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Apostolic Delegate Deeply Impressed By Northern Missions Visit

OTTAWA (CCC) — The symbolism of native art adapted to liturgical use was among the host of impressions recalled by the Apostolic Delegate to Canada after his recent visit to far-northern Catholic missions.

A striking example, said Most Rev. Sebastiano Baggio, was a pair of little moccasins hung beside the door of a tent-shaped tabernacle on a church altar.

Puzzling, at first sight, but with a deep significance. For, moccasins hung beside the tent door show a man is at home. The little moccasins beside the tabernacle thus indicate the Real Presence, the sacramental Christ "at home" in the tabernacle.

Likewise, a polar bear pelt, complete with head, used as sanctuary rug had its symbolic meaning. To use the pelt of "the enemy" as a rug is an indication of victory over it. The unique sanctuary rug thus stood for Christ's victory over the powers of sin.

Archbishop Baggio also recalled "mosaics" of seal skin used for Stations of the Cross and illustrated rugs, the light and dark natural colors of the fur being arranged to create the figures in the illustrations.

And, of course, there were candle sticks carved from walrus tusks, and other practical examples of native ingenuity and handicraft.

Largest in World

As official representative of Pope Paul VI, Archbishop Baggio visited the Grouard vicariate in the company of Bishop Henri Routhier, OMI, and the Mackenzie vicariate in the company of Bishop Paul Piché, OMI, the latter presiding over the largest territory in the world under a single bishop — nine times the area of Italy, with only 25,000 inhabitants.

As they travelled from one outpost to another, mostly in a single-engine aircraft piloted by Rev. William Leising, OMI, Archbishop Baggio marvelled at "the miracle" of seeing Catholic churches beside uncharted lakes, at forest edges, on Arctic shores.

They are churches of many styles — tent-shaped, igloo-like, Alpine-lodge-style — but mostly in a form recalling Gothic lines, with spires topped by deliberately oversized crosses — indicative of the builders' concern to emphasize a message.

This same pre-occupation was evident, he said, in the catecheti-

cal nature of the art in many of the churches, the paintings "telling the story" of Christianity even if they sometimes offended against esthetic norms.

Bright Future

"The future of the missions looks full of hope," said Archbishop Baggio. The missionaries, he found, "are not just guarding, but developing" the Christian life of northern residents.

He was "most impressed" at the up-to-date knowledge Indians and Eskimos had about Pope Paul. They "knew everything" about such recent events as the papal coronation and preparations for the resumption of the Vatican Council.

The supply of pictures hadn't caught up with the news, though. Almost every house had a picture of the Pope — John XXIII.

The northern missions enjoy some very old privileges regarding adaptation of the liturgy to suit local needs, he noted. The people are used to reciting or singing the Credo and other Mass prayers in their own language. There is a complete Eskimo translation of the Roman Missal, as well as the ritual of the sacraments, and the people have "a very profound sense of the liturgy."

Congregations can sing the traditional Gregorian melodies learned over the years from hard-working and persevering missionaries.

Difficult Lives

Natives and missionaries have difficult lives, Archbishop Baggio remarked. He was struck by the "extreme poverty" of Indians and Eskimos, and by the loneliness of missionaries living in close contact with people with whom they can rarely share more than the commonplace experiences of everyday life in the forest and on the icefields.

He noted great differences among natives who live in areas where there are schools, and those far from centres for formal education.

In a country of great natural splendor, there is a great amount of work to be done to improve the human situation, said Archbishop Baggio.



ASSINIBOIA HIGH SCHOOL GRADUATES — Lorna Nanawin (left), of Poplar River, Man., received from Father R. Chaput, OMI, her school ring and a wrist watch October 27. Miss Nanawin is to study nursing. Right is Martin Beardy, of Sandy Lake, Ontario, who also graduated the same day; he will take up blueprint reading. Fr. O. Robidoux, Assiniboia's principal, Isaac Beaulieu, IEA secretary, from Toronto, addressed the gathering chaired by teacher Mr. Roscoe, while Mrs. Agnes Settee spoke on behalf of the parents. (Napoleon Studio)

Gladstone Proposes Indian Culture Centre For '67

REGINA — At the Oct. 27 annual meeting dinner held here by the Indian-Eskimo Association, Hon. Senator James Gladstone, proposed the erection of a national Indian cultural centre as a fitting monument to the contribution made by the aborigenes of Canada to Confederation.

"We should not look back to the past but into the future," said the Indian Senator from Alberta. "To mark Confederation I propose that a national cultural centre be erected for the Indians, so that their languages, traditions, arts and culture, which are now fast disappearing, may survive. There would be no more fitting way to honor the Indians' contribution to Canada's centennial than to promote the works of artists like Norval Morrisseau, J. Clutese, Mr. Tailfeathers and all Indian painters, woodcarvers, silversmiths, weavers and others who have gained renown and who could be strongly encouraged to carry on and develop their native arts and trades through a school of native arts; the centre would also include a school of native ceremonial dancing and singing, as well as a language centre."

In an interview with the editor of the INDIAN RECORD, the

Senator said that this centre should be a permanent establishment, and suggested that bursaries could be obtained for able students who would wish to take advantage of its facilities, which would include a library, an art gallery, a small theatre and a permanent exhibit of typical Indian art and craft work from all Canadian tribes.

In his concluding remarks the Senator expressed his appreciation for the interest manifested by the Prairie Provinces and British Columbia in the welfare of the Indians.

On visit to western Canada was Father James P. Mulvihill, OMI, acting Director-General of the Oblate Fathers' Indian and Eskimo Welfare Commission in Ottawa, his first official assignment being guest-speaker at B.C. Indian School Teachers' Convention in Kamloops October 25.

INDIAN RECORD

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A National Monument

It is regrettable that the Regina daily LEADER-POST did not cover the remarks made by the Hon. Senator James Gladstone at the Indian-Eskimo Association annual meeting banquet held in that city October 25.

