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Vicar Apostolic Of James Bay



Most Rev. Jules Leguerrier, OMI

OTTAWA (CCC) — Most Rev. Jules Leguerrier, OMI, was consecrated here June 29 as the new Vicar Apostolic of James Bay.

He was named May 14 to succeed Most Rev. Henri Belleau, OMI, who resigned as head of the vicariate that encompasses large areas of Ontario and Quebec on either side of James Bay.

The consecrator was the Apostolic Delegate to Canada, Most Rev. Sebastiano Baggio; co-consecrators were Bishop Belleau, and Bishop Lionel Scheffer, OMI, Vicar Apostolic of Labrador. Twenty other Canadian Bishops were present for the ceremony in Sacred Heart Church here, and four had official representatives in attendance.

Bishop Leguerrier, 49, has worked in the northern missions since 1944, and since 1957 as head of Oblate missions in the Labrador and James Bay vicariates.

President of Commission

Bishop Leguerrier was elected president of the Oblate Fathers' Indian and Eskimo Welfare Commission at its annual meeting in Ottawa August 18.

Bishop H. Routhier, OMI, of Grouard, Alta., and Very Rev. J. C. LaFramboise, OMI, of Montreal, are vice-presidents; councilors are Very Rev. Gerald Cousineau, OMI, of Ottawa, and Maurice Lafrance, OMI, of Edmonton, Alta.

The executive director of the Commission has been appointed by the Oblate Fathers' Superior General; he is Rev. J. P. Mulvihill, OMI.

\$3,500,000 To Promote Community Development

OTTAWA (CCC) — Indian communities will be assisted in raising their living standards by means of an intensified community development program which will supplement present government assistance.

An investment of \$3,500,000 over the next three years is proposed for this aspect of Indian development, which will be conducted by the Indian Affairs Branch on its own and in association with various provincial and other agencies.

The plan was announced here by Hon. Rene Tremblay, federal minister of citizenship and immigration.

"While this latest self-help program of the department will not solve every Indian problem, its success is expected to bring reserves closer to being self-sufficient communities and thus reduce the need for reliance on re-

lief and other welfare assistance," he said. "This will depend in large measure on the participation of the Indians themselves in efforts to improve their level of living with as much reliance as possible on their own initiative."

The program makes provision for technical and other services which will help them to establish self-sufficiency.

There is a requirement for a large number of persons skilled in the field of community development to work on reserves and, as the program develops, members of the Indian communities concerned will be engaged in developing local programs.

In a number of cases, community development workers will be engaged and directed by the department. In other cases, with the approval of the Indian bands concerned, such workers will be supplied by arrangement with provincial governments.

Canada has a shortage of qua-

lified workers in the field of community development and it is hoped that university courses in this field soon will be established, Mr. Tremblay said.

Special courses now are being arranged for departmental staff engaged in this work to study the essential philosophy and techniques involved.

It is recognized, he added, that Indian reserves will continue to be the permanent homes of many Indians, even though an increasing number may choose to live in other communities.

It will be necessary to pursue the community development program until more of the reserves are brought to a social and economic level comparable with neighboring non-Indian communities.

"Eventually, it is hoped, these reserves will be provided with the same provincial services as are available to other Canadians," Mr. Tremblay said.

CWL Show Concern For Indians And Metis

DAUPHIN, Man. (CCC) — Concern for Indians and Metis was a major preoccupation of resolutions passed at the convention here of the Catholic Women's League of the archdiocese of Winnipeg.

Since many Catholic Indian and Metis boys and girls come to the city for school training, one resolution asked for an organized effort to find suitable Catholic homes to board these students. A list of homes is being made available to the Indian-Metis Cultural Centre of St. John Bosco in Winnipeg.

It was further resolved to ask the government of Canada to grant financial assistance to help private agencies working in the spiritual, social, recreational and community development fields with the Indian and Metis, particularly in the fields of higher education, employment and placements.

The convention noted that in observance of the forthcoming centennial year of 1967, the CWL of Canada resolved to adopt as a centennial year project the setting up of a national Centennial Scholarship Fund to provide scholarships for the training of Catholic social workers, nurses and teachers and that one or more of such scholarships be awarded specifically to an Indian or Eskimo applicant.

Catholic League Founded At Fort-Alexander, Man.

On Sunday, August 23, the first meeting for the organization of the Catholic Indian League in Manitoba was called at Fort Alexander Reserve, near Pine Falls, by Rev. A. Plamondon, OMI, parish priest of the reserve.

Four guest speakers were invited to address the meeting attended by about 75 band members and a delegation of four from the Hole River band, headed by Chief George Barker and accompanied by Rev. C. Comeau, OMI, missionary.

Rev. Gontran Laviolette, OMI, of Winnipeg, described the establishment of the League ten years ago and its gradual development in the provinces of Alberta, Saskatchewan and Ontario; the speaker also outlined the aims and purposes of the organization.

Rev. A. Carriere, OMI, director of the St. John Bosco Centre in Winnipeg, outlined the structure of the organization at the local, provincial and national levels while Mr. Dave Hanley, also of Winnipeg, gave a lesson on how to conduct a meeting according

to Parliamentary procedure.

Mr. Paul Bruyere, of Fort Frances, Ont., president of the Ontario division of the Catholic Indian League, spoke on the education of children and the respective rights and duties of parents and children.

Following a motion that a local Council of the League be formed at Fort Alexander, 35 members signed their adhesion. At a later meeting, a few days afterwards, ten more members signed up.

Followed the presentation of a temporary slate of officers whose choice was approved unanimously, under the chairmanship of Mr. Stanley Fontaine. Stanley Fontaine, Jr., and his sister Bertha, acted as temporary secretaries.

In the morning Father Laviolette had celebrated High Mass in the parish church and had preached on Catholic apostolate at both Masses.

Fort Alexander Reserve numbers over 1,800 Catholic members; it is located in Eastern Manitoba, near the paper-milling town of Pine Falls, about 100 miles from Winnipeg.

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Spirit of Hope and Determination Rises Among Young Indians

by KAHN-TINETA HORN, Caughnawaga, P.Q.

