



L.I.C. et M.I.

INDIAN RECORD

A National Publication for the Indians of Canada

Single Copies 10 cents

Vol. XXVII, No. 10

WINNIPEG, CANADA

DECEMBER 1964

JAN-23 1 10PM '64
MONTREAL 25 P.O.
WERE SEC. GUY
STRENGTH

The Tale of the Nativity

"The Tale of the Nativity," as told by the Indian children of Inkameep, in Southern British Columbia, was originally printed for the Society for the Furtherance of Indian Arts and Crafts. It was from the very words of his pupils that the late Mr. Anthony Walsh, who taught school among the Okanagan Indians at Inkameep, compiled this tale of the Nativity. Impressed by the poetic and respectful quality of their narration, Mr. Walsh has presented a work well-deserving a reprint every ten years. The illustrations are by Sis-hi-lk, an Indian artist who has achieved world fame.

as told by the
INDIAN CHILDREN OF
INKAMEEP
British Columbia



AT THE TIME of our story all the Indian Tribes were ruled by a Great Chief. One day in March, when

all the people of the Okanagan were still living in their lodges of tule-matting or in their underground houses, the Virgin Mary was sitting in her lodge making moccasins for her father Joachim. It was a nice day, the sky was blue. Suddenly she heard the sound of a great wind but when she looked out at the trees they were not moving.

The Angel Appears to Mary

Then the sound of wind stopped. Mary looked up. She saw a tall Man with wings, dressed in white. She felt afraid; she was not able to move. The Man with wings saw she was afraid. He said,

"Do not be afraid, Mary, I am bringing you a message from God. He wants you to be the mother of His Son."

Mary bent her head and was very surprised. She could not understand why out of all the women she was chosen. So she ran and told her mother what the Man had said.

Then her mother called her husband and they talked over the strange thing that had happened. Joachim said, "We will have to send for our friend Joseph to come and see us." So Joseph came and stayed at the camp as he was to become the virgin husband of Mary.

Mary Visits Her Cousin

Two or three months after Mary had been married she said to Joseph she wanted to go and see her cousin Elizabeth, who lived on the other side of the valley. Joseph said, "All right. I will get a horse for you and you can take some skins for covering, some dried roots, fish and deer meat to give your cousin. Take Watchie, your dog, to look after you." And her little pet chipmunk rode with her.

As Mary went along she sang because she was so happy. The

(Continued on Page 10)



Fear of Change Hinders Progress

by Father James Mulvihill, OMI

The Indian of today—and especially the young educated Indian—is not satisfied with his condition and wants to change, but he is at a loss as to how this can be accomplished and he is not certain of the way of life that he would like to live.

There are many proposed solutions, many accusations and counter accusations but the only area where there is agreement on both sides is that all are dissatisfied with the present existence.

The Indians and administrators will pin-point certain areas for improvement or experiment but most of the time there is a tendency to concentrate on things of relative unimportance or isolated problems while the real issue is not touched. The root of the evil always remains to spoil the progress on side-issues and prevents any real improvement.

Key Stumbling Block

The root of the evil is the state of mind of the Indian people and their leaders which prevents them from seeing the true picture. They have a great mistrust, out of all proportion, for the non-Indian.

This comes mostly from lack of self-confidence because they feel that they are not sufficiently equipped and well informed to present a clear-cut case on the basic difficulties of the Indian way of life, and they revert to trivialities and place ill-advised stress on side issues. They have a great mistrust of activities that they do not understand.

A good example of this attitude was the recent attack by an Indian leader, when she complained that too many researchers, in the educational field, were going to their villages. She resented this study made to understand the Indians because she did not grasp the value of research. This is an example of the state of mind that will not be changed by physical or material aids.

What is the necessary foundation upon which a better way of life can be had for the Indian people? The structure must rest on a strong desire within the people themselves to improve their present condition. This entails a change in their state of mind and if this does not take place then all the community development projects, all welfare payments and all educational campaigns will be of no use to people who will not accept a challenge to improve.

The historian, Toynbee, said that improvement in races has come about by the interplay of challenge and reaction to challenge.

A real challenge was sent out to them by the Minister of Citizenship and Immigration, the Hon.

Rene Tremblay, who is responsible for Indian Affairs, when he placed his proposal before parliament to spend three and a half million dollars on the development of Indian communities (reserves).

In his proposal he challenged the Indian people to play a major role in this program. This is an important step in the right direction, for if the desire for improvement on the part of the Indian people is so important and a reaction to a challenge so necessary then it is equally important for parliament and non-Indian society to have as strong a desire to remove obstacles and present opportunities to permit this change of mind to take place.

Nothing can be more crippling to their desire of improvement than paternalism and lack of opportunities to be captain of your own destiny. The more controls that have been placed on a way of life and lack of trust to handle personal affairs, the more is desire smothered and a frame of mind engendered that is suspicious and can see evil in the slightest request for change.

This frame of mind has existed for generations on Indian reserves and it will take drastic means to bring about any change. However, the government is prepared to remove obstacles and present opportunities for the Indian people to accept the normal economical and social standards of Canadian living.

This brings us to the crux of the problem. To live the normal Canadian life—it would mean an essential change in reservation life. At the present time, the reserves are used by the Indians as an escape mechanism from the realities of Canadian life.

Effects of Reserve Life

Indians will tell you that they are the only places where they feel at ease, and this is probably true because we know that in D.P. camps of the last war the same mentality was found among the internees. They felt at ease inside and feared any change in the paternalistic pattern; they wanted to stay in their camps or reserves.

They had lost all initiative, complained of loss of rights, demanded everything, gave nothing, and assumed no responsibility for their future. This state of mind was acquired from camp living and it died a hard death when they were removed at the end of the war.

What has reserve living done to the Indian people? When the reserves were first given to them, no one could foresee the debilitating effect that this way of life could have on a human being. They were treated like children,

all decisions made for them. They were made to feel, by all this, that they were members of a lower class of citizens and feeling like this for generations has made them, at least, act like second class citizens.

The once proud people became apathetic, unambitious and dependent and will remain so as long as they live on reserves. However, the Indians must understand this underlying fact and wish for a change. They can break this chain but the request must come from them.

Even if they are satisfied now with this mode of living they should think of their children and the more difficult problems that they will have to face in the next generation. If they were to ask for modification of reserve living what would be the absolute minimum requirements to bring about any significant change?

They would have to review all treaties made between the Indians and the government of Canada with the view of accepting some system of municipal organization wherever it would be feasible. That and the complete intermingling of Indian and non-Indian children in joint schools where it is possible and practical.

To mention any change in reserve living brings an immediate attack from experts on the Indian question. They complain that the use of such drastic means is an over-simplification of the problem. This view shows that not sufficient thought has been given to the diversity of solutions needed by each separate reserve. It will be a very complex undertaking and will require great wisdom and tact.

Community Development projects could scratch the surface but will not attack the root of reserve evil. Only a few reserves could be improved by government projects, more if private industry would become interested.

Additional money may be brought to the reserves but it will do nothing to change the custom of the usual spending "sprees." The increase in revenue will vanish quickly and there will still remain a poverty of understanding. This poverty will only disappear with a change in the state of mind of the people.

If a mention of a change in the reserve system brings an attack from the "Whites" it is much more violent from the Indians and especially the leaders. They have an additional reason for this attitude, a special one that appeals to Indians. They think that to preserve their present Indian identity and culture (and most Indians wish to do so) that they must have reservations.

They stress this point, and again it is one of the areas of minor importance. The plain facts are that the present culture of the Indian is not his true culture. The traditional way of life has been destroyed beyond all hope of revival.

The way of life found among the Indians today is not the traditional culture of these people except in a few isolated spots in the far North. For the past 100 years they have been pressed on to reserves and gradually forced to give up more and more of their old freedom of movement and the skills necessary for the primitive life.

They have had to change their old fishing, hunting and gathering culture for the frustrations of reserves. They have become more dependent on governmental help, their reserves have become less and less sustained and so the great majority are saddled with a standard of living that is much below the Canadian average.

Depressing Statistics

They can even be called the "Deprived" with a sub-culture found in any "White" community where the deprived and poor are gathered in pockets of poverty and where a culture has evolved from coping with difficult situations all the day long. It is a way of life where everything is a struggle for survival and the governmental "hand-out" is the despised way of subsisting.

They have always had the opportunity of leaving these depressed hiding places where ten times as many Indians (36%) last year needed relief payments as did non-Indians; where eight times more Indian children of pre-school age died than non-Indian and the overall mortality rate for Indian children was three times that of the national average.