The newspaper reported only the address given by Hon. Minister Guy Favreau, but ignored two important news:

1. The Indian Eskimo Association is being given an annual grant of \$15,000 to further its work of liaison between voluntary associations and the Federal Government on behalf of the natives across Canada, and

2. The proposal made by Canada's only Indian Senator, the Hon. James Gladstone, that a monument be erected to mark the Indians' contribution on the occasion of the centenary of Confederation.

It is a sad fact that Indian languages, traditions and arts are dying fast. The performance given by the "Poorman Dancers" immediately after the dinner referred to above was poor indeed; it was a sad example of the prostitution of native ceremonial and war dances; clowning by one dancer who wanted very much to be noticed, a Persian backdrop, exaggerated drumming, a most fantastic array of costumes borrowed from all North American tribes — including Mexico's, did very little to the true dignity and orderliness which characterize the traditional dances of the Plains Indians.

Canada owes it to herself to assure the survival of her own native Indian languages, arts, traditions and Mr. Gladstone's proposal is a very worthy one indeed. One should not have to go to Washington, DC, to learn about Canadian Indians.

It is regrettable that educated Indians do not take their own arts, crafts, traditions and language seriously enough to insure by all possible means their survival.

Our "Indian" schools have done everything in the past to destroy native languages while paying but a token attention to a few of the native crafts.

Mr. Gladstone's proposed centre, should it ever become a reality, will need first of all the most efficient co-operation of all Indian tribes in Canada.

Alcohol and Frances Chow

Last month we published in this editorial page "Skid Row Saga", by Pat Young, a Vancouver writer who knows what she is writing about.

The ink was barely dry on our paper that the following news item was published in the newspapers under a Canadian Press byline:

Frances Chow, 24, a beautiful Indian woman with finely-chiselled features, came to Vancouver from the prairies.

She married and settled down, but two years later the marriage collapsed. She drifted into Vancouver's Skid Road among the 500 other Indian women there.

Last Saturday, Frances Chow, now 32, collapsed and died as she prepared to go to jail on her 32nd drunk charge.

A coroner's jury, which heard details of her life, has ruled she died of natural causes brought on by the excessive use of alcohol.

The jury urged quick government action to rehabilitate Indian women who have drifted into Skid Road and to provide "alternate accommodation for Indians other than the Skid Road area."

Coroner Glen McDonald, who has presided on other inquiries into similar deaths by Indian women here, pleaded for public attention to the plight of the women.

"Let us bring this life of Frances Chow down to dollars and cents," he told the jury.

It had cost the taxpayers, through arrests, convictions and imprisonment, \$2,543 in six years of living on Skid Road.

Multiplied by the 507 other Indian women there, the taxpayers' bill was \$1,200,000, he said.

This was the cost "with no emotion, no Christian endeavor, no sociological implication," McDonald told the jury.

He said that 32 per cent of all women arrested on drunk charges in Vancouver last year were Indians, although Indians constitute only one per cent of the city's total female population.

No further comment seems necessary.

Legion of Mary Convention At Saanich

BY MISS T. WHITFORD

On September 15, an Indian Legion of Mary Convention was held in Saanich at the southern tip of Vancouver Island. This was the third such convention held in the past year. Close to one hundred and fifty Indians attended, marking the steady growth of the Legion of Mary since the first small Praesidium was started at Kuper Island Indian Residential School in 1958.

Delegates at the Convention were representatives from the ten Senior and Junior Praesidia from the Saanich, Duncan, Kuper Island, Chemainus Bay and Shell Beach Indian Reserves. The Convention took the form of a regular Legion of Mary meeting, hosted by the Saanich Senior Praesidium, Our Lady of Sorrows.

The competence and assurance of the executive and members in handling, and participating in, the meeting indicated the deep effect the Legion has made in the lives of the Indians over the past five years. Where before they may have felt somewhat awkward and out of place talking of their apostolic work, it has now almost become a part of their lives.

Representatives of each Praesidium gave a report on the assignments of the past year. Among the assignments reported were regular visits to the hospitals, bringing lapsed Catholics back to the Sacraments, the Enthronement of the Sacred Heart in the homes, the establishment of the Sacred Heart Pledge for the abstention from alcoholic beverages, the teaching of Indian prayers and teaching catechism. The works themselves were evidence of the growth of the faith among the people as a result of their sharing in the apostolic work of the Legion.

The three missionaries responsible for the re-establishment of the Legion among the Indians, Fathers L. Mackey, OMI, J. Rossiter, OMI, and W. Mudge, OMI, also attended the Convention. The "allocutio", or Legion address, was given by Father Mackey. He drew a parallel between the famous Cowichan Indian Sweater and the Legion.

Just as the Indian women work the wool taken directly from the sheep, scraping it, washing it, teasing it, carding it and finally spinning it, before it can be used to knit a sweater, Our Blessed Mother, through the Legion of Mary, is preparing the Indian people of Southern Vancouver Island to knit them into a fast-growing, dedicated, apostolic body, to take their place in the fabric of the Mystical Body of Christ.

BOOK REVIEWS

THE JESUITS IN NORTH AMERICA, by FRANCIS PARKMAN.

Written by one of the greatest historians of America, THE JESUITS IN NORTH AMERICA gives us a valuable insight on the lives of the first Jesuit priests from "la Belle France" in their unceasing toil to convert the Canadian Indians to the Catholic Faith.

Their work was not only to convert the first citizens of Canada, but to show them ways and means of helping themselves in building better houses, getting more than corn from their soil and in general teaching them a more comfortable way of life.

But to a few, their efforts were rebuffed, and their results were but a small percentage of converts plus great hardship and torture.

Although this book was written by a man who was anything but sympathetic to the Catholic faith and doctrine, or for that matter even to the Protestant faith, he does not fail to give but the highest praise and respect for the "Black Robes."

Despite the fact that this book is nearly 600 pages, it is anything but dull reading and students particularly interested in the early history of Canada will find it of immense value with its authentic letters from the Jesuit missionaries to their Superiors in France and their relatives and friends.

Many of the footnotes are written in Old French.

This is the fourth publication having first been printed in 1867.

Paper-back; Little, Brown & Company of Toronto, \$2.95.

