



L.J.C. et M.I.

# INDIAN RECORD

A National Publication for the Indians of Canada

Single Copies 10 cents

Vol. XXVII, No. 10

WINNIPEG, CANADA

NOVEMBER 1964

JAN-65 ? 1049  
MERE SEC. GENERALE  
1190 RUE GUY.  
MONTREAL 25.P.Q.

Msgr. Frank Smyth:

## New Hope For Indians

The Coady Institute program of self-help and co-operation is bringing new hope to the Indians and other native peoples of Canada as it does to groups among 65 emerging nations in the world, said Msgr. Frank Smyth in a talk at St. John Bosco Cultural Centre for Indians and Metis Sept. 18.

Addressing sixty clergy, welfare workers and government officials, Msgr. Smyth described the origins of the Coady Institute, of which he is the director, in Antigonish, N.S.

He said 40 years ago the University of St. Francis Xavier felt its duty was to turn to the urgent needs of the local population situation. To this end the university founded cooperatives and initiated adult education courses in order to raise up the economy of the area to a decent level.

What was done at Antigonish gradually spread to 65 nations, in Africa, Asia and South America. In 1959 the Coady Institute was founded as a separate faculty of St. Francis Xavier; it accepts students of all races, color and religion.

The Federal Government's Indian Affairs Branch is cooperating with the Institute in view of its current program of spending three and one-half million dollars for the economic rehabilitation of the Indians.

The Coady program is based on social and cultural action which is aimed at the diverse sectors of human activity, family, economic and political life, education, use of leisure time and religion.

Coady Institute students go through the course in the light of

their immediate home needs, such as Credit Unions which are used to create capital funds from which, later, co-operatives can be established in the consumer, insurance and housing fields.

"Already one in eight Canadians is involved in co-operatives," said Msgr. Smyth. "The co-op movement is now spread among 50,000,000 people in fifty-four countries of the world.

While two-thirds of the world's population does not live according to minimum standards of healthy and clean living," he added, "there is much to do yet to bring the message of the Popes on social justice in practice, especially Pope John's Mother and Teacher, and Peace on Earth."

Msgr. Smyth expressed the hope that the John Bosco Centre would become an extension of the Coady Institute in Manitoba.

The speaker was introduced by Rev. A. Carriere, OMI, the Centre's director, and thanked by Very Rev. Msgr. N. J. Chartrand, CS, who brought attention to the care given by the Archdiocese of Winnipeg to the needs of Indians and Metis, noting the substantial financial contributions made specially for the Centre and the co-operation received from the Oblate Fathers, both in material and personnel.



Though some difference of opinion came to light at the Indian-Metis conference held in Saskatoon in September, these two delegates demonstrate their goodwill with a firm handshake and a willingness to work together on the common problems affecting both groups. Left is Don Nielson, a non-treaty Indian and a Prince Albert Separate School teacher and right is Walter Deiter, Regina, a treaty Indian from the File Hills Reserve originally.

## Saskatoon Conference Promises New Deal

Saskatchewan's Indians and Metis were asked to take one giant step toward their own improvement, at the government-sponsored conference held in Saskatoon in September.

About 100 Indian-Metis representatives from all over the province attended the conference to hear a battery of scheduled cabinet speakers and confer with federal Indian Affairs officials.

A broad program offering self-help projects was outlined on the first day of the conference by Premier Ross Thatcher, and explained in detail by subsequent speakers, ministers of the following cabinet posts: natural resources, agriculture, education, labor, health, municipal affairs and social welfare.

Mr. Thatcher declared that "As premier of Saskatchewan I deplore the fact that living standards among our native population are among the poorest in the world.

### Primitive Housing

"Housing is primitive in most cases.

"Virtually no Indian houses have flush toilets.

"Few have running water.

"Heating is usually provided by the old tin heater.

"Good highways in our reservations simply do not exist.

"Electricity and telephones in most cases are a dream."



Guests at the Conference given by Msgr. Smyth are (left to right) Rev. C. J. Kline, OMI; Rev. C. A. Halpin; Rt. Rev. Msgr. Smyth; Very Rev. Msgr. N. J. Chartrand and Rev. G. Fetsch, OMI.

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# New Life For Louis

by L. V. Ramczykowski

"Is the war yet on?"

No wonder, the question took me a little aback. Over the golden haze of an unsurpassed Indian summer afternoon in this peaceful year of 1952, hung a penetrating quietness bringing the heart so close to the ever-eluding goal of a never-ending search, peace.

After a foggy, wet, mouldy winter in London, England, and a very sultry summer in Toronto, the translucent blue of the morning sky and lakes, changing to a clear shimmer of golden red in the afternoon, had become here in the deep of Northern Ontario a revelation of purest beauty and an obsession.

From the very morning Ann and I had been roaming along the banks of the winding Kawakashkama River, never expecting to meet anyone, as most of the people were still far out in the bush, fishing on the Albany and Ogoki Rivers. We were greenhorns in this bush country and we yet had to earn enough to buy a canoe, so we were just exploring the nearest surroundings, and a hike along the river bank was the surest way of being able to find our way back.

Then on an embankment we had hit upon Louis Minagaweezick's camp. Smoke in little, almost perfect spirals was screwing its way, gently and steadily, unbroken by even the slightest breeze, into the hazy blueness over the evergreens.

When we closed in the smell of freshly roasted bacon hit our sharpened nostrils and brought to life pangs of hunger we had not experienced during the whole day, though we had gone for this hike after a light breakfast only. We had simply forgotten that besides beauty, man has to live on bread.

Louis and his wife Madeline were seated in front of the small fire. Chunks of large fish hung from a pole stretching across the flickering flame.

In an enraptured revelation, we discovered the small of bacon originated from the fish, and soon we were introduced to the delicious taste of smoked suckers and fresh banock. (Such a pity that in the following years the abundance of suckers had to kill this thrilling sensation of something special being enjoyed for the first time.)

"Which war?" The deep concern in my voice must have startled Louis, because he just stared at me. Could it be that during the

five days we were cut off from any communications a new war had broken out and we were not aware of it, but Louis was?

"Small war, what you call it, yah, Korea." Louis had regained his composure, I my breath and normal beat.

"I know big war over, but small war still on, ugh?"

"That small is over too," I assured him.

Louis' face took on a dreamy look. He gazed out across the fire over the waters of the sluggish Kawakashkama.

"All wars no good but lots of fun. Makes man feel good." He stirred, improving his posture. Then I noticed that his legs had some queer shape. With his hands he tried to shove them under his trunk. Louis noticed the inquiry in my eyes.

"Can't move, paralyzed. Doctor says, 'Louis, you can't walk, never,' doctor says. Strong arms, you see." He showed me his biceps. They were very well developed.

"I crawl along, push myself. Sometimes Madeline carries me. Madeline good girl, yah, good wife."

"War?" I pointed to the immobilized legs.

"No, no war. Just sick. All brothers and sisters sick, mother, father too, her father, mother, sisters, brothers, too. Great fire all over here." He swept with his hand over his body. "Head dizzy. Then they died, all dead. Me and Madeline lived. Only me and her. Madeline strong girl. Me, Louis, strong too. Yah, Louis strong lived, but see. Like a baby can't walk any more. Doctor say — Louis no more go like man. Ever since just crawl, just Madeline good girl, carry. Long way carry sometimes. Me not heavy, not much eat. Legs thin — match sticks. Maybe good for fire. Long way carry; strong girl, Madeline." There was so much affection in his eyes, as they wandered around the rim of fire towards his wife.

We had an excuse to look at Madeline. I wondered. Madeline was so much younger, attractive and had to a great extent a womanly charm and grace. At least in one field Louis had not been wronged. He had a good companion.

"Can't trap any more. Bit of fishing here, bit of fishing there. Strong arms, you see. Easy go by canoe, but no walk. Yah, poor



Louis sits in the front of his canoe, self-confident but not boasting — just enjoying his new status. His wife, Madeline, sits in the back as they stop for this chat with Mr. and Mrs. Ramczykowski.

Louis. No one poorer than Louis; live on relief. Me and Madeline. Know, have daughter, one daughter. Good girl. Married Frank. Sick now, stays sanatorium. You know — Fort William. Big building. Me got lost any time gone in.

"Good life there in sanatorium. Plenty to eat. Eat, they tell Liza. Pretty soon get better, go home. Liza fat now, weighs a lot. Pretty soon Liza good again. Then come home, come here; live together.

"Frank built new-shack, good shack. Needs a bit of fixing here and there. Holes, you see. But good before Liza comes. Live together. Little granddaughter too. All stay together. All happy.

"Me and Madeline went Fort William to see daughter. Good boss there. Pitched tent right on green grass. Go see daughter every day. Pretty good eating. Louis got fat, too fat for Madeline to carry.

"Boss good, give chair, give tobacco but says, 'Louis can't stay here in tent. Police comes, chase you.' Boss sanatorium good guy. Me no want trouble. Louis, you see, good guy. Minagaweezick means man who talk good. That's my name.

"Indian agent, he says too, Louis no can't stay here. Against the law. But Indian agent he good man. He says, 'Fix your legs proper. Give you pension.' Ask many questions. Me give straight answers. Sent paper Ottawa, big boss there. Says, Louis get pension. Now more than a year. Take long time to make up mind for big boss, maybe?"

The last words faded like a fairy in the lands of dreams, blending with the curling smoke,

the crisp taste of fresh bacon (pardon me, smoked suckers), the glimmering setting of a ripe day in the midst of an Indian summer's glory.

