

INDIAN RECORD

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IEA Conference

What Next For City Indians?

FROM FRYING PAN TO FIRE

Canadians must seek a cure for growing social problems caused by large numbers of Indians coming into cities and towns, an executive member of the Indian-Eskimo Association of Canada said Oct. 7.

It is obvious that there is a recognized social problem involving such Indians — a problem of crime, drinking, unemployment and welfare—said Walter Currie, of Toronto.

Mr. Currie delivered the opening address to delegates attending the national conference of "Indians and the City", held in Winnipeg, Oct. 6, 7, 8 and 9.

About 300 delegates from across Canada attended the four-day session sponsored by the Indian-Eskimo Association.

Mr. Currie observed that the Indian come to the city, seeking a better way of life, but congregate in the slum areas because they are too poor, too uneducated, too insecure to live anywhere else. "Only here can accommodation be found; only here do they feel socially acceptable."

If subsidized housing could be provided by Indian Affairs in cities and towns outside reserves it could be of great assistance in keeping Indians out of slums, Mr. Currie suggested. At present Indian Affairs provides houses only on reserves.

—Continued on Page 3



PRINCESS CANADA ON THE GO AGAIN

It's up and away again for lovely Marlene Jackson, who is presently on a two-week tour of Australia and New Zealand, talking about Canada's centennial celebrations and about the Canadian Indian. Another tour, both of them sponsored by Canadian Pacific Airlines, may be in the offing for later—the Orient this time. Miss Jackson, a Plains Cree, does not intend to carry on this busy schedule indefinitely, however. Next June she plans to marry Winnipeg shoe salesman, Rick Smith.

Reserves May Become Municipalities — Laing

BY HEATHER ROBERTSON
Winnipeg Tribune

Indian reserves may soon be able to turn into municipalities which function on the same basis as other provincial local governments.

Indian Affairs Minister Arthur Laing told delegates that legislation

is required to permit Indian bands to function as municipalities if they wish to.

Under such a system, an Indian band would have local government independent of Ottawa and would collect and spend money without federal approval. As a municipality, an Indian reserve would come under

the jurisdiction of the provincial municipal affairs department and would receive the same grants and benefits as other municipalities.

The minister was addressing the closing banquet of the Indian-Eskimo Association conference on Indians and the City held in Winnipeg.

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Further Reports On IEA Conference Appear On Pages 3 and 16

INDIAN RECORD

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Historical Hangovers Deepen Gaps

By REV. LEON LEVASSEUR
(RC Parish, Thompson, Man.)

As a Boy Scout, I learned to use ropes and knots to the point of constructing bridges across "make-believe" gaps.

I soon came to realize that Boy Scout founder Baden Powell's intent was deeper than ropes and gaps in nature. Like the prophet Osee or Hosea (11, 34) he was teaching me "how to walk in the paths of human relationships, drawing people together, with the cords of understanding and the tender bands of love."

After 30 years of sharing with my Indian brother, directly or indirectly, I have come to perceive many "real gaps" that need many bridges of love and understanding.

Now I want to take a look at some of the historical hang-overs that unconsciously help to maintain, if not to deepen, some of the gaps between the two groups of people. As inductive material, I give the following experiences:

It was a couple of weeks before Christmas. The sister superior asked me whether we would again serve lunch after the midnight Mass.

"Who for, and on what grounds?", came my query. It would be the same group as years before; that is, the members of the civil service working in the community such as nurses, doctor, forestry, Indian affairs, etc.

I thought the idea was good, but what impression would I be creating as official representative of a supposedly "Catholic" or universal Church, upon those who would be left out of the snack?

By the force of circumstance, the ones who would be invited to lunch would all be the "white" citizens; those left out would be the Indians. The former would all be arriving to Mass by bombardier, the latter by dog team or walking.

The former were being paid a regular monthly salary plus "northern allowance"; the latter depended for the most on sporadic income. In my

mind the lunch had to be for all, or for none, if our common prayer before the Lord was to have any TRUE meaning of fellowship. Since the school was not equipped to cater to all, it would cater to none. If it had to make a choice, the more "needy" should get the preference.

As I tried to fathom the historical background of this set pattern of a yearly occurrence, I soon realized that former missionaries had been guided by the same criterion of the "most needy." Some 50 years before, the white population of civil servants suffered much from isolation, psychological and geographical; its only means of transportation were dog team or walking. A trip for some of close to two hours in this particular isolated community.

The mission school tried to alleviate in some small way the bitter anguish of isolation, and possibly the first Christmas away from home, but all it was doing was going to the "most needy" of the time. And I feel the Indian living close to the church accepted this fact, for he saw that the Indian who lived far away would also share a good warm cup of coffee and sandwich before leaving for home.

Some would even sleep on the floor of the classrooms, staying for the Christmas Day service before returning home.

But had not times changed? The civil service population had grown in number; plane service with back home was available; bombardier service could be had free of charge for most of them; spacious and warm homes with a "northern allowance" to boot. In conscience, I felt I must break with a past pattern, not because it had been wrong in the first instance of some 50 years previously, but because times had changed, and so had the application of the criterion of the "most needy."

My decision "shocked." We do feel terribly "alone," when we prefer to stand in the middle, trying to build a bridge across a gap, every day unconsciously made deeper through routine.

LETTER TO THE EDITOR:

Bon Voyage! *Bob Connelly*

It would seem impossible for people who have been with Indian Affairs to pass by the occasion of congratulating Mr. Robert Connelly, Superintendent of Indian Affairs for Manitoba, for his going to Paris to study administration.

I have known Mr. Connelly for several years. There was a time when we taught at the same residential school. I have followed with interest his many accomplishments, which continued to add credits to a successful career in Manitoba and Saskatchewan.

He has an amazing personality, as well as knowledge, sympathy, understanding, and love of the Indians, which is of the utmost importance in his field of work.

It is indeed a vocation to serve loyally in Indian Affairs, especially in the more recent years of progress and advancement. The face of the Indian is now shining with a new life, giving him his place in society, if he so desires, without distrust, fear and isolation which were so long natural to him.

We now find Indians in the profession of teaching and nursing, though, as a University of Manitoba student said to me recently, "There should be more Indian students with us." I agreed.

Let us encourage higher education. I give, as a case in point, the example of Isaac Beaulieu, a University of Ottawa graduate who was a pupil of both Mr. Connelly and myself at Sandy Bay. For a while Mr. Beaulieu almost gave up his education. What a blessing he did not. Today he is one of the leaders, which we so greatly need in the Canadian Indian world.

I am sure I speak for all past friends, associates, teachers and pupils in wishing Mr. Connelly well. What a treat for his wife and six children to live in Paris in the Spring and Fall! Bon voyage and good luck.

Therese Goulet-Courchaine

Arts Brochure

SMOKE SIGNALS: A brochure on Indian Arts and Crafts put out by the U.S. Department of the Interior, last Autumn, is handsome edition with many fine reproductions of the mythological and legendary folklore, artistically interpreted in paintings, sketches and handicrafts. Available from Indian Arts and Crafts Board, Room 4004, U.S. Department of the Interior, Washington, D.C., 20240, this magazine is distributed free upon written request.

Low Rent Housing Urged

The federal government should buy houses in Canadian cities to rent at low rates to Indian families, an Indian social worker told the Indian-Eskimo Association conference Oct. 7.

Housing is a major difficulty facing Indians coming to cities, said Bill Mussell of Vancouver. Indians cannot afford to pay high rents, especially if they have large families, and therefore end up in slum areas.

"Some kind of subsidized housing is needed. It would be a good investment for Indian Affairs. After one Indian family gets its own home, the house could be rented to someone else."

Mr. Mussell also suggested that civil servants dealing with Indians should be hired on a trial basis until they prove they have some sympathy with the Indians. "Often officials in an agency forget the people for whom the agency was established."

Mr. Mussell said that a half-way house for Indians who come in off reserves, as well as more court workers and a public meeting place would help in the transition. "The Indian has been taught to think he is inferior," said Mr. Mussell. "He is having trouble catching up to society."

Some white people think Indians are so different they are "untouchable and retarded," he stated.

Welfare should not be given to Indians, said Gene Lahache, a chief from the Caughnawaga reserve near Montreal.

