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THE FINISHING TOUCHES are put on an eight-foot-tall polar bear snow sculpture by George Kakeway and Robert Napish of the Assiniboia High School on Academy Road. Some of their helpers, members of the school's Thunderbird group, admire their entry in the school's annual winter carnival snow sculpture competition. (Winnipeg Free Press)

Anglican WA Scores Church Policy

The Woman's Auxiliary of the Anglican Church of Canada were told recently to stop treating Indians as rather stupid children.

Mrs. Frank Bastin of Winnipeg said, during a panel discussion at the 78th annual meeting of the organization in Winnipeg "most Anglican women consider the Indian as not very intelligent child of nature — it's time to stop treating them as rather stupid children."

Mrs. Bastin, WA representative to the Indian and Metis conference, said during the discussion on the church's ministry to Indian people that she deplored "restrictions in the work of the WA, which has consisted largely of providing old clothes."

Percy Bird, liaison officer for community development with the Manitoba Welfare Department,

said Indians have become too dependent on hand outs.

He said Indians must be encouraged to change their attitudes.

"Integration is one way of doing it — invite the Indian to your homes. You share with the Indian, but only your excess — usually in the form of old clothes."

Miss Cuthand

Jean Cuthand, executive director of the Indian and Metis Friendship centre in Winnipeg, was brought up in an Anglican mission where she also became tired of rummage clothes.

"Indians are considered classless people at the bottom of the ladder, accepted more readily by non-church going white people than those who attend church," she said.

Test Transfer Of Indian Administration Suggested

VANCOUVER (CCC) — A veteran Indian missionary has urged that one Canadian province be used as a "guinea pig" to speed up the current survey on Indians being sponsored by the federal government.

Concurrent with the survey, one province should take over all responsibility for Indian affairs in its area, Rev. James P. Mulvihill, OMI, has suggested.

Father Mulvihill, who is executive secretary of the Oblate Fathers' Indian and Eskimo Welfare Commission in Ottawa, made his proposal in the "Oblate News", published monthly here.

3-Year Survey

Main object of the three-year survey, headed by Professor Harry Hawthorne of the University of British Columbia, is to assess the responsibilities and the role of the three levels of government in Indian administration.

"It is now a foregone conclusion . . . that the provinces will be asked, very soon, to take over the administration of Indian affairs," writes Father Mulvihill.

He suggests that rather than wait another five years or so for the survey results to be put into effect — during which time "the Indian population will have increased 25 per cent and the social

problem will be just that much more acute and different than it was when the survey started" — one province be named to take over the total obligations of Indian administration in their area, as a pilot project.

"It could be used as a 'guinea pig' working in conjunction with the survey to shed light on this important and complex transfer of authority," he writes.

"Saskatchewan, for the sake of argument, is centrally located and has about 30,000 Indians living under diverse conditions, from the nomads in the north to the farming and ranching groups in the southern part, and the growing numbers living in the cities and towns.

"The Saskatchewan provincial government has been anxious to try its hand at looking after the Indians and has been very critical in the past of the manner in which Ottawa has carried out the obligations to the native populations.

"This might prove fertile ground to test the transfer from federal to provincial governments.

4-POINT PLAN

EDMONTON (CCC) — A four-point action to solve the Indian-Metis problem has been read to government and welfare officials here. The brief was presented by Rev. W. Irwin, director of the Edmonton Catholic Charities.

A special committee of qualified people should be set up to study and act on the recent report, The Metis in Alberta, prepared by the Alberta Tuberculosis Association, the brief said.

It called for an effort to learn more about the history of the Indian-Metis people, their culture, mentality, frustrations and complexes, to aid in the process of integration.

The department of welfare should do more to discourage the growing dependency of Indians and Metis people receiving assistance, it added. The Indians of the province should be given the same rights as other citizens regarding voting and liquor, it said.

"If this happens, we should hope that it will be attempted solely for the good of the Indian people and that the governments do not use it for political maneuvering, as they have done in the struggle between the Quebec provincial government and Ottawa over the care of the Eskimos in northern Quebec.

"The Indians deserve treatment for their best interests and not for political reasons," says Father Mulvihill.

(The complete text of Fr. Mulvihill's proposal will be published in next month's INDIAN RECORD.)

INDIANS 55% RC'S

The Dominion Bureau of Statistics said recently that the majority of Canada's native Indians included in the 1961 Census are Roman Catholics.

From the 220,121 native Indians and Eskimos, a total of 121,148 or 55% are Roman Catholics, 55,078 are Anglicans and 27,321 are members of the United Church.

INDIAN RECORD

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We know what we want!

by Kahn-Tineta Horn
SPECIAL TO THE "INDIAN RECORD"

Words bandied about in news columns, on radio and television refer to "segregation" as something evil, and "assimilation" as a goal to be sought, but Indians know what they want. Their course of action for the future is one thing upon which 250,000 Indians on reservations will heartily agree on.

What do these terms mean to Indians?

There are different phases and stages of life for different races. This goes back to ancient history.

In Great Britain there were once Picts, Scots, Normans, Angles, Jutes, Saxons, not to mention Hibernians, Gaels and assorted other tribes and races. They were first segregated in different villages, different customs, then integrated with life mingling and finally assimilating into one race in Great Britain, although the Welsh, English and Scots all claim to be different. They are all joined in a common way of life, custom and unity. Shared religions, customs and intermarriage brought this about.

In Switzerland, for example, there is no segregation, no assimilation of the French, Italian,

and Germans who function separately, but they have integration. They work together, live together but do not inter-marry or share the same religion, customs or other points of assimilation.

Negroes of the U.S. have been segregated and now reject it. They are integrating quickly but claim that they do not expect early assimilation. The Jews throughout the world reject segregation enforced on them, but select it for conveniences, do not assimilate but do integrate. It seems to work well for them as their culture and prestige grows.

This shows that different combinations of these three social elements do work out.

The Indians of Canada choose the privilege of segregation on their reservations if they so prefer. They accept integration of their way of life into the overwhelmingly non-Indian culture and life but they reject assimilation.

It is clear from this that we will keep our reserves, will work into Canadian life, but intermarriage is not likely to be an important part of our future existence.

Self-Help Policy Successful

Convictions and "general trouble" among Indians and Metis in the Swan River area have dropped by 85 per cent since the Indians and Metis Association organized its own police force, the association's vice-president says.

The association was formed in Swan River, Manitoba, last year.

The vice-president, George Genaille, told the 10th annual Indian and Metis conference in Winnipeg, early in February:

"When the association was first formed, we found drink and general bad behavior were one of our worst problems.

"We found that to be able to teach our people we must have better control so we did this by organizing our own police force. We have six men and two women in it and the good change in our people is hard to believe.

"Figures given to us by our magistrate and the RCMP show that convictions and general trouble have dropped in our area by 85 per cent. We have been told our Indians and Metis people have set a record for Manitoba."

