

INDIAN RECORD

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RCAF Leading Airwoman Geraldine E. Restoule, an Ojibway Indian from Dokis Bay, Ont., displays the entry that won her an "honourable mention" in the Canadian Armed Forces Art Exhibition and Competition. She's been painting as a hobby since taking a correspondence course in fine arts in December 1964. She attended high school in Sturgeon Falls, business college in Sudbury, and worked with the Department of Indian Affairs in North Bay before joining the RCAF in 1961. She now serves in Winnipeg with RCAF Training Command Headquarters as an administrative clerk. (Canadian Forces Photo)

Minister to Meet Parents

The Minister of Citizenship and Immigration, J. R. Nicholson, Sept. 20, called for co-operation on the part of parents of the Indian student affected by phasing-out Grade 12 facilities at Qu'Appelle Indian Residential School at Lebret, Sask.

Following discussions at Ottawa with Very Rev. A. Lizee, OMI, and members of the Oblate Order which conducts the school on contract with the Department, Mr. Nicholson invited a delegation of eight to 10 parents of the Indian students to meet with him in Saskatchewan on October 12; representatives of the Provincial government and the Oblate Fathers were also invited.

At the time of this invitation, Mr. Nicholson said the Oblate Fathers were in general agreement with the Department's policy of having Indian High School students educated in classrooms with other young Canadians. The Oblates said, however, that the phasing-out at Lebret had been undertaken too quickly, and without previous formal notice.

The Oblates, by contract with the Federal Government, operate about 45 residential schools for Indians across Canada, from N.S. to B.C. The contracts call for advance notice of a year and two months, so as to adjust personnel and teaching facilities required to maintain the standards set by the various provincial Departments of Education.

Teachers for Lebret's Grade 12 had already been hired when word of the phasing-out was received. These teachers, still employed by the Department, have found their duties radically downgraded.

The Oblates have insisted that Grade 12 be retained at Lebret for this academic year (65-66) so as to

(See Page 5: PARENTS)

At Lebret

Students Demonstrate Against Phasing-Out

Grade 12 students who want to finish their high school education at the all-Indian school at Lebret, Sask., got the full backing of their parents, who have appealed to higher authority on a ruling by the Indian Affairs Department that the children attend integrated high schools.

The integration battle with Federal government officials came to a head in September. After one week attendance at integrated schools, eight Grade 12 students tried to register at the Qu'Appelle Indian Residential School, where they had been taught last year. But school principal, Rev. Leonard Charron, OMI, said he was ordered by the

Indian Affairs Department not to register them.

The students then said they would stay in the school until they could be registered. If all else fails, they thought they would drop out of school.

The department is closing the school gradually, phasing-out a grade each year beginning with Grade 12. Lebret has the only school in Saskatchewan with an entirely Indian population in Grades one to eleven.

A student spokesman said, "We should have the freedom to choose between Indian and non-Indian schools."

The sit-in at the school was joined

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INDIAN RECORD

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

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Inept Bureaucracy

Responsible parents ignored

According to a Canadian Press report, someone in Ottawa has announced that Grade XII will be phased out this year at Qu'Appelle Indian School, in Saskatchewan, regardless of the protests of a group of parents and students. This closes the controversy and the young people will proceed to schools in Saskatoon and other centres or return to the reservation. The controversy is thus closed by anonymous authority but it will leave a gaping wound.

The wound consists in the bewilderment, disappointment and legitimate anger of Indian adults who, conducting themselves in a calm, courageous, democratic manner, found themselves dealing with devious, disdainful, dictatorial white officials.

The wound consists in the hurt and frustration of noble, mature parents who, seeking to honor their responsibilities towards their youth:

felt themselves shunted aside again and again by department officials as if they were meddling bystanders;

heard a responsible spokesman of the department proclaim that, religion aside, the Minister of Citizenship and Immigration had the absolute right to place their children in any school he wished anywhere;

found themselves told to "shut up" by a minister of the crown when approaching him peacefully and continually interrupted by a civil servant at a meeting conducted in a strictly orderly fashion;

saw a school of which they are particularly proud, decapitated without preliminary comparison with other schools, in accordance with policy laid down elsewhere arbitrarily;

read in a local paper that their well-organized, dignified, clearly-stated protest must be due to some clandestine influence (because obviously Indians couldn't conduct themselves so well, alone).

And what of the students who have been preparing to take an honored place with the other successful graduates of the school? How can they learn citizenship in the face of such bungling, and inept bureaucracy? Why should they expect understanding and fair play, not to overlook simple courtesy, in their future relationships with any white? Why should they convince themselves of the duty of responsible leadership when they see with what scorn the leadership of their elders is met. How can they easily keep honor and esteem for parents who are treated as juvenile nuisances by agents of government? Indeed this incident has left a wound which at least the real friends of the Indian will weep over, for in a few weeks the cumulative efforts of many decades have been nullified. Can it be that an official verdict somewhere has proclaimed: Get rid of the Indian problem, dump it in someone else's lap, cut out all this chatter about growth, progress, self-improvement, responsible self-government?

The Indians at Qu'Appelle are not opposed to what is called "Integration." They are understandably concerned about a policy which is applied holus-bolus, by a faraway bureaucracy which does not even pay attention to reports from the scene, is uninterested in performance records, looks upon parents as natural but avoidable obstacles to progress.

Their gesture should not leave them in despair. They certainly have nothing to be ashamed of either in the nobility of their cause or in the dignity of their conduct. Their activity, at considerable cost, may well be a source of prestige for them in the minds of the children they struggled for. Their battle must certainly cause some observers to reflect and ask the question: are irresponsible bureaucrats useful representatives of the white Canadian?

R.D.

Indian Prophecy

by Paul E. Orth
Pavilion, B.C.

The re-birth of the Indian race of Canada and North America which we witness now, with the Indian birth-rate far outstripping that of any other ethnic group, can be termed the great miracle of our time.

The general public is inclined to relate the unexpected rejuvenation of our Indian population to an enlightened government policy, in particular to vastly improved medical care. Although this assumption appears to be based on reasoned thought, it should, however, be borne in mind at the same time that Indian seers and prophets of past centuries had a distinct fore-knowledge of the things to be.

As far back as pre-Columbian times, before any white man had set foot on the Americas, they foretold the coming of the white man; they foretold times of hardship and suffering for "The People" — a term which many Indian tribes apply to themselves in their native language — and they finally foretold the resurrection of the Indian race from seemingly unescapable, everlasting, racial death.

The great message of the Indian revival has been handed down by word of mouth; it is engraved on rocks in silent mountains, where the golden eagles circle, and it is alive in the minds of the wise, old men, the loyal guardians and keepers of the Indian Spirit, of a world view and philosophy of life which is so vastly superior to the soul-destroying materialism which is rapidly engulfing the world of to-day.

Harmony with nature, the universe, the God, is the foundation upon which the Indian Spirit is based. It is the life-giving, constructive force which has rendered the Indian societies undestructible through the centuries, even though the white man's civilisation had pronounced sentence of death upon them. The Canadian or North American Indian knows in his heart that he must hang on to the Indian Spirit with the grip of death — or face extermination through assimilation.

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A decorative addition to Premier Ross Thatcher's offices is 18-year-old Anita Gordon, from the Pasqua Reserve, 40 miles northeast of Regina. Anita is one of 12 persons of Indian or Metis origin now working in government offices as a result of the creation of the government's Indian and Metis branch to provide job and training help.

Blackfoot Thanksgiving Prayer

"Great Spirit, Our Father, help us and teach us in the way of truth; and keep me and my family and my tribe on our true Father's path, so that we may be in good condition in our minds and in our bodies. Teach all of the little ones in Your way. Make peace on all the world. We thank you for the sun and the good summer weather again; and we hope they will bring good crops of grass for the animals and things to eat for all peoples."

Thanksgiving

For my beautiful country
And the bread on my board
For the joy of my family
I thank Thee, my Lord.
For these minimum gifts
That are my daily wealth
Blessings upon you, Lord
And thank you for my health.
A joyous fireside
And some everyday task
And your love as my guide
Lord, what more could I ask?
For the comfort and care
That you place on my way
For your constant welfare
Lord, Thank you everyday.

—Therese G. Courchaine

In Favor Of Reserves

The present and previous governments have undertaken to set up an Indian Claims Commission. Later this session a bill for such a purpose will be introduced, debated, sent to committee, undergo much discussion there, then likely come up for passage by the House.

There isn't any doubt that members of all parties will support the bill. We will have many comments expressing our devotion and concern for Canadian Indians. Our natives are nudging our conscience much more these days, partly because they are impinging on us as their living conditions are exposed in contrast to ours, partly because the Negro and civil rights movements in the U.S. has made us realize our inadequate response to our own color problem.

There is a vastness and a complexity to the Indian problem. It requires study, popularization, patience, and action. Since the number of Indians in my own constituency is as great as in any other in Canada, I have come to certain opinions about them.

The first point one must appreciate is the tremendous scatter of the Indian population. There are about 210,000 official Indians in Canada. I say official because I would judge that another million Canadians have some Indian blood through their ancestry and of this number about 150,000 are non-treaty Indians (those without rights as wards of the Crown) or Metis who live in conditions close enough to the Indian tradition to share much of the Indian psychology. In some ways, these unofficial Indians are the most unfortunate of Canadians.