The money should instead be used to subsidize an Indian when he is prepared to help himself, said Mr. Lahache.

Help The Migrant — Tyler

The federal government should change its immigration branch into a "migration branch" to assist the migrant people of Canada, many of whom are Indian, a Calgary social worker said Oct. 8.

Speaking to the conference of the Indian-Eskimo Association of Canada, Tim Tyler, director of the Calgary Social Planning Council, called on the government to "forget this nonsense about helping the immigrant and start doing things in a special way for migrants."

Immigrants coming to Canada now are skilled and find jobs readily, said Dr. Tyler. Indians coming to cities off reserves, on the other hand, are unskilled and poorly educated, yet receive little assistance.

Indians and those citizens concerned about them must learn to "manipulate" various levels of government to get legislative changes which will remedy the huge gap between reserve and affluent city life, Dr. Tyler stated.

Federal, provincial and local governments and school boards must be pressured into giving underprivileged people the economic, educational and social advantages which are their right, he said.

Rehabilitation hospitals which assist the physically handicapped should be matched by similar services which assist the economically, educationally or socially handicapped, he said.

From Frying Pan To Fire

—Continued from Page 1

Some form of housing authority or bureau where people could make application for suitable accommodation would help.

NES CRITICIZED

Mr. Currie criticized the National Employment Service for its "imper-

sonal" approach in dealing with job applicants. Indians are greatly handicapped in seeking jobs because of low education—usually below grade 8 which is the minimum for technical and vocational training. Of 32,000 Indian school children, only 1,277 are in high school.

Delegates To IEA Conference

Among the many distinguished speakers at the Indian-Eskimo Association of Canada were Mr. Walter Currie of Toronto, Dr. F. H. Tyler of Calgary and the Hon. Arthur Laing, Minister of the Department of Northern Affairs and National Resources.

A panel taking on "Analysis of Problem of the Indian and Transition" were: Mr. Tom Lawrence, Calgary; Lieut. Bill Shead, Halifax; Mr. Bill Moore, Brandon; and Mr. Gene Lahache, Montreal.

Discussion groups included: Mr. A. Bigwin, Mr. Omer Peters, Mr. H. A. Smitheram, Miss Mary L. Defender, Mr. W. J. Mussell, Canon Adam Cutland, Mr. J. I. Keeper, Mr. Reg Kelly, Mr. Percy Bird, Mr. Cyril Keeper, Mr. Ken Young, Mr. E. Stonechild, Mr. Elliot Moses, Mr. J. R. Whitford, Mr. F. Compton, Mr. J. Dufour, Mr. Walter Rudnicki, Mr. Alan Armstrong, Mr. Gordon Rancier, and Mr. Gene Rheaume.

Slides and a talk on the Indian Pavilion at Expo '67 were presented by Commissioner Andrew Delisle.

AT BANFF SEMINAR

Indian Management Recommended

The federal government's Indian Affairs department should be run solely by Indians as soon as possible, a Hobbema university student told a national citizenship seminar held in Banff this summer.

Wilton Littlechild, 22, suggested that more Indians should continue their educational training, so that they can soon take over administration of their own affairs, because they have a better understanding of Indian people than do white men.

Mr. Littlechild, one of 75 delegates attending the seminar, is a third year physical education student at

the University of Alberta. He said white men are running Indian affairs now because they have been trained to handle the job. "But there are many Indians taking education programs now who can qualify as Indian agents if they continue their studies," he said.

The seminar, which was sponsored by the Canadian Council of Christians and Jews, brought out anti-Christian attacks by three of a five-member all Indian panel.

"Christianity has been a very great hindrance to our progress. It has sapped our strength and progress when Christians tell us Indian

beliefs are pagan," Elsie Bourgaize, a Saskatchewan Cree, told 75 delegates attending the seminar.

Miss Bourgaize is a guidance counsellor for the department of Indian Affairs in London, Ont.

Another panelist, Jocelyn Wilson, a Cree from The Pas, Man., and a public health nurse, agreed that missionaries create a problem for Indians.

A Vancouver Vocational Institute student, Bennie David, third member of the panel, said many young B.C. Crees will not go to church any more, because Christianity was forced on them during their childhood.

Bosses Accused Of Bias

By JOHN HENNING
 Staff Writer

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400 Attend Starlight Funeral

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Eskimo Co-Ops In Quebec

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New Magazine

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Cree Heads Brandon Centre

A full-blooded Cree Indian is the new executive-director of Brandon's Friendship Centre, first person of Indian origin to hold the position.

William (Bill) Moore is responsible for the easing of Manitoba Indians from the north and from the reserves through a difficult transition to urban life. This change is difficult, he states, because of the lack of education skills, with which many Indians arrive.

Mr. Moore will counsel the newcomers, and those already living here as well as working closely with the Indian Affairs Branch, to help new arrivals orient themselves to the city way of life.

Mr. Moore, married, with two children, said that he would like to see more young people come off the reserves.

Students Pressured

A British Columbia anthropologist has criticized public schools for trying to turn Indians into middle-class white children.

Dr. Barbara Lane, who has just completed two years as an anthropologist with the University of B.C., last month told a conference on educationally-deprived children this pressure is bringing Indian students into conflict with their teachers and harming their educational chances.

"Most educators I have talked to as an anthropologist have wanted to know what is the key, the trick, the short cut, to turning Indian children most effectively into good middle-class white children," she said.

"The job of the school is not to force everyone into the same monotonous mold but to transmit information and skill."

Telephone Ends Island Isolation

Indians living on Christian Island in Georgian Bay, Ont., have ended their isolation by installing a direct-dialing telephone system linked to mainland Canada by a complex tele-wave system using a 200-foot mast. On opening day, 55 Indians had telephones and 12 others had applied for them.

—Amerindian



FR. ANTOINE, OMI, PUBLISHES ESKIMO BIBLE

An Ungava Eskimo with papoose comfortably ensconced, prepares to run off a part of the Bible in Eskimo translation on an A.B. Dick offset machine. The machine is used at the R.C. Mission at Wakeham Bay at the extreme northern tip of Quebec province (opposite Baffin Island). Fr. Joseph Antoine, the first priest to use the machine, was fully trained in its operation prior to his arrival for a seven-year mission in the far north. Father Jules Dion, OMI, is now in charge.

Midden Reveals Three Separate Civilizations

An excavation team working on B.C.'s Gulf Islands this summer, discovered some thousand ancient Indian artifacts — and a U.S. navy button, on a single island.

Working on an old Indian midden on Mayne Island, the anthropology students found that the midden was made up of three separate layers, confirming the belief that Indian societies lived on the Gulf Islands at three periods through history.

An anthropology instructor at the University of Victoria, Donald Mitchell said the bottom layer revealed artifacts which were probably dumped around 1,000 B.C.

Mitchell, who organized the dig, said the middle layer indicated a culture of around 1 A.D.

"The upper layer dates from the arrival of the European," he said. "It includes pieces of iron and copper which would have been used for trading purposes."

He said the U.S. Navy button was found in the top layer.

He said it is decorated with 19 stars, which would be symbolic of the number of the American states at the time.

"This would date the button at around 1820 but it could have been traded for years after that," he said.

Mitchell, who headed the excavation team on Galiano Island last year, said the present discovery confirms the three-civilization theory indicated by the midden found at Montague Harbor, on the west side of the island.

IN CALGARY

Centre Moves

The Calgary Indian Friendship Centre has completed moving into the first stage of its new premises.

The centre's new home consists of a three-storey house, once the home of city pioneers Mr. and Mrs. O. H. E. Might, where the re-establishment of the centre's facilities for employment, counselling and education services has been carried on since Aug. 4.

There was no interruption of these services during the transitional period.

Stage two of the centre will be the addition of an auditorium and arts and crafts salesroom to the east wing, and the third stage will be the completion of the project, modelled along the lines of a huge Indian teepee.

Though education on this Quebec reserve has reached an unprecedented peak, it is not keeping pace with other parts of society. Father Lesage sees three main causes for this state of affairs . . .



One of the 1965-66 Grade One classes at Betsiamits.

EDUCATION IN BETSIAMITS

By Rev. Sylvio Lesage, OMI

Indian education on Betsiamits Reserve in Quebec has now reached an unprecedented peak. In the 65 years of its history, it has undergone considerable changes, particularly during the last decade.