TALES OF NANABOZHO by DOROTHY M. REID and illustrated by DONALD GRANT.

The adventures of Nanabozho, a myth of the Indian imagination, are vividly told to delight young people to grade six level. Easily readable for youngsters who enjoy fantasy and humour this would make an ideal Xmas gift.

Published by the Oxford Press, \$3.00. 126 pp. Illustrated.

CURIA PRESIDENT

Dan George, former chief of the Burrard Reserve, North Vancouver, and head of the famed George (all-legionaries) family was elected President of the New Westminster Curia of the Legion of Mary October 21.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,
207 - 276 Main St.
Winnipeg 1, Man.

Deadline for the next issue is
December 2



43 Oblate missionaries spent two days in St. Norbert's Villa Maria Retreat House Oct. 22-23 to study Community Development and the role of the priest in social action. (Napoleon Studio)

43 Missionaries Study Social Action

ST. NORBERT, Man. — Forty-three Oblate missionaries to the Indians spent two days here October 22-23 for a Seminar on Social Action among the native Indians and Metis, along the principles of Community Development.

The priests came from north-western Ontario, Manitoba, Saskatchewan and Alberta to hear addresses given by Rev. Guy De Bretagne, OMI, on the pastoral aspects of the problem, by Mr. Joseph Dufour, of the Manitoba Government, and by Mr. Dave Hanley, social worker at the service of the Oblates of Manitoba on Community Development.

Study sessions grouping the missionaries in three commissions followed each address. The final study session, looking into the immediate possibilities of implementing the principles of community development, according to UNESCO principles, resolved to set to work without delay in initiating the movement in selected Indian or Metis communities.

The tie-in with the work of the Catholic Indian League, which endorses community development principles and methods of action, was noted by Very Rev. Aimé Lizée, OMI, provincial of the Manitoba Oblates.

Stress was laid on the principle that essentially community development is lay action, the missionary's role being that of instructing the people and co-operating with the government officers in charge of the movement.

A well-prepared documentation was available to the missionaries many of whom had attended the course in Social Action given at the Lebrét Oblate scholasticate last August by Coady Institute professors.

Commission chairmen included the Revs. Roland Chaput, Isidore Joyal, Omer Robidoux and Richard Ferron. Rev. A. Carrière was chairman of the seminar and rapporteur was the Rev. Guy de Bretagne, OMI, of Lebrét, Sask.



The Social Action seminar in action: l. to r.: Rev. Fr. A. L. Lizée, provincial; Mr. Joseph Dufour; Rev. A. Carrière; Mr. Dave Hanley; Fathers O. Robidoux, I. Joyal, Guy de Bretagne and R. Ferron, all Oblate Missionaries. (Napoleon Studio).

Minister Maps Role For Communities

Indian communities should set their own goals for community development, Citizenship and Immigration Minister Favreau urged Oct. 25 at the Regina IEA annual meeting.

He also called for greater inter-agency co-operation between all groups and governments seeking to improve the welfare of Indians.

He said all interested in Indian affairs must place their resources and facilities at the disposal of Indian communities.

"We must let each Indian community set the goals which should be sought. In other words, we must seek not so much to lead as to serve."

Mr. Favreau, who is also superintendent-general of Indian affairs, explained the federal government would continue to offer help in new programs.

But, he said, the government would seek to work through the leadership of each Indian community by encouraging band councils and local committees to accept as much responsibility as possible for the success of any project.

As Indian leadership develops, he expected to see more Indians voicing their views — not only concerning Indian affairs — but other Canadian topics as well, he said.

Mr. Favreau hoped that the IEA and the National Indian Council will make presentations to the royal commission on bilingualism and biculturalism.

"Indian culture is a national asset that should not only be preserved but encouraged to make as many contributions as possible," he said.

He said his department would seek to provide Indians with more opportunities for learning the art of leadership through such courses as co-operative management and community development.

Turning to the need for greater co-operation between agencies which work with Indians, he called for more consultation rather than each agency working separately.

"Would it not be advisable to urge each of our field representatives to form some sort of con-

sultative committees at the community level?" Mr. Favreau asked.

He called on all governments, welfare agencies, the churches, the IEA, the National Indian Council, band councils, and all individuals interested in the Indian question to play roles not in competition, but in complete co-operation.

Mr. Favreau said the growing interest of provincial governments in Indian affairs will have a positive influence on Indian welfare.

Mr. Favreau also announced that his Department would make a yearly grant of \$15,000 to the Indian-Eskimo Association in Canada.

More reports on the Regina Indian-Eskimo Annual Meeting will be published in the December issue of the INDIAN RECORD.

Deadline for our December issue is Monday, December 2.

News reports and photos of Indian interest are welcome by your editor.

The Amalgamated School

The question of Indian-White integration in Canada is a highly controversial one, especially with respect to education. One faction favours all-out integration in schools; another is just as vehemently opposed to any kind of integration in schools, while a third faction approves of integrated schools for some, and not for others.

Father Mulvihill, who is now Acting Director General of the Oblate Fathers' Indian and Eskimo Welfare Commission in Ottawa, obviously belongs to the latter school of thought and the frankness with which he discusses his personal opinions on the subject will doubtless meet with opposition from the other two schools of thought.

This Word "Integration"

The Parliamentary Committee on Indian Affairs prefaced their final report to Parliament with the observation that "The winds of change have been blowing through the ranks of the Indian people and that there is also a growing awareness and recognition of their problems by non-Indian people." This statement is very true and "the winds of change" may be translated by the word "integration".

This word "Integration" as applied to the different races and cultures has bothered and confused us for many years. There should be a more descriptive and picturesque word to show the fusion of two heritages, especially when it applies to the tender school years of both races.

Integration has an ugly connotation in our minds from its application to the problems in the Southern United States and South Africa. It has also been used in contrast to that other ugly word "Segregation". This is an incorrect and misleading use of the word.

In both words there is a duress implied which should not be there when we speak of the Indian people. The Parliamentary Committee used the words "Amalgamated Schools". That has a better sound and image, so we could use it, from now on, rather than "Integrated."

