language with special emphasis on the role of language in culture and the teaching of pupils in a language other than their own was also conducted. Dr. E. M. Abou-Laban, Miss E. Moore, and Dr. C. Brandt of the University of Alberta were the consultants conducting the Workshops.

A new executive was elected: president, Mr. Clive Linklater, Teacher, Blue Quills Res. School, St. Paul; past-president, Mr. E. J. Dodsall, Principal, Charles Cam-sell Hospital School; 1st vice-president, Mr. Ron Campbell, Principal, Morley Res. School; 2nd vice-president, Mr. J. Coady, Principal, Cold Lake Indian Day School; 3rd vice-president, Mr. A. Tetrault, Teacher, Hobbema Res. School; sec.-treasurer, Miss Sylvia Marsh, Teacher, Cluny Res. School; corresponding sec., Rev. Sr. A. Mageau, Senior Teacher, Blue Quills.

This marks the first time an Indian has been elected to the office of president of this Association. Mr. Linklater is a graduate of St. Paul's Indian High School at Lebret, Sask., and is a native of the Couchiching Reserve in Fort Frances, Ontario.

unusual church, opposite Silver Park, which he was instrumental in building. He was concerned because the Koksilah area did not have a church and so began drawing plans. His hours of work and planning bore fruit and with the help of the Knights of Columbus, St. Edward's parish, and many Indians, the building was erected, its peaked roof reaching skyward from a foothold on the earth."

Isaac Beaulieu IEA Official

The Indian-Eskimo Association of Canada announced recently the appointment of Isaac Beaulieu as Executive Secretary of the Association as from September 1st, 1962.

Mr. Beaulieu will assist in the administrative work at Toronto and in the organization of service-projects and conferences; it is also expected that he will share some responsibilities with the Executive Director in field work.

Mr. Beaulieu is of Indian background, born and reared on the Sandy Lake Reserve in Manitoba, he took his secondary education at the Assiniboia Residential School in Winnipeg and his higher education at the University of Ottawa.

A graduate in general arts, psychology and education (B.A. and B.Ed.) he became, in 1961, principal of the federal day school at Fort Wrigley, NWT — a function he combined with those of community teacher, administrator for the settlement, local Indian Agent, and game supervisor.

While at University, he was employed part-time in the Ottawa headquarters of the Oblate Fathers' Indian and Eskimo Welfare Commission. He is twenty-four years of age, married, with one child.

The desire of this young Indian to throw in his lot with the Indian-Eskimo Association symbolizes the growing alliance between our "first Canadians" and the more recent white settlers to work out their future together in terms of essential equality, mutual tolerance, social justice and progress.

The IEA looks forward with great hope to the strengthening of this alliance with Mr. Beaulieu's help.

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Program

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(in Sautaux and English)

The 1963 WINNIPEG INDIAN-METIS CONFERENCE

will be held
FROM TUESDAY, FEBRUARY 5, AT 8.00 P.M.
until
FRIDAY, FEBRUARY 8, AT NOON

Delegates from all Indian Reserves in Manitoba are invited to attend.

Register with Mr. Lloyd Lenton,
COMMUNITY WELFARE PLANNING COUNCIL
ROOM 406 — 460 MAIN ST., WINNIPEG, MAN.



LEADERS IN ALL PHASES of Indian activities were on hand in Hobbema last week when the Catholic Indian League of Alberta convened its annual conference. Some of the head table guests at the opening luncheon on Monday are shown above, left to right, Mr. Lagasse, Director of Community Development for Metis and Indians in Manitoba; Mrs. Tom Cardinal; Mr. M. G. Jutras, assistant Regional Supervisor, Indian Agency, Edmonton; Mr. T. F. Kirby, Supervisor, Indian Agency, Hobbema; Most Rev. H. Routhier, OMI, Vicar Apostolic of Grouard; Most Rev. Anthony Jordan, OMI, Coadjutor Archbishop of Edmonton; Mrs. T. F. Kirby; Rev. G. M. Latour, OMI, Director of the Indian League of Alberta.



When the **CATHOLIC INDIAN LEAGUE OF ALBERTA** met at Hobbema for their annual conference, Indians from all tribes travelled from all parts of Alberta and many parts of Saskatchewan. Mr. and Mrs. Stanley and six of their children shown in the top picture came by car from Saddle Lake, Sask., and showed a keen interest in all the discussions. The meals for the 150 delegates and their families for the two-day conference were sponsored by the 4-H Club from the Ermineskin Reserve at Hobbema.

