



L.J.C. et M.I.

INDIAN RECORD

A National Publication for the Indians

Vol. XXVIII, No. 6

WINNIPEG, CANADA

JUNE 1965

Copies 10 cents

Pope Paul Receives Dr. W. W. Jury



Pope Paul VI receives Dr. Wilfrid W. Jury (right), who is in charge of the reconstruction of Ste. Marie among-the-Hurons (1639-49), mission centre of six of North America's eight Jesuit martyr saints. Rev. John L. Swain, S.J. (centre), a native of Kemptonville, Ont., is

vicar-general of the Society of Jesus in Rome.

Pope Paul expressed great pleasure in the reconstruction, which is being financed by the Ontario Government on the original site east of Midland, Ont., and immediately south of the Martyrs' Shrine.

Manitoba Division Of OMI Commission

The Oblate Missionaries of Manitoba have created a committee of the Indian and Eskimo Welfare Commission, May 26, to deal with matters related to Indian mission work and education in Manitoba, NW Ontario and southern Saskatchewan.

Chairman of the executive committee is Rev. O. Robidoux, OMI, principal of Assiniboia High School, Winnipeg; members are: Revs. R. Ferron (secretary), Sioux Narrows, Ont.; R. Chaput, principle, Sandy Bay IRS; L. Dumont, Catholic Indian League director, Lebret, Sask. and Rev. V. Belanger, OMI, principal of Jack River (Norway House RC) IRS; the directors are the district religious superiors: Revs. Guy Remy, principal, Clearwater IRS; L. Jalbert, principal, Ft. Alexander, Man.; I. Joyal, principal, Muscowequan IRS, Lestock, Sask.; J. R. Carriere, principal, Fort Frances IRS, Ont. and J. Lemire, principal, McIntosh IRS, Ont.

The executive of the commission is to meet four times yearly and will maintain a liaison with the Ottawa headquarter of the Oblate Fathers' Indian and Eskimo Welfare Commission (Indianescom), whose director is Rev. P. J. Mulvihill, OMI.

Ontario C.I.L.C.

The annual congress of the Catholic Indian League of Canada, Northwest Ontario division, will meet at Ft. Frances, Ont., July 6-8, at the Indian residential school. Registration fee is \$6.00.

Student Plans To Live On Reserves Get Cautious Look

When plans were announced this spring for university student field studies among Saskatchewan Indians, quite understandably, initial reaction among the Indians concerned was one of considerable caution. Many interested parties, both white and Indian, viewed the plans with suspicion.

Two separate groups, one from the University of Saskatchewan and one from Toronto, announced plans to have students live on reserves and in Metis communities for the studies.

Several Indian chiefs and councillors at Duck Lake said they did not want the university students to live on the reserves as they had planned.

Meanwhile J. G. McGlip, re-

gional supervisor for the federal Indian affairs branch, said it was up to the Indians to decide if they wanted to let students on the reserves.

(An organizer of the University of Saskatchewan project said that as early as April several Indian reserves had issued invitations to the students).

The Indian leaders agreed that if the two student groups were planning a "publicity stunt," they would not be welcome at any of the agency's five reserves.

Councillor Leo Cameron of the Beardy Indian Band said Indians could be "highly co-operative" if the projects turned out to be worthwhile but on first hearing about it were "suspicious."

Mr. Cameron said Indians there were working "hand-in-hand" with government agencies to improve conditions and the students might just "cause trouble."

The Saskatchewan student group, the Student Neestow Partnership Project, added to the controversy April 1, when a spokesman said the Toronto group should stay in Ontario to study Indian problems before "rushing in" to Saskatchewan reserves.

The Neestow project is an Indian Metis-White project set up in March after a Canadian Union of Students conference at Saskatoon on Indian problems.

The Toronto group was organized by the Student Union for Peace Action, formerly the Cana-

dian University Campaign for Nuclear Disarmament.

Support for the Sask. group came from Malcolm Norris of the Indian-Metis Service Council, Prince Albert, who said he had no suspicions of the students' motives. He said he would support the students, who were chiefly interested in anthropology and sociology and would be able to do valuable research.

Student Neestow spokesmen emphasized that students would only be living on reserves by invitation from the Indian residents. As the spring controversy heated up, a student spokesman said: "We don't expect every reserve to be behind us right away."

Financial Plans Enliven Tribal Debates

Indians Start Clearing Path Through the White Man's Economic Jungle

HALIFAX — Several centuries ago the Micmac Indians were masters of an oceanside wilderness now called the Maritime provinces. Today they are beginning to learn the ways of a different kind of wilderness created by white men.

A desire for financial independence has begun to enliven the debates of chiefs and councilmen, many of whom dream of turning the methods of the white man's economic jungle to their own advantage.

Some of their plans for industrial development and employment schemes are impractical, Indian agents say. Others have merit and a number of small efforts have proved successful. The future of these dreams and plans could well affect some 8,000 Indian people who now live mainly on their 65,659 acres of land, sliced into 70 reserves throughout the Maritimes.

Indians on reserves are under the jurisdiction of the citizenship and immigration department's Indian affairs branch. The department is charged with carrying out the white man's original promise to the native Canadians "to take care of the Indians until the end of time."

In practice this promise is fulfilled by a stream of welfare cheques, family allowances, clothing orders, free housing and education, among other benefits.

Opportunity Passed

Most important benefit but one apparently least taken advantage of by Maritime Indians is free university education. If an Indian student is able to pass university examinations the federal government bears the cost of tuition, clothing, books, lodgings, food and \$10 a month spending money.

One department spokesman said he believes there is only one Indian student in the Maritimes attending university this year.

Chief Simon Nevin of the Micmac reserve near Shubenacadie, N.S., is one who dreams of better things for his 550 residents. The chief, an amateur electrician who operates a modest taxi business, has installed street lighting along the single, rutted road that runs through the settlement.

Most homes in the community are not fit to live in, the chief said in an interview. Only three families had sewer and running water facilities. The houses were warped and sagging "because green wood was given us to build them with."

Decent Homes

Chief Nevin said his reserve

could be improved only by building modern recent homes and finding some way to provide steady employment.

He suggested some business be encouraged to build a factory there to employ other Indians. "It would go a long way to raising the standard of living."

An industry could be persuaded to locate on the reserve if it was assured by the government of tax-free operation for the first five years, he said.

B. G. Clench, Indian agent at the reserve, said later this would be impractical because Indians, who pay no taxes, would have an unfair advantage over white, tax-paying manufacturers.

John Bernard, one of the chief's four councillors, admitted this was so. However, "if they encouraged instead of discouraged everything you try to do we could get somewhere."

He said the main discouragement was stopping of all welfare assistance as soon as an Indian took a paying job.

The chief, Mr. Bernard and Mrs. Clench all agree that education is the greatest need. But schooling is complicated by the Indians' nomadic habits. Every September hordes of them travel to Maine to work as blueberry and potato pickers.

Disrupts School

Travel plays havoc with the school year. Children miss almost two months of school. Chief Nevin's suggested cure is that the children be kept in school most of the summer to make up for lost time.

Meanwhile the federal government has announced a \$3,500,000 community development program for all Indians. This will cover little more than the salaries of a proposed task force of 62 development officers who will work on reserves across Canada, offering advice, criticism and assistance to chiefs and councils in developing their communities.

Last year a meeting of the Indian-Eskimo Association of Canada in London, Ont., decided that an economic development agency was needed with a fund of \$25,000. The meeting agreed that something of this scope was needed to break the cycle of self-per-

petuating poverty on the country's Indian reserves.

Wary of Provinces

Most Indians prefer to deal with the federal government. There is some mistrust of provincial governments which they fear may some day try to take their land for industrial or civic development.

This is not the case at the Big Cove reserve in New Brunswick's Kent County where the provincial government's finance and industry department helped residents establish a thriving handicraft industry.

Despite efforts to help Indians help themselves, their problems appear likely to cost the Canadian taxpayer plenty.

The treaties made with Indians by the British after the French were defeated in the Seven Years War promised free education, 200 years ago.

Proposes Indian Board

Frank Calder, B.C.'s Indian MLA, led opposition pleas to the provincial government this spring, for a better deal for Indians.

Calder proposed a B.C. Indian economic development board, consisting of a social scientist, economist, town planner, engineer, and some select Indian leaders.

He said the board should have four major aims:

Joint Program

To develop the resources of reserves and promote business enterprises on them; to promote employment for Indians; to provide research facilities; to sponsor an annual convention of B.C. Indian councillors.

Calder hailed a joint federal-provincial program to help Indians in the northern community of Port Simpson, near Prince Rupert.

"This new government program indicates to me what I have been advocating for years—that our native Indians must be provided with opportunities to take the initiative and to assume the administration of their own affairs — has at last gained official support," he said.

Co-op Housing Program

The federal government and the government of Saskatchewan have announced a joint program of co-operative housing to provide modern homes for low-income families in northern parts of the province.

The project is designed to help Metis and enfranchised Indians, many of them now living under deplorable housing conditions. New houses will be brought within their reach through co-operative action, supported by both grants and subsidies.

Under the scheme announced recently, the province will sponsor the operative groups and will make a capital grant of \$500 a house.

The co-op members will build and own the homes, matching the provincial grant with \$500 in cash or labor.

The remaining capital required for each project — it is estimated that the houses will cost about \$4,500 each — will be provided jointly, 75 per cent by Central Mortgage and Housing Corporation and 25 per cent by the province.

The basic plan is the same as that under which co-operative

housing has been financed in Nova Scotia since 1954, but the Saskatchewan plan goes farther since it provides for subsidies geared to income.