The amalgamated school program pushed, so forcibly, by the Indian Affairs Branch has for its object the mixing of the one per cent of the Canadian population (Indians) with the 99%. In other words to lead the Indian child to live at ease with the non-Indian child and grow to adulthood accustomed to the culture of the non-Indian community even if he does **not wholly renounce** his own culture and background.



Two Navaho young men.

He is given, at least, the opportunity to accept as much of the non-Indian culture as he chooses. This type of school should prepare him more fully than the Indian school to make a living in a non-Indian community. There should not be that feeling of strangeness which follows the adult Indian in his transition from reserve life into a non-Indian community. This is a praiseworthy program on the part of Indian Affairs and we should examine it to discover its advantages or pitfalls.

More Flexible Policy

The Parliamentary Committee when it discussed amalgamated schools stated that — "the problems of cultural differences, language barriers and economic status can be overcome and **must** be overcome in Indian education." They did not give any clue as to how this may be done.

It is quite simple to make a resounding "MUST" statement of this type but at least some vague effort to solve the problem should accompany the pronouncement. Language barriers and economic status can be overcome by mechanical means but cultural differences is another matter. It is

by Rev. James Mulvihill, OMI

precisely because there is such a diversity of cultural differences among the tribes, bands and villages of Canada that a most flexible policy for amalgamated schools must be set.

What would be practical for Indians living close to cities and towns could be most impractical for the nomads of the bush country. Amalgamated schools are actually tailored only for certain districts and definite circumstances.

If attendance at amalgamated schools would be made a general policy and enforced by field-workers regardless of the state of preparedness of the Indians and non-Indians to participate in it, there will be great danger of confusing the Indians. Some field-workers believe that they may be judged for promotion on how quickly and thoroughly they place the Indian children in amalgamated schools in their districts.

This could lead to an operation of force and a craving for favourable statistics at the expense of human discomfort and failure. Some districts have yet to reach the point where it would be beneficial to take this step.

Parental Choice

When we discuss the freedom of choice in schooling, we must consider the parent, not only as a parent but especially as an Indian parent. First of all he should have the same rights as other Canadian parents to decide the type of education he wants for his child and choose the school best suited to give this education. It could be dangerous to narrow the powers of Indian parents and Indian bands into the hands of "experts" who operate on the "winds of change."

The field-worker must consider him also as an **Indian parent** when he states his preference. The field-worker, a member of the dominant culture, often believes that in a few years the Indian will have lost his Indian ways. He forgets that the Indian does not always choose the social graces of white society and is quite comfortable in his own community.

The field-worker has governmental authority behind him and is, at the same time, a member of an alien culture. These two facts make it difficult for the Indian parent and the field-worker to see eye to eye in all cases.

The field-worker thinks that he understands the Indian's point of view better than he actually does. If he makes decisions with this

attitude they could easily be wrong decisions and they could be harmful to a whole generation of Indians.

Would it not be better for the Indian parent to make the choice for his child? It could be a wrong decision but at least there would be no resentment or hostility. If the field-worker, in his superior knowledge, things that the Indian parent is being unreasonable and stubborn and uses economic or bureaucratic force to have his way, there will certainly be distrust and passive resistance to some degree.

Ready for Amalgamation?

Supposing that the Indian parent chooses the amalgamated school, what advantages should we look for in this choice? This type of school should give the Indian child an opportunity to acquire more social graces and the thin veneer of white behaviour for his everyday living. However, they may have to sacrifice a higher academic standing that they could acquire in Indian schools.

The Indian school, both residential and day, can lead the pupil to higher academic standing due to closer supervision and less distractions from class work and study. Now who is to say whether a profound knowledge of the quadratic equation is more helpful to an Indian adolescent than the certain knowledge of how to act in the coffee shop or that feeling of belonging in teenage gatherings?

I think that for this generation, a feeling of acceptance is more beneficial. The next generation will be more eager to seek higher education because they will hear of it from well adjusted parents.

An important point to consider in this discussion is — at what age or grade should an Indian child enter the amalgamated school? It is the opinion of educators that they should commence before the adolescent years because life presents enough problems then without the added one of acculturation difficulties. If they enter at the grade three or four level, there should be sufficient time to become accustomed to the strange community before they have to face the new educational problems of High School.

I am not suggesting that every Indian child should enter amalgamated schools at a tender age. In fact some Indian pupils should not enter this type of school at any age. Many Indian children, even at High School age, need the cultural security of Indian en-

(Concluded on p. 5)

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environment and companionship for part of the day, either in a Hostel, Residential School or Community Center. Without it they will become discouraged and will not persevere.

Sometimes it is too much to ask an Indian student to adopt, all at once, to the boardinghouse problems, school problems and social problems met for the first time in his life. We must have a flexible policy in Indian education. There is still need for non-amalgamated schools, even near urban areas. These are necessary due to the cultural retardation, emotional difficulties and behaviour patterns of some Indian students, even at High school level.

Teachers from amalgamated schools all stress the fact that Indian children receive added motivation for study with the contacts in school. They have the example of children, from a more competitive society, to follow and emulate. They come from a slower moving community and this is reflected in their work when they first come to school. They are careless about homework and slow in reaction to classroom activities. This can be overcome by a good teacher who works on the pride of race and quality of natural abilities.

This appeal will bring a greater effort from Indian students. When they see that they can equal or better the results of non-Indian pupils, they acquire a sense of confidence and belonging. This cannot happen in an Indian school.

Generally speaking, the graduates of amalgamated schools present their ideas more freely and are more articulate in discussion clubs and leadership courses and could well become the leaders of their race.

At The Parish Level

From a religious point of view, my opinion is that the Indian child will benefit greatly by attending school with non-Indian children of his own faith. We have not been satisfied with the results of our missionary work among the Indians for the past generation. Many boys and girls leaving Residential Schools show little interest in their religion in the after school years. We have instructed them and conditioned them to react in a certain way in a definite environment.