Mr. Genaille said that, at the start, his association had nothing "except a determination to build a foundation for a better future."

All through the past year the

members had worked on the improvement of education and health and co-operation with one another to set an example of good behavior.

"We have paid our own way by memberships, raffles and selling hot dogs and coffee at our socials, and we have all chipped in with volunteer time and labor."

The association had opened its own friendship centre July 1, 1963. The centre was in a building in Swan River which the association rented at \$25 a month.

"Our financial statement at the end of December showed we have done a little more than \$1,200 worth of business and a cash left over of \$718," said Mr. Genaille.

There was a sewing machine at the friendship centre so that members could make their own clothes there and cut down expenses. The people in the area were learning self-help and were receiving good support from the white.

It Really Happened . . . !

By BIG WHITE OWL
EASTERN ASSOCIATE EDITOR, THE NATIVE VOICE

"A shameful incident which I shall never forget happened in Portage-la-Prairie, Man., at the annual fall fair, in 1940 while I was a carnival employee for one of Canada's finest travelling midways.

We arrived in Portage in the small hours of the morning and set up the "show." I noticed during my trips back and forth to the show train and the lot a large encampment of Indians along the river bank near the fair grounds, about 30 tents, with their wagons, horses and dogs.

This camp consisted of about 60 adults and 45 children. I could see they were not as far educationally advanced as Indians living in Eastern Canada. They sold various kinds of Indian craft work; most of it was of excellent quality and workmanship, but they sold it much too cheaply.

These people were very poorly dressed; they seemed to lack the necessities of life. Nevertheless they appeared to be happy enough in their own sort of way . . . I made friends with them and I gave them many free passes for shows and rides.

They were very much amused about me, and they told me so as they giggled and laughed at me. They said I was indeed a funny kind of Indian who lived after the fashion of the white man. And they asked how I got to be the boss-man of my crew? (I was ride foreman on the 'Big Jenny'). They told me that Indians in Manitoba never get an opportunity to better themselves. To be an Indian was a stigma and they were treated like unwanted children.

I didn't want to believe that such a sad tale could be true . . . I was soon to find out the 'truth' for myself!

When the fair opened its gates to the public, people from miles around came to enjoy themselves and much money was spent. The coffers of the midway were full and everyone was happy but very tired at the end of each day.

About 7:30 in the morning on the second day, I was awakened

"By the end of 1963, many of our people were taking home a bottle of milk instead of a bottle of beer or wine and, by the end of 1964, we hope things will be even better," said Mr. Genaille.

"We have not had an easy time. There have been bad days and bitter defeats. However, our president is a woman with a real Indian temper and she doesn't hesitate to use it when things get out of line."

Mr. Genaille appealed to Indian and Metis leaders at the conference to follow the lead set by the Swan River association.

by a noisy clatter of pots, pans and pails. My tent was set up right next to a church dining hall. I crawled out of my sleeping bag in a big hurry, thinking it might be a fire. But no. The good Christian white ladies of this church were out there at the back entrance of the dining hall kitchen, dishing out garbage and leftovers to about 30 of the Indian women from the nearby camp.

This to me was a shocking, a sorrowful, a brutal, a sickening thing to see. I stood there and watched this appalling sight, stunned and dismayed at the thought that these white ladies apparently believed they are doing the Indians a good turn.

Being inquisitive, I enquired about this business of lining up every morning for garbage. I was politely informed: "It was about the only time those Crees got a good square meal." At fair time, out of the church garbage cans, just think of it.

The North American Indian once owned all this bountiful land which is known as CANADA!

Training Institute

SASKATOON, Sask. — An authority on Indian education said here that a plan to set up an Indian training and conference institute, likely in Saskatoon, was "pretty bold", reported the Jan. 29 Saskatoon Star-Phoenix.

Rev. André Renaud, OMI, Associate Professor, lecturing on Indian Education at the University of Saskatchewan, said the biggest problem would be choosing a suitable program.

The Federation of Saskatchewan Indians proposed that an Institute be set up to help Indians adjust themselves when they move into city life. Father Renaud suggested the Institute offer short courses to help the Indian find work and mix with city dwellers.

"Management is relatively easy," Fr. Renaud said, "but it's the program. What kind of teachers do you look for? and what do you offer?" He called for an adult education and recreation program similar to that offered Indians at the twenty Friendship Centres in Canada. In Saskatchewan, there are centres at North Battleford, Prince Albert and Regina. Fr. Renaud said Leask would likely get the fourth.

Saskatoon is a "natural" site for the Institute proposed by the F.S.I. although it "does not have a large influx of Indians and the ones that are here are well-adjusted." Fr. Renaud urged the Institute be run jointly by the F.S.I. and the Indian-Eskimo Association of Canada.



Father Y. Levaque, O.M.I.

Hard To Get Furs From Eskimos

MONTREAL (NC)—Talk about selling refrigerators to Eskimos—Tamussi Tooloowak has a job just about as difficult.

Tooloowak's chore consists of persuading Eskimos to market their furs. And this takes some persuading since most any Eskimo knows furs are the chief assets for fending off the bitter cold of the North.

An Eskimo himself, Tooloowak is general manager of a cooperative established in Povungnikuk, 1,000 miles north of here, by Fr. Andre Pierre Steinman, O.M.I. The Oblate of Mary Immaculate missionary has worked among the Eskimos for 26 years and started them in the "co-op" venture. He came here with Tooloowak to learn something about the fur business.

180 Members

Father Steinman said there are now 180 members in the cooperative, which began some years ago when he brought Eskimo carvings here and went back with orders for \$3,000 more of them. The "co-op" carved out \$17,000 in profit the first year—used it to build a rock house.

From carvings, the Eskimos branched out into prints and parkas. They now have five rock house buildings to show for a \$150,000 "co-op" investment.

Federal government and provincial officials are providing assistance and technical teachers to assist the Eskimos in their fur trading venture, Father Steinman said.

SIoux HEADS AGENCY

MACY, Neb. — Alfred Dubray, a Sioux career employee of the Bureau of Indian Affairs, has been promoted to the position of superintendent of the Winnebago Agency in Nebraska. He has been in charge of budget and fiscal activities in the U.S. Bureau of Indian Affairs Muskogee office.

FAREWELL TO FATHER LEVAQUE

by Jacquie Weitz

The melody of a plaintive wail accompanied the stomping feet of the small Tahltan dancers, who in this simple but beautiful manner bade farewell to their Principal, Father Yvon Levaque, O.M.I.

On February 16, the gymnasium of the Lower Post Indian Residential School was resplendent with feathers, colorful beadwork, and bright Indian clothes. Every child of the school gathered around Father Levaque in a large circle of the gym floor. The many band groups performed their own dances in honor of Father Levaque. More than any other kind of farewell ceremony, they knew this would please him most.