The members of a co-op group will pay up to 25 per cent of income towards monthly payments of principal, interest and taxes, and the remainder if necessary will be supplied by government subsidy, 75 per cent federal and 25 per cent provincial.

Since incomes in the area are very low, the formula in many cases will result in subsidy amounting to as much as half the monthly payments.

It said the program is also designed to promote economic advancement in the area. The families would be encouraged to settle in new, small communities where fishing, lumbering or mining operations can provide increasing incomes.

The initial pilot project, providing 100 houses, will be for a two-year period. The announcement said the federal government hoped this pilot project would lead to similar programs in other areas.

Former Champ Joins Oblates To Coach At St. Joseph's

by Ron Thody
in The Williams Lake Tribune

From hobnobbing with big time hoods to coaching Indian children is a pretty big jump. But it's just a matter of preference for Brother Al "Robbie" Robertson, an Oblate Brother at St. Joseph's Indian Mission next door to the sprawling Onward Ranch.

Brother Robertson, a former Canadian featherweight boxing champ, gave up a lucrative career in sports promotion and show business to take the vows of his Order. And he literally wouldn't trade his job today for all the money in the federal mint.

"Money means nothing when you're doing a job you really want to do and get a tremendous satisfaction from doing," Brother Robertson said. He was interviewed recently in his small, unimposing room at the Mission. It is cluttered with the mementoes and sport trophies of his past.

"I could have been well-heeled today if I'd stuck with my former life," he said, "but I doubt if I'd be happy."

Born in the Slums

Brother Robertson, or Brother "Robbie" as the children at the Mission call him, was born 46 years ago in a rough and rugged Toronto slum area. He's a slum kid who made good; but he could never forget the ragged children he grew up with and has always wanted to devote himself to helping children.

The Runyanesque character, who talks like a tough guy but has the heart of a Saint, has among other things, been offered bribes to take a fall in boxing matches. "One hood I knew wanted me to sell phoney stocks to people who couldn't afford it. I could have made a bundle," Brother Robbie said. Yet he never took a dive and he never pedalled phoney stock.

Featherweight Champ

Brother Robbie made the big time in the fighting racket when he bowled over Alberta's Bob McDonald for the Canadian featherweight boxing title in 1943. Just one year earlier he grabbed the Canadian featherweight amateur crown. The tough little German-Irish kid learned to use his fists in street battles in the Bellwoods district of Toronto. "If a kid didn't get into at least one scrap a day

in that melting pot, it was to say the least, unusual," Brother Robbie observed.

Luckily he turned from street fighting to boxing in the gym of the Columbus Boys Club. It was there the spark to help others was ignited in Brother Robbie's heart.

Goes Semi-Pro

By 1940, Brother Robbie was boxing on the semi-pro circuit and helping out in the boys' club in his spare time. His manager was none other than Deacon Allen, the man who managed Canada's golden boy boxer, Jimmy McLarnen of Vancouver in the early 30's.

During the war Robbie donned khaki and landed a job as a sports director in the Canadian Army. Sgt. Robertson became the army's top featherweight. He left the ring briefly in 1945 as the result of a punctured ear-drum which left him stone deaf for two weeks. "I got into the ring again in 1946 and got lined up with some pretty good bouts State-side," he said.

Biggest Bout

"About that time I had the biggest fight in my career in Detroit when I fought with 'Lil' Arthur King. It ended in a draw." It was also the end of Robbie's boxing career. The doctors ruled fighting out for the wiry featherweight as a result of his injury. They said more fighting could result in permanent deafness.

Brother Robbie moved to London, Ontario, and started up an amateur athletic club. He also operated a street photography business on the side.

He stuck it out for four years.

"In 1951 I headed back to Toronto with the idea of doing a double nightclub act with Jack Duffy, an old friend of mine who had just left Tommy Dorsey's band." However, Duffy landed a TV spot and later went on to join the Perry Como Show. Robbie went it alone, too. He did a comedy and magic routine in clubs, and worked for promoting Canadian Breweries Ltd. on the side.

"It was a good living and I had an unlimited expense account," he said.

Even while living high off the



Three youngsters at Boys' Totem Town, a residential treatment centre for delinquent boys in St. Paul, Minn., on their way to a football session, stop to admire this huge figure of an Indian. The youth centre, which has an 11-month school program, features a Minnesota Indian motif on its spacious grounds. (NC Photos)

hog, Robbie maintained his interest in the Columbus Boys' Club and channelled much of his earnings to help the slum kids.

Religious Calling

"I stayed in show business and sports promotion for five years, but all that time I had been thinking of devoting myself to religious life and helping others," Brother Robbie said. "So in 1955 I made the big step and joined the Resurrectionist Order in Kitchener, Ontario. Most of my friends—even those of my faith—thought I was nuts," said Brother Robbie. "Surprisingly enough, it was my Jewish friends who said I was doing a wonderful thing and they wished me all the luck in the world."

So Brother Robbie gave up his nightclubbing, but not the sports he loved so much. He wound up as assistant sports director at St. Jerome's Separate High School in Kitchener, coaching boxing, hockey and general sports.

But the high life of Toronto still had its clutches on Robbie. He

began to yearn more and more for its bright lights, its gregariousness, its characters. "I began to think of ways to get out of the Order," he admitted. His chance came in 1959 when a death in the family gave him the excuse he needed.

During the next two years he was a partner in an insurance agency and never drew less than \$150 a week.

Not Happy

He wasn't happy. His goal in life, he realized, was in helping others; a mission which he felt had to be fulfilled if he was to find peace within himself. "I heard of the Oblates and their work with the Indian children and I decided to look into the Order," Brother Robbie said. Soon he was in Williams Lake to look the Mission over and stayed on for nine months as an employee. "My mind was made up," said Brother Robbie, "this was my life."

He went to the Oblates' train-

—Continued on Page 8

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.

Denominational Education

In reference to our May editorial, we are grateful to an Indian Affairs Branch official from the Winnipeg regional office for giving us more complete information concerning free attendance of Treaty Indian children in Manitoba public schools.

The statement of Hon. George Johnson, Manitoba Minister of Education, has been interpreted by many that Indians have now the right to attend public schools without payment of non-resident fees, the province accepting this financial responsibility. It is not so.

"Indian Affairs Branch," the letter reads, "has always paid the non-resident fees and, under the new arrangement, will continue to pay a tuition fee based on the gross operating cost of the school. It is not going to cost the province nor the local taxpayer any money to educate Indian children in their schools . . . The new arrangement . . . merely formalizes a long-standing practice of giving the Indians the opportunity to attend off-reserve schools if they so desire."

The official letter affirms that "the extension of provincial services to Indians is made only at the request or with the concurrence of the Band (or of the parents in school matters) with the guarantee that this in no way infringes on Indian 'rights.' It follows, naturally, that in the process there is no transfer of jurisdiction." Reference is then made to Section 87 of the Indian Act in the matter of legal rights of the Indian.

The letter continues: "Inherent with any agreement concluded with a province are four basic principles which the federal government has set as requisites:

- a) the quality of the provincial services must be equal to, or superior to that now received by Indians;
- b) treaty rights and rights conferred by the Indian Act will not be affected by provincial services;
- c) extension of provincial services will be made only with the consent of the Indians.
- d) the provinces will accept partial financial responsibility for extension of these services."

The letter argues from this four-part statement that "the above principles should effectively negate the fear expressed in the tenth paragraph of the editorial.

We beg to differ on this for several reasons:

The extension of provincial educational services to Indians in Manitoba infringes on the rights of the Indian to receive a denominational education of their choice, as specified in Sections 117, 120 and 121 of the Indian Act.

These sections read:

117. Every Indian child who is required to attend school shall attend such school as the Minister may designate, but no child whose parent is a Protestant shall be assigned to a school conducted under Roman Catholic auspices and no child whose parent is a Catholic shall be assigned to a school under Protestant auspices, except by written direction of the parent. 1951, c. 29, s. 117.

120. (1) Where the majority of the members of a band belongs to one religious denomination the school established on the reserve that has been set apart for the use and benefit of the band shall be taught by a teacher of that denomination.

(2) Where the religious majority of the members of a band are not members of the same religious denomination and the band by a majority vote of those electors of the band who were present at a meeting called for the purpose of requesting that day schools on the reserve should be taught by a teacher belonging to a particular religious denomination, the school on that reserve shall be taught by a teacher of that denomination. 1951, c. 29, s. 120.

121. A Protestant or Roman Catholic minority of any band may, with the approval of and under regulations to be made by the Minister, have separate day school classrooms established on the reserve unless, in the opinion of the Governor-in-Council, the number of children of school age does not so warrant. 1951, c. 29, s. 121.

It then follows that only denominational schools can be legally established on Indian reserves, but not public schools which are defined in Manitoba as non-confessional, or non-denominational.

DEVELOPMENT DIRECTOR

On the first of this month, Mr. John Wilfred Churchman assumed his duties as Director of Development in the Indian Affairs Branch, in Ottawa.

Formerly Saskatchewan's Deputy Minister of Natural Resources, Mr. Churchman's appointment was announced in April, by the Honourable John R. Nicholson, Minister of Citizenship and Immigration.

With the exception of education, Mr. Churchman will direct all Branch programs which assist in the development of Indian individuals and communities and of natural resources. These include community development, employment placement, agriculture, forestry, wildlife resources and others.

Mr. Churchman, who was born at Chauvin, Alberta, has retained his interest and concern for the Indian people since his childhood near Little Pine and Poundmaker Indian Reserves in Saskatchewan. He taught Indians as a school teacher prior to his service with the provincial government and as Deputy Minister of Natural Resources he has been in charge of many programs to assist the Indians and Metis of Saskatchewan.