We all have our dreams and there seemed to be in this world, which I had travelled a little from East to West, from North to South, not a more proper place for dreaming than on the shores of a lake or the banks of a stream in Northern Ontario. Gazing into the bluish flame of the little fire Louis dreamed of his pension and the decision big boss in Ottawa had to make.

Somehow late fall arrived with the first snow and passed sooner than it had come. Then winter fell upon the country with all its severity and Louis had yet a long way to go to his seventieth birthday and old age security, so he had to spend the winter as all the winters before in a tent, on the frozen ground, just covered by balsam branches.

In the meantime forms heaped up on forms each bringing Louis closer to his dreams. With growing suspicion he looked at my hand filling out all the empty spaces. Sometimes to avoid an answer he hid behind the easy come, easy go "I don't know what you're talking about." Sometimes he just slipped out of any reach behind a screen of stony silence.

One day his patience gave way and furiously whittling at some piece of wood, with the sharp blade an inch or less away from my rather protruding nose he just refused to dig into his past any more.

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## New Life For Louis

—Continued from Page 2

"White man talk too much, do little."

This sent my passion on fire and a bulging letter might have speeded up the rolling of the machinery.

The main obstacle seemed to be lack of any evidence that Louis was ever born. No birth certificate, nothing to go on beyond 1905 when the northern C.N.R. was built.

Anyway, in late spring a summons arrived calling on Louis to appear before a commission to confirm the degree of his disability. Three times I had to trot the two miles to his camping site and swear on all holy things that he would be back in a matter of days, that they would not lock him up in a hospital.

"Cross your heart." I crossed it at least two scores and a half, steadily and honestly looking into the searching agony of Louis' eyes.

Everything seemed to be settled. Louis and his wife had to be on the Thursday train, the only day the train used to stop at our settlement. They did not turn up. More telegrams explaining, more pleadings with Louis, innumerable crossings of hearts and this searching, fearful look in his eyes that I might be setting a trap for him.

The following week I did not let Louis miss the train. After their departure I lived through three days of intense suspense. If the fears of Louis proved right and for some reason he were detained at the Fort William sanatorium, I would have had to leave the place. You cannot stay with the Indians of the North once you have lost face.

In a letter which I had given to Louis as a kind of safeguard I had pleaded with the superintendent to have them sent back in three days, but I was not sure of Louis' condition. If they found an advanced state of tuberculosis? Louis had always avoided an x-ray.

On the third night we heard the transcontinental grinding to a stop. Louis and Madeline alighted as happy as a pair of larks. Only Louis had a slight grudge against me for having cut short his stay in Fort William.

"Good man, that Indian agent, J. G. Burk, good man, all good men. Mr. Doherty he say, 'Louis, you poor devil, you get pension soon.'"

"Drove nice car. All nice people. Never said nothing. No ask my age, no ask if marry Madeline. Just say Madeline my squaw, my wife, all time stay with Louis, good wife I say. Good people, yah, just look at me. Doctor say, 'Louis you can't walk.' I say,

'Sure no can walk, even a tiny bit.' Good, says doctor. Good, say I. Mr. Doherty, he says, 'Louis you big shot soon.' Teacher, you think they all lie?"

"No, Louis, they surely did not lie." I opened the letter he had handed over to me.

"That's from J. G. Burk. Tells me, 'You Louis give letter to teacher,' so I give now. Writes about Louis getting pension nah?" A certain, unmistakable anxiety broke through this chatter.

I was reading the letter:

"... and what an awful time we had to get them on the train. They did not want to leave. Thanks for your letter and pleading that they had to come back in three days. Only when I read it time and again that you had given Louis your word that he



from the agency and he valued it highly.

"Maybe fat cheque come next Thursday. By the way, war yet on, that small war?"

He used to pass to another topic to cover his disappointment. This always gave me the chance to talk about the wide world. Louis was never tired of listening. Just as if he wished to have wings and fly away, leaving behind his crippled legs.

Then one day the envelope arrived. I knew a cheque was inside. With shouts of sheer delight the children spilled out of the classroom when I dismissed class one hour earlier. I went off with the sealed envelope, a song in my heart and on feet.

As usual, Louis and Madeline were seated around a small fire in front of their tent. From far off I waved the envelope. When I reached them, Louis could not speak. With shaking hands he

would be back in three days did I convince them to part with this lovely city of ours. Thanks again, your letter saved me a lot of trouble. Pension for Louis assured."

"Sure enough, Louis," I declared. "You're getting the pension."

They spent the night in the classroom, telling and retelling the nice time they had enjoyed in Port Arthur and Fort William.

"Only short, too short. Had to come back soon. Louis give word to you. Louis keep word, come back. Otherwise stay in Port Arthur. Nice hotel. Stay all week. J. G. Burk pay all. Stay whole month, see daughter every day. Now here wait for pension. Agent say pretty soon come. Maybe come to-morrow, maybe next week?"

Louis had to wait more than a week. His hungry, expectant look lingered on every word I said, each time we met.

"Not yet. Maybe tomorrow? Next time for sure. Maybe next time you come with big letter and big cheque, fat cheque. How much you say? Yah, forty dollars. Louis big shot then. Buy new tent, new net. Fishing very poor this year. Too many holes in old net. Maybe enough money to buy new gun, new twenty-two. Three-h-three good for moose, no good for partridge."

Louis had received a .303 rifle

grabbed the envelope, pressed it to his heart. His lips started to tremble, to twist. A nervous tick he could not master crisscrossed his dark brown, hollow cheeks. Then tears, thick and round as peas started to roll down the wrinkles on both sides of his nose.

"Open," he mumbled, handing over the envelope.

I opened and was stunned. Then joy, the same all overriding joy, I had once before experienced, when during the war after five years of increasingly painful waiting I received the news from my wife that she was all right. This same joy swept over me.

"\$720.00 to Louis Minagaweezick." I wiped my eyes. "Seven hundred and twenty dollars." The print stood out clearly against the stiff beige of the paper. I had to repeat it three, four times before Louis grasped the meaning, before I myself could believe. All we had hoped for were forty dollars, the first old age security cheque approved by means of complete disability!

"That cheque, teacher, for sure good? No mistake?"

"Good as gold." I had read the accompanying letter. The cheque was a full back pay, retroactive to the day of Minagaweezick's first application.

"Madeline, you see. Big boss in Ottawa nice guy, good to Louis. Ten dollars, twenty, thirty, forty

..." he counted to one hundred, then silently he went along his fingers. He stopped, then gazed at me for a long time. His lips trembled, but I could hear distinctly:

"Canada — good country."

If there were a moment I was happiest to have come to this country of enormous bounty and goodness, it was then, when I looked into the deep dampness of Louis' flickering black eyes.

Never did I regret the few dollars taken off my pay to provide funds for old age security. Now I would have gladly accepted a fourfold increase in contributions having been rewarded in advance by the look in Louis' eyes.

Louis cashed his cheque at the nearest H.B.C. store at Nakina. He had sent the clerks into a frenzy asking for one dollar bills. He patted the pack as if it had been life-giving. It was for Louis the beginning of a new life, the golden serenity of old age security.

He ordered a new tent. Replaced his birch bark canoe with a smooth, shining Peterborough. Bought a twenty-two, nets, and then hugged the prize of all his dreams — a brand new 3 h.p. Johnson.

Madeline was a little disappointed because Louis allowed her only one dress, in the lower brackets, a kerchief, a pair of runners, not the shoes she had asked for. For himself he bought a red cap.

Yet more disappointed were Louis' friends and relatives. He did not offer them a single drink. The great feast they thought would crown the day never materialized. Louis himself did not drink and the feast consisted of two steaks ordered in a humble way at the station restaurant, one for Madeline and one for himself.

Assured by the clerks that cheques to the amount of forty dollars would be forthcoming every month, he paid three quarters in cash for what he had ordered and asked the balance to be spread over the period of twelve months.

The remaining dollar bills he stacked away in a moosehide bag and kept them close to his heart.

"In case next cheque not come. Louis not that crazy to give away money foolishly."

He paid everything he owed the H.B.C.

Any time he passed me in his new canoe with the 3 h.p. motor leaving behind a triangle of parting water he waved happily. My old two-and-a-half Johnson could give my sixty-five dollar boat only a sluggish run.

Yet I was happy to be overtaken because each time he beat me it gave Louis this wonderful feeling of being someone and not an old, crippled Louis, thrown out on the garbage dump of life. Happily I waved back.

## INDIAN RECORD

REV. G. LAVIOLETTE, O.M.I.  
Editor and Manager

207 Cadomin Bldg., 276 Main St.

Ph. 943-6071 Area Code 204 Published 10 times a year

Subscription Rate: \$1.00 a Year

Winnipeg 1, Man.

Printed by Canadian Publishers Ltd., Winnipeg, Man.  
Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada,  
and for payment of postage in cash.

## Field for New Jobs

The United States government has set up recently 14 Job Corps Camps which employ more than 1,300 men. The camps are in national parks, wildlife refuges, on reclamation projects and Indian reservations, and other public lands in 12 different states.

Administration of the camps will be handled by bureaus of the Department of the Interior, with education and welfare programs for the men being drawn up and overseen by the new Office of Economic Opportunity.

The work program at each camp will include a wide variety of conservation projects — proving more outdoor recreation facilities, reforestation and timber stand improvement, wildlife habitat development, stream clearance and others.