In almost all fields the statistics were equally depressing, especially so in the juvenile delinquent field. Is it not clear from this that there should be a change in the state of mind on segregated living?

The Indians complain about the segregation of their children in Indian residential schools because they do not have the opportunity to mingle with non-Indian children but are strongly in favour of the segregation of reserve living.

One of the principal arguments against a change in the reserve system is the example of the Metis in the prairie provinces. In speaking about these people it is wrong to identify them as Metis or mixed bloods; it is not a biological reason or a mixture of

(Concluded on Page 9)

Ottawa Conference Studies Integration

Provincial Aid May Be Answer

A two-day federal provincial conference on Indian affairs met in Ottawa at the end of October. Its objective was to find ways of integrating Canada's 205,000 Indians in the "main-stream of Canadian life."

All 10 provinces were represented at the conference by ministers and officials, and all were in agreement about their goal. Briefs submitted by the different delegations, however, presented different suggestions on how that goal could best be achieved.

The Quebec government brief to the conference, presented by Welfare Minister Emilien Lafrance, agreed that "the Indians are to be consulted and their support obtained" for extension of provincial services.

But Quebec insisted than an inventory of services now received by Indian communities must be carried out first.

"Despite deficiencies in the past, the federal government seems ready actively to co-operate in this inventory," the Quebec brief said.

It also suggested that consultation should be on a "stable basis" by means of provincial advisory councils of Indian representatives "which could give its opinion on questions referred to it or even make recommendations of its own."

Quebec wants provincial services considered as a whole, not service by service, and insist on an order of priority to be established first.

Proposal Rejected

Along this line of reasoning, Alberta rejected a proposal that the provinces should share costs of education of Indians from reserves, who, the brief said, contribute to neither the mill rate assessment nor the income tax which support education in the province.

Hon. Jack Carroll, welfare minister of Manitoba, urges consultation with the Indians not just on the solution but on the nature of their problems as well.

He opposed the idea of federal and provincial officials working out a cut-and-dried solution then presenting it to the Indians for "consultation."

Mr. Carroll also recommended a large economic development program to create modern employment opportunities for Indians. The program would involve special incentives to employers, such as the provision of long and short term credit, expanded programs of on-the-job training, wage subsidies, tax incentives, or other similar inducements, he said.

The Manitoba minister said that in considering the problems of Indians in the light of proposals

from the federal government "we frankly see no value in merely substituting provincial service for federal service."

"We recognize that there is duplication and there are gaps in educational services to people of Indian origin," he said. "The result is that educational achievement among this group is substantially below the rest of our province."

Manitoba welcomed the federal proposals for a community development program on Indian reserves.

In the Commons, following the conference, Citizenship Minister Tremblay said each Indian band in Canada will vote to determine the wishes of band members on proposals to extend provincial government services to them.

He told the Commons that those bands which express a desire not to avail themselves of provincial services will continue to receive service from the federal government.

Mr. Tremblay explained that the kind of services involved include education, social welfare programs and community development projects.

He said the conference agreed than an Indian conference will be held in each province to which all Indians would be invited. There they could express their desires and opinions on extension of private services.

Bands to Decide

If it became evident from this conference that Indians generally want such a step taken there then would be consultation with each band and band council to see whether the band wanted to take

advantage of particular programs.

Mr. Tremblay said that a permanent Indian committee will be set up for consultation on administrative matters involved in proposed extensions of services.

Frank Howard (NDP—Skeena) asked what the federal government's view was with regard to incorporating Indian reservations within school districts so that the land could be taxed.

Mr. Tremblay replied that no decision was taken on this idea.

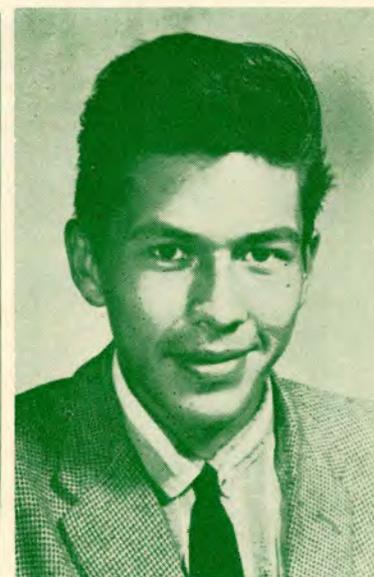
Mr. Tremblay told Gerald W. Baldwin (PC—Peace River) that legislative changes by Parliament will not be necessary to permit agreements between federal and provincial governments to extend services to Indians who want them.

Discussions would be held separately between the federal government and the provincial governments.

Alberta to Copy Manitoba Policy

In dealing with certain items discussed at the provincial premiers' conference this summer, Premier Duff Roblin of Manitoba said he was very happy to hear that the Alberta government has started to copy Manitoba's policy in helping Indians to help themselves.

"We feel that our policy is a good one," Mr. Roblin said, "but we also agree that there is room for betterment." He said a federal-provincial meeting has been called for October in Ottawa to look further into the problem.



Student President Ernest Daniels.

Bishop Visits Minor Seminary

Shortly after his consecration, His Excellency Bishop Hacaull paid a visit to the St. John's Seminary at Otterburne. It was a special occasion for the students since they enjoyed conversing with him and shared with His Grace one of their favorite dinners.

The seminarians find themselves quite fortunate for such an intimate visit. With the staff they wish to extend their very best wishes to His Grace, Bishop Hacaull, for success in his future apostolate.

On October 24, Ernest Daniels was elected our new president for this year. The ballots were six to one favoring him. Ernest is a grade eleven student and is from Long Plains. His classmate, Stanley Fontaine, was on the same day elected vice-president by a five to two majority vote.

Congratulations to Stanley Fontaine who had the highest average in September exams and became first in his class. Keep it up, Stanley!

In Memoriam

Mrs. Maisie (Armytage-Moore) Hurley, Indian chief, warrior, member of the Native Brotherhood, died October 3. Monsignor Bradley of Victoria officiated at the October 6 funeral.

Longtime editor of the Native Voice, Mrs. Hurley was twice honored by the Skeena River Band, once in 1949 when she was made a Chief of the Clan of the Lathsaila.

Chief Simon Baker of North Vancouver spoke for all the Native people of B.C. in the eulogy at the cemetery before Mrs. Hurley was laid to rest alongside her late husband, Tom. "We have lost a leader," he said.

Some 200 people attended the funeral to pay their last respects to Mrs. Hurley.



MY SINCERE GOOD WISHES

for a

MERRY CHRISTMAS

and a

HAPPY NEW YEAR

Roger Jellet, QC, MP

Minister of Veterans' Affairs

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 Mail, Post Office Dept., Ottawa Canada,
and for payment of postage in cash.



*May
the joy of
Christmas
abide with you
throughout the
New Year*

Letter to the editor

Key to Adjustment

The Chiefs of the National Indian Council can simplify their problems of adjustment from hunting to mechanical farming by retaining the communal form of property ownership as practiced in some of the Eskimo villages where a pile of fish belongs to all the settlers. To do this, several steps must be taken:

1) A visit to any Hutterite colony will yield some plans for developing the Indian Reserves along the lines of co-operative farming. This calls for technical training in methods of farming as practiced on the Dominion Experimental Farm at Morden or Indian Head. On each of the Federal Experimental Farms, several Indian boys and girls could be placed for training in farm management, poultry, dairy, handling of horses and machinery.

2) Co-operative financing will improve housing conditions. For the time being, some of the money received from the Federal government could be applied in developing the farm for production of food and avoid cash outlay for groceries and clothes. In due course of time, the Indians could manage their own shoe factory, making shoes from hides of animals raised on their own reserves.

3) Life on the co-operative farm will simplify education, since the family will not be broken up. As students advance, native teachers, nurses and doctors could direct social life on the reserves,—as people on other continents had to do. With the decline of wild animal life, the people in Europe had to re-adjust themselves to a complex industrial machine age. The same thing happened in Asia where the Chinese turned to farming and the tasks for water control. In South America, the native Indians were handicapped, due to the absence of the wheel and the horse. It is the wheel which placed the Near Eastern Countries and Europe ahead of other people. The wheel aided transportation of goods from the wheelbarrow to the modern airplane.

4) In many ways, white man's influence was harmful to the native Canadians,—such as the use of alcohol and squabbles over religious differences. The natives on the American continents did believe in a Supreme Spirit,—without wine; it may be well to retain this belief in a Supreme Being along with the cultivation of native skills in handicraft, singing and games. Since we are provided with two eyes for looking at troubles from two or more angles, we feel that the natives will learn to adapt themselves to the vegetable diet, the machine age as well as the white man's language without losing respect for native tradition.