During his eight years as Principal of the Residential School, Father Levaque has aimed at renewing in the children a pride and love of their own form of the dance and their mother tongue. He has encouraged their initiative and imagination, and has had the happiness of seeing some very unusual and expressive creations in the Indian dance form.

The Teslin, Tahltan, Liard, Carmacks, Ross River and Casca children vied with each other to honor their beloved Principal on this occasion of their farewell to him. It was to the Tahltan group that the privilege of the Farewell

Q-Book for Eskimos

The Department of Northern Affairs introduced a book last month that tells the Eskimo just about everything he should know about life. The "Q-Book" is a 300-page heavily-bound book, written in two Eskimo languages and English and profusely illustrated.

"Q" stands for "Quaujivaalliruttissat", which means, in Eskimo, something that will let you know more. That is why it is called the "Q-Book."

One of these books will be given free to each Eskimo family group in Canada. This will take care of 3,500 of the first printing. Another thousand will go on sale at the Queen's Printer's Bookstores at \$5.00 a copy.

This book took fifteen months to complete. Miss Phyllis Harrison, at present a reporter for an Ottawa newspaper, and formerly a social worker in the North for six years, wrote the original text. Northern Affairs, the R.C.M.P. and the Northern Health Service of the Department of Health and Welfare contributed the sixty articles contained in the book.

In the book, the Eskimos will find almost everything from how to deliver a baby in the wilderness to the danger of smoking; it even gives the history of Government in Canada.

Dance was awarded. The Teslin dancers showed the most perfection in performing their Fox Dance and Owl Dance.

The Sun Dance of the Liard band was danced by very small Liard girls, some only eight years old. Older boys and girls from all bands, enthusiastically joined in the Liard Stick game and the Eagle Mating Dance. Both are favorites of every group.

For the small children of the Carmacks and Ross River bands, this was the first opportunity they had had to translate their feelings into an outward expression as irresistible as the dance. Their efforts were unaffected and sincere.

George Porter, of the Cascas, spoke the final words of farewell in his mother tongue. In the strong, clear syllables of the Casca language, he said: "Our Principal is going away. When we were naughty he punished us, but he was always kind. We will miss him very much."

During the feast of dry meat which followed, Father Levaque talked to the children. He urged them to continue the revival and renewal of their own Indian dances. In significance and beauty, he said, there is no dance that the white man can give you which could replace these movements and chants which are vibrating and echoing inside of you.

Feathered heads bowed low, as Father Levaque pronounced his last blessing in the Slavey language.

On February 17, the staff, children and guests honored Father Yvon Levaque at a banquet held in the school dining room. Father Donald Cannon, O.M.I., acted as toastmaster.

He introduced the guests: Father E. Cullinane, representing Bishop Coudert of Whitehorse, and himself, Principal of the Whitehorse Hostel; Father Poulet, O.M.I., Cassiar, B.C.; Father Guilbaud, O.M.I., Upper Liard, Y.T.; Father Studer, O.M.I., Watson Lake, Y.T.; Mr. Allan Fry, Indian Superintendent of the Yukon Agency; Mr. Ivan Robson, Principal of the Yukon Hostel; Mr. and Mrs. David Lawson, Principal of the Carcross Indian Residential School; Mr. Boyle, Engineering Department, Indian Affairs, Vancouver, B.C. In paying tribute to Father Levaque, all praised his excellent record as Principal of the school and leader in the community.

Father Cullinane spoke of the

23 years of devoted missionary work which Father Levaque had spent in the North. Most especially he stressed the years as Principal of the Lower Post Indian Residential School, during which his influence upon the children has been enormous.

Father Poulet cited the fact that many parents felt great security in placing their children in Father's care during the school year. Miss Verna Whitehead expressed the thanks of all the children for Father's guidance in all their problems. She voiced the sentiment of her people at Fort Nelson for Father's past work among them and his abiding interest in them.

Father Levaque was presented with an Indian head painted on moose hide. The staff of the school gave as a token of esteem a substantial money gift, enclosed in an elegant tobacco pouch, which had been made from hide and decorated with beads by Miss Helen Marie Johnson, student. Another gift of money from the staff and Father's former students at the Whitehorse Hostel was presented by Father Cullinane.

Father Levaque's response betrayed the depth of his emotion in accepting these farewell tributes. His words to the children were full of reminiscence of the many happy and hard days they have had together. Leaving them is the hardest part of this new assignment, as the Indians of the North are the people of his first missionary predilection.

After the banquet the children entertained the guests and honored Father Levaque with Indian dances, French Canadian songs, and a series of tableaux depicting the main events in Father's life.

During his eight years as Principal, Father Levaque has demonstrated a great adaptability to every exigency: the tears of 5-year-old beginners, the frivolities of teen-agers, the moans of weary staff, and the erratic functioning of intricate machinery. His stature as an administrator is unparalleled, and has won for him the admiration and respect of officials of every government department with whom he has done business.

Father Levaque's new assignment will take him out of the North. He will continue his work, however, among the Indian children of Alberta, who will surely benefit from his leadership, interest and enthusiasm, as his Indian friends and associates of the North have done.

YAKON NADINE JONDA? NADOA SAGUCI!
Why do you have to go! We will cry for you!

Paul Kane - His Record of Canada's Indians - 1845-46

Abridged and Edited

for the Indian Record

by Thecla Bradshaw



Cree Indians Travelling Across the Western Canadian Prairie. by Paul Kane

Although Paul Kane does not state precisely the day or place he first witnessed the Indian buffalo hunt, his journal indicates that it was towards the end of June 1846, at a distance of about two hundred miles from the Stone Fort on the Red River.

After the hunt the artist writes: "The plain now resembled one vast shambles; the women, whose business it is, being all busily employed in cutting the flesh into slices, and hanging them in the sun on racks made of poles tied together. In reference to the immense number of buffaloes killed, I may mention that it is calculated that the half-breeds alone destroy thirty thousand annually."

According to Kane's figures this would mean a supply of five buffaloes a year for each of the 6,000 Metis.

When the artist wished to leave the band and return to the Stone Fort to join the brigade travelling west towards the Pacific coast he discovered that his Indian guide had an attack of measles.

"Being unable to procure a fresh man, I was about to start alone when my guide, who thought himself better, proposed to accompany me, on condition that he should ride in the cart (a Red River wagon), and not be expected to attend to the horses or cooking. This I readily agreed to, as his services as guide were of the utmost importance . . .

"A party of twenty of the hunters (Metis) escorted us for eight or ten miles to see that there were no Sioux in the immediate vicinity. We then parted, after taking the customary smoke on separating from friends. I could not avoid a strong feeling of regret at leaving them, having experienced many acts of kindness at their hands."

After a restless night, the second day was spent travelling towards Swampy Lake. The two men reached the middle of the lake just before sunset and the guide was too ill to continue.