"There is no 'made work' here," stressed Secretary of the Interior, Stewart L. Udall. "The work that the Job Corps will do will help us catch up on a backlog of much-needed conservation work that has been piling up for nearly three decades, while at the same time — and more importantly — thousands of young men will be gaining new skills and new confidence in their ability to become full participants in the bounty of this Nation."

By the end of the fiscal year, June 30, 1965, the Department hopes to open more than 75 camps in some 30 states.

While no specific mention has been made about Indian labor being given preference in these United States government projects, in fact, a large number of Indians now are employed on them.

It is our feeling that the federal government should investigate the possibility of setting up a special interdepartmental agency with the purpose of employing as many of our Canadian Indians as possible on reclamation, conservation and development projects in all national parks, historic sites and other Crown lands.

The provincial governments could also create similar agencies to employ Indians, and other people of Indian ancestry, in provincial parks, camp sites and other provincial development projects.

## The Saskatoon Conference

by Thecla Bradshaw

"The main thing required for people to help themselves is to have someone tell them what they can do as a group." This statement was written in the reference material supplied to officials — Indian, Metis, and white — at the Saskatoon conference, Sept. 22-24.

While this proclamation was undoubtedly made with sincerity, it would seem that the Indians and Metis know very well what they would LIKE to do as a group, what they have attempted to do, and what, in many cases, they have failed to accomplish due to bureaucratic delay, infractions of Treaties, and the interminable shifting of responsibility from Government to Welfare and back to Government agencies. The old merry-go-round without music.

Most of the resolutions were sensibly framed about existing needs in local Indian and/or Metis areas. Others were little more than confused, often desperate requests for action. And while the words used by the premier, the cabinet ministers and the deputies to outline the services of government were greatly simplified, the vast network of red tape behind the statements was glimpsed by the Indians. And time is needed for this new information to become meaningful.

### After The Conference

In speaking with a Metis, an Indian woman, a federal government official and a visiting social worker after the conference, I found each had a different slant on the affair.

Metis: The main purpose of the conference in my opinion was the consideration of the granting to Treaty Indians more provincial services on a negotiated basis . . . They gave us arrows for our

quiver though I hope we won't have to use them. We were promised in speeches and writing that pressure would be exerted on the various departments when action is needed.

Federal Government Employee: There was a looseness of mechanics and terms of reference. There are certain areas in which Indians and Metis can be consulted together: trapping on crown land, fishing on open lakes, urban problems of people where Indians and Metis mix together in a community. But most of the speeches were levelled at areas of the Indian reserves.

Indian Woman: I heard a lot more begging at the conference. I'm ashamed to say it of my own kind. No Indian needs to be poor or hungry. They are to blame for their own predicament.

Social Workers from Winnipeg: There's promise of better things in Saskatchewan than in Ottawa!

English was simultaneously translated to Cree and Chipewyan at the Saskatoon conference and the cost of the three-day session was \$10,000.

The hotel manager said, "The odd Indian over-indulged. But there was less drinking at the conference than at all-white conventions!"

### NEW BOOKS

THE NORTH AMERICAN INDIANS. Ernest Berke. Doubleday, 1963, \$3.75. Junior. This handsomely illustrated book holds much of interest.

EDMONTON TRADER. J. G. MacGregor. McClelland & Stewart, 1963, \$6.50, 260 pages, indexed, illustrated. The story of a trader, his experiences with Indians, and important episodes in the history of western Canada.

—Amerindian

## Civil service posts should go to Northern persons

Why should the federal government be advertising in Toronto (or anywhere else in Southern Canada) for clerks to serve in the Far North?

Among numerous civil service vacancies advertised in Toronto newspapers recently were posts for 17 clerks to work in the Northwest Territories: salary \$4,260 to \$4,710 plus living allowance up to \$2,100.

Mr. Scott Young, of the Toronto Globe and Mail writes:

Recently in the Northwest Territories I saw a grand high school at Inuvik, the equal of any in Canada. The pretty young native girls and good-looking, keen native boys who go there obviously (at least, it seems obvious to me) should be better suited than any from

Southern Canada to be administrative clerks in their part of the land.

Many of them, when they finish school, go on welfare, trap a little, hunt a little, drink a lot.

I would like to have seen one category in that long list (of job vacancies) that asked specifically for people to train Indian, Eskimo and Metis high school graduates to take over administrative positions in the North.

Why, except for lack of foresight, should advertisements be placed in Toronto papers for clerks to go to northern posts? What is the end aim of the schools up there, anyway, if it isn't at the very least to train natives to fill such jobs?

Mr. Young raises a question that must not be shrugged off by the department of northern affairs.

How many Eskimos, Indians and Metis of the Far North are working in administrative posts there? What percentage of the total administrative staff is Eskimo, Indian or Metis?

How many Eskimos in Greenland have been trained by Denmark to take part in the administration of the island? What percentage of the Greenland administration — public jobs of all categories — is held by Eskimos?

The answers, it is safe to say, would not reflect credit on present or past Canadian governments.

Conditions are not exactly comparable but little Denmark has made much greater progress than Canada in training and assisting Eskimos to become full citizens.

Even before Greenland's status as a closed colony was ended in 1953, and the island was opened as an integral part of Denmark, the Danes were actively assisting the Greenlanders to become self-sustaining and self-governing. There was practically no illiteracy on the island, and many students went to Denmark for higher education.

The cultural, economic and political progress of the Greenlanders puts Canada's record in the Far North to shame.

And for how much longer?

# The Missionary The People Have Not Forgotten

Who was this man that the Ojibways named "Needamishkang" — The One We Love To See Come?

Who was this tireless apostle who travelled 2,000 miles by canoe each summer, and 1,500 miles by snowshoe and dog team each winter, to visit his parishioners?

Who was this saintly zealot who, when illness confined him to home base, required five priests to replace him?

Who was this revered model of Christian charity who managed, 15 years after his death, to fill the Church of the Infant Jesus to overflowing with old friends, come to witness the unveiling of his tomb?

He was Father Couture.

For 25 years, 1924 to 1949, Father Joseph-Marie Couture, SJ, was missionary priest at Longlac, Ontario, and pastor of one of the largest and most far-flung parishes in the country.

It is one of the ironies of life to note that he was attracted to the Jesuit Order partly by the fact that he loved company and felt that he would have more companionship in an Order than as a secular, then spent the greater part of his life in as lonely a situation as it is possible to imagine.

Yet Father Couture was not really a lonely man, for he loved God and all his fellow men. As he travelled amongst them, there was no evidence of a single nationality. To the French he was French, to the English he was English and to the Ojibway, he was an Ojibway.

The local people who knew him well, without exception testify to the fine character of this man. He was patient, dedicated, lovable and strong, both physically and spiritually. His life of virtue inspired a fellow Jesuit, Father Lorenzo Cadieux to write a book entitled "De L'Avion à L'Avion" — From Paddle to Plane — which won the Prix Champlain—1958.

## Apprentice Missionary

It was in 1906, at the age of 20, that Joseph Couture entered the Novitiate of Sault-du-Recollet. In 1913, he left Montreal for Spanish, Ontario, and became an apprentice missionary. At the Indian Industrial School in Spanish, he completed his mastership, four years, and counted on returning to Montreal to begin his theological studies. He was prevailed upon to remain another year, however, as the need for good teachers was great.

It was not until 1922, at the age of 36, that Joseph-Marie Couture was, at last, ordained.

By this time, he had already received his baptism as a travelling missionary of the North, when he visited Albany with Father Desautels in 1920.

## Life As a Paddling Priest

The next 13 years of his life as a missionary, Father Couture



Father Couture

spent in visiting the people spread out across the miles of Northland. The hardships he endured on these trips can only be appreciated by those who have spent months at a time paddling through the North and living out of a pack-sack in summer, or driving a dog team and heavily laden toboggan through difficult country, in winter.

They can imagine, without difficulty, the nights of sleeping on the ground, reading his breviary by the flickering light of a candle, tied with a bit of birch bark to a slender stick in the ground.

At the mission in Longlac, Father Couture's comforts were something less than luxurious. His cabin was crudely constructed with one room, though a lean-to shed was added later, and was cold and drafty. Even when there was a good fire burning, it was necessary to stay downwind of the stove to keep warm. Frozen meat, in winter, would remain frozen when set up against the wall.

By the time he was appointed missionary priest at Longlac, in 1924, Father Couture had mastered the Ojibway speech well enough to conduct his missions in that tongue.

## The Flying Priest

In 1932, handicapped by painful

arthritis in one knee, Father Couture wrote to the General of the Jesuit Order, pointing out the difficulties of trying to keep in touch with his widespread flock, and asked for permission to obtain a plane.

He received permission, studied and obtained a flying license, and took to the air. Until 1940, Father Couture continued to fly the rounds of his 36 missions. And then his northern trips ended. The Oblate Fathers had taken over the far northern missions.

## The Resident Priest

"Resident" is a poor title to describe a man who still had nine mission centres to visit along the railway, but it is used to indicate that the long canoe voyages, dog team trips and flying visits were ended.

In 1940, the new rectory was completed by Father Hamel and the old cabin built for Father Couture in 1928 was transformed into a wood-working shop.

When illness confined Father Couture to the Longlac area the following year, it took five priests to replace him — two on the River Albany, two on Lake Nipigon and a secular priest who helped out along the railway line.