LEONARD KRUEGER

EDITORIAL

LITURGICAL ADAPTATIONS

We hail with great spiritual joy the recent decisions of the Church concerning use of the vernacular in the Mass and in the administration of the Sacraments.

It is well known that several Indian tribes in Eastern Canada have had the privilege of using the vernacular at High Mass and at Benediction of the Blessed Sacrament for the past three centuries.

For the Iroquois of Caughnawaga, the Hurons of Lorette, the Algoniquins of Maniwaki and for many others, we hope the use of the native language will be extended to other parts of the Mass. It is also our hope that these Indians will long retain the sacred heritage which links the most essential element of the indigenous culture, that is the maternal tongue, to the most sacred of all Christian rites, the Sacrifice of the Mass.

However, as the use of the Indian languages is disappearing rapidly to be replaced by English or French, a problem of adaptation arises: Will the bishops in whose jurisdiction Indian Reserves are located allow the use of the native language for the traditional parts of the Mass

while English or French may be used for the homily, etc.?

Fortunately many missionaries are already in possession of excellent translations of Epistles and Gospels in a large number of native tongues or dialects. It would be an easy matter for them to translate the other Mass prayers which are to be recited in the vernacular by the congregation.

The ultimate choice should be made by the Indians themselves, trusting that the bishops will give enough latitude to the missionaries in this matter so that, in turn, the latter will use either all-native liturgical texts, or partly English (or French), while retaining the native language for the parts of the Mass which have been traditionally sung in that tongue.

In other areas of liturgical adaptation, the transition seems less difficult. For example, the plaintive melodies of the native flute resemble strikingly some of modes in Gregorian chant.

Liturgical vestments could be adorned with Indian motifs. Native symbols can be used to advantage in church decoration.

The tabernacle could take the form of the western tipi, as it

has, happily, on many reservation chapel altars in Alberta.

We do not see any obstacle to positioning the altar in the very centre of the church—which is the traditional location around which ceremonial chiefs performed their ritual incantations—by a simple rearranging of the pews and of the altar platform.

We hope also that this era of liturgical renewal will spell the doom of piously saccharine hymns, French and English, which have become too widely accepted and popular substitutes for the official texts of the sacred liturgy.

Other Christian faiths have long ago adapted the vernacular for the congregational singing of psalms and choral selections. This is now being done for Catholic liturgical texts in both English and French, such as the Gelineau psalms. And wherever the use of the native language is indicated, the missionaries most conversant with the native tongues have an immediate and noble task to accomplish, in time for the March 7 world-wide change over.

G.L., OMI

Squamish Band Given Creek

The Squamish Indian Band on Vancouver's North Shore will get control of the Mosquito Creek fishboat basin as a gift from Ottawa.

Capt. B. D. L. Johnson of the National Harbors Board said decision to transfer ownership and operation of the basin ends two years of negotiations between federal authorities and the Indians.

The transfer, which involves equipment and land totalling close to \$100,000, will be made in the next few months.

IN THIS ISSUE

Fear of Change Hinders Progress	
By Rev. P. J. Mulvihill,	
OMI	Page 2
Miskum, by W.H.	Page 5
Paul Kane's Record	Page 6
Our 11th Hour	
by Rev. J. E. Kane,	
OMI	Page 8

MISKUM

Final Part

by W. H.

I am Miskum — the one who looks for and finds things. For the past year I have been talking about Community Development, the way that I think the people can do things for themselves to make their lives better for themselves and their children. I have been talking about many things other than problems — **My-moh-kay-win** — those things which make us say ouch. I have also talked about those things which the Monias — the White man — would also call problems. These are the things which might be overcome to make life better.

This article will be the last I will be writing and I had promised to talk about the Community Development Program which Indian Affairs has been starting. I have been able to get a little information but not as much as I would like. I have been able to find out that some people have been hired and should be working soon on the first reserves. While community development workers will not be available for all reserves, they should be available for quite a number of reserves within two years. Indian Affairs Branch seems to be trying to find about 65 of these workers in the next two years.

In addition to this, there is supposed to be a training program for Indian Affairs people so that they will understand what Community Development is and how it works. They have been trying to obtain a person who will be able to carry out this part of the program. I think that this will be important because if people who are supposed to be able to help do not understand what is being done, then they will not know the best way to help.

The statement which was made in the House of Commons by the Director-General of Indian Affairs, the Hon. Rene Tremblay, was a very good statement which agrees with what I think of as Community Development. From the time this statement was made in July, there has been a great deal of activity to begin the program.

The recent meeting between the provinces and the federal government concerning Indian Affairs has left the picture a little less clear. One of the things reported in the newspapers was that the Minister of Welfare for Manitoba, Mr. J. Carroll, who is in charge of the Community Development Program in Manitoba, was not happy with what the federal government was calling Community Development. He felt that there would be too much planning of programs by persons other than the Indians and Metis and that this was not the way



Community Development is done. I would agree with him. However, it is likely that there is a misunderstanding here that will be settled in the near future.

If the people themselves are not going to be important in what happens in a Community Development program, then it would seem to me that it is something other than Community Development. As I have said before, this should be watched very closely since I am sure that any program will fail which does not fully involve the Indian people. What happens in the next few months will be very important. What happens in the next few months could be the difference between success and failure of such a large program.

As this is the last of these articles, I want to leave a map of Community Development with you. This map is like one which shows the portages around rapids and waterfalls and lets the people move from one lake or river to another. Just as one travels by canoe from one place to another and it is always uncertain how long it will take, so it is with community development — one portage must be completed and the next stretch of easy water covered before one can try to cross the next portage.

Determine Goals

The first portage is for the people to decide together what they want.

Deciding What Things Are Like Today

Once they have decided what they want, they have to see what can help them to reach the goals and what will slow them down from reaching the next stretch of smooth water. They must be able to find out the things they can do something about by themselves or with the help of others.

Deciding the Things That Are Most Important

The next portage is deciding which are the most important things of those about which the people can do something. They must decide what must be done first, second, third and so on.

Making Possible Plans

Once the people have decided what things are most important, it is necessary to study the situation very carefully and decide

what must be done. A plan which will work is needed and the people must find a way by working together which will let them do this job together.

How the Job Will Be Done

Once they have decided how a job is to be done, the next portage is to decide who is to do what is needed, how and when this will be done and how everyone possible can have a part in doing it.

Carrying Out the Plan

The next portage is one of the most important. The people carry out the plan they have decided on and do the job which they think must be done. They decide the steps that are necessary in doing the job so that they can finish what they have started to do. Sometimes, some of the people will need help in doing such a job and sometimes, some training will be needed. These are things which the people need to look at.

Looking At What Has Been Done

Once the project is finished or the job finished, there is one very important portage left. This is looking at what has been done. It is not enough to do something and then forget about it. One has to look at what has been done and ask whether what has been done is what the people started out to do? Is what has been done what the people wanted? Now that we have worked together and found that we can do something together, what do we do next? What did we do that we can do better the next time? What did we do that we did well together?

These are the portages that lead from the place we are at to the place where we can live better and happier. We can cross the portages much easier together than we can alone especially when we decide together how we are going to cross the portages and what way is the best to reach the other side.

I would like to talk a little to the ones who are working with the people so that they can know what my experience says is the best way to help. Some of the people who should be able to help and who think they are helping are sometimes part of the problem because they are so concerned about what they are doing

that this is all important. In other words, the program becomes more important than the people.

If help is to be important, it must start where the people are. If it is ahead of the people, the people may find it impossible to catch up.

Doing things for people does not help them to learn to do things for themselves nor does it help them to get stronger by doing these things. Doing things with people helps both of these things to develop.

If you expect people to cooperate in doing something, the people must have a full part in planning and in carrying out whatever they feel is important. People are much more interested in doing things which have real meaning than in doing things they do not agree with or do not understand. In doing the things that have meaning to them, they learn and become able to do greater and more important things. In doing these things, they develop a sense of group pride which is necessary for any group to develop confidence and skill.

If doing things for people was the answer, the giveaway programs of many groups would have solved all the problems a century ago. As it is, the problems—the things which make us say ouch — seem to be greater and more common than ever before.

Now that I have finished talking with those who work with the people, I want to say a few last words. The people with Indian blood in their veins have had a great past. They learned to live in this great land of ours in a way which was good. However, time changes everything and new ways and new problems have appeared which must be overcome. The Indian people have overcome all such problems in the past and they are learning to overcome the problems of today. It is not enough to sit and think about the good which was in the past. It is not enough to sit and watch others do things and not do things for ourselves and our children to make life better. Every person can do a great deal. In working together with others, our strength increases and we are able to do greater things.