The local day school progressed at a very slow pace during the first 50 years of its operation. In fact progress is recorded only in the primary grades, and very few students went into the secondary programme. Today, education is advancing in all grades from kindergarten to Grade 11, and it is reflected in the number of Indian students entering vocational training.

Still, it is not keeping pace with the other part of society living outside the Reserve. In the course of the last school year, our 500 pupils were faced with three main handicaps: the language barrier, age-grade retardation, and absenteeism.

(a) These figures include all children enrolled at Betsiamits and public schools outside the Reserve (Ragueneau, Seven Islands, etc.)

PRE-SCHOOL EDUCATION

Most five-year-old children of the Reserve were enrolled in the local kindergarten classes in September of 1965, but only a few of them knew or spoke the language of instruction, French.

Because the whole Indian population uses the vernacular language outside the school and the church, French is not part of the child's pre-school experience.

Add this to the fact that a large percentage of these children miss classes constantly, and the result is that the learning difficulties of Indian children entering grade one are not completely eliminated by extending the school curriculum to the kindergarten level. Actually, only half of these pupils have the ability to integrate in the first year of elementary schooling.

Experiments to solve this difficulty are being made elsewhere in Canada, by extending the kindergarten class one more year. An Ontario project will provide pre-school training to the Moosonee Indian children from the age of 3½ years. It is expected that the child beginning at that age to learn the language of instruction, will acquire in two years "the ability to integrate the first year of the elementary grades."

A similar experiment is being made at Albert Bay, B.C., so that Indian children may be "able to read, write and count at the age of six when they start grade one." In the opinion of educators, such as Jane Fath, this advance acquired at such an early stage will "ease the continuation of the academic courses."

ELEMENTARY EDUCATION

Sixty-four pupils from Betsiamits were enrolled in grade one in September 1965. Most of them were of the normal grade-age. They made good progress in French. However, according to their teachers, half of the pupils had an achievement standard inferior to that of other Quebec children in their age group.

TABLE 1

Summary of enrolment 1901-1965

	Total	No. Classrooms	Grades
1901-1902	20	1	Ungraded
1906-1907	60	2	"
1951-1952	100	3	"
1955-1956	130	3	"
1959-1960	248	7	7 (including kinderg.)
1965-1966	475	12	All Grades



New school building for elementary grades, six classrooms.

—Continued Next Page



The primary and secondary schools at Ragueneau.

Pre - kindergarten classes might help relieve the language burden of Grade One students . . .

As they advance in age, only a small number acquire the ability to integrate in their respective grades; the others progress at a slower pace.

For instance, of the 68 pupils in grade five, less than half of them were of the normal grade-age. That is 42 per cent, and while this is an improvement over the previous years in the grade-level placement, the trend continues that the average child is older than the normal grade-age, as he advances in the grades. As an example, 1/4 of the children are retarded in grade one, 1/2 in grade five, 3/4 in grade six, while all 19 students, except one, enrolled in grade nine were 15 years old and over. Evidence of the fact that the Indian child, handicapped by the language barrier in the elementary grades, is not quite prepared to leave the Reserve for integration in the public school system.

TABLE 2
Summary of Enrolment 1959-1965
(Gr. — Grade N.A. — Normal Age)

	Total	Kinder.:	N.A.	Gr. 1:	N.A.
1959-60	215	31	6%	45	20%
1960-61	253	68	63%	46	41%
1964-65	321	67	70%	49	70%
1965-66	330 (a)	52	61%	64	72%

Gr. 2:	N.A.	Gr. 3:	N.A.	Gr. 4:	N.A.	Gr. 5:	N.A.
38	16%	42	7%	29	0.4%	30	0.6%
51	30%	31	40%	42	30%	15	24%
45	50%	45	62%	70	48%	45	26%
55	62%	40	52%	53	50%	66	42%

(a) These figures include the 22 children attending school at Seven Islands.

**IN PUBLIC SCHOOLS:
RAGUENEAU**

Nearly all Indian children of Betsiamits entering the Ragueneau School in grade 6, September 1965, were in their first years of puberty. "It is the opinion of educators that they should have commenced at the age of 10 and 11, before the adolescent years." Because then, there should be "sufficient time to become accustomed to the strange community before they face the new educational problems of Junior High School in the Public School. Our 12 to 15 year old Indian children had to face three difficult problems at that period of their life: the emotional, lingual and cultural problems. This resulted in a "slower-than-normal" progress in academic standing and the resulting rise in grade-repeating and drop-outs.

Actually, five dropped-out during the school year, as many will not return to school, and two did not make their grade. The trend tends to persist as students progress through the grades in Junior High School.

Out of 110 students enrolled at Ragueneau, 24% of them failed to make their grade 1965-66, or dropped out during the school year. This is only one facet of the present situation. (The number of Indian children who went through Junior High School has doubled in five years.) Another significant difference in comparison with their non-Indian classmates is the trend in the normalization of the grade-age level placement. True, only the best students advance in grades, while the others drop out. Yet, due to their slower ability to think and express themselves in French, most of them are not keeping pace with their classmates of French tongue.

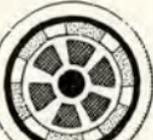
Such discrepancies between the Indian and non-Indian students suggest the urgent need of special educational helps. I am referring to educational aids to assist the child prior to his integration in the public school system. Audio-visual, such as: educational films, diapositives and the like would help to improve their knowledge of French.

A public library, cultural and musical activities under proper supervision, physical education exercises with a qualified instructor, would improve both the academic achievement and habits of discipline. Our local school has little or none of those activities, for lack of facilities and equipment.

Supervised study periods in suitable accommodations would provide academic advantages to the Ragueneau students. Actually only a few out of the 110 enrolled in Junior High school availed themselves of the local facilities. Those, and other educational helps are needed to reduce the educational gap persisting between the Indian and non-Indian youth at the High School level. Unless and until they are provided locally to both the elementary and secondary school students, we can "expect continued grade-age retardation and slower-than-normal progress through the grades."

SEVEN-ISLANDS and ELSEWHERE

Some 30 students enrolled in Senior High school last year in provincial institutions. 22 were enrolled at the Seven-Islands Public school, while boarding at the Indian school residence. The others followed the programmes, either in Hauterive and Baie-Comeau, or in Chicoutimi, Jonquiere and Roberval. Three of those Senior High school students were of the normal age. Most of the boys and girls made good academic achievement in spite of some failures in a few or one subjects. Indeed some do well, but the average is not keeping pace with the classmates of French tongue. What is perhaps more beneficial to our adolescent youth are some social graces of the white society which they acquire in contact with their French classmates; also a feeling of acceptance in the other society. That class of Indian could well become the leaders of their race. —Continued on Page 10



PART TWO

CHAPTER 3

(The story thus far)

Kinebikos, now known as Lucy, and her grandmother were found by the missionary, in their hut on the reserve, and were taken to the school where they are now living.

As we have seen, Teewigian began to like her new home, she had lots to eat; she was well kept and her pipe was always filled, but, remained pagan at heart, entangled in so many superstitions, so that the Sisters despised of her conversion. Many a Sister passed near the old lady, shook her head saying: "It is useless to try any more, Old Teewigian will never be a Christian!"

I know very well that her conversion would be a hard one.

Did she not show her strong adherence to the pagan rites, that very odd when she left her cabin to come with us to Fort Frances Mission? How eager and careful she was then not to forget any of her pagan paraphernalia! Her medicine bag, which hung on the wall, she carefully took down and hid in a deer skin bag. Her medicine stick and eagle's feather sticking out from a splinter in the wall she wrapped together in a piece of cloth and kept by her side; her bear claws and two owl shells fastened by a string around her neck.

All these different articles were supposed to be her protectors, and showed at the same time to which degree the old woman had succumbed in the "Great Medicine"; this also showed how many times she had offered herself to the Manitou. She had reached the seventh degree in the "Great Medicine," this being the sorceress of the place. Only one man stood above her — "The Medicine Man."