"I succeeded in finding a small

dry spot above water large enough for me to sit on, but not affording room for my legs, which had to remain in the water, there being no more room in the small cart than was necessary for the sick man. Having no means for cooking, I was compelled to eat my dried meat raw. I tried to compose myself to sleep, but found it impossible, from the myriads of mosquitoes which appeared determined to extract the last drop of blood from my body. After battling with them until 4 o'clock next morning, my eyes almost blinded by their stings, I went in search of the horses, which had strayed away to some distance into deeper water, tempted by some sort of flags growing there. I had to wade up to my middle in pursuit of them, and it was not until 9 o'clock that we were able to proceed.

"After leaving this dismal swamp we were within a day's march of the settlement; and my guide, believing himself to be much better, insisted upon my leaving him to drive the cart, whilst I proceeded at a more rapid rate on horseback. This, however, I would not do until I had seen him safely across Stinking River, which the horses had almost to swim in crossing.

Having got him over safely, I proceeded onwards in the direction of the fort. But I had not gone far before I encountered one of the numerous swampy lakes that abound in this region, and render travelling extremely difficult. I had no doubt got on a wrong track, for in endeavouring to cross, my horse quickly sank up to his neck in mud and water.

"Seeing that I could neither advance nor recede, I dismounted, and found myself in the same predicament, scarcely able to keep my head above the surface. I managed, however, to reach the dry land; and with the lasso, or long line, which every voyageur in these parts invariably has attached to his horse's neck, suc-

ceeded in getting the animal out. I remounted, and endeavoured to cross in another direction, but with no better success. I now found myself surrounded on all sides, as far as I could see, with nothing but swamp. My horse refused to be ridden any further. I had therefore, to dismount, and drag him along as best I could, wading up to my very middle in mud and water abounding with reptiles.

"That I had lost my way was now certain; and as it was raining hard, I could not see the sun, nor had I a compass. I, however, determined to fix upon a certain course, and keep that at all hazards, in hopes that I might reach the Assiniboine River, by following which I could not fail to reach the settlement. After travelling in uncertainty for ten of twelve miles, I had at length the satisfaction of reaching the river, and two hours afterwards I arrived safe at Fort Garry. The next morning I learned that my guide had been brought in by two men who were looking for stray horses. The poor fellow had got rapidly worse after my leaving, and had only proceeded a short distance when he was compelled to stop. He only survived two days after his arrival . . .

Paul Kane, commissioned by the Hudson's Bay Company to paint twelve canvasses depicting native Indian life, wrote both of the company's policy with Indians and with its own personnel.

After the artist's arrival at the fort situated at the forks of the Assiniboine and Red Rivers, he writes: "The office of Governor of the Red River Settlement is one of great responsibility and trouble, as the happiness and comfort of the whole settlement depend to a great extent upon the manner in which he carries out his instructions. I cannot conceive a more just and strict course than that which they (members of the Company) pursue in the conduct of the whole of their immense traffic. In times of scarcity they help all around

them, in sickness they furnish them with medicines, and even try to act as mediators between hostile bands of Indians. No drunkenness or debauchery is seen around their posts, and so strict is their prohibition of liquor, that even their officers can only procure a small allowance, which is given as part of their annual outfit on voyages.

"Without entering into the general question of the policy of giving a monopoly of the fur trade to one company, I cannot but record, as the firm conviction which I formed from a comparison between the Indians in the Hudson's Bay Company territories and those in the United States, that opening up the trade with the Indians to all who wish indiscriminately to engage in it, must lead to their annihilation. But while it is the interest of such a body as the Hudson's Bay Company to improve the Indians and encourage them to industry, according to their own native habits in hunting and the chase, even with a view to their own profit, it is as obviously the interests of small companies and private adventurers to draw as much wealth as they possibly can from the country in the shortest possible time, although in doing so the very source from which the wealth springs should be destroyed. The unfortunate craving for intoxicating liquor which characterizes all the tribes of Indians, and the terrible effects thereby produced upon them, render it a deadly instrument in the hands of designing men.

"It is well known that, although the laws of the United States strictly prohibit the sale of liquor to the Indians, it is impossible to enforce them, and whilst many traders are making rapid fortunes in their territories, the Indians are fast declining in character, numbers and wealth, whilst those in contact with the Hudson's Bay Company maintain their numbers, retain native characteristics unimpaired, and in some degree share in the ad-

vantages which civilization places within their reach . . ."

Kane is less favorably impressed by the Company's treatment of its employees, one of whom he describes earlier in his diary: "Mr. Lane has dented the Hudson Bay Company's service when very young, and having served for twenty-six years, he became dissatisfied with the slowness of his promotion, and determined to resign and return to Ireland, his native land. However, on his return home, he found himself lost in civilized life, and quite unable to occupy himself with any business pursuits there; and when I met him, he was again in the employment of the Company, at a lower salary than he had before received, and was going to Mackenzie River, one of the most remote and bleak posts in the whole region, accompanied by his wife, a half-breed. The last that I heard of him was that he had arrived at his post almost starved to death, after travelling about 700 miles on snow shoes through the depth of winter."

It was July 5, 1846, when Kane wrote in his diary: "Hearing that two small sloops belonging to the Company which ply between the Red River and Norway House would leave the Lower, or Fort Stone immediately, I rode down . . . in company with Mr. W. Simpson, a brother-in-law of Sir George's, and reached our destination in about three hours. This establishment is larger than the Upper Fort, and built with still greater strength, but not so neatly arranged in the interior. We rested about an hour, and then embarked in one of the sloops; two Catholic missionaries, Father La Fleche and Mr. Tache, who were bound for Isle La Croix, occupying the other."

"We drifted down the current, there not being enough wind to fill our sails. When night had set in, I distinctly heard the noise made by the Red River sun-fish, which I have only noticed in this river. The fish resemble our Canadian black bass, weighing from two to three pounds, and during the night they make a singular noise, resembling a person groaning; how they produced these sounds, I was unable to ascertain. We proceeded only a short distance today, the current running very slow. After casting anchor for the night, the mosquitoes became so troublesome on board that Mr. Simpson and I took our blankets on shore and went to an Indian lodge within a short distance of the river, the smoke which pervades these places generally keeping them free from the nuisance. There were three or four families of women and children in the lodge, but the men were all absent hunt-

ing. They cleared a corner for us to sleep in, but one of the most awful thunder storms, accompanied by heavy rain, that I had ever witnessed, set in, and effectually prevented our repose. Such tempests are here of frequent occurrence; so vivid was the lightning, and so near the rattling and crashing of the thunder, that I fancied several times during the night that I heard our vessels dashed to pieces by it . . . A short time previously a lodge containing seven persons was struck; four of them were immediately killed, and the other three were much injured, but recovered . . .

"July 11th — We entered the Straits between Lake Winnipeg and Playgreen Lake. The lake derives its name from a green plain which the Indians frequent to play their great game of ball."