May the four winds blow gently and favorably upon you and the sun warm your path. I'll be seeing you. **Etap Kiwapumaotun!**

Paul Kane - His Record of Canada's Indians

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

"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. This is the final instalment.

"I remained at Edmonton until the 12th of April," writes the artist, Paul Kane, in 1848, "when having heard that a large band of Blackfeet were shortly expected to visit Rocky Mountain House. I started with a small party of six men and about twenty horses, ten of which were loaded with goods. The snow had not left the ground, and our horses were in very bad condition, from living out all the winter, except the one which I rode, which had been kept in, and was the most vicious brute I ever met . . .

"We found buffaloes in places where the Indians said they had never been seen before, and remained two days at a place called Battle River, to rest our horses, as we had plenty of food for ourselves and grass for the horses.

"I went out with an Indian and killed a cow, which was followed by her calf. Wishing to take the calf alive, so that it might carry itself to the camp, I pursued and caught it, and, tying my sash round its neck, endeavoured to drag it along; but it plunged and tried so violently to escape that I was about to kill it, when the Indian took hold of its head, and turning up its muzzle, spat two or three times into it, when, much to my astonishment, the animal became perfectly docile, and followed us quietly to the camp, where it was immediately cooked for supper . . .

Snow Blind

"Some of the men suffered severely from what is called 'snow blind,' which is a species of inflammation, brought on by the strong glare of the sun reflected from the snow. The pain in the eyeballs is excessive, and resembles the feeling produced by having sand in the eyes; the sufferers are sometimes blinded by it for weeks. (The artist believed his blindness of later life to be a result of this.)

"We found a man at Rocky Mountain Fort called Jenny Jock, a Cree half-breed, who had temporary charge of it; he had obtained much Blackfoot celebrity. He was sent out when a clerk of Hudson's Bay Co., by them, to the Blackfoot Indians, in order to learn their language, for the purpose of facilitating the trade with them. He then married a

daughter of one of their chiefs, and taking a fancy to their mode of life, he left the Company's service, and stayed with them. He afterwards became one of their chiefs . . . and being a man of singular acuteness, soon acquired great influence.

"Shortly after my arrival a report was brought in that the Blackfoot Indians had killed a party of Crees, and that amongst the slain was a pipestem carrier, whom they had skinned and stuffed with grass; the figure was then placed in a trail which the Crees were accustomed to pass in their hunting excursions.

"The Assiniboines, who reside in the vicinity of this fort, I found the most kind and honourable of any tribe that I met with. They constitute a very small part (say forty or fifty families) of a very large tribe who live in a more easterly direction.

"Mah-Min, 'The Feather,' their head chief, permitted me to take his likeness, and after I had finished it, and it was shown to the others, who all recognized and admired it, he said to me, 'You are a greater chief than I am, and I present you with this collar of grizzly bear's claws, which I have worn for twenty-three summers, and which I hope you will wear as a token of my friendship.' This collar I have, of course, brought home with me . . .

"Honest Thievery"

"We had nothing to eat at Rocky Mountain House but rabbits, and even of those we could not get as much as we wanted; this was in consequence of the grass in the place of the cache, in which the dried meat was placed, having been robbed by the Assiniboines, who, if they could not be honest against the temptations of hunger, at least tried to be as much so as they could, for they placed furs of considerable value in the place of the meat they had stolen . . .

"May 25th—The weather having cleared up, we embarked for Norway House. He had twenty-three boats, and 130 men. We saw great numbers of dead buffaloes along the shore of the river, which, from the long continuance of the snow covering the herbage, had become so exhausted, that they were drowned in attempting to swim across the river, in their accustomed migra-

tion to the south every spring, and now lay in thousands along the banks . . .

"May 29th—We left Fort Pitt, quite filling the river with our fleet or boats. We saw great numbers of wolves busily employed in devouring the carcasses of the drowned buffaloes . . .

War Party Ahead — 1500

"June 1st . . . We saw a large party of mounted Indians, riding furiously towards us. On their nearer approach they proved to be a large war party, consisting of Blackfoot Indians, Blood Indians, Sur-tees, Gros Ventres, and Pay-gans. We had a Cree Indian in one of our boats, whom we had to stow away under the skins which covered the goods, lest he should be discovered by the party, who were expressly bound on an expedition against his tribe . . .

"They received (us), however, in a most friendly manner. They immediately spread a buffalo skin for us to sit down upon, depositing all their arms, consisting of knives, guns, and bows and arrows, on the ground in front of us, in token of amity . . .

"There was, however, one exception named Omoxesixxany, 'Big Snake.' This chief walked round the party, cracking and flourishing a whip, and singing a war song, evidently desirous of getting up a fight. At length he put them down and sat with the rest.

"They told us they were a party of 1,500 warriors, from 1,200 lodges, who were then 'pitching on' towards Fort Edmonton; that is, they were making short journeys, and pitching their tents on towards Edmonton, leaving few behind capable of bearing arms.

"They were in pursuit of the Crees and Assiniboines, whom they threatened totally to annihilate, boasting that they themselves were as numerous as the grass on the plains.

"They were the best mounted, the best looking, the most warlike in appearance, and the best accoutred of any tribute I had ever seen on the continent during my route.

Sport Before Battle

"After our smoke several of the young Braves engaged in a horse race, to which sport they are very partial, and at which they bet heavily; they generally ride on those occasions stark naked, without a saddle, and with only a lasso fastened to the lower jaw of the horse . . .

"June 4th—Early in the forenoon, we arrived at Carlton . . . The Crees around this post all took to the woods on hearing of the large party of Blackfeet in

their vicinity, and, as we heard, were collecting in large numbers in a camp, about fourteen miles off, for the purpose of opposing the invasion of the hostile tribes.

"June 6th—In the morning a fugitive arrived, bringing news of a battle between the hostile Indians. It appears that the Crees had a medicine dance, and had, according to their custom, erected an ornamental pole, around which they hang their medicine bags whilst dancing.

"After the conclusion of their dance, they returned to their camp, a distance of about three miles, which consisted of ninety lodges, leaving the medicine pole standing; shortly after, the invading war party we had met discovered the pole, and on one of their number climbing to the top, to tear off the ornaments, he from the height perceived the Cree camp in the distance, upon which the party prepared themselves for battle.

"One of the Cree scouts had also perceived them, but had formed a very erroneous idea of their numbers, and had mentioned them only as a small party.

Enraged Chief Battles Alone

"Upon this the Crees immediately proceeded to the attack, thinking to overwhelm them by their superior numbers, and did not discover their error until they were actually engaged. When they perceived that they were so much outnumbered, they retreated to their camp; all but one chief, Pe-ho-this, who distain to fly, dashed madly into the midst of his enemies, dealing death around him with his poke-mau-gun or war club.

"On every side, bullet and arrow pierced his body; but he continued the unequal conflict, until his bridle arm was shattered by a ball, when his wounded and frightened horse, no longer under control, dashed with him from the tumult, and carried him still living to his lodge, but with only just sufficient strength to enable him to beg his tribe to take care of his wives and children for his sake, when he fell dead from his charger.

"The whole camp now fled with their women and children, leaving their lodges standing; except two old and enfeebled chiefs, who, as is not unusual amongst Indians under such circumstances, remained in the best lodge, and having dressed themselves in their gayest clothes and ornaments, painted their faces, lit their pipes, and sat singing their war songs, until the Blackfeet came up and soon despatched them.

PART TEN

"The Crees had nineteen killed and forty wounded, besides losing their lodges and a good deal of property, which they could not carry with them. The Sur-tees having taken six scalps, thought they had done enough, and returned from the battle to have a dance with the scalps. The Blood Indians, after losing three of their party, also retired after taking a few scalps, leaving the Blackfeet, who had lost six, to bear the brunt of the battle; the Pay-gans and Gros Ventres not having arrived until the fight was over, of course suffered no loss.

Grand Rapids, Manitoba

"June 17th—We arrived at the Grand Rapids and the whole brigade shot down them, a distance of three and a half miles; this is the same rapid where Paulet Paul achieved his herculean feat before mentioned. No rapid in the whole course of the navigation on the eastern side of the mountains is at all to be compared to this in point of velocity, grandeur, or danger to the navigator. The brigade flies down as if impelled by a hurricane, many shipping a good deal of water in the perpendicular leaps which they often had to take in the descent. The whole course is one white sheet of foam, from one end to the other.

"We passed here the brigade of boats bound upwards for Mackenzie River; they were laboriously making the portage up, whilst we were shooting down with lightning speed. The heavily laden men, as they toiled along the banks, cast many an envious look at our flying company, who yelled and shouted with excitement whilst plunging down the foaming cataract.