When they leave the reserve or the school they do not have the proper religious reflexes to react in new surroundings. The only way that the Indians will persevere in the faith of their childhood is to amalgamate with non-Indians at the parish level. We need the mixing of Indians and non-Indians in the same parish churches and parish societies. This cannot be accomplished overnight but it should be the aim of

missionaries who work with the Indian people.

The Indian student who is forced to attend neutral amalgamated schools and colleges in far away cities are in great danger of losing their faith unless they are absorbed into parish activities and made to feel that they belong. Made to feel that they are an asset, not a poor relation.

It is difficult to assess each example of amalgamated schools and judge whether it is a success or a failure. There are so many variables involved; quality of teachers, attitude of parents, acceptance by non-Indians, geographical location, opposition from outside forces and many other factors.

We can only judge the soundness of the principles upon which this policy is built. It would seem that more and more Indian communities have been brought up to the point where they will benefit by this system. We must leave it to the good judgment of the Indian parent and field-worker to choose the proper school for the child.

Let us hope above all that everyone concerned with Indian education will proceed softly and slowly because a petulant and impatient policy of amalgamation will not succeed and we certainly want "the winds of change" to blow fresh and fair on the Indian child of today.

Eskimo Museum

OTTAWA, Sept. 13 — Another season of intensive activities will soon be over at the Eskimo museum in Churchill, Hudson Bay, which holds a collection of Eskimo artifacts, some of them 2,000 years old.

This Eskimo museum is the work of the Oblate Fathers and was established twenty years ago. Rev. Brother Jacques Volant, OMI, is the curator and Rev. Fr. Guy Mary-Rousselière, OMI, Eskimologist of international reputation, is the chief scientific consultant.

Some time ago, a substantial building was erected to display these ancient and artistic artifacts of the Northern regions. In the new building, we can see stone and ivory sculptures, primitive tools and artifacts, among them charms and fetishes.

Several ancient artifacts on display at the museum are the results of the explorations of Father Mary-Rousselière. He is assisting at present in the production of movies on the Eskimos. This educational undertaking is intended for American junior students and sponsored by the Ford Foundation under the direction of the National Education Association of the United States.



Catholic Indian League local council, at Osnaburgh House, Ont. Officers are: (l. to r.) Mr. Paddy Kwandibens, Councillor, Mr. James Kakikeshkang, President, Mr. Daniel Tuckesin, Sec.-Treasurer, and Mrs. Joseph Kwandibens, Vice-President.

CIL Progresses In Northwest Ontario

McINTOSH, Ont. — Father Jean Lemire, OMI, attended the Catholic Indian League meeting at Osnaburgh House Sept. 28, 318 miles east of here.

He reports: "There was not much order in their meeting; I had to give them a schedule to follow and to advise Father Director to make sure that each meeting had to be well prepared beforehand; the subjects well planned and studied.

"The next day, Sunday, I went back to Osnaburgh House to say Mass for the Indians and preach in Otchipwe (Saulteux). Father R. Vezina read the Mass in Otchipwe as it is found in 'My Prayer Book'. In the afternoon he and I went to Metcalfe, 40 miles further, to say Mass for a small group of Indians. Father Vezina said Mass and I read the Mass in Otchipwe for them."

Officers Elected

The Indian League recently held its election of officers; James Kakikeshkang was elected president.

Other officers elected were: Mrs. Jos. Kwandibens, vice-president; Daniel Tuckesin, secretary-treasurer; Messrs. Paddy and Joseph Kwandibens, councillors; and director, Rev. Rodrigue Vezina, OMI.

Mr. Kakikeshkang expressed a desire to see the Indians return to the south of the reserve.

Mr. Kwandibens mentioned that with a residential school, the parents could hunt during the winter while their children were in school. He felt that a credit

union would be a great help in the district and that having their own home for the aged would be a blessing as the Indians do not want to feel they have to come to Winnipeg to be taken care of in their advanced years.

According to Mr. Thaddeus Ash, a co-operative store on the reserve would mean that the money would stay in the community. At the moment, all cheques, family allowance, subsistence allowance and pension cheques go to the Hudson Bay Co. and consequently are spent in that area.

A small garden enlarged every year would ensure fresh produce to the reserve, according to Mrs. Kwandibens.

Mrs. Isaac Mecenene, an Anglican, said she likes the Catholic Indian League and although she was an Anglican, expressed her wish to become a Catholic.

SANDY LAKE

SANDY LAKE, Ont. — The CIL movement has been established at Sandy Lake with Father P. Bignami, OMI, as director.

Officers elected were Walter Mamakeesic, president; Willie Day, vice-president; Dario Fiddler, secretary-treasurer; Maida Meekis and Chekan Linklater, councillors.

The regular meetings are held the last Sunday of the month.

A pesky cayuse, the term for a scrubby horse, was named after the Cayuse Indians, an equestrian tribe of Oregon.

The Talking Stick

By KAY CRONIN

The name of Doug Cranmer is fairly well known in B.C., but not half as well known as it should be.

Doug is an Indian wood carver of quite exceptional talent. But what makes him doubly interesting, in my estimation, is his wonderfully whimsical, almost iconoclastic attitude towards his work.

Take totem poles, for instance. When it comes to a discussion of these ominous, fierce-looking images, shrouded in awe and mystery for most of us, Doug Cranmer can — and does — explode a myth a minute.

Here are a few of his observations made during a recent interview:—

On the training and talent required to carve totem poles — “Anyone with a pair of hands and a pair of eyes and a large enough piece of wood can carve a totem pole. If you can peel potatoes, you can carve totem poles.”

On the interpretation of legends depicted by totem poles — “Doesn't make a bit of difference WHAT you put on a pole, because each figure has its own story.”

On tourists coming to B.C. to buy totem poles and being content with mass-produced miniatures which are flooding the market and clearly stamped MADE IN JAPAN — “I don't blame them. Some of the poles coming from Japan are better than those being made here, so they might as well buy them.”