(Photos — Academy Studio, Edmonton)

Alfred J. Scow Admitted to Bar

(The Native Voice)

Alfred John Scow of Alert Bay realized his life's ambition on October 1 in Vancouver when he became a member of the Law Society of British Columbia, first of his people to do so.

It was a long, hard struggle for the young Native, involving years of study interlaced with seasons of fishing in order to complete his

law course at the University of British Columbia.

One of the years, in fact, was spent as business agent of the Native Brotherhood of B.C., headed for many years by his father, Chief William Scow of Alert Bay. William Scow is chief of the Kwicksutaineuk tribe of the Kwakiutl nation.

Alfred Scow graduated from the University of B.C. Law School in 1961, spending the following year articling with a Vancouver law firm. He was one of 14 lawyers called to the bar on October 1.

The province's first Native lawyer fished salmon and halibut during his many years in the fishing industry, winning a host of friends during the process.

In addition to his membership in the Native Brotherhood, Mr. Scow has been a member of the United Fishermen and Allied Workers Union.

He was named special correspondent for The Native Voice some months ago by publisher Maisie Hurley and has contributed a number of articles.

He has won congratulations from many sources for his determination in achieving the distinction of becoming a full-fledged member of British Columbia's legal profession.

NEW MAP OF DIOCESES

OTTAWA — A new ecclesiastical 39 x 29-inch map of Canada has been published by Ottawa University's Institute of Missiology. It shows the boundaries of all Canada's 63 dioceses and 15 ecclesiastical provinces.

It may be obtained from the Institute of Missiology at Ottawa at a cost of \$1.50.

National Indian Council

The second annual conference of the National Indian Council of Canada was held in Toronto on Aug. 30-31, and Sept. 1. Purpose of the conference was to adopt a constitution and to lay a foundation for the organization.

The constitution adopted provides for native organizations to become members of the National Indian Council, with an annual membership fee of \$25.

It was decided that formation of locals was not desirable as there are already enough native organizations in Canada. Native persons who are not members of a native organization can become a member of the National Indian Council on payment of a \$5 membership fee.

The governing body consists of a council of sixteen persons made up of the chief of the National Indian Council, three sachems, a secretary-treasurer, and twelve councillors.

The officers of the council are Chief W. I. Wuttunee of Edmonton; George Manuel, president of the North American Indian Brotherhood, Carl Lewis and Jim Turner of Toronto, sachems; Marion Meadmore of Winnipeg, secretary-treasurer.

The National Indian Council will meet in Winnipeg during August of 1963.

If I Was an Indian

by KAY CRONIN, in OBLATE NEWS

If I was an Indian I'd be pretty darned mad at the patronizing attitude some people take towards integration. Even some of the best intentioned people. And I think it's about time someone pointed out that integration isn't, or shouldn't be, as much of a one-way street as most of them think it is.

True, the Indians can learn a great deal from the rest of us. But why does it never seem to occur to the rest of us that we have a great deal which we could most profitably learn from the Indians?

All right, you say — like what, for instance?

Well, it would take far more than the length of this column to go into the matter fully. But I'll start the ball rolling by listing just a few of the qualities I have evidenced among the Indian people which I most certainly would like to have brush off onto me sometime.

And here, in no special sequence, are some of them:

Their simplicity . . . their sense of humour . . . their readiness to forgive . . . their serenity . . . their regard for other people's feelings . . . their humility . . . their capacity for suffering . . . their loyalty . . . their love of nature . . . their ability to communicate with a minimum of conversation . . . their natural grace . . . their courtesy . . . their habit of minding their own business . . .

. . . which reminds me; in the beginning I said "If I was an Indian, I'd be pretty darned mad . . ." but I was forgetting, of course, that if I was an Indian I probably wouldn't get mad about other people because I'd most likely be blessed with the Indian quality of even-temperedness. And even if I wasn't, there'd still be the virtues of patience and tolerance and minding my own business to deaden the heat of my anger.

Maybe the Indian does lack some of the go-getting qualities required of a man to progress in our modern civilization. Maybe we have a lot to teach him in this respect. But when it comes to teaching anyone some of the all-important virtues required of a man to progress in the eyes of Almighty God, then I think we need far more lessons than the Indians do. In fact, they are the very ones who could teach us some of these virtues, if only we'd stop, look and listen long enough to give them a chance to do so.

