

archives

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The Catholic Indian League, Saskatchewan Division, met this summer at beautiful Villa Maria Summer Camp, Lebret. Delegates enjoyed the attractive surroundings during their meet.

Phase Out at Qu'Appelle High School

Catholic Indian League Protests Move

The Saskatchewan Division of the Catholic Indian League faced a serious problem this year, when they gathered for their annual meet, July 19, 20 and 21. Announcement had just been made by the Indian Affairs Branch that Grade 12 would be discontinued this year at the Qu'Appelle Indian Residential School at Lebret, as the first step in phasing out the school's high school program and integrating the students with non-Indians.

The three-day convention, held at Villa Maria Summer Camp, near Lebret, carried on with the chosen theme: Leadership in Home Schools and Community and featured such well-known speakers as Mr. Harry Venne, Lestock; Mrs. Grace Adams, Skownan, Man.; Mrs. Jean Greyeyes, Lebret; Mr. Emile Korchinski (with Mr. David Hanley of Winnipeg) Fort Qu'Appelle, and Mrs. Clara Pasqua, Muscow.

During the course of the program, Mrs. Jean Greyeyes brought to the attention of the delegates that Grade 12 of St. Paul's Residential school at Lebret would be phased out, in September, without consultation or contact with the parents.

A motion of protest came from the floor. Seconded and unanimously carried, it was resolved that the CIL send a telegram to the Hon. Mr. J. Nicholson, Minister of Citizenship and Immigration, protesting the move.

The telegram was sent, and many others, from the nine reserves within a 50-mile radius of Lebret.

President of the CIL, Ed Pinay of the Peepeekisis Reserve, said the telegrams emphasized that the

Indian affairs branch had acted without consultation with the parents and its action is considered a violation of the Indian Act.

Wires were also sent to provincial authorities, along with requests to both divisions of government that the Qu'Appelle School, one of the largest in the country, remain in operation and be expanded. It said that between 1952 and 1964 the school produced 119 Grade 12 graduates, most of whom entered such professions as nursing, teaching and the clergy.

A special meeting, held on the Pasqua Indian Reserve, July 25, and sponsored by the CIL, resolved to send a telegram to Robert Davy, director of education services of the Indian affairs branch at Ottawa, inviting him to discuss the phasing out program with a meeting of parents.

Mrs. Lillian Cyr, secretary of the Saskatchewan division of the CIL, said the meeting represented parents of seven reserves surrounding Lebret.

Mr. Davey had said earlier the Branch would hold consultations with students and their parents before a decision is made about transferring Grade 12 students from

the school, but the request was expressed at the meeting that Mr. Davey meet with a group of parents rather than with individual parents and students, Mrs. Cyr said.

It was noted at the meeting that in quoting from the Indian Act that the children shall attend "such school as the minister may designate, within a school district," that Mr. Davey had apparently omitted the portion "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 Roman Catholic shall be assigned to a school conducted under Protestant auspices, except by written direction of the parent."

The question was also raised whether Mr. Davey had purposely omitted that part of section 117 of the act "because he realizes there are no Catholic Indian vocational high schools in the province and because this is of concern to the parents," Mrs. Cyr said.

In commenting on Mr. Davey's statement that the Qu'Appelle school is inadequate to handle the needs of high school education, Mrs. Cyr said that the school administration had realized its lack of facilities and that is why it had sent a brief to Mr. Davey requesting vocational facilities be added to the school.

In a statement made at the end of August, Saskatchewan's Premier Ross Thatcher said that while his provincial government does not agree with federal government's decision, it must accept the decision.

"The Lebret school issue is closed," he said. **Please See Page 3**

MISSIONER DIES

A missionary-apostle of the Montagnais and Cree, Father Louis Moraud, OMI, died July 30 at Ile-a-la-Crosse, Sask.

The death of the 77-year-old priest brought to a close 48 years of apostolate in the diocese of Keewatin.

INDIAN RECORD

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LETTER TO THE EDITOR

Reflections On The First IRS

In the Qu'Appelle Valley, well known for its scenic and summer resorts, on the north shores of Mission Lake, is the village of Lebret where the first Indian Residential School was founded by Rev. Fr. J. Hugonard in 1884.

The school had about 200 pupils in the early days. It had trade shops, supervised by qualified staff, where some of the older boys worked for half of their class day.

The farm and livestock were part of the training. Some of the cattle were pastured for the summer and in the fall were brought back. Some 40 head were butchered for winter supply.

Freight was hauled from Indian Head, 20 miles south, and Patrick on the North. The railroad came through from Melville to Regina in 1909.

The school was destroyed by fire in January, 1904, while the principal was away in Ottawa. The children were all sent home, but the bigger boys stayed on to help put up some new buildings. By March we were able to start school, and when the weather got warmer in April, the work of clearing the ruins of the old school and the building of a new one, began. It was completed that fall.

Another fire destroyed the school completely in 1934. At that time the children had to have a place to stay. The girls were taken to the old RC church and the boys were taken to the Seminary across the lake.

Today, Lebret has a modern building and it is used for a high school, which is attended by youngsters from the various reserves of the three Prairie Provinces.

—An Ex-Pupil

Oblates' 120th Anniversary

August 25, 1845, marks a double anniversary important in the history of the Red River.

On this date, 120 years ago arrived the first Oblate of Mary Immaculate, Alexandre Antonin Tache, a member of the congregation who was destined to serve his church and the people of Red River for 49 years.

During this time he rose from the humble rank of scholastic novice to become the metropolitan of western Canada with four bishops, all of them Oblates, under his authority within an ecclesiastical province that stretched into British Columbia and into the bleak Arctic.

The Oblates of MI were founded in southern France, in 1816, by Charles de Mazenod, Bishop of Marseilles. He had been concerned at the plight of the poor people of France. The congregation was charged strictly to minister to the poor, the orphaned, the neglected and the afflicted.

Its members went under the name of "missioners of Provence" until a directive from Rome changed the name to Oblates of Mary Immaculate; its members renounce worldly gain, take vows of chastity, poverty and obedience.

Members of this militant preaching order were the first religious to come to Canada after the British conquest; they infused new spiritual life, and a new vitality into their church in Canada. The hierarchy in Canada had been strictly limited by the governing British authorities to only one bishop. Msgr. Provencher, struggling to cope with a desperate shortage of missionaries who would consecrate their lives to the nomads of the plains, and who would not return to Europe after a few short years, deserting the field where the harvest potential was so great, turned his attention to the Oblates.

It was in answer to his pleas and prayers that young Tache and a priest, Father Casimir Aubert appeared at Red River. These were the forerunners of many more Oblates.

The Sunday following his arrival, Brother Tache was ordained a deacon and became a priest on the following October 22, at the age of 22. Five years later he became a bishop and co-adjutor to the ailing Msgr. Provencher. He was then aged 27. Later the same year he was appointed superior of the Oblate Order in the west.

When Bishop Provencher died in 1853, Msgr. Tache became the second bishop of St. Boniface at the age of 30. In late 1871 Bishop Tache was elevated to the rank of archbishop and became metropolitan of a district that included the Athabasca-Mackenzie regions and British Columbia. He died on June 22, 1894, at the age of 71.

LETTER TO THE EDITOR

RECORDING THE CONSTANT PROGRESS

Dear Father:

I am writing to thank you for sending me, over the years, 'The Indian Record' which I have always read with the greatest interest, realizing the work it is able to accomplish.

Many of the articles and pictures bring home to us the constant progress being made by our Indian people.

The 'Indian Record' has also been

helpful to the missionaries and Sisters in B.C., where we have so many Indians of different language, many isolated and care for in the great residential school at LaJac, at Williams Lake, at Kamloops, at Mission City and at Sechelt.

Some years ago, with the approval of the Holy See, we established a novitiate of Mary Immaculate for Indian girls at Anaham, P.O. Hanceville, where Father Patterson is the

pastor, and where the Sisters of Christ the King came to open a Catholic Indian school.

I feel certain that many of your Indian readers would be interested in the accomplishments of the Sisters of Mary Immaculate for Indian girls, of their church and their new school.

Devotedly yours in the Sacred Heart,
Most Rev. W. M. Duke, D.D.
Vancouver, B.C.

Indian Parents on Warpath

by R. DUROCHER, OMI

A time bomb is ticking away in Saskatchewan, buried under public ignorance and Federal double talk, but its spluttering may soon produce a chain reaction across the country. The bomb is the vocal dissatisfaction of an increasing number of Indian parents with the way that so-called student "Integration" is being shoved down their children's throats.

The present centre of friction is one of the oldest and proudest Indian Residential Schools in the country, that of QU'APPELLE, at Lebret. A decision from Ottawa has decreed the phasing out of the high school which has one of the most successful records of graduate accomplishments in the country among Indians. This year, grade XII is to be dropped, then grade XI and so on.