It was March 4, 1949, that Father Couture died — a great man who had given his life for his faith and friends. The 15 years since his death have not erased his memory. Catholics, Protestants — English, Indian and French crowded into the Church of the Infant Jesus on the fifteenth anniversary of his death, this year, for the unveiling of his tomb in the crypt.

Father Alexandre Rolland, SJ, now resident at Longlac, spoke to the gathering — a fitting tribute to a great man:

"For over 30 years not a word has been said against the late father. This is a most extraordinary fact. Everybody loved him and they gave him the name of 'NEEDAMISHKANG' which means 'The one we love to see come.'

"I remember several years ago we arrived at Gull Bay at midnight and had Mass next morning. Indians could be seen coming with their dog teams across the lake. Some had come 22 miles from Jackfish Island after other Indians had travelled all night to tell them. This expressed the love the Indians had for him. He loved them first and most, he loved everyone. Charity and the love of people, all great things he had. This is why we remember him, and we can emulate him in our love for God."

## NIC Executive Meets in Toronto

TORONTO — At the executive meeting of National Indian Council, September 18, W. Pelletier summarized grants obtained by N.I.C. thus: March — \$9,000 from Centennial Commission for travel and exchange program; \$7,000 for the Claims Bill C-130; \$5,000 for the Wikwemikong cultural event; in September — \$7,000 for a seminar of key Indian leaders.

Present were: W. I. C. Wut-tunee, chief; J. B. Tootoosis, vice-president; Phil Thompson, vice-president; Jean Cuthand, Wilfred Pelletier, I. Beaulieu, Gene Lahache, Omer Peters, Mrs. Elizabeth Samson, Jeannette Cor-bier and Duke Redbird.

The N.I.C. should endeavour to raise funds on their own to operate so as not to be under any governmental control. N.I.C. should have a membership campaign to get support from the Indians; a public relations man will speak to the people and a newsletter will be published, said Mr. Pelletier.

It was voted that a grant should be asked from the Federal Government to keep open an office and pay a staff of a director and secretary and to ask for a basic annual grant from the National Centennial Administration. A finance committee will set up a basic budget.

The Council forwarded a request to the Finance Dept. for tax exemption on the fund raising campaign, hoping that the Council will not have to obtain a charter.

## World's Fair

Mr. Bill Thompson reported that a committee on the World's Fair had been set up with Wilfred Pelletier, co-chairman, with Andrew Deslisle, Isaac Beaulieu, Gene Lahache, and William Wut-tunee as members. Three projects were listed: Arts and Handicraft, Indian Culture and the Indian Pavilion.

## Centennial

Wilfred Pelletier said that about \$12,500 more should be forthcoming from the Centennial Commission for the initiation of programs outlined in a brief submitted by N.I.C. to the Commission.

## Newsletter

Mrs. Elizabeth Samson reported that no money was available from N.I.C. funds for a newsletter; N.I.C. should have some medium of communication with the Indian people. Cost of this endeavour will be taken into consideration by the Finance Committee.

Individual membership in the N.I.C. will be encouraged through the liaison officer. An education committee will be set up to make Canadians and young Indians aware of the Indian national heritage.

# Paul Kane - His Record of Canada's Indians

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

Part IX

"In seeking out the Indian legends, in visiting the unexplored interior of Canada's forests, plains and mountains, Paul Kane, not as an official but as eyewitness and participant, unearths and records what is truly "the Indian way," a "timeless" way — until the White invasion"; Thecla Bradshaw in her abridged version of Paul Kane's journal, WANDERINGS OF AN ARTIST, appears in the 1964 issues of the INDIAN RECORD.

"I remained at Fort Assiniboine to allow my feet to recover," writes the artist, Paul Kane. But only three days after arriving with his two companions, one Indian, the other Metis, all three half-starved, they set out again on Dec. 2nd, 1847, heading east to Fort Edmonton which they calculated could be reached in about four days.

"We started early in the morning on snowshoes, taking with us very little provisions, as we were assured that we should find plenty of rabbits on the road. Our route lay through the woods, which were very thick and encumbered with fallen trees: this rendered our progress slow.

"When we encamped for the night, we set to work cooking the rabbits which we had killed on the way, of which we had more than enough. The whole evening they were running across our path. This year they were much more numerous than had been remembered for a long time previously, and the woods were filled with traps set by the Indians, from which we might have helped ourselves if we pleased; but this would not have been considered right as long as we had our guns to shoot them.

"These snares are fastened to the top of young saplings in such a manner as to spring up when the rabbit is caught, and so suspend him in the air; if this was not done, the wolves and the lynxes, who always follow the rabbits in great numbers, and whose tracks we perceived all round us, would eat them as fast as they were caught.

"The lynx is caught by a slip noose made of sinew, simply fastened to a small movable log, which the ensnared animal can drag with difficulty after him. Strange to say, they never attempt to gnaw the string which holds them, although, from the shape of their teeth, they evidently could do so with the greatest ease . . .

## Fort Edmonton, 1847

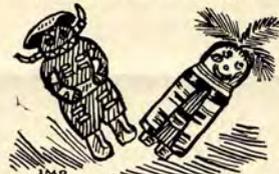
"On the evening of the 5th (December) we arrived at Fort Edmonton, where I was most kindly received by Mr. Harriett, and provided with a comfortable room to myself — a luxury I had not known for many months. This was to be my headquarters for the winter; and certainly no

place in the interior is at all equal to it, either in comfort or interest.

"All the Company's servants, with their wives and children, numbering about 130, live within the palings of the fort in comfortable log-houses, supplied with abundance of fire-wood.

"Along the banks of the river in the vicinity of the fort, about twenty feet below the upper surface, beds of hard coal are seen protruding, which is, however, not much used, except in the blacksmith's forge . . .

"Outside, the buffaloes range in thousands close to the fort; deer are to be obtained at an easy distance; rabbits run about in all directions, and wolves and lynxes



prowl after them all through the neighbouring woods . . .

"Seven of the most important and warlike tribes on the continent are in constant communication with the fort, which is situated in the country of the Crees and Assiniboines, and is visited at least twice in the year by the Blackfeet, Sur-ees, Gros-Vents, Pay-gans, and Blood Indians, who come to sell the dried buffalo meat and fat for making pemmican, which is prepared in large quantities for the supply of the other posts.

## Ice-Pits For Buffalo Carcasses

"The buffaloes were extremely numerous this winter, and several had been shot within a few hundred yards of the fort. The men had already commenced gathering their supply of fresh meat for the summer in the ice-pit.

"This is made by digging a square hole, capable of containing 700 or 800 buffalo carcasses. As soon as the ice in the river is of sufficient thickness, it is cut into square blocks of a uniform size with saws; with these blocks the floor of the pit is regularly paved, and the blocks cemented together by pouring water in between them, and allowing it to freeze solid.

"In like manner, the walls are solidly built up to the surface of the ground. The head and feet of the buffalo, when killed, are cut off, and the carcass, without being skinned, is divided into quarters, and piled in layers in the pit as brought in, until it is filled up, when the whole is covered with a thick coating of straw, which is again protected from the sun and rain by a shed.

"In this manner the meat keeps perfectly good through the whole summer, and eats much better than fresh killed meat, being more tender and better flavoured . . .

"During the day the men returned, bringing the quartered cows ready to be put in the ice-pit, and my big head, which, before skinning, I had put in the scales, and found that it weighed exactly 202 lbs. . . .

## York Boats For York Factory Made In Edmonton

"The fort at this time of the year presented a most pleasing picture of cheerful activity: every one was busy; the men, some in hunting and bringing in the meat when the weather permitted, some in sawing boards in the saw-pit, and building the boats, about thirty feet long and six feet beam, which go as far as York Factory, and are found more convenient for carrying goods on the Saskatchewan and Red River than canoes.

"They are mostly built at Edmonton, because there are more boats required to take the peltries to York Factory than is required to bring goods back; and more than one-half of the boats built here never return. This system requires them to keep constantly building.

"The women find ample employment in making moccasins and clothes for the men, putting up pemmican in ninety-pound bags, and doing all the household drudgery, in which the men never assist them. The evenings are spent round their large fires in eternal gossiping and smoking. The sole musicians of the establishment, a fiddler, is now in great requisition amongst the French part of the inmates, who give full vent to their national vivacity, whilst the more sedate Indian looks on with solemn enjoyment.

"No liquor is allowed to the men or Indians; but the want of it did not in the least seem to impair their cheerfulness . . ."

## Buffalo Hunts

Paul Kane's book, "Wanderings of an Artist Among the Indians of North America," is full of references to the vast numbers

of buffalo steadily being pushed further north, he believed, by increasingly large groups of immigrants.

Writing of a trick used in a method of hunting, he says, "This ruse is generally performed by two men, one covering himself with wolf skin, the other with buffalo skin. They then crawl on all fours within sight of the buffalo, and as soon as they have engaged their attention, the pretended wolf jumps on the pretended calf, which bellows in imitation of a real one. The buffalo seems to be easily deceived in this way . . .

"As the bellowing is generally perfect, the herd rush on to the protection of their supposed young with such impetuosity that they do not perceive the cheat until they are quite close enough to be shot . . . As soon, however, as we jumped up, they turned and fled, leaving two of their number behind dead . . .

"Another mode of hunting buffaloes, which we often practised with great success at Edmonton, was accompanied however with considerable fatigue: it consisted in crawling on our bellies and dragging ourselves along by our hands, being first fully certain that we were to the leeward of the herd, however light the wind, lest they should scent us until we came within a few yards of them, which they would almost invariably permit us to do.