The wisest statement on Indians I have read by a non-Indian is *The Dilemma of Our Indian People* by Father James Mulvihill of the Oblate Fathers. In this pamphlet he wrote:

"You understand the Indian people better when you realize they live in constant fear of prejudice and that they have no united front against this terror because they live on isolated reserves.

"This also explains why they have no common purpose. What would be good for the Indian of the plains would not suit the coastal tribes and the northern bush Indian would not see the same objectives as those in Southern Ontario. Most people make the mistake of grouping all Indians together in judging them when they are so different in language, needs and culture."

The Indians of Northern Ontario are much of a kind but even there the scatter is enormous; there are two different language groups, and associations with four different Christian churches. The 28,000 Indians of the region had close to \$12 million spent on them last year by the federal Indian Affairs Branch, two-thirds of this for education.

It is notable that the Indians because of their low income and widespread unemployment make a small contribution to our economy. Of course, in a few bush areas they are the economy's mainstay through their spending, trapping and fishing.

The closer I have come to Indians as a politician, the less sure I have felt about the right policies to improve their position. The main emphasis of recent federal policy has been on education to lift the ability and self-reliance of the Indian, bringing him in time to integration with us.

As the Glassco Commission noted:

"... the Indian Affairs Branch has been making commendable progress towards full use of provincial facilities in meeting the educational needs of these Indians (the southern ones) and toward their social integration into southern communities. Nothing should be done to hamper or arrest this trend. . ."

Despite this interpretation of our goal, it is apparent to me that most Indians I encounter do not want to give up their positions on reserves or in the bands. Since most of these bands and reserves are not handy to white communities, particularly as one goes north, the short-range prospects of social integration are poor.

It is now my opinion that we must strengthen the reserves in many cases by appropriating more and better lands for them.

We cannot solve the dilemma as so many think by bleeding off the younger, educated Indian into an individual place in our society or by gradually demeaning the band and the reserve by involving the members of each into the nearby white towns and economy.

This may seem a backward turn. But I would take it less because of the strong attachment of the Indian to the band and the reserve but more because what confidence and sense of belonging he does have rests there. He needs to be, he must be, more militant, I believe this must come from the reserve and an improvement in its environment, not by prying him from it.

—Douglas Fisher, M.P.

Manitoba's Great Debt To Riel

By Gwain Hamilton

THE people of historic Manitoba may have owed Louis Riel a greater debt than they then knew.

When Riel assumed authority in late 1869 to lead the people of Red River through a complicated series of political movements that culminated in the establishment of the province, he killed the dream of an unscrupulous adventurer who was plotting to drench the soil of the prairies in the blood of the settlers.

This man was a native of the Red River country, a Metis who was completely unlettered but who possessed an uncanny knowledge of Indian psychology and an animal cunning that gave him a tremendous influence over the Prairie Indians. He was one of Manitoba's real "bad men."

★ ★
AND YET the name and story of George Racette rates only a passing line in most histories and the full story of this conspiracy can only be pieced together from many sources.

Isaac Cowie, who was a Hudson's Bay company factor on the Qu'Appelle, knew him well and had experienced trouble with him. He described him as "a man of monstrous size, in build something between a man and a gorilla."

Racette was also a man of large appetites for food and liquor and Indian girls. And his ambition was as wide and unlimited as the sky that covered his native prairies.

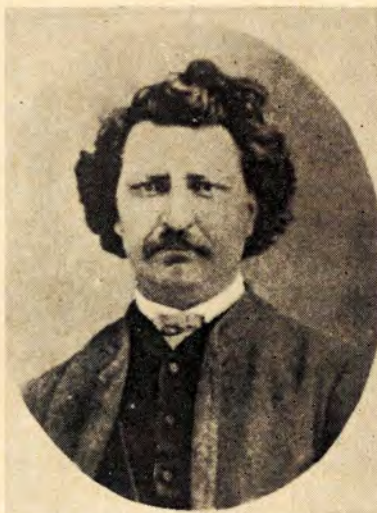
Cowie is one of the few men to have written in any detail of this man's ambitious plan to unite the various prairie tribes, as well as the Metis.

HE WIELDED a substantial influence among the Sioux, particularly those who had sought refuge in Canada after the Minnesota troubles of 1862. These people, homeless and vagrant wanderers in the northwest, listened to his proposals with interest.

There is evidence that it was a long range plan and that it was known to Riel at the time. In the Manitoba archives are two signed statements from Indians authorizing Racette to speak and act for them. The two bear dates 10 years apart. The first is dated Sept. 10, 1860 and is signed with the witnessed mark of Red Stone, described as an Assiniboine Chief. "This grants Georges Racette the right of my nation and also the rights of our lands from the

His nickname was also a clue to his success with the Indians. It was shaman, a term then in vogue on the American frontier to describe an Indian medicine man or witch doctor. Racette had carefully cultivated the impression among the Indians that he possessed strong medicine. Racette was also known by a number of variants of this name such as shuman, sharman and even showman.

★ ★
THE KEY to the suc-



Louis Riel

—Photo courtesy
Gwain Hamilton

Long River (The Red?) to the Assiniboine."

The other is dated March 14, 1870 and is from White Cap, a Sioux then at Wood Mountain and it reads: "Our idea was to travel on English ground and live with them. We have made peace with the half-breeds, the Chipewas, Crees and Assiniboines; we have chosen George Racette to speak for us. We give him our rights on both sides of the Missouri."

★ ★
RACETTE'S SENSE of identity with the Indians was further heightened by his marriage to the two daughters of Red Eagle, another Assiniboine chief. And Cowie said he had further ingratiated himself with Siting Bull's Hunkapapa Sioux through similar marital ties.

cess of any plan like Racette's was the attitude of the Metis of the Red River. Here was the only group in the whole territory capable of concerted action. Here were people trained and bound by the discipline of their buffalo hunt. But they remained loyal to their leaders. Racette apparently lacked the tact and patience to woo this loyalty.

His drinking orgies, in a time and place where such foibles were looked on with charity and understanding, were nevertheless too much for the Red River Metis. Cowie says he was run out of Red River prior to 1869. And he was on American soil when the Metis gave their allegiance to a man they felt was worthy.

There was a wondrous rage in the camp of "Sha-

man" Racette when he learned of this. He changed his plans to include the Metis when they became tired of this upstart leader named Riel who excelled in nothing that the Metis held dear, such as riding and shooting.

★ ★
AND THEN in 1870 when a crisis arose in Red River, Racette saw an opening. W. L. Morton, in his book *Manitoba: A History*, says that Racette at Portage acted as an agent for John Christian Schultz in stirring up the Portage Sioux.

This resulted in an Indian scare at St. Boniface. The archivist of the Grey Nuns records something of the fears entertained in that area. On Feb. 16, this entry was made:

"A new alarm. They say the Sioux are arriving to accept the invitation made to them by the English, and that there will be war for sure. All the women and children have left town to put themselves in a safe place."

Then there is another entry. "The news so much longed for arrives. The Sioux will not advance any further."

★ ★
THE REASON for this decision on the part of the Sioux was probably the fighting prowess of the Metis. There were 500 men under arms in Fort Garry and sentries and guard detachments were on duty at all strategic places. The Sioux had experienced the bite of the Metis before — and had no wish to rouse a hornet's nest which they could not control.

And so George Racette's conspiracy started to fall apart.

Racette shortly afterwards crossed the American border.

In 1875 a providential bolt of lightning extinguished the life of Racette and removed forever the threat of a concerted and general uprising of the prairie Indians. Racette's companions buried him where he was felled, at his campsite on the Missouri.

Heads Indian Culture Section

"I have always believed that the Indian potential was great, but neglected," says Canadian author Yves Theriault, author of "Agakuk" and "Ashini".

Mr. Theriault, who is part Indian himself, heads the cultural section of Indian Affairs' community development division, and his dream is to see a little Indian girl go to dance at Sadlers Wells. More important than dancing at Sadlers Wells, he feels, would be the fact that she is conscious of being an Indian and

proud of it, and that the audience is too.

"But I am not a missionary," said Mr. Theriault. He pointed out that the government—his section—won't go to the Indians suggesting any projects. The Indian must come to the government with suggestions.

Stating his belief in a neglected Indian potential, Mr. Theriault said, "It has got this way because people thought it a logical solution to look after their material needs and did not provide enough tools to help them raise themselves out of their environment."

Mr. Theriault has no illusions about the task ahead of him. "I do not believe I'll get full results between now and the time I retire," he said. But he is optimistic.

He does not see culture as getting 15 Indian painters integrated into Occidental art; but if he could develop enough taste in Indians so that they would go to an art exhibition—"it would be a great step."

Lebret Sit-In

—Continued from Page 1

in mid-September by two more students. The remainder of the 26 students who attended Grade 11 at Lebret last year were attending integrated schools and "waiting to see what happens" before trying to register at Lebret Indian school.

Sept. 16, John McGilp, regional superintendent of the Indian Affairs branch, was accused of "breaking his word" by failing to meet publicly with Indians on the subject.

Lawrence Stevenson, an Indian spokesman, said Mr. McGilp had promised a public meeting but later offered a closed meeting with representatives of the Indian people only. The meeting was to be held in Fort Qu'Appelle, about five miles west of Lebret.

That night 150 Indian people were at the school for a public meeting. When Mr. McGilp failed to appear they named a committee of six to meet with him at Fort Qu'Appelle.