"Having run the rapids in safety, we arrived in a few minutes more at Lake Winnipeg, and encamped on the shore, where we cooked and ate our supper.

"I speared a good many sturgeon, which are here very fine and numerous, and also great lots of gold eyes, which are a popular species of fish, like the herring, though larger and thicker, but not worth catching. Mr. Rowan said that they eat like mud. I certainly never tasted them but once, and I was not tempted to repeat the experiment."

(These are the goldeyes that have given Lake Winnipeg a good name among food lovers across Canada and the United States.)

"Before leaving Norway House, some Cree Indians arrived, and boasted that one of their war chiefs had vanquished the great Blackfoot chief, Big Snake, in single combat; the fight was



Sault Ste. Marie — from the U.S. side.

(Paul Kane Painting)

short, as the Cree succeeded in piercing him with his spear at the first meeting, and he was scalped and dead before the others came up . . .

"July 26th—We left in the morning with a strong breeze, which changed into a perfect gale, making many of our Indians seasick. The swells of Lake Winnipeg, from the shallowness of this wide expanse of water when set in motion by a heavy wind, are far more abrupt and dangerous for boats than those of the Atlantic . . .

Shaking Tent

"July 28th—In the evening (at Dog's Head) our Indians constructed a jonglerie, or medicine lodge, the main object of which was to procure a fair wind for next day. For this purpose they first drive ten or twelve poles, nine or ten feet long, into the ground, enclosing a circular area of about three feet in diameter, with a boat sail open at the top.

"The medicine-man, one of whom is generally found in every brigade, gets inside and commences shaking the poles violently, rattling his medicinal rattle, and singing hoarse incantations to the Great Spirit for a fair wind. Being unable to sleep on account of the discordant noises, I wrapped a blanket round me, and went out into the woods, where they were holding their midnight orgies, and lay down amongst those on the outside of the medicine lodge, to witness the proceedings.

"I had no sooner done so than the incantations at once ceased, and the performer exclaimed that a white man was present. How he ascertained this fact I am at a loss to surmise, as it was pitch dark at the time, and he was enclosed in the narrow tent, without any apparent opening through which he could spy me, even had it been light enough to distinguish

one person from another . . .

"After about two hours' shaking and singing, the medicine-man cried out that he saw five boats with the sails set running before the wind, which communication was greeted by the whole party with their usual grunt of satisfaction and assent.

"After this, many questions were asked him by the Indians, some inquiring after the health of their families at home, whom they had not seen for many months. Upon putting the question, the inquirer threw a small piece of tobacco over the covering of the tent, upon which the medicine-man agitated the tent, and shook his rattle violently, and then replied that he saw one family enjoying themselves over a fat sturgeon, another engaged in some pleasing employment, etc., etc.

"I then put a question to him myself, accompanying it with a double portion of tobacco, for which I got a double portion of noise. I asked about my curiosities which I had left at Norway House (for want of room in our boats), to be brought on by the canoes which had taken up Sir John Richardson on their return. The medicine-man told me that he saw the party with my baggage encamped on a sandy point, which we had ourselves passed two days before.

"However singular the coincidence may appear, it is a fact, that on the next day we had a fair wind, for which the medicine-man of course took all the credit; and it is no less true, that the canoes with my baggage were on the sandy point on the day stated, for I inquired particularly . . .

End of Artist's Journey

"Aug. 21st—Roused by the flies, we started early. Our route up river (La Pluie) was much enlivened by the antics of the

Indians when tracking for they seemed to be perfectly amphibious, wading about in the water, and swimming from side to side as a matter of course, without thinking of getting into the boat, and making great fun of one of our Canadians who had got into a canoe with two squaws, to cross.

"Aug. 22nd—The men woke me up at 2 o'clock in the morning from my warm blankets, for the purpose of getting under way . . .

"Sept. 19th—I got up at the first appearance of day, that I might have the opportunity whilst the men were making the portage, of again visiting the Kakabakka falls. As the day dawned the magnificent spectacle gradually cleared to my view in all its mighty grandeur and magnificence, and I felt more impressed than ever with the opinion that these falls far surpass the Niagara in beauty and picturesque effect . . .

"Sept. 27th—We arrived at the post (Michipicoton) about 9 o'clock in the evening. The head chief of the Ojibways, who resides near the post, sat for me in his red coat trimmed with gold and lace. These coats are given by the Company to such Indian chiefs as have been friendly and serviceable to them, and are very highly prized by their possessors. His name was Maydoc-game-kinungee, 'I hear the Noise of the Deer.'

Oct. 1st—We stopped to breakfast at 4 o'clock near Gros-Cap, a porphyry rock rising 1,500 feet above the level of the lake, and got to the post at Sault Ste. Marie by 2 o'clock p.m. Here I consider that my Indian travels finish, as the rest of my journey home to Toronto was performed on board steam-boats; and the greatest hardship I had to endure, was the difficulty I found in trying to sleep in a civilized bed."

THE END

Our Eleventh Hour

Before leaving for a new missionary career in Peru, Father Joseph E. Kane, O.M.I., wrote this frank disclosure, giving his startling and often disturbing conclusion after seven years as a missionary in B.C.

The Indian has come to the crossroads and the direction he takes will be to the glory or shame of the Oblates and the Catholic Church. This statement could be dismissed as a sweeping exaggeration, but each aspect of it is backed up by experience and sober fact.

The Oblates are deeply involved in the Indian question. To people in British Columbia this sounds like an English understatement. In our publicity, in the distribution of our personnel, we show the large place the Indians occupy in the hearts of the Oblates. This summer I had the opportunity to meet many Oblates and friends from both Canada and the United States. I was struck by the way they always thought of St. Peter's Province of the Oblates in the context of Indian work. The intertwining growth of Oblate work and Indian destiny over a period of a hundred years was realistically portrayed by Kay Cronin in *Cross In The Wilderness*. In this book we saw the early Oblates as pioneer-spirited men who blazed new trails for the feet that carried the gospel to the poor.

We look back with nostalgia on this simple picture of Indians and missionaries working together with ingenuity and enthusiasm to build up Christian communities. A system of schools was developed to take care of nomadic, isolated troupes, long before public schools came on the scene. The missionary's visit to a reserve was like a retreat for the people. All other activities took a back seat for the week or two called "Church Time." This day is gone and modern influences have created a new atmosphere calling for a new approach.

That the Indian's path has reached a turning point is shown by an examination of each field of the apostolate.

Education

We no longer have all the children in our schools. The policy of the Indian Department for the last ten years has practically frozen the overall Indian residential school and Indian day school space. Kamloops area, with which I am most familiar, shows the following pattern: In the area

covered by three missionaries from Kamloops Residential School alone, approximately 150 children are coming of school age each year. Yet the total number of children in residence from the Kamloops and Vernon agencies has been on the decrease. The building of new classrooms for the Indian Day Schools at Adam's Lake, Deadman's Creek and Nicola Valley has been offset by closure of rooms at Irish Creek, Six Mile and Bonaparte. The resulting overflow into provincial schools has swung the balance of numbers in their favour in certain areas of B.C. The problem of bringing catechism to these children is immense, scattered as they are in dozens of schools over a wide area. The missionary system of monthly rounds cannot cope with it and we must look for a new solution.

Reserves

The changing situation on the reserves shows the Indian to be at the crossroads. I felt that, in making the monthly rounds to eight reserves, I was contacting only a percentage of my people. Many of the young people are drawn away from the reserves by higher education: courses in practical nursing, mechanics, arts, etc. Work with lumber mills and logging companies has created off-reserve living for some. Some fit into a rather unfortunate category. They are of Indian background, but for one reason or another have lost legal Indian status. They are considered trespassers on the reserves, and outsiders by the Whites. They seem to miss the normal channels both materially and spiritually. Due to a rise in mixed (Indian and White) marriages, the number in this bracket is on the increase.

While the missionary contact is on the decrease, other influences are on the increase. New factors, such as liquor privileges and the growth of towns, have brought the Whiteman's problems without bringing the background suitable to the solution of these problems. For instance: how can a high school student get homework done when he has no privacy for study, and the T.V. is blaring till midnight?

Changes in welfare policies are bringing new problems. Children, who before would be recommended for residential school, are being referred to Provincial Welfare. Due to a shortage of Catholic foster homes and a lack of co-ordination of effort, many are put in Protestant homes, to be sent to public school. This happened to at least fifty per cent of the cases referred to the Vernon Welfare branch in the past few years.