Training for Leadership

by REV. P. MULVIHILL, OMI
(in OBLATE NEWS, September, 1962)

If the June elections proved nothing else, they proved that the Canadian people, on the whole, have a strong urge for leadership. Over one thousand potential leaders struggled for the honor of guiding us into the promised land of painless taxation and sinless politicians. However, this strong urge for leadership is definitely missing among our Indian people.

The Indian has been segregated and overprotected for so long that he has forgotten or lost his own democratic traditions and sense of leadership.

In the old days, before he was herded onto reservations, the Indian leader was not elected nor did he seek office; in fact, he thought it was wrong for one man to boss another. He was generally persuaded to be a leader by his fellow men. They told him that, in their opinion, he had the qualities to lead and that they would follow him. It was as simple as that.

But many factors have appeared in the past seventy years to destroy this type of leadership and no adequate substitute has developed among them, so that today there is a void to fill.

TEN CRITICAL YEARS

This is a critical time for the Indian people. At this moment, we have all the ingredients for "a great leap forward." On the one hand, there is a feeling in governmental circles that the Indian people should rule themselves as much as possible. They have given them the vote in both Provincial and Federal fields, more authority in their band councils and more control over their finances. The government wants to move from the role of guardian and protector into the role of adviser. However, they do not wish to relinquish all controls until the Indian people have their own competent leaders.

On the other hand, we have a fine body of young Indians in our high schools, vocational schools and colleges. They are the potential leaders of their people if given the proper motivation and guidance. With these ingredients, I would say that the next ten years is a critical period for the Indians.

If they make use of this pool of leadership material they can take their place in Canadian society with dignity and be admired as a popular and important ethnic group. If they fail to use this latent leadership, they will slip back farther into second class citizenship.

It is the wish of the great majority of Indians to retain their Indian identity and not be assimilated into another culture. The Indian wants to benefit from the advantages found in our society but keep some of his Indian ways. Not to the extent, however, of being the story-book Indian of two hundred years ago.

There should be no problem here for cultural differences do not affect national unity (this is so true of Canada) except in the eyes of the narrow-minded bigot. They should be able to lead their own lives with a minimum of interference from outside sources. But they must realize, however, that they cannot escape dependence until they have their own competent Indian leaders.

RESERVE-CONSCIOUS

A major difficulty facing the Indians in the leadership field is the fact that they have become reserve-centred and reserve-conscious. There have been very few attempts to organize inter-reserve associations. Most of their associations, leagues and brotherhoods have been valiant attempts to lead but they have been too all-embracing and vague to have the proper impact on reserve living.

What they need is individual leadership in each community and communication channels opened to the neighbourhood communities with meetings of local interest. In other words, an organization patterned on the "grass root" political teams working locally towards a national goal for the good of the party.

It is not going to be an easy task to interest the young Indian in leadership work because he knows from childhood that anyone on the reserve who has an idea or plan that would change the existing living pattern is attacked by the "old age group." They can use all the ammunition of ridicule with the charges of dishonesty and selfish motives.

It is difficult to break down prejudices, especially when the Indian of the past few decades has isolated himself from social contacts. He must re-establish communications with the outside world before he can understand the changes that are developing.

The junior leaders will certainly meet with jealousy, apathy and vacillation, but worst of all they will have to bear the cross of the keen sense of humour found among the Indian people. All their mannerisms, all their speeches, all their hesitations and all their mistakes will come under the pitiless

searchlight of humour and "wise-crack".

It will test his humility to the breaking point (it has destroyed or discouraged many Indian leaders in the past) and it will take strength of character and a high set of ideals to keep young Indians in the leadership field. It is unfortunate that many members of a band who are best suited for leadership with suitable personalities and educational qualities are the ones who leave the reserve, move into cities, and leave leadership to second class members.

INCOMPETENT LEADERS

Before investigating the qualities and training of a good Indian leader, let us examine a few types who are not at all desirable and have received more than their share of publicity in the past. These are the ones who have injured the image of the Indian leader and have given a wrong impression of the Indian's attitude and desires to the outside world.

The first one that comes to my mind is the Indian who has been asked to speak to a gathering of "whites". They are a "folksy" group and wish to learn something of the Indian's point of view and way of life but they are surprised and shocked when the speaker commences his talk in a belligerent voice: "When are you going to give us back our land?" This is not the time and place to make this accusation and it loses the goodwill of the public.

Another type of leader is the one who always suspects the worst and without any investigation or valid reason accuses the government of duplicity. A good example of this type was the refusal to use their voting privileges in the last federal election. The chiefs tried to impose this view on the better informed members of their band and were successful.