"The committee went to Fort Qu'Appelle but were unable to find Mr. McGilp, he was nowhere to be found," said a spokesman.

As a result the group returned to the meeting at Lebret and prepared a telegram to Ottawa requesting an answer to the problem.

Mr. McGilp later denied making a promise to attend a public meeting.

At press time, the ferment was still brewing. Chief Stevenson of the Pasqua Indian band cited as the "worst rebuff" he's ever had when he and a group of Indians attempted to see Citizenship Minister Nicholson during his August visit to Saskatoon. The group quoted the minister as saying he had no time to speak to them.

Chief Roy Musqua of the Keese-koose Reserve has observed that integration of Indian children into white schools has failed in the past and will fail in the future.

And Chief Jack Gambler has declared that Indians "should have the right to send their children to the school of their choice."

Lebret is about 50 miles north-east of Regina.



Nora Ballantyne of Flin Flon, chosen this year's Princess Manitoba, was runner-up in the Princess Canada contest held in Regina in August. During her stay in Saskatchewan, Miss Ballantyne, with the other princesses, visited the Sioux Indian Pow-Wow on the Standing Buffalo Reserve described as Canada's greatest Indian celebration.

Paul Named To Council

Cowichan band member Phillip Paul has been elected to represent Vancouver Island Indians on the regional Indian advisory council for British Columbia and the Yukon.

He was one of six candidates for the council position.

Others represented in the advisory council will be one delegate from the rest of the Yukon, the Native Brotherhood of B.C., the North American Indian Brotherhood, and a delegate to be appointed from the Homemakers' Clubs of B.C. and the Yukon.

THREE YEARS

All members of the advisory council will serve for three years and one of their main jobs will be to analyze and evaluate the proposals made to the council by representatives of the Federal and Provincial governments.

Indian agent Ronald Sampson of the Cowichan agency said it is also intended to set up a "national Indian advisory board composed of

To Meet Parents

—Continued from Page 1

give time to the students' parents to find an acceptable alternative, in co-operation with the Government's gradual integration program being introduced by the Minister of Citizenship and Integration.

Phasing-out of any academic high school normally is done by ceasing the Grade 9 course first, then 10 and 11 and 12, in successive years.

members of regional councils from all across Canada. Four delegates will be sent from the B.C.-Yukon region, one of which will represent the Yukon. The national Indian advisory council will meet when required with the minister of citizenship and immigration.

Census Of Mackenzie Vicariate

A census of the Mackenzie Vicariate, taken last winter, revealed that more than 50 per cent of the total population is Catholic. The census figures are as follows:

	Population	Catholics	Percentage
Indians	7,270	6,302	86.68
Eskimos	2,440	522	21.39
Whites	15,196	6,718	44.20
Totals	24,906	13,542	54.37

Of the 13,542 Catholics of the area, 3,895 are of school age and 3,045 are of pre-school age

Organization for Advancement of Native Peoples Presents . . .

IEA Brief

I INTRODUCTION

The Indian-Eskimo Association of Canada is a citizens' organization devoted to the advancement of Canadian people of native ancestry.

It was founded in 1960 with primary purpose of making the public aware of the problems facing Canada's Indians and Eskimos, and of providing a meeting ground and coordinating agency for both public and voluntary groups concerned with the advancement of Canada's native people.

The Association is now composed of 80 organizations, official and voluntary, and about one thousand members, of whom about one third are of native ancestry.

One of the specific objects of the Indian-Eskimo Association, as stated in its charter is: "to foster cultural expression by Canadians of Indian and Eskimo descent and to interpret to native and other Canadians the cultures, backgrounds and attitudes of each other, as well as the contributions that each can make for the mutual advantage and to the common good."

If the Commission on Bilingualism and Biculturalism is concerned with the contributions to Canadian life which can be made by all ethnic groups in the country, as well as by the two major ones, then in pursuance of this objective we ask that special consideration be given to these first citizens, toward whom the Canadian people have a lasting obligation.

II INDIAN IDENTITY

Canada's Indian population is close to half a million people, divided almost equally between registered Indians under the jurisdiction of the federal government, and people of Indian ancestry who receive no special assistance except what may be offered by provincial governments.

The Eskimo population is estimated at approximately 12,000.

The majority of native people live in the remote areas of the country, separated from the rest of Canada and from each other by language as well as geography.

Among the Indians there are ten basic languages, and among the Eskimos at least two. It is little wonder that the current discussions concerning Bilingualism and Biculturalism are seemingly remote from their sphere of interests.

For example, for them the problem of "language" is one of retaining their own native languages and acquiring facility in either English or French.

However, both Indians and Eskimos are deeply conscious of their status as **first** citizens, and they believe that they are more Canadian than any other groups that have arrived since the time of European settlement.

They resent having their situation compared to that of new immigrants, although they do, in fact, share many of the same problems. Above everything else, they want to retain their identity, and they want the opportunity of preserving their cultural heritage.

For them it is not a privilege but a right, guaranteed by solemn treaty; and until this right is understood and accepted by the public, Canadian "citizenship" will have little meaning for them.

III EQUALITY OF OPPORTUNITY

We sum up our goals for the native people in the phrase **equality of opportunity**, opportunity to share in **all** the benefits of Canadian life without loss of identity. We believe that the first steps toward the achievement of this goal must be directed toward equality of economic opportunity.

There is no need to enlarge here on the conditions of abject poverty and degradation in which the majority of Canada's native citizens live.

Until the Indians and the Eskimos are adequately fed, housed and educated, until they have adequate facilities to maintain good health and opportunity for positive and creative use of leisure, their cultural and artistic lives will be as under-nourished as their bodies and minds. It should be a cause for grateful astonishment that any artistic impulses have survived at all.

While we insist on the priority of economic development, it would be a mistake, however, to regard the problems of native people solely as economic problems. Although they suffer the ills of poverty in common with other Canadians, the origin of their poverty is not the same, and they need a special kind of help that is not applicable to other groups.

Looking back over the past hundred years, the supreme failure of Canadian administration has been its failure to understand and accept the needs and aspirations of a culturally different group. In our view the mistakes of the past are not fully comprehended today either officially or by the public at large. They could be repeated in the future.

The Indian should not be regarded as an object of charity, or his reserve another "pocket of poverty". He represents a unique group of people whose cultural inheritance is the only one that is truly native to Canadian soil, and whose contribution to Canadian life — if sought after and encouraged — could strengthen and enhance the fabric of Canadian society.

IV CULTURAL HERITAGE

Although we believe that economic development of Indian communities to the point of sustaining a decent standard of living is an essential part of any program to ensure quality of opportunity in this country, we realize that this will take time and that this time is working against the preservation and enrichment of their cultural and artistic heritage.

Their artistic heritage has been preserved by tradition, and, not having a written language, it has been transmitted directly from one generation to another. As the traditional organization of Indian societies is attacked by outside influences, there is grave danger that this heritage will be lost or contaminated.

We consider therefore that the nation as a whole, in its own self-interest as well as in the interest of the native people, should take active measures **now, before it is too late**, to preserve this heritage in its purer form.

There is also need for more research into the various expressions of the Indian past: the archaeology of their societies is a rich storehouse that needs further exploration; the evolution of their societies and their contribution to the development of modern Canadian history require more examination.

WE THEREFORE RECOMMEND:

That in the interests of preserving and extending the best Indian culture, institutions such as the National Museum, the National Film Board and the universities be encouraged and strengthened by more generous support, both financial and moral, to extend their research facilities to include more thorough studies of native cultures. Also that provincial and local efforts along the same line be sought out and encouraged, especially efforts by the people themselves.

V ECONOMIC POTENTIAL

We point out that economic development and cultural and artistic expression, far from being mutually exclusive, may be undertaken simultaneously. Artistic creation may become a source of revenue and a positive contribution to the improvement of the standard of living.

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IEA Brief

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Eskimo carvings and prints are an outstanding example. The activity at Big Cove Reserve in the Province of New Brunswick is another notable example. Here through the initiative of the Handicrafts Branch, Department of Industry and Development, Province of New Brunswick, the Micmac Indians have been helped to build up a substantial industry based on the cultural heritage of their people.

Authentic native designs and legends have been transmitted to saleable items such as hasti-notes, greeting cards, book marks, place mats, drapes and ceramic pieces, which are in great demand across the country.

A similar project is beginning at Cape Croker Reserve with the help of this Association. With the rapidly growing interest in Canadiana, Indians have in their cultural heritage substantial economic potential.

The dangers are obvious. Commercialization, debasement of quality, exploitation must be avoided. The native peoples need protection and advice to enable them to exploit the opportunities while obviating the dangers.

WE THEREFORE RECOMMEND THAT:

The Federal and Provincial Governments and voluntary agencies cooperate with Indian communities in developing industries based on the Indian cultural heritage and modelled on the experiences gained at Big Cove, Cape Croker, and other places where experiments are proving successful.

VI PROVINCIAL INVOLVEMENT

We draw attention to the fact that, in both these recommendations, provincial governments as well as the federal government are involved. We believe that provincial governments should assume more responsibility for their Indian residents.

These citizens of the provinces contribute to

Association Recommends a Number of Changes to Improve Situation of Indians and Eskimos . . .

provincial tax funds, and in most provinces are eligible to vote, but they do not enjoy equal services. We believe that provincial governments **should** provide the same services for Indian communities as offered other citizens.