There is a rising spirit of hope and determination among the "young" Indians of Canada. At least among the middle-aged Indians of Canada, for the average age is 18 years and 7 months. These young people are not only opening their eyes to the outside world but thinking in terms of being successful and maintaining their Indian identity.

During the past summer I spent a great deal of time travelling on reserves, speaking to young groups, and, as reported in the press, at the National Indian Council Conference at Garden River. Everywhere I found a new spirit of excitement far different from what I found one year ago. Just 14 months ago the "clippings" coming in from across Canada showed Indians in tribal costumes doing dances. Now the clippings deal with Indian welfare primarily.

It is Indian welfare — and this covers community development and planning, economic development, housing, education, employment, health — that must be the work of many young Indians who do not at this time realize that their future lies in working for our people.

RESEARCH PROGRAM

The research program directed by Walter Rudnicki of the Welfare Department of the Indian Affairs Branch is going to need capable, intelligent workers. Young people who feel that they can contribute to this valuable work should write to him. It is quite possible that he may be looking for someone with your ability or ambition.

A year ago I was corresponding with an Indian leader in the Maritimes. He seemed indifferent to the problems surrounding him. Today I received a very warm and enthusiastic letter telling me what he is doing and the success he is meeting. In Caughnawaga, for the first time, there were big stories in the newspapers about the municipal elections. The names of the candidates were in several times. Radio stations used stories and the election was reported.

Activities in Toronto, at Manitoulin Island, in Winnipeg and across the Prairies and in British

Columbia are all being reported as factual news. This is the start of recognition of our one per cent of the population as people who merit public interest.

The Department of Citizenship and Immigration, headed by the Hon. Rene Tremblay, Director R. F. Battle and his staff of the Indian Affairs Branch are seized with the idea that this is the time to really get Indian co-operation going on both a short and long term plan. It is now being recognized that we have to think in terms of our times, the present Indian population and that the reserves will remain for a long time as Indian communities.

CO-OPERATION NEEDED

At this time Indians need all of the aid and co-operation they can get from every source. For that reason the religious organizations, welfare services, educational efforts and personal attention are of vital importance. They recognize that the flame of hope is burning and, as it is not easily kindled, it should be protected from the winds of discouragement.

One of the most interesting signs is that I find more and more young Indians calling themselves by their Indian names instead of by non-Indian nicknames. This Indian pride is showing that we are proud to be ourselves and it is one of the direction signs towards a better and more secure life.

I am sure that in the coming year many progressive step will be taken towards better living for Indians within the framework of their integration programme which permits acceptance or rejection of segregation.

SAULT STE. MARIE, Ont. — The Scott-Misner Steamship Co. of Port Colborne, Ont., has instigated court action to evict some 45 families from their homes at Batchawana Village, 40 miles north of here.

The steamship company claims it owns the land and wants it cleared for a possible labor development. The residents, most

N.W. Ontario CIL Meets In Fort Frances

by Louis Cheesequay

FORT FRANCES, Ont. — The second congress of the Ontario division of the Catholic Indian League was held here July 8-10, chaired by President Paul Bruyere, with the assistance of Rev. R. Ferron, OMI, of Sioux Narrows.

The registrar reported 110 delegates from Fort Frances, Kenora, McIntosh, Red Lake, Fort William, Ogoki, Long Lake, and other points in the surrounding districts. The League members attending the Congress exhibited a great deal of enthusiasm in discussing the topics given by the guest speakers.

Lillian Jack and Roy LacSeul spoke on the Indian Act and education; Father Hannin, SJ, talked on the need and value of leadership on the reserve; Father Brachet, OMI, gave helpful hints on marriage and family life; Stanley Fontaine and Albert Morrisseau spoke on the advantages of the Alcoholics Anonymous Program; Dave Hanley gave a talk on the knowledge the people need to start a Co-operative; Frank Pelletier spoke on community activities.

Chiefs and delegates were also given the opportunity to express their views and opinions on the conditions that exist on the N.W. Ontario reservations.

Ask For High School

The parents expressed deep concern over the lack of a Catholic Indian High School in Northwestern Ontario and the lack of Catholic teachers in day schools where the majority of the students are Catholic as provided for in the Indian Act, Sect. 120. This situation has seemingly been brought about by the lack of consultation with the parents before the placement of children into school.

The Congress noted that the transfer of the social welfare and health services from the Federal to the Provincial Government had its advantages, but that care should be exercised so that there would not be any misinterpretations of the Indian Act by the province.

The majority of the delegates

approved that a qualified Indian be appointed to the Committee on Disposition of Indian Claims (Bill C-130).

The League members recalled their first congress after which resolutions had been presented to the Department of Citizenship and Immigration with a successful outcome. The intense interest of the group was stimulating and the participation encouraging.

Resolutions

The major resolutions adopted unanimously by the delegates at the Fort Frances congress called for full co-operation with the community development program announced by the Minister for the Indian Affairs;

the effective maintenance of Catholic schools for Catholic children, in accordance with the letter of the Indian Act;

the granting of assistance for students in colleges, convents and seminaries at the same level as that granted to public school students; the establishment of day schools on reserves where none exist, according to the wording of Treaties;

the re-establishment of a Catholic high school for Ontario Indians (such as exists in Winnipeg, Lebert, Sask., Hobbema, Alta., and Kamloops, B.C.);

that school children should not be placed in private homes during their stay in public school without the written consent of their parents;

a special committee was drafted to study the first edition of the League handbook prepared by Rev. D. Audette, OMI, and to present it at next year's meeting;

Alcoholics Anonymous are to be commended for the work among the Indians and its establishment should be made wherever possible;

courses of lectures should be given in preparation of marriage, following the Ottawa University program now in use in all major countries of the world.

• Rev. Andre Renaud, OMI, of Saskatoon, has been retained by the Commission as educational affairs consultant.

Batchawanas Face Eviction

of them Indians, say they were born and raised in the village and are thus entitled to stay.

The eviction notices were issued late in August and since then the residents have banded together and hired lawyer I. A. Vannini to represent them.