Even in the infirmary of the school, how strictly did she keep the ceremony of smoking the pipe! She never missed a day, where she did not first burn her pipe toward the four corners of the world and thus adore the Manitou of all the Indians spread all over the earth. When asked by the Sisters why she always smoked the pipe, she simply answered: "So it is customary to do among the Indians; our Manitou are everywhere; we need their help to protect our lives, and especially we have to keep the bad spirits away from us and the smoking of the pipe is the only way of stopping them from harassing us."

The Sister naturally tried to show her the vanity and falsehood of all these pagan rites, but Teewigian did not want to get any advice from her and she usually answered: "So did our forefathers believe and so I shall believe to the end."

One day in June, after the trapping season was over, the Sisters rushed up to the Sister and said: "I heard that the Indians of Standjicaming will be celebrating in a few days the 'Okinaw Dance' or King dance. I am sure they would be very glad to have of you. The sign of the cross to represent the whole population of the band."

"Well what kind of dance is this Okinaw dance?" asked the Sister. "Why do the Indians celebrate this dance? How do they perform? . . . and why? Do you want Lucy to take a special part in the dance?"

"The Okinaw dance is an act of our religion where the Indians render a special homage to their Manitou. Everybody cannot take part in this dance," was the answer.

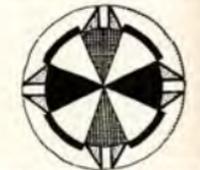
The old woman went on to explain that the Okinaw dance is a limited number of people to take part in the dance. The few chosen ones represent the rest of the people, and had them to offer to the Manitou an act of adoration which prepares all the members of the band for the Indian heaven. Generally those who are chosen for this ceremony must be good people. When they enter the dancing hall they are dressed in blue and white, and carry in their hands a little flag. All the

people of the band are supposed to help dress up the chosen ones and make them as beautiful as possible.

For this famous dance, the people first hold a large "Okinawikahk" — a King's house." In the center of this house is erected a large stone on which the Medicine man offers tobacco for the Manitou.

When the time for the dance has come, the Medicine man sits near the center and beats the drum while the chosen ones walk to slowly, and in a circle, dance around the Okinawikahk. In the meantime, the sorcerer offers the tobacco; sometimes he collects more from those standing outside. After a while, he talks to the crowd and invites the selected ones to dance around the King's house. Those who, through sickness or old age are not able to dance, have to offer tobacco instead.

After the ceremony, the people return to their tent. The medicine Man



is invited to feast in a tent; he usually makes a speech and shows himself very nice to all the people, promising to heal all their diseases. "If someone is sick among you, come and tell me; I will come and cure him." Thus he talks, and the whole ceremony of the Okinaw dance is over. Their preparation to go to the Indian's heaven is made.

Having explained her reasons, Teewigian took Lucy by the hand and wanted to leave the school for a week. The Sister stopped them and said to Teewigian: "Haven't you got to Standjicaming? You have no canoe."

"Charlie Kijikora waits for us at the Mill," replied old Teewigian. "So we will go. Lucy cannot go."

longer belongs to the pagan religion. You know she is baptized and cannot take part in the dance; she cannot serve two masters at once," said the Sister. "Nor does she rate for the Indian heaven where you say the Indians have lots to eat and drink; where you play and hear the birds singing all day."

"If Lucy cannot come with me, it's no use for me to go alone," answered Teewigian to the Sister. "I thought the Medicine Man would certainly select her for an 'Okinaw' she is so nice and good. None other could have represented the people. I am too old and ugly, so I better stay here." And she did stay.

CHAPTER 4

All was quiet again with old Teewigian. She went back to her room, sat on the floor, took her pipe, and her eyes turned toward Standjicaming, in it there'd some mystical words the Sister never could understand.

Lucy, who could not understand why her Grandmother was so anxious to take her to the "Okinaw Dance," rushed back to her little companions and forgot all what had happened. She grew stronger and wiser, was liked by her teachers and the children. She was now twelve years old, went everyday to Communion and certainly had no intention of going to Standjicaming to take part in the "King's dance" the very name of which she shunned.

Her Grandmother also showed some change. By now she could understand the Sister who talked very often with her. Although she admired the great charity with which the Nuns took care of her, she was still a pagan at heart. A sorceress is not converted so easily.

Often, when she felt sick and the nurse would give her some pills, she would hide them or throw them away secretly. The "white man's medicine" was no good for her; she still only had faith in the Indian medicine. Her best medicine bag emptied, the medicinal plants she had gathered on her last trip through the forest, when she became a member of the eighth degree of the "Great Medicine," had long been used up.



One day when she was sick, she heard of a young medicine-woman from Standjicaming who had arrived at Couchiching: she knew this woman very well; she knew she rate for the Indian heaven but she could not reach it because she had had blood from persons suffering such ailments.

Fever, laches or headaches are generally treated that way by the pagan Indians. The medicine-woman, or man, first orders the patient not to eat meat for two days, and her only food must be of fish. On the third day the Indian doctor ties the arm of the sick person above the elbow, makes her keep a piece of wood very tightly in the hand, then, with a little stick which a sharp piece of glass is fixed, the doctor opens the big vein of the arm and blood flows from the wound into a basin. At first the blood is very black but at the end of the operation it becomes clear. The doctor takes the blood and throws it near a tree in the bush where no one will ever pass. If grown up girls pass by this tree, some evil spirits will fall on them. No young girl is supposed to live in the house where this operation took place.

Headaches are cured in still another way. On the temples of the sick person, they place a thimble which sucks the blood. The sounds thus made are covered with a piece of paper and this falls off when the sick person is cured. The man performing such operations receives tobacco as return for his services, while a woman would receive a beautiful dress.

One Sunday afternoon, when all the people and children of the mission were at Church, Teewigian deserted the school and went to an Indian house to meet the young medicine woman. She told her of her troubles, and the woman thought that she was too old to receive the first treatment, so she would use the second method Teewigian underwent the operation, and returned to the school, her forehead bandaged with two small pieces of paper.

The Sister noticed that she had deserted and advised her for having done so. But she did not question her

about the meaning of the paper bandages on the next day. Hiding nothing, Teewigian confessed to the Sister all she had done and why she went to the medicine woman. When asked if she felt any better, she simply answered: "Yes." She did not speak the rest of the day. The following day, Teewigian regained her good humor and laughed and joked with little Lucy.

The following Sunday, she was sitting in the corridor leading to the Chapel and listened with great attention to the singing of the High Mass. The singing of the Indian hymns appealed very much to her religious heart; she found these hymns more beautiful than the songs the Indians sing in common when they give themselves to their Manitou. Seated quietly in her room, she was often heard repeating the songs the children sang in the church.

One verse she repeated often after that any other. It was the "Ave Maria" of the rosary. Her mind was running easier to God until she got another attack of paganism about the middle of October.

CHAPTER 5

Teewigian usually also part in a pagan ceremony. One night she sat quietly in her room, her window half opened, and smoked her pipe. She heard a noise and rushed to the window to listen. She understood. The evening breeze through the trees carried the sound of the tam tam on the Reserve.

She ran to the Sister and said: "Come and hear, Sister; the Indians on the Reserve are going to celebrate the feast of the Manitou, the Medicine, the dance of the year. I want to go, but I want Lucy to come with me. She has not given herself to the Manitou, she has not done so do, she will die soon."

"What is this dance?" the Sister asked. Teewigian stood there in silence, wondering why her Sister should tell her pagan secret.

After a moment's hesitation, she said: "I have received eight severities in my life for the Manitou at the Great Medicine Dance. I have gone through the seven degrees of the Great Medicine. I obtained the powers that go with each degree and I still have the intuition that go for each of them."

"Do you see this 'tobacco' that drum, these claws and bones which hang about my neck? These are the marks of the seventh degree. By what Manitou was I cured?"

"Sister Sovereign" of the Band of Standjicaming. I want to speak to you Manitou, the "Tobacco" also has the power of interpreting dreams. Do you see this medicine bag? I used to have in it plants

(To Be Continued)

EDUCATION IN BETSIAMITS

—Continued from Page 7

TABLE 3

SUMMARY OF ENROLMENT: Grades 6 to 11 in 1965-66

	Gr. 6	Gr. 7	Gr. 8	Gr. 9	Gr. 10	Gr. 11	Total
Number	46	28	30	19	11	11	145
Normal age	22%	21%	17%	0.5%	0%	20%	13.4%

VOCATIONAL TRAINING

It is estimated that less than 25% of our Indian school population of Betsiamits follows the academic pattern but it is predicted that, in the next decade, more than 25% of our youth will successfully complete the academic programme.