Many of these services give encouragement and support for cultural and educational enterprises of great benefit to the Indian people. Indeed, they have proved to be so when they have been provided.

While we recognize that the federal government holds jurisdiction over all registered Indians, we suggest that the legal problems of federal status Indians be separated from the social and economic problems common to all Indians and Metis.

VII A TRUER PICTURE

One matter that has concerned us for some time, and that we know is of great concern to our native members, is the treatment of Indians and Indian history in text-books of Canadian history.

The ignorance of the Canadian public about the way of life, history, folklore, songs and other expressions of native people stems in part from the failure of educational authorities to give this aspect of Canadian history its due place in the curricula of the schools.

We appreciate that much has been done by the National Film Board and the Canadian Broadcasting Corporation, but we believe that efforts such as these should supplement, rather than replace, the teaching of the schools.

We therefore urge:

That the commission seek the advice of experts in this field and take every means at its disposal to see that all text-books produced in Canada give accurate accounts of the part played by Indians in our development as a nation, and reveal real understanding of the nature of Indian culture and society.

Folklore Production

"Les Feux-Follets," a Montreal troupe of 65 dancers, musicians and singers, gathered together for their spring program, the dances and inspiring music of Indians, Eskimos, French Canadians, Acadians, Scottish, Irish and Western Canadians, in a two-hour program entitled "Canadian Mosaic," depicting our folklore culture from ocean to ocean. The troupe travelled West during the spring, appearing in Winnipeg.

The first portion of the program included the ritual Hamatsa dance of the Pacific Coast Indians, a Prairie Indian ceremony of promises of marriage, the songs and dances of the "Voyageurs" camping somewhere in the vast plain, the dances of the gold-seekers from the Klondyke who celebrated their rich strikes and, to close part one, a series of contemporary dances depicting the urban life of a country whose industry grows rapidly.

The second part of the program was devoted to the East, a series of dances and songs of old Acadia, the Scots from the Maritimes, Eskimos from the North, and the inhabitants of New France, on the banks of the St. Lawrence.



Scene from "Les Feux-Follets". In this production, the Montreal company has presented by its colorful scenery, costumes and decorations, and by its enthusiastic choice of dances and songs, an impressive repertoire of all the folklore of Canada.

THE DAKOTA

Indians in Canada

By Rev. Gontran Laviolette
O.M.I.

PART EIGHT

Chapter VII (Cont'd.)

Nez Perces Refugees

General Miles had received the surrender of Chief Joseph of the Nez Perces tribe, at the end of September 1878, but some members of this tribe escaped to Canada and joined Sitting-Bull's camp.

The coming of these former enemies had had a decided effect in determining the attitude of Sitting-Bull towards the United States.

Sitting-Bull had taken pity on the Nez Perces refugees and welcomed them. The strangers gave him eight head of horses. The Dakotas were very angry at the treatment these poor people had received. They made them welcome in their camp and held feasts for them.

About one hundred Nez Perces families stayed with the Dakotas for a little over two years. The North West Mounted Police visited the Nez Perces and even offered them some land to live on. It is told by the old Indians that Chief Joseph had sent scouts to Sitting-Bull hoping to obtain help from him against General Miles' troops. A few days after the first Nez Perces arrived, Sitting-Bull led a scouting party of ten Dakotas and nine Nez Perces to the Bear Paw Mountains to see if the American soldiers were still there. The Indians remained for four days but found no soldiers. Fearing that Miles would again attack the Dakotas and also fearing to incur the displeasure of the Red Coats, they returned to Canada.

The winter of 1878-79 was a very severe one. When spring came, the Indian hunters went out

again after game. Although the buffalo had almost disappeared from the land, they found a large quantity of wild fowl and antelope, and the Dakotas sustained themselves throughout that year by the game. Their hunting parties went as far north as Prince Albert. Some of them even went to work for the settlers in the area: the men earning money by labouring in the harvest fields, and the women hiring themselves as domestic servants.

In the summer of 1879, Sitting-Bull crossed the boundary and camped on Buffalo Creek. After a short time he was driven back across the Milk River into Canada by a renegade Dakota called "Bobtail-Horse." He met a party of five hundred Metis families who had also been pursuing the buffalo. Sitting-Bull joined them.

Although he knew that General Miles was waiting to stop the hunters with an army of over six thousand men, he again dared to cross the boundary.

While camping about twenty miles away from the Metis, he was attacked by General Miles' soldiers. The Indian warriors defended themselves stubbornly, so as to give time to their women and children to flee into Canada. But they lost a great number of men before the engagement was over. Miles forced the Metis to return to Canada. As a number of them did not cross the boundary quickly enough, they were taken prisoner by the United States troops.

At a meeting, Miles warned the Metis prisoners that they had no right to hunt buffalo in American territory, or to give guns and ammunition to the Dakotas. He gave them the choice of establish-



Sitting Bull
(Photo courtesy
RCMP Archives)

ing themselves permanently either at Turtle Mountain or in the Judith Basin (near Lewiston, Montana).

Information of what had taken place was sent to Major Walsh. The latter set out at once, but arrived on the scene two days late. Walsh followed Miles to the Missouri River and summoned him in the name of the Queen's Government to let the prisoners go and Miles acceded to his demand.

Most of the Metis taken in custody went either to Turtle Mountain or to Lewiston. Reporting on these events to Washington, General Miles stated his conviction that it was cheaper to feed Indians than to fight them and that the Dakotas could not be subdued as long as the Metis were giving them ammunition and the buffalo were roaming the plains. A number of Dakota chiefs were persuaded to go back to the United States, at that time.

The condition of those who remained was now becoming very serious. The following winter they were visited by the Rev. Father J. Hugonard, O.M.I., who was missionary at the Qu'Appelle Mission. Father Hugonard had come to Wood Mountain to attend to the religious needs of the one hundred-odd Catholic Metis families. He visited Sitting-Bull's camp, and became acquainted with the refugees.

Late in the fall of 1880, while Sitting-Bull was camping on Frenchmen's Creek, southwest of Wood Mountain, the snow was so deep that it was utterly impossible for the Indians to leave their camp to hunt for food. A great number of them were ill with a form of typhoid fever which had broken out the preceding fall in the vicinity of Fort Walsh. Several members of the camp died during this epidemic.

In January 1881 eighty lodges of Dakotas returned to the United States.

In the meantime Sitting-Bull had returned to Wood Mountain, where he and his followers endured untold misery during the long winter. In the spring no buffalo could be found within seventy-five miles, and the horses were too weak to carry the hunters any further. They were forced to kill their horses for food. Fever again broke out among them and the mortality was heavy. The Mounted Police and Legare exhausted their stores of supplies in helping the suffering and starving Indians. On May 10th, 1881, another fifty lodges set out for the United States; thus there were now only a hundred and fifty lodges left in Canada.

In the spring of 1881 Major Crozier, of the U.S. Army, made a last effort to induce the remaining Dakotas to return to American territory. He offered the Indians a great banquet.

On this occasion, Sitting-Bull said that if he had a letter from his friend in the American Army, Major Bretherton, guaranteeing favourable treatment by the Washington authorities, he would think about returning to the United States. When this letter was handed him he said he did not believe a word of what was written therein. Irritated by the attitude of Sitting-Bull, Crozier ordered him and his men to leave.

The Indians again took refuge at Legare's trading post. Pitying their starving condition but no longer able to supply them with provisions, Legare decided to take the responsibility of escorting them back to the United States. He told the Dakotas that the American Government was granting them amnesty and that if they did not believe him they could send delegates to Fort Ellice at his expense. Thirty delegates were chosen by the band. But Sitting-Bull had not decided to surrender and left the council meeting in a very angry mood.

While Legare and the delegates were travelling towards the United States, Sitting Bull per-

suaded the band to do nothing for the time being. He said that he was going to ask for a Reserve from the Lieutenant-Governor of the Northwest Territories. In the meantime he organized a party of warriors to stop Legare. It is reported that a nephew of Sitting Bull, who was at the head of the party, said to Legare when he overtook him: "We know now what you want to do with these men you are taking to Fort Buford. You want to sell them by the pound. That is why you have taken the fattest men as delegates." This incident reveals the sullen and desperate attitude of Sitting Bull.

Sitting Bull at Fort Qu'Appelle

In June 1881 Sitting Bull with some of his younger men went to Fort Qu'Appelle. His purpose was to ask for his people the grant of a reservation in Canada, similar to that which had been conferred on the Santees who had fled from the United States after the Minnesota outbreak. This request was refused on the grounds that the Teton Dakotas refugees had already been allotted reservations in the United States. (In 1817 the Red Cloud-Oglala—and the Spotted-Tail-Brule-Agencies had been established at Pine Ridge and Rosebud respectively, in Dakota territory.)

At Fort Qu'Appelle Sitting Bull saw Supt. S. Steele of the N.W.M.P. and Colonel Allan McLeod, then in charge of the treaty commission. Steele telegraphed to the Governor of the Northwest Territories, David Laird, who promptly sent Indian Commissioner Dewdney to Fort Qu'Appelle to interview Sitting Bull. The commissioner suggested that Sitting Bull should return to the United States at once, offering to give him rations and to supply him with an escort. Sitting Bull, who had confidence only in trader Legare, said: "No, I will go with Legare only."