It appears that the federal government has taken the initiative of establishing school committees of Indian parents, which committees are, to our knowledge, non-denominational. According to the letter and to the spirit of the Indian Act denominational committees, one for Protestants and one for Roman Catholics, should have been established, so that each religious confession could have its voice in respect to denominational education.

Taking action on petitions from Indian band councils asking for inter-denominational schools, (also called consolidated), the government has no right to initiate the establishment of non-denominational schools on a reserve and does not have the right to make agreements with a provincial government which does not recognize denominational schools, such as Manitoba, British Columbia and the Maritimes. In Newfoundland, Quebec, Ontario, Saskatchewan and Alberta, where indeed lives the great majority of the Indians of Canada, separate schools for Catholic and Protestants are provided for.

Granted that educational facilities of a denominational character are available on most reserves in Manitoba, the trend to secularize the education of Indians is quite evident; there is little choice for Catholic Indians to secure a Catholic education for their children, when sent to provincial schools, because in most areas of the province the public schools are taught by teachers who are not of the Catholic Faith.

We conclude therefore that according to the letter quoted above, that if "it is the responsibility of our Branch to safeguard the rights of the Indians, to interpret these to them," as long as the present Indian Act is a valid Royal Statute of Canada, (RSC. 1952, c. 149), officials of the Branch should safeguard and interpret sections 117, 120 and 121 of the same Act in transactions made under the provisions of Section 87 of the Indian Act, otherwise the fears expressed in our previous editorial are well founded indeed.

It is not an exclusive responsibility of IAB officials to "safeguard and interpret" the rights of Indians. The Church has not only the right to safeguard the faith of its members, but also it has the duty to interpret and define what constitutes confessional education, as opposed to the secularistic education available in Manitoba's public school system.

C. Flett First in Effective Speaking

Congratulations go to Mr. Carlson Flett, winner of an Effective Speaking Course Contest held at the St. John Bosco Indian-Metis Cultural Centre, Tuesday evening, May 25.

Mr. Flett was presented with the Plaque Award by the manager of the Winnipeg Chamber of Commerce, Mr. John Coppinger. Master of ceremonies for the evening was Bill Brown, conductor of the Speaking Course.

Judges of the four contestants, Henry Spence, Willie Munroe, Marcel Flett and Carlson Flett, were Mr. Jim McFeelors of the Toastmasters Club; Mr. John Schellenburg and Mr. Mike Bartlett, of the Junior Chamber of Commerce.

Jubilee Congress For Sioux Indians

The diamond Jubilee Sioux Indian Congress will be held at St. Michael's Mission, N. Dak., June 22-24. Among the Canadian delegates are the Revs. Gontran Laviolette, Arthur Carriere, of Winnipeg, and Emilien Dorge of St. Philip's, Sask. Delegates will come from North and South Dakota, Montana and Canadian Sioux Reservations.

THE DAKOTA Indians in Canada

By Rev. Gontran Laviolette
O.M.I.

Part Six

The Tetons Defend Their Ancestral Domains

Chapter VI

While the Santee Dakotas of Minnesota had already been herded into reservations and were fretting under the restrictions of the whites, far to the West, on the treeless prairies of the present state of Nebraska, the Dakotas and Montana, the free, independent bands of Teton Dakotas were roaming in their incessant chase for the buffalo.

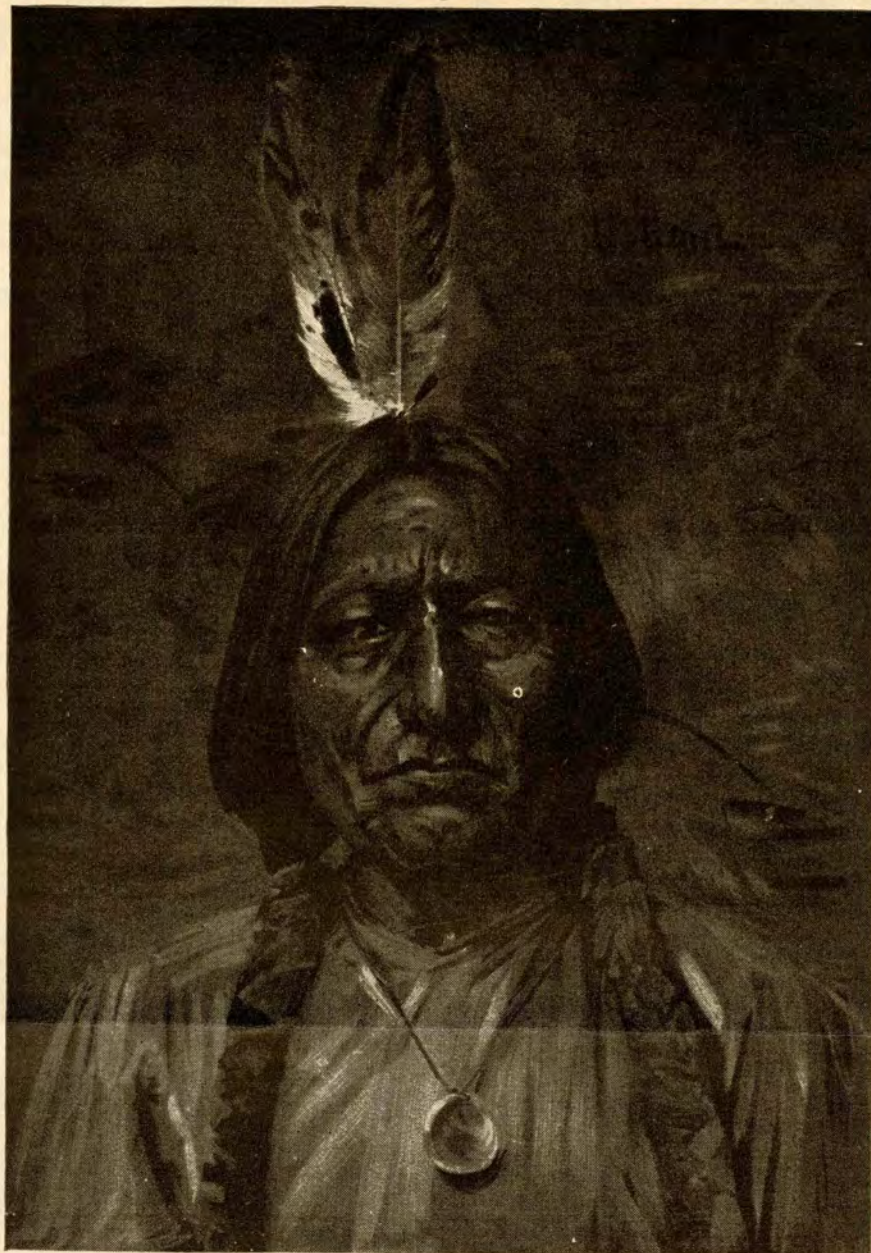
The Tetons had separated from the main band of Dakotas, possibly three or four hundred years previously. Their mode of life gradually changed and they acquired characteristics of their own. The language itself was modified and became more sonorous and euphonious. Typical buffalo hunters and horsemen, and fiercely independent, they subdued and repulsed all neighbouring tribes and established themselves on a vast domain in the central western prairies.

As the years went on, the Tetons, owing probably to location and the great change in their lives and habits, practically became divorced from their parent stock and there was only infrequent communication between them and their Eastern relatives, who still remained forest hunters and dwellers. They had their own form of communal life adapted to their surroundings and they negotiated their individual treaties with the United States Government.

Treaty of Laramie

In 1825 the Tetons had signed a treaty of amity with the Americans. Subsequent to the signing of that treaty, traders and trappers peacefully invaded the country. After the arrival of the

**SITTING
BULL
1870**



traders, a dreadful epidemic of smallpox killed some twenty-five thousand of the Indians who lived in the great Western plains.

Resenting the inroads of the whites, the Cheyennes and Dakotas made peace with each other and attacked the white trappers.

Year after year forts were erected in the Indian country to protect the Oregon Trail. In 1847 the Mormons marched across the Indian country to Utah; in 1849 the gold rush to California took place.

Along the Oregon Trail the buffalo were fast disappearing. A plague again swept through the Indian population; nearly half of it perished. The immigrants travelling across Indian country wanted to dispossess the Indians of their patrimony. The newcomers knew nothing, and cared less, about the feelings and customs of the natives. Being surrounded by unfriendly Indian tribes, who resented the way the white settlers treated them they asked for protection from the Government.

In the fall of 1851 the Indian Nations who had not yet formally pledged allegiance to the United States, were assembled for the signing of the great Treaty of Fort Laramie. This treaty was a great event in Teton Dakota history. Representatives of all the Teton tribes took part in the proceedings, including Sitting Bull.

In the treaty, the Tetons, desirous of living at peace with their new neighbours, and hoping for the advantages of the trade, had agreed, much against their wishes, to the white man's demand to be allowed to build roads and forts in their country.

When the Treaty Commissioners asked the Dakotas to elect one chief who would represent them all, they offered a leader for each band as they were too widely distributed to obey one person. However, the Commissioner took upon himself to nominate a chief. He appointed Stirring Bear, who was very astonished at the task imposed upon him.

The Indians knew very well that such a nomination could not

stand, but, at least, the Treaty was signed, and, having received presents the Indians dispersed into the prairie. The treaty brought nothing but further trouble, as Congress amended it and cut down substantially the amount of money promised the Indians.

Peace on the Platte River did not last very long after the incident which took place in 1853 when a party under Lieut. H. B. Fleming of the United States Army killed several Oglala Tetons. Further injustices and exactions by the immigrants incensed the Indians and United States garrisons at the Forts, anxious for adventure, stalked the Indians and attacked them on the least pretext.