Actually, less than 10% of the others follow a High School vocational course. A few took pre-vocational training. Some others found seasonal employment. As for the rest — 50% — between the ages of 15 and 21, they are not continuing their education. Many have had an elementary education only, while the others did not go beyond Junior High school. They all need special pre-vocational training. The Indian Affairs Branch offers programs to this class of young men and provides the funds for their training. But only a few avail themselves of this opportunity.

One encouraging factor is the increasing number of those who enter the vocational and professional programmes. Better yet, is the increasing number of pupils in all grades and their improved academic standing in High School. Our young generation as a whole is eager to learn and to compete with the other youth of society.

When one considers the advancement of Indian education during the last half century, there are good reasons for optimism. A glance at the rapid progress made in that field over the last decade gives an indication of spectacular educational achievement by our Indian youth. Modern classrooms built by the Indian Affairs Branch provided with the necessary furnishings

and supplies, qualified teachers under the direction of educational director and counsellors, insure the effectiveness of elementary education on the Reserve. True, there have been and there remain handicaps that are responsible for partial failures. One solution might be the extension of the kindergarten class to 4-year-olds. Another, the extension of special educational helps such as: audio-visual aids, public library, physical education with suitable facilities under the direction of qualified instructors. This is particularly important to our Indian youth "who requires a better than-average preparation to compete on an equal basis" in the public schools and in the employment fields. Another factor in the effectiveness of education is the active participation of the parents.

For the past 65 years, the Sisters of Notre-Dame of Good Counsel have dedicated themselves to the job of bringing education to the Indians of Betsiamits.

The partial failures of today's school should not blind the people of Betsiamites to the selfless work of the Sisters and priests. And the shortcomings of Indian education today should not cause the parents to forget that education is given free by the government who builds and supplies the schools, operates and maintains them, who appoints and pays the teachers, and takes care "of the numerous requirements of a full-fledged school system."

This is a critical time for the 500 students of Betsiamits. It is said that this Reserve "is in a state of crisis." There is an urgent need of intelligent and effective leadership, through the Band Council and the Parents' Association.

Unless and until parents and children are paying the stiff price of educational maturity, the average Indian of this Reserve will remain a second or third class citizen in the Province.

Indian Reserve Program Detailed

A comparison of expenditures for 1965-66, with proposed spending for 1966-67 under the Physical Development of Indian Reserves Program was released early this month by Northern Affairs Minister Arthur Laing.

The detailed statement of expenditures is the first made pursuant to the \$112,000,000 improvement program announced by Laing March 11.

Spread over a period of five years, the program provides for assistance to Indians for housing, safe water supply, sanitation facilities, electrification of homes and improved roads in Indian communities.

It was indicated there was a need for 12,000 new homes over the next five years following a comprehensive study of housing conditions on reserves completed in February, 1965.

Under the accelerated program, the objective is to build 12,000 homes in the next five years with about \$75,000,000 in public funds joined with band funds and personal contributions. During this fiscal year, an estimated 1,500 houses will be constructed, as compared to 1,300 in 1965-66.

Some \$10,000,000 will be spent by the federal government to supply safe drinking water and proper sewage disposal where practical.

A rural electrification program is being undertaken using public utilities wherever possible at a cost of about \$7,000,000. By bringing electricity to reserves, it is expected Indian children will be able to obtain fuller advantage from the school program, and families more of the amenities of life that electricity provides.

Following are comparative figures.

REGION	COMMUNITY PLANNING		ELECTRIFICATION		ROADS		SANITATION		HOUSING		TOTAL	
	1965-66	1966-67	1965-66	1966-67	1965-66	1966-67	1965-66	1966-67	1965-66	1966-67	1965	1966-67
Maritimes	Nil	Nil	Nil	Nil	43,043	120,106	28,321	170,500	298,712	561,497	370,076	852,103
Quebec	13,035	18,500	Nil	2,000	19,284	140,500	145,447	350,936	408,150	1,079,600	585,916	1,591,536
Ontario	12,800	7,000	Nil	7,000	192,900	640,448	80,000	281,850	465,000	1,152,862	750,700	2,089,160
Manitoba	38,000	39,270	60,000	210,000	115,355	330,400	28,000	34,410	1,065,000	1,628,000	1,306,355	2,242,080
Saskatchewan	18,859	8,000	Nil	55,365	186,682	675,963	86,196	156,850	894,997	1,538,625	1,185,734	2,434,803
Alberta	25,271	17,981	Nil	261,000	274,926	322,485	21,422	340,648	584,428	620,014	906,047	1,562,128
District of Mackenzie	Nil	3,000	9,798	8,600	2,500	50,000	500	28,000	247,848	484,285	260,646	573,885
B.C. and Yukon	48,000	11 proposed; cost not determined	9,602	73,100	134,500	113,300	139,000	783,950	990,000	960,500	1,321,100	1,930,850
TOTALS	155,965	93,761	79,398	617,065	969,190	2,393,202	528,886	2,147,144	4,954,135	8,025,383	6,687,574	13,276,545

Organized Planning Changes Outlook

From THE CANADIAN REGISTER

It seems a simple thing that they are doing — helping a small group to organize sports events, socials, movie nights, a teenage club.

But when the group is on a Canadian Indian reserve where planning traditionally never goes beyond today, this simple bit of organization becomes a national break-through in Indian life.

It is the sort of thing which the organizers expect will make Kenora marches unnecessary. Bishop E. Q. Jennings of Fort William in whose diocese six of these projects are underway feels that he has a show piece approach to Indian community development.

THE MEN WHO are pioneering the approach are Father William Maurice, SJ, and Brother James Mara, SJ, in the Fort William area and Father Daniel Hannin, SJ, a sociologist working among the Indians in Garden Village and Father Gordon Bazinet, SJ, of Saganok, Ont.

Stanley Bailey who is in charge of community development in Ontario for the Indian Affairs department said "We are very pleased to see what they are doing. We have been watching this work and real improvement is taking place. The fact that in some of the communities there is great progress and in others less, shows that the program is not just Father Maurice's but that a great deal of it is a desire on the part of the Indians to do something themselves."

Father Maurice was told by Indians that he was just dreaming if he thought he could bring other Indians to even sit down and plan programs let alone carry them through. One Indian said, "I just can't see Indians bettering themselves." Father Maurice's answer was "I have seen my dreams come true before."

He has already seen his dream of community development take shape. He has seen Indians in Mobert invest money in a year's program. "The idea of putting money down for the future has been unbelievable," Father Maurice said. Four years ago four of 45 families in Herron Bay said they might be interested in having a phone in the house, the rest were not. This year 25 said they wanted a phone and now each has one thanks to their own telephone committee.

IN HERRON BAY, community development has consisted of setting up planning committees not only for

social and sports programs but a street committee, a light committee, a water committee to pipe the water from the community wells, a planning committee for a community hall and even an urban renewal committee for the dismantling of old buildings.

Father Maurice and Brother Mara as the leadership training expert work out of their Community Development Centre on the Fort William Reserve. The size of the project's name belies its physical setting — a 12 by 14-foot shack where the two men sleep on a bunk and carry on their work from one desk and a filing cabinet.

With a mission territory radiating out for 200 miles they do not have that much time to spend in their headquarters. In this area they have nine missions six of which have been introduced to community development.

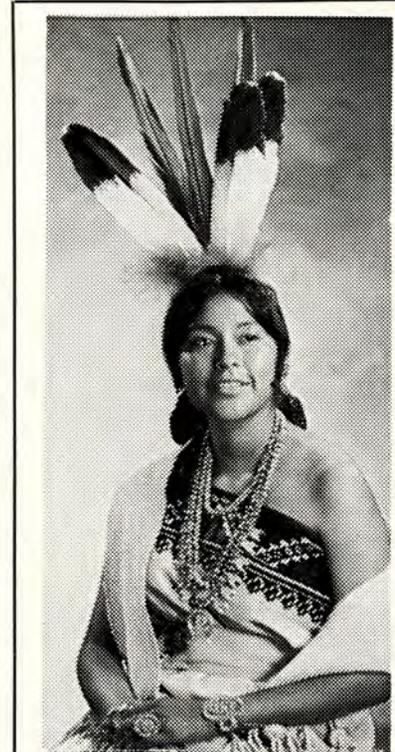
Beginning community development was easy according to Father Maurice since he could start from scratch. There were no organizations when he began, only inactivity, though there had been attempts to start some clubs.