Two factors leave the missionary in a poor position to control the situation. Monthly rounds are sadly insufficient for consultation on these problems. He is not in a position to find Catholic foster homes in a sufficient number, for he does not have the contact with White families. Briefly, here is another field where the Church's influence is being quietly elbowed out of the lives of the Indians and a secular influence is taking its place.

A Common Responsibility

These few examples, chosen from among many, should be sufficient to show that the Indian, and consequently our missionary effort, is at the crossroads. Is the solution to be one that will reflect to our credit? The answer is emphatically "Yes" — if we rise to the challenge and carve out new trails in the pioneer spirit of the early Oblates.

Many will say, "You Oblates have a job cut out for you. We'll cheer for you from the sidelines." But in this job nobody in the Catholic Church in Canada can be in the sidelines. The day of the isolated effort is gone forever. In the words of Cardinal Suenens, "The Church as a whole is missionary." The Oblates will be in the forefront, but eventually the Catholic Church will be the one praised or blamed according to the outcome.

It would be disastrous if we were to give a public image of being outdated, backwards or incapable of finding new solutions for new problems. Efforts toward a solution must be the organized interest of all, must bring professional help to bear, must be Christian. The need for over-all organization is best seen in education. We should not go down in the



Father Kane cooks his breakfast over an open fire, on one of his monthly rounds on the reserves.

books as opposed to integration. Integration must come. Therefore we must show there is a right way of doing it by taking the lead. To the indiscriminate rush of some officials in B.C. to integrate at all costs, we point out that having children sit side by side in school is not necessarily integration, but can be cruelty where there is segregation and discrimination on the adult level. But how can we point this out with conviction unless we show the example by integration on the parish level? In some places in B.C. we have one apostolate for Whites and one for Indians in the same area.

A Great Blow

There must be an effort to educate our Catholic people to the fact that the outcome of Indian education is going to be a great blow struck for or against Catholic education in general. In education in B.C., Indian Catholics are first class citizens while White Catholics are second class citizens. In Kamloops diocese alone there are two large residential schools for Indians and over twenty Indian day schools with Catholic teachers paid by the Federal Government and catechism on the daily program. The White Catholics fortunate enough to have their own schools must support them out of their own pockets while paying taxes toward public school facilities.

Strong recommendations from the Senate Committee on Indian Affairs, from the Indian Department and from other departments are hastening the transfer of Indian education to the Provincial Departments which will be subsidized. The Bishops have asked that religious rights be guaranteed in the transfer, but their voices may not get a hearing un-

(Concluded on Page 9)

Progress Hindered

(Continued from Page 2)

bloods that is responsible for their distressed status and poverty.

It is their past and present environment that are the causes of their trouble.

When they changed their way of life they integrated with the lower and lowest forms of "Whites" whose culture was almost identical to the culture they had left behind, so there was no appreciable change in their way of life after they took their "scrip" and sold it out for a few dollars. The experts claim that they are the horrible example of the Indian living off the reserve and that this will be the fate of any Indians leaving the reserves now.

There may be some foundation for this fear because it is well known that when the Indian leaves his reserve to work in the coastal canneries or other working areas, if he mixes with non-Indians at all, it will probably be the transient labourer of doubtful morals who is following the seasonal labour market.

They meet this type in most of the areas of their employment so they have contact or integration with the poorer and deprived class of society. This gives him the feeling that there is not much difference in the "White" way of life and blunts any desire to change from reserve living.

Adult Education

From this we can see that the Indian people, whether they are

modifying reserve living or moving away from reserves, need models or guides of better caliber than the lower class Canadian.

The three and one-half million dollars to be spent on Community Development could be used on an Adult Education program for the reserves stressing the recruitment of local representatives from professional men, labour organizations, businessmen, police and social workers to act as the better patterns to emulate.

The program could concentrate, first of all, on the need to review treaties, more cultural compatibility with the general Canadian way of life and a clearer understanding of their responsibility for the future of their own children.

Mr. Tremblay is quoted in Hansard of July 7th as stating that in the proposed program of Com-

munity Development it is not desirable or practical to abolish reserves.

However, in the United Nations (UNESCO) publication of Oct. 18th, 1956, they define Community Development as

"the process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and enable them to contribute fully to national progress."

This definition seems to be against the segregation of reserves. Let us hope that Indian leaders will see the necessity of directing their efforts and the efforts of their advisers to end this isolation, now that funds will be available for study, experiment, and professional aid.

(Oblate News)

(Written for OBLATE NEWS, this article first appeared in Toronto's GLOBE and MAIL, Aug. 7.).
Ed.

OUR ELEVENTH HOUR

(Continued from Page 8)

less they find an echo at the grassroots or voting level. Even if Catholics in general are not ashamed to let Indian religious rights in education be challenged without protest, at least in B.C. and Manitoba, they should realize the necessity of joining forces in a spirit of self-defense to protect rights that already exist.

Importance of Professional Help

Professional know-how is most needed in the social field. I am convinced that the administration of the Sacraments and the teaching efforts of the Church are missing their mark to a certain degree because our Indian people are not prepared socially and psychologically to receive them. We tell them to live the liturgy, but with Mass on a monthly basis it is very difficult. How can we tell them convincingly

ly that they are part of God's family when there is discrimination? We teach them the dignity of work, but their status as wards of the government makes them think more of the providence of Ottawa than the providence of God. What can be done about this depends on who takes the initiative. I discussed the problem with Father Lorne Macdonald, OMI, of St. Patrick's College School of Social Work in Ottawa.

He agreed that a professional study of the reserves would be of great value in pointing up the nature of the social problems and pointing out the missionary approach that might best be geared to a particular situation. In order to avoid superficiality, preliminary studies of background would be valuable. Particular attention would have to be paid to the Indian temperament, original patterns of life and the degree of influence by our civilization. Trends in education, employment patterns, progress in integration, could be supplied by those working in the field. A professional voice, then, interpreting for us would gain a respectful hearing. Perhaps promising Indian students could be sponsored for courses at the School of Social Work. The Indian Department and other interested groups might welcome the suggestion of aiding these students.

Our young Catholics must be shown that these are the fields for Catholic Action that are ripe for the harvest. In any case a start must be made or we will lose the field by default. We have the biggest social problem in Canada and the best school of Social Work.

The Flame Of The Spirit

A book could be written on the apostolic aspect, but the general theme is the same. We must be looking for new approaches to a

new situation. What is really needed is a sort of religious revolution that would include the whole Catholic community. Wherever a spring tide of fervour followed a low religious ebb, it was by a sudden sense of urgency combined with dynamic leadership which caused the flame of the Spirit to sweep over the earth. We saw it in England with the Newman movement, in France with the Young Christian Workers, in China with the Legion of Mary. Where this flame misses, some other force takes over: atheism, communism or secularism.

When secular professionals in various fields move in, we must not think that we can withdraw. Whether they know it or not they need us and we need them. Every generation of Catholics has the responsibility of bringing the baptism of the spirit to the secular world of its day.

We speak of an eleventh hour in Africa, in South America, but forget that we have our own eleventh hour at home with its unique problems. It is our God-given chance to show our love for God and neighbour. Too many speak of tolerance as an answer. The answer is love. We tolerate dogs, cats and bad weather, but we should love people. Love goes out to, is anxious about, does something for the neighbour. In the final analysis, this must be our answer to our eleventh hour.

Swinging School Band

Father Herbert Dunlop, OMI, principal of Mission Indian Residential School, is encouraging members of the newly-formed Boys' Orchestra to play the type of music they like best. Under the direction of music teacher George Kovats the lads are producing a real "swing beat" on their electric guitars, saxophones and trumpets.

New Group Organized

The Society for Indian and Northern Education was formed in Saskatoon earlier this year. One of its first activities is to publish a journal, with six issues a year.

The society is open to all persons professionally interested in Indian or Eskimo education, and all education in the northland. Its goals are twofold: greater competence in northern teaching, and greater understanding on the part of the public of the place of the native peoples in the Canadian community.

President is Arnold Fortowsky of Beauval; vice-president is Don Moons of the Meadow Lake Separate Schools; and secretary-treasurer is Walter Wasylow of the Indian Affairs regional office. The Rev. Father Andre Renaud is honorary president. The organization grew out of his class in Indian education this year, and of previous years' classes at the university.

13-Year-Old Editor

Caughnawaga's first and only newspaper is printed by a 13-year-old Caughnawaga girl, Alicia Marquis, in a small printing shop in her bedroom.

Alicia says the five-page monthly paper is needed to publicize that Quebec community's events. It is written entirely in English and has a circulation of 350, at five cents a copy.



Father Kane teaches Catechism at an Indian home.