To avenge themselves, the Oglalas attacked and killed Officer Grattan and thirty-nine of his men. Colonel William S. Harney was sent to punish the offenders, but not being able to find the band that killed Grattan, he attacked the first Dakota band he

— Continued on Page 6

The Dakota Indians in Canada

—Continued from Page 5

located, killing a number of innocent Indians, destroying their camp, and carrying off seventy women and children.

These wanton attacks were repeated regularly on the plains; as it was nearly impossible for the troops to find the hostile Indians, the soldiers almost always raided the innocent and friendly bands.

Thus, twice at Fort Laramie, again when Harney attacked Little Thunder's band at Ash Hollow in 1855, at the Sand Creek Battle in 1864, at the battle of the Washita in 1868, in the Baker Fight in 1870, and on the Powder River on March 17th, 1876, innocent Indians were punished for the rash deeds of some young braves in quest for glory and adventure.

Repercussions of the Minnesota Outbreak

Among the Teton bands of Dakotas, the news of the Minnesota Outbreak of 1862 caused a great deal of animosity against the white settlers. The uprising did not affect the Western Tetons until the fall of 1863, a year after the outbreak, at which time the Dakotas renewed their outrages along the great overland route which crossed their hunting grounds. They attacked the immigrants, the stage coach passengers and the telegraph operators.

The United States authorities did not believe at the time that the Tetons were organizing a mass uprising. They thought that most of these acts were perpetrated under the influence of liquor sold to the Indians by unscrupulous traders. They also believed that the tribes themselves would punish the Indians guilty of these crimes.

Emboldened as the Indians were by the lack of reprisals and believing the Government of the United States to be powerless to chastise them on account of the Civil War, the outrages were multiplied and culminated in open war. The marauding parties were under the leadership of Spotted Tail, a most formidable warrior of the Brule Band.

At that time the Oglalas, west of the Black Hills, had no part in this guerilla warfare as they had rich buffalo ranges and therefore had no occasion to trouble the white settlers.

A number of Santee rebels had fled to the Teton Territory after the Minnesota Outbreak. Among them was Wapahasa (Red Bonnet). Present also were "Cut-Head" Yanktons and many others under the treacherous Inkpaduta. These rebels joined forces with the independent Tetons.

The Red-Cloud War

With the exploitation of the gold mines in Idaho and Montana the Montana trail was built. It connected with the California trail near Fort Laramie and proceeded west of the Black Hills, through the head waters of the Tongue, Powder and Big-Horn Rivers. As this road ran directly through the great buffalo ranges of the Dakotas, Red-Cloud, Chief of the Bad-Faces clan of the Oglala, strongly opposed its construction.

For many years Red-Cloud kept the Western plains under his domination, and his fame was equal to, if not greater, than that of Sitting Bull. Although he was not a chief's son, it was due to his personal qualities and superior intelligence that he attained the leadership of a great number of Tetons, and few Indians of the plains have acquired a reputation equal to his.

With Red-Cloud was another famous warrior named Crazy Horse.

Having failed in his protest against the opening of the road at Fort Laramie, Red-Cloud gathered a large party of Oglalas and Cheyennes and resolved to attack the construction party at Powder River. General Carrington was sent to the Powder River to protect the Montana Trail. Red-Cloud followed him and began to hang about Fort Reno Post, rendering life dangerous for anyone venturing out of the Fort until all traffic along the trail had to be abandoned. On Dec. 21st, 1866, Red-Cloud unsuccessfully attacked Fort Phil Kearny. However, the American authorities decided it would be wiser to abandon the Fort and withdraw the soldiers, and thus Red-Cloud achieved his purpose.

Through the efforts of Father de Smet, SJ, the Indians were pacified.

Treaty of 1868

Another treaty was signed at Fort Laramie in 1868 between the United States and the Great Dakota chiefs Spotted-Tail of the Brules, Afraid-of-his-Horse of the Oglalas, One-Horn of the Miniconju, Two-Bears of the Yanktonai and Black-Bull of the Oglala. Red-Cloud would not sign a treaty until the forts were actually abandoned and the road closed up. His refusal to sign caused great anxiety among the military authorities who felt he did not intend to abide by the terms of the Treaty.

The signing of the Treaty of 1868 was a virtual admission by the United States Government that it was unable to secure the

submission of the Tetons. Although a number of them had outwardly submitted to live in the reservations, most of them were still roaming freely in the Powder River country, living comfortably on the buffalo and other game.

Sitting Bull

The Hunkpapa tribe of the Tetons had never submitted to any authority. Black-Moon was the acknowledged chief of the band. His nephew, Sitting-Bull, who had succeeded his father in the chieftainship of his clan, was fast becoming prominent and influential as chief and medicine man.

Sitting-Bull, born in 1831, was to be a great warrior and chief. In fact he was destined to become one of the greatest figures in the history of the Dakota Indians. He was a man of short stature, with a deep chest, and presented a

twice attacked Fort Abraham Lincoln which had been established along with Fort Keogh, to protect the railway line. At this time there were more than a thousand hostile warriors under Black-Moon and Sitting-Bull.

The following year, owing to the scarcity of food in the Yellowstone country, the Tetons came down to the neighbourhood of Fort Laramie and of the Black Hills. They approached the American authorities for guns and ammunition for purposes of hunting, offering to pay for these articles. They were refused, until they had promised not to oppose the construction of the railroad. However, Crazy-Horse and Black-Moon continued to drive away the surveyors from the Yellowstone country because they were entering Indian lands without permission and in direct violation of the Treaty of Fort Laramie.



most striking appearance. He had been elected to the position of war chief of the Tetons in a council held in 1867, near Lake Traverse in Dakota Territory. Through his brilliant strategy and his undaunted spirit of independence he exemplified the spirit of resistance to the white man's oppression so much that his name will be handed down in history as that of one of the greatest Indian chiefs of the West.

The Hunkpapas claimed the Yellowstone River and the Black Hills which they had taken away by force from the Crow Indians in 1822, as their own country. This claim was not disputed until 1871; until then, the white settlers had never interfered with this part of the country.

In that year, the Northern Pacific Railroad sent surveyors to determine a route for their road on the south bank of the Yellowstone. When the party came, the Hunkpapas made a vigorous protest and resumed their hostilities. In 1872, several hundred Dakotas, under the leadership of Black-Moon, attacked Major Baker's command, which was protecting the surveying party. In October of the same year the Hunkpapas

The Black Hills

From the year 1875 there were persistent reports that there was gold in the Black Hills. A few years later, an expedition under Colonel Dodge, which included a number of scientists, was sent to the Black Hills and spent all summer exploring the country. The Tetons had never given their permission and they were greatly incensed at this new violation of the Treaty. A member of the expedition, Colonel George Custer, made an enthusiastic report upon the beauty, the fertility and resources of the country. This report, perfectly calculated to cause an epidemic of gold fever, accomplished its purpose; within two months eleven thousand miners rushed to the Black Hills gold fields.

Custer used his influence with the territorial governor to obtain the surrender of the Black Hills from the Indians.

General Ulysses Grant was then the President of the United States. He had been swept into power on a wave of military enthusiasm. He viewed with alarm the continued hostility of the Da-

— Continued on Page 7

The Dakota Indians in Canada

— Continued from Page 6

kotas and the great number of warriors they had gathered. At a cabinet meeting in November, 1875, it was decided to send them an ultimatum to the effect that if they did not disperse at once they would be treated as enemies of the State and then an army would be sent against them.

The Indians would not agree to relinquish their title to the Black Hills for any sum the Government was willing to pay. In the last weeks of 1875 instructions were issued for the dispersal of the Indians and a month's delay was given them. This order was in direct violation of the Treaties and, moreover, could not have been complied with, as the snows of winter lay deep on the ground. It was physically impossible for the Indians to travel any distance in the winter, so they took up winter quarters in the valleys of the Rosebud and the Little Big Horn Rivers, and abided the issue. An attempt was made to conduct a winter campaign but it was found impossible and the expedition was postponed until spring.

Military Expedition against the Dakotas

Three armed expeditions were sent against the Dakotas in the spring of 1876; one from Wyoming, under General Crook, one from the west, under General Gibbon, and a third, under Generals Terry and Custer, from Fort Abraham Lincoln to the east. These three forces were to converge upon the Indians and bring them into submission.

There seems to have been little unity or co-ordination in the general plan of the campaign. General Crook, coming in from Wyoming with the object of driving the Indians out of the Little Big Horn, where they would be intercepted by Custer and Gibbon, appeared in May on the Rosebud River before the other troops were ready for the junction.

On June 17th, 1876, Sitting-Bull, with his Hunkpapas warriors and Crazy Horse with the Oglalas, met Crook in the Valley of the Rosebud and inflicted on him a sharp defeat. The Sioux drove Crook and his men back to the river where they re-embarked on the steamboats and returned to their headquarters.

Unaware of Crook's defeat, Gibbon and Terry were advancing with their infantry, with the intention of intercepting the fugitives. With Terry was General Custer at the head of the Seventh United States Cavalry. Terry intended Custer should sweep down on the Indians with his mounted troops while Crook was assailing them at the other end of the camp and Gibbons' soldiers were to exterminate the fugitives.

Such was the position of the United States Army on June 24th, 1876, the eve of the day on which the Dakotas were to inflict on that army a spectacular defeat. The engagement was to be known as the "Custer Massacre," but a more fitting title would have been the "Custer Battle," for the Indians were fighting a just war of self-defence against unjust aggression.