Ancestors of the Indian residents had lived in the area for centuries. The land was a reserve

until 1859 when the reserve was moved, but many stayed on, not wanting to leave their traditional fishing and hunting grounds.

The disputed area is occupied by some 50 buildings including a Catholic church and separate school.

The eviction notices give the residents 10 days in which to put their case before the courts.



Sr. Mary Leonita and Father G. P. Dunlop accompanied the Kamloops dancers to Mexico City.

Kamloops Dancers Guests of Mexico

by Rev. G. P. Dunlop, OMI

The Kamloops Dancing Troupe comprising 30 girls 11 to 18, are directed and taught by Sister Mary Leonita. Over the past eight years they rose to fame in B.C. for their beauty, artistry and precision.

In June 1963 delegates from the Tourist Bureau of the Mexican Government were in Kamloops when they saw the girls perform. They suggested that the girls visited Mexico.

An invitation from the Mexican Government arrived in May of this year to be their guests and to stage performances. The Mexicans agreed to put them up in their best hotels but we could not finance their passage. The girls turned to the people of Kamloops, needing \$8,000; within two weeks they had more than \$10,000.

On July 24, the girls, Sister M. Leonita and Rev. G. P. Dunlop, OMI, were jet-bound for Mexico City.

On arrival the Troupe was met by reporters, TV, members of the Mexican Government and the Canadian Ambassador.

Two performances were booked, advertised in full page ads in the daily papers. One was staged in the famous "Palacio de Bellos Artes." This was the only amateur group ever to perform in this theatre.

The second show was staged in Arena Mexico, attended by over 5,000; it was video-taped and shown over the Mexican TV. The people fell in love with the girls and considerable coverage was

given them in the newspapers.

During the entire visit the Troupe was in the hands of members of the Mexican Government. A daily program of sight-seeing

was arranged; bus and guides were at its disposal.

The last three days were spent in Acapulco, tropical resort on the Pacific.

Banner Year at Blue Quills IRS

by Roland Harpe, Senior Supervisor

ST. PAUL, Alta. — 1963-64 was a remarkable year at Blue Quills Indian Residential School here in northeastern Alberta, 147 miles east of Edmonton.

Achievements in athletics, track and field, public speaking caused our trophy case to be enlarged to house some twenty-two trophies, plaques and special awards won by the students.

It all started during the hockey season when our Senior, Midget, Bantam and Pee-Wee teams won hockey tournaments and earned enough money during the season to keep a good supply of hockey sticks on hand.

Our High School hockey team was entered in the Beaver Valley League, which consisted of five other senior men's teams. Even though we finished in fourth place, the experience picked up by our boys playing against men will prove valuable in the coming season.

Two girls from our 4-H Clothing Club won 1st and 2nd prize in the 4-H Clubs, St. Paul Regional Speaking finals. For the second year in succession one of our girls competed in the Alberta finals at the Edmonton Exhibi-

tion. Students from Blue Quills took all medals and ribbons in the Saddle Lake Agency Public Speaking finals.

The Farm Safety awards for all Indian students in Alberta was presented to two of our girls for the Grade 5-6 and 7-8 divisions.

One of the largest Track and Field meets in northeastern Alberta for Indian athletes was held at our school. Eight schools entered the meet, 200 children taking part. We were victorious in winning eight outstanding-athlete awards, three out of four ball trophies and the Grand Aggregate which goes to the school with the most points won.

Our senior and junior baseball teams also won various trophies and cash prizes in the tournaments held in the surrounding districts.

One of our junior high students, Marianne Redcrow, is the only Indian girl who represented the district on a goodwill tour to Prince Edward Island in August, for the Centennial celebrations. She appeared on radio and television on the coast-to-coast network.

ROUND-UP OF NEWS FROM KUPER SCHOOL

In a round-up of news from Kuper Island Residential School, near Chemainus, B.C., Brother Terence McNamara, OMI, senior boys' supervisor, reports that a highly successful Indian Potlatch was inaugurated at the school June 6.

Ribbon-cutting ceremony was performed by Sister Mary Veronica, SSA, who has been cook at the school for the past 20 years. Father Thomas Lobsinger, OMI, principal, presented watches to the winning canoeists.

In addition to being tops in canoe-pulling, the young lads at Kuper school are also excellent soccer players and this year, for the second time in succession, captured the James Syme Junior Soccer Trophy.

Artistic ventures include the completion of two massive murals in the boys' recreation room which were painted by five of the students and attracted the attention of the local newspaper people who sent a photographer to take pictures. The youthful artists were Tony Bob, Michael Gabriel, Sammy Wilson, Floyd Edwards and David Louie.

Finally, Brother McNamara reports on the Investiture Ceremony for the Knights of the Altar which was held June 2. Five new Knights were installed and seven others were advanced to a higher rank.

Paul Kane - His Record of Canada's Indians

Abridged and Edited for the Indian Record by Mrs. Thecla Bradshaw

PART SEVEN

As the artist, Paul Kane, trekked from old York, Toronto, to the west coast over one hundred years ago he soon learned that his drawings of the Indian people caused either alarm or the deepest respect. Some believed that he was "taking their life away" as he sketched their likenesses. Others believed his skill meant that he was an extremely powerful medicine man and were eager to sit for him.

IN NASQUALLY

In June of 1847 he wrote in his journal: "We arrived at Nasqually, where I procured horses to take me (back) to the Cowlitz River . . . and arrived at my old friend Kiscox' lodge . . . but, to my astonishment, I found him and his family unusually distant in their manners, and the children even running away from me and hiding."

The chief finally asked Kane if he had painted a picture of a woman on his last visit.

"I said that I had, and mentioned her name, Caw-Wacham . . . a dead silence ensued, nor could I get the slightest answer to my inquiries. Upon leaving the lodge, I met a half-breed who told me that Caw Wacham was dead, and that I was supposed to be the cause of her death. The silence was occasioned by my having mentioned a dead person's name, which is considered disrespectful to the deceased, and unlucky."