This sort of thinking discourages the public from entering into any plan for assistance to the Indians.

Then we have the older Indian who blames all the ills of the country, even his rheumatism, on the government in general and the local Indian superintendent in particular. This pastime is second only to fishing in popularity with him. This publicity is not good for the Indian people.

However, it is not only the Indians who are guilty of this attitude. We have our own "know it all" who blame everything on Communism, Big Business, Separ-

atism, and even a mysterious "they". It is a human failing that when we want to divert blame from our own ignorance and mistakes, we have to attack the neutral or innocent.

This is not competent leadership.

RESPONSIBLE LEADERS

The type of leadership that we do want and that the Indian people need is one that will give them a way of life where there will be no need of special helps and where there will be no discrimination. A leadership that will stamp out the stigma of inferiority and will help them to work out their own destiny in the dignity, equality and self-reliance of the Indians of old.

Where will we find this leadership and when we do find it, how shall it be developed, trained and encouraged? In the past fifteen years, it was the Residential Schools that encouraged and caajoled the Indian student to seek higher education.

In fact, the Residential School founded and developed the high school program among Indian students. It was not the Indian Affairs Branch that initiated the program but they did supply the funds to carry it on.

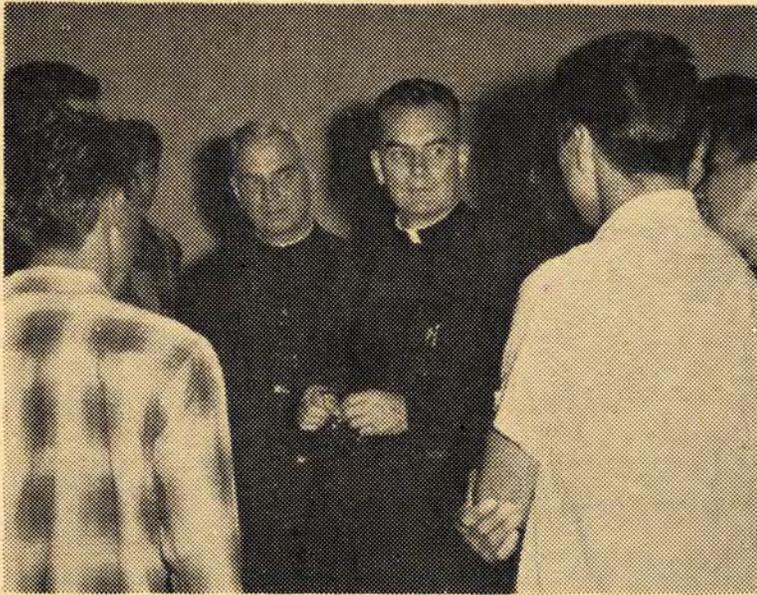
Since leadership is a major process of education, it would still seem that the greatest impetus should come from the schools, from the education branch of Indian Affairs and from interested educators and welfare workers who like and understand the Indian people. Potential leaders can be found among students going to high school and college or to vocational schools.

SPECIAL COURSES

Courses could be given in Residential and Day schools but especially in Amalgamated schools. In Amalgamated schools, the Indian youth becomes familiar with both ways of life, and to be a good leader he must understand the differences between his culture and "white" culture. He will be working mainly in his own culture but must understand "the White Man's ways." He will have to learn that his role as a leader at home will be to keep what is good, change what is not, and establish lines of communication with other cultures.

This will require carefully prepared courses and methods of training in leadership. The program of training leaders is a complex undertaking and must be initiated at the "grass root" levels where this training can be immediately applied to real life problems. The leadership course should be prepared and drawn up

(Turn to p. 8)



Recently **MONSIGNOR F. SMYTHE**, Director of the Coady International Institute of the Extension Department of St. Francis Xavier University, Antigonish, N.S., visited the Blackfoot Reserve. While here he discussed with School Officials the immediate possibilities of group adult education and community development. He is shown above accompanied by Fr. G. M. Latour, OMI, Principal of the Crowfoot Indian School, talking with a group of senior boys. The Coady Institute is an international training center in the philosophy, history and techniques of the well-known Antigonish Movement, a program of adult group action.

Co-ops Create Enthusiasm

Two newly-chartered producer's co-ops — and a third awaiting final incorporation — have swelled the ranks of more than 500 people of Indian ancestry in Manitoba who are members of their own-established co-operative self-help economic projects in isolated areas.