General Custer

The dashing assault of General Custer, which came to such a disastrous end at the hands of the Dakotas, has thrown the spotlight of history upon him. Custer was a cavalry leader who had seen brilliant service during the Civil War. He had been ordered west in 1873 to protect the miners and traders who were swarming into the Black Hills. He had seen the terrible raids made by Sitting-Bull and by Rain-in-the-Face on the white trespassers. He knew the Western country well, and his bravery was only equalled by his desire of achieving renown at any price.

On the eve of the Custer Battle there were gathered in the valley of the Little Big Horn nearly six thousand Tetons who had united to take a stand against the American armies which were invading their native land and threatening to destroy their nation.

The Teton forces comprised: the Oglalas, under Crazy-Horse (four hundred to five hundred lodges); the Hunkpapas, under Gall, Black-Moon and Sitting-Bull (three hundred lodges); the Minikoju, under Fast-Bull (four hundred to five hundred lodges); the Sansarcs, under Fast-Bear (four hundred to five hundred lodges); the Blackfeet, under Scabby-Head, and the allied Cheyennes, under Ice-Bear (together three hundred to five hundred lodges). There was also a group of Dakotas from the Minnesota, viz., some thirty Santees and Yanktonais, under the notorious Inkpaduta.

The great warriors Red Cloud and Spotted Tail had remained at their Agencies, as they did not want to continue hostilities against the United States Government.

The two main leaders of Dakotas were, on that day, Crazy-Horse and Gall. They had great confidence in their own strength since on June 17th, 1876, they

had won a great victory on the Rosebud river, over General Crook, despite the fact that they had been practically encircled by the American Army.

A most dramatic picture of the Custer Battle is that written by a Canadian Indian of Wood Mountain, John LeCaine (Woonkapi-sni), who tells the traditional Indian version in these words:

Custer's Day

"On the eve of Custer's Day, on the Little Big Horn river, The Sioux warriors danced to drums into day, late,

A war dance, a victory dance it was, singing, predicting Custer's fate,

A Victory dance . . . for just eight days ago on the Rosebud River Twelve hundred Sioux stopped Custer, Reno and Crook

And others, numbering three thousand and more, I am told.

"Sleepy and tired, loitered the Sioux by his lodge on Custer's Day.

Standing on three legs dozed his war pony before the tipi door.

Not a soul moved about, save an odd child here and there at play,

The great Sioux camp stood silent, like thousand of lodge graves,

Even the gods of wind seemed asleep somewhere in this still,

On the Little Big Horn river, that memorable day.

"The officers at the Council Lodge, too, showed nowhere,

Not a single official scout was dispatched. Even till noon

Not even a stray wanderer left camp. Half the day was gone,

Even the ever fearing old warriors failed this day, somehow,

To climb the hills to see what danger lurked near . . .

A lazy, idle and careless day it was for all, on Custer's Day.

"As mid-day approached, a horseman was seen riding in.

Listless, wet and dripping foam, the pony was halted before a tipi,

A cry went up that travelled like lightning swiftness

From the north to the south ends of that sleepy valley;

'White man! . . . White men have come!' was the cry

In the twinkling of an eye, life swarmed in the valley.

"Half-stamped travois ponies milled in the dust madly,

While mothers and children, with ropes in hand, coaxed pleadingly,

While Custer in pomp and glory rode the ridge proudly,

Cool, steady warriors stood pointing to their belov'd the way to escape,

While like an eagle, he watched every move of his prey.

At last a great cloud of dust rose, racing travois trail it was . . .

"Then, from down the valley, came Major Reno, to drive the Sioux

Into the arms of Custer, who blocked the enemies' way,

'Custer, loving mothers, wives and children must live, you know,

Even if walls of fire challenge us here today;

For there is love and duty, besides honour and fame for man.'

Thus had spoken Reno, urging Custer to fight valiantly.

So, mad with fear for their beloved ones' lives, the soldiers strove.

"But the Sioux made Reno run and cry for life . . .

While Custer stood upon a hill, waiting for Reno's drive,

But Reno did not come. Instead came the Sioux.

Like the calm before the storm paused the Sioux before Custer;

Four times a war chief gave the war cry; then Custer's bugle sounded.

"Then began Custer's battle: a battle sadly strange and short,

No Sioux did Custer see below him to battle.

Nothing save a swirling cloud of dust from which came ponies' snorts,

A thick, milling, cloud of dust, that neither rose nor lowered;

Custer, surprised, stunned, tried in vain to think a way . . .

He cursed the calm, the dust and the Sioux.

"Like swallows frolicking in and out of a dense fog,

Warriors moved; it all seemed a maddening dream.

Straight and steady stood Custer, and his heart was strong;

Like a mountain top above a cloud, Custer was a target,

Musket balls rained towards him, a deadly stream.

. . . And scene that one can never try to forget.

"A spark of hope; down the valley he looked but Reno was nowhere,

Custer's heart weakened, he called to his men, he ran for life.

It was of no use. He retreated to the hill, his grave;

But he never reached that hill, he fell dead, freed from strife;

For White-Clay-Tracks' stone club smashed his skull . . .

And so fell the great Custer, leader of the braves."

In contrast to this narrative we have many a gaudy description which does not begin to compare with the simple grandeur of the foregoing composition.

By June 25th, 1876, Custer, with two hundred and twenty-five men, moved towards the large Indian encampment on the Little Big Horn River. Before contacting the Indians, he sent a small detachment (112 men) under Major Reno and Captain Benteen to create a diversion by directly attacking the Dakota camp, promising to support them in that action.

— Continued on Page 8

The Dakota Indians in Canada

—Continued from Page 7

As Reno advanced into the camp, he was met by a vast horde of Indians, lost many of his men, and was driven to seek refuge in the hills. It was due to Benteen's presence of mind that Reno's detachment escaped destruction.

In the meantime, Custer, with two hundred and four men, disappeared into the hills, following a long, circuitous route to the rear of the Indian camp.

Indian traditions have it that Custer came in over the hills with his flags flying and the band playing. As Custer came down into the valley he reached a small tableland on one side of which were numerous ravines. His men were now worn out after the long ride through the hills. Moreover, they had been continuously in the saddle the previous four or five days, and that too on short rations.

A number of Dakota warriors, under Chief Gall, went up the ravine and placed themselves behind Custer and his men, while Crazy-Horse and his braves hid themselves under the bank of the

tableland. Crazy-Horse stormed the troops from the front, and Chief Gall, came in from behind, and the white soldiers were caught between two fires. In an hour's time there was not a blue-coated soldier left alive in the valley. Custer had been killed by a bullet. The battle took place about five o'clock in the afternoon.

Disobedience to his superior's orders was the direct cause of the annihilation of Custer's command. Before the battle, Custer informed his officers that he wished the glory of the day to belong exclusively to his own men and that, consequently, he would attack and annihilate the Dakotas before the arrival of the main body of American troops.

There is no indication that Sitting Bull took an actual part in the battle.

On the day following, the Dakotas, who had apparently received word of the advance of Terry and Gibbon, struck camp and moved away to a stronger position in the Big Horn mountains. They had no illusions regarding the retribution that would soon follow.

Gibbon's scouts were the first to find evidence of the tragedy. Custer and all his men were lying

dead on the bare hillside. A great number of soldiers had been killed in hand to hand fighting and bore evidence of having been killed by war clubs. Evidently the diversion caused by the Custer battle had given Reno and Benteen time to retire to positions that were fairly easy to defend, but on the third day they were relieved by the arrival of Gibbon and Terry with their forces. Custer's dead having been buried, the wounded were conveyed by steamboats and returned to Fort Abraham Lincoln.

Pursuit

Having taken position on the mouth of the Big Horn, Terry called upon General Sheridan for reinforcements. As the soldiers raced up and down the Tongue, Powder and Rosebud country, looking for the hostiles, the Indians skillfully slipped away and avoided any engagements. They knew the country well and it was easy for them to elude the white soldiers. By September 5th, General Crook admitted that he could not pursue the hostiles any further. On September 4th, Crazy-Horse fell upon Crook's army at Slim Buttes and forced him to retire to the Black Hills. In the meantime, Black Moon, Gall, Sitting-Bull and others, accompanied by one hundred and fifty warriors, crossed the Yellowstone and fled to the north.

By treaties made on Sept. 23rd and Oct. 27th of that year the Tetons surrendered the Black Hills country.

In October, Terry disarmed the Indians at the Standing Rock and Cheyenne agencies, while Crook

subdued those at the Red Cloud and Spotted Tail agencies.

General Miles went scouting north of the Yellowstone in the vicinity of Fort Peck. On the 21st of October, he had a meeting with Sitting-Bull and other chiefs. Sitting-Bull asked for peace, for the privileges of trade and for ammunition.

During the conference that took place on that occasion, Sitting-Bull maintained a haughty attitude, speaking like a conqueror, although his manner was always dignified and courteous. Impatient to end the matter quickly, Miles took a threatening attitude. Deciding that Sitting-Bull wanted to fight, he ended the conference abruptly.