Parental dissatisfaction first came to light at a recent congress of the Catholic Indian League of Saskatchewan, at which several Indian speakers showed in action the high quality of the education they have received. Taking matters into their own hands as parents, they fired off a telegram of protest to the Hon. Lester Pearson, including the Hon. R. Thatcher for good measure.

A letter of reply from the Hon. John R. Nicholson, minister of Citizenship and Immigration, drew a withering comment, in an open letter which is now making the rounds of news offices.

Learning that the minister was on tour, and passing through Saskatoon, they arranged to meet him in the lobby of the Bessborough hotel on Tuesday, Aug. 17. According to a report in the press and a telegram sent thereafter by them to Mr. Pearson, the Indians were "rebuffed" and treated rudely by the minister. "As a matter of fact," said Sidney Fineday, of the Sweetgrass Reserve, "he told our spokesman to 'shut up'". A group of regional officials consented to meet the spokesman privately.

Representatives of at least nine reserves then waited upon Premier Thatcher at Regina, on Friday, Aug. 20, protesting the Federal plans, particularly the high-handed procedure followed and asking that, instead of being phased out, their school be suitably equipped, as they had previously requested from Ottawa.

Why not bring whites to our school instead of spreading our children around where they will be really segregated? they ask. It is estimated that some 2,000 Indians are involved in the protest. Indications are that Mr. Pearson's tour through Saskatchewan may be considerably enliv-

ened as a result.

Similar protests are gathering weight in other provinces where, under guise of consolidation, transportation to near-by white schools or access to superior facilities in distant cities, Government employees appear to be carrying on a concerted campaign to "phase out" Federal responsibility for Indian education.

Indian parents are in a peculiar position in waging this crusade. In recent years both the Government and the Church have been moving rapidly to hasten their social and civic consciousness. Parental responsibility in the field of education has been particularly stressed.

The principal of a leading Indian school has put the position squarely: "We are in the service of the parents, who have taken conscience of their duties both as citizens and as Christians. We will continue in this work for their benefit as long as they want us."

This attitude is doubly prudent in that the operators of Indian schools are in reality in the employ of the government. They are thus uneasy about the new policy by which the government itself appears indifferent to community decisions.

According to the open letter to Mr. Nicholson, his department is now reverting to the old paternalistic, impatient pattern. The letter, signed by Mrs. Lillian Cyr, of the Pasqua Reserve, claims the Department consulted high school students, giving them misleading information, without reference to their parents. The letter observes that the Lebret school has made its proofs, whereas other methods have led to discouragement of students; that disciplinary problems arise through carelessness of boarding homes; that "when we will feel that our children are ready to be integrated and that we will be convinced that is what is best for them—then we will ask for integration.

"We must first equip our children with the tools before we ask them to do a job. The Indian's school extra-curricular activities do exactly that. They train our youth for leadership. If the Lebret school were enlarged it would succeed better than any other present high school, because right now with limited facilities it is succeeding just as well as any of them."

A brief prepared by the band of Carry-the-Kettle Parent Association, of Sinaluta, Sask., stated: "At the Lebret Indian school, the white man shows our children

how to be proud of their race, they educate them so that they can enter the world of the white man and live in it as an Indian with his own culture."

Three faux-pas seem to have lighted the spark of anger with the way in which the proposed phasing out has been handled. In reply to a telegram, an Indian Department official called the Lebret school inadequate in such a way that those in charge of the school seemed to be at fault. At that time a brief on his desk demanded, as in the past, that the school be equipped with the means to offer more diversified courses according to Indian needs.

The same official referred the issue to the authority of the Minister, under the Indian Act, with regard to education, but he omitted the continuing part of the text, which leaves the final decision with regard to religious schools, up to parents, an implicit recognition of their overall rights.

A third incident is an illusion in Mr. Nicholson's letter to the lack of "mental and social stimulus" at Lebret. Few white schools have such an array of extra-curricular activities both on the spot and through trips throughout the province.

This writer admits to some prejudice on this question, because the parents involved are talking such good sense, with such conviction and dignity. Where did this come from, if not from existing schools? And what permanent good can the Federal authorities do in this field, if they do not start by winning the support, with honest means, of respectable parents?

The Indians of Saskatchewan are obviously proud of Lebret, so much so they are willing to have white students admitted with their children. Does integration have always to be in the other sense?

For many years editorial writers in need of topics have taken to dashing off appeals for "Integration". They are unaware that two paths are open to all Indian students: that which leads to success in the white world, that which leads back to the reserve, in the service of their own people.

Those who have been working with the Indian know this. They know also that "integration" is a two-way matter, involving white prejudice. They know also that various clans of Indians in various parts of the country are integrating at varying speeds. The present Federal policy is a harsh, high-handed, unwise one, quite apt to destroy many years of patient progress. (see p. 15)

Manpower Mobility Program

Indians Eligible For Assistance

Canadian Indians will be eligible for assistance under the new Manpower Mobility Program announced last spring by the Federal Government, it was later stated by the Honourable John R. Nicholson, Minister of Citizenship and Immigration.

The new program will be operated in conjunction with the existing Indian Affairs Employment and Relocation Program, the Minister said, and access to the Manpower Mobility Program administered by the Department of Labour will give Indians additional opportunity for assistance in relocation.

Mr. Nicholson pointed out that for some time the provisions of the Indian Affairs Employment and Relocation Program have offered various services to Indians seeking

to improve their employment opportunities.

These services include transportation of the individual or family to the employment centre; maintenance costs pending returns from employment; grants for basic furniture and household effects; and where alternative accommodation is unavailable, grants to assist with the purchase or construction of housing, or the acquisition of lands.

Provision is also made by the Department for social and job counselling services both at the Indian reserve and non-Indian community levels. Such services have been extended through several channels including Indian Affairs Branch relocation specialists, the Special Services staff of the National Employment Service, and social workers provided through contract with counselling agencies.

Mr. Nicholson said that in developing pilot programs of relocation in several parts of Canada it has been essential to secure the cooperation of industry and the full range of community services agencies as well as the Indians themselves.

At Thompson, Manitoba, a program has been implemented by the Indian Affairs Branch in cooperation with the Provincial authorities and the International Nickel Company which is expected to facilitate the relocation of fifty Indian families from depressed reserve communities this year. Similar plans are being put into effect in other parts of the country.

In every case full use is being made of Central Mortgage and Housing Corporation or other existing resources in the field of low-cost housing, and housing projects are being planned in cooperation with the communities concerned.

In effect, the two programs will complement each other insofar as Indians are concerned, Mr. Nicholson said.

Fire Fighters Train to Boss Own Gangs

Veteran Indian and Metis forest fire fighters from three remote settlements gathered at Berens River settlement late in June to take specialized training in fire fighting techniques that would qualify them to take charge of firefighting gangs in their own areas.

Manitoba's mines and resources minister Hon. Sterling Lyon, Q.C., said the 22 graduates would be a valuable addition to the nucleus of qualified fire fighting foremen who had been trained at two previous schools in other years and who came from other centres in Northern Manitoba.

Demonstrations of water bombing by government-leased Canso planes formed a part of the course as well as use of helicopters in fire fighting work, the latest equipment and fire-fighting techniques were also stressed at the five-day school.

Those who took the course included six from the Little Grand Rapids area, four from the Blood-vein River Indian reserve and the remainder from the Berens River area. While most of the fire fighters understand English, instruction was given in two languages, English and Saukteaux. The fire ranger from Berens River, Johnny Everette, was interpreter. In charge of instruction was fire control officer R. R. Ross.

The first fire-fighting foreman's course was held at the old Indian settlement at Chemahawin on Cedar Lake in 1963. The second was held at Wabowden last year.

New CD Officers

First Class Graduates

Graduation of Canada's first class of Community Development Officers—specialists trained to work with Indians to help them develop their own leadership—was announced June 23 by the Honourable John R. (Jack) Nicholson, Minister of Citizenship and Immigration and Superintendent General of Indian Affairs.

The 38 graduates of the three-month course were at that time to be assigned to Indian communities throughout Canada to help residents develop their potential for leadership and to assist Indian leaders in achieving social and economic advancement.

Mr. Nicholson paid special tribute to the director of the course, Professor Farrell Toombs of the University of Toronto, referring to him as an outstanding authority on community development work. Mr. Nicholson said that the department had been fortunate to obtain the services of such a high-qualified specialist in this complex field.

The Community Development Course, at the University of Ottawa campus, was the first venture of its kind in Canada. It was organized by the Indian Affairs Branch when it became evident that no comprehensive program of this type was available at any Canadian University. Subsequent courses are expected to include an increasing percentage of Indians among the students.

The Minister said that graduates of the course will work with community leaders in order to help Indians themselves build a sense of identity and to encourage them, through the Band Councils, to become progressively more self-governing and less dependent on government assistance.