"Should there be twenty hunters engaged in the sport, each man follows exactly in the track of his leader, keeping his head close to the heels of his predecessor: the buffaloes seem not to take the slightest notice of their foes.



moving line, which the Indians account for by saying that the buffalo supposes it to be a big snake winding through the snow or grass . . .

## Chief Broken Arm

"Leaving the river (Saskatchewan), we passed over a succession of hills and valleys until dark, when we arrived at a camp

of Cree Indians, consisting of about forty lodges. We went to the lodge of the chief named "Broken Arm," who received us very kindly, spreading buffalo robes in the best part of his tent for us to sit on, and placing before us the best his stock afforded.

"After supper, the chief having cut some tobacco and filled a handsome stone pipe, took a few whiffs from it himself, and then presented it to me. On my doing the same, and offering it to him again, as is the custom, he told me that he wished me to accept it as a gift.

"The lodge was soon filled with Indians, anxious to learn the news, which they are always eager to hear from strangers. Amongst our visitors was the son-in-law of the chief; and, according to the Indian custom, he took his seat with his back towards his father and mother-in-law, never addressing them but through the medium of a third party, and they preserving the same etiquette towards him.

"This rule is not broken through until the son-in-law proves himself worthy of personally speaking to him, by having killed an enemy with white hairs; they then become entitled to wear a dress trimmed with human hair, taken from the scalps of their foes.

"I remarked that one of the leggings of the young man was spotted with some red earth, and the other was not; on inquiring the reason, I was told that the spotted leg had been wounded, and the red earth was intended to indicate blood.

"We sat up very late, talking to the chief, who seemed to enjoy our society very much. Amongst other topics of discourse, he began talking about the efforts of the missionaries amongst his people, and seemed to think that would not be very successful; for though he did not interfere with the religious belief of any of his tribe, yet many thought as he did; and his idea was, that as Mr. Rundell had told him that what he preached was the only true road to heaven, and Mr. Hunter told him the same thing, and so did Mr. Thebo, and as they all three said that the other two were wrong, and as he did not know which was right, he thought they ought to call a council amongst themselves, and that then he would go with them all three; but that until they agreed he would wait.

## Indian Tradition Has Christian Flavour

"He then told us that there was a tradition in his tribe of one of

them having become a Christian, and was very good; and did all that he ought; and that when he died he was taken up to the white man's heaven, where everything was very good and very beautiful, and all were happy amongst their friends and relatives who had gone before them, and where they had everything that the white man loves and longs for; but the Indian could not share their joy and pleasure, for all was strange to him, and he met none of the spirits of his ancestors, and there was none to welcome him, no hunting nor fishing, nor any of those joys in which he used to delight, and his spirit grew sad.

"Then the Great Manitou called him, and asked him, "Why art thou sad in this beautiful heaven which I have made for your joy and happiness?" and the Indian told him that he sighed for the company of the spirits of his relations, and that he felt lone and sorrowful.

"So the Great Manitou told him that he could not send him to the Indian heaven, as he had, whilst on earth, chosen this one, but that as he had been a very good man, he would send him back to earth again, and give him another chance . . .

## Cree Pipe-Stem Carrier

"I spent a very pleasant and interesting month at Fort Pitt, surrounded by Cree Indians. I took an elaborate sketch of a pipe-stem carrier (Kee-skee-ka-saa-ka-way) with his medicine pipe-stem. The pipe-stem carrier is elected every four years by the band of the whole tribe to which he belongs, and is not allowed to retain the distinction beyond that period . . .

"A pipe-stem carrier always sits on the right side of his lodge as you enter, and it is considered a great mark of disrespect to him if you pass between him and the fire, which always occupies the centre of the lodge.

"He must not condescend to cut his own meat, but it is always cut for him by one of his wives, of whom he usually has five or six, and placed in his medicine bowl, which he has always with him . . .

"Kee-skee-ka-saa-ka-way (the Man who gives the War-whoop) is the head chief of all the Crees, and was now travelling through all their camps to induce them to take up the tomahawk and follow him on a war excursion in the following spring. He had eleven medicine pipe-stems with him, ten of which belonged to inferior chiefs, who had already consented to join in the expedition.



KEE-SKEE-KA-SAA-KA-WAY — "The man that gives the War-Whoop". Head Chief of the Crees with his pipe stem.

"Being curious to witness the opening of these pipe-stems and see the ceremonial accompanying it, I travelled with him to the camp, situated a few miles from Fort Pitt. On our arrival, the wrappers of the stems were removed and carried in procession, headed by the chief in person, through the camp.

"The procession halted in front of nearly every lodge, where he delivered a continuous harangue, the burden of which was to rouse them to take up arms and revenge the death of the warriors who had been killed in former wars.

"During the whole of this address the tears continued to stream down his face as if at his entire command. This the Indians call crying for war. The weather was most intensely cold (40 degrees below zero) and his being half naked . . .

"He then threw over his shoulders the skin of a wolf highly ornamented after the Indian fashion, and immediately removed the wrappers of leather that covered one of the stems, and inserting it into one of the bowls he had previously filled with tobacco,

commenced a song which I could not understand.

"After some little prolonged ceremony, consisting principally of all present smoking from each stem as it was opened, he told me he had been on this war mission to nearly every camp in his tribe, and intended to visit the whole of them; the distance he would have to travel in snowshoes to accomplish this would not be less than six or seven hundred miles.

"It is the custom of the Indians after such a call to assemble at a place appointed on the Saskatchewan River, where they continue feasting and dancing three days previously to their starting for the enemy's country.

"Here all their pipe-stems and medicine dresses are exhibited, and they decorate themselves with all the finery they can command, in which they continue their advance until they reach the enemy. But no sooner are they in view, than their ornaments and their whole clothing are hastily thrown aside, and they fight naked . . .

"I returned to Edmonton by the same route, and in the same manner I had come from it."

## To Be Concluded



# Fort Of Canadian Martyrs Lives Again

This summer marked the beginning of complete restoration of historic Fort Ste. Marie, at Martyrs' Shrine near Midland, Ontario. In an August ceremony, Premier John Robarts of Ontario and Most Rev. P. F. Pocock, Co-adjutor Archbishop of Toronto, jointly turned the first sod, to awaken a 300-year-old memory.

The project is expected to be completed by 1967 and will cost an estimated \$500,000, according to E. H. Johnston, secretary of the Huronia Historic Development Committee of the department of tourism and information, which is underwriting the cost. About \$100,000 will be spent this year on the work already under way.

Fort Ste. Marie was the home base for the Jesuit missionaries who brought the Gospel to the North American Indians more than 300 years ago. Out of Fort Ste. Marie worked the eight Jesuits who were murdered by the Iroquois: John de Brebeuf, Isaac Jogues, Gabriel Lalemant, Charles Garnier, Anthony Daniel, Noel Chabanel, Rene Goupil and John de la Lande.

The beginning of the restoration of Fort Ste. Marie actually goes back to its end in May 1649, when the Jesuits, fleeing the onslaught of the Iroquois, burned Fort Ste. Marie to the ground.

J. G. Shaw, in his book *Saints Lived Here*, takes up the story:

The Iroquois did their work so thoroughly that a "Map of the Region of the Hurons" dated 1660 bears the sub-title "now deserted."

But the Huron Mission, the planting of the faith which had been the purpose of the Jesuit missionaries, did not cease to bear fruit with the physical destruction of Huronia.

The dispersal of the Hurons was in fact a scattering of good seed in new ground. As the missionaries continued their work in surrounding nations, they kept



Stone bastions marking the corners of the compound of FORT STE. MARIE, were reconstructed following excavation work by the University of Western Ontario. In the background can be seen the beautiful Martyrs' Shrine.

discovering that the faith had arrived ahead of them in the persons of Huron captives and refugees.

It took outside influences in the mother country to bring about the withdrawal of the Jesuits from New France and the end of their 17th Century mission. It was almost 200 years after their departure from Christian Island before the Jesuits returned to Canada.

During that time the burnt remains of Ste. Marie's wooden structures had gone back to the earth. The ruins of its stone construction had suffered from both man and the elements. Grass and trees had grown over and around them. Pioneer farmers had made free use of the conveniently prepared stone. There was not much visible by the River Wye to indicate the thriving establishment that had once thronged with life and activity.

A survey of the Township of Tay made in 1826 places the ruins precisely on Concession III, Lot 16. In 1830, the site passed into the hands of a settler. He was Pierre Rondeau, a fur trader who had been a private with the Michigan Fencibles in the War of 1812.

But up until the Jesuits returned, there had been no scientific identification of the "French ruins" with old Ste. Marie.

The first Jesuit superior at the return to Canada was Father Pierre Chazzelle. He came to inspect the ruins in 1844 and since

his day an unbroken succession of Jesuits have labored to restore Ste. Marie as the spiritual centre it was built to be, and was, in the 17th Century.

From that first visit by Father Chazzelle, the mind of the Jesuits about Ste. Marie, their primary interest in it, their concept of its purpose has not changed.

The graves of saints, the places in which they had lived and shed their blood, the altar of God they had raised on this ground — those were, and are, the objects of Jesuit attention, the "treasure" that makes Martyrs' Shrine a sacred place.

It took more than one hundred years before the substantial realization of Father Chazzelle's dream. His successor as Jesuit Superior in Canada, Father Felix Martin, was so zealously interested in the Martyrs that he became the first modern authority on the Huron mission. His work was taken up by Father Arthur Jones, SJ, who published in 1909 a monumental work on "Old Huronia."