"I immediately procured a canoe, and started for Fort Vancouver, down the river, paddling all night, well knowing the danger that would result from my meeting with any of her relations, and arrived safely at Fort Vancouver on the 20th of June."

"July 1st — The nine boats composing the brigade had now completed their outfit, and were all prepared for their different destinations . . . but we had great difficulty in collecting the men, between sixty and seventy in number. However, towards evening we succeeded in collecting our crews. The fort gave us a salute of seven guns, which was repeated by the Company's ship lying at the storehouse. The occupants of the fort crowded round us, and at last, amidst cheers and hearty wishes for our safety, we pushed off."

"July 10th — Saw great quantities of rattlesnakes today, some few of which were killed; the men, while tracking (that is hauling the boats along the edge of the shore by a line, in places

where the river is too rapid to row), were in great dread of them as they had no shoes, but fortunately no one was bitten. It is said by the Indians, that salt applied plentifully and immediately to the wound will effect a cure."

"July 12th — I arrived at Walla-Walla. It is a small fort, built of *dobies*, or blocks of mud baked in the sun, which is here intensely hot. Fort Walla-Walla is situated at the mouth of the river of the same name, in the most sandy and barren desert that can be conceived. It is exposed to furious gales of wind, which rush through the opening in the hills with inconceivable violence, and raise the sand in clouds so dense and continuous as frequently to render travelling impossible."

"The Walla-Walla Indians live almost entirely upon salmon throughout the whole year. In the summer season they inhabit lodges made of mats of rushes spread on poles. Owing to the absence of trees in their vicinity, they have to depend for the small quantity of fuel which they require, upon the drift-wood, which they collect from the river in the spring."

UNDERGROUND HOMES

In the winter they dig a large circular excavation in the ground, about ten or twelve feet deep, and from forty to fifty feet in circumference, and cover it over with split logs, over which they place a layer of mud collected from the river.

"A hole is left at one side of this roofing, large enough for one person to enter at a time. A stick with notches reaches to the bottom of the excavation and serves as a ladder, by means of which they ascend and descend into the subterranean dwelling. Here twelve or fifteen persons burrow through the winter, having little or no occasion for fuel; their food of dried salmon being most frequently eaten uncooked, and the place being excessively warm from the numbers congregated together in so small and confined a space."

"They are frequently obliged, by the drifting billows of sand, to close the aperture, when the heat and stench become insupportable to all but those accustomed to it."

"The drifting of the sand is a frightful feature in this barren waste. Great numbers of the Indians lose their sight, and even those who have not suffered to so great an extent have the appearance of labouring under in-

tense inflammation of these organs."

"The salmon, while in the process of drying, also become filled with sand to such an extent as to wear away the teeth of the Indians, and an Indian is seldom met with over forty years of age whose teeth are not worn quite to the gums."

Thirty miles north of Fort Nezperces the artist writes: "At length we gained the summit. The country around, as far as the eye could reach, seemed to be a perfect desert of yellow, hot sand, with immense masses of broken rock jutting up abruptly here and there over the surface. No trees or shrubs of any kind relieved the monotony of the barren waste . . . animal life seemed to be entirely extinct, and during my whole journey through this place I never met with an animal or bird — not even a mosquito or a snake."

"During the day we saw a large band of fine horses running wild; they had belonged to a chief who was much honored by his tribe, and as a mark of respect, at his death, they determined not to use or touch his horses, which had, accordingly, kept increasing in numbers."

"Along the margin of the river high bushes and grass grow, whose bright green contrasts vividly with the high hills of yellow sand which enclose them."

SORROW IN THE VILLAGE

"On the day after my arrival at the fort (Walla-Walla) a boy, one of the sons of Peo-Peo-mox-mox, the chief of the Walla-Wallas, arrived at the camp close to the fort. He was a few days in advance of a war party headed by his father, and composed of Walla-Wallas and Kye-use Indians, which had been absent eighteen months, and had been almost given up by the tribes."

"This party, numbering 200 men, had started for California for the purpose of revenging the death of another son of the chief, who had been killed by some Californian emigrants; and the messenger now arrived bringing the most disastrous tidings, not only of the total failure of the expedition, but also of their suffering and detention by sickness. Hearing that a messenger was coming in across the plains, I went to the Indian camp and was there at his arrival."

"No sooner had he dismounted from his horse than the whole camp, men, women and children, surrounded him, eagerly inquiring after their absent friends, as they had hitherto received no in-

telligence, beyond a report, that the party had been cut off by hostile tribes. His downcast looks and silence confirmed the fears that some dire calamity must have happened, and they set up a tremendous howl, while he stood silent and dejected, with the tears streaming down his face. At length, after much coaxing and entreaty on their part, he commenced the recital of their misfortunes."

"After describing the progress of the journey up to the time of the disease (the measles) making its appearance, during which he was listened to in breathless silence, he began to name its victims one after another. On the first name being mentioned, a terrific howl ensued, the women loosening their hair and gesticulating in a most violent manner."

"When this had subsided, he, after much persuasion, named a second and a third, until he had named upwards of thirty. The same signs of intense grief followed the mention of each name, presenting a scene which, accustomed as I was to Indian life, I must confess, affected me deeply. I stood close by them on a log, with the interpreter of the fort, who explained to me the Indian's statement, which occupied nearly three hours."

OBEEDIENCE TO THE CHIEF

"While at the fort one of the gentlemen of the establishment, who had been amongst the Indians for forty years, and who had resided for the most part of that time amongst the Walla-Wallas, related to me the following story, which I shall introduce, as nearly as possible, in the manner in which it was told to me; as it is strongly illustrative of the Indian character, of their love for their children, and the firmness with which they meet the approach of death, and their belief in a future state."

"Several years back the tribe was governed by a chief adored by his own people and respected and feared by all the surrounding tribes for his great wisdom and courage. This chief had many sons, who, in childhood, all promised to resemble their father both in mind and body, but one by one, as they arrived at manhood, and as the father hoped to see them take their place amongst the warriors and leaders of the tribe, they withered and sank into untimely graves, and as each loved one passed away, the stern chief soothed his silent sorrow with hopes of those still left."