"At Norway House the Indians belong to the Mas-ka-gau tribe, or 'Swamp Indians,' so called from their inhabiting the low swampy land which extends the whole way from Norway House to Hudson's Bay. This race is rather diminutive in comparison with those who inhabit the plains, probably from their suffering often for want of food . . . Their language somewhat resembles the Cree, but is not so agreeable in sound . . .

"I remained at Norway House until the 14th of August, waiting for the brigade of boats which had gone down in the Spring to York Factory, in Hudson's Bay, with the furs, and was now expected back on their return with the outfit of goods for the interior trade. Our time passed very monotonously until the 13th, when Mr. Rowand, chief factor, arrived with six boats: one of the boats under the charge of a clerk, Mr. Lane, was entirely devoted to the carriage of the furs paid annually by the Hudson's Bay Company to the Russian Government, for the privilege of trading in their territory. These consisted of seventy pieces or packs, each containing seventy-five other skins of the very best description. They are principally collected on the Mackenzie River, from whence they are carried to York Factory, where they are culled and packed with the greatest care; they have then to be carried up the Saskatchewan, across the Rocky Mountains, down the Columbia River, to Vancouver Island, and then shipped to Sitka. I mention these furs particularly here, as they were the source of much trouble to us in our future progress."

"On the morning of the 14th we left Norway House, in the boats, for Playgreen Lake. These York boats are about twenty-eight feet long, and strongly built, so as to be able to stand

a heavy press of sail and rough weather, which they often encounter in the lakes; they carry about eighty or ninety packs of 90 lbs. each, and have a crew of seven men, a steersman and six rowers. Mr. Lane was accompanied by his wife, a half-breed, who travelled with us all the way to Fort Vancouver, on the Columbia."

At Playgreen Lake a heavy gale separated Kane's boat from the others and the men were forced to spend two nights and a day on a rock in the lake "without a stick to make a fire, and exposed to the incessant rain, as it was not possible to raise our tents." They could see their more fortunate companions comfortably situated on the mainland, fires blazing.

On August 16th the entire brigade entered Lake Winnipeg. Kane writes: "This lake is about 300 miles long, but so shallow, that in high winds the mud at the bottom is stirred up, from which it derives the name of Winnipeg, or Muddy Lake. On the present occasion the waves rose so high that some of the men became sick, and we were obliged to put into a lee shore, not being able to find a landing-place. On nearing the shore some of the men jumped into the water and held the boats off, whilst the others unloaded them and carried the goods on their heads through the dashing surf. When the boats were emptied, they were then enabled to drag them up on the beach. Here we were compelled to remain until the 18th, occupying ourselves in shooting ducks and gulls, which we found in great abundance, and which proved capital eating."

"The waves having abated on the morning of the 18th, we made an early start, and arrived in the afternoon at the mouth of the Saskatchewan River. The navigation is here interrupted by what is called the Grand Rapid, which is about three miles long, one mile of which runs with great rapidity, and presents a continual foamy appearance, down which boats are able to descend, but in going up are obliged to make a portage."

Kane relates the story of a half-breed, Paulet Paul, who shot the Grand Rapids. He steered with an oar passed through a ring at the boat's stern. As he stood leaning over and manipulating the oar against the current, the oar snapped and Paulet Paul was thrown into the turbulent waters.

"His great bodily strength enabled him to gain a footing, and to stand against the rapid until the boat following came past, into which he sprang, and urging the men to pull, he eventually

succeeded in jumping into his own boat and guiding her safely down, thereby saving the valuable cargo which might otherwise have been lost . . .

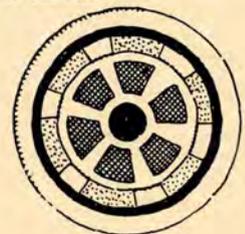
"We met nothing worth reordering till the 25th, when we arrived at the 'Pau,' a Church of England missionary station, occupied by the Rev. Mr. Hunter . . . (1)

"August 30th — We this day fell in with a small band of Crees, from whom we procured some buffalo meat, tongues and beaver tails; the last is considered a great delicacy. It is a fat, gristly substance, but to me by no means palatable; the rest of our party, however, seemed to enjoy it very much. The tongues were decidedly delicious; they are cured by drying them in the smoke of the lodges . . .

"(At Carlton) we remained up nearly all night for fear of accidents. There were some Cree Indians about the fort, which is one of the trading posts of that nation, who extend along the Saskatchewan to the Rocky Mountains, and is one of the largest tribes of Indians in the Hudson Bay Company's dominions. This tribe has been from time immemorial at war with the Blackfeet, whom they at one time conquered and held in subjection: even now the Crees call the Blackfeet slaves, although they have gained their independence, and are a fierce and warlike tribe. These wars are kept up with unremitting perseverance from year to year; and were they as destructive in proportion to the numbers engaged as the wars of civilized nations, the continent would soon be depopulated of the whole Indian race . . .

"The custom of taking life for life is universal amongst all Indians; and the first death often leads to many, until the feud is stayed either by the intervention of powerful friends, or by one party paying the other a satisfaction in horses or other Indian valuables. An Indian, however, in taking revenge for the death of a relative does not in all cases seek the actual offender; as should the party be one of his own tribe any relative will do, however distant." (To be continued)

(1) The Pas.



MISKUM

Part 3

by W. H.

The wind is blowing in a new way and it is bringing many new ideas to our people and they are stirring. I am Miskum — the one who finds things. I have been talking about Community Development which is what some of these new ideas have been called.

I have talked about how we can do many things for ourselves and some of the things we need to look at. I have talked about the kind of leaders we have to find. I have talked about the goals we have to set for ourselves, meaning the things we want to do in our communities.

There are two things I want to talk about today. The first is that we have to know what the community is like today. The second is to know where we can call on help when we need it.

When I say we must know what our reserve or community is like today, I mean many things. We must know the ways in which people make their living. It may be trapping, fishing, hunting, cutting pulpwood or many other things. We must ask ourselves whether these things are enough to give us the things we want. Can I make enough from trapping or fishing so that I do not have too many months when I cannot make enough and have to get welfare? In some places, people may have five jobs in a year and they make enough to live decently. At St. Mark's, Manitoba, they raise a few cattle, fish, do odd jobs, guide, and other things. In this way they are working most of the time and make enough money to live the way they want to. In Cumberland House they trap, fish, guide and do other jobs. Most of the places that do not have permanent jobs have to do the same thing.

At the same time, there are many things in and around our communities which we do not make use of. At Churchill, Manitoba, in 1959, some of the Chipewyan families went to the tree-line, cut and hauled spruce trees for Christmas trees and sold them in the town. While this is not practical in most places, some communities are thinking of cutting the trees and shipping them to the cities where they can be sold at Christmas.

