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Surprise Party

Totem for Kay Cronin

Indian students far from home have found a mentor in Vancouver, and this year they honored her in the nicest way possible.

Kay Cronin, well-known Vancouver author, has for the past seven years been the driving force behind the Catholic Indian Study and Leadership Club.

In February of this year, club members, all young Indian students, hired a hall and organized a surprise party and banquet to honor Miss Cronin.

As well, she was given a totem pole carved by Chief Dan George of the Capilano tribe, the highest tribute an Indian can give a white person.

Guest speakers at the banquet included Chief Dan George; Mrs.

Gertrude Guerin, former chief of Musqueam Reserve; Sister Gallagher, Sisters of Service (where the students hold their meetings); Dorothy Neville, Department of Indian Affairs, and a longtime friend of Miss Cronin; and Father Hennessy of the Oblate Order, which sponsors the club.

Sol Terry, an art school student and member of the club, was chairman of the evening. Louis Joseph, another member, presented Miss Cronin with the totem, and spoke on behalf of the group, expressing their appreciation for her direction.

Versatile Dan George and his orchestra provided dance music for the party.

The club was organized seven years ago to help the lonely youngsters cope with city life. Most members had never been away from home before and have found guidance and friendship



Kay Cronin

through the club's activities and program.

The club now has almost 100 members. Miss Cronin is assisted by seven adults, "the pale faces," who help organize talks, projects and programs for the boys and girls.

—Vancouver Sun

Provincial Superior Appointed in West

Rev. Georges-Marie Latour, OMI, has been appointed provincial superior of the Oblates of the Alberta-Saskatchewan province, it was announced in Edmonton last month.

Born in Montreal in 1905, Father Latour came west in 1929, after studies in Ottawa University. He was ordained priest in 1934. Successively principal of the Indian residential school at Duck Lake (1934-50); then at Hobbema, Alta., until 1962; then principal of the Crowfoot Indian residential school at Cluny, Alta.

He will have under him 100 Oblate Fathers, 25 lay brothers, 18 scholastic brothers.

—Canadian Catholic Conference

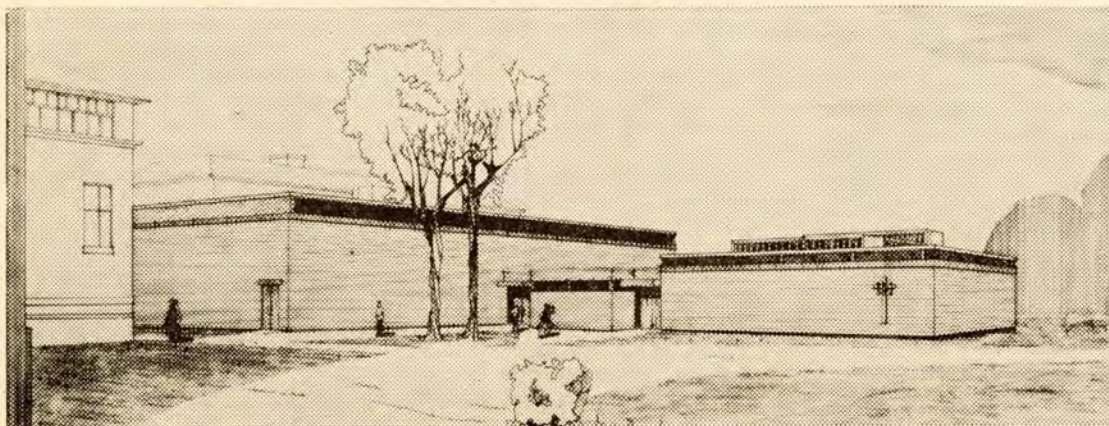
Director Named to Saskatchewan Indian and Metis Branch: Ewald

F. E. Ewald, former treatment supervisor at the Regina Correctional Institute, has been named director of the newly formed Indian Metis Branch of the Saskatchewan Department of Natural Resources.

Since 1960 Mr. Ewald had been supervisor of case work services for the John Howard Society of Ontario. From 1953 to 1960 he

was with the Sask Department of Social Welfare.

Mr. Ewald was born in Saskatchewan and graduated from the University of Saskatchewan in 1951 with a degree in psychology. He received a social work degree from the University of Toronto in 1953, and in 1960 was awarded his master of social work degree.



A chapel and gym will be erected this spring at ASSINIBOINE HIGH SCHOOL for Indians, in Winnipeg City, at the cost of \$166,000, paid by the federal government. The new building will be located south of the classroom block.

OTTAWA — The Hon. John R. Nicholson, Minister of Citizenship and Immigration, announced last month the appointment of Mr. Leonard S. Marchand as his special assistant.

A member of the Okanagan Indian Band, Mr. Marchand is the first Indian to be appointed to the personal staff of a Federal Cabinet Minister.

Mr. Marchand was born in 1933 at Vernon, B.C. He attended the Okanagan Indian Day School, the Kamloops Indian Residential School and Vernon High School.

In 1959, Mr. Marchand received his Bachelor of Science in Agriculture from the University of British Columbia and in 1964 his Master of Science in Forestry from the University of Idaho where he majored in range management.

Mr. Marchand was employed in 1960 as a research officer with the Department of Agriculture Research Station at Kamloops. In the fall of 1961 he obtained educational leave to continue his studies at the University of Idaho.

Mr. Marchand is active in the promotion of closer relations between Canadian citizens of Indian and non-Indian origin. In 1960 he was one of the founders of the Mika-Nika Club, an organization devoted to this objective. He is a member of the North American Indian Brotherhood as well as a member of the Agricultural Institute of Canada.

Manitoba-Ottawa . . .

Agree on Rights

Agreement has been reached between the Manitoba government and the federal government whereby Indian children will have the same rights as other children in the province's public schools.

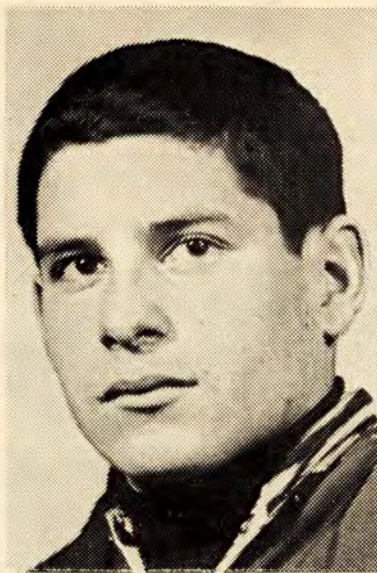
Manitoba Education Minister George Johnson said he believed integration of Indian children into public schools was the best way to solve Manitoba's "Indian problem." He made the announcement in April as the legislature gave second reading to a bill of amendments to the Public Schools Act.

Outstanding Athlete May Make NHL

At 18 George Norton is a junior hockey star who hopes to be another member of the Indian race to make the National Hockey League.

Two years ago his performance in hockey, lacrosse and golf won him the Tom Longboat Medal as Canada's outstanding Indian athlete. A right-winger with Lachine Maroons of the Montreal Metropolitan Junior A hockey league, he hopes also to play for Canada's national team in Olympic competition.

Free Press Weekly



George Norton

Hobbema Bands Enthusiastic About Leadership Training

Delegates from four Hobbema, Alta., bands were enthusiastic with the Leadership Training Course at Lacombe, Alberta, held in February, and thought another more advanced course would be a good follow-up.

Supt. K. R. Brown of the Hobbema Indian Agency said 18 delegates, including four women, from the four bands at Hobbema were selected by their Councillors. They discussed Reserve resources and problems, adult education, leadership, public speaking, committees, how to conduct a discussion and secure participation, and the role of the chairman.

Instructors for the Feb. 22-26 course at Juniper Lodge were Robert Wray, Citizenship Branch; Max Edwards, Indian Affairs Branch and David Millett, Sociology Dept. of the University of Alberta.

The four women who attended were Mrs. Agnes Ermineskin, sec-

retary of the Ermineskin Band; Mrs. Theresa Bull, secretary of the Louis Bull Band; Mrs. Mary Louis, Samson Welfare Worker and Mrs. Bert Crane, Louis Bull Band.

At Swan River

New I-M Centre Booming

The new Indian-Metis Association building opened last winter at Swan River, Manitoba, quickly became a very busy place.

Association executive director Charlie Howdle soon had a number of projects to report including a non-denominational Sunday School, a kindergarten, wolf cubs, a handicraft guild, to name a few activities at the building which was renovated last October and moved from its foundation to an adjoining site. The centre now has a basement with a furnace to replace the former wood heater.

Within the enlarged (44 x 24) building Indians and Metis and local white people as well, took enthusiastically to activities, including dances.

"Every night in January we had young people dancing here," Mr. Howdle said. About 230 Indian people ate Christmas dinner in the improved building.

A Swan River Indian-Metis Handicraft Guild was formed by Noel Wuttunee, appointed handicraft promotional officer with community development services.

The Swan River people make

New Reserve Paper

KA NIKANTET (The Pathfinder) is the most recent parish bulletin published in Montagnais on the Romaine Indian Reserve in Quebec. Its editor is A. Jove-neau, OMI.