Tale of the Nativity

(Continued from Page 1)

rock roses were out on sandy places. The birds had all come back from the south and the trees looked nice and green.

When she came to Elizabeth's camp the dogs began to bark and Elizabeth came running out. She smiled when she saw who her visitor was. She helped Mary off her horse, then kissed her and said, "I have been thinking about you a lot for the last week, wondering if you would soon be coming to see us. Just tie the horse to the tree. When Zachary gets back, he will take him down to the creek for a drink. Come in and have some tea. The kettle will soon be boiling." Then Mary had some tea and cookies, which Elizabeth had made from flour by grinding the seeds of sunflowers.

They had such a happy visit. They started to make clothes for their two baby boys. They helped each other tan the softest fawn skin they could find and Zachary caught a porcupine and the women died the quills to decorate the Baby Boards. They spent hours and hours working, because they wanted them to be the prettiest Baby Boards that had ever been seen in the valley.

After many weeks Mary said she must be going home because poor Joseph would be getting lonesome for her. Elizabeth made a parcel of the best things she could think of and strapped them to the rawhide saddle. Joseph had a feeling Mary soon would be coming home, so he had the camp all nice and clean. He caught some young trout and he nearly cried when he saw his lovely wife come riding into the camp because he was so happy.

A Long Winter Trip

Although Mary was very tired, she just washed her face and went and cooked supper. Then she and Joseph sat down and talked until the sun went down behind the mountains on the west side of

the lake, for Joseph had much to tell her.

The Great Chief who ruled them all had sent messengers to all his people while Mary was away, to say he had so many that he wanted to find out just how many there were. So the messengers told them that they were to go to the Head Meeting Place of the Tribe and put their marks down on sheets of birch bark and paint their signs with red ochre.

It was now winter, and Joseph felt very sorry about having to take Mary, because she was so weak. He started a little earlier than the remainder of the tribe, because he had to go slowly on account of Mary. They took with them her two pets, Top-kan, a young coyote puppy and Kots-se-we-ah, her little chipmunk.

When they reached the great lake where all the people were gathered they found the lodges crowded and there was not even any room in the shelters. Joseph felt hurt but he tried to be cheerful, and told Mary to rest under a tree and he would soon find her a quiet place. He then covered her over with fur robes and searched until he found a little cave. There he carried Mary and went out to get some fir boughs and sage brush for a bed.

Shelter in a Cave

While he was gone a deer and her fawn came down from the hills and coming into the cave stood by Mary and breathed on her to keep her warm. Then some jack-rabbits left their home under the wild rose bushes and sat at her feet which made her feet cosy. Soon afterwards a flock of chickadees came flying in, and perching on some pieces of rock sang their cheerful songs to comfort her. When Joseph returned and saw how kind the creatures had been to his dear wife he no longer felt sad, but thanked God for His kindness in sending him such good friends in his trouble.

The night became clear with



The Animals and Birds Try to Console Mary and Joseph

many stars and right over the cave there shone the brightest star that had ever been seen in the valley. The animals and birds seeing how tired both Mary and Joseph looked did some tricks to make them feel happier.

The rabbits pretended that they were clowns as they jumped about and danced on their hind legs and then on their front ones, at the same time wagging their long ears. The mother deer and her little fawn had a butting match with their heads, while the birds swooped and soared, as they sang in the sweetest way they could.

The Son of God Is Born

When the hour of midnight drew near all of them formed a wall between the man Joseph and the maid Mary. Just at the hour the owl hooted twelve times and the cry of the Divine Baby Jesus was heard; and all the inhabitants of the cave bent their heads to the ground. Then in the heavens a number of Men with Wings sang their songs of praise, while the winged drummers kept up a roll of drums.

Joseph then arose and helped Mary wash the Baby. They wrapped Him in the softest doe skins and tied Him to His beautiful cradle-board, which they had spent many, many hours making as lovely as they knew how. When they stood Him up for all to see, all the creatures, both feathered and furred, made their own special noise of happiness.

Although the Baby was so tiny, **He was God**, so He gave them all a lovely smile to show how pleased He was.

Sometime later footsteps were heard coming across the snow. The visiting creatures ran quickly to the back of the cave. But Top-kan and Kot-se-we-ah were used to menfolk so they just sat down, one on each side of the Baby, and waited for the visitors.

The Shepherds and the Angels

Joseph went outside and welcomed these new-comers, hill-men who came from afar. They told him that after they had put their marks on the birch bark they had returned to their own camp to look after their children's pets and see that no harm came to them. There was a young mountain sheep, black bear cubs, grey squirrels and some sick birds that had not been able to fly to the warm south.

The men went on to say that they had been sleeping around a fire under the trees when they awoke to hear singing. The heavens were full of Men with Wings, who told them that a Great Chief had been born in a cave near the lake. These Men of the Air had also said that they would look after the pets and stay with them until the men returned.

Joseph let the men come in one at a time. They knelt and looked down on the beautiful Baby, and though they did not speak out loud they told Him all that was in their hearts.

The youngest man who was a cripple then went up and put his pet brown mouse on the corner of the cradle. It stood up on its hind legs, tucked its front feet under its chin and bowed to the Baby. Then it crawled into the lacing near the feet of the Baby, curled up and went to sleep.

The oldest man had brought the prettiest of mountain lambs and laid it at Mary's feet. Then, each in turn, went up and shook hands with Mary. After they had warmed themselves at the fire and Joseph had made them some tea, they bowed their heads and left.

The Great Star Shines

Sometimes before this the people who lived in the southern countries had seen a great Star. Their Teller of Stories had always

(Continued on Page 11)



The Visit of the Hill-men

Tale of the Nativity

(Continued from Page 10)

said that when a very big star would be seen, it would mean that a new Chief would be born, who would one day become greater than any other man who ever lived. Therefore there was great excitement among the people. They chose three of their wisest men to go and adore the Great Chief and take presents to him.

The people who lived in the western parts of the Pacific Ocean sent a tiny canoe that had taken over a year to make. The people from the Pinyon Brush country sent sweet smelling gum that would scent the lodge for the Baby. While the people from the dry south country were Darkies, and they sent a cloak made from palm leaves to protect Him from the weather.

These three men travelled separately till they reached one of the main trails to the north country and there they happened to meet. They asked each other where they were going. When they found out that they were all going to the same place to see the new Chief, they said: "Let's go together," and they did.

The Magi Visit Herod

They followed the Star until they came to a large camp of Indian people. The Head Chief there was a very powerful and cruel man. When he heard of the coming of the three strangers he asked them to see him. He then pretended to be very friendly towards the new Chief, and wished them to call again as they came back and tell him where he could find this Babe, so that he might go and take him presents.

The night after the visitors left the big Star appeared once more, and by following it the Three Chiefs arrived in the valley where the Baby lay in the cave. Two of them rode beautiful horses, but one was on a she-camel which terrified the women and children and caused much talk among the men.

The women and children all ran away to the hills for they had never seen such a strange looking animal, while even the animals in the cave crouched down behind the rocks and scarcely breathed and the birds flew to the tallest trees and did not let even a tiny chirrup betray where they were. There was just Mary, Joseph and the Baby left to welcome the three.

The Magi Offer Gifts to Jesus

As each in turn offered his gifts Mary's heart was filled with great joy. They stayed for a few days and told Joseph much of their way of life and their journeys. The Darkie was never so happy as when he could make the Baby smile as he sang to Him the songs, happy and haunting, of his people. Then they made ready to go.

It was while they slept that a Man with Wings woke them and told them that they must not go back to the big camp; they must cross the mountains by another trail, because of Chief of the big camp was jealous of the young Baby and wanted to harm Him.

How proud Mary was of her Baby. He was all that she had hoped that He would be, and Joseph was very happy, too. He always heated the bath water and watched Mary when she bathed her Little Son in the birch bark bath tub. On the sixth day, they bundled Him up warmly, covered Him up with many bear robes and took Him to see the Priest in a large lodge.

The Presentation of Jesus

As all the mourning doves had gone to the countries in the south, Joseph took a pair of quails as an offering.

When the pair of quails knew that they were to be honoured they washed themselves in the new fallen snow and preened their feathers so that they shone like velvet, and Quail Wife breathed on Quail's head feathers and polished them so highly that



As Mary rode along she sang because she was happy.

she was able to see if she herself was all spick and span without having to go down and look in the waters of the lake.

The priest was a very old man with long white hair. As he took the Child and blessed it, a great happiness came into his heart, for he knew that this was the Saviour whom he had waited so long to see. His throat became full and he had a hard job to give the Child the name, Jesus.