Sitting Bull had many reasons for refusing to return to United States. The aged members of his band did not want to return to new reservations, although Chief Gall and quite a large number of the younger men had gone over. Sitting Bull and the older people were afraid of being murdered if they returned to the United States. Many of his people, including a number of his own relatives, had been captured across the line and murdered. He knew that Jumping Bull, his adopted son, was in irons. Sitting Bull trusted Legare as long as he could get provisions from him, and as long as Legare would feed him he was not in a hurry to go south.

While at Fort Qu'Appelle, the Dakotas had observed the arrival from Fort Ellice of supplies for the nearby Catholic Mission.

Hoping to obtain provisions by barter, Sitting Bull and many of his men went to see Father Hugonard, O.M.I. The missionary recognized Sitting Bull, whom he had seen at Wood Mountain, and gave him and his party food and tobacco. Sitting Bull asked for more provisions. Father Hugonard explained that he could not supply the Indians with flour as it was very expensive. They pleaded with him and finally obtained eight bags of flour, along with tea, dry goods, ammunition and all the vegetables that could be spared.

The Dakotas were grateful. Before they left the Mission they gave Father Hugonard five horses, saddles, bridles, articles of clothing and several watches which they had taken from American soldiers in the Custer Battle.

Commissioner Dewdney supplied Sitting Bull with sufficient

rations for the journey to Wood Mountain but the provisions were exhausted before they reached there on July 2nd. When he arrived at Wood Mountain, Sitting Bull found that Legare had taken a group of Dakota families across the line to Fort Buford.

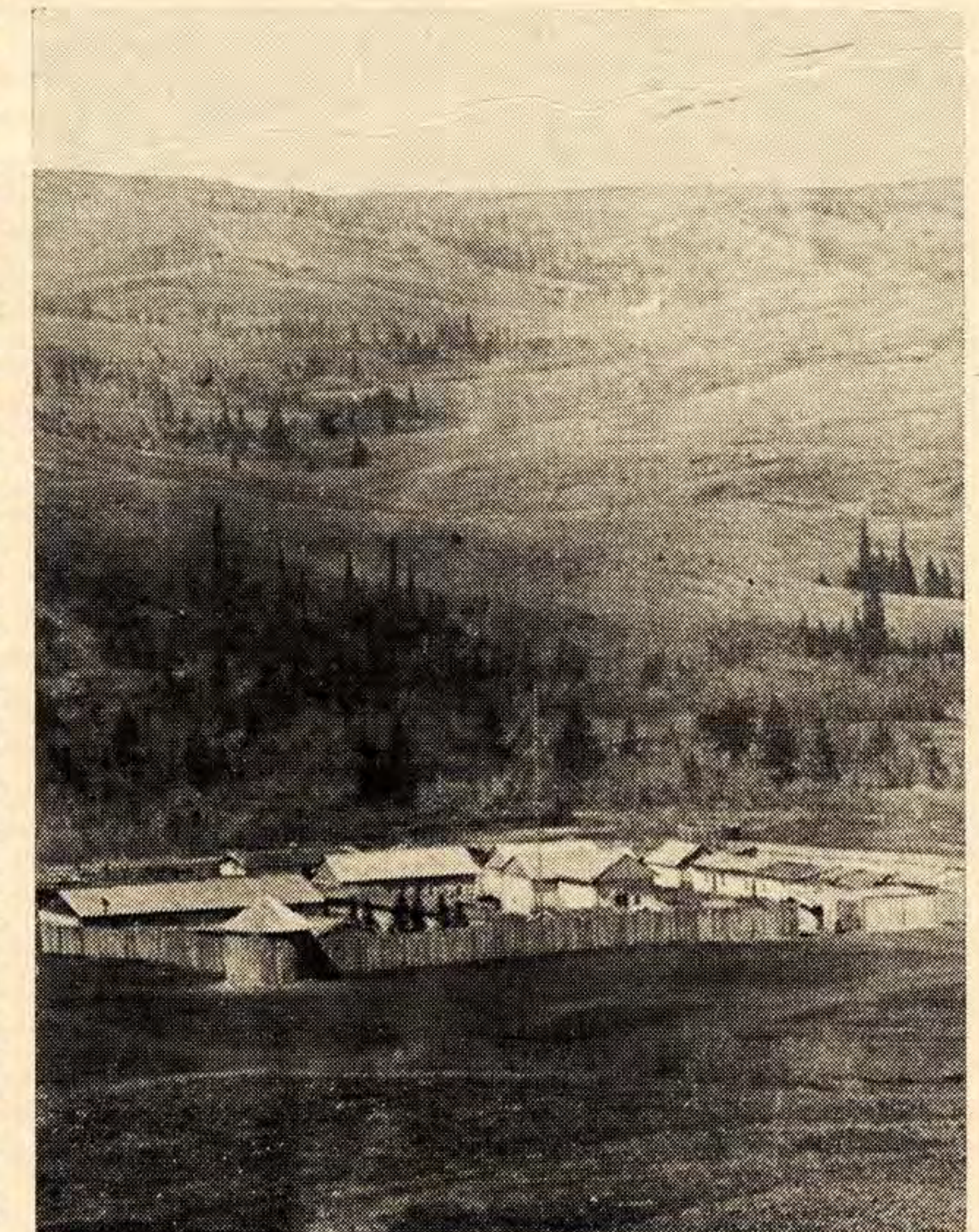
From that time Sitting Bull considered very seriously to return to the United States notwithstanding his fear of being ill-treated or even murdered. Having considered it for a week he decided that it was better for him and his people to surrender. He went to Inspector A. R. Macdonell to ask for more provisions. Acting on Government orders the Inspector refused to grant the request.

In desperation, Sitting Bull threatened to bring his warriors and seize the food. Macdonell fearlessly answered, "Go ahead and try it." Sitting Bull cried out in despair, "I am thrown away."

CHAPTER VIII

After he had been refused the grant of a reservation by Governor-

—Continued on Page 10



Fort Walsh

The Dakota Indians in Canada

—Continued from Page 9

nor Laird, Sitting Bull asked Legare to give him what he wanted and he would do whatever he was told to do. Sitting Bull asked for \$300.00 cash, but Legare would agree only to give him half of that amount. He also asked for an additional ten bags of flour. Thirty-nine wagons were loaded with women, children and food, and proceeded southward. But when night came Sitting Bull returned to hold-up Legare's camp. Fortunately Legare expected something and was on his guard. When he saw one of the Dakotas stealing a bag of flour and loading it on his horse he shouted out and took it away from him. Infuriated, the Indian seized his gun and fired. The shot struck the bag of flour, leaving Legare unharmed.

Then Legare went to Sitting Bull's tent and was agreeably surprised to find him in a different mood. Sitting Bull had found it useless to hold out any longer and willingly agreed to accompany Legare on the trek southward.

At noon, on July 19th, 1881, Sitting Bull and his little party of mounted men rode into Fort Buford. Colonel William H. S. Bowen, of United States army, then a young officer, writes that Sitting Bull did not appear to be in good health, showing in his face and figure the ravages of the privation he had gone through. He was getting old. Since the sixties he had been the hero of his race. Giving in to the hated whites and finally surrendering his cherished independence, was a severe blow to his pride.

A few men of the North West Mounted Police accompanied Sitting Bull to Fort Buford. Having asked for witnesses on both sides, some 'Red Coats' and some Americans, Sitting Bull talked for his people to the assembled officers, as follows: "The land I have under my feet is mine again. I never sold it. I never gave it to anybody. If I left the Black Hills five years ago it was because I wished to raise my family quietly. It is the law of the Grandmother to have everything quiet in her territory. But I thought all the time to come back to this country. Now, as Legare was resolved on bringing me here, I determined to start from Qu'Appelle and come with him to Fort Buford. And now I want to make a bargain with the United States, a solid one."

Having given up his horses and arms, Sitting Bull received a pardon for the past and was given to understand that he was to have a reservation in the Little Missouri country. But as the Dakotas who had previously returned to the United States had been sent to the Standing Rock Agency at Fort Yates, he was asked to go there and join them. He showed no disappointment. Thus, Sitting Bull, once a proud and haughty chief, broken by many years of trials and hardships, surrendered quietly to the Americans. Disdainful and sullen, Sitting Bull and his people boarded a steamboat on July 29th; three days later they arrived at Fort Yates.

Sitting Bull, however, was taken to Fort Randolph, and he was held there as a prisoner of war for two years. As he had always feared, the Americans had deceived him and tricked him into surrendering, though he was well looked after at Fort Randolph. At last, through the efforts of an old soldier named Andrew De-Rockbraine, who explained that Sitting Bull was not the murderer of General Custer, the chief was sent home to Standing Rock on May 10th, 1883.

Major Thomas McLaughlin was then agent at Standing Rock. Sitting Bull expected to be made chief of the whole agency but McLaughlin put a hoe in his hand and informed him that the Grandfather at Washington recognized as chief the Indian who worked hardest and set the best example to his people. Sitting Bull accepted the conditions and immediately went to work.

At a council meeting held by the Committee sent from Washington to investigate the conditions of Indian tribes in Montana and Dakota, Sitting Bull complained that he had not been appointed chief, but the officials paid no attention to him. McLaughlin had divided the Agency into two sections. He made Gall chief of the Hunkpapas and John Grass chief of the Blackfeet Tetons. Sitting Bull was entirely ignored.