Teachers Hold Institute

By Mrs. B. G. Brown

The Indian School teachers of the Duck Lake, Carlton and Shellbrook Agencies held a one day institute in May at All Saints Indian School Prince Albert. It was directed by Mr. R. Gent, Superintendent of Indian Schools of Northern Saskatchewan, ably assisted by Mr. Wm. Buscis of the Indian School, Prince Albert.

The program of the day was given to talks by Mr. R. Hims, Superintendent of Separate Schools P.A., Mr. R. B. Gould, Public School Superintendent P.A., Mr. O. N. Zakreski, acting Regional Superintendent Indian Schools, Saskatoon,

was also present. Miss V. Godfrey, Primary Consultant, P.A. and Mr. R. Stewart, consultant from the Department of Education, all dealt with the Divisional System in the various levels.

The attendance was almost 100 per cent as the teachers enjoyed a day of discussion and information on their work. They also enjoyed a special luncheon and the day ended when Mr. R. Gent made a summary of the topics of the day.

Making plans to hold a Golf Tournament in Rosthern in June, the teachers parted with a unanimous feeling that the Institute had been a success.

Assiniboia Cadets Receive Annual Spring Inspection

Winnipeg's Assiniboia High School Cadet Corps had its annual inspection this spring, culminating the entire years training in basic drill, rifle handling, national survival and map using.

Demonstrations of these newly acquired skills and of gymnastics were given during this, the 6th annual inspection of the group.

Inspecting the man on parade were Lt. Colonel W. Barrit and his aide de campe, accompanied by Lt. C. R. Palmer of the Cadet Training Staff.



Grandin College Opened and Dedicated at Fort Smith

Grandin College, an initiative of the Catholic Vicariate of Mackenzie, was officially opened and dedicated at Fort Smith, N.W.T., in June.

The purpose of the college is "to train for responsibility and leadership, boys and girls desirous of higher education and talented enough to give a greater contribution to Church and country," said Bishop Paul Piche OMI, Vicar Apostolic of Mackenzie.

The founding of the college was the greatest event in the history of the town of Fort Smith, as it clearly established the community as the educational centre of the Northwest Territories, said R. J. Orange, administrator of the Mackenzie district.

Rev. L. Casterman OMI, provincial of the Oblate Fathers in the area, cut the ribbon officially opening the college, which is in its first year of operation, offering residential and educational opportunities to 55 students from northern localities.

Among the 200 other guests of honor were Mr. and Mrs. B. C. Gillie, superintendent of schools, Mr. and Mrs. Dodds, area administrator, and Chief and Mrs. Gibot of the Chipewyan band.

The college honors Bishop V. J. Grandin OMI, who from 1871 to 1902 headed the See of Saint Albert, which then took in a vast area of western and northern Canada.

The institution was founded in 1960 by Rev. Robert Haramburu OMI as "Foyer Grandin," a centre for encouraging religious vocations.

The cornerstone of the college as such was laid a year ago by Bishop Piche, who then outlined three stages foreseen for future development.

It was first operate as a hostel for secondary students who would attend the government day-school here. The secondary stage would be a junior college affiliated with a university after grade 12. The third and ultimate step would be a program of courses leading to university arts and science degrees.

School Has Full Public Support

A new Catholic school built and operated entirely with public funds was officially opened at Watson Lake, Yukon, in the spring.

The building of St. Ann's School was described by Eric Nielsen, member of Parliament for the Yukon, as "achieving what was right."

Gratitude to public officials and to local Catholic parents, pastor and teachers was expressed by Bishop J. L. Coudert OMI, Vicar Apostolic of Whitehorse, who blessed the \$135,000 school's three classrooms and auditorium.

Parents share in school affairs through a local advisory committee of three elected members — an institution unique in Canadian school legislation, and provided for in the 1962 Ordinance.

Mrs. Helen Ulrich is principal of the schools, whose eight grades represent a high degree of white-Indian integration.

"The integration experiment of St. Ann's has proven itself this first year," according to Rev. Basil Studer OMI, Catholic pastor at Watson Lake. "It is the intention of the officials of the Indian Affairs branch to foster and encourage this program.

"There are many evident advantages resulting from the present set-up which allows the native children to remain with their families throughout the school year.

"As individual parents show greater signs of responsibility and economic self-sufficiency, the Indian Affairs branch is encouraging them to keep their children at home and attend day school," Father Studer said.



New Grandin College



Most Rev. Leo F. Dworshak, Bishop of Fargo (centre) with delegates at Congress.

Dakota Catholic Indian Congress

"Fort Totten, Fort Thompson, Fort Yates, Fort Berthold, Fort Peck, Fort Qu'Appelle," the roll call of delegates sounded like a checklist of the War Department but all was peace on the Great Plains, June 22-25, during the Catholic Indian congress at St. Michael's Mission near Devil's Lake, North Dakota.

Over 400 Indians and 40 missionaries were gathered from six States and two Provinces of Canada. Father Patrick J. Ryan came from Wolf Point, Montana.

Four Oblate Fathers were down from Canada: Revs. Gontran Laviolette, of Winnipeg; Victor Bilo-deau, now principal of Camperville IRS; Lionel Dumont, principal of Cowesses IRS, Marieval, Sask.; and Arthur Carriere, director of St. John Bosco Indian Centre in Winnipeg.

There were Jesuits from South Dakota with busloads of their mission people, and Sacred Heart Fathers from mission in South Dakota, and numerous Benedictines and their people from many reservations in Minnesota and the Dakotas.

Most Rev. Leo F. Dworshak, Bishop of Fargo, attended the Congress on the final day. For the opening day of the Diamond Jubilee came Rt. Rev. Abbot Gilbert Hess, OSB of Blue Cloud Abbey, Marvin, S.D., under whose jurisdiction is the mission of St. Michael's. It was particularly fitting that he should be present to preside on this historic occasion for it was the Benedictine Father Jerome who inspired the Catholic Congresses beginning in 1890 at St. Michael's.

More Sioux than any other tribe attended the 1965 Congress, but the following tribes were also represented: Chippewa, Arikara, Cree, Mandan, Gros Ventre, Assiniboine, Winnebago and Omaha.

**By Sister Providencia FSCP,
Sociologist, College of
Great Falls, Montana**

The years have brought change in the conduct of the Congress. Originally it was called the "Sioux Catholic Congress" and all the prayers, speeches, and the hymns were in Lakota or Dakota Sioux. English has come to be the common language because of the presence of Catholic Indians from many tribes. However, much of the praying and singing and speaking continues in Sioux.

The meeting place was a bower of trees and branches reminiscent of the solemn Feast of Tabernacles in Jerusalem. There were benches made with planks, and a small organ was in readiness for the Indian musician, James Mazakahomini.

The opening ceremonial after Benediction of the Blessed Sacrament was the traditional "Welcome Handshake," as old as the Congresses themselves.

In his welcoming address, Father Alan asked the Congress to consider the changes needed to update and enlarge the Catholic organizations. Louis Jackson gave a talk on past Congresses and a group sang hymns taught them by Father Jerome, OSB, founder of the Congress.

On the afternoon of the first day, attendance at Sunday Mass was the principal topic. Harry Hopkins introduced the nationally known Father George Pinger, CSJ, of Chamberlain, South Dakota. Father George demonstrated the purposes of the Mass vestments. Several Indians from North and South Dakota spoke about Mass attendance, but perhaps the most impressive speaker was Frater Edward Red Fox, OSB, seminarian from Blue

Cloud Abbey. He said in part, "We are here to celebrate the 75 years of this Congress. I am 23 years old, but I am also 75 years old because I am your history. You should be proud that you are Indian . . . This cannot hinder you or keep you from moving ahead . . . This applies to our young people. Teach them, encourage them about going to school . . . Encourage yourselves. I am Indian. We have done things. We can do great things. We have only to work together, to work with our missionaries."

On the second day, Simon Smith told about the Congresses in Minnesota among the Chippewa Catholics. Father Gontran Laviolette, OMI, a renowned Canadian authority on Indians and Editor of **Indian Record**, published at Winnipeg, spoke about the Catholic Indian League of Canada and its objectives, both in Dakota and English.

Topics which brought out lengthy discussions included Christian marriage, neglected children, alcoholism, modernizing the Congresses. Mrs. Gray Bear of Fort Yates told the Indian societies to expand their membership in order to be of more help to the missionaries and the cause of the Faith. She reminded them that the non-catholic lay missionaries on the reservations showed more zeal than Catholic laymen.

A dramatic but tragic touch was the eloquence of Amos Fast Horse, Thomas Bone Shirt, and Iron Cloud, all of South Dakota, who mourned the break-up of families and the plight of homeless children. Iron Cloud urged a strong resolution against common-law marriages, but no action was taken.