Father John Milway Filion, provincial of the Jesuits of Upper Canada, still of one mind with his predecessors, decided to start Father Chazzelle's dream on its way to fulfillment. He obtained permission from the property owner to celebrate the beatification of the eight missionaries at the site of Ste. Marie on the same day as the ceremonies in Rome, June 21, 1925.

The late Archbishop Neil McNeil of Toronto celebrated the

Mass and the famous Paulist preacher, Father John Burke, gave the sermon. More than 6,000 people attended the open-air Mass.

Father Filion began to dream dreams. Here was the grave of the saints and the place in which they had lived. There was the beautiful hillside. This was the place for the shrine.

He lost no time. Although the site of Ste. Marie was at that time not available to the Jesuits, title was obtained to the acreage, including the hill, across the road.

Work on the shrine began and was ready for official opening on the first anniversary of the Martyrs' beatification in 1926. Archbishop McNeil said Pontifical High Mass and several members of the Canadian hierarchy were present.

In 1928, Father Filion was succeeded by Father Thomas J. Lally who served martyrs' shrine until he died there in 1953.

June 29, 1930, was a great day at the shrine for it was on that date that Pope Pius XI bestowed the title of saint and martyr on eight of the Jesuit missionaries of New France.

The canonization made more desirable than ever discovery of the graves and the sites of martyrdom. Intensive historical and archaeological research began to bear fruit.

The site of the Huron village of St. Ignace, where Brebeuf and Lalemant were martyred, was

—Continued on Page 11

***Dispersal of the Hurons was a scattering of good seed***

# MISKUM

## Part 9



**Though not quite understanding the tremendous changes in her way of life, this Cree woman is not too disturbed. She looks forward to what the future will bring her children and grandchildren.**

by W. H.

I am Miskum — the one who looks for and finds things. I have been looking at what is called Community Development. I have talked about several communities. Today I want to talk about Manitoba and what the Manitoba Government has been doing.

The Manitoba Government was the first province to really try Community Development. The idea for this came from the Royal Commission which studied the problems of Indians and Metis for the Government from 1957 to 1959.

In 1960, a program was started. A few officers were hired and they began to work in some Manitoba communities. They found that they had a problem in finding the right kind of people to do this kind of work. To find people who could live in the communities with the people and help them was not easy. This was especially true if the kind of people

you were looking for would help the people and yet not make the decisions for them or force them to do things they didn't want to do.

The Government people looked all over Canada for these people and found a few. The first ones were sent into Norway House and Grand Rapids.

Grand Rapids was changing from a fishing village on the Saskatchewan River where it empties into Lake Winnipeg to a place where a great deal of electricity was to be manufactured.

They were going to build a huge dam which would hold back the water so that the water could be used to run huge turbines to make electricity which would go to help light up part of southern Manitoba.

Suddenly, there were a lot of jobs and a lot of people from other parts of Canada were coming in to take these jobs. Part of the job of the Community Development Officer was to help Indians and Metis to get jobs and to help them in other ways.

Indians and Metis were working together and for the first time they stuck together when they had troubles on the job. When they felt they were not getting the wages they were supposed to get, they went on strike. Their complaints were investigated and they were paid more money.

A housing program was started in the Metis part of the settlement where houses were built and the people paid back the money over a period of time. The people have done very well in paying back much of the money which was owed.

Later when the fish companies felt there was not enough fish coming out for them to bother with, the fishermen joined together and started a fish co-op. The co-op has been successful with higher prices for fish being paid to the fishermen.

In Norway House, the people started a co-op store. Although this was successful for a while, the people did not seem to be ready for the store and the store lost money.

In Norway House, too, they formed a fish co-op which seems to be working very well.

Other things have happened too. People are working together better and it would be impossible to tell all the things which have happened.

A community development officer was sent to Berens River where the people decided they would start a pulp-cutting operation. While some people say that this has been only partly successful, the people have made work for themselves and have been making money to feed themselves and their families. Where they

had to live on welfare in previous winters, they were now looking after themselves.

In Camperville and Duck Bay where another officer was sent, they caught and filleted suckers in the spring run. The fish was sold and the fishermen made good money.

At McGregor where people were living in shacks and many were always sick and getting into trouble, a housing project was started. People helped to build their own houses. Children were now going to school where they had not before. People were living better. Fewer were sick and almost nobody was going to jail.

At Churchill, the people have started to work together and are trying to solve their problems.

The same sort of thing has happened at The Pas where the Indian and Metis are working together. They have done a great deal to make the Friendship Centre work well as they have worked hard. They have organized teams for sports, developed handicrafts, and are doing many other things. A pulpwood-cutting operation has been started and many people are working.

A community development officer was sent to Thompson for a while but this work has been done lately by an officer sent in by the Indian Affairs Branch. Here they have started the Keewatin Club which is much like a Friendship Centre. More Indian and Metis families have been moving to Thompson as they find jobs in the mine there.

There are other fine examples that I could tell you about. However, there is one thing which is needed. While the community development officers usually do a good job where they have been sent, there are not enough of them. What is needed is a lot more of them so that every place that needs a community development officer can have one.

I have mentioned Indian Affairs Branch and their community development officer at Thompson. The Branch is going into a much larger program which should help many of the reserves. The Branch also has such an officer at Fort Alexander where a great many things have happened. The Fort Alexander reserve has started a very large pulpwood operation which employs every person who can work. They cut a great deal of pulp for the paper mill which is on the edge of their reserve. They operate the business by themselves and have their own manager from the reserve. They have started other things. They have an agricultural co-op which started earlier this year. They are involved very strongly in the new wild rice co-op which is just finishing its first season. They print

their own newspaper for the reserve which would do credit to any town.

It is with pleasure that one sees all the newspapers that have been started by Indians and Metis in Manitoba in the last few years. This is good because this is a way that news spreads and what is being done in one place can be looked at by other places to see if it will be of any use to them. I have mentioned the newspaper at Fort Alexander. I could also mention the Prairie Call and the Birch Bark Mail which are printed at the Winnipeg and The Pas Friendship Centres. The Indian-Metis Council at Churchill publishes a newsletter. There are others as well.

All of these things are part of the great awakening which has been going on. In the past, many of the best people have been helped to make their way in the city and have been lost to us. If the Indian and the Metis is to take his rightful place in the life of this country, it will be through developing the reserves and the many little communities which are scattered away from the big cities and towns. Ways are going to be found so that these places can provide a better living for the people than they do at present. The Indian and the Metis are going to help find these answers. If they do not help in finding the answers, then the answers will not be much good because the Indian and the Metis will not have a part.

There are many things which can be done to help these places. In some places it will be the starting of an industry. This might be to make snowshoes, canoes, fishing tackle, nets or any one of a thousand things that are needed, and which could be made as cheaply by the people. It might mean inventing new handicrafts which will sell for enough to give the makers a good salary. There are many things which are possible. The thing that is needed is for the people to look at the problems and find ways in which they can overcome them. They must use their imagination for in this way they will find solutions. They must be bold for in their boldness they will find a way.

In all of this, the things which are happening must be continued. Our young people must get better educations to help them find better ways of doing things and so that they can get the jobs that others are often brought in to do.

In all of this, the help that they can get from community development programs such as the one being carried out by Manitoba should be used. They are there to help the people help themselves in a way which will bring the people to a new and better life.

# Indian-Metis Conference Proposals

- Job priority to Northern persons
- Schoolboards to include Indian parents
- Reorganization of reserves as municipalities
- Board to realize farm potential
- Welfare aid keyed to job-training

—Continued from Page 1

Premier Thatcher said the aim of the conference was "to bring the people of Indian ancestry more closely into the general economic development of all the province."

There are 27,000 Indians in Saskatchewan. No figures are available on the number of Metis.

## Little Initiative

Mr. Thatcher deplored the lack of understanding and the indifference displayed by the white people of the province. But the fault for living conditions of the natives could not all be laid at the door of the whites. Far too often the natives had shown little initiative and assumed no responsibility for their own future.

Mr. Thatcher said the government did not rule out social aid to improve living conditions for Indian-Metis, but the natives were asked to work with the authorities in providing better homes with electricity, water and telephones where possible.

At the federal-provincial conference on Indian affairs in October, the premier said an effort would be made to get some of the current federal services to the Indians under the direction of the province. This would be subject to a cost sharing agreement with the federal government.

## Natural Resources

Addressing the conference in his capacity of Natural Resources Minister, Hon. J. M. Cuelenaere said the Saskatchewan government will mainly look to long-term methods to provide permanent solutions to the problems of Indians and Metis.

At the same time, short-term programs would be studied to alleviate difficulties.

Priority had already been given in all northern areas of the province to the hiring of "northern" persons who could qualify for available positions. The provincial government would make grants to community authorities to assist in local development, and conservation officers would provide leadership and technical assistance, Mr. Cuelenaere said.

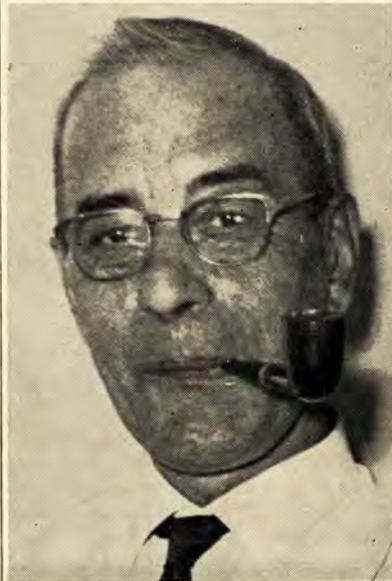
A new program of industrial development, backed by a government fund from which loans could be advanced for industrial construction, and a new housing program would also benefit Indian and Metis residents in the north, he said.