The Last Years of Sitting Bull

It is painful to learn that Sitting Bull was degraded into a circus attraction. In 1884 he went on a tour of the United States, under the management of Colonel Alvaren Allen, who advertised him as the slayer of General Custer. Sitting Bull had gone along with him because he had been promised an interview with

the President but he was deceived again.

The next year, he went on another tour, this time under the more friendly auspices of Buffalo Bill's Wild West show. During that summer he had the pleasure of meeting President Grant. He was taken to Canada where he became the main object of interest in the show. He was hailed as an illustrious Indian General and statesman and the ideal of a straightforward and honest Indian.

The Canadians had enough sense to distinguish between Sitting Bull and Buffalo Bill. They realized that while Colonel Cody (Buffalo Bill) was not representative of the American Frontiersmen whom he tried to make romantic and respectable, Sitting Bull was a genuine typical Indian Chief. And they preferred the authentic to the make-believe.

Sitting Bull made much money in those days but he gave away most of it, distributing it to the Indian children at Fort Yates. In 1887 Buffalo Bill suggested that Sitting Bull be taken to England on the occasion of Queen Victoria's Jubilee. But he refused to go, thus incurring the displeasure of the agent, Mr. McLaughlin.

In 1888 a commission came to Standing Rock Agency to induce the Dakotas to agree to the cession of eleven million acres of their land and to division of their great reservation into two smaller ones. But Sitting Bull was still powerful enough to line up the chiefs against these proposals.

The Indian councils went on for a month. Sitting Bull succeeded in keeping those millions of acres for his people. Again in 1889, when General Crook brought in a commission to Standing Rock to buy the Dakota lands, Sitting Bull blocked him completely.

The Ghost Dance

A new religion was started in Nevada by a Piute Indian called Wovoka. He declared among other things, that on the first day of the year 1889 he had dreamed he was taken up to Heaven and saw there a very pleasant land full of game. He called himself "Jesus-now-come-on-Earth," who had come to bring the dead to life, to bring back the buffalo, to drive away the white people and give the Indians a life of eternal happiness. He instructed his people in a new five day dance rite, hence the religion became known as the "Ghost Dance."

—Continued on Page 11

Superintendent Wins Achievement Award

John Artichoker, superintendent of the Northern Cheyenne Agency, Lame Deer, Montana, has been named as the 1965 recipient of the Indian Achievement Award, sponsored annually by a U.S. national Indian-interest organization known as the Indian Council Fire.

Mr. Artichoker, a Winnebago-Sioux, has devoted his life to Indian service and earlier this year received the Merit Award of the Junior Chamber of Commerce as one of the ten outstanding young men of America.

A graduate of the University of South Dakota, he obtained his education with considerable difficulty. His only financial support was that given by his parents, at that time earning \$180 a month and with several other children to care for. He worked at odd jobs and as a field hand and laborer while getting

his education. Upon graduation, he was appointed Director of Education for the State of South Dakota and in this post pioneered the integration of Indian and non-Indian students on a community-wide basis.

He returned to the University to complete his M.A. degree, remaining in his position at the same time, while he also authored two publications about the Sioux people. He later became technical advisor of tribal operations with the Bureau of Indian Affairs at Billings, Montana; and then handled the grievances for Indian people in seven states in the Division of Indian Health, Department of Health, Education and Welfare.

Mr. Artichoker is the first Indian to hold the superintendency on the Northern Cheyenne reservation. He is responsible for improving the economic self-sufficiency, full par-

ticipation in American life, and equal citizenship responsibilities for the 3,000 Indian people on the reservation. In addition to supervising the development of the 444,000 acres of natural resources of the Cheyennes, he also administers the disposition of a \$4,000,000 claim awarded to the tribe by the Government. He has initiated a number of pioneer steps, has set up an orientation program, and has brought a small industry to the reservation.

Aid Promised After Visits

Immigration Minister Nicholson, back from visits to more than 20 Indian reserves and settlements said today he will seek approval of an additional \$2,000,000 this year to meet urgent Indian housing needs.

In a statement, the minister who is superintendent general of Indian affairs, said the trip helped him and other members of his party to appreciate more fully the housing needs of Indians.

"An expenditure of an additional \$2,000,000, bringing the total to \$5,000,000, for housing . . . will not solve the problem," he said.

It was evident that a "sound economic base is essential for any community to have and maintain good housing. In some Indian settlements where housing is poor there are insufficient opportunities for residents to earn enough to improve it."

Mr. Nicholson's party visited settlements in five provinces and the Northwest Territories.

School Closes

More than 50 years of Indian education history came to an end this spring when the Songhees Indian day school closed down.

The school, which served three generations of Songhees, was built in 1901 from the contributions of tribe members and the Church. It served a dual function of school on weekdays and chapel on Sundays, when a folding wall was put aside to reveal the altar.

There was always just one teacher at the school at any one time, and the teacher for the past 20 years has been Alice Frith, who retired when the school closed.

The Songhees held a testimonial dinner to honor Miss Frith.

The Songhees held a testimonial go," said Chief John Albany.

"The older children will go to public schools, and the younger to another school at St. Joseph's Church."

Dakota Indians

—Continued from Page 10

The new religion spread rapidly through the Indian Nations in the West. The Dakotas of Fort Yates Agency were in a short time converted to the new religion by Kicking Bear. Sitting Bull himself joined in the dances. McLaughlin sent the police to drive out Kicking Bear and did everything he could to interfere with the new religion.

In 1890 McLaughlin tried to have Sitting Bull arrested, but none of his fellow tribesmen who were in the Indian Police force would obey the agent's orders. They turned in their guns and uniforms. Then Lieutenant Bull Head offered to take some men and make the arrest. They went to watch the Ghost Dance. McLaughlin promised pensions to these men if they were injured or to their relatives if they were killed by Sitting Bull's followers.

Death of Sitting Bull

In the month of December 1890, Sitting Bull requested a pass to leave the Reservation. He intended going to Pine Ridge where he had been invited for a visit. In the meantime the military authorities for the Dakota Territory at St. Paul had issued an order for Sitting Bull's arrest on the charge of attendance at the Ghost Dance, and had forwarded this order to Agent McLaughlin.

It would appear that this charge was only the ostensible reason for arresting him. The real reason was the fact that he still wielded great power over the Dakotas and had consistently used that power to prevent

further cession of land. Upon receiving the orders from military headquarters, McLaughlin sent Lieutenant Bull Head, of the Indian police, to the cabin of Sitting Bull with a warrant for his arrest, written in Dakota. Sitting Bull had been warned by some of his friends. The Ghost Dance was in progress at the time but Sitting Bull was in his cabin. Bull Head and his men arrived during the night. As Sitting Bull's friends resisted the policemen, there was a struggle in which Bull Head was shot and as he fell he fired at Sitting Bull who was instantly killed.

Thus died Sitting Bull. As McLaughlin writes, "the shot that killed him put a stop forever to the domination of the ancient regime among the Dakota of the Standing Rock reservation."

According to Indian legend, Sitting Bull's death was known almost as soon as it occurred in camps situated hundreds of miles from the scene of the event. Robert High Eagle, a late federal Indian Judge of Fort Peck, Montana, asserted that "wherever there was a band of Dakotas living on that fateful day, a spectral horseman galloped out of the morning mists and from a high butte he cried in a great voice: 'Sitting Bull is dead!'"

At the time of Sitting Bull's death, there were only two hundred of his followers still in Canada. As years went by more and more of them had returned to the United States to join their kin on the various reservations.

(To be continued next month)

Serpent's Cunning And Dove's Simplicity

by Rev. Leon Lavasseur
(RC Parish, Thompson, Man.)
(RC Parish, Thompson, Man.)

Two schoolmates of the same age, racial origin, social rank and possibly religion may quarrel and call each other ugly names.

At no time will it be inferred that Barbara is mean because Susan is Jewish in origin, or comes from the other end of town, or goes to a private school. But if the same quarrel takes place between two girls of different racial origin, then Susan might just too easily conclude that "Barbara is mean because, I, Susan, am of Indian descent."

One meets this hyper-sensitive-ness among many racial groups: if two meanings can be ascribed to a word or conversation, the less favorable one is often made the cause for dissension.

The inexperienced field worker may wrongly diagnose the conversation as colored by racial prejudice. In my estimation, while not ruling as entirely impossible a racial coloring to the nasty words exchanged between the two girls, I would hesitate to draw a too hasty conclusion.

More harm than good will result in the long run for the one suffering from a possible inferiority complex.

The hypersensitive girl, instead of being drawn out of her shell, or her little prison created by her own isolation, will be, by an unsympathetic ear, a wrong retort, and a hasty conclusion of racial prejudice, anchored more deeply into her isolation.

So, prejudices can play both ways; not only in the Indian-White process, but vice versa. Some well meaning government employees and even some authors and scholars of supposedly Indian and Metis problems, seem to have a way of thinking, to my sense, a little too far in the direction that all the "whites" are wrong, and all the Indians are right. They are very prone to detect and build up possible prejudices of the white complacent society sitting in a comfortable pew.

I am afraid such a preconceived outlook can "color" the facts. Let the following example speak for itself:

In a northern community with which I am very familiar, a boy of Indian background with a criminal record, was given 50 cents to deliver a "thank-you" message to a professional. Upon reporting duties fulfilled, the boy was asked by this senior government em-

ployee whether he had been paid. Came the lad's reply:

"They gypped me of 40 cents."