Across Canada

Indians Form Club On Campus At Antigonish

Students of Canadian Indian status attending Saint Francis Xavier University, Antigonish, N.S., and its affiliates have formed an Indian Club. The members assigned the task of drawing up the Club's Constitution to a committee of four. With a few minor changes, this constitution was accepted by the members and it was ratified by the Saint Francis Xavier Students Union on March 14, 1965.

Club Objectives

At present there are twenty-three members representing seven different tribes from thirteen reservations. Tribes represented are: MicMac, Ojibwa, Malesite, Cree, Huron, Mohawk and Blood.

The objectives of the club are:

1. To acquaint incoming Indian students with the University campus and the various societies.
2. To find ways to preserve Indian culture and unity.

3. To acquaint each member with other Indians.

The club will also serve as a discussion group for topics pertaining to problems on Indian reserves. It will also help keep members informed of Indian affairs through newspapers, talks, films and periodicals.

The club is unique in that it is the first Indian Club to be formed on any university campus, though the college year is rapidly coming to a close, it is hoped that incoming Indian students will make use of the club facilities in future years.

Family Sets Up Scholarships

Scholarship awards have been set up for Indian students by a British Columbia family.

The Heber Clifton Scholarship has been established by the Clifton family in honor of a member who spent a lifetime in long and fruitful service to his people.

The first recipients of the scholarships, all students at the University of British Columbia: Beverly Frank, Education; Robert Hume, expected to enter faculty of Science; Richard Atleo, specializing in English and anthropology. All were recommended by the Indian Affairs Branch and have impressive scholarship records.

—(Amerindian)

Southern Alberta Reserves

Symposium Plans Expansion

A decision to encourage and expand the cattle industry on Southern Alberta Indian reserves through a series of management courses was reached at a symposium on Indian interests, held in Calgary late last year.

Courses on adult education will be provided and the aid of the Cattlemen's Associations will be sought.

During the day-long session, arranged in co-operation with the Catholic Diocesan Social Action Institute a number of other decisions were reached.

It was decided to consider finding a vehicle for legal advice for non-indictable offences against Indians and to find some means of developing Indian realization of the importance of trying to improve his work reputation in the eyes of white society.

They also decided it was time

to teach acceptance of the fact that if an Indian's work is sufficiently self-satisfying and rewarding, he would prefer work to welfare existence.

The conference approved a community development project, in the planning stages since last September.

It involves the guidance of the extension department of St. Francis Xavier University, Antigonish, N.S., assisted by the Oblate Fathers of Cluny, and Catholic Indian groups.

Chiefs, council members and Indian leaders from reserves at Cardston, Cluny, Peigan, Brouet and Sarcee attended the conference.

—Calgary Herald

There are 612 sightless Indians in Canada, a 1965 report of the Canadian National Institute for the Blind shows.

U Whun Shun Come True

They call it U Whun Shun, which means A Dream, and it may be U Whun Shun come true, if all goes well for the new industrial development area which the Cowichan band near Duncan, B.C., hopes to develop.

The city and the band had discussed establishing the industrial area for some time. Then in February came work the band might carry through the scheme themselves. This would mean putting in roads, sewers and buildings. At that time Chief Mike Underwood and Mr. Abel Joe thought that Indians would benefit from taxes and rental fees.

The Cowichan band has about 1,300 members, and its reserve is one of the biggest in Canada.

95 Years Ago

Season of Grief and Plague

This season was one of grief, some 95 years ago, for both Indian and white residents of the Northwest Territories.

Thousands of Indians dead or dying of smallpox, without hope and without medical supplies: several hundred whites menaced by the same loathsome pox; rampant lawlessness on the part of unscrupulous American traders, who massacred Indians at will north of the international border, and a complete lack of law and legal institutions in the northwest.

These were some of the problems faced by Adams G. Archibald, first governor of Manitoba and the Northwest Territories that dismal spring. He had received a verbal report from Captain W. F. Butler who had made a personal fact-finding trip throughout the northwest.

On this trip, Captain Butler travelled 2,700 miles by horse, cart and dog team. It had taken him 119 days to travel into the furthest western reaches of the

territory, between October 25, 1870, and February 20, 1871.

Here are some of the facts Captain Butler related to the governor: The Blackfoot losses in life were estimated at between 600 and 800 by Father Lacombe, the "Blackrobe Apostle" to the Blackfeet. About 1,200 Crees were dead.

At Fort Pitt on the Saskatchewan, two large camps of Crees stayed near the post. First they hoped to get medical supplies; later they took action to transfer the affliction—in the belief that they could get rid of it this way—by smearing portions of the infectious matter on doorknobs and windows of the post.

"By streams and lakes, in willow copses and upon bare hillsides, often shelterless from the fierce rays of summer sun and exposed to the rains and dews of night, the poor plague-stricken wretches lay down to die—no assistance of any kind, for the ties of family were quickly loosened

and mothers abandoned their helpless children upon the way-side, fleeing to some fancied place of safety," Butler told the governor.

At the Catholic mission of St. Albert, north of Edmonton, the priests placed their faith in an apparently worthless serum sold to them by American traders from Fort Benton with tragic results. Out of a total population of 900, over 600 contacted the disease and 311 had died by the time Butler left to return home. It was a different story at the Presbyterian mission of Prince Albert where the safe vaccine was used.

Captain Butler urged the governor to establish a smallpox control post at Fort Ellice on the Qu'Appelle River where a constable was to be stationed to inspect all east-bound cart trains or traffic of any kind for traces of the disease. He also urged some sort of compulsion in enforcing vaccination laws.



FATHER ALBERT LACOMBE, OMI, the humble priest who helped evangelize the Blackfeet in the Prairies, will be remembered by a 36-storey C.P.R. luxury hotel to be built in Edmonton and named CHATEAU LACOMBE.

Church Could Help Activate Moral Response

The active support of "the moral segment of society" would help the Indian-Metis population in their struggle for equal opportunities in Saskatchewan, said Don Neilson in Saskatoon last month.

Mr. Neilson, part Indian and president of the Prince Albert Indian-Metis Service Council, made the observation when asked what he expected of religious groups in the present civil rights struggle.

"I think the Church can play a big role," said the 25-year-old teacher, a "graduate" of 19 foster homes.

"The Church leaders should speak out, and the people have a role too. We don't want them just to be do-gooders, giving us skates and clothes. They should try to work with us, so that we can see how we can help each other.

"We need the support of the moral segment of society, or our cause will be that much harder to win," he said.

Mr. Neilson was interviewed after his appearance on a local television program with two other guests. During the program, he and Malcolm Norris, executive director of the P.A. Service Council, emphasized their opposition to white "paternalism."

"We want a 50-50 chance. You come to us with your ideas and we'll present our ideas. Then let us decide. Try to help us but don't try to dominate us," Mr. Neilson said.

Both men, and Dr. Zenon Pohorecky, University of Saskatchewan anthropologist and archaeologist, were questioned on the show following claims in mid-March that Saskatchewan whites treat the native Indian-Metis population "not much better than the people of Alabama treat their Negroes."

Premier Ross Thatcher made that comparison when speaking in the Saskatchewan Legislature in support of his government's bill to set up a provincial Indian-Metis branch.

At almost the same time Dr. Pohorecky was telling a Saskatoon audience: "We are the Ugly Canadians, thinking the Indians must love us for treating them like idiot children. They hate us and with just cause."

The Injustices

The Premier, anthropologist, and spokesmen for the province's 35,000-50,000 natives of Indian ancestry (treaty Indians, non-treaty Indians, and Metis of mixed blood) point to the following:

—Continued "segregation" on reserves; squalid living conditions and malnutrition on some reserves, which is worsened by a "paternalistic" combination of welfare payments, availability of alcohol and lack of employment.

—Exploitation of Indian women by white men; and the refusal of nearly all white families to adopt Indian or Metis children.

—"One law for the whites, and another for Indians" with the result that dozens of Indians are

jailed for petty offences.

—"Subtle social barriers", especially a prevailing white attitude that rejects the Indian as inferior—as evidenced by discrimination on the part of some white students, landlords and employers.

—The alleged sidelining of able Indian students into the manual trades when they are qualified for university training in the professions.

Improvements

Officials of the federal Indian Affairs branch, educators, and others close to the problem have answers for some of these accusations:

—So-called "segregation" on reserves is a result of federal-Indian treaties, and many Indians still prefer to remain apart from white civilization. Living conditions have improved on many reserves in recent years, thanks to co-op housing and other projects. The new provincial branch will co-ordinate programs to bring modern amenities and development projects to the reserves.

—"Paternalism" is on the way out; community development under local Indian leadership is on the way in.

—Federal authorities do all they can to help deserving Indian students enter the professions. At the elementary and secondary school levels, integration of whites and Indians is emphasized now, with the result that one-third of the Indian pupils attend "joint schools" by local agreements. Provincial and university educators

are working out a new curriculum to help Indian children learn of their cultural heritage and also how to adapt to the white culture.

—Claims of job discrimination is "often a handy excuse" for failure to qualify in competence. Today most employers are eager to employ deserving Indian and Metis applicants.