"At last his hair grew white

with sorrow and with age, and he had but one boy left — his youngest — but apparently the strongest, the bravest, and the best: at least to the old warrior's heart he was all this."

"The old man now devoted his whole time to the instruction of this boy: he taught him to hunt the buffalo and the moose, to snare the lynx and trap the bear, to draw the bow and poise the spear with unerring aim. Young as the boy was, he yet made him head of the warriors of his tribe, and led him on himself, the foremost to surprise the enemy and secure the bloody trophies of victory; already had he become the theme of the war-chant, and his name was known far and wide for all the virtues that could adorn an Indian brave."

"But the Great Spirit took this one too; and the lonely and desolate father shut himself up in the solitude of his lodge, and no one saw him nor spoke to him, nor was there any sound of wailing or of grief heard from that sad abode."

"At length the appointed day arrived upon which the body was to be laid in its last resting place, where the chief had ordered a large grave to be made; and the funeral procession being formed, the chief came forth and placed himself at their head, but, to the astonishment of all, instead of being dressed in the shabby garments indicative of mourning, he came forth arrayed in full war costume, fully equipped as if for some distant hostile excursion, painted with the most brilliant war paints, and hung round with the trophies of his many and successful wars."

"Calmly and sternly he marched to the grave, and the body of his loved son having been laid in it, with all the Indian treasures supposed to be useful to him in the next world, the bereaved father stood on the verge, and addressed his tribe:

"From my youth upwards I have ever sought the honor and welfare of my tribe, and have never spared myself either in the battle or the chase. I have led you from victory to victory, and, instead of being surrounded by hostile tribes, you are now feared by all, and your friendship is sought, and your enmity dreaded, wherever the hunters of the tribe may roam."

"You have never withheld your obedience from me, nor will you deny it to me now. When the Great Spirit was pleased to call my children one by one, to His blessed hunting grounds, I saw them borne to the sepulchre of



Lodges of the Chualpays near Ft. Colville were formed of mats on poles with enough space in them to hang salmon to dry. (Paul Kane Painting)

their fathers without murmuring against His will, so long as one was left me."

"I tracked that loved form, now cold, from its childhood's gambols to its many acts of daring. I it was who first placed in his hands the bow and the tomahawk, and taught him how to use them. And shall I now forsake him, and leave him alone and unaided, to take the long and toilsome journey in the Spirit's hunting grounds? No!"

"You, my people, have never disobeyed me, and will not fail to fulfill my last commands. I now leave you, and when I lie extended at his side; heap the earth over us both: nothing can change my purpose."

"He then descended into the grave, and clasped the corpse in his arms. His people, after in vain endeavouring to change his resolution, obeyed his commands, and buried the living and the dead."

"A stick, with a piece of ragged red cloth, was the only monument erected over the warriors, but their names will form the theme of many an Indian talk as long as the tribe exists . . ."

KANE'S RED BEARD A PROTECTION?

"July 30th — Proceeded along the shore for eight or ten miles, when I discovered that I had left my pistols and some other articles at our last night's encampment. I had, therefore, to send my man back for them, while I sat by the river, with horses and baggage, under a burning sun, without the slightest shelter."

"Whilst sitting there, a canoe approached with four Indians, streaked all over with white mud (the ordinary pipe-play). On landing, they showed much surprise, and watched very cautiously at a distance, some creeping close to me, and then retreating."

"This continued for about three hours, during which not a sound broke through the surrounding stillness. I had commenced travelling very early, and this, combined with the heat and silence, made me intensely drowsy. Even the danger I was in scarcely sufficed to keep my eyes open, but the Indians were evidently at fault as to what to make of me."

"As I sat upon the packs taken from the horse, nodding in silence, with a fixed stare at them whichever way they turned, my double-barrelled gun, cocked, across my knees, and a large red beard (an object of great wonder to all Indians) hanging half way down my breast, I was, no doubt, a very good embodiment of their ideas of a scocoom, or evil genius. To this I attributed my safety, and took good care not to encourage their closer acquaintance, as I had no wish to have my immortality tested by them."

"At length my man returned with the missing articles, and the Indians hastily took to their canoe and crossed the river . . ."

"Having led our horses up about three hundred feet, I stopped . . . The pack-horse could with great difficulty preserve his footing under his load. One of the other horses, with incredible sagacity, now walked up past me, until he reached his burdened companion; and, putting his shoulder under one side of the load, actually assisted him in sustaining it . . ."

STRANGE CRADLE ON HILL

"August 8th — Started again very early for the purpose of reaching Colville before night. Came to a high hill overlooking the Columbia for many miles of its course, and sat down on its summit to enjoy the magnificent prospect, and give a short rest to the horses."

"As I was lying under the trees, the wind sprang up, and, much to my surprise, I felt the whole sod moving under me. At first I imagined it to be an earthquake, and expected to see the whole hillside move off; but on examination, I found that it proceeded from the roots of the immense trees being interlaced one within another in the shallow soil."

"This alone prevented their being blown over, as the rocks are everywhere close to the surface; and as the wind bends the tops of the trees, the roots rise and fall with the surface in a rolling motion like a dead swell . . ."

"On the 17th of September I returned again to Colville. The Indian village is situated about two miles below the fort, on a rocky eminence overlooking the Kettle Falls. These are the highest in the Columbia River . . . The voyageurs call them the "Chaudiere," or "Kettle Falls," from the numerous round holes worn in the solid rocks by loose boulders."

"These boulders, being caught in the inequalities of rocks below the falls, are constantly driven round by the tremendous force of the current, and wear out holes as perfectly round and smooth as in the inner surface of a cast-iron kettle . . ."

"The village has a population of about five hundred souls, called, in their own language, Chualpays. They differ but little from the Walla-Wallas. The lodges are formed of mats of rushes stretched on poles. A flooring is made of sticks, raised three or four feet from the ground, leaving the space beneath it entirely open, and forming a cool, airy, and shady place, in which they hang their salmon to dry."