Whereupon the boy was given another 50 cents, without further questioning of his honesty. (All the boy had really meant with his "ituke," or "maybe for sure" twist of mind, was that he had been paid 40 cents less for the same errand, by the professional than he was paid by the government employee.)

Whereupon the senior employee began a discreet and indirect inquiry into the honesty of the professional, which of course, leaked out, and possibly was magnified

later a few times by people who resented this senior employee, and reached the ears of the suspected professional.

I have always tried to keep in mind, in assessing situations and people, especially in the realm of White-Indian or Indian-White, that hypersensitiveness can play both ways. And if and when it does, it can prove very harmful to the establishment of a true dialogue.

To avoid staging a comedy for the impartial onlooker, the cunning of the serpent must at all times be blended with the simplicity of the dove.

Albertans Are Ignorant Of Native Living Conditions

Indifference and ignorance is the biggest road-block to improvement of the Indians' lot, said J. R. Whitford, co-ordinator of Alberta's community development program.

Speaking at the Alberta Home

Economics Association's annual meeting in Edmonton, Mr. Witford said that most Albertans don't realize the conditions under which the province's Indians live.

With populations on the reserves and Metis colonies outstripping the resources of both, Indians and Metis soon will be forced to move to cities and towns in increasing numbers.

They will face the problem of learning to control their own destinies independently of government agencies.

NOT PREPARED

"There is no doubt the native people at present are not properly prepared to make their way in our society."

"They lack the knowledge and skills required in any but the lowest of income jobs; their social values are of little relevance in our society, and the social graces which they possess in abundance are not understood or appreciated in our social milieu," Mr. Whitford said.

"Perhaps the only logical approach is to encourage our native people to integrate into the mainstream of our society on terms acceptable to all concerned."

"Our native peoples already are beginning to move but they need the assistance and more importantly, they need acceptance and recognition," he said.

AURIESVILLE, N.Y. (NC) —

The annual Indian pilgrimage to the North American Martyrs Shrine here was held Sept. 5. A group of Iroquois Indians, direct descendants of the Mohawks who dwelt at Ossernenon, now Auriesville, came from Caughnawaga in Canada, bringing their famous Indian choir to sing the Mass in Iroquois.

Nistaweyow Chalks Up Achievements

The Nistaweyow Association, established just one year ago in May, has met with phenomenal success during its short period of operation. No other conclusion could be drawn when the association held a two-day convention in Fort McMurray Alta., this spring.

Delegates, attending from Fort Chipewyan, Slave Lake, Faust, Wabasca, Chard, Anzac and Fort McKay, reviewed the progress of this past year, during which time Metis and Indian court convictions dropped from 60 in July, 1964 to only five in December. And they charted a course for the future.

President of the Nistaweyow Association, Henry White, said that Indian and Metis people of the area have already made great strides in improving their situation. And he admitted that a major part of the success has been due to the sincere interest of both Federal and Provincial governments.

Mr. White explained: "With a man out here like Terry Garvin, our Provincial development officer, we just can't go wrong. He has our welfare at heart, he knows and understands our problem, and tackles these with zeal and vigor."

Book Review Page

Horse Lore Still Makes Good Reading

MUSTANGS AND COW HORSES
edited by J. Frank Dobie, Moday C.
Boatwright and Harry H. Ransom.
429 pages. Southern Methodist Uni-
versity. \$7.50.

"Mustang" is an Americanization of the Mexican *mestena*, and is used in reference to the fiery Arab horses brought to the new world by Cortez.

Improved by the rigors of prairie living in the new world, the mustangs grew in size and strength and number, horse-power to be harnessed like any natural resource of the great west.

This book, a collection of horse lore, published for the first time since 1940, brings to life the days when "wild horses ran in immense herds as far as the eye or telescope could sweep the horizon".

In a review of the book in their July issue, *Time Magazine* relates how the stronger stallions kept manadas of 20 or 30 mares, and fought frightful battles to the death with any challengers.

Time Magazine goes on to say:

Cunning as well as courageous, the stallions kept plenty of grass between manada and man, but during the 1850s the mustangs multiplied, and the odds in favor of the animals were disastrously reduced. Some were roped, some stampeded into pens, some "walked down" by patient riders who followed the herd for a week or two and imperceptibly and gradually assumed control of its movements.

Three Methods: Once captured, the best of the mustangs were broken to the bridle by several established procedures. The Mexican method was subtle but brutal: the horse was slowly starved and beaten into docility. The American method was stupid but decent: a man jumped on the horse's back and rode him till the man was thrown or the bronco was busted. The Indian method was noble and humane: immobilized by ropes, the horse was approached by his master, who spoke to him softly in "horse talk," stroked his body until every part of it had been touched and every fear assuaged, then mounted the pacified animal and quietly rode away.



The reviewer draws a parallel between what he calls the "stupid" American method of breaking horses and the "noble, humane" method used by the Indians.

By whatever method they were broken, good mustangs made good riding horses—some of them, in fact displayed undeniable genius. In the 1880s, the authors report, a horse in Texas was trained to run backwards—fast. And a cutting horse named Bosley Blue, who could handle 1,500 head of cattle without a rider to direct him, once grabbed the tail of a raging steer in his teeth, flipped the brute on his back, then calmly sat on top of him till he sizzled down.

The Untamed: The most poignant passages in the volume, however, describe what happened to mustangs who could not be tamed. Many of them broke their own backs while trying to buck their riders off. The great White Pacing Stallion, the most famous mustang of them all, was captured after a pursuit of more than 200 miles, but proudly refused to eat in captivity and died. Wildest of all was "the massive steel-dust stallion" described by Blackfoot Chief Buffalo Child Long Lance. When his herd was corraled, the stallion went mad with fury and frustration. He murdered two other young stallions, fought off a dozen men with rawhide lariats, climbed

over a seven-foot fence, smashed through a barrier of logs, charged into the open prairie, met up with eight horses, slaughtered them all—and went right on slaughtering his own kind. Till the day he died he was a four-footed psychopath.

Other Books

Reviewed in AMERINDIAN

BLACK HAWK. Donald Jackson, ed. University of Illinois Press, 1964, 177 pages, index, bibliography, annotated, \$1.75 (paper bound). With this volume, the text of the first edition of Black Hawk's autobiography is again in print after 122 years. It has appeared in several editions since 1833 and was published in a cloth bound edition by the University in 1955. Black Hawk's story of his life is an American classic.

ABORIGINAL AMERICAN ORATORY. Louis T. Jones. Southwest Museum, 1965, 136 pages, annotated, illustrated, \$5.00. The author has excellently presented a sampling of Indian oratory against a background of the events which inspired it. A book to cherish.

What Now For The Happy Hunter?

by Anthony J. Wright
(Parliamentary Correspondent)

The closing down of the Mid-Canada radar line last Spring may have been a happy event for servicemen marooned in the northern wastes but it's a rude shock for hundreds of Eskimo families. They had got used to "civilization" at the line's three main centres, Winisk, Great Whale River and Knob Lake.

There were jobs for adults, electric light and power for the new-fangled machines they bought, schools for their children and opportunity in the white bases. In these and so many Arctic or sub-arctic settlements the Eskimo began a new life he did not understand. His young were trained for careers they probably would not be able to follow and weaned from the hunting and living skills they need if they are to withstand the North efficiently.

Winisk and Great Whale River, on opposite shores of Hudson Bay, were tiny places before radar came. Because Canada and the United States needed the mid-Canada and two other radar lines to warn of Soviet bombers, the two bleak spots became busy settlements. Now the white man reckons that the Soviets are making fewer bombers and there's no longer any need for the line. Knob Lake, close to a big Quebec iron development, will continue to provide odd jobs on the fringe of civilization for some Eskimos.

Happy Hunters Left Alone

What happened at the three stations merely demonstrates the plight of the Eskimo. For decades Canada pretty well left the happy Arctic hunters to solve their own problems. The plane and the rifle, not to mention relief payments, mining exploration, pabulum and



Still the traditional hunter and fisherman, the Eskimo is faced with coming to terms with a twilight civilization.

baby bonuses did much to yank the Eskimo out of the Stone Age. Unfortunately no one has been able to show him where to go.

This is not to say that all Canada's 12,000 Eskimo are in dire straits. On the contrary, many are better off, materially, than ever before. But they still prefer seal meat to steak and still are hunters at heart. Rifles have enabled them to kill far more caribou than is good for the herds. Oil heating and power have made them impatient with the slow and cruelly hard ways of the North but, unless they go to live in the South, they are left puzzled, and if their jobs are taken from under their feet, poorer than ever.

Reporters back from the North speak of an unreality about the Eskimo's life between two civilizations. One family which was living on wild meat and welfare payments of less than \$40 monthly, was found to have signed up for \$20 monthly of mutual fund payments. The salesman had apparently convinced the head of the family that he could afford it.

One Eskimo spent his wages from a defence air base, now closed, on an electric washer and dryer delivered by freight-boat from the south by a mail-order firm. But he had no electric power in his house.

Co-operatives Successful

Some believe the Eskimo is a beaten man but it would be unwise to write him off. Co-opera-

tives that have banded together, with government encouragement, to fish and sell char to North American restaurants or to market soapstone carvings in New York or Montreal, are earning money handsomely.