Father Bernard D. Fagan, SJ, introduced the liquor problem by stressing the value of sobriety.

—Concluded on Page 16

Co-Op Brings New Hope To Brazil Artisans

by G. Daniel Griffin

Tucked behind an unfinished cathedral fast becoming a landmark in Natal, Brazil, is a tidy attractive shop that startles visitors by its very presence.

The store, staffed by young women as neat and quiet as the shop itself, sells lacework, straw hats and purses, wooden statues and figurines, china flowerpots and other products of local craftsmen.

Behind the handicraft products lie stories like that of Maria de Conceicao, a lace-maker in Ares, a town in the interior.

Maria's husband, a rural laborer, earns about \$4.50 a month, which doesn't go far toward feeding a family with four young children. If Maria worked alongside her husband in the fields, she could earn another \$2.50 a month. As a washerwoman her possible monthly earnings would be \$1.50 to \$2.25. Her sales of lace tablecloths and bedspreads through the cooperative bring in more than \$10 a month—and she can work at home.

Before the artisans' cooperatives began in Ares, a lace-maker got between \$1 and \$1.50 for a lace bedspread that was later resold in Natal or elsewhere for nearly \$10. The cooperative pays \$8 for a bedspread and resells it for a little more than \$10.

The cooperative has already contracted to furnish certain lines of goods to department stores in Rio de Janeiro and Sao Paulo. In 1964 it sold more than 35,000 separate articles of handicraft.

This particular cooperative is helping more than 700 families to improve their present living situations and is working radical changes on their centuries-old passive attitudes.

For example, in the small village of Jundia de Cima, when the mayor didn't do much about getting the streets cleaned, the artisans' group took on the job. All members pitched in to help. Other residents also joined, and the streets were cleaned



LACE-MAKER—One of the traditional and typical figures of Brazil's underdeveloped northeast is the "mulher rendeira," the lace-making woman who sits on the ground in front of her simple home making tablecloths, bedspreads and other hand-worked items which middlemen buy for a fifth of their market value or less. In some places, such as the Archdiocese of Natal, the Church has begun producers' cooperatives so the lace makers and their families may receive a fair price for this pains-taking work. (NC Photos)

in record time.

That same artisans' group is promoting a community social center. Each member contributed a day's pay (about 63 cents) to buy the land, and now the group is promoting raffles and auctions to raise money for the construction.

The spirit of group action is especially revolutionary in a land which has slept for centuries under the "boss" system and where individualism is traditional. Other attitude changes are reflected by purchases made possible by the families' new earnings. The most common purchase is a foot-powered sewing machine which can be used to make clothes for the family and also to earn money. Next most popular is a water filter—a necessity in this area subject to intestinal parasites and endemic diseases.

Most families buy pigs or chickens to raise for sale as well as for the table; others buy gas lamps, put in outhouses (a novelty for the

majority of homes in the interior) or otherwise improve their houses. Very few make the sort of frivolous purchases you might expect from "sudden-rich" families.

The cooperative supplies the artisans with raw materials, teaches them the techniques of handicrafts, buys their products and resells them, and divides profits at the end of the year, after deducting a percentage for growth and operating expenses. The coop's leaders made 130 visits last year to the 30 groups in the interior.

The handicrafts cooperative of which Maria da Conceicao is a part is only one element in an overall cooperative program Bishop Eugenio de Araujo Sales, apostolic administrator of Natal, began in 1956. This program includes consumers' and credit cooperatives, along with the diocese's entry into the rural labor union program, radio schools and other social progress activities.

NCWC News Service.



Photograph of Sitting Bull at Fort Walsh in 1878.

Sitting-Bull's Band Flees to Canada, 1876

Chapter VII

The Hunkpapa band of Tetons, under Chiefs Gall and Sitting-Bull, knew the country to the north of them as the "land of the Great Mother". Many Hunkpapas used to go north, as far as the Saskatchewan river, on their hunting expeditions.

Sitting-Bull, a few years previous to his disastrous struggle for independence, had visited Crow-Foot, chief of the Blackfeet, a most powerful tribe. The Blackfoot camp was, at the time, in the Cypress Hills in British territory. Crow-Foot and Sitting-Bull smoked together and made a peace agreement. Sitting-Bull's intention was to have Crow-Foot join with his tribe in a war against the United States, but Crow-Foot wisely refused and sent Sitting-Bull back, loaded with the usual presents.

This may have taken place in 1868, as Cowie, in his book, "Company of Adventurers", mentions the presence of Sitting-Bull in the Cypress Hills in that year. The Hunkpapas were then anxious that the Canadian Govern-

ment should give them permission to settle permanently in the country and assign them a more or less definite territory for hunting. But the Canadian Indians did not wish to see any strangers encroach on their hunting grounds.

A delegation was sent to Fort Qu'Appelle, in the district of Assiniboia, in 1873, with a view of opening trade relations with British fur companies. Mr. Cowie, then factor at Fort Qu'Appelle, did not want to invite or encourage the Tetons to come into the country contrary to the wishes of the Crees. The delegation was peaceful and friendly; one of the spokesmen, in an effort to persuade Mr. Cowie of his good will, said to him: "If had had any bad intentions, I could have killed you many a time when, five years ago you used to sit there at night, writing."

The spokesman added that he was a scout, looking for a country where the Tetons could be safe from attack on the part of the American troops.

In those days there was a large number of Saulteux in the vicinity of the Qu'Appelle lakes. They had long viewed with resentment the presence of the refugee Min-

THE DAKOTA Indians in Canada

By Rev. Gontran Laviolette
O.M.I.

PART SEVEN

nesota Dakotas under White-Cap and Standing-Buffalo. These unwelcome intruders had been scarcely tolerated. The Saulteux chiefs feared that they could not restrain their own men if another incursion of Tetons was to increase the number of foreign Indians on Canadian ground.

On this occasion a number of friendly Metis, under Alec Fisher, travelled a day's journey from the Fort to meet them, escorted them into it, guarded it during their visit, and finally escorted them to a safe distance on their return journey.

The Dakotas had sent very able speakers to act as ambassadors. The orators went back to ancient history to prove that they had always helped the British against the Americans and showed a silver medal of King George in evidence thereof. They also mentioned the friendly overtures which had been made to them by the Earl of Sil Kirk, in 1814, when he sought their assistance against the Northwest Company.

As the supplies in the Fort were scarcely sufficient to provide for the requirements of the Canadian Indians and Metis, Mr. Cowie found it impossible to trade with the Tetons. He insisted that the delegates should make peace with the Americans on the Missouri, pointing out that the steamboats could deliver trading goods much more cheaply than he could supply them at Fort Qu'Appelle. In their answer, the delegates boasted that if the Metis did not go against them they could subdue the Crees and Saulteux. They also said they could never become friendly with

the Americans and that they were looking for safety on the northern side of the boundary. They would not take Mr. Cowie's refusal as final. In leaving, they thanked him for his kindness in entertaining them and trying to prevent trouble between them and the Saulteux.

Whether the Hunkpapas were then planning to escape in a body to the land of the Great Mother, cannot be ascertained. It seems plausible that the Red River disturbances of 1869 - 70 were known to them, and that they played with the idea of joining in a general Indian and half-breed uprising against the British settlers.

The Red River Metis had attempted to induce the Dakotas along the Missouri to join them in an expedition to capture the Forts Qu'Appelle and Ellice, saying that, with the ammunition taken from these Forts, they could raid the settlements of Portage and Fort Garry.

It is probable that the Fenian agents in the United States were responsible for this daring plan, as part of their program of opposition to the British in the Red River Colony.

However, this threat did not materialize. In the fall of 1872, a delegation of Tetons visited Fort Garry. They were not received by the Governor and they departed highly incensed.

The Red River Metis, under Riel and Lepine, were opposed to the Fenian movement and would not co-operate with its agitators.

There was no real danger of the Dakotas being instrumental in stirring up an uprising in Canada, but it was feared by the

settlers at the time that they would go on the warpath, if any serious trouble arose in the Northwest Territories.

After the battle of the Little Big Horn, the Tetons had disbanded. Each band of Teton went its own way. The Hunkpapas chose to flee to the north because they had hoped to be able to renew their strength in a peaceful country.

The trade had died off in the United States, and the buffalo were leaving their usual ranges in the Big Horn region. It was impossible for the Tetons to remain close together when they could not get a sufficient supply of food and ammunition. They were constantly pursued by the United States Army, and they could get no ammunition to defend themselves.

The hostile Tetons had two ways of escape: southwards to the land of the Spaniards which was a long way off and unknown to them, or northwards to the land of the Grandmother (Queen Victoria), which was known to many of the older men who had hunted there. Many of the chiefs had silver medals of King George III, given to their grandfathers for fighting the Americans and because of these, felt they would receive aid and protection from the British.