Coming from anyone else, such image-breaking observations might indicate that the speaker was being either sarcastic or disloyal to his own people. But coming from this noted totem carver, they more likely imply just the reverse. In Doug Cranmer, it seems to me, the Indian people of British Columbia have an artist who is courageous enough to condemn a lot of the shoddiness which is pervading the Indian Curio market, and talented enough to insist on maintaining the highest standards of craftsmanship in the genuine field of Indian art.

Summer Will Tell

My interview with this unorthodox young artist took place in the backroom workshop at “The Talking Stick” — a high class Indian art store recently opened at 2306 Granville Street in Vancouver. The project is a joint venture by Doug and his partner, Peter Scow — both Kwakiutl Indians from Alert Bay, 180 miles north of Vancouver on the east coast of Vancouver Island, both wood carvers who have been carving “off and on ever since I can remember.”

In setting up in business for themselves, these gifted young artists are endeavouring to succeed, where other Indians have

tried and failed, in making a full-time living from their carving.

The financial backing required to “set up shop” has come from a friend who is both interested in the arts and anxious to help the two pioneers in full-time wood carving reach their goal.

“This summer will decide whether we can make a go of it or not,” they say.

Museums have proved to be their most interested customers to date. Orders for hand carved Indian masks have come from the North American Indian Museum in New York and from the Cleveland Museum of Natural History.

Business affairs and publicity for “Coast Carvers Limited” — the specially-formed company under which the store operates — is Alfred Scow, a Vancouver lawyer. Alfred is Peter's oldest brother who, in October 1962, was the first B.C. Indian to be called to the Bar. Their father, William Scow, is hereditary chief of the Kwatiutl Indian Band at Gilford Island, Alert Bay.

Still busy establishing himself in his law practice, Alfred can only devote a certain amount of time to the business affairs of “The Talking Stick” and practically no time at all to its most important need at the moment — publicity.

“One of the difficulties in establishing an enterprise like this is that we have to sacrifice efficiency in production in order to maintain a high degree of accuracy and fine carving,” he says. “In addition to the carving being done in our own workshop here, we are trying to encourage home industry on the reserves — but we are finding very little response at the moment.”

If inferior work is sent in to them by Indian carvers on the reserves, it is immediately rejected and returned, Alfred explained. “We recently had to send back a

whole consignment of Indian masks because the carving was pretty shoddy and the masks had been varnished.” (Aside from the Indian masks and the full-sized totem poles, which are painted with a dull, flat ‘totem-pole paint’ specially mixed for them by the Bapco Paint Company in Victoria, the wood carvings at “The Talking Stick” are left in their natural state. For all types of carving, Doug and Peter use red cedar almost exclusively).

Shortage of Artists

Finding a sufficient number of high-class Indian artists who can be relied upon to produce top-rate work is another of their problems, Alfred admitted. “First you have to find the artists, and then you have to make it worth their while. At the moment we have neither the time nor the money for this. If this thing really started going, we would have to make more of a concentrated effort in getting other carvers under Doug's supervision.”

Lawyer Scow describes Doug Cranmer as being “in a class by himself.” “He's so exact — a perfectionist,” he said. “There are one or two carvers in B.C. who may be faster than Doug, but they don't care about the carving to quite the extent that he does.”

In addition to miniature totem poles and masks, the display counters in “The Talking Stick” feature the most delicately carved wall plaques, miniature canoe paddles, Indian rattles and bowls. These wooden bowls, carved in seal, whale and halibut designs, are so far proving to be the most popular item in the store.

The two artists are adamant in maintaining a high standard of craftsmanship in any work which passes through their hands — “not something that is whipped out of a band saw, sanded and painted — this is something we are trying to get away from.”

Besides the wood carvings, “The Talking Stick” also features a fine display of Indian basket-work made by Indian weavers from the west coast reserves, and several dramatic-looking black-and-white paintings of Indian designs. The paintings are joint projects, with Doug doing the designing and Peter, the painting.

Mecca For Decorators

At 24, Peter is 12 years younger than his partner, but his talents are nonetheless quite remarkable. One of the wall plaques he had carved which particularly caught my eye was about two feet high and depicted, in profile, a man's head surmounted by a raven. But instead of carving the bird in the traditional open-winged, angular top-of-a-totem manner, Peter had carved it in smooth curving, almost swan-like lines, with its head bent, beak on breast, and wings folded in a gentle, protective pose. I could envision many an interior decorator becoming a regular customer at “The Talking Stick” once they had seen the kind of wall plaques this young Indian artist is turning out.

The name “The Talking Stick” is taken from the traditional talking stick used in ancient Indian ceremonials — an elaborately carved affair, rather like a bishop's crozier except that it is straight, not curved, at the top.

Seeking to find the exact description of this ancient ceremonial symbol and not wishing to offend either his artistic or Indian sensitivities in any way, I asked Doug to explain, in his own words, exactly what a “talking stick” was. Immediately he assumed that deadpan, don't-give-a-damn expression he seems to reserve for all questions pertaining to his art, and his reply was obviously as folklore-free and flippancy as he could make it: “It's a piece of stick with figures on it that the speaker had in his hand when he had the floor,” he said.

Now I fully realize that whereas I might have enjoyed every refreshing minute of it, there are a great many others who would have taken strong exception to some of Doug Cranmer's idol-shattering comments about so ‘sacred’ a subject as Indian art. But however anyone else cares to view it, there's no getting away from the fact that, no matter what he said, or how he said it — it's the truth, isn't it?

WOMAN DIES AT 110

IDABEL, Okla. — Mary Brandy, who remembered Union soldiers coming to her native Louisiana “wearing those funny blue clothes,” is dead.

The Choctaw Indian woman would have been 111 years old Feb. 14.



Rev. J. Brachet, OMI, of Dog Creek, Man., is visited by his former Saulteux language student of 20 years ago, Rev. A. Lacelle, OMI.

Scientists Study Indian Language, Customs

Sponsored by the Department of Northern Affairs and National Resources, studies are being carried on the Algonkian language, Iroquois dances and various Indian groups across Canada.

A linguistic study of Malecite, an Algonkian language spoken in New Brunswick and Maine, is being carried out by the National Museum of Canada as part of its regular program of summer field work.