When I talk about knowing our own places, I mean other things too. The man who has trapped all his life knows trapping better than someone who has just read about it in books because he has had to learn the hard way to catch the animals whose fur will bring in money. When the trappers at Cumber-



Typical Indian Home in Western Canada — The new house is built in front of the old one. Of frame construction, it has no cellar, no water, no sewage. (W. H. Photo)

land House, Sask., were deciding how they wanted the Hudson Bay fur lease run when the Hudson's Bay Company wanted to quit, they thought about many things. They wondered how the Squaw Rapids dam would change the water in the marshes and they were afraid the marshes would dry up. They wondered how the trapping areas would be given out once the company did not run things any more. They thought about how they would get grubstakes, traps, canoes and the many other things which the company had supplied them. In the end, they were able to decide these things for themselves because they knew how these things could be done because they had had these problems before and were able to solve them.

When I talk about knowing our own places, I am talking about knowing some of the things which will make our reserve or town a better place to make a living. There are many ways to make money if we think about it. Everybody has an idea about his. It takes thinking, planning and doing. If we don't try, we will never do anything.

I am talking also about other things than making money. I am talking about the many things we can do between ourselves which will make our place better. At the island near Chemawawin (Cedar Lake, Man.), I have talked about the Halfbreeds who elected a council to do some of the things that were needed. They wanted some land for gardens. They knew the land they wanted and they worked together to get permission to use it. They needed a dock and they decided to work together to build one and it didn't cost them anything.

The same sort of thing happened at Cumberland House. They elected a council to do many of the things which needed doing. The council found a way to control all the loose dogs that were causing trouble. They stopped the fishermen from dumping

fish near the houses where they rotted and made a bad smell. They worked together and loaded the garbage and took it out of the community. They started building an indoor skating rink. And they did other things.

In Buffalo Narrows, Sask., they have done many things in this way. The old people were helped in building houses. They built a curling rink and a skating rink. They started a library so that people could borrow books to read if they wanted to.

If there are things which the people think should be done, they should get together and talk and find ways of doing these things. This is possible because there are so many things that can be done when people get together and plan.

This brings me back to what Anoo-way-tusk — the one who doubts — had to say. He said that we could not do these things alone. I told him there are many places that help can be gotten for many of our problems. Government is one of these places. There are many branches of Government. For the people on the reserve, Indian Affairs is one place where some assistance is possible. This does not exist for the Halfbreed but there are other places.

The Provincial Government is a source of help for the Halfbreed and for the Indian. Manitoba, Saskatchewan, and now Alberta, are all concerned about Community Development and all these provinces have offices for this purpose. In Manitoba, the Community Development Services (201 Norquay Bldg., Winnipeg 1) is doing a great deal to help our people to help themselves. In Saskatchewan there are two government groups. For northern Saskatchewan, the Northern Affairs Branch (Government Administration Bldg., Prince Albert) is concerned about northern Saskatchewan. For the area south of Prince Albert National Park, there is a Commu-

nity Development Division in the Department of Municipal Affairs (Regina). In Alberta, they have just set up a Community Development Branch for which I do not have the address but if one wrote to the Provincial Government in Edmonton, the letter should get to the right office.

These are only a few of the Government offices which can help. In matters of education, one can get in touch with the Provincial Department of Education. The Department of Health can be written concerning matters of health and so on.

One can find out about many of these places by asking people who should know. Sometimes it will be the storekeeper. Sometimes it will be the missionary or policeman. Sometimes it will be the teacher or nurse. There are always people who will be able to tell you where to write or where you can find out.

This does not mean that Government will do these things for us. It means that we should be helped to do these things ourselves. We are able to do these things ourselves.

Government as well as other places can be used to help find out all the things we need to know so that we can decide what needs to be done, how it should be done, and how we can do it for ourselves.

Financial Aid For Eskimos

Eastern Arctic Eskimos will add five new boats to their fishing fleet this summer. Under a Northern Affairs Department plan, grants totalling \$20,000 have been approved by Parliament for partial payment on the boats, which have a total value of \$40,820.

The balance will be paid by the Eskimos. The boats, two 40-foot-long liners and three trap-boats, will be delivered this summer to Pangnirtung, Igloodik and Pond Inlet.

INDIANS OF CANADA — by Tribal Origin and Language

BY REV. GONTRAN LAVIOLETTE, OMI

There are at least 50 different kinds of Indians in our country, each one with its own language or dialect of nine main languages. No one should say: "I speak Indian" or "I am an Indian" without specifying the tribe or language group he belongs to.

This article lists 50 distinct groups of Indians in Canada, indicating to which language family each belongs and its approximate geographical location.

N.B.—The Eskimo are not of the same Asiatic origins as the Indians. They came to N. America much later and were preceded on the northern rim of the continent by the Dorset and the Thule people, both now extinct.

Next month we will publish a map indicating the location and estimated population of each Indian tribe.