To be continued in our October issue

Indian-White Relations Can Be Improved

An address to Friends of the Indians Society, Edmonton,
March 7, 1964

by CLIVE LINKLATER

Within the past few years there has been a great increase in matters affecting the Indian people. There have been many accomplishments particularly since the postwar years, the establishment of Indian High Schools, and the granting of greater educational opportunities in other institutions of higher and specialized training; the granting of the Federal vote; the granting of the Provincial vote and liquor rights in other provinces; the establishment of Community Development Services; the founding of Friendship Centres in urban areas; the provision for leadership training and greater leadership opportunities.

There are some positive efforts to help the Indian people improve their situation in life today. Yet, despite these and other efforts to help the Indian people there seems to be an uneasy feeling that all is not well between Indian and White man. Perhaps, there is even a feeling of mistrust or distrust on the part of the Indian for the White man.

This does not mean, however, there is open hostility between Indian and White man, but it is as if the Indians' and Whiteman's hearts do not open freely to welcome each other. There is a veil of misunderstanding, a barrier that must be torn asunder if we are to live in harmony.

NO BITTERNESS

There does not exist bitter racial strife between Red and White man. Consequently we are never likely to see an Indian Revolt in Canada. We are more likely to see the Indian people taking a fuller share in Canadian life by a process of evolution and not revolution.

One of the problems that causes misunderstanding is such a simple matter as terminology—the words that are used in describing things. This problem began from the very first time Columbus landed in this hemisphere. For example we are not really Indians at all. We do not come from India.

The native peoples of the United States tried to change the name to "Amerindian," but here in Canada we are now content to use and accept the name Indian.

One term we are not content to accept, and one term that must be rooted out from popular usage is the term "Indian Problem." This ugly phrase gives the impression that all Indians, just because they are Indian, are problems.

If it is problems we are to discuss let us at least discuss the "Indians' problems." It is the difficulties the Indians face that are the problems — it is not the Indians that are the problems.

Even more important than this change in terminology is a

change in attitude, a change in emphasis. Instead of harping on the Indians' problems, let us emphasize the Indians' progress.

The Indians are making tremendous progress in many areas of Canadian life. They should be given credit and recognition for this. This progress should be given greater emphasis than the notorious and negative aspects of Indian life.

AN OFFENSIVE WORD

Closely associated to this term is the equally offensive term, "Solution to the Indian problem." Since it is not really the Indians who are the problem, and since the Indians face many problems, and because the problems the Indians face vary so greatly from area to area there is not likely to be one, all-embracing, magic solution.

This idea of a panacea — of one magic solution — gives rise to a number of cliches, such as: "the solution to the Indian problem will come from the Indians themselves," "Education is the solution to the Indian problem," "We must forget about the older Indians and concentrate on the younger Indians." These are cliches that are offensive to the Indian people.

The different solutions to the many problems the Indians face will not come from the Indians themselves, nor from the White man by themselves. The solutions will come from the White man and the Indian talking and thinking, planning and working together.

Education is but one phase of the problems the Indians face. Besides educational problems, there are social problems, economic problems, health problems, employment problems and others. All these problems must be solved, but education alone will not solve them all.

RIGHTS OF THE AGED

We cannot forget and sacrifice the older Indians and concentrate only on the younger Indians. Abandoning the old people is contrary to the Indian way of doing things. The younger Indians honor and revere, love and respect the old people. As far as they are able the young take care of the old people. Solutions that are acceptable and workable for all Indians — young and old — will have to be found.

There is much of value in the Indians' culture and the Indian has contributed much to the larger Canadian culture. If the Indians were to maintain precious parts of their own culture

it would restore pride and honor in their own eyes. If the Indian had pride in his own eyes, he would feel more worthy of respect in the eyes of his fellow man.

The present image of the Indian is not one of respect and honor. Most people have a negative impression of the Indian people. Even school text books teach us that the Indian was savage, war-like and uncivilized. Much has been made of such things as scalping, for instance. Yet, it was from the White man, the Puritans in New England, the Indians learned to scalp. By offering bounties for Indian scalps these early settlers hoped to kill off the Indian people.

History does not usually mention that the Indians helped and guided the early White man in Canada. What the early explorers were discovering and exploring was what was already known to our Indian ancestors.

NOT AT STONE AGE

Indians had their own inventions, like the toboggan and canoes. They had their own foods from plants and animals. Many place names including Canada itself are based on Indian words. The Indians had a strong sense of democracy as the survival of the group depended on the individuals in the group. The good points of Indian history need more emphasis.

The Indian also gets much adverse publicity today. Some of this may be due to the fact that Indians may be adopting negative aspects from the White man's culture. For example, many people seem to think that liquor is a part of Indian culture. It was the White man who introduced liquor to the Indian, and history tells us that he sometimes used this to exploit the Indian. So all about the Indian is not bad, and all about the White man is not good. But there is good in the Indian, and there is good in

the White man, too. As logical and right and simple as it seems this fact is seldom recognized.

By accentuating positive aspects of Indian life, and by creating a vital resurgence in Indian culture and history, and by emphasizing the better qualities of Indian people will we create a better and truer image of the Indian people. Also by developing personal, friendly relationship among Indians and Whites will some of the negative views begin to disappear and will greater trust be implanted.

TRUE LEADERSHIP

By recognizing and developing Indian leadership will greater respect and honor be restored to the Indian leaders. By giving the Indian people a full share in determining their own future will confidence and initiative be restored. The Indian people must be fully consulted in any major discussions, planning, and negotiations that take place among the different groups whose actions affect the Indians' lives.

Indians and Whites must learn to accept each other in our own hearts and in our own lives, and in our own homes. We must look for the good in each other and forgive the bad. We must get to know each other, to trust each other, and to respect each other.

The White man must recognize the Indians have done much good for the White man, and the Indian must recognize the White man has done much good for the Indian. The White man must develop an unshakeable belief that what Indians want for themselves is good for them and good for Canada. The Indians must also develop an unshakeable belief that the White man wants to do what is right and best for the Indian people.

With these beliefs and with clear, constant communication we will find acceptable solutions to the common problems facing Indian and White man. We must firmly believe that we can and that we will live together in harmony, in happiness and in brotherhood.