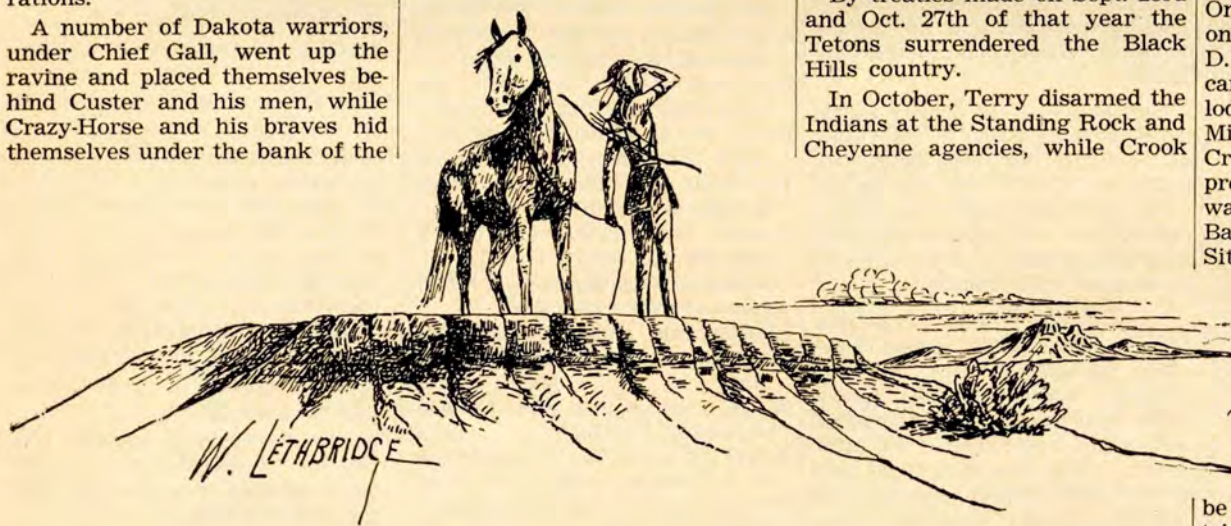
A skirmish took place immediately and the fighting continued till the next day. Sitting-Bull abandoned his camp and the Dakotas were pursued by the troops. A number of Indians surrendered, but Black-Moon, Sitting-Bull and Gall escaped and fled towards the Canadian boundary. Canada lay only two hundred miles due north, but Sitting-Bull was not to reach Canada till seven months later in May 1877.

Although a party under Black-Moon immediately went north towards the Canadian border, Sitting-Bull moved up and down the Yellowstone from the Big Horn to the Powder River and eastward during most of the winter. On December 7th, 1876, and again on December 18th, Lieutenant F. D. Baldwin overtook Sitting-Bull's camp of one hundred and ninety lodges and drove it south of the Missouri near the mouth of Bark Creek. There, located in an impregnable position, Sitting-Bull waited for Baldwin's attack. After Baldwin struck on December 18th, Sitting-Bull went up river to the Big Horn, to seek the help of his friend, Crazy-Horse, but as he could not find him, he turned northward again.

The winter of 1876-77 was a very hard one and there was a great deal of snow. Game could not be found. Sitting-Bull's party tried to feed on the frozen carcasses of dead buffalo but as some of them had been poisoned, either wilfully or not, those who ate them became very ill and the band had to resort to eating their horses which were dying of cold and exposure. Many Indians died during that terrible winter.

In the spring, as they were camping in the Missouri bottoms, a flood washed away their camps, and as they could not find any food, they had to resume their trek northward where they were hoping to receive assistance. It was a weary and forlorn band of stragglers that dragged themselves across the Canadian boundary in May 1877.

(To Be Continued)



Champ Coaches With Oblates

—Continued from Page 3
ing school in Ottawa and one year later took his vows. Robbie was back in Williams Lake last July as a full-fledged brother.

He loves the kids he works with and they love him.

"I give each of them the individual attention they need," he said. "In coaching the sports, I believe in not trying to produce a bunch of champs, but rather to

see the majority of them playing in games whether they are good or bad at it."

Helps Everyone

"Perhaps I sacrifice what could be a winning team by using third raters, but I want to give each child the opportunity of getting in there and doing something."

He hopes through teaching the Indian children sports and getting

the teams out to play with the local teams he can help them to assimilate with a white dominated society.

"I get a tremendous satisfaction out of helping these kids."

Brother Robbie admits that there are times when he feels he isn't accomplishing anything, but adds: "Then some little thing always happens to make it all worthwhile."

White Hawk: Flower of the Sioux

Reprinted by permission from
The Catholic Digest
by Sister M. Dominic, RGS

**She was wild, and prey of evil white men, but she
learned to love the nuns, and became one . . .**

"I want to belong to the Great Spirit," the beautiful Indian girl told Sister Francis de Sales. "I ask to be baptized."

The request was made in 1875 in the Good Shepherd home in St. Paul, Minn., a Community of six. The girl was White Hawk, daughter of a Sioux chief. Sister stood silent a while. She had things to remember.

In 1862 the terrible Sioux rebellion had broken out in southwest Minnesota. From the time of the treaties at Traverse des Sioux and Mendota in 1851 the Sioux had felt they had been cheated. Wild game was dying out. During the winter of 1861-62, there had been starvation in the lodges along the Minnesota river, but the child White Hawk lived through it. The Indians were defeated by military forces; the survivors were driven to the Dakotas.

In far-off France, in 1868, Mother Euphrasia, foundress of the Good Shepherd Order, had on her deathbed authorized a Good Shepherd home in St. Paul. It had been asked for by young Father John Ireland.

Girls Arrive

The city was like other frontier towns; drunkenness and immorality were common. The immigrants, whom Bishop Cretin had invited to the Northwest, saw their children exposed to vice. Young girls, often led into sin unwittingly, had no place to rearrange their broken lives. A few were sent to the Good Shepherd home in Chicago, but that city already had all it could manage. Father Ireland laid the case before Bishop Grace; he wrote to Mother Euphrasia. Granting his request was her last official act.

On May 20, 1868, five Good Shepherd Sisters came to St. Paul. A little home had been provided for them. The cottage was so small that the Sisters slept on sacks of straw in the dining room.

The first girl who came to the home was brought in a carriage by an elder of the Baptist church. Girls arrived quickly, and by Easter there were 25. Father Ireland was chaplain.

The Sisters set their sights on an old stone building on a bluff overlooking the Mississippi river. It was empty, ugly, and the windows were broken, but it had room. Bishop Grace told them they could look it over, and Father Ireland met them there; both men had hoped that a close

look would discourage the Sisters. Instead, they decided on the abandoned Presbyterian college for their new home.

When the Community and girls moved, the chief of police escorted them. He came with eight officers, whom he stationed along the way. Actually, the girls were so delighted with the excitement of moving that they could not have cared less about running away.

The Parade

The parade began: the chief in his buggy, the girls on foot. Each carried something: a picture, station of the cross, candlesticks, flowers, crucifix, or a guitar. A Sister had gone ahead to have lunch ready, but the place had been vacant so long that birds had built in the chimney. The new occupants could hardly make their way through the smoke. A week later the chapel was ready, and Father Ireland offered Mass there on April 26, 1869.

An addition had to be built soon, because more than 100 girls had been placed with the Sisters for re-education. Father Ireland sent many of the girls who desperately needed help.

One was White Hawk, young and beautiful. She had run away from her tribe in the Dakotas to return to her childhood neighborhood. Anyone could take advan-

sewing and learned the rudiments of reading and writing. Often she glanced at the crucifix; sometimes she even slipped into the chapel. And now she was asking for Baptism?

Sister Francis de Sales found her voice. "You have been with us for only 14 months. White Hawk. Do you really want to give up the beliefs of your ancestors? Let us both think it over for a while." Soon after she offered to instruct the Indian girl for Baptism. Father Ireland baptized her.

Three years later, Jan. 6, 1878, the Contemplatives of the Cross were established in the old Presbyterian college on Wilkins St. White Hawk was one of the first who requested admission.

Complications

Former students of the Good Shepherd Sisters may become Contemplatives of the Cross. The Order had been founded by St. Euphrasia at the request of her own girls, and it had spread wherever Good Shepherd Sisters were established. Many Contemplatives of the Cross have never been Good Shepherd students; girls in general are drawn by the twin ideals of reparation and love.

Many complications arose over White Hawk. Her father must be consulted. Mother Mary of St. Bernard Flynn, the first superior and later the provincial in St.

**The true story of the daughter of a Sioux
chief who overcame great obstacles to
become a nun.**

tage of a Sioux: none was welcome in Minnesota.

This child of the wide-open spaces had no intention of staying at the Good Shepherd home. Again and again she ran away: each time Father Ireland, a warm friend of all Indians, would find her and bring her back in his buggy.

Finally White Hawk decided to settle down. Her own mother had been killed in the Sioux Rebellion; Good Shepherd Sisters are educated basically in mothering.

The delicate little Indian slowly came to feel at home. She did fine

Paul, had to be convinced that this wild child of the forest was suited to the slow-paced, sometimes monotonous and strenuous life she faced.

The old chief was notified, and to the astonishment and not a little terror of the Sisters, he presently appeared. He was accompanied by a group of his tribe, all in full dress for their council.

The convent was set back somewhat from the street and, in the space between, the Indians pitched their tents and prepared for a powwow. The Sisters sent in all haste for Father Ireland.

The Council Fire

The council lasted well through the night. The girl herself was brought to the council fire; her quiet and modest bearing had an impressive effect on the Indians. They invited her to speak. It was the first time an Indian woman had spoken at a council.

White Hawk explained Christianity in the terms which had helped her understand this religion. At first it had appeared to her as a beautiful legend. There was nothing strange or unbelievable in it to the Indian mind; Christ was the Son of the Great Spirit, the doer of all good, the Manitou. When mankind was in a state of great misery and had lost its way in the forests of the world. He came as a little Child, and grew up among men and led them back to the path where happiness awaited them.

That part the girl loved, and she spoke eloquently. But when He allowed Himself to be seized and tortured and put to death by wicked men, she was puzzled, and she wept silently as she told the men of her tribe. She concluded with his triumphant resurrection from the grave and his ever-present desire to save all men.

