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MEME SEC. GENERAL
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PIERREFONDS, P.Q.



Winnipeg's Indian-Metis Friendship Centre sponsored a luncheon in mid-January — called Wa-che-yea pay-me-che-sho. Present to see the displays were (left to right) Walter Bonaise of Winnipeg, and Sharon Joynton and Roger Cuthand of Selkirk.

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INDIAN RECORD

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BOOK REVIEW

Study On Co-ops First Of Series

CO-OPERATIVES — Notes for a basic information course; by Alexander Sprudz; 60 pp.; \$1.00.

This publication, designed for all those interested in traditional peoples in transition, is the first of a new series of Handbooks for Developing Peoples. It is intended to serve as a simple introduction to the principles of co-operation and co-operatives. The book developed out of a training course for Eskimos given by Mr. Sprudz and explains very simply and clearly what is involved in organizing a co-operative. The practical examples are taken from the author's experience among traditional people undergoing social and economic change in the Canadian Northwest Territories.

Mr. Sprudz, a graduate of the University of Latvia, is Head of the Co-operative Development Section of Indian Affairs.

In eleven chapters the handbook covers ground from recognizing the needs of people, through the organization, management and financing of a co-operative.

Copies of the handbook may be ordered from:

The Canadian Research Centre
for Anthropology,
223 Main Street,
Ottawa 1, Canada.

NEW JOURNAL

Mrs. Thecla Bradshaw, long-known in literary circles for her interest in Canada's native peoples, is editor of new publication, the *NORTHIAN*. Originating at the University of Saskatchewan, the *NORTHIAN* is a journal for teachers in Northern Canada, and no doubt a most gratifying and informative encouragement to educators in remote areas.

The first edition of some 75 pages is generously illustrated with photographs. Surely a welcome boost to northern teachers.

CORRECTION

Last month's feature on Father Albert Lacombe, "Man With The Good Heart", stated incorrectly that Fr. Lacombe was born in St. Boniface. He was, of course, born at St. Sulpice, Quebec. He was educated at L'Assomption College and first met Msgr. Tache when a priest.

In the interest of history-as-it-should-be, we make this correction.

Libraries Perpetuate Slander

By Marcus Van Steen

In the midst of growing demands for legislation against hate literature, it appears that the only minority which may be slandered with impunity is the Canadian Indian. An instance is the recently published book *Bitter Body* by a Carleton University professor, Paul Friesen, published by Heinman's of Toronto and London, and stocked by most of the public libraries in the Metro area.

This book, in spite of its newness, panders to that old first-settler attitude that "the only good Indian is a dead Indian." The Indians in this book are always called "savages." They are portrayed consistently as inhuman monsters, lusting for the blood of white men.

The settlers are invariably brave and virtuous, fighting only for their homes. There is never any indication that the Indians, on their part, were fighting not only for the land of their birth but also for their lives.

The Indians in this book are the Six Nations, called throughout by the French name Iroquois, a slanderous epithet which means double dealers. Mr. Friesen makes much of the French hatred of the Iroquois, but appears unaware that it originated in an attack launched by Champlain and his soldiers against the Six Nations in 615 — using firearms and other white man's weapons without reason or provocation against a people who up until that time had been prepared to accept the newcomers as friends.

They retaliated

The Six Nations, naturally, retaliated, apparently much to the surprise of the French.

On the cover of *Bitter Body* it is claimed that Mr. Friesen did considerable research for his book. But it makes it clear that his research was confined to the *Jesuit Relations* — a French account of the early days of New France.

This is like depending solely on Arab sources for an historic

account of the founding of the state of Israel.

The trouble is that most people who read this book will not make allowances for its glaring inadequacies, but will accept it for what it professes to be — an historical narrative of the early settlers in Canada.

It is difficult to remember, while reading this incredible diatribe against the "savage Iroquois" that it was those people who formed the world's first League of Peace. The political structure of the League of the Six Nations was admirably suited to their needs, and was far ahead of anything existing in Europe at the time.

Fed by 'savages'

It was those "savages" who fed and sheltered the first white settlers at Quebec, Port Royal, New England and elsewhere so that they survived their first winter in North America.

It was only when provoked that they sought to defend themselves, and if they hadn't they would without doubt have been exterminated as completely as the Beothuk Indians of Newfoundland, the Caribs of the Spanish Main and the other gentle people who failed to survive the brutality of the white man.

It is interesting, in view of the stories of "Indian massacres" resurrected in *Bitter Body*, to recall the many instances when women and children were carried off by the Indians and adopted as blood members of the tribe.

Such people seldom tried to "escape" from the "savages." On the contrary, many have left fascinating accounts of how they enjoyed the Indian way of life.

Mr. Friesen should read some of those accounts before he writes another book about Indians.

(Mr. Van Steen is a Toronto writer who specializes in early Canadian history. His latest book is *Pauline Johnson: Her Life and Work*. He is now working on a biography of Governor Simcoe.)

Inter-faith Meeting On Indian Needs

The Catholic Church, and probably others, have focussed too much on gaining converts and not enough on solving the problems of already converted Indians, says Father Robert Chatelain, a teacher at the Assiniboia Indian residential school, Winnipeg.

The churches don't have the resources to do much and should combine on an ecumenical basis to work on specific points, he told a three-church meeting on Indian-Metis problems at All Saints Anglican Church, in Winnipeg.