Nancy Sandy Starred In TV Award Winner

"The Education of Phillistine," a two-part TV show starring 11-year-old Nancy Sandy from the Sugar Cane Reserve, B.C., has won the Canadian Film Institute Award for "The Best Entertainment Film for TV in 1963."

Nancy's co-star was Dan George, veteran actor from the Burrard Reserve, who was the first of several B.C. Indians to receive a professional TV contract.

The award-winning show told the story of attempts made to

integrate a lone Indian youngster into a one-room country school.

It was part of the second series of "Cariboo Country" shows for the CBC-TV network. The series originates in Vancouver and is written by Paul St. Pierre, produced and directed by Philip Keatley.

A third series of "Cariboo Country" shows featuring many Indian actors in key parts is currently in production for Fall showing.

MISKUM, by W. H.

PART VII

The Churchill Chipewyans



Winter brings many hardships to the Chipewyans at Churchill, Man. Above one of the four Indian settlements in that area. (WH Photo)

I am Miskum — the one who looks for things and finds them. We have been looking at what is called Community Development — a way in which people do things together to get the things they want.

We have looked at many places where people are doing this. We have looked at Cumberland House, Sask., Cedar Lake, Man., and other places. What has happened has been good because the people have found that they can do things by working together.

I want to talk about some people who are different from my own. The Monias — the White Man — calls them Indians, too, but they speak a tongue which is entirely different from ours and their ways are different. The Monias calls them Chipewyans and we call them Pointed Skins because of the way they stretch their beaver skins.

These people used to live in the land of the little sticks or the barrenlands where trees do not grow. They lived on the caribou and the fish. They moved when the caribou moved and dried meat for the months when the caribou disappeared in the spring.

When the caribou did not appear as frequently in the winter, the Chipewyans were finding very little to eat. The trapping was poor and the trading post they had been trading at was closed because there was not enough to pay the men who worked there. It was over 100 miles to the next post. Indian Affairs thought that it might be better if the people were moved to better trapping grounds near another place where they could trade — Churchill.

The people tried this new life where there were few caribou. When they needed supplies they could go to the stores at Churchill. They looked around them and saw that the people there seemed to live pretty well with enough food and houses and many things which the Chipewyans did not have in the land of the little sticks. They had seen many of these things before when they had come to Churchill to trade or visit and sometimes to work when they could find jobs.

The things in Churchill now seemed better than they had before. They were not as strange as they had seemed on earlier visits. These things also seemed better because the life they had on the barrenlands was harder.

Some of the families decided to stay. They built shacks out of anything they could find — wood, tin, cardboard or anything else. They built these shacks on the edge of the town wherever they found a place that was not used. They tried then to make a living. Some of them still went to the trapping grounds. Some worked in the town when they found a job they could do.

Jobs were hard to find. Very few Chipewyans could speak English. Most of the men and women had never been to school. How could they? The first children had started to school only five years before. Two of them found jobs on the railway loading lumber. The man who hired them could not speak their language but he was able to show them what to do. Soon others got jobs but there were no jobs that lasted all the year. Most of them were for a week, or a month or two.

More families from the trapping ground moved in to the little Chipewyan villages across the river from Churchill where some families of Chipewyans had lived before the others were moved closer to Churchill by Indian Affairs.

As more families moved to the edge of Churchill, people in the town began to complain. They did not want these people building shacks like this even though some of the houses in Churchill weren't much better. They complained to the Government and the Government got after Indian Affairs to do something about this. Indian Affairs decided that they had to build houses for these Chipewyans who were a problem to the people in the town. They got some land on the edge of Churchill and built about 20 houses. They were one room houses with a porch. They moved the Chipewyans from the shacks they had built into the new houses and the shacks were torn down.

The other Chipewyans saw what happened and more families moved across the river and built shacks. Indian Affairs built more houses and moved these families into them. The houses were now three-room houses.

Indian Affairs Branch had heard about Community Development. When the people of Churchill continued to complain, they decided to try this new way. They

sent a community development worker to Churchill.

The worker was to be with the people for six months and see whether there were ways or new ideas which the Chipewyans thought were good and would try. As happens all the time, it took a while before the people and the worker got to know each other. It was hard because the worker did not speak the Chipewyan language and only a few of the Chipewyans now spoke some English.

After three months, the worker could see some things that might be good. He talked to some of the people about them and let them decide whether these should be tried. The ideas seemed to the people to be good because they used the old ways of the people and were not all new.

One of these things was that the worker had noticed that many of the Monias in the army camp near Churchill wanted to ride a toboggan pulled by a dog team and would pay to do this. Soon some of the men were making money taking the Monias for rides to an old fort about three miles from Churchill.

Another thing the worker noticed was that the Eskimos were making handicrafts but they do not tan hides. There were a lot of hides to be tanned and these were to be sent to Winnipeg for tanning. The worker persuaded the people in charge to let the Chipewyans tan them. The women tanned them in their spare time and were well paid for their work. The first bunch of hides paid the women almost \$4,000. They were paid \$12 for a moose hide, \$10 for an elk and \$6 for a caribou.

There were other things which the people were able to do when there were no jobs which could be found in the town. What they did was work for themselves and they used those ways which they were used to.

I do not say that the things they did in the six months the worker was there gave them answers to all their problems. It did not. They had many problems which they were not able to do anything about. Other things they did something about. After the worker left, they did some other things. They were able to get electricity into their

houses. A few of the people got telephones.

The people learned some things. These they did even after the worker left. Other things they forgot because they did not understand them. It would have been better if the worker had been left longer with them. As it was, it was over two years before another community development worker went there. What has happened, I do not know because I have not been back there. I do know that people were doing things for themselves. They were happier because they could say to themselves that they had done these things for themselves. While the worker helped them with ideas and told them where they could get some things, the people decided for themselves whether they wanted to do anything or not.

From the things which happened in this group as well as other groups when community development was tried, the Indian Affairs Branch is starting a very big community development program. I do not know anything more about this right now but I will write more when I hear.