But his method was to aim at total community organization, not church centred but community centred. The basic problem that he found using the observe, judge and act method was a lack of unity, and disinterest in the community. The other obvious problem areas were drinking, teenage problems, and family life.

AFTER VISITING the home of every family in the community, Father Maurice drew up a list of committees he felt they needed, asked for volunteers, broke each committee into a junior and senior group and he had the core of a community. Brother Mara followed with the leadership training.

Father Maurice insisted that they must preplan the whole month's activities. The church hall could not be used unless it was booked a month in advance. Each committee member had a large calendar for the month and the activities were chalked on the blackboard.

The second month uncovered another concept that has been foreign to those on the reserve — evaluating their past activities. Father Maurice undermined this lack by minutes of the previous meeting, reports of the activities and evaluating successes and failures. The Indians were sup-



BEAUTIFUL ARTIST

Wahlea Lujan, a beauty of the Taos - Pueblo Indian tribe, was chosen Miss American Indian in the 13th annual pageant in Sheridan, Wyo. The Mexican girl is enrolled in art studies at Fort Lewis College in Durango, Colo. Her paintings are displayed in museums in many major U.S. cities.

plied with planning forms, attendance reports, and allowed to pay half price at community events if on the community development association.

THE COPE of community organization has existed on the reserves in the chief and his councillors, who are given a place of honor at the association meeting and who have begun to hold their band meetings after the association meeting. But the chief and councillors have had no organization to carry out their community projects. Father Maurice claims that the Indians are electing better chiefs and councillors because of the association.

In Mobert and Herron Bay the community development associations have pioneered a summer playground program in cooperation with the department of Indian Affairs and the community programs branch of the Ontario Department of Education. Two Indian girls are supervising the programs. They donate their time the first summer and thereafter receive remuneration.

Brother Mara insists the people are changing. It is not change being forced on them nor is it solely their initiative. "We don't wait for them to ask for what they need," says Father Maurice "but they must come to recognize the needs themselves and organize to meet them."

Rehab Program Increasingly Successful

A rehabilitation program in sanatoria, started in 1958, for special training of Indian patients, has proven to be increasingly successful, R. C. McKenzie of Winnipeg said at the annual meeting of the Canadian Tuberculosis Association in Saskatoon.

There has been a steady increase in enrolment and 328 persons have been placed in permanent employment since the program began. In 1965, there were 98 permanent job placements.

WORK DAY SIMULATED

Daily routine of the rehabilitation unit simulates, as nearly as possible, conditions of an ordinary work day. There is minimum supervision, with students expected to assume responsibility for rising, housekeeping duties in their own bed areas, and other general duties.

Mr. McKenzie discussed the program with special reference to training of the Indian and Eskimo patients. For this reason, much of the classroom work is spent in group counselling. Topics range over a wide field, from grooming, budgeting and social courtesies and responsibilities, to attitudes toward employers, landlords, fellow workers and general duties of citizenship, Mr. McKenzie said.

ORIENTATION PERIOD

The rehabilitation unit provides an orientation period between the hospital and the reserve and begins training for employment.

It also offers opportunity to assess abilities and needs of those being rehabilitated, introduces them to urban living and generally provides a setting through which vocational training and job placement may be carried out more effectively.

On leaving the unit, the student is placed either directly in employment or continues academic training.

NOT FULL SOLUTION

Mr. McKenzie cautioned against

over-optimism. "We cannot solve all problems, particularly those of unemployment," but tuberculosis patients of native extraction can, when necessary, "be scholastically upgraded, made socially compatible with urban living, given adequate job training, and directed into avenue of work where they are not vocationally handicapped, but can successfully compete in the labor market," he said.

May Shoulder Boulder

The federal government has offered to help move part of the Mistaseni rock.

The huge boulder, located 90 miles south of Saskatoon, will be inundated when the South Saskatchewan River dam is closed down next spring unless moved before then.

M. J. Fitzgerald of Regina said in September the government has ruled

out the possibility of moving the entire rock because the cost would approach \$200,000. However, federal agriculture minister J. J. Greene has said about \$20,000 could be made available for moving part of the Mistaseni.

The Mistaseni is an old Indian shrine and is considered sacred by members of the Cree tribe.

Integration Increasing

The integration of Indian children into Manitoba's school system is increasing rapidly, Education Minister George Johnson claims in a press release.

The minister said the number of treaty Indian students attending public schools has risen to 2,400 from 75 in the past seven years.

He said another 400 Indian pupils would be integrated into public schools when new facilities are completed at Norway House.

Dr. Johnson said Manitoba uses more federal funds for capital educational projects in co-operation with the federal Indian affairs branch than other provinces.

FIVE SASKATCHEWAN COUNCILS CRITICIZE BRANCH

Brief Claims Ottawa Too Far Removed

The federal government's system of administering Indian affairs is too much a long-range operation, Saskatchewan Premier Ross Thatcher was told in July.

The five band councils of the Crooked Lake Indian Agency 50 miles east of Regina presented a brief to the premier in which they said too many Indian affairs decisions are made at Ottawa, far removed from local situations.

The five band councils, representing nearly 2,500 Indians, presented the brief prior to a ceremony at which Premier Thatcher was made an honorary chief of the agency.

AIMED AT OTTAWA

The brief called for increased aid to the reservations in several fields from both the federal and provincial governments, but most of the criticism in it was aimed at the federal Indian affairs branch.

The brief said, "we have been under strict supervision and kept un-

der the dictate of a centralized administration with regard to our monetary and purchasing power."

It cited examples of what it called "Indian affairs red tape created, perhaps, merely to occupy individuals and perpetuate delays unnecessarily."

VICTIMS OF BUREAUCRACY

"We have been subjected to a bureaucratic administration and suppression in regard to our band budgeting . . . The budget as formed by the local council is subject to the approval of this centralized authority and this final approval more often than not, reflects an attitude of procrastination."

Premier Thatcher said following a meeting with chiefs of four of the five reserves in the agency that the provincial government will study the brief and action will be taken on some of the requests which concern provincial administration.

The chiefs aid there is a need for

better all-weather roads on the reserves. The premier said the chiefs were promised 12 miles of new grid road, with the location to be decided by the band council. A program of road construction on reserves this year will amount to about \$300,000, he said.

TAXES CHARGED

The Indians also complained that when the reserves lease land to outsiders for farming or summer resorts, taxes are charged on the land but the money goes to the municipalities.

The band councils are burdened with the responsibility of improving roads and other communications out of band funds to service the leased areas but the municipalities get the taxes, they said.

Premier Thatcher said the government will study the complaint and legislation may be passed at the next regular session of the legislative to rectify the situation.

Handicraft Centre Gets First Indian Manager

The Northern Handicraft Centre at La Ronge, Sask., co-operative with 120 Indian women members, is to have its first Indian manager.

This month, Mike Akiwenzie of Saskatoon takes over from the former managers, Hershey Bowers and David Yoder. The latter were appointed two years ago by the provincial co-operative department which founded the northern co-op six years ago.

The work has been so successful the department considers the time has come for the Indians to take over management of the northern centre.

Mr. Akiwenzie, an Ojibway originally from Cape Crocker, spent some years in Saskatoon and northern parts of Saskatchewan.

What he saw of the plight of the Indian people strengthened his determination to help them help themselves.

"It's a big challenge," he said.

"We must teach these people to re-learn the native crafts and sound business methods. More than that, it is a chance to teach them that only through education and self-discipline can they progress."

Ancient Camp Site Mapped

No one knows when — or why — a group of Indians camped on the shores of Lake Pakowki in southern Alberta.

But the evidence of that camping remains in the boulder outlines of about 150 teepee rings and three parallel lines, varying in length from about 300 to 80 feet and terminating in cairns.

Before that evidence is lost, Dr. L. A. Bayrock and other members of the Alberta Archeological Society are mapping the site.