"A New Image"

All admit, however, that it will take time to overcome prevailing white attitudes of "intolerance and indifference" and the Indians' feelings of rejection by the white majority.

Mr. Neilson thinks the conscience of the white majority should be "goaded." He believes many whites don't want the status quo disturbed.

Dr. Pohorecky summed up the Indian-Metis aspirations in these words: "They want to be a new people—in their own eyes and in the eyes of others. They must work for this image and we have to work for it too."

Mr. Neilson, now teaching at St. Joseph's school in Prince Albert, shares the hope of many other Indian-Metis that the day of the "new image" will come soon.

His impatience is shared by many other articulate members of his generation. They are determined to achieve the equality of opportunity they know they deserve as human persons.

—Canadian Catholic Conference

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Catholic Education for Indians

Manitoba's Education minister, Hon. George Johnson, said recently an agreement had been reached with the federal government whereby Indian children from reserves in Manitoba under federal jurisdiction would have the same rights as other Manitoba children in the public school system.

It involves the right of each Treaty Indian child to attend school in the district in which he lives or, if not within a district, at the nearest public school with sufficient accommodation to accept him, without payment of a non-resident fee.

The minister said "the best solution of the 'Indian problem,' like a host of other economic and social problems, lies in the extension of educational opportunities and privileges."

The minister's declaration does not take into account the right of the Indians to have denominational schools on their own reserves, if they so wish. Offering to Indians free access to Manitoba's public schools is not an extension of rights, but a diminution.

What would happen if Catholic Indian parents opted for a parochial or private school? Who would pay the fees? The federal or the provincial government?

Under federal law Indians can opt for denominational schools of their choice if available on the reserve. This is the case for most of the larger reserves in Manitoba where the religious line is well drawn. Recently the Fort Alexander band, in great majority of the Catholic faith, petitioned the federal government to maintain denominational education on the reserve, even in the kindergarten.

On most reserves Catholic and Protestant schools have been in operation; and though non-Catholics are now sending their children to the nearby Manitoba public schools, Catholic Indians have generally asked for the maintenance of their Catholic schools.

In many instances, however, Catholic Indian parents have been quite lax in fulfilling their obligation to provide a Catholic education for their children. This regrettable attitude can not be condoned by the Church. Unless there is definite impossibility to send children to a Catholic parochial school, or to a public school where the Catholic religion is taught, Catholic Indian parents should see to it that their rights to denominational education are not taken away by those who, having taken away their land and depleted their natural resources, are now undermining their most precious heritage, freedom of religion and of religious education.

The closing of so many day schools on the reserve, in the name of "equality of opportunity" is depriving the Indian of the religious education he is entitled to, whether he be Catholic, an Anglican, a Presbyterian or a United Church member.

Schools on the reserves have been granted to the Indians by treaty; the closing of these schools is a strong indication that eventually the other Treaty obligations will gradually be taken away, depriving the Indian of all his material as well as of his spiritual possessions.

The future of residential schools for Indians, and that of denominational day schools on reserves is in the hands of the Indians themselves.

The policy of the federal government is to do away eventually with all residential schools, as we have them now, to transform them into hostels from which pupils would attend provincial public schools.

The gradual closing of denominational schools on the reserves is also depriving more and more Indian children, especially in Manitoba and British Columbia, of the religious education they are entitled to.

G. Laviolette, OMI

Letter to the Editor

"Farm Team" Development Suggests New Approach



Kahn Tineta

Indian leaders must be developed just as the players for the Winnipeg Blue Bombers or Toronto Maple Leafs or other professional teams — by a "farm" system. The athletic organizations discover young talent at an early age. They know that their future success depends on encouraging, training, and giving opportunity for development to these prospects.

Then as they mature, heavier responsibility is given them. Some fail and others develop the abilities needed for top level competition.

In every reserve, every Indian and Metis community, there are bright, clever young people of my blood who have the necessary energy, intelligence and personal discipline to achieve a great deal. Modesty stops them from proposing themselves for future leadership, or it never occurs to them that they are desperately needed. At the critical moment when these young leaders of the next generation could start their training, they slide off into discouragement and despair.

These young people must be "scouted," must be talked to, inspired and encouraged. They must be sparked with interest in the ancient history of their proud people, in knowledge of present conditions and future problems. They must be offered a challenge they will accept once they know they can serve.

Manitoba's group of young "leaders" right now numbers at least 150—how many are being developed?

In Canada we urgently need 500 young men and women aged 15 to 25, to develop their study habits, learn to discuss, communicate, speak in public and perform the duties of leaders in Indian wel-

fare. Every Indian has a duty to help find and develop the leaders who will aid us to a better life.

Kahn-Tineta Horn,
Caughnawags Reserve, Que.

Open Letter On Spiritual Training

Rev. Father Plamondon,
Box 339, Pine Falls,
Manitoba.

Dear Father:

We have heard about the school problem in Fort Alexander. We have heard it from you, and on TV with the three that were on the Bud Sherman show.

We believe in denominational schools because they provide more complete training than public school. A public school may have better facilities but a denominational school gives more training because it trains the complete man in every aspect, that is preparation for the social life, the education from books, the experience but most important the spiritual life. Many men have despaired and they have turned to the spiritual—for help. It is the spiritual life which provides the comfort and the joy in life.

An example of a school that was not denominational was given to us here by a school in Winnipeg. It seems that nothing would go right in that school and the principal had a hard time finding what was missing, but he came to the conclusion that the spiritual aspect was missing. This is an example and we all hope that it will be an example to Fort Alexander.

At the Indian and Metis Conference we learned that denominational schools are better than other schools because they provided more complete training.

We believe that the present site is an ideal spot for a new school building. It is a start to a little community which may perhaps be a little town in the future. It is a dream but there is a saying that the dreams of this generation are the realization of the next generation.

So we, the undersigned, let it be known that we will support our denominational schools and are sure that we must have them. Our parents cannot or would not know that we like these schools better because it is we who are going to school not they.

Edwin Bruyere,
Richard Courchene,
Assiniboia Residential School,
Winnipeg, Man.

Paper Lauded

The staff of the **Sakgeeng News**, the fledgling paper of the Fort Alexander Indian Reserve in Manitoba, is doing an admirable job of keeping members up to date on local news.

The editorial content, over the past few months, has been consistently interesting, although a more prudent choice of pictures might be suggested. We note in the March 26 edition, a cheesecake photo which would not have passed the censorship of any newspaper in the country.

THE DAKOTA Indians in Canada

By Rev. Gontran Laviolette
O.M.I.

PART FIVE

A Loyal Chief: Standing-Buffalo

Chapter V

While the rebels were being dispersed and driven from Minnesota territory, the loyal bands of Dakota were forced to abandon their homes because of the animosity of the white settlers. It was indeed almost impossible for a white man to distinguish between a rebel and a loyal Indian; in any event many young braves among the loyal Sisseton and Wahpeton bands had been guilty of taking part in the outbreak.

The chief of the Sissetons, Standing-Buffalo (Tatankanajin), was a man of peaceful inclinations. While still a young man, he had succeeded his aged father as leader of his tribe, and had proved himself to be a prudent and wise leader. Tall, lithe and muscular, he presented a striking appearance.

After the outbreak had subsided, the Sissetons spent the fall of 1862 hunting near the James River and then wintered near Devil's Lake.

The following spring, 1863, General Sibley undertook another campaign to drive the rebels out of Minnesota.

As Sibley's troops were marching towards the hunting grounds between the James and Missouri Rivers, in July 1863, scouting parties learned from the son of Little-Crow that his father had started towards the Minnesota settlements to steal horses. Little-Crow's design was to secure horses for his men and then retire into British territory, where the American soldiers could not reach them. Sibley overtook the fleeing Indians, taking them wholly by surprise.

In the meantime eight hundred lodges of Sissetons and Wahpe-

tons spent the spring season wandering about the country, hoping the Government would learn that they were innocent of any part in the outbreak and that they would be called to the reservation to receive their annuities.

Inkpaduta's Treachery

By the first of July they had started off towards the Missouri River on the buffalo hunt. When they reached the vicinity of Big Mound, they learned from Inkpaduta, a notorious outlaw, that a large party of Tetons were crossing the Missouri to hunt on the east side of the river. By this time Inkpaduta had gained a great deal of influence. His followers comprised a large group of Yanktonais and a number of Sissetons of the Lean Bear band and White Lodge's bands.

Inkpaduta was the son of Black Eagle, a Wahpekute chieftain. He had a violent temper and a bad character. A villainous renegade, whose hand was against every man, white and Indian alike, he had succeeded his father as chief of an outlaw band. One of his first exploits was to kill Wamb-dikiyapi, together with seventeen hunters as they slept in their camp. This happened about the year 1848.

Having been outlawed by his own people, Inkpaduta (Scarlet Point), was not summoned to the council which they held at Traverse-des-Sioux in 1851, nor was he consulted in the matter of disposal of the lands in Minnesota. The tribes considered that, by his conduct, he had forfeited all claim upon them.