There are some things I do know. The people should watch the way things are done very carefully. See if the workers who are sent in are there to help but not to make the decisions FOR the people. See if the people are making all the decisions they can for themselves. See if the people have the choice to look at ideas and agree to them if they are good and to say no when they don't agree. See if the people have the chance to look closely at every idea and have enough time to understand them. If the people are able to do these things for themselves then it is the community development I have been talking about. It will be something that the people can use to make life better for themselves.

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 October issue is
 Monday, September 28

Leadership and Education, Themes of C.I.L. Meet



Over 100 delegates from Alberta reserves attended the 8th Catholic Indian League Convention in Hobbema, Alberta, August 4-5.

HOBBEEMA, Alta. — Fostering community development and leadership as well as safeguarding Catholic educational facilities at all levels were the main themes of the resolutions passed August 5 at the eighth annual convention of the Catholic Indian League, Alberta Division.

Nearly 100 Indian delegates attended from the Blackfoot, Ermineskin, Samson, Louis Bull, Montana, Peigan, Sarcee and Saddle Lake bands.

Held under the auspices of His Grace, Most Rev. J. H. MacDonald, Archbishop of Edmonton, officials present were: their Excellencies Archbishop A. Jordan, OMI, of Edmonton, H. Routhier, OMI, Vicar Apostolic of Grouard.

Oblate missionaries present were Revs. G. M. Latour, principal at Cluny; E. Rheaume, of Lake St. Anne; A. Allard, of Riviere-qui-Barre; M. Goutier, of Cluny; P. Poulin, of Brocket; S. R. Gagnon, of Saddle Lake; E. Labonte et G. Voisin, of Hobbema.

Also in attendance as consultant was Mr. Jim Whitford, of Alberta, Provincial Director of Community Development.

Addresses were given by Archbishop Jordan, Bishop Routhier and Mr. Whitford.

Archbishop Jordan expressed hope that leaders would emerge from the League organization, emphasizing that leaders, well instructed in the faith and loyal citizens, were the most pressing need of the Indian people at our time.

Bishop Routhier

Bishop Routhier voiced his hope that a rehabilitation programme could be organized since farming and trapping resources are limited in Northern Alberta. With education and guidance from the missionaries and from the department, the Indian people must strive to prepare a

brighter future either on or off the reserve, he added.

Panel discussions on education in the home were held by the Hobbema local members. Messrs. John Solway, Andrew White, Levitt McMaster, Ed. Calf Robe and Mrs. R. Duck Chief of the Blackfoot Reserve local spoke on the panel discussion on commu-

Indian Centre In Calgary

CALGARY (CCC) — A new Indian service that is to operate within the framework of the Calgary Catholic Family Service is still in the "exploratory" stage, says Rev. John Kirley, recently appointed assistant director of Catholic Charities for the diocese.

Father Kirley said it had at one time been thought the new group would become a separate agency. Now it is to act as a committee of the CFS.

The committee is concerned with Indians who move from the reserves into the city.

"We are giving some consideration to the part we could play in court work," says Father Kirley. "Through counselling, perhaps we could help those who have some trouble. By acquainting ourselves with some of the court cases, we might find a real role in this field."

When the proposed Indian Friendship Centre becomes a reality in Calgary, some of the Catholic committee's services might be operated out of the centre, Father Kirley says.

He added many Indians seem "to lose touch with the Church when they come to the city. We hope to re-establish contact with these people, to help them adapt to urban surroundings."

Karine Rietjens, a staff member of the Catholic Family Service is working with Father Kirley on the Indian project.

nity development, and members of the Saddle Lake local discussed marriage preparation courses.

The panel discussions were followed by group discussions on topics of interest to the delegates in their social, religious, educational and economic lives.

Attention was drawn upon the most urgent needs of the Indian population in Alberta, these being adult education in economics, leadership training, trained personnel to work with the people in the Indian Affairs Branch, credit facilities and development programs following initiatives taken by the Indians themselves.

Resolutions

The main resolutions passed by the convention included:

The organization of the marriage preparation courses;

The extension of teaching of home economics and industrial arts at Crow Foot Indian school;

Grants be made available to follow courses in social leadership at the Cody International Institute;

Instruction to be given for organization of school committees on Indian Reserves.

This last resolution had referred to the Convention by the joint meet of the Blackfoot, Blood and Peigan band members Nov. 16 and 23, 1963, at Fort Macleod, asking that Catholic schools be retained and that local school committees be granted more responsibility in the development and administration of their schools, especially in the choice of qualified teachers, in regulating about attendance, drop-outs, kindergarten pupils, adult and vocational courses.

The Catholic Indian League extended a vote of thanks to the Hon. R. Tremblay, Minister of Citizenship and Immigration, for the growing interest he is showing in Indian Community Development programs.

Student Head

EDMONTON (CCC) — A full-blooded Cree Indian boy from Sucker Creek Reserve in Lesser Slave Lake has been elected Students' Union President in Edmonton's St. Francis Xavier high school.

Nineteen-year-old Harold Cardinal, the boy who plans some day to receive his graduation diploma in the ceremonial regalia of his tribe, combined a friendly disposition, keen interest in school affairs and a brilliant campaign speech to obtain a majority over popular opponent Harry Saunders, an honors student in Grade XI.

Immediately after the results of the election were announced Cardinal invited Saunders to accompany him on a tour of Indian Reserves in the Lesser Slave area upon completion of school examinations.

Cardinal's election is another in a series of leadership victories which began with membership in the Indian Association at the age of 15. Already he has addressed meetings of Indian leaders and contributed to newspapers on the Indian problem.

Last year at the request of a teacher he recorded a one-hour taped program on Indian culture for presentation in Boston parochial schools.

This young spokesman for the Canadian Indian is definite and forthright in expressing his opinions whether to a fellow student, a reporter, or by letter to a federal cabinet minister.

He favors slow integration of Indians with the white population without abolishing the reserve system. Inadequate administration, something which he views as separate from government policy, is, in his opinion, responsible for Indian poverty and apathy.

His plans for the future center around his intention to continue working for the betterment of his people.