The char fisheries at George River, P.Q., helped the 120 Eskimos there to reduce their relief bill from \$40,000 to zero between 1957 and today. Family incomes rose from an average of \$259 yearly to about \$1,800.

A cannery at Whale Cove in Keewatin District canned 30,000 pounds of seal and whale meat last year, paying the Eskimos wages. At a score of co-operatives Eskimos learn the art of management and bookkeeping. Eskimo artists have brought prosperity to several villages.

These are only the brighter spots — Dr. Diamond Jenness, anthropologist and Eskimo expert, said in a report last year that 2,500 jobs are needed in the North and half the Eskimos draw relief for part of the year. Their numbers increase by 300 a year, thanks, partly, to better medical care and lower infant mortality. For all the Eskimos, he contends, there are only 500 new jobs in prospect.

Fairly Prosperous

Some centres are fairly prosperous and even the most destitute Eskimo has a quality of child-like happiness that enables him to meet the day's problems without

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Expanded "Job Help" In Manitoba

Hon. John B. Carroll, Minister of Welfare, has announced the establishment of a newly-expanded vocational and guidance division to be operated by Manitoba's community development service.

The minister said that the "job-help program is designed to meet the special employment needs of people of Indian ancestry, and will be available to all people in remote areas. It will incorporate a placement program operated since 1957 by the federal government's Indian Affairs Branch for persons of Indian status.

Mr. Carroll said that this move is a direct shift in a federal government responsibility to a provincial government. It is the first of its kind to occur in Canada, and has been carried out with the full agreement and co-operation of the Indian Affairs Branch.

The re-alignment is designed to improve and expand these specific services for people of Indian background, and to avoid costly duplication of services, Mr. Carroll said.

Administrative costs of the new division will be shared, initially, by both governments. Direct costs will

be apportioned according to the status of the person being served—i.e., Indian Affairs for people of Indian status; the province for non-Indians.

While the two governments will share the costs, the operation of the program will be the sole responsibility of the Manitoba government.

The program will be administered by E. "Ted" Locke, former supervisor of a similar vocational and social guidance program established in 1956 by the Sanatorium Board of Manitoba.

This program was originally started to provide assistance for persons of Treaty status suffering physical handicaps that made job-training and job-finding more difficult.

Soon after its beginnings it was discovered that this kind of help could also benefit numerous others not suffering a physical handicap, but hamstrung by "social handicaps" such as isolation, lack of education, language problems, lack of employment opportunities, and lack of awareness of available resources.

The Sanatorium Board program was thus expanded to serve this latter group — and then, later, to assist people other than Indians with similar problems.

By and large, this program was devised to assist people who require relatively extensive help in upgrading and re-orientation to fit them to move into the labour market.

Mr. Carroll said that the Sanatorium Board will continue to provide this service, while the new provincial service will be geared to assist persons with sufficient academic and vocational training to place them on the threshold of remunerative and effective employment.

Mr. Carroll noted that a provincial placement service, for persons of Indian background, was established in July 1964, as a result of a need voiced by the people themselves through community development officers located throughout the province.

It is anticipated that the program

will work with about 500 people in its first year of operation and that many of them will be young people in their late teens and early twenties.

However, Mr. Carroll stressed that age will not be a barrier for any person desiring to make use of the service. It will be available to persons 17 or over who have been out of school a year or more.

The minister said that Mr. Locke has established an office in Winnipeg at Community Development headquarters, 1181 Portage Avenue. He will be assisted, for the first six months, by two counsellors.

In addition, field counsellors will be appointed at Brandon, Thompson, and in the Interlake Region.

The service will encompass counselling, guidance, information and follow-up, so that people will be able to take advantage of resources and opportunities for themselves.

Chaplain For B.C. Club

A 37-year-old Oblate priest who has had eight years' experience as a high school teacher and principal has been named the first chaplain to the Catholic Indian Study and Leadership Club of Vancouver.

He is Father John Massel, OMI, formerly of St. Patrick's College High School, Ottawa.

In his capacity as chaplain, Father Massel will be counselling Indian students coming to Vancouver for vocational and academic courses. He will be working in association with the club's director, writer Kay Cronin.

The Catholic Indian Study and Leadership Club, which started with six members in March 1960, now serves some 100 students and graduates of the Vancouver area. Its purpose is to encourage young Indians to think and speak and act for themselves.

Happy Hunters

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grieving over the morrow.

In the old days villages left old people to die as the families migrated with the change of seasons in search of game or fish. Things are more civilized now — the older folk have a better fate but younger relatives face, in many ways, a more uncertain future. The white man having made them dissatisfied with their environment is not able to provide them with a permanent new one to take its place.

The government is doing its best to guide the Eskimos. Many devoted and talented young men and women are helping them come to terms with the twilight civilization of prefabricated houses, garbage cans with new, broken toys sticking from their tops, cigarettes, money and school. One hears little talk of mental sickness or psychiatric cases in the Far North but given time and the circulation of more money, psychiatry and mental troubles are bound to come. Or perhaps they are too naturally happy to let the puzzlement of their new life get them down.

—Canadian Catholic Conference

Girls Hired By Ability

According to an Edmonton employment officer, "Girls are hired on the basis of training, not race."

Myrtle Slack, supervisor of women's employment at the National Employment Service office in Edmonton, says that employers are hiring more on the basis of ability, and the education is widening the scope of employment opportunities for Indian girls.

She reports that at present Indian girls in Edmonton work in hospitals as nurses, nursing aides

and ward aides or as dental assistants and that others are employed as clerical staff by industry and government.

The future should be even brighter. Four Indian girls have enrolled at the University of Alberta one in education, two in arts and one in pre-medicine.

During the last school year, 360 Indians were in Alberta high schools compared with 18 in 1957, and students are also entering technical, commercial and hairdressing schools in increasing numbers.



This mural in the Rutherford Library, University of Alberta, depicts the peace-making role played by Rev. E. Lacombe, OMI, in the 1880's, when he gained permission from the Blackfoot tribes to let the Canadian Pacific Ry. cross their lands on the way to Vancouver. (AROMI Photo)

Young Indians Plan to Form Council

No people in the history of the world have ever been crushed as hard as the North American Indian, the first nation-wide conference on Canadian Indian Youth was told at its Winnipeg meet, in September.

Duke Redbird, chairman of the week-long conference, told delegates from across Canada they must strive to overcome ignorance, indifference, fear and apathy — enemies common to all mankind.

"For a hundred years the Indian nation has floundered in the abyss of poverty, degradation and despair," said Mr. Redbird, who is president of the Toronto Thunderbird Club.

Although no other group has been as oppressed as the North American Indian, "no group has ever been so dedicated to the propagation of the ideals of equality, freedom and justice that so precious to the human personality," he said.

NATIONAL GROUP

"It is because of this awareness of our ideals and our worth, which have survived the dark ages of the Indian nation, that we are here today to form a national body that will work to gain the human dignity and recognition and equality that are the birthright of every citizen born in Canada.

"As Indian people we have the right to maintain these ideals, at the same time as we retain our identity as Indian people."

Mr. Redbird said this was the first time in the history of the Indian peoples in Canada that the Indian youth — "the very flower of the Indian nation" — have taken such a grave responsibility upon their shoulders.

In attempting to do the work that lies ahead, the new Canadian Indian Youth Council would be confronted

with "barriers and challenges great enough to stagger the imagination," he said.

SHOUT AIMS

"As individuals, we found out a long time ago that our loudest cries were at the most a whisper in the wilderness." Aim of the national council would be to "shout our objectives across this land."

Indian youth in Canada at present had grown up in a time of radical change throughout the world, in an age that has seen the emergence of new nations in Africa, Asia and South America.

"We have grown up in an age that recognizes the right of all people to self-determination and autonomy," Mr. Redbird said.

These radical changes that have taken place in the world and in Canada have had a "profound effect" upon the country's Indian youth.

NOT SATISFIED

"We are no longer content to live out our lives in a situation that is any less than that which is lived by any other citizen in this country," he said. "It is for this reason that we have made the effort to make a suitable adjustment to the Canadian community, but we have no intention of making this adjustment at the expense of our Indian heritage."

Creation of the new council would mean that Indian youth would be able to make a more worthwhile contribution "when we are called upon to do so." It is in the fostering of an effective liaison between the Indian reserve and the Canadian society that the new council would make its greatest contribution, Mr. Redbird added.

The conference was sparked by contacts through mail, individual meetings and the recent week-long

Indian Youth Seminar at Banff. Delegates, who pay their own expenses, include young Indian business and professional people and students from universities and high schools.

Kay Regains Middleweight Championship

Former Canadian middleweight boxing champion, Thomas Kay, from Sakimay reserve, near Grenfell, defeated middleweight champion, John Peterson from Vancouver on September 3, in Western Square Gardens in Vancouver.

Kay won by a knock-out in the eighth round, when Peterson failed to get up after a quick left hook.

Kay, whom sportscasters acclaim for his tremendous speed, will fight in Toronto, April 16, against Lawrence Beauregard of Toronto.

New I-M Position

The province of Saskatchewan has established a position entitled Director of Indian and Metis Programs. Mr. F. E. Ewald, who has been appointed to fill the post, will be responsible for "the co-ordination of all provincial plans and programs that are currently in force or proposed, in regard to increased service to the Indian and Metis population in the Province". The new branch, whose main aim will be to help develop a more dynamic and effective program, will be placed in the Department of Natural Resources.