However, he forced them to share their treaty money with him. Whenever an Indian render-



Three generations of Standing-Buffalos — descendants of "the loyal chief."

ed himself so obnoxious to his tribe that his life was endangered, he knew that he would find safety and welcome in Inkpaduta's camp.

Having gone unpunished for the Spirit Lake massacre (1857), he took an active share in the outbreak with Chief Little-Crow.

On July 24, the Sissetons and Wahpetons beheld Sibley's army almost upon them. Knowing that Standing-Buffalo was in the Indian camp, and knowing that he was friendly to the Americans, Sibley sent a party of scouts to him, with a request for a council meeting. The scouting party was made up of loyal Indians. Scarlet Plume, another friendly chief, warned the scouts that Inkpaduta was present in the Sisseton camp and might engineer a conspiracy to kill General Sibley at the meeting.

It happened that an army surgeon, Dr. Joseph S. Weiser, attached to the First Minnesota Rangers, curious to know what was going on, rode forward in advance of the troops to a knoll where Sibley's scouts and the Indians were parleying.

While the friendly Sissetons were enjoying themselves meeting their friends, a young brave of Inkpaduta's band, named Little-Fish, shot at Dr. Weiser and killed him, mistaking him for General Sibley. This may explain why even to this day the Sissetons believe that Sibley was killed.

Instantly the battle was on. The first victims of Inkpaduta's treachery were some of the older men of the Sissetons who, absolutely ignorant of what had taken place and quite unprepared for an outbreak of hostilities, were proceeding peacefully to Sibley's camp to attend the council. As all Indians looked alike to the American soldiers, Standing-Buffalo's followers were attacked. Taken completely by surprise, they were unable to resist and were forced to retire. Though forced by the unexpectedness of the attack and the vigour of the pursuit to abandon most of his camping equipment, Standing-Buffalo deployed his men so as to protect the women and children and, under cover of darkness, the Sissetons escaped from the scene of carnage. It was a masterful retreat.

During the same night Inkpaduta joined with a large body of Tetons who had, by then, crossed the river; they believed themselves strong enough to attack and destroy Sibley's army. Among the Teton warriors were Chief Gall, Black Moon and Sitting-Bull.

The Dakotas were repulsed in the battle of Buffalo Lake on July 26. Having attacked again at Stoney Lake, on the 28th, the Indians were met by a heavy fire and had to withdraw.

Retiring with the Tetons up on the Missouri, the hostile Indians

... Continued on Page 6

The Dakota Indians in Canada

... Continued from Page 5

under Inkpaduta were attacked by General Sully, on September 3, at White Stone Hill. Three hundred Indians were killed and as many were captured.

The following year, on July 28, General Sully delivered the final blow to the combined hostile forces, consisting of Santee, Yanktonai, and some northern Teton, at Killdeer Mountain, on the Little Missouri.

The Santee treaties were abrogated by Congress on February 16, 1863, and the Minnesota reservations forfeited. In the spring of 1863, some two thousand Dakotas from the State of Minnesota were removed to a new reservation on the Upper Missouri, above Fort Randall.

Standing-Buffalo Flees To Canada

After the battle of the Big Mound, the Sissetons spent the winter of 1863-64 in the rough country north of Devil's Lake, near Canadian territory. It was a pathetic and pitiful little band of Indians, heartsick and weary, that now turned their backs on the homeland they loved and planned their escape to a strange country.

The party of refugees retired to the north into the region of the Turtle Mountains, however, as in those days the international boundary had not yet been clearly defined, it is impossible to ascertain whether the Sissetons' refuge was actually within British territory.

In March of 1864, Standing-Buffalo was camping on the banks of the Missouri, with eight hundred lodges of other refugees from Minnesota: the bands of Holy Bear, Red Dog, Black Moon and Waanatan. The chiefs sent a message to Governor-in-Chief A. G. Dallas, of the Hudson's Bay Company, asking "whether they ought to make peace with the Americans or not, and expressing an intention of coming to pay a visit in the spring."

On receipt of this message, Dallas wrote Major General Sibley, advising him of the overtures. Then Dallas replied to the chiefs, advising them to endeavour to make peace with the Americans who had assured him that they were willing to be friends with all the Dakotas who were not actually guilty of murder. He stated further that if they did not make peace, the Americans intended to pursue and make war upon them with a large force in the summer.

Having received this reply, Standing-Buffalo decided to cross the border to seek refuge in British territory.

On many occasions previous to the outbreak, Standing-Buffalo had visited Fort Ellice on the Assiniboine River, in British territory.

Early in July 1862, he had come to an agreement with the Crees and Saulteux, at place somewhere on the Souris River, south of the Moose Mountain, probably in United States territory. A solemn peace was declared, and gifts were exchanged. This treaty explains why Standing-Buffalo was not afraid to enter the Cree and Saulteux country north of the boundary.

Having camped near Portage la Prairie in the spring of 1864, he expressed a wish to meet the Governor-in-Chief at Fort Garry. Governor MacTavish, of the Province of Assiniboia, came down to Portage la Prairie to interview him and endeavoured to dissuade the Indians from visiting the heart of the settlement. The refugees numbered three thousand; they were divided into four bands under the leadership of Standing-Buffalo, Turning Thunder, Waanatan, and Leaf.

Standing-Buffalo at Fort Garry

The chiefs decided that a delegation should again interview the Governor, this time at Fort Garry. They hoped to induce the Hudson's Bay Company to re-open trade with them, as they had no market for their furs. They needed many articles which they could no longer obtain from the Americans. Another purpose of the proposed mission was to ask why permission had been granted to the American soldiers to cross the line the previous winter. The Dakotas felt that having done nothing wrong, they did not deserve to be harshly treated.

Standing-Buffalo intended to bring to Fort Garry only a few delegates, but as it happened, all the Dakotas — men, women and children and even dogs — came along. They did not do any damage on the way nor steal anything; however, they gleaned from the harvest fields and begged for food as they went along. A number of them arrived at Fort Garry on August 27 and within

the next few days most of the others encamped near the Fort.

A short distance from the settlement (beyond Deer's Head) there were four hundred and fifty lodges of another Dakota band who had not yet visited Fort Garry. These Indians had been in an engagement with American troops under General Sully, in which twenty of them had been killed. They had taken refuge in Canada through fear. They explained their flight from the United States thus: "We are not able to fight the soldiers, for their guns are longer than our arms."

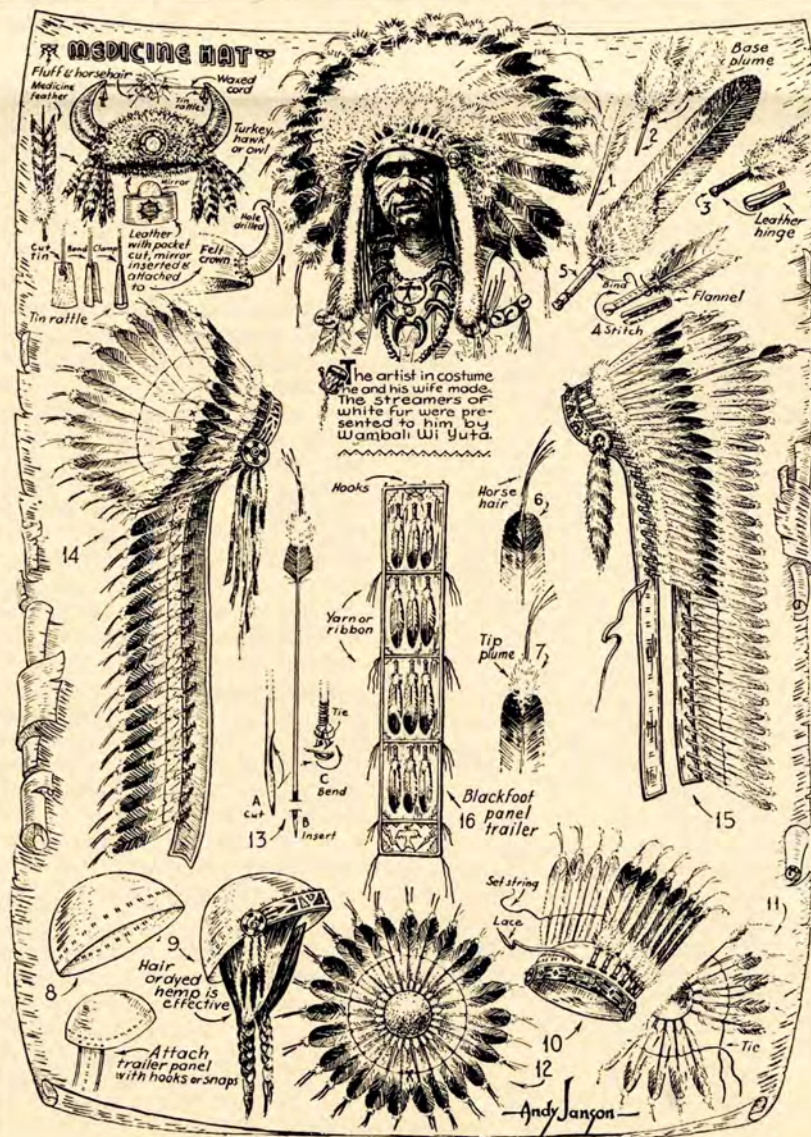
While they were at Fort Garry, the Dakotas, together with the Saulteux, spent their time in idleness: dancing, drumming and juggling day and night. To support themselves, they begged supplies in the settlement. The refugees had horses and guns, and were daubed with war paint. The settlers entertained fears that a clash might occur between the Dakotas and the Saulteux. A long-standing enmity existed between the two tribes. Much liquor was being illegally sold to them. Thus it could easily happen that while they were intoxicated some trifling incident would lead to an outbreak of serious violence.