Then she explained that the Good Shepherd Sisters around her had left the bright world and all their friends to make a safe and happy home for her. They did not return to it, not ever again. They had really given up their lives when they knelt to pronounce their vows, and they had risen again to a new life bounded by love. She wanted to do the same, but as a Contemplative of the Cross.

The Indians then realized that the Sisters were not forcing White Hawk to remain; rather, she would be subjected to a long, severe trial to test her constancy and faith before being accepted.

They understood that kind of reasoning, and prepared to return to the wilds, each hoping in his heart that White Hawk would succeed.

They were invited to return in a year to learn if she were happy and still of the same mind. This they did each fall during the years of her novitiate. When the day came that they found the white veil of the novice had been exchanged for the black of the professed nun, the old chief was so overcome that he knelt before her and bowed his forehead to the very ground at her feet.

— Continued on Page 11

Culture Is As Culture Does

by Father James P. Mulvihill, OMI

A few months ago the civil service of Canada advertised a new position, an opening in the Indian Affairs Branch. The position is: "Head, Cultural Affairs Section" and is in the Social Program Division.

It calls for a university graduate and the duties outlined for the position are primarily to promote Indian cultural expression and development. It also points out that this person must become familiar with the needs, potential and current forms of expression among Indians in the fields of painting, sculpture, music, dance forms, writing, drama and sport.

Under the new Cultural Affairs Section, further staff will be recruited and this, as much as possible, from Indian people in the different walks of life. It is a daring step in the right direction and indicates a new thought in Indian Affairs administration.

Some may ridicule this appointment and claim that other ethnic groups should have equal protection. The Scots, for example, should have a government appointee to preserve uniformity in the recipe for haggis, and the Irish have one to see that no foreign influence creeps into the jigs and reels.

It must be remembered, however, that other ethnic groups have their homeland to encourage and protect their culture and the Indians of Canada have had no one to preserve, encourage, and promote theirs, until this present appointment.

In spite of the praise that is due to this new departure in Indian culture, I must admit that I am weary of the word "culture" which has flooded our language in the past twenty or thirty years.

It has two principal meanings and their unexplained use causes much confusion. It has also gathered more secondary meanings than that many splended word "love," and many of them just as vague.

Culture can be applied to animal husbandry, bacteriology and agriculture. There are also many off-shoots of the word, and for the past two years we have

listened to one of them, "biculturalism," without understanding it.

It is an illegitimate word, like "mermaid," which means half of something and half of something else, and has no existence in reality. The word "culture" is used to cover confused efforts in educational work, not only in Indian education, but in the theories brought forth to explain adjustment difficulties of Indians in new surroundings.

What "Culture" Means

We can narrow the meaning of the word to the two principal fields. It may mean, first of all, the training, improvement of minds, morals and taste, and this especially applies to the liberal arts. This is the meaning of "culture" in the position to be filled in Indian Affairs. In this sense it has a "snob" connotation to many minds and is identified with holding the little finger extended while drinking a cup of tea.

The other principal meaning is used today by our social scientists in the study of man and his surroundings. The anthropologists, psychologists and philosophers use the word "culture" to mean the sum total of all information, techniques, tools, and man's reaction to events which happen in his community.

It is the sum of all the learnings that the child received from parents, from adult superiors and playmates. It is the way he has been taught to live in his community, hence it is the habits and attitudes of individuals in a community or country. It is his way of life.

The learning process of the child in arriving at these habits and attitudes from his own people is called **enculturation**. This learning process or way of life is continually changing, accepting new ideas and rejecting old ones. Enculturation denotes a change from within the community. What about changes from without? We have other cultures coming into contact with our own and we learn to accept new ideas or weigh the old ones we have with new information. This change from without is called **accultura-**



SCULPTRESS Suzanne Silvercruys Stevenson is shown in her Chaplin, Conn., studio with a scale model of her statue of Father Eusebio Kino, Italian-born missionary of the Southwest Indians, which was installed February 14, 1965, in Statuary Hall at the Capitol in Washington, D.C. The State of Arizona chose Father Kino as one of the two representatives allowed each State in Statuary Hall. (NC Photos)

tion. There is a continued struggle between acculturation and enculturation and the fusion may result in a temporary culture which could last for a week or a year for our Indian people.

It is in this sense that culture has been given as the reason why Indian people act according to a set formula; because they have different habits and background. It is explained that they are compelled to act according to the habits and attitudes that they formed on the reserves.

This erroneous conclusion was drawn from a misunderstanding of the teaching of social scientists. Great strides have been made by these scholars in the study of man and his environment, and we have probably received greater and more valuable results for mankind from their work than we have from the discovery and harnessing of nuclear power.

They have added many new concepts to our knowledge of man, and how he reacts to new situations, but they have never

stated that he must act like an automaton.

The Indian people are not automatons who will react to their habits and surroundings always in the same manner. They will certainly be affected by their past, but as men, rational beings, they must act from deliberations and make judgments for themselves. They must be rational in their acts even if at times they act in a very irrational manner.

Culture cannot explain all things that make up a human being. He cannot be programmed like a Univac or an IBM card with slots to take care of all reactions to daily problems. A cultural change consists in a change in attitude toward life. These changes must be brought about by acts of the will.

For the Indian, it will be a conscious, organized attempt to change certain aspects of his past way of life to fit into a new pattern of living. One that could give him more comfort, greater happiness, and more status as a Canadian.

— Continued on Page 11

..... Culture

— Continued from Page 10

dian. This will not be brought about by all in the same manner.

"Culture" Too Often Used As Excuse For Failures

We read explanations about the difficulty of the Indian to adjust to our society and the reason is always that mysterious something, his Indian culture. When an Indian child has difficulty in school it is due to what whipping boy, Indian culture.

It is explained that the Indian child is more accustomed to wandering in the woods and watching the squirrels at play, and the city boy is more accustomed to romping around the city play grounds and watching for the ice-cream wagon, so they must be taught in a different way.

The fact that they have been brought up in different environments cannot explain all school difficulties. Why does a boy from the farm who comes to the city school succeed and many times surpass the city boy in class work and athletics, yet he has been brought up in a very different culture.

They do not use culture as an excuse when a boy from the country drops out of college. He probably would rather have country life or was not happy in the path that he was following and wished to pursue an outdoor vocation.

But if an Indian boy drops out of college or high school, it is the fault of the school or the teachers because they didn't understand Indian culture sufficiently to bridge the culture gap. We must resort to a myth.

We resort to cultural bridges, cultural blocks and other educational patois. We have many examples of students of Indian parentage in cities and towns and all do not show the same pattern of success in their studies, or do not make the same happy adjustment, or acceptance to city life, yet they are from the same Indian culture. Let us be rational.

All does not depend on culture, but, to a great extent, on the individual effort and desire to succeed. If they do not show the same courage and determination, this is a normal and natural phenomena of human nature and cannot be laid at the door of culture.

When difficulties arise with adult Indians moving into cities, or to new and strange situations, we tend to say that they are not suited for this way of life. Life on the reserve was so different, their Indian culture will be a great hindrance in making adjustment.

This may be partly true and, often, it is a sufficient excuse for the social worker and the educator to throw up their hands because they are looking for a simple explanation.

One has the courage and pride in himself to make a sincere attempt to succeed, and not blame the fact that a hundred years ago his Indian ancestors had no refrigeration to preserve foods, and so didn't take thought for the future.

They didn't have or accumulate wealth because they were on the move, and also feared that neighbouring tribes might claim it as spoils of war. He doesn't say to himself, as many have done who are seeking an excuse for their lack of success in the new society "my ancestors lived a different life from this so what chance have I to 'kick the habit.' I might as well relax and let the government help." Blame that old devil — culture.

This attitude and reaction has been harmful to young Indian students who realize that their past life on the reserve was different from what they are experiencing now in a typical Canadian setting.

If too much stress is placed on the behaviour and attitudes influenced by childhood training then drop-outs will certainly increase. These students will read in some publication or other that teachers should have special training to cope with Indian children. They will believe that they must come up with some sort of a superhuman effort to overcome this cultural block. It will lead to discouragement.

Indians Must Be Treated As Individuals

A great deal has been written about the diversity in the Indian way of life in Canada. How the culture of the Plains Indians differed from the Coast people, the Indians of the far North and the agricultural people of the East lived different lives.

This diversity has been called the most acute problem facing legislators in forming a national policy for Indian Affairs. This consideration has always received much publicity and is accepted as a great stumbling block, but a more important fact has been overlooked.

It is true that the Indians have lived in tribes and nations, and this has caused problems, but not enough thought has been given to the fact that these tribes are made up of individuals.

Every Indian, no matter where he lives or how he has been trained from childhood, is an individual and will make his own decisions, have his own personal attitudes towards life, and will

not act in any pre-determined manner no matter what his early training has been.

When a person leaves the reserve and embarks on a new way of living there will be many things to learn and many adjustments to make, but mostly they are trivial things that any high grade moron could learn to cope with, and should not stump an intelligent Indian. He will be shy at first because he will naturally want to be acceptable in his new surroundings.

This is the goal of any individual in any culture or way of life. He will have to learn new ways. Probably learn a new set of table manners, learn to be on time for appointments or time will pass him by, learn the places to look for employment, learn to make use of the services open for any citizen, learn bus schedules and the hundred little things you have to remember in daily living.

He will have to learn what actions are insulting in his new surroundings, how to give a compliment, and how to show thanks for a favour.

Many individual Indians will learn these things quickly, almost intuitively, but others will not think it worthwhile because it is too great an effort or because he believes that since the "whites" have taken his land therefore they owe him a living.