As early as May, 1876, Lieut. Col. Richardson, of the United States Army, notified Assistant Commissioner A. G. Irvine, of the North West Mounted Police, to be on the lookout for possible incursions of the hostile Dakota and Montana Indians. He warned him that the Indians might make Canadian soil a base for predatory and hostile operations against the United States. The place for which these escaping parties would make is supposed to be in the vicinity of Wood Mountain. However, only the Hunkpapa band actually planned to come into British territory.

Plans for Escape

After the Little Big Horn battle, in the month of August, a French Metis, named Gabriel Salomon, reported to Crozier at Fort Walsh, that a scout by the name of Laframboise had been at Sitting-Bull's camp. Sitting-Bull had told the scout that he did not intend to make war on the people of the north, that he found himself surrounded by the Americans "like an island in the middle of the sea", that he already had had a battle with the Americans and was undecided as to where he would go. At another time, Sitting-Bull said, "We can go nowhere without seeing the head of an American. Our land is small,

it is like an island."

Sitting-Bull told Salomon that as soon as he put his foot across the line on Canadian soil he would bury the war hatchet, quote: "We can find peace in the land of the Grandmother. We can sleep sound there, our women and children can lie down and feel safe. I don't understand why the Red Coats gave us and our country to the Americans. We are the Grandmother's children and when we go across the Medicine Road (the boundary) we shall bury the hatchet. My own grandfather told me that Red Coats were our people and good people and I must always trust them as friends."

Black-Moon's Arrival

During the summer of 1876, Sitting-Bull had sent a scout to Fort Qu'Appelle to obtain help, but his plea had not been answered and the scout had been sent back. However, by the fall of 1876, Black-Moon, a Hunkpapa chief, with fifty-two lodges, had already crossed the line and taken refuge at Wood Mountain. A further arrival of fifty-seven lodges was recorded later in the fall. By the end of the year there were around five hundred men, one thousand women and fourteen hundred children in the camp. They

possessed three thousand five hundred horses. This camp was said to adjoin White Eagle's camp of one hundred and fifty lodges.

White Eagle was a Santee who had escaped to Canada after the Minnesota outbreak. He was to settle permanently, at a subsequent date, on the banks of the Assiniboine River, at the junction of the Oak River. White Eagle had been there for several years and had always observed the Canadian law.

The refugees comprised not only Black-Moon's fifty-two lodges of Hunkpapas, but also a number of other refugees from the Oglalas, Minikonju, Siasapa (Blackfeet), Sansarcs, and Two-Kettle's bands of Tetons.

Upon the arrival of the Teton refugees, White Eagle opened a council with the refugee chiefs, namely Black-Moon, the Little-Knife, Long-Dog, and the Man-who-Crawls. He asked them if they knew they were in the Queen's country and they answered that they did. Asked what they had come for, they replied that they had been driven from their homes by the Americans and had come to look over the conditions across the line. To White Eagle's question, "Do you intend to re-

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One of Sitting Bull's nine wives — not identified.

The Dakota Indians in Canada

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main here till winter, and when spring comes, return to your country and make war," they answered in the negative. They said that they wished to remain permanently and prayed that he, White Eagle, would ask the Great Mother to have pity on them. They also requested small quantities of ammunition for hunting purposes.

Inspector Walsh, of the North West Mounted Police, commanding at Fort Walsh, told them he would get in touch with J. L. Legare, a trader at Wood Mountain, and that he would allow them to trade with him. Walsh expected the Indians to remain at Wood Mountain that winter, as the buffalo were plentiful there and to the east.

On March 3rd, 1877, Inspector Walsh had visited a Yankton and Teton camp which was under the leadership of Matowakan (Medicine Bear), in the Cypress Hills, west of Wood Mountain.

Medicine Bear was a Yankton who had come from Fort Peck; he was at the head of a camp of three hundred lodges. It is difficult to ascertain why Medicine Bear had taken refuge across the line. Probably he did not wish to be involved in the Teton struggle for independence. The Tetons were not decided as to whether they would stay with the Yanktons or join Black-Moon at Wood Mountain.

Sitting-Bull at Cypress Hills

In the month of May, 1877, it was reported that Sitting-Bull, and Four-Horns, his uncle, with one hundred and thirty-five lodges of the hostile Indians, had crossed the Canadian line and were moving along the White Mud River. The situation became exceedingly alarming, as Sitting-Bull was said to be accompanied by a great number of warriors with their wives and children. With his coming, the number of refugees had suddenly increased to nearly two thousand. As the buffalo herds were again on the move, the Indians were in great danger of starvation.

Indeed, the refugees were in a very precarious position. They were surrounded by their hereditary enemies of the Canadian prairies—the Crees, Saulteux and Assiniboines. These Canadian Indians resented the presence of so many aliens on their hunting grounds. Close to them, in the west, was the powerful Blackfoot nation which was bitterly hostile towards the Dakotas. Thus an

Indian war was liable to break out at any moment.

When the news reached Fort Walsh that Sitting-Bull had crossed the line and was camping about thirty miles away, Major Walsh set out at once, with an escort of four men, and rode into the camp where he actually slept all night. This daring action won for him the respect of Sitting-Bull and his men. In the morning, Walsh held a council with the chiefs and informed Sitting-Bull in most unmistakable language that if he desired to remain on British soil he would have to obey the laws.

Although the refugee Dakotas had never traded with the Canadian Metis, whom they called the Slota or "Grease people", and often had quarrels with them, when they came to the Canadian boundary they quickly arranged a truce. The Dakotas had previously made a defensive alliance with their ancient enemies, the Plains Crees, the Blackfeet and Assiniboines.

Many years before, Sitting-Bull had adopted an Assiniboine boy. This boy was named "Jumping-Bull, or "The Little Assiniboine". As soon as Sitting-Bull had crossed the Canadian lines he contacted the Assiniboines. Jumping-Bull led him to their camp, introducing him to his cousin "Big Darkness" and other relatives. This was the first contact Sitting-Bull had with the Canadian Assiniboines.

Sitting-Bull was astonished and delighted with what he heard of the Red Coats from the Assiniboines. They told him that when a white man shot an Indian, the Red Coats would hang him, that their own chiefs handed over Indian criminals to the Red Coats for trial and none of the Indian tribes of Canada would fight the Grandmother's soldiers. Sitting-Bull gave many horses to the Assiniboines as a present.

Late in May, 1877, six young Dakota warriors, one of them Sitting-Bull's nephew, arrived at Fort Walsh. They were sent by Sitting-Bull to inform Inspector Walsh that there were three Americans in their camp. One of the Americans was a priest, the Very Rev. Abbot Martin, O.S.B., the other a scout of General Miles army, and the third an interpreter who had been in the camp for eight days. They had been arrested by Sitting-Bull who would not allow them to go until the Mounted Police arrived there. Commissioner Irvine and Inspect-

or Walsh and two members of the Police accompanied the six Indians. Having travelled about fifty-five miles, they found the camp at a place called "the Holes", or "Buffalo Plains", an old battle ground of the Crees and Saulteux. The Dakotas were annoyed at being followed by the Americans. Sitting-Bull refused to return to the United States, as he had no confidence that the Americans would keep their promises of amnesty.

At a council meeting, on June 2nd, Abbot Martin asked Sitting-Bull whether he would return or remain in Canada.

Before replying, Sitting-Bull turned to Commissioner Irvine and inquired: "Will the 'White Mother' (Queen Victoria) protect us, if we remain here?"

On receiving an affirmative reply from Irvine, Sitting-Bull turned to the Abbot and said: "What should I return for? To have my horses and arms taken away? What have the Americans to give to me? They have no land. I have come to remain with the White Mother's children."

After the council, Commissioner Irvine had an interview with Abbot Martin, who showed him letters from General Ewing and J. J. Smith of the Indian Office in Washington. Apparently the Abbot had started out expecting to find Sitting-Bull somewhere in Montana, but had to follow his trail across the boundary. Irvine was informed that the U.S. delegates had simply come to persuade the Tetons to return to the Indian Agencies and to inform them of the terms of surrender. Irvine remained in the camp overnight and the refugees appeared very glad of his visit.

Late in the evening, Sitting-Bull visited Irvine in his tent; there he sat on the bed till early in the morning, setting forth at length his grievances against the "Long-Knives", as the Dakotas called Americans.

The Abbot and his two companions were then released by Sitting-Bull and they returned to the United States.

Sitting-Bull at Wood Mountain

The Wood Mountain of those days was a Metis settlement and trading post, established in 1869-70. It was situated on the only considerable elevation between the Cypress Hills to the west and the Moose Mountain to the east. The Boundary Commission of 1873-74 had made its prairie head-

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quarters there; in 1875 the North West Mounted Police placed a small detachment in the building which the Boundary Commission had then abandoned.