On August 30, the Dakota chiefs had a public audience with Governor McTavish. The speakers were, first, Waanatan, and then, Running-Bear, a Sisseton. The burden of their speech was as follows:

"We have in our camp sixteen medals given to us by our fathers and grandfathers, and we bring them back to the place where our grandfathers got them. They told us that whenever we wanted anything we must come and show these medals to the white people, and from them we would find 'life.' Now we find our people spoke the truth. We are very anxious to hear from our Mother, the Queen; we want to know if she has any words for us, and whether she can help us or not, now that we have been driven from our hunting grounds and we wish to know if there are any troops here to keep the road open between us and you."

Governor McTavish replied that he had no means of giving relief and that it was no use for them to seek it. All they could expect was permission to barter with the traders on the plains. If they committed no acts of violence in the territory, the

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Big Gap In Ways Of Life

By Rev. Leon Levasseur
RC Parish, Thompson, Man.

Definitely, there is a great gap to bridge between the Indian way of life and that of the more recent immigrant to our shores. By more recent, I mean, from the 16th century to the present time.

Two minds, two cultures, two ways of life facing each other, but much more important than these two theoretical generalizations, two PERSONS supposedly called to share some common interests, in a common land, with the same type of citizenship.

As I go back some 20 years or so, not in books, but in experiencing the difficulties to SHARE the same ways of life, I recall some set-patterns on either side of the great abyss: a certain superiority complex on the part of the White, an ingrained feeling of reluctance, shyness and possible inferiority on the other. Let the following incidents speak for themselves.

Travelling inland by canoe from Norway House to God's Lake in the springs of 1944 and 1946, it was always hard for me to reconcile myself to the pattern of two "grub" boxes, one for the Indian guides, one for me; the latter would, of course, contain a more varied selection of foodstuffs and a higher caloric pack.

As I tried to make out of the two separate groupings only one, I noticed a big grin on the face of my supposedly two Indian partners. In my estimation I had achieved some form of integration. Had I really?

What about the string beans that I would dish out, and the diced carrots.

True Value

Unable to communicate at that time in Cree, it was very difficult for me to assess the true value of their reluctance. But we did get to share the same baked bread of my former "grub" box, and the bannock of what had been at one time the "other" box.

Some 12 years later, this time in Northern Saskatchewan, I began to grasp more fully the real depth of a reluctance to be truly "at-one" with me. It was sometimes after 9 p.m. about one hour after the regular weekly choir practice. Three ladies of Indian descent had remained in the club room "to chew the rag" and talk about everything and nothing, when the school principal and his white friend dropped in.

From a mixture of Cree and French, the conversation switched to one of English-Cree and French-Ukrainian. After about an hour of this merriment and true laughter, I invited all five to follow me into the kitchen to share a cup of coffee.

My two white officials responded quickly to the invitation. But

it did take another half-hour of coaxing on the part of all three before we all sat at the same table, sharing the same brew and the same jokes.

Some might get the impression that the reluctance was merely based on the fact that they were three married women versus one married man and a bachelor priest and principal. Hardly.

Later conversation revealed the high cliff of reluctance on the Indian's side of the abyss. This had never been done before. It was hard enough to share the kitchen of the rectory. It was still much more difficult to do so with "white" visitors, when for the past 50 years or more, no doubt primarily because of language and common interest barrier, the Indian had accepted to silently disappear from the scene upon the

arrival of a white citizen at the rectory. My rationalization is based on later conversations with the same three members of the choir, not on mere ivory-tower speculations.

And so I conclude, that the same "grub" box, or even the same kitchen is not quite enough; as did a recent editorial in the Winnipeg Free Press, commenting on the recently introduced legislation for integrated schools, that "desks are not enough."

There is more than a problem of one food-box, one class-room, one school bus, one curriculum; there is the one of an inevitable tension between two patterns of thought which can only be bridged by the mutual respect of two persons having a common purpose to live in harmony in diversified specific ways of life.



A special ceremony marked the 65th anniversary of Mr. and Mrs. Heremenegilde Morin of South End, Sask. The couple, both born at Pelican Narrows in 1880, were married in 1899 and have resided for the past 30 years in South End, situated on Reindeer Lake. Five of their surviving seven children, also live there. Mr. and Mrs. Morin (nee Isabel Bird) are seen above with Fr. G. Turcott, OMI, missionary of South End..

The Dakota Indians in Canada

... Continued from Page 6

traders would treat them as they did the other Indians. The Governor said he was displeased that they had come to Fort Garry contrary to his advice.

Shortly afterwards the Dakotas went away from Fort Garry. Being on the verge of starvation, they stole corn, potatoes and wheat from the fields. Many of the young men stole horses and cows, and, breaking into houses, took tools and other articles. They also tried to recover some of the children who had been given away by the rebels to the white settlers.

During the next two years the Dakotas, under Standing-Buffalo (Sissetons), including quite a number of Wahpetons, seemed to have wandered back and forth across the undefined boundary in pursuit of the buffalo. They were continually diminishing, as each time they crossed into United States territory, a number remained there. These latter joined other bands which roamed from Devil's Lake in the east as far west a Fort Peck in Montana.

Second Visit to Fort Garry

In 1866, Standing-Buffalo again visited Fort Garry, requesting a supply of food, ammunition and guns. Chief Factor Clare, of the Hudson's Bay Company, advised him to return to his people and to prevail upon them to surrender to the Americans. He assured him that, from the correspondence which had passed between him and the military authorities at Fort Abercrombie, he could promise the Indians kind treatment and forgiveness, if they returned home peacefully. Chief Factor

Clare communicated with the Governor and Council of Assiniboia, asking their help in influencing the Dakotas to return to their home in the United States.

As the Dakotas were quietly leaving Fort Garry on their way back to Portage, they were attacked by a band of Red Lake Saulteux. Four Dakotas were killed and the remainder turned to flee for their lives. Fortunately a party of settlers, seeing this un-called-for attack, rode to the scene and stopped the slaughter. The Council, fearing that the Dakotas might seek assistance and retaliate on the Saulteux, authorized the formation among the settlers of an armed body comprising fifty to a hundred men, for the purpose of preventing their return to the settlement.

Following the course of the Souris River, the Dakotas moved westward towards the Wood Mountain area, still in pursuit of the now dwindling buffalo.

Death of Standing-Buffalo

A few years later, Standing-Buffalo was camping in the Weyburn district in Saskatchewan. His aged father and mother and most of his relatives died of smallpox. Unable to leave the burial ground that contained the remains of so many of his dear ones, he remained there for some time.

Standing-Buffalo had three wives. During the epidemic, his relatives were warned not to visit the lodge where a great number of children were kept in isolation. Nevertheless, a cousin of his visited the "tipi" and brought the fatal disease to most of the children. The youngest wife of Standing-Buffalo, unable to bear the loss of her children, committed

suicide by drinking poison which had been set aside to kill coyotes.

Having lost his youngest and favorite wife, Standing-Buffalo, to console himself, decided to go on the warpath. In a hand to hand fight with a tribe, called by the Indians "Hahatonwanna" — possibly the Crow Indians, he was slain, his body pierced with many arrows. This took place in United States territory.

Intending to prevent the body of his father from falling into the hands of the enemy and being scalped, the son of the dead chief rushed to where the corpse had fallen, lifted it upon his horse and fled with it.

Thus passed away a great chief, noted for his pacific and loyal attitude to the United States.

The large following of Standing-Buffalo was disbanded. Many Sissetons and Wahpetons remained with the Mdewankantonwans and Wahpekutes who were already living in the Northwest Territories. Others returned to Devil's Lake in the United States and established themselves in that area.

Many Wahpetons and Sissetons used to go westward in Canadian territory on hunting expeditions. Their attitude was always peaceful. Camps were established along the Assiniboine, Qu'Appelle and Souris Rivers.

A large camp, perhaps of two hundred lodges, had trekked to the Wood Mountain region. This camp, under the leadership of a Sisseton chieftain, White Eagle (Wambdiska), was still at Wood Mountain when the first Teton refugees arrived in the fall of 1876.

(To Be Continued)

American Indian In A Cultural Trap

By Lawrence E. Barry, SJ,
Pastor and High School Teacher,
St. Stephen's Mission, Wyoming.

(Reprinted from AMERICA)

A second, and somewhat unconventional look at the problems of the American Indian.

Indian reservations have been chosen — and wisely so — as target areas in the U.S. War on Poverty. The good of the country as a whole demands such actions, since these depressed areas can be breeding grounds for crime and disease. But if anyone thinks that all that is needed is economic opportunity, he has a few surprises coming to him.