## Agriculture

A soil survey is needed to de-

termine the agricultural potential of land on Saskatchewan Reserves, agriculture minister A. H. McDonald told the conference.

His department was prepared to carry out the survey and make available assistance for



"Between the two and part of both races," is the way Malcolm Norris describes himself. A spirited civil servant of Metis origin, Mr. Norris is an astute scholar in Indian and Metis affairs. He attended the Saskatoon Conference.

such projects as irrigation systems on reserves. Mr. McDonald added that other technical and advisory aid was available from his department if Indian and Metis farmers would advise the department of their needs.

He said there were 1,207,829 acres of land in Indian reserves in Saskatchewan.

It was estimated that more than 400,000 acres were suitable for various crops. If this estimate was proved correct by a soil survey, the acreage could yield crops worth more than \$3,000,000 a year in net income, Mr. McDonald said.

At present net income on Indian reserves from farming totalled \$100,000 a year in the province.

## Education

The Saskatchewan government wants to give Indian parents on reserves a voice in the running of schools attended by their children.

Education Minister George Trapp said in an address that the province hoped to work out with the federal government an arrangement allowing Indians to have a voice in school affairs.

He said the province would work for legislation allowing Indians to set up their own school districts on the reserves and be counted as ratepayers in school units to which such districts would be attached.

A school unit is a body taking in a number of school districts, often to provide wide tax support for centralized high schools with expensive modern facilities.

At present, if Indian children wish to attend schools outside their reserves, they are accepted into the off-reserve schools on the basis of agreements between the provincial education department and the federal Indian Affairs Branch.

Under these agreements Indian parents do not have an opportunity to sit on school unit boards or school district boards even though their children are going to schools operated by the Boards.

## Labor

With respect to finding jobs for Indians and Metis, provincial labor minister, Lionel P. Coderre, outlined a program whereby the government would provide an example by requesting the Civil Service to employ some native workers. The departments of highways and health, the timber board, power corporation and government telephones would all be asked to co-operate.

In the private sector of the economy, the government would ask mining firms engaged in development in the north country, to give "priority" to employment of Indians. Pulp and timber companies expected to also open northern operations would be requested to give the same priority to Indian employment.

## Health

With the help of the Indians themselves and the federal government, provincial Health Minister, David Steuart said the province is prepared to work for better health services for Treaty Indians.

Mr. Steuart said Indians must be prepared to take a greater part in the management of their own affairs, both as individuals and as groups, if their standards in health and other fields were to be improved.

The federal government now administers and provides most health services for Indians on reserves in Saskatchewan.

Metis, people of mixed Indian-white ancestry, receive services from the provincial government.

Mr. Steuart said the per capita

rate of hospital admissions among Treaty Indians in the province was more than twice as high as the per capita rate for the remainder of the population.

He suggested that because of this factor and the fact Indians do not pay some provincial taxes, the provincial government would want some aid from the federal government, which is responsible for Treaty Indians, if the province extends its health programs to Indian reserves on a wider basis.

The minister said that if provincial public nursing and public health department services were extended to Indian reservations, the province would expect financial aid from Ottawa.

He said Indians could gain a voice in operation of health services on Indian reserves if the province extended public health services to them and created health districts on them.

But then reserves likely would be asked to pay up to 50 cents per capita per year for the services. This was the levy in other health districts.

Mr. Steuart also said that the province was working with the federal government to have the provincial medical care insurance scheme extended to Indian Reservations, with Ottawa paying part of the cost.

## Municipal Affairs

Indian band councils were asked to consider the possibility of having their respective reserves form part of the municipal system. If this happened the reserve Indians would elect their own representatives to a municipal council.

Municipal Affairs Minister, D. T. McFarlane, outlined the municipal services provided for all the other people of Saskatchewan outside the reserves.

A community development project among the Metis at Green Lake, was held up by Mr. McFarlane as an example of the service his department could provide.

The department was helping the Metis in the Green Lake area to acquire enough land and cattle to make them self-supporting.

Mr. McFarlane outlined how water and sewerage grants could be made to a properly organized municipality and the services provided through winter works programs, through road assistance and grid road construction, through equalization grants, and through co-operation with federal

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## Ontario Conference Set For November 20-22

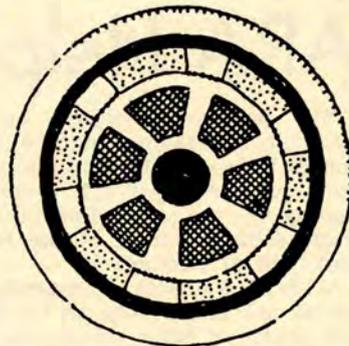
A provincial conference on Indian affairs, the first of its kind in Ontario, is scheduled to begin in London, Ontario, on November 20 and run until the 22nd. The Indian-Eskimo Association of Canada plans to hold its own annual meeting on November 20, just prior to the provincial conference.

In preparation for this event, the Ontario Committee, under the chairmanship of Mrs. J. M. Tracy, held a series of regional workshops, culminating in the province-wide conference. The pattern of regional workshops, leading to an annual provincial conference is also planned for 1965 and 1966.

NOREC holds its first meeting on Saturday, November 20th. NOREC is a newly formed standing conference of organizations, sponsored by the I.E.A. Northern Regional Committee, designed to serve as a "clearing-house" for all public and voluntary groups concerned with the far North.

The emphasis of I.E.A. continues to be one of decentralization of their work, by way of provincial or regional development within the Association. They are sure that experience gained in Ontario, can well provide useful and important guidelines to other groups who are undertaking similar work in other provinces.

The Premier of Ontario has been invited to deliver the opening address of the conference, Dr. Gilbert Monture will speak at the closing luncheon. The Hon. René Tremblay has been invited to be guest speaker at the annual meeting and banquet on Saturday evening.



## Princess Honored

BY MRS. B. G. BROWN

More than 150 persons paid tribute to Canada's honorary Indian Princess, Irene Seesequasis, 20-year-old daughter of Mr. and Mrs. Seesequasis of Beardy's Indian Reserve, Duck Lake, at a banquet held in her honor October 14, sponsored by the Duck Lake Board of Trade.

Miss Seesequasis was named princess earlier this year during the National Indian Council conference in Ontario. The selection was made by the Indian Centennial Council of Canada.

Irene Seesequasis took her elementary schooling at St. Michael's Indian Residential School, Duck Lake. She attended Stobart High School in Duck Lake town, and graduated from Grade Twelve at St. Paul's Indian High School, in Lebret, Sask., in 1963. She is a graduate of a Saskatoon business college, and will take up employment in Duck Lake with the Indian Agency.

On hand at the banquet were provincial dignitaries and friends who thanked Miss Seesequasis for the way she had "brought great honor to the people of Duck Lake and to her race." G. J. McGilp, regional superintendent of Indian Affairs from Saskatoon, praised the Seesequasis family. "Princess Irene has brought honor to Saskatoon and to the Indians of Saskatchewan."

Hon. Dave Boldt, minister of social welfare, said her conduct as princess had brought recognition to the entire province.

Dignitaries at the banquet included Mr. and Mrs. Reinhart Kohls of the Duck Lake Indian Agency, Mr. Dave Boldt, MLA for Rosthern, and Mr. and Mrs. G. J. McGilp of Saskatoon; Rev. Father A. Duhaime, OMI, principal of St. Michael's Indian Residential School, and many others.

Princess Irene was presented with gifts from the town of Duck Lake and Stobart School. She said, "I hope I will meet your expectations in my role as Princess of Canada. I do not wish to be a controversial figure."

There are seven children in the Seesequasis family, who, have all received education in the Duck Lake Schools. Mrs. Mary Seesequasis, Irene's mother, said, "We encouraged all our children to get a good education and pick careers for themselves."

During the banquet Charles Boyer, chairman of the Duck Lake Board of Trade, read telegrams of congratulations sent to Princess Irene, from the Saskatoon Board of Trade, the Indian and Metis Service Council of Prince Albert, and from Hon. John Cuelenaere, Minister of natural resources.

## Restoration of Fort Ste. Marie

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positively identified by the mutually corroborative studies of several scholars.

On the feast of St. Joseph, 1940, the site of the old central residence of Ste-Marie-Among-the-Hurons once more passed into the possession of the Jesuit Order.

In 1941, Kenneth Kidd and a team from the Royal Ontario Museum department of archaeology worked on the site and in 1947 a start was made on reconstructing Ste. Marie. From 1948 to 1951, Wilfrid Jury, curator of the Museum of Indian Archaeology at the University of Western Ontario, laid out the boundaries of the fort.

On August 17, 1954, Father Denis Hegarty, SJ, discovered the grave of St. John de Brebeuf. Traces of palisades were discovered in 1957. And still the work goes on to completely authenticate the restoration of Fort Ste. Marie.

While the restoration is scheduled for completion in Canada's Centennial Year, it is not being considered as a centennial project, said Father J. F. McCaffrey, SJ, superior at Martyrs' Shrine for the past decade.