- ABNAKI**—See below — MALECITE.
- 1—**ALGONKIN**—Chippewa group, Algonquian language, upper Ottawa River, PQ.
 - 2—**ATHAPASKAN**—(See Beaver, Carrier, Chilcotin, Chipweyan, Crow, Dogrib, Hare, Loucheux, Nahane, Sarcee, Stuwihamuk, Tahltan, Yellowknife.
 - ASSINIBOINE**—Yanktonnais-Sioux (Dakota), southern Sask. Alta. Main group in Montana.
 - 3—**BELLA-BELLA**—Kwakiutl stock, Wakashan family. Coast of BC.
 - 4—**BELLA-COOLA**—Isolated group of the Salishan family. Coast of BC.
 - 5—**BEAVER**—(Tsaottine): Athapaskan, related to Sarcee. Northern BC, Alta.
 - 6—**BEOTHUK**—Now extinct, lived in Newfoundland, Labrador. (Beothukan).
 - 7—**BLACKFOOT**—(Siksika) — Algonquian language; includes PEIGANS and BLOODS (KAINAH); related to the Montana Arapahos. In Southern Alta.
 - 8—**CARIBOO-EATERS**—Athapaskan. Southern Mackenzie River, NWT.
 - 9—**CARRIERS**—Athapaskan language. Northern BC, interior.
 - 10—**CHILCOTIN**—Athapaskan language. Central BC, interior.
 - 11—**CHIPPEWA**—Ojibwe (E) or Saulteux (F). Algonquian language. From Lake Nipissing, Ont., to central Sask.; also in Wisconsin, Illinois, Minnesota, Michigan, Ohio and North Dakota.
 - 12—**CHIPWEYAN**—(F. Déné) — Main Athapaskan group and language. Between Hudson's Bay and Rocky Mountains, to lower Mackenzie River. Related to Apaches and Navajos in US.
 - 13—**COMOX**—Salishan family. East coast, Vancouver Island.
 - 14—**CROW**—(Tutchone - Kutchin) — Athapaskan. Yukon Terr., north.
 - 15—**COWICHAN**—Principal group of Salishan family, related to Stalo. East coast Vancouver Island.
 - 16—**CREE**—(F. Cris) — Western division of Algonquian family. From James Bay to foothills of Rockies in West. In the East: Tete-de-Boule and Montagnais (QV). In the West: Plains Cree; Woodlands Cree, subdivided into Wood Cree and Swampy Cree (Muskegons).
 - DENE**—(See ATHAPASKAN).
 - 17—**DOGRIBS**—(Tchingchadinne): Athapaskan family. On Mackenzie River, NWT, between Great Slave Lake and Ft. Norman.
 - 18—**HIDAS**—Skittagetan family, related to Athapaskan. Charlotte Islands, BC.
 - 19—**HARES**—(Kawchottine) — Athapaskan language. N. and NW of Great Bear Lake, NWT.
 - 20—**HURON**—Iroquoian family, related to Tobacco (QV). Now at Lorette, PQ.
 - 21—**IROQUOIS**—Generic term for Five-Nations (later Six-Nations): (Cayuga, Mohawk, Oneida, Onondaga, Seneca, Tuscarora). In Southern Ontario and Quebec: mainly Mohawks, Cayugas. Main body in New York and Pennsylvania States.
 - KAINAH**—(Bloods), see above: Blackfoot.
 - 22—**KITKSAN**—One of 3 in Chimmesyan family, Skeena River, BC.
 - 23—**KUTENAI**—(Kootenay) — Kitunahegan stock, remotely related to Algonquin stock. South-eastern BC.
 - 24—**KWAKIUTL**—One of main Wakashan groups. Queen Charlotte Sound and N. Vancouver Island.
 - 25—**LILLOOET**—Salishan family, related to Shuswap. Central BC.
 - 26—**LOUCHEUX**—(Kutchin) — Athapaskan family. Includes Natcho-Kutchin, Takkuth-Kutchin and Tatlit-Kutchin. Central Yukon and Mackenzie River delta in NWT.
 - 27—**MALECITE**—(Maliseet). Algonquian family; related to Abnaki and Micmacs. St. John's valley, NB.
 - 28—**MICMAC**—Algonquian family. Mainly in NB, PEI, NS and Gaspe peninsula of PQ.
 - MOHAWK**—(See IROQUOIS).
 - 29—**MONTAGNAIS**—(Naskapi), including Tete-de-Boule. Algonquian family, Northern Quebec, East coast James Bay, Labrador.
 - 30—**NAHANE**—Athapaskan family, Northern BC and Southern Yukon.
 - 31—**NANAIMO**—Cowichan division of Salishan. East coast Vancouver Island.
 - NASKAPI**—(See MONTAGNAIS).
 - 32—**NISHKA**—Chimmesyan family. Nass River, BC.
 - 33—**NOOTKA**—Wakashan family, related to Kwakiutl. West coast of Vancouver Island. In US, Northern Washington State.
 - 34—**NTLAKYAPAMUK**—Salishan family. Interior of BC, upper Thompson and Fraser rivers.
 - OJIBWE**—(See CHIPPEWA).
 - 35—**OKANAGAN**—Salishan stock. Interior of Southern BC. Related to Okanagans and others in northern Washington State.
 - 36—**OTTAWA**—Eastern Algonquian group, Manitoulin Island, Ont., and in Michigan State.
 - 37—**PASSAMAQUODDY**—Malecites of Ste. Croix River, NB, and State of Maine.
 - 38—**PURLATSH**—Salishan family. East coast Vancouver Island.
 - 39—**SARCEE**—(Sarsi). Athapaskan family, related to Sekani and Beavers. In southwestern Alberta.
 - 40—**SECHULT**—(Seechelt). Salishan family. BC coast. Related to Kwakiutl.
 - 41—**SEKANIS**—Athapaskan family; related to Sarcee and Beaver. Peace and Liard rivers in Northern BC and Alta.
 - 42—**SLAVES**—(Etchaottine). Athapaskan family. On Mackenzie River between Great Slave Lake and Ft. Norman, NWT.
 - 43—**SIoux**—(Dakotas). Santee and Yankton groups of Dakotas proper, in Southern Manitoba and Sask.; Teton group at Wood Mountain, Sask. Main group in North and South Dakota, also in Montana.
 - 44—**SONGISH**—Salishan family. South Vancouver Island, and neighboring islands. Includes Saanich and Sooke bands.
 - 45—**SQAWMISH**—Salishan family. Coast of BC near Vancouver.
 - 46—**STALO**—Salishan family. Lower Fraser River, BC.
 - 47—**STUWIHAMUK**—Athapaskan family. Nicola Valley, BC.
 - 48—**TAHLTAN**—Athapaskan family, related to Nahane, northern interior of BC.
 - 49—**TOBACCO**—(Tionontati). Iroquois family, related to Hurons of Quebec and Wyandots of Ohio. Southwestern Ontario.
 - 40—**TSIMSHIAN**—Largest group in Chimmesyan family. On Skeena River, BC, and in Alaska. (Includes Metlakatlas).
 - 51—**YELLOW-KNIVES**—(Tatsaottine). Athapaskan family. North of Great Slave Lake and on upper Coppermine River, NWT.

The groups above listed can be classified in nine distinctive families of languages:

- 1—**ALGONQUINS**: Algonkin, Abnaki, Chippewa, Cree, Malecite, Montagnais-Naskapi, Blackfoot and Tete-de-Boule.
- 2—**ATHAPASKAN**: Carrier, Chilcotin, Slave, Hare, Loucheux, Crow, Beaver, Yellow-Knives, Nahane, Dogrib, Tahltan and Stuwihamuk.
- 3—**CHIMMESYAN**: Kitksan, Tsimshian and Nishka.
- 4—**IROQUOIAN**: Six-Nations, Hurons, Tobacco.

5—**KITUNAHEGAN**: Kutenai.

6—**SALISHAN**: Bellacoola, Comox, Lillooet, Cowichan, Okanagan, Sechelt, Shuswap, Songish, Squamish, Stalo, Puntlatsh, Nanaimo and Ntlakyapamuk.

7—**SIUAN**: Dakota and Assiniboine.

8—**SKITTAGETAN**: Haidas.

9—**WAKASHAN**: Kwakiutl and Nootka.

St. John Bosco Centre Reports . . .

MIDNIGHT MASS

WINNIPEG — On December 25, 1963, 50 people gathered at the Centre on 87 Isabel for the Christmas Midnight Mass.

First project was the preparation of the hall. The washing and waxing of the floor was done by Pierre Makish, Henry and Wesley Severite; the Christmas tree was put up by Mary Ann Sinclair, Bella and Helen Hart; decoration of the walls by Henry Spense and Joe Vivier.

Father A. Carriere, OMI, Director of the Centre, was co-ordinator of these projects and he spent many an hour looking after last minute details.

The hall was all decked up in the festive apparels, the group concentrated on preparing the

midnight Mass. On Sunday afternoon, twelve persons rehearsed Christmas carols under Brother Girard's direction. On Monday, a Baldwin electronic organ was moved in.