The Indian has attitudes of his own, and any attempt to help Indians had better be preceded by a careful study of the cultural and legal confusion on our reservations. It is these factors, far more than the lack of economic opportunity, that have made reservations depressed areas; and they are still quite capable of frustrating further efforts to help.

Indian culture and ideas are attractive from a distance. Examined more carefully, however, that culture and those ideals are something less than perfect. Indians have a tradition, for example, of sharing with each other. Those of us accustomed to the American culture, where private property is taken for granted, are tempted to look upon Indian sharing as a generosity that many Americans lack.

Again, to a country proud of its tradition of independence, the Indian dislike for sticking to routine tasks and following orders can look like a noble tradition. Moreover, in the midst of worries and anxieties, a harassed American may think highly of the Indian tradition of enjoying the present and disregarding the future; he may take it to represent a form of high wisdom. It is comforting—but, alas, not correct—to think that wisdom can be had by simply observing and living with the movements of nature rather than through effort, thought and discipline.

The American culture respects honest work. We frequently speak with pride of the hard-working men who built our country. Indian culture as I have seen it, on the other hand, does not respect work. In a primitive hunting community, the adult male was a hunter-warrior; he was a highly respected as well as rare person.

Dangerous Business

Hunting was a dangerous business. The average life span was low in general, and a man was more susceptible to disease than a woman. The community was made up of a large number of children, a fair number of women, a few men. The whole group de-

pendent on these few men for protection and for their main source of food.

Needless to say, the hunter-warriors were above performing any of the routine tasks of the community. They had a dangerous task that only they could perform. When they returned with their kill, they were kings. In the 20th-century U.S., the hunter-warrior is an anachronism, yet the ideals and attitudes of the hunter-warrior persist in what remains of Indian culture. The man who is willing to follow orders and work steadily at routine tasks is not fulfilling the Indian image of what a man should be.

The life of a primitive hunter was often one of feasting followed by starving, as the fortunes of the hunt rose and fell. A good kill often meant more food than he and his family could possibly eat. There were few ways to store it, and the nomadic life did not encourage any kind of saving. Little or nothing could be done about the future, anyway; so there was scarcely any point in worrying about it. So it was natural that the hunter should share what he had with others and expect them to share their good luck with him.

Sharing then made good sense; now Indian sharing is a source of degradation and frustration. It is more a matter of social pressures than of willing generosity. The Indian who does not want to be regarded by his fellow Indians as a "white man" must refuse them nothing, so long as he has anything left to share. If he tries to refuse his fellows, and is in earnest, he is not one of them. And if social ostracism is not enough, the lenient reservation law enforcement sometimes leaves room for other measures. If he has worked and saved while others have not, the result will simply be a lesson to him.

The experience of an Arapahoe woman on the Wind River Reservation who bought a telephone illustrates how Indian sharing can work. After her husband died, she felt she should have a telephone. It was installed in January 1961, at a cost of \$78 for extra poles. Her Indian relatives and neighbors promptly looked upon the telephone as their own. They made long-distance calls — with promises to pay later, which were almost never honored.

The poor woman accepted collect calls frequently, she hadn't the heart to refuse them. She would also get requests to deliver

messages to people who lived only "a few miles away."

As a first effort to keep her telephone bill manageable, she requested an unlisted number. But her children had to know it, and so it was not long before everyone did.

Her next move was to pay the telephone company only for the long-distance calls she herself had made, but the company naturally took a dim view of this. Last summer her bill for two months came to \$86. Since she would pay only for the calls she had made, the phone is now disconnected—and will remain so until the \$86, plus \$50 to re-establish credit, is paid.

Universal Right

In *Mater et Magistra*, 112, Pope John XXIII defended the right of private property as a universal right, one that safeguards the dignity of the human person and strengthens the stability and tranquility of family life. The Indian habit of sharing, which from a distance may look like a virtue, is nowadays, in my judgment, a clearly immoral element of Indian culture, because it is a practical denial of the right of private property.

Here on the Wind River Reservation, members of the Arapahoe and Shoshone tribes have been paid what is called a "per capita," based on income derived chiefly from mineral royalties. It is distributed to the members of the tribes by giving an equal share to each enrolled member: man, woman or child. The payments to minors are given to their parents.

For the past ten years, payments to the two tribes have amounted to about \$3 million annually. This has meant about \$40 per head each month for Arapahoes and \$65 per head for Shoshones. These payments are tax-free.

Furthermore, each Indian owns a plot of land, which is also tax-free. He receives a good deal of free medical care from the government. Last year the Arapahoe tribe won a suit against the government for lands taken from them in the last century. Eighty-five per cent of this money is being paid out in 12 monthly payments, so that payments to the Arapahoes this year amounted to about \$124 per head per month.

The reservation is still, however, a depressed area. Efforts are being made to get a government subsidy for starting indus-

try on the reservation. This will help somewhat, but the core of the problem lies in the Indians themselves. Merchants have a hard time collecting from them. They are just as casual in dealing with their parish, as the following facts will show.

St. Stephen's Mission charges the Indian pupils \$4 a month as a lunch fee and \$5 annually for registration in the grade school (\$10 in the high school). Some Indians are so resentful at the Mission's insistence on these fees that they have transferred their children to public schools, even though the lunch fee is higher there.

Small Contributions

There are about two thousand Arapahoes on the reservation, over half of them Catholic. St. Stephen's Mission maintains a large church, with two Masses on Sunday, and two fairly large mission stations with one Mass each on Sunday. The Sunday collections for all of these together come to about \$100 a Sunday — and one-half to two-thirds of this comes from those who are not Arapahoes.

A booklet published by the Bureau of Indian Affairs, "The Ten-Year Plan for Progress on the Wind River Reservation, 1965-1975," discusses problems on the reservation. One of the chief problems, certainly, is unemployment. The booklet blames the lack of work opportunities on or near the reservation for the stagnation of employable adults.

It adds, however, that qualified Indians often miss the limited opportunities that do exist because they lack sufficient initiative to seize opportunities as they arise.

Another problem discussed by the booklet is the rise in the rates of delinquency, venereal disease, school dropouts and drinking among Indian juveniles. The report declares that many parents "appear to have no feeling of responsibility for the conduct of their children."

Another booklet, put out by the Over-all Economic Development Program Committee of the Wind River Reservation, also discusses the problems of the reservation.

The high rate of arrests for drunkenness on and near the reservation, according to this publication indicates a "chronic and high incidence of social disorganization and family breakdowns among reservation families."

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... Cultural Trap

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Infant Mortality

Infant mortality on the reservation, the booklet adds, has been dramatically reduced in the past decade, but it is still several times the rate elsewhere. Most infant deaths occurred, however, not in the period of childbirth and hospitalization, but after the mother and baby had returned home. The deaths seem to have been due, the booklet asserts, to "inadequate parental training and acceptance or responsibility" as well as to inadequacies in general living conditions.

The Indian's problem with alcohol is notorious. At the 12th annual session (1963) of the University of Utah School of Alcohol Studies, a special section was devoted to Indian drinking problems. In one seminar, Homer C. Steward, professor of anthropology at the University of Colorado, put the Indian rate of arrests, chiefly for drunkenness, at seven times the national average, eight times that of whites and three times that of Negroes. (In 1960, Indians, who made up five per cent of Utah's population, contributed 34 per cent of those in the State penitentiary, 25 per cent of those in the boys' reformatory, and 40 per cent of those in the girls' reformatory.)

In another seminar, V. W. Warner, of the New Mexico Commission on Alcoholism, stated that in 1962, in the Gallup, N.M. area, which boasts of being the Indian capital of America, there were 6,400 arrests for Indian Affairs, added that a substantial percentage of Indian children are in government boarding schools because they had been removed from homes in which one or both parents drank heavily. All these statistics and criticism of the Indian were made, not to demean him, but to demonstrate how desperately he needs help.

Confusing Status

The Indian's cultural confusion is intensified by legal confusion. He has three legal statuses, which are in part contradictory. He is simultaneously a full citizen of the United States, a ward of the Federal government, and a member of a nation with which the United States has entered into a treaty. The Indian may seem to be getting the benefit of all three. He enjoys privileges on the reservation, where many jobs are reserved for Indians. His status as a ward of the government exempts him from many taxes, saves his administrative costs, protects him from creditors. As a full citizen of our country, he expects to run his affairs without taking orders from agency officials.

The Indian's legal confusion, however, also brings him serious trouble. He is made to feel he is someone special, who does not have to conform to the standards of modern America but who deserves its material rewards. He is rarely obliged to face up to his failures or shortcomings. No matter what he does, the reservation is a refuge where he can escape from the reality of experience and where agency officials do not have enough authority to be effective teachers.

We who have inherited European culture have often been tempted to remake others after our own image. Since we are trying very hard not to make such a mistake with the Indian, we have been led to conclude that any attempt to get the Indian to adapt to modern America would be a repetition of that mistake. If avoiding the mistakes of the past were enough to guarantee that one can avoid the mistakes of the present, the problem would be simpler; but unfortunately things do not always work out that way.