Wood Mountain was a fine camping ground. There was clear fresh water, grassy coulees sheltered the lodges and the deep, dark ravines were full of wood for fuel and lodge poles. Buffalo grass grew on the range.

During the summer Four-Horns' camp and Sitting-Bull's camp moved towards Wood Mountain and joined Black-Moon's camp. Thus a tremendous force of renowned Indian fighters had united in Canadian territory.

The Canadian Government was not as favorably disposed towards them as was Colonel Irvine. The representations made by the United States Government did not show up the refugees in a favorable light. The Canadian Government also feared that the presence of such a considerable body of strangers would soon deplete the already dwindling supply of buffalo. Ottawa notified the North West Mounted Police that the Dakotas would receive sanctuary as long as they did not cause any trouble, but warned them that they should not promise them any land nor give them the same status as had been given to the Santee refugees of the Minnesota outbreak.

When this message was conveyed to Sitting-Bull, Four-Horns, and Black-Moon, they were not discouraged. They immediately organized a band of tribal police to keep peace and order in the vast encampment.

Major Walsh established his headquarters at Wood Mountain and had under him about twenty men. He also maintained his dignity of an officer representing the Crown, and yet established very friendly relations with the Dakotas. Being a tall man of military bearing, Sitting-Bull gave him the name of "Long Lance".

Though determined to obey the laws of their adopted country, the Dakotas were tenacious of their property rights, especially in respect to their horses which constituted their chief wealth. Bands of roving Crees and Assiniboines often stole their horses. Sitting-Bull reported these losses to Long Lance, but it could not be expected that the few men who were at the post could watch everything that went on in such a vast territory.

The American Commission

The American Government viewed with alarm the fact that a great number of still powerful and unconquered hostile Indians had taken refuge beneath the British flag, fearing that they might suddenly recross the boundary and strike against General Miles. As the American Government was anxious to bring them back to the United States Indian Reservations, a Commission was created to proceed to Canada and there endeavour to persuade them to surrender and return to their allotted reservations.

Generals McNeill and Terry were appointed Commissioners to negotiate with Sitting-Bull. McNeill did not proceed to Canada. However, General Terry and Lawrence, Colonel Corbin, and J. J. Smith reached Canadian territory in October, 1877. It was arranged to hold a meeting at Fort Walsh. On October 15th, officers of the North West Mounted Police met General Terry and his fellow commissioners and escorted them to Fort Walsh. Major Walsh had previously gone to the Dakota camp to induce Sitting-Bull and the other chiefs to come to the Fort for the conference but it was only with great difficulty that he was able to persuade Sitting-Bull to attend or even allow any of his followers to meet the commissioners.

To Major Walsh, Sitting-Bull said: "What is the use? We have heard the lies of the Long Knives often. They will never forgive us for defeating them in battle. Already they have taken away everything we own. Now that we have nothing left, they will take lives."

However, Major Walsh, invoking the name of the Great White Mother, succeeded in obtaining Sitting-Bull's consent to meet the commissioners. "It is only for you, Long Lance, that I do this," said Sitting-Bull, as he acceded to Walsh's desire.

Arriving at Fort Walsh on October 17th, Sitting-Bull shook hands warmly with Commissioner McLeod of the Canadian Government, but passed by the American Commissioners in the most disdainful manner.

General Terry was a very humane officer and had opposed the campaign which was waged by the United States Government against the Dakota Indians.

Opening the council, General Terry explained that the Presi-

dent desired him to say that he wished a lasting peace between the Dakotas and the white people, and that he promised that if they would return to their country and refrain from further hostilities, full pardon would be granted for the past and they would be received on friendly terms into their own country.

Terry insisted that no Indian who had surrendered up to that time had been punished, and that everyone had received food and clothing from the Government. He warned the chiefs, "The President cannot, nor will not, consent to your return to your country prepared for war . . . He invites you to come to the boundary of this country, give up your arms and ammunition and go to the agencies assigned to you, giving up your horses except those required for peace purposes." This condition seemed to foredoom the conference to failure.

In reply to Terry, Sitting-Bull said:

"For sixty-four years you have persecuted my people. What have we done that caused us to depart from our own native land? We could go nowhere else, so we took refuge here . . .

"You are a bigger fool than I if you think I believe you. This place, the home of the soldiers of the Grandmother, is a Medicine House where truth lives and you come here to tell us lies. When you go back to your country, take your lies with you."

Three other chiefs also spoke, briefly endorsing Sitting-Bull's attitude. General Terry was dismayed at the chiefs' refusal. Sitting-Bull insisted that he had told them all he had to say and that the country which he was now in did not belong to the Americans. The council then closed. The Indians left the Fort, full of contempt and hatred for the American commissioners. Thus ended the ill-fated conference. The prolonged efforts made by both American and Canadian authorities to induce Sitting-Bull to return to the United States had failed.

The American Government had insisted emphatically that the Government of Canada should either compel the refugees to return or oblige them to withdraw from the boundary. The Canadian authorities, however, refused to take either course as long as the refugees refrained from lawlessness.

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As all the efforts of the Canadian authorities to restore the confidence of the Dakotas in the good faith of the American Government had failed, the only policy left open to them was to give the refugees sufficient help to prevent them from starving, but at the same time to abstain from promising them anything in advance or making permanent arrangements for their future maintenance.

In an interview with Sitting-Bull and the other chiefs, at which the American commissioners were not present, McLeod asked them if they had considered their decision well. McLeod said that the Queen recognized them as people who had come into her land for protection and that they were entitled to it. He insisted that they could not return to the United States with arms in their possession and that it was now the duty of the Canadian Government to prevent them doing this. He warned them that if any of them attempted to cross the line with weapons they would have both the Canadian and American Governments as their enemies, but stated that as long as they obeyed the laws of the country, the Queen would not drive them out. McLeod said that they were in a very serious situation. The buffalo were expected soon to disappear, and so they would have to seek some other means of sustenance.

Sitting-Bull positively refused to return to the United States, chiefly because of Terry's insistence that the Dakotas surrender their horses and guns. He and his people did not want to walk back a thousand miles to reservations. The Commissioner had to report to Washington that Sitting-Bull would not return to the United States for some time to come, if at all.

The Mounted Police, on the other hand, were weary of the attitude of Sitting-Bull. It is marvellous how a mere handful of Red Coats could control the Dakotas and other Indians in such a large territory without any bloodshed whatever.

As things now stood, the Dakotas continually had to risk

Heads U.S. Anti-Poverty

Barney Old Coyote, a Crow Indian and career civil servant, has been appointed co-ordinator of the American youth conservation camps of the Job Corps and related anti-poverty programs of the U.S. Department of the Interior.

In announcing his personal choice of Old Coyote, Secretary Udall said, "He has grassroots knowledge of the conservation programs of this Department. He has played an intimate and leading role in helping people to help

themselves. He is especially well qualified to give leadership to this Department's efforts to blend natural resources conservation needs with human needs so as to provide the disadvantaged young people of this Nation an opportunity to become fully qualified builders of the Great Society."

4,000 High Schoolers

This past school year has recorded 4,000 Indian high school students in Canada, and it is expected that there soon will be 10,000 of them.

Teachers of the education service, Indian Affairs Branch, from Sioux Lookout, Kenora and Fort Frances areas met during this past winter, in Fort Frances to discuss, in part, the future guidance of grade eight Indian students.

Both separate and public school teachers from the provincial school attended by Indian students, and from the local high schools attended the convention.

Family Conference

The Canadian Council of Christians and Jews this year sponsored an Indian Conference on the Family. Attended by 23 women from 10 reserves in Ontario and Quebec, the conference covered a wide range of subjects from child care to beauty, from the aims of family life to hair-styling and hobbies.

The two-day conference met with such great success that the women are now eager to have a similar program on their reserves.

attack by General Miles' soldiers whenever they crossed the border to hunt the buffalo on the Milk River, but this state of affairs could not force Sitting-Bull into changing his stand.

Jean Louis Legare

The Tetons Sioux as well as the Santees who were then at Wood Mountain, dealt with the local traders, exchanging horses and meat for other food and ammunition. As they had little idea of the value or utility of the goods that were offered to them, they often purchased what merely caught their fancy.

As the buffalo was gradually disappearing from the country, the refugees were frequently without food and often forced the Canadian traders to supply them with provisions without payment. On occasion they ill-treated those who were unwilling to give them goods free.

Among the traders there was one who attracted a great deal of attention by reason of the important services he rendered the Dominion of Canada, in connection with Sitting-Bull. He was Jean-Louis Legare. When the Hunkpapa refugees arrived at Wood Mountain, Legare was operating a large trading post there. He carried on business with Metis, Assiniboines and the large camp of Minnesota Dakotas which

had been in the locality for a number of years.