Hon. John Christianson, Manitoba's minister of welfare, said recently the six producer's co-ops established in the past 12 months have done a volume of business totalling \$85,000, have assets of \$8,000, and cash reserves of \$6,000.

The minister said that it is anticipated that the volume of business of these six co-ops will increase four-fold in the next 12-month period and that several more co-ops will be established in that period.

The six producer's co-ops, all of them inspired by the federal-provincial community development program, included three fishermen's co-ops and three pulpwood co-ops. In addition, there are four consumer co-ops and one consumer's credit union — a co-operative savings and loan society — involving some 250 members of Indian ancestry throughout the province.

This makes a total of 11 co-op groups with a total membership of 550 people. Some 100 to 150 additional people, many of them from communities other than the community in which the co-op is operating, gain employment by way of co-op activities.

Mr. Christianson congratulated the shareholders of the Pine

Creek Co-op Ltd., Camperville, Man., that received news of its incorporation this week. The Pine Creek Co-op has a present membership of 23 shareholders and is being operated by a provisional board of directors under the leadership of president Raymond Guiboche of Camperville.

It grew out of a co-operative fishing project undertaken last spring by Metis residents of the village and treaty Indians from nearby Pine Creek Reserve.

A first business venture for the people concerned, and the first time in the history of the district that people from the village and the reserve had worked together on a common project, the venture involved the catching, processing, and shipping of 87,000 pounds of mullet and jackfish valued at \$8,000.

NATIONAL INDIAN PAPER PLANNED

A committee of the newly created National Indian Council has been organized under the chairmanship of Jasper Hill of Toronto and Marion Meadmore of Winnipeg to set up a national Indian newspaper.

This publication would present the views of the natives across Canada and by this means we will be able to foster closer ties among the native groups.

It will also be the official organ of the National Indian Council.

Missioner's Death Marked Bicentennial of Nova Scotia

ST. PETER'S, N.S. (CCC) — Chapel Island, in Bras d'Or Lake, in the parish of St. Peter's, was the scene of the annual Indian mission on July 27-30.

The mission is held annually on the weekend closest to the feast of St. Anne, who was named the patron saint of the Indians by the early Jesuit missionaries.

This year marked the two hundredth anniversary of the death of the Abbe Maillard, the apostle of the Micmacs, who died August 12, 1762.

The French missionary converted the whole Micmac tribe and made such an impression on them that they have retained the faith throughout centuries even though they were without a priest for decades at a time.

After Father Maillard's death there was not a single priest in the territory of Nova Scotia for six years. Only the repeated demands of the Indians caused the English conquerors to allow a Catholic priest to enter the territory.

BORN IN FRANCE

Pierre Maillard was born in 1700 and was baptized in the Cathedral of Chartres, France. He was ordained toward the end of 1734. He arrived at Louisbourg on August 13, 1735, and spent the rest of his life in the service of the Indians.

An earlier missionary, Father Gaulin, had established the headquarters of the Indian mission around 1713 at Malagawatch at the entrance of River Denys basin. By the autumn of 1738 the church and the priest's house at Malagawatch had fallen into ruin, and Father Maillard decided to go to Antigonish for the winter.

In 1750 he abandoned Malagawatch completely and established the Indian mission on what is now called Chapel Island near St. Peter's. Tradition has it that he preached the first sermon heard on Chapel Island in 1742 from a large boulder which is still pointed out as his pulpit.

Local tradition also says that Father Maillard brought to Chapel Island the wooden statue of St. Anne and Our Lady which is carried yearly in procession on the Sunday during the Indian mission.

After the fall of Louisbourg in 1745, Father Maillard was among those who were shipped back to France by the English conquerors. He reached Paris by March 1746, but was already making plans to return to his mission among the Indians.

He returned from France the following year and continued with his work even though Cape Breton was in the possession of the English. His mission included the Indians of Cape Breton, Anti-

gonish, Pictou, and Prince Edward Island.

After the final fall of Louisbourg in 1758 the English began immediately to destroy the French outposts and the church and priest's house on Chapel Island were burned to the ground.

Father Maillard moved then among his other Indian settlements. Knowing that only the French priest had any real influence over the Micmacs, the English authorities at Halifax appointed him official missionary to the Indians and the Acadians of Nova Scotia.

FIRST IN HALIFAX

Sometime during the summer of 1760 Father Maillard visited Halifax and said the first Mass ever celebrated in the city. The Nova Scotia Historical Society has erected a tablet at Donahue House on the corner of Tobin and Barrington Streets to commemorate the event.