"It takes only one cultivation of land to destroy boulder outline figures irrevocably," said Dr. Bayrock. "If no conscious effort is made now to preserve some of the remaining boulder outline figures in Alberta, there will be few left just a few years from now."

But once the site is mapped, a permanent record is available for archeologists who might want to dig for artifacts.



Pilgrims to the Shrine of Our Lady of Guadalupe in Mexico City come all year around, but especially on Sundays and holy days. These Young Catholic Workers, making their way across the plaza on their knees, are from Tula, the capital of nearby Hidalgo state.

Cowboys Roam Orchard Lands

This summer more than 70 Indian cowboys from the Chilcotin and Anahim Lake areas of B.C. worked in the orchards of the Okanagan, while their Okanagan brethren travelled south of the border.

The group was the first to take part in a pilot scheme aimed at reducing the annual summer shortage of farm labor in the Valley, when the Okanagan Indians like a change of scenery, and head south to work

in orchard in Washington State.

The new plan was run jointly by the department of Indian Affairs, the National Employment Service and the farm labor committee of the B.C. Fruit Growers' Association. Both orchardists and employment officers are hoping the scheme will become popular among the Indians and induce more of them to move to the Okanagan for summer employment in future years.

KINEBIKONS

—Continued from Page 9

which could give or take away life. I picked them on my last trip through the forest when I was received in the seventh degree of the great medicine.

"Do you see my grey hair? I have attained the age of the crow of Red Got. And why? Because I received the first degree of Medicine, while still young. I would like to see Lucy live as long as I. That is why I would like to see Lucy come with me to the dance. There will be there many persons who will offer themselves to the Manitou for the first time, others the second, the third or the fourth.

"Lucy has not yet offered herself to the Manitou. If she does not do so soon, she will not live long. Sister, please let her come with me."

No, replied the Sister. "Lucy has given herself forever to Jesus. She cannot break a promise. Lucy hates your Manitous; she does not want your heaven, where, as you say, the birds are always singing, and the Indians eat and play all the time. Teweigan, Lucy will not go with you."

"Oh! Sister, please listen to an old lady, asking a favor for her granddaughter. Yesterday morning, Pitawikijik, the great sorcerer of Standjicaming, came expressly to Couchiching to tell me the time of this dance, and leaving he begged me to take Lucy with me. He added: That young girl has never offered herself to the Manitou; she will not live long if she does not make that sacrifice."

The Sister sighed. What could she say to change Teweigan's mind? She thought of so many flaws in the pagan reasoning. Slowly, and not unkindly, she began pointing them out.

"Teweigan, must you be so foolish as to believe all those superstitions? When will the Indians cease to be lead as blind people by the sorcerers? Open your eyes, Teweigan, look around you and do not be so credulous. Where are the numerous Indians of Standjicaming today? Fifty years ago you were 400 and today you are hardly 100. And all those people belonged to the Great Medicine. They had often given themselves up to the Manitou. Why do they not live today? Many would be still young.

"And where are all those Indians who lived around Rainy Lake and the Lake of the Woods? At the end of the last century, they were four thousand. Why have they nearly all disappeared? Had they not given themselves up to the Manitou? Did they not belong to the Great Medicine? And those little wooden huts which you erect on their graves, which we see here and there, what has happened to them? Were they

not supposed to cover your dead and protect them against the bad weather? They have fallen away and their dust mingled with the dust of the dead has blown all over.

"And those gifts, sacrifices of all descriptions which you place near the graves, near the little door in the hut, what has become of them? They have rotted, were broken or stolen by the passing. You believe that your dead need sugar, tea, meat, clothing and other things to get to the heaven of the Indians. You say that the road that leads to your heaven is long, often difficult; you say that the dead need to renew their strength, and that is why you place all these objects near their graves. It isn't true, Teweigan. Listen to this story that was told to me by an old lady from Mariapolis. She lived near the Reserve of Indian Springs, where the Indians adore the Manitou as you do.

"Her occupation obliged her to pass near these tombs. Around them one could see decorations made of good cloth. There were also many of the articles which you place there. Seeing all these things going to waste, she thought: Why let so much

go to waste? I have at home many girls who need dresses. We can also use the tea and sugar. And she gathered everything that was there and used it at home.

And your medicine men make you believe that whoever touched those gifts would be punished immediately. You see how wrong that is? That old lady is still living today. At eighty she can still knit.

And look at the white people living around you. They do not dance to offer themselves to a Manitou, and yet they live long, and are increasing so rapidly that they are invading all your lands. See how the Catholic Reserve of Couchiching is prosperous. Twenty years ago, there were two hundred people there. Today there are three hundred and fifty in the village. Some old people have passed eighty. They have never done the dance of the Great Medicine. They live long and have many children.

"O Teweigan think! Think for yourself and see how your medicine men deceive you."

After this speech by the Sister, Teweigan forgot all she had said about the dance, and head down, she went to sit in the corner of her room, smoking and thinking. But she did not sulk, being more ashamed than angry.

(To Be Continued)

Slavey's Wealth A Problem

Alberta's Slavey Indians have run into problems with their new-found wealth.

With nearly \$1,000,000 at their disposal, the tribe's council is having a hard time deciding what to do.

"We're moving too slow," Chief Chonkolay said. "We've got to decide how the money should be used."

A \$220,000 capital works budget was drawn up by the tribe in May, but even this appears to have bogged down.

Many have built new homes, there's a \$220,000 capital works program and plans for \$50,000 commu-

nity centre for the 358 band members, 500 miles north of Edmonton in the Hay Lake reservation. By while they planned enthusiastically, when it came to the actual work, there was a pause.

Houses are unfinished and, in the fine weather, many of the families go back to the tipi style of living.

The Indian Agency says they need leadership.

Chief Chonkolay, head of the band for 29 years, says they are in desperate need of education.

Meanwhile there's all that money lying in Ottawa.

Indians Advised To Speak Out

Indians must help themselves, a member of the Blackfoot Reserve said in Edmonton Friday.

Roy Doore, graduate of a social leadership course at St. Xavier University in Nova Scotia, stated his people must learn to speak out.

He was in Edmonton to apply for a job as community development officer at his reserve in Cluny.

'STANDARDS TOO LOW'

"Standards of living on provincial reserves are too low and it's about

time something is done," he said.

Mr. Doore, a graduate of Olds Agriculture College, said reserves should never be destroyed.

"It's our only home — a country with its own culture," he noted.

"I suspect if the reserve system was eliminated my people would still band together, just like the Hutterites."

Closer liaison between native people and Indian Affairs officials is urged by Mr. Doore who states there is too much confusion.

Expo Eyes Native Art

Eleven Indian artists were invited to an Ottawa seminar last month, and came away with high hopes that their work will be chosen to represent Indian art at Expo '67.

The purpose of the seminar was to inform the artists that nine vacancies for murals existed in the Indian pavilion.