As the time went on, the Dakotas came to regard Legare as the father and protector of their tribe. Sitting Bull and the other chiefs went to him for advice on almost all matters. Legare had great pity for the poor refugees and was very liberal in supplying food to them, in many instances doing so without the least hope of compensation. So pitiable was the state to which the Dakotas had been reduced by starvation that the Mounted Police detachment at Wood Mountain gave half their rations to the Indian women and children.

During the summer of 1878, the prairie fires swept the country north of the Canadian boundary and the buffalo herds were driven away far to the south. The disappearance of the buffalo caused a great deal of hardship in the Dakota camp. Even after the fires had subsided, buffalo did not return to Canada in very great numbers. Legare always maintained that General Miles had placed soldiers in strategical positions along the American line, to intercept the buffalo in their annual northward trek, so that the refugees would be starved into submission.

—To be Continued

THE LAY APOSTOLATE IN ACTION

Father Hannin And His People

By Sonja F. Nabieszko

I first met Father Daniel Hannin, S.J. at a Legion of Mary workshop held in North Bay some months ago. A gentle, quiet-spoken man with a mischievous twinkle playing constantly in his eyes, he could easily be lost in a crowd of Jesuits.

No high-bounded intellectual, this man radiates Christian love and brotherhood with a warmth, a down-to-earth charm that wins the stoniest heart. His entire priestly life has been that of a dedicated "circuit rider" covering the Jesuit Indian missions of Ontario.

He has several degrees in adult education and similar subjects, and is now working on his Ph.D. in the former. A very extensive knowledge of group dynamics has been applied to adult education, through the Legion of Mary, in regards to the Indian and his way of life.

The principles he follows, as he explained them to me, are so incredibly simple as to confound utterly the theories of the "experts" with their complicated "rehabilitation programmes." These later have done little to enhance white people in the Indians' eyes. The one mark they have left is one of resentment for white interference in problems exclusively Indian, about which the whites know little and care nothing. Father Hannin's principles, however, are having remarkable results, as we shall see presently.

But first, what about the Indian people he loves so dearly and considers his brothers? Our Indian people have been a forgotten race for centuries. Now, a government with a guilty conscience doles out large sums to feed, cloth and educate these hapless victims of the self-righteous whites. In so doing, the Indian people have been robbed of self-respect, ambition, initiative and zest for life. They can get by on charity and relief so who cares about the white man's preachings for bettering one's lot and the need for progress? Progress to what, when no one will accept them on equal terms?

It is owing to Father Hannin and men like him that the Indians are slowly coming out of their isolation and oft-times justifiable apathy.

For these priests are guiding them through the use of group dynamics as applied to the Legion of Mary. Father Hannin is the first to admit that without the Legion of Mary, the program would have been much more difficult, if not impossible. Through these methods, they are helping the Indian people to help

themselves. No doles, no charity, no orders of what are right and wrong methods of doing things—only the guidelines to self-help.

No white man is present on committees, policy-making discussions or town-council type meetings, for the simple reason that, as long as he is there, the Indian will not attempt to go it on his own. They resent white interference in problems unique to their own society. The only outside help comes when sub-committees are being set up, such as in homemaking, credit unions, community development, etc. Then, a trained chairman explains what is needed so that each person will know beforehand whether his talents and interests would qualify him for this particular group activity.

After education of a few leaders in the principles of group dynamics, the white missionaries leave and the Indians take over, and take over they have!

They have undertaken programs of community development. Under a system of self-help, supplementing each individual's own plans and ideas with outside help where necessary, they are beginning to build.

Their programs of action are built around existing conditions, not remote, high-sounding, grandiose ideas of outsiders. The starting point of any programme depends only on the needs and interests of the community involved, not some outsider's ambitious plans. Group acceptance of any programme is needed—the will of the majority of the people is absolutely adhered to. The dominant key to this whole programme of adult education, put into application by group dynamics, is one of personal involvement.

The individual is tremendously important. His ideas are sought. His problems are aired and analyzed. His individuality is respected. He is working at his own pace, for his and his community's own interests and needs with his people who are also personally involved.

The main reason why our government has failed so miserably in its near-sighted efforts to better our Indian brothers' lives is its refusal to help the Indian people work out their own problems, what they know to be their community's particular needs.

Father Hannin's pattern of applying group dynamics to his particular flock could apply anywhere to anyone—be it in slums, in rural areas,

with other minority groups, in any church, school or community group. The principles are the same. A knowledge of group dynamics can and must be applied to any and all group situations if it is to succeed.

Constantly, throughout his lecture at the Legion workshop, Father Hannin used the word "training". It got to the point where his listeners waited, half-smiling, for him to find a niche where he could squeeze that one word, that single, all-important word, in his talk. His favorite axiom seemed to be "a group of well-meaning but untrained people merely causes a pooling of ignorance."

Over and over he stressed the need for trained lay apostles. Only through training in group dynamics can the leaders emerge who will form effective, working, successful groups. And one of the first things to be learned in this 'training' is the importance of individual involvement. Overlooked, it inevitably leads to individual apathy, disinterest, non-involvement and nil contribution and ultimately, a drop-out of potentially valuable people.

It takes a trained layman, one skilled in the principles of group dynamics, to avoid these pitfalls.

But why this stress on group dynamics? Why are its principles so vital to the apostolate? Why has Father Hannin achieved such success with his people, merely by applying its principles? Well, let us take a closer look at the vague term of "group dynamics", as it applies to the lay apostolate.

The lay apostolate is not merely so many individuals. Rather, it is, if it is to be effective, above all else based on a **group**. Individuals isolated in separate and self-contained goals, can do very little. But these same individuals, cemented together through the phenomenon known as group dynamics, can perform great tasks by reason of man's essentially social nature. Man needs men. In a group, individual needs are fulfilled. There is security in the ordered system of a working group; a sense of belonging. In the Legion of Mary, for example, each member is a brother or sister to the others, somebody important, a contributing force—a part of Mary's legion. Perhaps most important is a self-realization — discovering and putting to use God-given talents, developing them to ever-greater tasks.

The importance of group dynamics is easily seen these days through the

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Pipe Band A Hit In Capital City

July was a big month for the 19 members of the Cariboo Indian Girls' Pipe Band, from Williams Lake, B.C.

They started the month by taking part in the show commemorating Canada's 98th birthday at Parliament Hill, in Ottawa, and carried on for performances in Niagara Falls, Drummondville, Que., and at the Antigonish Highland Games.

The girls, averaging 16 years of age, are all students at St. Joseph's Mission School at Williams Lake.

Almost a full year of preparation went into the program which the girls, and their leader, Mr. Cyril Aucoin, took on tour, and favorable press notices remarking their flawless performance made it all worthwhile.

The band, founded in 1958, is the only known Indian girls' pipe band in Canada, and wears costumes of airforce tartan for its shows.

Girls are chosen for the band when in grade school, on the basis of interest and ability, and learn to play the pipes or drums, and wait for an opening in the band.

The leader, Mr. Aucoin, spent nine years in the Canadian Guards where he learned to play the bagpipes, and has been boys' supervisor at the mission school for the past year.



Executive and delegates to the Ontario Catholic Indian League Congress at Fort Frances.

—Photos by Father McKey

Northwest Ontario Holds CIL Congress

The Catholic Indian League, Northwest Ontario Division, held its third annual congress, July 6, 7 and 8, hosted by Rev. Denys Audette, OMI, pastor at Couchiching Reserve.

Theme of the Congress was "The Christian Family Way of Life".

Guest speakers included Rev. E. Benoit, OMI, of Red Lake; Mr. L. Marchand of the Indian Affairs Branch; Revs. J. P. Maurice and Brother Mara, both SJs; Father Daniel Madlon, OSB, and Harry Hopkins, both of St. Michael, N.D.; Miss Mary Kennedy, founder of the Legion of Mary, and Mr. David Hanley on the Winnipeg Indian and Metis Cultural Centre.

Father Hannin And His People

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working of the Vatican Council. Pope John alone could never foster a spirit of unity by mere preaching and personal visits to non-Catholic churches.

The same is equally true for individual priests and bishops, attempting to propose what Pope John did when he opened the council. Recently, when referring to a conference on religious programming for radio and TV that involved ministers, priests and rabbis, a priest remarked to me that such a meeting could never have taken place five years ago.

It is true that without that one man, John XXIII, there would be no such meetings. At the same time, however, it was the mass group of bishops from all over the world, speaking out in unison for a renewed look at Christian unity-through-diversity, that stirred the people.

All over the world, people began expressing themselves in a manner that would have been considered rank

heresy a century ago. The impact on the entire world, Christian and pagan, was much greater than it would have been, had the Pope alone acted.

It must be remembered that a group is made up of individuals who must retain their identity as unique beings. Each has a contribution to make and as long as his contribution to the group coincides with that group's reason for existence, then the group will be an effective, working unit. It is individuals with common goals, special talents, the necessary training to reach those goals and agreeing to work together to attain these goals who will make up a dynamic group.