The devoted French priest died in Halifax on August 12, 1762. By order of the Lieutenant Governor he was buried in St. Paul's (Protestant) cemetery, then the only burying place in Halifax.

For 27 years, the Abbe Maillard, as he is known, lived and worked with the Micmacs. He lived with them as they moved from one encampment to another, and he made them feel that their nationality was his too.

The Micmacs soon became convinced that his one aim was to help them. Both the English and the French at various times criticized Father Maillard whom they considered to work solely for the Indians.

Father Maillard's work among the Micmacs continues even to this day in his religious writings, in their tongue. A highly intelligent and educated man, Father Maillard mastered the Micmac language soon after he arrived.

Beginning in 1738, he composed in hieroglyphic characters a number of manuals of prayers and religious instructions. These booklets were memorized by the Micmac and for a hundred years were their only literature. The manuals were printed in 1866 and reprinted once again in 1921.

After the final fall of Louisbourg Father Maillard was the only priest who remained in what is now Nova Scotia. After his death in 1762 six years elapsed before any other priest was allowed in the territory. It was only after repeated demands by the Indians that the English government relented and granted their request in 1768.

AT BERENS RIVER

50 Wilderness Years

BERENS RIVER — Fr. Joseph de Grandpre lit a pipe one day recently, sat down to a game of solitaire and thought of the last 50 years he spent in the wilderness.

The 80-year-old Oblate Father is no longer head of the Catholic mission in the tiny Indian settlement. But he still works there and preaches in Saulteaux every other Sunday. His successor, 51-year-old Fr. Albert Jobin does not speak that language.

When Fr. de Grandpre came to Berens River from Montreal half a century ago he virtually carved the now handsome mission out of the bush.

"We began with very small congregations for our Sunday services," the priest says. "Sometimes attendance went up to 100 in those days. But they were rare incidents indeed."

Now, 50 years after the birth of the mission, 300 of Berens River's 650 residents — mostly Indians and Metis — are Catholic attending church activities regularly.

QUITE DIFFERENT

But when they mark the mission's 50th birthday next month, the Indians will do so under conditions quite different from those of their fathers at the beginning of the century.

The old priest has friendly, knowing eyes. He speaks with a heavy, French accent.

"Our Indians have lost most of their skills and a good part of their initiative," he says.

"Fifty years ago they were on their own and knew it. They used to be away on their trap lines for months on end. And when they came back they received about \$350 for each Black Fox Fur they had. Of course now a Black Fox only pays \$3.

Part of the reason for the Indians' dependence on others now, Fr. de Grandpre thinks, is due to the fact that modern government has provided relief, old-age pension and other means of assistance to those who can't help themselves.

He doesn't blame the government and he doesn't say he blames the Indians. The dilemma to him is a question of education.

Besides, the mission is there to help. And that is exactly what it does.

During the school term, Father Jobin picks up the children from the settlement and the reserve every morning and brings them home after classes.

"Religious life out here is deep and just as active as anywhere in the city," says the old priest.

The golden jubilee of Berens River mission will pass almost unnoticed in the silent reaches of northern Manitoba.

But 650 impoverished Indians

by **MANFRED JAGER**
in the **Winnipeg Tribune**

will know. "Help in distress — and God's word — has been here for half a century."

And their hearts will glow.

Two lay brothers of the Oblate Fathers go into action whenever practical aid is required. And that is very often.

A Grey Nun staff of one registered and two practical nurses look after the 15-bed hospital. The doctor is supposed to come to Berens River once a month but hasn't been required for 12 weeks now.

The two priests administer the mission's annual \$10,000 household and conduct the religious program.

Northern Affairs Policies Sharply Criticized

SUDBURY (Special) — The Northern Administration Branch of the Department of Northern Affairs and National Resources was sharply criticized for its "remote control-type planning in dealing with the Eskimos in Canada's Northwest Territories.

Father Andre Renaud, OMI, director of the Indian and Eskimo welfare commission of the Oblate Fathers said that "those who are truly experienced in the Arctic because of many years of existence there were eliminated in planning" the future of the Far North.

"Priority is given to the newcomers who it is felt would have new ideas," Father Renaud said.

The Oblate Father was interviewed during the three-day national Conference and annual meeting of the Indian-Eskimo Association of Canada held in Sudbury. He is a vice-president of the Indian-Eskimo Association and an associate professor of education at the University of Saskatchewan.