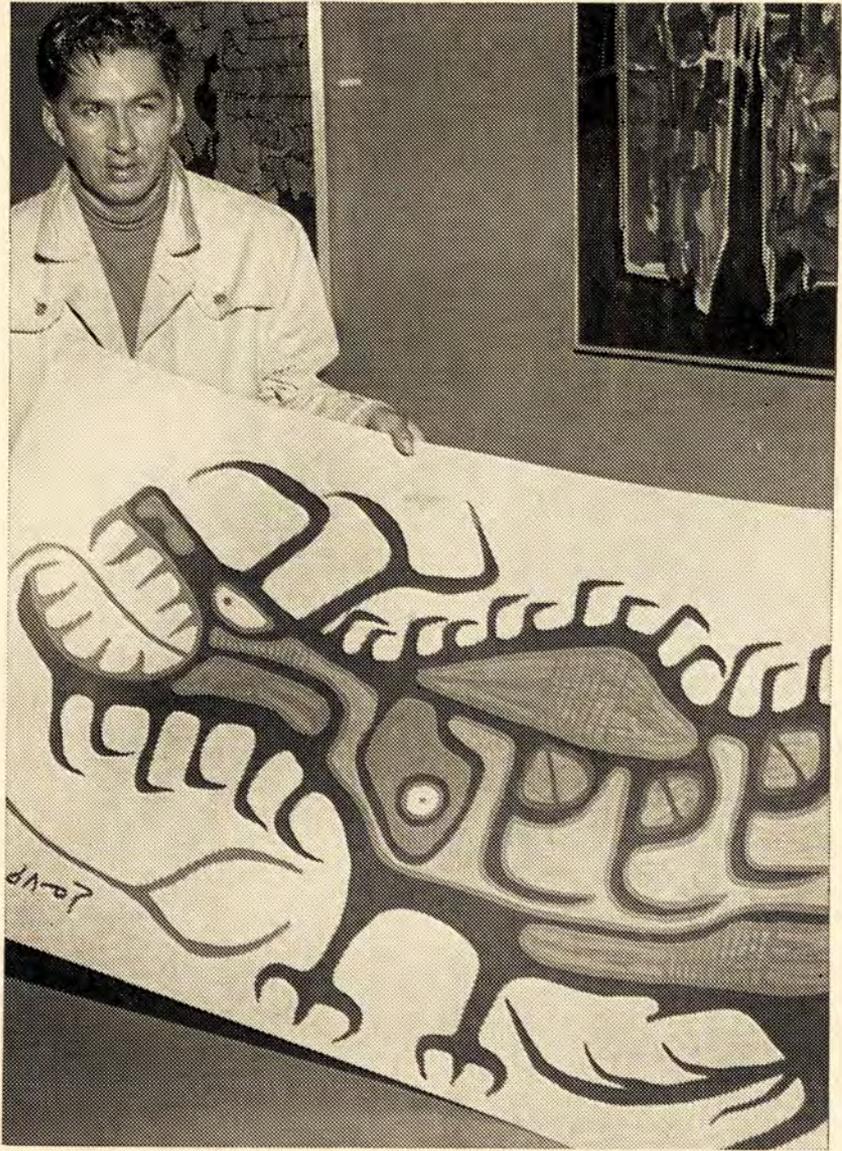
The group included: Ross Woods of Winnipeg; Duke Redbird, an Ojibway from Toronto; Jean-Marie Gros-Lois from Quebec province; Noel Wuttunee of Winnipeg; Alex Janvier of Saddle Lake, Alta.; Tom Hill of Brantford, Ont.; Gerald Tailfeathers from Cardston, Alta.; Norval Morrisseau from Red Lake, Ont.; George Clusti of Vancouver; Joe Land of Winnipeg and Francis Kakikya from Manitoulin, Ont.

The 11 artists are to submit their work to Ottawa before Oct. 15. Nine of their murals will be chosen by a panel to be formed by the National Gallery in Ottawa.

Theme of the murals will be a standing figure of an Indian man bathed in light from a high concealed source.

The idea is to symbolize the religious belief of the Canadian Indian.

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Norval Morrisseau, an Ojibway from Red Lake, Ont., is one of 11 artists aspiring to placing a mural in Expo's Indian Pavilion. Here he holds his Graveyard Scavenger. The Scavenger is a snake bird buffalo.



Bishop LaFleche—Apostle Of The Indians

By J. FRANK WILLIAMS
 in the Canadian Register

On July 14, 1898, Bishop Louis François Lafleche, missionary priest, professor and second Bishop of Trois Rivieres, died at the age of 80.

IT WAS TYPICAL of the energy which characterized the 54 years of his priesthood that he carried on his duties almost to the eve of his death. He had just returned from a fatiguing confirmation tour of his diocese when he was taken ill on July 12.

Born at Ste. Anne de la Perade, in the province of Quebec, he was the sixth of seven children born to Louis Richer Lafleche and the former Marie Anne Joubin-Boisvert. Like many members of the hierarchy at that time he came from a family with roots deep in his native Canada. A paternal ancestor came to Canada from Lafleche, France, in 1665.

Bishop Lafleche was born on September 4, 1818, and at the age of 13 entered the Nicolet Seminary for his

classical studies. He early gave evidence of a vocation to the priesthood. After a brilliant course of studies he was ordained on January 4, 1844, by Archbishop P. F. Turgeon of Quebec.

FOLLOWING THREE months of pastorate he decided to follow Bishop Provencher, who had become first Bishop of St. Boniface. That Red River settlement was sorely in need of missionaries, and on April 24, 1844, Father Lafleche turned westward.

On arriving he devoted time to learning the Indian native dialects of the Crees, Sauteux and Montagnais. So proficient did he become that five years later he published "Notes sur la Langue des Cris" (Notes on the Language of the Crees).

During those years he carried on his apostolate among the Indians in missions about the Red River area.

On July 8, 1846, Father Lafleche and a young Oblate, Father Alexander Tache, then only 23, were named

by Bishop Provencher to the missions of Ile à la Crosse.

IN 1848 BISHOP Provencher asked the Holy See for a coadjutor. The choice was between Father Lafleche and Father Tache. The Holy See selected Father Tache on June 24, 1850. He was only 27 years of age.

In November 1854 Father Lafleche's health made it necessary for him to return East for a period of convalescence. Although he resumed his mission work in 1855 the strenuous life of the missions again affected his health and he had to give it up and go back to Montreal in 1856.

For the next four years he was stationed at the Nicolet Seminary, first as a professor and then as superior.

Msgr. Thomas Cooke, first Bishop of Trois Rivieres, on December 17, 1857, also named Father Lafleche as his Vicar General. On September 10, 1861, Father Lafleche became rector of the cathedral.

IEA Conference

May Become Municipalities

—Continued from Page 1

The federal government, with a yearly Indian Affairs budget of \$100 million, is trying to improve conditions on reserves so the Indians can move to towns and cities without too much trouble, said Mr. Laing.

"I want to see Indians develop good business organization and to exploit the economic resources of the reserves. I want to see Indian ownership of capital combined with skill and technical competence. We are exploring all means of making additional credit available to Indian bands and individuals."

Social and political development on reserves, including an Indian civil service, are equally important, he stated.

"This is so they will feel they are being treated the same as others and so they will become accustomed to look for these services in the non-Indian community."

The Indian Affairs department is also concerned with developing facilities for Indians off reserves, Mr. Laing said.

Pilot projects will get under way soon to relocate Indians from reserves in industrial communities where they have employment, he revealed. Relocation would involve housing assistance, financial aid, education and orientation to city ways of life.

Almost all new programs to assist Indians are being undertaken in co-operation with the provincial governments.

"We believe that Indians arriving on their own in a non-Indian community should be able to turn to the government agencies available to citizens of that community," he added.

Friendship centres have avoided becoming social isolation agencies and have contributed to integration, Mr. Laing said. He stressed that any program of relocation and development needs the maximum participation and initiative of Indians themselves.

**\$250,000 Approved
For Edmonton Centre**

The board of the Edmonton Indian and Metis Friendship Centre recently approved the building of a \$250,000 centre for native activities.

The building will provide facilities for the friendship centre, as well as a meeting place and program centre for numerous other native organizations.

The Rotary Club provided the impetus by donating \$5,000. The balance will be raised by a fund drive beginning next March 1, 1967.



HON. JACK CARROLL

**Move Off
Reserves
—Carroll**

Indians are among those Canadians who are too ill-equipped, ill-prepared and handicapped to share in the benefits of society, Manitoba Welfare Minister J. B. Carroll told delegates to the Indian-Eskimo conference Oct. 7.

Because the Indian is involved in traditional occupations such as fishing and trapping, he is placed in a position of dependence while other Canadians enjoy a high standard of living, Mr. Carroll said.

"Too many Indians are in the slums," said Mr. Carroll. "Too many have problems with the bottle and with the law."

Indians are going to have to leave the reserves if they are to achieve a higher standard of living and the government's work in community development and vocational training is geared to helping the Indian make the move.

Of the 627 persons in upgrading courses in the province, 297 are Indian, said Mr. Carroll. Indians are also being hired by the province to work with their own people to improve conditions on reserves.

Top Allotment

Federal spending on improvements to Saskatchewan Indian reserves in this fiscal year will double the 1965-66 total.

The proposed \$2,434,803 figure for Saskatchewan is the largest allotment of the 10 provinces, and is the first installment in the five-year \$112,000,000 improvement program announced in March by Mr. Laing.

Total Canada-wide expenditures are projected at \$13,276,545 under the Indian reserve development program for the coming year.

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