How important it is, then, for our lay apostolate to be trained, as well as enthusiastic! Given a set of problems to be solved, and adequate training in looking for the direction to be taken in acting on these problems, the lay apostolate will accomplish the impossible.

I am certain of this, because a misunderstood race has already begun to prove it.

Would Preserve Indian Culture

Preservation of those parts of Indian culture useful to the Church is the aim of a proposed Indian cultural center at the Benedictine Blue Cloud Abbey at Marvin, S.D. The center was supported by the Tekakwitha Conference, a meeting of 40 Catholic Indian missionaries from South and North Dakota, Wyoming, Montana and the provinces of Manitoba and Saskatchewan.

Brother Edward Red Owl, a Sisseton Sioux seminarian at Blue Cloud abbey, told the meeting that the Indian must be accepted as he is, not as the white man wants him to be. Another speaker was Father John Brown, SJ, a full-blooded Blackfoot Indian from Montana.

AT LEBRET:

Where there is Smoke, there is Fire

On page 3 an article headed "Indian Parents on the War Path," attention was called to the efforts of a large number of Indian parents in Saskatchewan whose children, entering twelfth grade, are being distributed willy-nilly around the province, by the Minister of Immigration and Citizenship. These people, unwilling to be treated as minors and as serfs, have been sending up "S.O.S." smoke signals to the general public and to public servants. The answer from Federal authorities has been either, "there ain't no fire," or, "if there is a spark or two, let's put it out."

Why should anybody else pay attention to the signals?

Because first of all it is obvious that some civil servants or perhaps their superiors are acting in a manner calculated to destroy the responsibility and self-respect of the Indian which it has taken so many years to develop to the great extent that it now flourishes. At the risk of stirring up partisan reactions, it may be observed that the present line of conduct towards these parents smacks surprisingly of the "highhandedness" with which certain governments of Canada have been castigated in the past. Are Indians to become targets for arrogance which can no longer be vented on whites? In any event, anyone who sincerely seeks to collaborate with Indians in working out their destiny in Canada cannot help but feel that the present incident will leave an unforgettable wound.

What has happened? In line with "policy" which had never been publicly spelt out or debated, officials have decided to "phase out" classes presently given in Indian schools, whether on or off reserves, whether in residence or near home. Several of these projects have been carried out, particularly in British Columbia, without difficulty, because of the relationship which has grown through time, between Indians and whites. However, the same policy is being applied elsewhere, regardless of local circumstances, and, as in the case of Qu'Appelle School, at Lebret, with heavyhanded, bureaucratic ineptitude.

Qu'Appelle Indian high school is not just any school, as the protests of parents, students, former teachers and former inspectors have made abundantly clear. It has, for one thing, contrary to most of the other bright projects of the Department of Indian Affairs, produced results. It is not merely a high school but a kind

**Special to the INDIAN RECORD
by REV. R. DUROCHER, OMI.**

of symbol of what Indians can do, in frank and confident collaboration with real friends, of another race. It is so dynamic and inspired that its champions do not hesitate to ask that its doors be opened to white students of the surrounding districts in order that "integration" be forwarded without the Indian youth necessarily taking the back seat.

Obviously the government officials have decided to break all resistance by striking a blow at the top. By phasing out grade twelve at Lebret and distributing the twenty-six students helter skelter throughout the province, not only will the institution be decapitated but its value as a symbol to all other Indian schools will be weakened.

This is being accomplished by a sequence of blunders or blunt orders, unbelievable to outsiders. Students have been interviewed in their homes, without reference to their parents. A sudden silence has descended upon school staff, as if pressure had been applied. A letter of explanation, addressed to parents, has been published, not in the "Letters" column of the Leader-Post, but on the editorial page. The letter is not dated, thus leaving the impression that it antedated the protests. It states that the religious convictions and rights of parents are being respected but then nonchalantly observes that the province possesses "vocational schools" open to all, including Roman Catholics. Since the lack of such

facilities at Lebret, due to government policy, is one reason for "phasing out," it is to be assumed that most of the students being "phased" will go to such vocational schools. They are not Catholic in the sense of the Indian Act.

Finally the outrageous statement is made that the Minister at Ottawa can send Indian children where he wills for schooling, except for the religious test.

This is justified on the ground that Provincial Ministers of Education have the same power. They do not. The assignment of children to distinct schools is a function of local school boards, most responsive and responsible to the dictates of parents. Since when are Indian children of school age to be moved about at the will of outsiders? This is not only contrary to parental rights but also contrary to the policy hitherto followed by representatives of residential schools who have always spent a considerable amount of time in the late summer, visiting parents on reservations and explaining to them the advantages of sending their children to a more distant school, where, incidentally, the presence of principals and teachers of their faith inspired confidence.

Registration day in Saskatchewan at the Qu'Appelle School is September 14. If these valiant parents are beaten by the Federal steamroller, it will be a Black Day indeed in the history of Indians in Canada. There will be smoke for many years, from that fire.



Jean Cuthand, executive director of Winnipeg's Indian and Metis Friendship Centre, is a member of the Board of Directors of the Canadian Citizenship Council which met in Toronto during the summer. Seen here with Miss Cuthand, admiring Ross Woods' painting of a buffalo, are Manitoba's other two members of the board of directors: Judge W. J. Lindal and John J. Haas, President of the Citizenship Council of Manitoba.



Fr. A. Lacombe, one of the best known Oblate missionaries in Canada, played a major role on the prairies as apostle and peace-maker among the Indians, the new Canadians and settlers from Eastern Canada and the U.S.A.

He is commemorated in the mural painting shown above, at the Calgary International airport. Another mural is in the Rutherford Library, University of Alberta, Edmonton. (AROMI photo)

Oblates Hold Mission Conference

A national conference of the Oblate Fathers ended Aug. 13 after a two-day session in the St. Norbert Villa Maria retreat house.

The conference was attended by four bishops and nine provincial superiors of the Oblates.

The Oblates are in charge of the Indian and Eskimo missions in most of Quebec, Labrador, Northern Ontario, Manitoba, Saskatchewan, Alberta, B.C., the Yukon and the Northwest Territories since 1944.

Oblate Bishops are in charge of 8 Canadian Vicariates Apostolic located north of the 50th parallel of latitude, from coast to coast.

There are 527 mission residences and outposts served by the missionaries, including 44 residential schools.

Father James Mulvihill, of Ottawa, secretary of the Oblate Indian-Eskimo Commission, said after the meeting a detailed press statement will be made after the resolutions passed are processed.

"All I can say now is that we discussed certain aspects and problems of our work concerning Canada's Indians and Eskimos," Father Mulvihill said. "Apart from that the meeting was largely a reviewing one."

Among those attending the sessions were Bishop Paul Dumouchel, of the Keewatin Vicariate of The Pas; Bishop Jules Leguerrier of James Bay, whose residence is in Moosenee, Ont.; Bishop Henri Routhier of Grouard Vicariate, who is

based in McLennan, Alberta; and Bishop Marc Lacroix of the Hudson Bay Vicariate, who resides in Churchill, Man.

The main topic of study was the up-dating of the missionary orga-

nization, founded in 1936, in line with current federal government policies in the education and economic advancement of Canada's 200,000 Treaty Indians of whom about 50% are Catholics.

Dakota Indian Congress

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Father Henry S. Chodacki, OMI, explained the Twelve Steps of the A.A. program. Before the Congress adjourned, several of the delegates who are AA members met with Father Henry. Harry Chin led a discussion on the special problem of Indian alcoholics.

While the older people were deep in solemn subjects, the children were not overlooked. There were daily discussion groups for the teenagers ball games and "platter parties", under the guidance of Seminararians, including Frater Edward Red Owl, of the Sisseton IRS, Dakota. The younger children were gathered in the classroom each day to see colored religious films.

The final day of the Diamond Jubilee Congress was made splendid by the ceremonies of the Jubilee Mass and the presence of Bishop Dworshak at the Benediction of the Blessed Sacrament and the concluding assembly. The Mass was said by Rev. Joseph Brown, SJ, of Pryor, Montana.

Said the Blackfeet Indian priest at the homily of the Mass:

"Religion is Almighty God dealing with each one of us. If we do not practice it, we will be the one who will be hurt. Our religion permeates us Indians like water in a sponge. Many things we continue to do because we are Indian, because we belong to a religion that is Catholic, which embraces all ways of doing things. It is for us to pass it on."

At the final Benediction ceremony, Bishop Dworshak made the observation that the Congress was attended mostly by older people. "Your Church has to depend on the young people," he said.

Another Handshake ceremony outside the Church marked the formal end of the Congress, but it was not the end of the activities. Most of the delegates remained for the Indian dances which began early in the evening. The Indian drums began to beat before the darkness came, and soon the dancers were responding in the lighted square near the tepees.