"When criticism of a government program in the North comes from the field, this criticism is smothered," Father Renaud charged.

The priest added that a saying has been formulated for the Northern Administration Branch by the people of the Far North to explain the branch's attitude: "Don't give us facts: It confuses our plans."

REMOTE CONTROL

"As a result of the remote control-type planning (from Ottawa), extravagant sums of money have been spent in setting up buildings and developing administrative overhead," Father Renaud said.

As another result of the remote

control policy-making mechanism, "The Eskimos have been brought together prematurely and in too many of these new communities they are living off welfare and rations or through menial tasks helping the white man." Payment for these tasks, Father Renaud said, were based on the level of the skilled tradesman.

"In brief," Father Renaud continued, "The criticism is that Canada is spending a lot of money to help the Eskimos and neither the Eskimos nor Canada is getting value for this money."

The criticisms expressed were not only Father Renaud's personal opinion. "I heard this from teachers, field people, other agencies working with the Eskimos and our own Oblate Fathers," he said.

DECENTRALIZED

B. G. Sivertz of Ottawa, director of the Northern Administrative Branch, said the department has undergone a massive decentralization program with multi-characteristic departmental operation. He said this was the most desirable way of administering the affairs of the North — by having a staff on the scene.

Regarding liaison with northern field personnel (teachers and missionaries) directly involved in Eskimo activities, he said: "We are in consultation with these people. We are in constant touch with them."

Beginning with the January-February 1963 Issue of the INDIAN RECORD we will publish a twelve-page magazine every second month of the year.

THE NEXT ISSUE WILL MARK THE 25th ANNIVERSARY OF OUR PUBLICATION.

Deadline for copy and photos will be Monday, January 14.

Legend Of Malabeam

Malabeam was a Maliseet woman.

She and her family were camping on a hunting trip near the Madawaska River, when the party was surprised by 200 Mohawks on the warpath to destroy the Maliseet fort at Meductic, near what is now Woodstock, N.B.

Her kinfolk were all killed, but Malabeam was spared, promising to act as a guide. She was placed in the leading canoe.

Gaining the St. John River after a portage, the war-band re-embarked, the canoes were lashed together and allowed to drift downstream while the warriors slept, for Malabeam had told them there would be no more falls or rapids.

Her enemies awoke amid the thunder of Grand Falls, but they were too late. All were swept into the abyss and drowned, the brave Malabeam among them.

(Enc. Canadiana)

First Missionary Nun

Marie of the Incarnation, whose maiden name was Marie Martin, was born in 1599 in France; she married at 17, had a son, was widowed while still young and joined the Ursulines in 1631.

Later, she volunteered to be a missionary in Canada, arriving here in 1639. The afternoon of her arrival at Quebec found her nursing smallpox-stricken Indians.

Mother Marie became first superior of the pioneer Ursuline Convent at Quebec. She conducted a school which welcomed French and Indian alike. A scholar herself, she compiled the first dictionaries of the Iroquois and Algonkian languages. These works were never printed and the manuscripts have been lost.

Mother Marie was declared venerable in 1911.

(Encyclopedia Canadiana)

NEWS BRIEFS

Twenty miles of new roads were built on the Blood reserve in Alberta recently, by use of band-owned equipment. At present three men are employed by the Blood Band Road Department and receiving their wages from band funds. * * *

A major contribution to the recreational activities of teen-agers is being made by members of the school committee on St. Regis Reserve, near Cornwall, Ontario. The committee runs dances and socials for teen-agers in reserve schools each Friday night. * * *

An elderly member of the Fort William Band in Northern Ontario, last summer constructed an Indian Village in which he displayed and sold handicraft work. The Band-member with the initiative is a toll-gate keeper on the scenic drive to the Lookout Site on Mount McKay.



WILLIAM IVAN CLARKE WUTTUNEE, 34, a Cree from the Red Pheasant tribe at Battleford, Sask., became the first full-blooded Indian to be admitted to the Alberta Law Bar in a recent ceremony at the Edmonton Court House before Mr. Justice Neil Primrose. He was presented by J. W. Heffernan, an Edmonton lawyer. He is shown here following the ceremony, surrounded by his admiring family — his wife and Nola, 3, front, Wanda, 6, right, Lauren, 5, left. Mr. Wuttunee graduated with an LL.B. degree from the University of Saskatchewan in 1954. In 1961 he became regional liaison officer for the citizenship branch of the federal government in Alberta. Upon his admission to the bar, Mr. Wuttunee hopes to enter private practice in the city of Edmonton. He is married and has four children.