Some adaptation is a necessity for the Indian. The right to call private property one's own is not the white man's prerogative; it is a universal mandate of the natural law. A man must be able to take pride in his work and feel that he is a profitable member of his society.

But no one, not even an Indian, can be a profitable member of American society so long as he insists that it is his privilege to work only when and as he wishes.

Not Heredity

The Indian's problems are not a matter of inherited characteristics. Indians are very much like anyone else. They are not the "noble savages" of European and American imaginations. They have no great wisdom that they received by being born Indian. If they are to succeed, they have to be trained and they have to work as anyone else — and with training and work they can do as well as anyone else. James Officer, whom we quoted above, has said that 80 per cent of those who take advantage of training and relocation opportunities are successful in their move away from the reservation.

There are some Indians on the reservation who would be acceptable in any community. There are others who are above average. Yet the over-all picture on the reservation is not a pretty one. For many Indians, the Indian culture is a trap.

From egg to extinction, a broiler's average time is now down to nine weeks.



MRS. GUILBAULT

Traditional Trademarks

Indian handicrafts are so numerous and so varied that almost every Indian has mastered one skill or another. Beadwork, leatherwork, quilting, coppertooling, carving, sketching and painting are all very much a part of their leisure time. Every craft requires much patience and concentration; however, to them this is natural.

These pictures, taken at the time of Manitoba's Indian and Metis Conference in February, show two of the ladies from the Handicraft centre, displaying their work.

"Working in the Indian and Metis Handicraft Centre," says Mrs. Guilbault, the centre's director, "gives me such pride in my own people to think that they are still able to maintain and master the craft of our ancestors."

An extremely interesting person on the handicrafts committee is Vera Richards, court worker for the centre. Her particular craft, quilting, is her "hobby and obsession."

She learned this extremely meticulous art as a girl because in her community "all the bedding was home-made, often at quilting bees, and therefore had to be colorful and eye-pleasing. It's absolutely fascinating, never monotonous."



MRS. RICHARDS



Reproduction of a Painting by Ross Woods

Manitoba artist, Ross Woods, prefers "natural subjects" for his works of art. His sketches and paintings are filled with a love of nature, springing from his childhood on a Reserve. Mr. Woods finds relaxation in his art, which takes up most of his spare time.

Careers In Agriculture

Cowichan Indian reserve residents took the first steps last fall in an attempt to set up herds of beef cattle. In November, 20 head of cattle arrived to launch the B.C. band on new careers in agriculture.

To start it off Simon Charlie, who formerly made carving a full-time job, and Alphonse Billy, a logger, planned to take over the herd on the reserve.

Under the plan financed by the federal government the cattle are loaned to the men for two years at \$10 per head. At the end of this time the base herd moves on to another with the original holder keeping the two-year calf crop to form the foundation of his own herd.

The "revolving herd" plan has been tried in other areas of the country in recent years. Where the scheme proceeds successfully, well-established herds should result in an increasing beef enterprise which can benefit the local people and perhaps Canadian agricultural in general.

Letters to the editor about such projects are welcomed where comments are based on observations of actual operations and results.

Sask. Lumber Project

Indian and Metis people in the Meadow Lake, Sask., area may be offered employment by a new lumbering operation planned for the district to produce dressed lumber for export to the United States market. The project will start this fall.

Canada's Princess Weds

Irene Seeseequasis, Canada's Indian Princess, and more recently Queen of Prince Albert's Winter Festival of January and February, married her high school sweetheart on April 20, in a double ring ceremony in Sacred Heart Cathedral at Whitehorse, Yukon Territory.

Miss Seeseequasis, a native of Duck Lake, Sask., is 21 years of age, and was crowned Indian Princess of Canada at a National Indian Council meeting last summer. On completing a business course in Saskatoon, she worked for the Indian Affairs department at Duck Lake.

During the 10-day festival in Prince Albert, January 27 to February 7, Miss Seeseequasis ap-

peared on stage as Festival Queen at many of the public events, cheered on the winners of the dog derby, and addressed several service clubs on the role of the Indian in modern days.

Her fiance, Mr. Tootoosis, is a native of Cut Knife, Sask., and graduated in commercial art in Saskatoon.

Both Miss Seeseequasis and Mr. Tootoosis went to Whitehorse following Prince Albert's festival, to attend the Sourdough Rendezvous in February—and decided to stay. They were employed at the hostel which cares for Indian children attending school in the northern territorial capital.

Our congratulations go out to the newlyweds.

—Mrs. B. G. Brown

Two-Pronged Attack On Old Problem

Editorial in The Toronto Globe and Mail

The history of Canada's efforts to give its Indian population a decent standard of living and a measure of dignity, either as integrated members of the white man's society or at arm's length on reserves, is strewn with the sun-bleached bones of failure.

Somehow, in spite of lengthy parliamentary studies of what should be done and a sincere, if vague, governmental wish to do it, many Indians stand now just where they were at the turn of the century.

They and the white man regard each other with mutual incomprehension, bewilderment and suspicion.

The Indian is dismayed by the methods of his would-be healers which, for the most part, have consisted simply of deciding what is good for him and then spooning in the appropriate medicine.

The white man, for his part, is perplexed to find that so many good ministrations could cure so few ailments, and, failing to see where he went wrong, concludes that the Indian is shiftless, unoperative and congenitally perverse.

Frustrations of this kind find expression in various ways and one of the least worthy of these could be detected in the remarks of some government members of the Ontario Legislature recently to the effect that Ontario Indians were accustomed to squalor and, indeed, were happy in it.

It may be true that we do the Indian no service at all when we try to cram what we regard as the delights of the Twentieth Century down his unwilling throat.

But it is depressing to find a willingness among elected representatives to turn their backs on the poverty, malnutrition and un-

employment among Indians and to rationalize this by arguing that they really do not want help.

This is too facile, by a long way, as was the off-hand dismissal of Indians ("they are not a part of Confederation") by a Quebec separatist, Mr. Raymond Barbeau, when discussing before the Royal Commission on Bilingualism and Biculturalism, the question of secession.

No one who has the slightest acquaintance with Indian problems and the efforts to overcome them would suggest that there was any simple way of elevating the Indian's living standards.

A good number of well-intentioned plans have come to grief on the Indians' lack of motivation or ability to make the necessary social adjustments or their reluctance to give up the traditional pattern of work behavior — directed to satisfying little more than the basic needs of food shelter and clothing.

A year ago, Ontario Lands and Forests Minister Kelso Roberts went on a six-day, fact-finding tour of seven James Bay area Indian settlements declaring on his return that he was shocked at the living conditions he found.

Some Indians, he said, lived an existence that was close to minimal. If he came across any that expressed happiness with the lives they were living, Mr. Roberts did not mention it.

The minister was, of course, only one in the long line of politicians, provincial and federal, who have been shocked by the plight of the Indian and who have solemnly declared that something would have to be done, only to find themselves engulfed in the awesome complexities of tribal differences — or indifference.

It seems obvious that an effective program of help for the Indian must break away from the old concepts — often overloaded

with condescension and the air of patronizing benevolence which Indians find repugnant. It must be based on a sound understanding of Indian attitudes and this can come only from the research of trained observers.

Do we know enough about those attitudes now to mount an effective program of aid? The answer seems to be that much research must still be done before we can move confidently in our dealings with Indians, but this task can proceed concurrently with the implementation of aid programs.

This, in fact, is what is happening to a degree now. The Indian Affairs Branch of the Department of Citizenship and Immigration is moving cautiously ahead with a community development plan; meanwhile, it has sponsored a study of the Canadian Indian, being undertaken jointly by Professor Harry B. Hawthorn, an acknowledged authority on the Indians of British Columbia, and Professor March-Adelard Tremblay, a Laval University anthropologist.

The community development plan has the appearance of being soundly conceived and intelligently directed. Sixty specialists in community development, after a three-month course in Ottawa, will work on the country's 2,200 reserves with the object of bringing them to a social and economic level comparable with white communities.

There will be no rushing after panaceas, no domineering insistence about what is right for the Indian; the plan is to place emphasis on self-help through persuasion and unobtrusive advice. It deserves to succeed.

If it does not, the Hawthorn-Tremblay study may help us find a plan that will. There can be no turning back.

What the US is doing to provide educational and job opportunities...

Study Groups on Indian Affairs

A program at the University of Colorado offers qualified Indian college students an unusual opportunity each year to study in a small group with Indian and non-Indian scholars and leaders.

At the Boulder, Colorado, sessions a good environment is provided to develop an understanding of social science concepts and Indian history and the legal, economic and social forces which operate in Indian communities.

The Workshop on American Indian Affairs is designed to supplement the academic course work offered in college and to give Indian students the background knowledge that will help them in work with their own or other people, says the American Indian Development, Inc., who are sponsoring the 10th Annual Workshop this June 14 to July 23.

For practical workability, the program has many good points. Any American Indian undergraduate or graduate student is eligible to apply. Expenses are kept to a minimum—\$275 covers tuition, board and room, health fees and bus transportation between home or college and Boulder. Scholarships, partial and full, are available and those needing such assistance to attend indicate

this when applying. University of Colorado credits are granted to students who successfully complete the workshop course requirements.