Then he raised his eyes to heaven and said: "Now, O Lord, send away your servant because my eyes have seen the Saviour." Then he turned to Mary and said a very sad thing — that one day a sword would cut her heart. Then he blessed all three.

As they were going away an old woman prophetess stopped them and asked if she might hold the Baby. When she gave back the Baby, she hurried out to tell the people that she had seen a Great Chief, and that the priest had given Him the name of Jesus or Saviour.

When the people heard, they were sorry for Mary and her Baby who had to live in a dark cave. So they found a lodge and fixed it up and made it nice and weatherproof. Mary now felt that all her troubles were over.

The Holy Family Flees to Another Country

But this was not to be, because a few nights later, a Man with Wings came and told Joseph to take the Baby away at once, because a War party was coming to the camp to kill the Baby.

Joseph with a heavy heart woke Mary and told her what the Man with Wings had said to him.

Then although she was hardly awake, she started to get together all the clothes and robes that be-

longed to the Baby. She put these in one bag and in another put some dried fish, deer meat and roots. By this time Joseph had all his bags here.

Mary looked around the lodge once more where she thought she would have been safe and happy. Then with tears in her eyes, she picked up the Baby and Kot-se-we-ah and joined Joseph. And as he guided her through the lodges there was a prayer on her lips asking for protection during the difficult journey which lay ahead of them.

A Difficult Journey

They crossed over the mountains by one of the smaller trails which was not generally used in winter time. And as Mary prayed she suddenly felt no longer afraid; it was as though she was surrounded by many strong friends.

She did not know it, but there were Winged Men to the north, south, east and west of them. When they came to the big snow-drifts the guardians spread their wings out for the tired party of three to walk on. The travellers kept on. Each day's walk was followed by a night of sleep.

In spite of all the hardships, the Baby kept wonderfully well. Once they were clear of the mountains and the cold northern winds and the weather became warmer, He started to put on weight.

After many weeks of walking, they came to a small valley. There they made a camp. It was to be their home for years. It was here that the Baby started to crawl and walk.

He was always accompanied by Top-kan, who took it on himself to care for the Child, and when He got tired he would either take

(Concluded on Page 12)



The Guardians Spread Their Wings in the Snow

50,000 Manitobans Of Indian Descent

Manitoba's Indians provided the theme of a talk by Rev. G. Laviolette, OMI, to St. John's K of C Council in Winnipeg, Nov. 15.

Father Laviolette, 25 years a missionary to the Sioux Indians in Western Canada, retraced the history of the native tribes which now inhabit Manitoba.

Assiniboines, Saulteux, Cree, Chipewaynes and Dakota-Sioux have populated the area in increasing numbers since the early 1900's, he said. They now number about 50,000, of whom 24,000 are Treaty Indians, under Federal jurisdiction; the others, the Metis, are also of mixed Indian and white ancestry.

The speaker reviewed the native way of life, the role played by the churches and governments in bringing education and economic welfare to the Indians.

"The French coureur-des-bois gave birth to French speaking Metis and Treaty Indians of whom Louis Riel, the 'Father of Manitoba' is best known," he said, "Cuthbert Grant, warden of the plains, is typical of the Indians and Metis of Scottish descent, of the Anglican, Presbyterian or United Church persuasion. There are no longer any full-blooded Indians in Manitoba, not even among the Treaty Indians," he concluded.

Learning Eskimo

New language training quarters have been set up by the Dept. of Northern Affairs and National Resources to meet the growing demand for language courses among staff members.

Already 200 have registered for the Eskimo and French classes which began Oct. 15, including employees of six other government departments as well as Northern Affairs.

Indian Art Exhibit

The Oct. 12 to 22 National Indian Council sponsored an art exhibition at the Japanese Cultural Centre in Toronto. Over seventeen Indian artists from across Canada were represented. Also included in the presentations were some historical items of great interest. These artifacts were on loan from Mr. Melville Hill of the Mohawks of the Bay of Quinte, Deseronto, Ontario.

Indian Xmas Cards

The Manitoba Indian Handicrafts Council have printed 6,000 postcards bearing photos of the Indian Village at the 1964 Red River Exhibition. Star of the series is honorary Chief Frank Merrick, 79, of Long Plains Reserve, near Potrage.

The cards are 5 cents apiece, available in most newsstands and at the Indian and Metis Friendship Centre, 376 Donald Street, Winnipeg.



HON. ROGER TEILLET, Minister of Veterans Affairs, placed a wreath at the tomb of his maternal grandfather, the founder of Manitoba, LOUIS RIEL, in St. Boniface Cathedral cemetery, Nov. 15. (Napoleon Studio)

Former Chief Appointed to New Fisheries Post

A 39-year-old former chief of the Norway House Indian band has been named to the newly-created fisheries education post, in the Manitoba provincial Fisheries Branch.

Announcing the September appointment, Hon. Sterling R. Lyon, Q.C., minister of mines and natural resources, said that the new appointee, Nelson Scribe, was well suited for the job of helping to train fishermen to meet the new demands being placed on them by a changing industry.

Mr. Scribe was a founder and president of the Norway House Fish Producers Co-operative. He is a graduate of the province's short course in fisheries training and was a director of the Manitoba Federation of Fishermen.

Mr. Scribe was one of three Manitoba fishermen who accompanied Mr. Lyon to the first Federal-Provincial Fisheries Develop-

ment conference at Ottawa last January.

In his new post, Mr. Scribe will work with fishermen, particularly those of Indian ancestry, in an educational program designed to acquaint them with the changing technology of the industry, with the complexities of the marketing aspect of fish production, with the results of fisheries research and with elementary business management training and book-keeping so they can better understand their own role in the industry.

Part of the program will involve study groups in fishing communities and Mr. Scribe will meet regularly with some of the fishermen in these settlements to discuss fishing problems and solutions.

"The appointment of Mr. Scribe to this new position is a step forward for the fishing industry as well as for the Indian community of Manitoba," Mr. Lyon said.

Centennial Celebration Ends With Pow-Wow

Fort Qu'Appelle, Saskatchewan, held a week-long Centennial celebration this fall, climaxed by a three-day pow-wow on the Standing Buffalo reservation, on Echo Lake.

Indians visited from several provinces and nine states south of the border, to take part in what was described as the biggest event in the 100-year history of the town.

Sioux chief, Max Goodwill, 30, was high in his praise for the co-operation of the town citizens.

"Not only did the people remember us in their Centennial celebration, they made everyone

welcome throughout the week. We had Indians here from the United States who came for the first time and they marvelled at the friendliness and welcome they received," said the young chief.

Echo Lake, completely surrounded by cabins and boat houses, is the most westerly of five Qu'Appelle Valley lakes.

On the western shores of the lake, Indian tents nestled in a background of green rolling hills. Indian homes on the reservation are modern. Some, however, still live in log homes, but prefer the tent during summer months.

Nativity

(Continued from Page 11)

up the Baby in his mouth or else coax him to climb on his back and then would walk very slowly back to camp.

The colorful butterflies always attracted the young Boy and He loved to race across the flat lands throwing out His arms and pretending to dip and sway like them.

The older He grew the more He loved the Spring and Fall flowers, and He always asked Mary to put some in the little birchbark baskets in the lodge. He also loved to ride on Joseph's shoulder to the deep pools where the silver fish flashed and darted among the rocks. He would sit very still listening to the song of the creek while Joseph was fishing.

Although Mary was content she looked forward to the day when she might return to her country, so that she could see her cousin once more. She also wanted to meet and talk with her old friends, and she thought it would be good for the Boy to meet other children of her own tribe.

Then there came a time when the bad Chief died. Again a Man with Wings appeared to Joseph and told him that all was well, and that they could return to their own country once more. Their exile was at an end.

On the way back Mary asked Joseph if they might go and live in some other part of the valley. She did not want to return to the place where they had suffered so much. She would like to go to some quiet camp where the north wind did not blow too hard and where the people would be kind to her and the Boy.

Joseph said, "I will do whatever you wish, Mary, you know that all I want is to see you and the Boy happy." Tears came into Mary's eyes as she thought of the goodness, care and devotion of this quiet, gentle man for her and the Boy.

THE END

Tour To Correct Image

Fifteen Indians from Alberta and Montana flew by jet to Germany, at the beginning of November, to launch a show tour through 48 German cities and towns.

"The idea of the trip is to correct what Hollywood has destroyed of the Indians," said Leonard Crane, a chief on the Sarcee Indian Reserve near Calgary. "This is one time we'll portray ourselves. It's always been done by the white man before."

They wore cowboy hats, blue jeans and some had braided hair as they boarded the plane after singing an Indian chant on the tarmac. Sponsors said they would sing and dance in a stampede-style show on the German tour.