We have been insisting on individual effort on the part of the Indian people. It is well to remember that it will be us, the individuals, who will have the greatest effect on the Indian child or adult in his adjustment to Canadian culture.

It will not be legislation, welfare agencies, friendship centres, that will give them the sense of well being, of status, and sharing in the new community.

It will be individual acts of assistance, friendship and praise that we should be prepared to give that will be the greatest aid to acculturation in their lives.

Any culture (perish the word) understands and thrives on friendship.

NIC Conference

The National Indian Council will hold a special conference in Regina, Sask., at the Saskatchewan House (Dewdney Ave.), AUGUST 9-10-11, to discuss the future of the organization. Registrations will take place the previous evening, Aug. 8.

For additional information and advance registrations phone or write to:

**Mr. Harry Bird
P.O. Box 1321
WINNIPEG, Man.
(Phone 452-1570)**

Cowichan Way To Industry

This month should see the completion of the "Cowichan Way," a new road through the reserve south of Duncan, B.C.

Chief Michael Underwood turned the first sod for the three month project in April, opening the door to industrial expansion on the reserve.

The 55 acres haven't yielded a penny of revenue since 1943 when part of the land was the district's golf course.

Now individual Indians will benefit from the influx of commerce.

First lessees are Doman Industries Ltd., who will locate their trucking terminal there and also build a batch plant to produce concrete mix.

Speaking at the sod-turning ceremonies, the mayor of Duncan, Jack Dobson, thanked Chief Underwood for his tolerance and co-operation during the two years of negotiation.

MLA for the district, Robert Strachan, said he thought the occasion had more social than economic significance, since it meant the native Indian is becoming incorporated into general society.

White Hawk

— Continued from Page 9

The Good Shepherd Sisters welcomed the Indians on those yearly visits. Following the advice of Father Ireland, they always set up tables, prepared a feast as best they could, and served the Indians themselves. The Indian Sister, although cloistered, was invited to help them. Father Ireland took the opportunity each year of instructing the tribe members in Christianity.

Before many years Sister Teresa of St. Margaret of Cortona had the happiness of seeing her father and many of her tribe baptized in the Good Shepherd convent chapel in St. Paul. She lived an exemplary Religious life.

In 1882 the Good Shepherd Sisters, the Contemplatives of the Cross, and the girls in their care moved again to their present site at 931 Blair Ave., St. Paul. In 1888 St. Paul was made a provincial convent. In 1890 Sister Teresa contracted pneumonia, and then tuberculosis, and died. She was buried in the Sisters' plot in Calvary.

White Hawk was the first Sioux Indian to receive the gift of a Religious vocation.

At Crowfoot I.R.S.

New 8-Classrooms Block

On May 13, an eight-classrooms block at Crowfoot I.R.S., near Cluny, Alberta, was officially opened. A large gathering of parents and friends attended. Among the guests were Most Rev. Joseph L. Wilhelm, Auxiliary Bishop of Calgary; Senator James Gladstone; Mr. K. Gooderham, Supt. of Indian Schools; Councillor Ben Calf Robe; Mr. M. Brodhead, Supt. of Indian Schools, So. Alta.; Miss J. C. Inrig, Matron of Blackfoot Indian Hospital; Dr. Gramlich; Constables D. Winters and D. Howard, R.C.M.P. and Mr. S. Gibson, of the Blackfoot Indian Agency.

Mass was offered by Bishop Wilhelm, assisted by Fathers Charron and Goutier, OMI. Bishop Wilhelm stressed the importance of family and home in upbringing and educating the child.

The ribbon was cut and the building declared open by Mr. K. Gooderham, then Bishop Wilhelm blessed it. Teepees, housing Indian families in traditional costumes, Girl Guides and School Cadets added color.

Father G. Voisin, OMI, emceed at the banquet, served by the senior girls, at which Mr. Charles Duck Chief, student representative, thanked the Indian Affairs for providing these modern facilities.

Indians Address B.C. Prisoners

Two well-known B.C. Indians were invited to join the regular panel of speakers from the Catholic Indian Study and Leadership Club when the group spoke May 2 in the B.C. Penitentiary.

They are Dan George, former chief of the Burrard Reserve, and Oscar Mercer, from Aiyansh, a counsellor at Haney Correction Institution. Mr. Mercer is in charge of the Native Indian Fellowship at Haney, to which group the C.I.C. panellists have spoken several times.

On May 2 the speakers addressed the newly-formed Indian Education group in B.C.'s maximum security prison.

The C.I.C. panel speakers have been averaging two to three public appearances a month during the 1964-65 season. Their audiences cover a wide segment of the community and include such groups as Parent-Teacher Associations, different church groups and social welfare organizations.

—Oblate News, Vancouver

ties. Councillor Ben Calf Robe, Mr. Gooderham, Chief McHugh, Father Charron, Bishop Wilhelm and Senator Gladstone were the speakers.

Entertainment was provided by the school choirs. Mr. Lowell Mullins provided dinner music, and solos were performed by Mr. Hugh Carter from the Barbados. The day's celebrations closed with a ceremonial dance.

OUR SEPTEMBER ISSUE will feature J. P. Gillespie: Portrait of Harold Cardinal; Fr. Hannin and His People, by Sonja F. Nabiesko; Father Levasseur's column; news and letters from all parts of Canada.

Sask. Judge Rules Free Medical Is Indian's Right

Saskatchewan Indians should receive free hospital and medical care from the federal government, it was ruled last month by a judge in that province.

The ruling was made at Battleford, Sask., when Judge J. M. Policha found Walter Johnson of Battleford, a treaty Indian who lived off his home reserve, not guilty of charges of failing to pay compulsory premiums under the province's hospital and medical care plan.

Mr. Johnson was the first of three non-reserve Indians to be tried on the charges laid by the province's attorney-general.

Health Minister D. G. Steuart said the ruling was "very interesting."

He said it may open up "a whole new era of consideration."

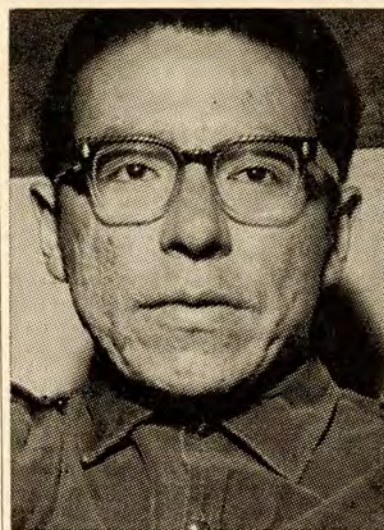
"It would seem to require consideration about how far this is intended to extend and the decision probably will be looked at in higher courts."

Treaty Terms

Judge Policha based his ruling on a treaty signed in 1876 between the Crown and the Plain Wood and Cree Indians. The treaty provided that the Indians would be cared for by keeping a "medicine chest" at the house of each Indian agent.

Dave Newsham of Saskatoon, counsel for Johnson, contended that the federal government is obliged to pay medical costs for all Indians whether they live on a reserve or off. He filed a certified copy of the treaty with the court.

Mr. Newsham also contended his client was not subject to the



ARTHUR SCHOFLEY, sponsored by the Indian and Metis Friendship Centre, walked his way to success last month, by winning the 50-mile "walk-a-thon" from St. Malo, Man., to radio station CKSB in St. Boniface. Mr. Schofley was first of 200 starters.

The First Honorary Paleface

Archbishop Martin M. Johnson of Vancouver was named the first Honorary Paleface by members of the Catholic Indian Study and Leadership Club at their April 6 meeting. "The Palefaces" is the name given to the group who assist in club activities and are special friends of the young Indian members.

Louis Joseph, a senior member of the club, presented the Archbishop with a scroll which had been designed by Saul Terry, the club's artist.

Program for the meeting included an instruction on "How to Apply for a Job," given by Mr. William Patenaude, a member of the Palefaces; also a demonstration by some of the club's panel speakers who answered questions from members and guests on such topics as education, racial discrimination and religious vocations.

The panellists were Louis Joseph, an arborite specialist; Philip Joe, a graduate psychiatric nurse and supervisor at Vancouver's Juvenile Detention Home; Seraphine Ned, a registered nurse; Katherine Wallace, a secretary at "The Vancouver Times," and Beverly Frank, a school teacher.

—Oblate News, Vancouver

Nurse Speaks At Convention

Seraphine Ned, a registered nurse from the Douglas Lake Indian Band, gave the luncheon address at the first Convention and Social Dialogue of Vancouver's Pacem In Terris Social Institute, May 1st.

Theme of the convention was "The Christian in the Community" while the dialogue centred on Medicare, Biculturalism and the Indian in our community.

A graduate of Kamloops Indian Residential School, Miss Ned gained her R.N. diploma at St. Joseph's Hospital, Victoria, and has also completed a post-graduate course in psychiatric nursing at B.C. Provincial Mental Hospital in Essondale. In September she is entering university to take a 12-month Public Health Nursing course. At the present time she is nursing at Vancouver's General Hospital.

Miss Ned is a veteran member of the panel of speakers from the Catholic Indian Study and Leadership Club of Vancouver. Theme of her talk at the Institute's convention was "The Indian Comes of Age."

—Oblate News, Vancouver

Summertime is holiday time for the Indian Record! Our next edition will be coming to you in September, which gives you considerable time to send in reports, photographs and news items of past events or future projects. Please address them to:

The Editor, INDIAN RECORD,
207-276 Main St.,
Winnipeg 1, Man.

September Issue Deadline:
August 25.

If your subscription is running out, don't delay in renewing it when you receive our bill.

Send ONE Dollar to INDIAN RECORD, at the above address.