Dr. Karl V. Teeter of Cambridge, Mass., is conducting the study and will prepare a report; he is an instructor in linguistics at Harvard University. He had already completed a grammar, dictionary and texts of Wiyot, an Algonkian language of California.

The complete study of Malecite will be carried out in a four to five year program of summer research. The project is part of a comparative-historical analysis of the Algonkian languages of North America.

Parry Island Objibwa

A National Museum re-study of the Parry Island Objibwa Indians is also being carried out this year centering primarily on the patterns of culture change over the course of a quarter century. The previous study was carried out in 1935.

In charge is Dr. Edward S. Rogers, Associate Curator of Ethnology, Royal Ontario Museum.

Peryr Island is on the west coast of Georgian Bay. Dr. Rogers carried out a brief preliminary survey on the Island in 1962. Earlier studies of the Objibwa Indians were carried out in 1935 and 1939. Dr. Rogers is an authority on eastern Algonkian ethnology, and recently had his study on the Round Lake Objibwa Indians published.

Iroquois Indian Dances

A report on Iroquois Indian ceremonies, particularly their dances, will be published as a result of a two-month study also sponsored by the National Museum.

The study was conducted by Mrs. Gertrude Kurath, co-ordinator of the Dance Research Centre at Ann Arbor, Michigan. She carried out her study in the Six Nations Reserve near Brantford, Ont. Four longhouses on the re-

serve provide extensive material and detailed information dealing with Indian meetings, dances, ceremonial costumes and customs. The nucleus of the study was the choreographies of all native dances, and the transcription and analysis of associated songs.

Mrs. Kurath's work is included in "Dictionary of Folklore, Mythology and Legend" and Webster's International Dictionary. She is co-author of the book "The Iroquois Eagle Dance."

Indians of the Yukon

A report on the Athabaskan Indian groups within the Aishihik, Fort Selkirk and Whitehorse area, approximately 900 miles north of Vancouver, is being prepared as a result of a survey carried out by the National Museum of Canada.

The ethnographic survey was carried out over an extensive period by Dr. Catherine McClellan, a well-known anthropologist with the University of Wisconsin, who has spent most of her professional career studying in the Athabaskan northwest and with Inland Tlingit, and has many publications based on her studies.

Six-Nations Iroquois

A study of socio-economic and power structures among the Six-Nations Iroquois Indians will soon be completed by the National Museum of Canada.

The work to be done this year by Dr. Fred Voget will complete the three-year study program. Dr. Voget is a member of the Anthropology Department of the University of Toronto, and is one of the primary authorities in the Iroquois field.

The report will provide an intensive examination of the major changes that have occurred within a period of a generation in the family, kinship, and political organization of the Iroquois.

British Columbia Indians

An ethnographic survey of the Indians of interior British Columbia was made during the summer months and a report is being prepared for the National Museum of Canada, by Dr. R. W. Dunning, of the Department of Sociology and Anthropology, University of British Columbia.

This study will up-date information on groups in Fraser Canyon and other interior areas, who have not been studied for the past twenty-five years. This report cover changes that have occurred during the past generation, and provide a description of the people of the areas as they exist today.

Dr. Dunning has an international reputation as a student of Canadian Indian ethnology, and has produced a book and numerous papers on the subject.



THE WAYS OF AMERICAN LIFE are something new for these three little Indian girls from the Tarahumara Mountains of northern Mexico. They came to the United States with Father Luis G. Verplancken, S.J., to help call attention to his appeal for financial aid to help with the mission work among the "stone age" Indians. The girls are shown looking through a window of a western goods store in New Orleans. ((NC Photos))

Eskimo to Attend Co-Operative Exhibition and Congress In Britain

George Koneak, an Eskimo interpreter with the Northern Affairs Department and a member of the Eskimo Co-operative at Fort Chimo in northern Quebec, left Oct. 3 for Britain. There he will represent all Eskimo Co-operatives in Canada at an exhibition to take place in Manchester, and attend the World Co-operative Congress in Bournemouth.

George Koneak is the best informed of Eskimos on the subject of Co-operatives. He has been in the movement right from the start, and has taken an active part in the establishment of most of the Co-operatives in the eastern arctic.

As an interpreter he worked with Northern Affairs development staff and Eskimo people in setting up the co-ops at Port Nouveau-Quebec, (George River), Port Burwell and Payne Bay.

Soon after the co-op was established at Fort Chimo, he became a member, playing an active role in the char fishery, bakery, coffee shop, logging operations and handicraft activities of the co-op.

Born in Payne Bay in 1931, Koneak's parents were trappers and hunters; when he was 15 his father was employed with the

D.O.T., Cape Hopes Advance. By teaching the wireless operators Eskimo, George learned English; he then worked as a baker with the Transport Department at Fort Chimo and served with the H.B.Co. at Payne Bay as a clerk; in 1957, he joined the Northern Affairs Department as an interpreter at Fort Chimo.

At the Manchester exhibition there will be displays of goods manufactured by Co-ops. all over the world. Canada's Eskimo Co-ops will be represented by a large display of arts and crafts. The World Co-operative Congress in Bournemouth will celebrate the 100th anniversary of the founding of the first co-operative in Rochdale, England.

The first arctic co-operatives were established in Canada in April 1959, at Port Nouveau-Quebec and at Port Burwell in Northern Quebec. Now 18 Eskimo co-ops have been formed with a total membership of over 500—close to one out of every five Eskimo families. Five are engaged in commercial fishing, five operating retail stores, and seven producing and marketing fine crafts. At Frobisher Bay, a group of 13 Eskimo families recently formed a Co-op to build themselves 2 and 3-bedroom homes.

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Need Own MPs Says Senator

TORONTO — Indians in this country should have direct representation in the Canadian House of Commons, Senator David A. Croll told the first biennial meeting of the Catholic Charities Council of Canada October 19. He suggested that perhaps three new Indian constituencies could be created in Canada, one in the east, one in the west and one in central Canada.