Father McCaffrey gives full

credit to provincial government departments for the work they are doing at the site, particularly the department of tourism and information.

"I think they are doing an excellent job," he says.

## CIL Aims High

The Catholic Indian League has aims and objectives that could make it, to Catholic Indians, the most important organization that ever existed.

The League's second annual convention on November 16, 17, 18 at the Oblate Seminary in Lebret, Sask., has a program agenda both interesting and informative.

Theme for the meet is The Family — Heart of Society.

Speakers include: Rev. Lacelle, OMI, Kamsack, Sask., on "The Christian Family"; Mrs. Joan Lavalley of Piapot Reserve, Sask., on "The Parents and their Pre-school Children"; Mr. Frank N. Lerat, Cowessess Reserve, Sask., on "The Parent's Role with the School their Children Attend"; and Mr. Joseph Herperger, Pasqua Indian Day School on "The Family and the Community."

## More on the Saskatoon Indian-Metis Conference

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authorities in their municipal development and loan fund.

### Social Welfare

The province is studying possible extension to Indians on reserves, Welfare Minister Dave Boldt told the final session of the conference.

If the welfare services were to be extended to Indian reserves, it would be necessary to train each band council to do the same work on social aid programs as is now done by the municipal councils, Mr. Boldt said. For this type of work the Indian reserves would be organized somewhat the same as municipalities.

Mr. Boldt referred to projects among the Metis at Crooked Lake, Lestock, Willow Bunch, Crescent Lake and Lebret, as examples of what the department of social welfare could accomplish in the field of teaching

trades, and helping residents to become self-supporting.

Child welfare services on the reserves had been provided in recent years by the province, but only on a limited basis to "seriously neglected" children.

The "protection service" in child welfare, one of the most rewarding, was denied to the Indians on reserves who often needed it, the minister said.

### Fears for Treaty Rights

These, briefly, were the objectives outlined by the Saskatchewan government for the improvement of the Indian and Metis situation in the province. Yet, not all proposals were accepted without question.

Fears that traditional treaty rights might be lost if bands accepted provincial help were voiced by delegates at the closing session of the conference.

Chairman Jim Moore told delegates provincial offers were over and above treaty rights already in existence and did not in any way threaten continuance of the treaties.

He said there were four general steps that might be taken following the conference.

The first was establishment of a new agency designed primarily to help Indians integrate, he said.

The second was to want the programs offered; the third was greater consultation between representatives of Indians and Metis; and the fourth step was further conferences because the Indian-Metis problems would not be solved by one or two meetings.

"You as delegates cannot afford to fail the people you represent and the government of Saskatchewan cannot afford to fail the people of the province," Mr. Moore said.



**MR. JOSEPH KEEPER**, appointed community development officer for the Cedar Lake and Moose Lake settlements, assumed duties of economic and social self-help projects in the re-establishment and relocation of some 600 Indians and Metis prior to completion of the Grand Rapids hydro electric project.

Mr. Keeper received his education at Norway House, Portage Residential School and the University of Manitoba, where he completed third year science studies. Son of Olympic runner, Joseph B. Keeper, he brings a wide knowledge of northern Manitoba to his new post, having worked at Flin Flon, Thompson and in the Grand Rapids area. Mr. Keeper has long been an active member of Winnipeg's Indian and Metis Friendship Centre.

## Fr. J. Mulvihill Heads IEWC

Father James P. Mulvihill, OMI, whose articles on Indian affairs in the Indian Record have drawn nation-wide attention, has been named General Secretary of the Oblate Fathers' Indian and Eskimo Commission in Ottawa, at the annual meeting of the Commission held here in August, and attended by Very Rev. Leo Deschatelets, OMI, Superior General of the Oblates.

Fr. Mulvihill succeeds Fr. Andre Renaud, OMI, now devoting his time to research and teaching at Saskatchewan University.

Prior to his appointment to the Commission, Fr. Mulvihill spent 20 years in B.C. as a missionary to the Indians on the west coast of Vancouver Island, and later as principal of Christie, Lejac, Kamloops and Cranbrook Indian Residential Schools.

He was keynote speaker at the Oct. 27-28 B.C. missionaries' meeting in Kamloops. The theme of his talk was "The Future of the Indian people of Canada."

### IN OUR NEXT ISSUE

"Indians' Fear of Change Hinders Progress" — An outstanding commentary on Indian affairs by Father James Mulvihill, OMI.

# ARA Helps Develop US Reserves

The paleface American businessman is beating a path to the Indian tepee, and is being helped by a relatively new U.S. federal agency — the Area Redevelopment Administration of the Department of Commerce.

With ARA assistance, manufacturers are discovering an untapped source of labor among reservation Indians who they are finding have the patience and dexterity which have made them famous as artisans of blankets and jewelry.

They are also finding a new source for industrial financing — tribal funds. Tribal councils are using funds from mineral royalties, timber cuts, judgment awards in land-claims cases, and from other sources to attract business enterprises to reservations. The purpose: to create badly needed jobs for members of the tribes.

To cite only one example, in Parker, Arizona, the ARA has invested \$351,087 in a cotton mill. The Colorado River Indians have invested \$54,014 to help build a half-million dollar factory build-

ing on land leased from the reservation. When the plant reaches capacity it will offer jobs to approximately 95 workers, most of whom will be Indians.

And so it goes. ARA has invested \$2.3 million in a series of financial assistance projects creating jobs for Indians. Tribal funds invested in these same projects total more than \$1.3-million.

Together, these ARA financial assistance projects are adding 1,766 badly needed jobs in the communities and areas involved.

But there is more to the ARA program than direct financial assistance to an industrial or commercial project. The program also includes technical assistance to aid the search for new methods and products, new natural resources, and new ways to use existing resources.

ARA has approved 30 or more technical assistance projects designed to help promote industrial and commercial development, for the creation of new employment opportunities.

Special ARA assistance to help

generate job opportunities on Indian reservations is an important part of the overall ARA efforts to revitalize the economies of the Nation's depressed areas.

Unemployment on reservations ranges from 14 to 85 per cent of the workforce. It averages close to 50 per cent.

With almost half the available workforce jobless, below-par housing, schooling and health standards are the rule.

ARA-financed projects are only a part of the Federal effort to upgrade economic conditions among reservation Indians. Many industrial and commercial enterprises are financed through private capital, or through tribal fund investment without any ARA assistance.

And the Bureau of Indian Affairs provides loans and technical assistance for industrial development, resource development, improvement of farms and grazing tracts and establishment of small Indian businesses, as well as providing grants for education and vocational training.

## Boys Get Paid At Beauval I.R.S.

by Paul M. Leroux

One of our major problems in this residential school is to give our boys a better sense of values. For years, they have always taken their education for granted and they seem to expect everything, from hockey sticks to hair cuts as if the world was owing it to them. During the summer course for supervisors in Saskatoon two years ago, many school representatives were alarmed by this false education given to our Indian children. It was felt however that this problem was more acute in our Northern schools. In the South, some schools provide their children with opportunities to work in town during weekends and thus enable them to support themselves through minor expenses. In the North, our schools are rather isolated and almost half of our boys do not receive any money from home.

This situation has been plaguing my conscience for many years and finally after many months of planning, we have come up with a solution which we believe will be a major breakthrough in the education of our boys here in Beauval and might help some other supervisors who are also annoyed by this problem.

This new system, which might already be in use in some schools, was inspired by the system used in world famous Boys' Ranch in Amarillo, Texas, and by a system used on the playgrounds in Granby, Que.

Adapted to our schools, it simply means that our boys get paid

for any work done beyond the call of duty. By this we mean that certain chores, like at home, should be done freely, as one's contribution to the family life and welfare. However, all other jobs are paid with our own paper money since we are more concerned here with the educational benefit than with money itself. Of course, it might be more adequate to pay with real money but our own money serves the same purpose and the risks of losing it are smaller since we write the owner's name on it before giving it. With this money, the boys now have to pay for their hair cuts, skates, hockey sticks or buy their entrance to certain parties, etc.

This system serves many purposes. Mainly, it familiarizes the boy attending an Indian Residential School with the method of daily transactions used in the outside world, the world into which he will most probably have to live one day.

By that time he should realize that it is hard to get something for nothing in life (although the Relief laws of this country often contradict us on this point). Thirdly, it gives the boy a better sense of value. I feel confident that a hockey stick earned by working two or three hours will last longer than one simply given to him. It also teaches them to look ahead and to work a bit more in the fall in order to have enough money for the opening of the hockey season.

Another advantage of the system is that it gives the boys a positive attitude towards work and they now work with such enthusiasm that they are vying for the opportunity to work.

This system can also be improved in many ways as we go along. A few weeks ago, we instituted the Juridical Section of the Boys' Council, and they now hand down fines to their fellow students. A boy who has to pay a fine and does not have money, is in the position of being able to ask for work instead of missing the show, and can save face by doing a good job and paying his fine. It also frees the Supervisor from finding a penance and provides the jury and judges with a tremendous experience in democracy. Thus the boys can now live Perry Mason instead of watching it.

Any supervisor interested in this system will find himself working out and adapting the details to the particular problems of his school. Any comments or suggestions to improve it would gladly be received here, and any request for more information will be filled.

In this school, the boys caught on real fast and the system works wonderfully, except for the boy who came a week after we started it and asked if he could open a Finance Corporation . . . We are actually studying this plan and we might accept it, if only to prove to the boys that the price to pay afterwards is not often worth the "cold cash."