Then everything was ready to welcome the congregation: blinking lights, organ music played by Richard Ironchild, and a smiling usher.

At midnight, Father Carriere started High Mass and the whole congregation joined in the singing with Brother Girard directing the whole group.

HOCKEY FINALS

Winnipeg was represented by a youthful club, coached by Father A. Carriere, in the all Indian Hockey Tournament he'd at Elphinstone on February 22.

In the first game, Bosco trounced Birtle 8-3; and then went on to edge a spirited Norway House team 2-1 in the first of the semi-finals. Norway House is certainly to be complimented on their showing of great sportsmanship: they travelled quite a distance to attend.

The final, broadcasted over CKDM Dauphin, had Bosco and Kamsack, Saskatchewan, battle for the championship recognition. After a crowd pleasing contest which ended 10-8, the veteran Kamsack team skated off the ice with the Shatkowski Shield.

We wish to extend our most sincere gratitude and congratulations to the Elphinstone community for their kind hospitality and expert efficiency in which the whole tournament was managed.

SHORT COURSE

Mr. David W. Hanley, assistant-director of the St. John Bosco Indian-Metis Cultural Centre of Winnipeg, recently held a short course on Credit Union on the Pasqua Indian Reserve in Saskatchewan.

A Credit Union was established there on August of 1963.

The course, sponsored by missionary Fr. D. Ruest and Mr. Herperger, Day School Principal, was held from February 9-15. Regular adult education classes have been held on Monday nights for the past two years.

About 30 to 35 people attended the evening sessions with the Board of Directors and the Treasurer having two special afternoon sessions.

Father D. Ruest and Mr. Herperger were highly impressed with Mr. Hanley's lectures during the course. The Indians from the Reserve were very grateful for this course and have shown great interest in their adult education classes especially during the course.

This is a worthwhile project to the credit to our Indian people. Fr. Ruest and Mr. Herperger are to be congratulated for their continuous efforts.

L. Cheesequay, Secretary.



Frater Edward Owl

Benedictine Monk

The first Indian Benedictine monk has been received at Blue Cloud Abbey in South Dakota. Frater Edward Owl, a Sisseton Sioux, preceeded his first vows with six years of study. Prior to entering the Abbey, he studied at St. John Vianney Seminary, where he obtained high honors. He is now studying philosophy at Conception Abbey and will complete his six years of priesthood studies at Blue Cloud.

The Benedictine Missionaries first came to the Dakotas less than 100 years ago. Here they founded missions which serve 11 reservations, and four grade schools and two high schools, all state accredited. Blue Cloud Abbey, named for a Sioux chief, was established on the Sisseton Reservation for the training of Indian missionaries. A dream that the Abbey would prepare Indians for native ministry has now been fulfilled with this first Indian monk.

New Books

LOST TRIBES AND SUNKEN CONTINENTS. Robert Wauchope. University of Chicago Press, 1962, \$3.95, 155 pages, index, bibliography. This entertaining book discusses a long-standing feud over Indian ancestry and origin. The anthropologically sound theories are as exciting as the might-have-been ones.

THE STORY OF ARCHAEOLOGY IN THE AMERICAS. Mary Elting-Frank Folsom. Harvey House, 1962, \$2.95, junior. An excellent book which will make archaeology interesting to any young reader.

SPOTTED TAIL'S FOLK. George E. Hyde. University of Oklahoma Press, 1961, \$5.00, 329 pages, illustrated, bibliography, index. The story of Spotted Tail and the Brulé Sioux — a dramatic, tragic recital which gives considerable insight into the thoughts and feelings of this band of Sioux.

Hopes To Be First Navajo Priest

David Charlie, young Navajo Indian studying for the priesthood at the Franciscan Fathers' Duns Scotus college in Detroit, expects to be the first of his tribe to become a priest.

He's Friar Alonzo Charles now, with seven years of study behind him. There remain another seven years before he can achieve his ambition.

A hard-riding, straight-shooting hunter, he found it a long way in distance and time from the Navajo reservation to the Franciscan seminary. The reservation is 20,000 square miles of arid, rocky landscape in Arizona and New Mexico, where many Navajos still herd sheep and horses, weave blankets, grow corn and peaches in the thin soil, and retain the close ties of a large family which fears all "foreigners."

David Charlie's goal is to return to his own people, preach in their language, and help them in every way he can. Modern civilization has brought new problems to the Navajos, he said. Old ceremonies no longer bring comfort to the new generation, while the hustle of urban life is alien to the Navajo, and many return from crowded cities to the reservation, confirmed in their distrust of the "white man," he said.

"CARIBOO COUNTRY" ON THE AIR MARCH 12

Chief Dan George of the Burrard Reserve, North Vancouver, described by VANCOUVER SUN television critic Les Wedman as "the most natural actor in Canada" is among the stars featured in Paul St. Pierre's "Cariboo Country" TV series which returns to the air March 12.

The first four plays, which were filmed last Fall, will be seen in the CBC "Serial" time slot — 8.30 p.m. Thursdays — March 12, 19, 26 and April 2.

Newcomer to the series will be Nancy Sandy, 11, from the Sugar Cane Reserve near Williams Lake, who has the starring role in two episodes.

The series is produced by Phil Keatley, first Canadian TV producer to give the Indian people a chance to prove their worth in the field of television drama.

(OMI)

NOTICE

We urge our readers 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
April 6

CYO Active

CUTLER, Ont. — The Cutler Catholic Youth Organization recently played host to CYO members from Mississauga and Sagamok, and honored their guests with the presentation of a one-act play, "Reindeer on the Roof."

More than 100 young people crowded the Cutler Community Hall for the event.

Following the play, Chief Bill Weawassige congratulated the boys and girls on their united efforts, and courage shown by the cast in unfolding the moral of their play.

Rev. J. E. McKey, SJ, Superior of the Jesuit Ontario Missions, noted that one lesson to be drawn by the members was the value of co-operation and the need for everyone to give of their best. He congratulated the group on its progress made during the past year and urged them to continue their best efforts.

Rev. Jaroslav Popelka, SJ, moderator, speaking on the spiritual side of the CYO, quoted the late President Kennedy in his address to the CYO in the United States. The President said he considered the CYO movement of tremendous importance because the members held the future of the nation and the Church in their hands.

The officers of CYO groups were introduced by Father Popelka. They are as follows:

Cutler: Judy McLeod, president; Verna McLeod, vice-president; Marella Commanda, secretary; Kenneth McLeod, treasurer; Yvonne Meawassige, hostess.

Mississauga: Joyce Niganobe, president; Garry Stevens, vice-president; Larry Niganobe, secretary; Susan Daybutch, treasurer; Gloria Morningstar, hostess.

Sagamok: Margaret Eshkagan, president; Louise Toulouse, vice-president; Georgina Trudeau, secretary; Leona Toulouse, treasurer; and Dolores Toulouse, hostess.