It is interesting to note the clear thinking that such a program can produce, as the following comment by a 1961 student indicates:

"Trite as it may sound, I have gained a clearer insight into the Indian problem. . . . I thought I saw a depraved lot on the (.....) reservation, very much in need of reform. Though I often criticized Indian Bureau policy for trying to make Indians over into their concept of what is right, I was doing exactly the same thing. . . . I was going to be a tremendous reformer and impose upon those 'innocent' people my newly acquired philosophy, my middle class ways. . . . Now, I think I would have been harming them, as a well-intentioned and well-meaning but naively ethnocentric person (as are many Anglos, and educated Indians). . . . I wanted them (the Indians) also to retain their traditional values whatever they were and that they must remain static. I couldn't see that these values, etc., must change or become stagnant."



"SURE I CAN CARRY PEPITO," says little Rosa Maria, as she takes her brother to a Maryknoll dispensary in Huehuetenango, Guatemala. Catholic missionaries—Priests, Sisters and Brothers—fight poverty, poor diet, unsanitary conditions and other social evils, for, as Bishop Andrew G. Grutka of Garry, Ind., said in the Council (Oct. 28), "No one would look for beauty on a garbage dump, and no one can expect virtue in a slum." (NC Photos)

Vocational Training Program

Nearly 10,000 Indians have found work through a U.S. government vocational training program since it began in 1958. Over 2,000 now are in training under the plan which, besides the instruction in classes, has the added advantage of providing training rights on the job.

The adult vocational training program administered by the U.S. Bureau of Indian Affairs is open to Indian men and women between 18 and 35 years of age. The Bureau has contracted with more than 100 public and private vocational education institutions through the U.S. to provide train-

ing in a wide range of occupations for which skilled help is in demand. All expenses of trainees are met by the Bureau during training, including costs of moving and maintaining families of those trainees who are family heads. Jobs are found for those who complete training and aid is provided in establishing them in new communities.

The apparent success of the program has prompted the U.S. Dept. of the Interior to ask Congress for \$3 million more to raise the annual operating funds to a new high of \$15 million.

Low Rent Housing on Reserves

Over 60 tribes in the United States have formed housing authorities to co-ordinate government plans for construction of low-rent public housing for American Indians. As some tribes pushed ahead with the building stage last year, others were moving in — less than three years after the U.S. Bureau of Indian Affairs began efforts to bring low-rent public housing to reserve Indians.

The Oglala-Sioux Tribe on the Pine Ridge Reservation in South Dakota led the way with over 50 units in occupancy last year, closely followed by the Assiniboine and Sioux on the Fort Peck Reservation in Montana. Next came the Apache on the San Carlos Reservation in Arizona.

By last year well over 3,000 units of public housing had been reserved or contracted for construction on reservations from Florida to Alaska.

Agreement Signed—Action Begins

An agreement to provide low-rent housing to thousands of American Indian families, was signed in February, by the Public Housing Commissioner and the U.S. Bureau of Indian Affairs.

Under its terms, Public Housing Administration will set conditions under which loans, technical advice and other financial assistance will be forthcoming. The Bureau of Indian Affairs will function as coordinator between the Administration and tribal housing authorities, and I will assist the latter in administering and expanding a low-rent housing program for tribal members.

The Bureau estimates that 60,000 or more Indian families live in dwellings that are far below minimum standards of health and safety.

The two Federal agencies com-

menced negotiations two years ago. An earlier agreement provided for "mutual help" housing on reservations—a program under which Indian family members contribute their labor in construction of their own and neighboring homes in exchange for equity. This creates an opportunity for families whose incomes fall below minimum requirements for low-rent housing loans to acquire homes that meet standards of decency and comfort.

Already there are nearly 3,500 housing units in various stages of development on 54 reservations in 18 States.

Public housing authorities have already been created by 63 tribal governments, as the initial step in helping members participate in the low-rent public housing program.



THE OHLONE INDIAN BURIAL GROUND at Mission San Jose near Oakland, Calif., has been turned over by the Diocese of Oakland to the American Indian Historical Society. Bishop Floyd L. Begin of Oakland is shown on that occasion with Marlene Chibbity (left) and Adam Nordwall (right), chairman of the San Francisco Bay Council of American Indians. Records dating from 1797 indicate more than 4,000 Ohlone tribesmen are buried there. (NC Photos)

Delegate Faces Canadian Conditions

Archbishop Sergio Pignedoli, Canada's Apostolic Delegate, chose January to make a 600-mile trip to the isolated parishes of the Prince Rupert Vicariate, which borders on the Yukon.

"I want to go to the missions first," he explained, "to know the life of the missionaries in this most difficult season and, in whatever way I can, encourage them."

The hazards of automotive travel in the dead of winter at one point plunged the Apostolic Delegate and his two companions, Father Sweeney OMI and Bishop Fergus O'Grady, OMI, into a six-foot snow bank which buried car

and occupants until truckers came to their rescue.

Archbishop Pignedoli and Bishop O'Grady were greeted in the Indian villages of vicariate, with songs, dances and dinners. By the end of the trip, said Father Sweeney, "the trunk was filled with totem poles . . . all gifts to the Delegate."

During one Indian dance, the Delegate was showered with hundreds of white feathers. "They stuck to his black suit like glue and he looked like he had just been tarred and feathered," Father Sweeney said.

After the trip to Prince Rupert, the Delegate went to Labrador

and carried on to the northern tip of Hudson's Bay. These are the three coldest areas of Canada.

Bulletin Introduces Outstanding Indians

The Indian-Eskimo Association of Canada is publishing a bulletin designed to introduce, in months to come, the many Indians who have made important contributions to Canadian life and culture. The list, they say, will be long and varied for in Canada today, Indians and Eskimos have made their mark in nearly all the professions, numbering in their ranks outstanding engineers, lawyers, doctors and politicians.

The first in this series of Bulletins is dedicated to Dr. Gilbert C. Monture, a member of the Mohawk tribe.

Former Chief of the Mineral Resources Division, Mines Branch, Ottawa, Dr. Monture has worked with NATO and the UN, and continues to be consulted by many countries.

Still Active As Consultant

At an age when most men have retired, Dr. Monture is still active. He is currently acting as special consultant to the Atlantic Development Board. He also serves on the Mineral Economics Committee of the American Institute of Mining and Metallurgical Engineers, and is a member of the Council of Queen's University.

This distinguished Doctor of Science was a founder and is now honorary president of the Indian-Eskimo Association of Canada.

MLA Asks for Help to Preserve Tribal Tongues

The languages of British Columbia Indians could disappear before the end of this century if steps are not taken to preserve them, the only Indian member of the provincial legislature said earlier this year.

Frank Calder (NDP, Atlin) urged the education department to consider ways of preserving the tribal tongues.

The MLA said this might be done through the linguistic departments at the universities and by the provincial museum in Victoria.

Calder said increased integration in education and industry since the end of the Second World War has resulted in a trend away from the Indian language.

"In urban Indian homes today, you may find that English is used

by a child as soon as he is able to talk.

"I have found, much to my concern, that even the Indian families, and particularly the school children who remain on the reserves, use mostly English in conversing with one another," he said.

Calder said he has been told that languages can disappear in 25 years.

The MLA also urged the government to provide for strict scientific control of toxic elements in new legislation to be added to the Pollution Control Act.

He said the controls should prevent waste from new pulp mills being dumped into waters where fish might be harmed.

—Native Voice

Initiation To Indian Culture

Two lectures and one panel were featured on consecutive Mondays at St. John Bosco Indian-Metis Cultural Centre here this month. The lecturers were Rev. V. Bilodeau, OMI, who spoke on Indian history, and D. W. Hanley who discussed the broad cultural differences between Indians and whites.

"These cultures clash on the essential concepts of being, time, sharing of wealth and work," said Mr. Hanley. "There are also different concepts on communications, literature, science, social units, family groups, economic life, use of technology and commercial practices.

Participating in the April 12 panel were Manitoba Indian Agencies Superintendent Robert Connolly, provincial field supervisor of Community Development Services Joseph Dufour, volunteer social worker Ray Perry, X-ray technician Dolores Delorme and Carlson Flett.

Mr. Connolly described the administration of Indian Affairs, while Mr. Dufour spoke on Indian and Metis employment programs and technical training. Mr. Perry noted that Indians and Metis are not readily accepted by the dominant society until they meet with the whites' standards of hygiene, regular work habits and social customs.

About fifty persons interested in Indian welfare and actively engaged in the support of the Bosco Centre attended the meetings, which were organized by Bosco director Rev. Arthur Carriere, OMI.

Money Willed for Arizona Students

A scholarship fund for American Indian students has been willed to the University of Arizona by the late Mrs. Bio de Casseres, great-granddaughter of a Pottawatomie chief. The fund is expected to total over \$60,000.

Mrs. de Casseres was born on a reservation in Minnesota. She moved to Tucson, Arizona, after the death of her husband who was a New York journalist. She died at the age of 88. Her will specified that the money be used for Indian undergraduate students at the Arizona University.

—Amerindian

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

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