By such representation their views, not only about Indian Affairs but about all national affairs, would be heard in the grand elected Council of the Nation. He added that "such a development would increase their sense of participation in Canadian affairs and diminish their feeling that they are being treated on the assumption that children should be seen and not heard."

The position of most Indians today, he continued, is that they are ostensibly for their own protection against exploitation, and for the safe-guarding of their Treaty rights, "herded into reservations" under the tutelage and control of Indian agents. Many of them do not want a release from this system, even though it amounts to "apartheid" in an almost classical form, said the speaker.

"The long-standing brutalizing facts of the Indian problem are discovered every few years. Each rediscovery prompts a surge of study — doggedly followed by a horde of recommendations, but everything continues as is," he said.

Canadians would welcome the entry of the Indians, particularly the new generations of Indians, into the main-stream of Canadian consciousness and life and out of the backwaters in which they have remained so long. The Senator added: "We are indeed ready for the Indians. How can we make the Indians ready for us?"

"They suffer from self-inflicted paternalism. We must help them to help themselves. Once virile, courageous and daring, they are a proud race. We have contributed to stultifying them with paternalism. We need to take them gently but firmly by the hand, and lead them into the 20th century to join the Canadian stream of life."

Young Student Dies

Gerald Badger, a Treaty Indian from the Sucker Creek Reserve, died recently of a brain hemorrhage.

Gerald, 20 years old, was a grade XII student at Jousard Indian Residential school in Alberta. His sound character was above reproach in school as well as out of school and his interest in his studies was exemplary. He was also a fine all-round athlete. **RIP.**



TA-EYANPAHA-WASTE — "He Who Heralds the Good Word," that's the title of honorary Sioux Indian chieftain, Father Abbot Gilbert Hess, OSB, shown wearing his chief's headdress and moccasins at the profession ceremony for Frater Edward Red Owl, OSB, a full blood Sioux. The first Indian to profess vows at the Blue Cloudy Abbey of the Benedictine Missionaries at Marvin, SD, he is believed to be the first Sioux Indian to become a Benedictine monk. His Order of Benedictines have been engaged in the Dakota Indian missions for 87 years. Their monastery is named after an Indian chief. (NC Photo)

Services Donated by BC Lawyer

Members of the Catholic Indian Study and Leadership Club of Vancouver are being given some professional help in the matter of defence, both legal and physical.

In response to an appeal for

"CHURCH CHIEF" INSTALLED IN B.C.

Installation and blessing of Peter Alfred as the new "Church Chief" at Moricetown in north B.C. was conducted by Father Stuart Gordon, OMI, pastor of St. Joseph's in nearby Smithers, October 5.

The function of a Church Chief, whose appointment must receive the approval of the Bishop, is to act as a leader in church affairs and set the example as an outstanding Catholic among his people.

Following the installation, Father Gordon read a message of congratulations from Bishop Ferguson O'Grady, OMI, presently attending the Ecumenical Council in Rome.

Hymns were sung in both Indian and English by the Moricetown adult and children's church choirs during the ceremonies.

assistance in studying the Indian Act, the Catholic Lawyers Guild of B.C. is generously providing a lawyer-member at each of the Club's monthly study sessions on the Act. First volunteer to attend a C.I.C. meeting and give members an introductory talk on civil and criminal law, prior to their study of the Indian Act, was Bruce E. Emerson, President of the Guild.

The judo expert who is giving judo self-defence classes to both boys and girls in the club is Jan Kuin, formerly of Edmonton, who recently moved with his family to St. Augustine's parish in Vancouver. A holder of the Black Belt in judo, Mr. Kuin was a former judo instructor in the Dutch Army.

ORIENTATION COURSE

An orientation course for those engaged in Urban Indian work was held in Saskatoon from Sept. 25th to Oct. 4th. Delegates came from Toronto to Vancouver, 30 in all. During the first week much of the course dealt with the culture, social values and attitudes of white, Metis and Indians, also economic, legal and social relationships and their historic relevance.

NIC Meets in Regina

by Jean Cuthand

Only a few members were able to attend the NIC meeting in Regina, Oct. 21, 22, but there were representatives from Alberta, Saskatchewan, Manitoba and Ontario.

Points brought up at the meetings were:

1 — An Indian Arts Exhibit will be held in Winnipeg at the next N.I.C. Executive and Council meeting in February. Arrangements are in the hands of Noel Wuttunee, Handicraft Promotion Officer in Manitoba, and artists must send their work to Noel by Jan. 31, 1964. (Address — Lady-Ann Apt. 3, 30 Hargrave St., Winnipeg 1, Man.)

2 — A Dance Troop is to be organized for the Centennial and the C.N.E. This group will play a part in conjunction with festivals already in existence such as the one at Manitoulin Island, Ont., and at Fort Qu'Appelle, Sask.

3 — The establishment of an NIC and Centennial student exchange program for Indian students across Canada was discussed. This could be made possible through the Cultural Affairs Bureau, Ottawa.

4 — Plans were discussed for promoting historical literature, monuments to famous Indians of the past and recognition of the contributions of the Indian way of life. Several suggestions were made towards changing things that were detrimental to Indians.

10th Winnipeg Indian-Metis Meet

It has just been announced that the date for this year's Conference will be February 4th to 7th, 1964. The sessions will be held in the Royal Alexandra Hotel.

Co-chairmen of the Conference will be Mr. A. S. Borgford and a person of Indian or Metis descent, to be announced later. Mr. Percy Bird will be the vice-chairman and Mr. Lloyd Lenton is Conference Secretary.

Chairmen of the sub-committees are: special events — Miss Jean Cuthand; program — Mr. Darwin Chase; physical arrangements — Mr. Arni Arnason; public relations and publicity — Mr. George Legris and finance — Mr. James Clark.

The annual banquet will be composed of native dishes: bannock, buffalo meat, rabbit stew, moose nose roast, venison, beaver-tail soup, saskatoon pie.

Totally blind Indian girl is newest member of Vancouver's Cathol Indian Study and Leadership Club. She is Julie Paul, 20, of the Douglas Lake reserve, near Kamloops, a student at Jericho Hill School for the Blind in Vancouver.