(Photo — Courtesy of The Edmonton Journal)

New Booklets on Co-ops

OTTAWA (CCC) — The Co-operative Union of Canada has published a picture booklet to help tell the story of co-operatives to as many Canadians as possible.

Entitled "What is a Co-op?" the 32-page, color picture booklet is being widely distributed to members of co-operatives and other people by local and regional co-operatives. Initial distribution is being made to the co-ops through provincial co-operative unions

and centrals.

It covers the history of co-ops, co-op principles and a description of the various kinds of co-operatives. It shows how a co-operative enterprise is organized and how it works, discusses credit unions, fishermen's co-ops, consumer co-ops and others and describes the work of co-operative centrals, Interprovincial Co-operatives Limited of Winnipeg and insurance co-operatives.

INDIAN LEADERSHIP . . .

Concluded from p. 5

by Indian Affairs education specialists in conjunction with people who have had years of practical experience among Indian communities.

The method of teaching could be study club and round table discussions. Preliminary classes should commence in the higher grades in schools and the balance of the training given as an adult education program with the leadership candidates discovered during the school years. We must be careful with leadership courses proposed by some universities that wish to be identified as the champions of the Indian's cause when, in fact, they are ignorant of the real problem and do more harm than good.

DOWN TO EARTH COURSES

In leadership courses, the students should be given classes that would include the history of the Indian people themselves in Canada, stressing their own problems. Classes on The Indian Act, simple economics, rudiments of political science, civic affairs, Parliamentary procedure and public relations.

These courses must be laid out to cope with the immediate needs of a particular locality and not something vague and futuristic. They must be taught to evaluate the local needs and study the material and mental resources of their reserves. They will have to know how to make use of technical advisers and work with them.

The Indian Affairs Branch can furnish the technical advice but leave the discovery and presentation of a particular project to the Indian leader. I think that this is the most important aspect of improving conditions on the reserves. The Indians themselves are the ones who know what they want and will only follow through if it appeals to their sense of values.

It is hopeless to start projects for community development if the people themselves are not convinced of the need. The arrogance of leadership in the past years which did not give the Indian sufficient control of his own destiny has failed. We need a good look at the future.

It is not sufficient to plan their betterment if the skills, attitudes and leadership among them are missing. The expenditure of great sums of money will not be of a permanent help if leadership is missing.

GRADUAL CHANGES

The Indians need a solid core of good leaders with at least average intelligence if they wish to raise their standard of living. This will take years, but a start should be made immediately in the training of these potential leaders. For-

merly, we have been very impatient to bring about speedy changes in the Indian way of life and we have found that they will not be hurried.

In leadership training, we must remember this lesson. They must be given sufficient time to absorb each minute change before another one is suggested, otherwise the pressures will build up to the danger point. Many of the potential leaders will become discouraged and give up. Many projects will be failures.

Many accusations and criticisms will be made, but I see no other alternative path to progress for the Indian people than intelligent leadership from within.

With these facts in mind and with the recent austerity measures which drastically cut governmental expenditure in the Indian community aid program, I think that the Canadian people would get the best returns from this reduced budget if it was channelled into a concentrated drive to help young Indian boys and girls develop into the leaders of their race.

CWL Keynote

Mrs. Victor Guerin, Chief of the Musqueam Band, was keynote speaker at the Catholic Women's League Workshop sponsored by Vancouver's Diocesan Council October 27. Mrs. Guerin is a member of the C.W.L. in her home parish of Immaculate Conception, Vancouver.

She was recently elected president of the Parent Teacher's Association for West Point Grey Junior High School which, with 1,000 student, is one of the largest in Vancouver.

Haida Totem for Mexico

A totem pole made by the Haida Indians of British Columbia will be presented to Mexico as a gift of the Canadian people.

The pole will be more than 30 feet high and will weigh five tons. It will be erected in Chapultepec Park, the city's largest recreation area covering several hundred acres in the centre of town.

Wins Essay Contest

Joan Morris, 14, a Grade VII student at Kuper Island Indian School, won an essay contest sponsored by the B.C. Indian Arts and Welfare Society. Her home is on the Songhees Reserve.

The purpose of the contest was to encourage Indian children to take a deeper interest in Canadian culture and customs, and the prize-winning essay which won the writer \$25 was called "The Legend of Six Frogs".