Public Pressure Recommended

The biggest contribution the churches can make to improving the lot of Indians would be to put public pressure on governments to start a broad attack on Indian problems, he said.

Assistance to Indians is a disjointed effort of too many little agencies, said Stanley McKay, manager of a United Church Indian reception hostel.

"We have to get together and go out to the reserves to get at the source of Indian problems," Mr. McKay, manager of Selkirk Lodge,

said.

Reverend Adam Cuthand, former Anglican Church director of Indian services, said the church has failed to replace the refuge migrating Indians once found in reserve surroundings.

Ties Needed

Indians arriving in the city often fail to find needed ties, he continued.

"Too often they find the church, their best hope of refuge, a cold and impersonal place," he said. "This middle class church attitude must change."

Mr. Cuthand sees Indian problems, in part, the result of a fatherly protectiveness by government overseers.

Their communities have been deprived of initiative and qualities of leadership, he said. Fortunately, he added, this kind of paternalism is dead, or dying and Indians are beginning to run their reserves.

Many of the 60 persons present offered widely varied opinions on Indian needs.

Cease Special Category

Percy Bird, a provincial welfare officer, urged law officers to cease

putting Indians in a special category before the law.

Indians need more effective government action to end housing discrimination, he said.

An uncomplimentary view of them should be wiped out of history books so the next generation grows up with a better attitude to them, he continued.

Robert Houle, a student at Assiniboia residential school, said agencies should show more concern for the advancement of young Indians, the future leaders.

"When I came to the city, I was given the idea that I am no good," he said. "Now I know that's not true."

IRS Provides Base

Young Indians need a protected base from which to develop confidence when they first move to the city, he said. Residential schools, which provide that base, should be encouraged, he suggested.

The meeting was the third in a series of discussions of social problems sponsored jointly by Anglican and United churches in the city.

Manitoba Conference Put Back

The 13th annual Manitoba Indian and Metis Conference has been pushed back one month this year to avoid conflict with the Trapper's Festival at The Pas.

This year's conference will be held March 10-13 at the Royal Alexandra Hotel in Winnipeg. Indians and Metis from reserves and cities will join employees from government and private agencies in group discussions centering around the theme Co-operation for Planned Changes.

This conference, which is sponsored by the Greater Winnipeg Community Welfare Planning Council, will be chaired by Einar Arnason, Winnipeg businessman and president of the Winnipeg Indian-Metis Friendship Centre.

Special guests include: Lieutenant-Governor of Manitoba, Richard S. Bowles; Commissioner for Northern Affairs, Sterling Lyon; James H. Buller, executive director of the Indian-Eskimo Association of Canada; and Gene Rheume, former MP for the Northwest Territories.

Women delegates will hear Mrs. Clara Tizya, Indian representative of the Yukon Territories, speak on the National Indian Advisory Board.



Jane G. Wallace, of Mt. Currie and Sardis, B.C., takes the oath of allegiance on enrollment in the RCAF administered by Flight Lieutenant Perry Hutton at the Armed Forces Recruiting Centre, Vancouver, last month.

Miss Wallace was one of seven B.C. girls enrolled in the Air Force at that time. These girls are the first to join the RCAF from B.C. since 1962 as a result of Defence Minister Paul Hellyer's announcement last October that the armed forces would begin recruiting women again. Currently there are 650 women in the armed forces; this number will be raised to 1,500 over the next year.

Miss Wallace, a former member of the Mission City Indian girls Drum and Bugle band, graduated from Sardis Jr. - Sr. Secondary School last summer. After she was sworn in, Miss Wallace left for Canadian Force Base Cornwallis, Nova Scotia, training as teletype operator.

AT ST. THERESA'S POINT, MAN.**Home Ec Skills Prove Their Value****From The Indian News**

Eleven years ago a Home Economics Program was started at the St. Theresa Point School, St. Theresa Point, Manitoba. The program was set-up to help the older girls in school, who would soon be married, as well as other women on the reserve.

St. Theresa Point is a settlement of approximately eight hundred Cree Indians, who are part of the Island Lake Band. It is located about three hundred miles northeast of Winnipeg. This is an isolated settlement with no roads and accessible during the summer by float plane and boat. In the winter months, tractor trains or ski planes have to be used.

A four-room school with a Home Economics class was built in 1954 to replace a one-room school which had two overcrowded classes. The school was staffed by teachers of The Sisters of Charity.

Sister Grenier had been sent to a residential school at Norway House in 1928. Twenty years later she arrived at St. Theresa Point and was placed in charge of the housekeep-

ing for the mission. With this background, and having worked with the Indian people for so long, it was only natural for her to step into this position. She was able to gear the program to the needs of the adults on the reserve.

Mr. W. Cable, Manager, Hudson's Bay Company, has spent a number of years in the North. During this time he has been stationed at Little Grand, God's Lake, St. Theresa Point, and Island Lake. He found that it was possible to obtain good domestic help, people who are able to cook, in areas such as St. Theresa where a continuous Home Economics Program is being carried out. The same situation applies at God's Lake where there has been employment in tourist lodges.

As to the effect of the program on Indian families, Mr. Cable stated that at St. Theresa Point, women now buy dress goods and very few dresses. He found them to be much more style-conscious and noted increased sales in furniture and house furnishings.

Diets were also discussed. It was

found that the demand for bakery bread has diminished since many of the women now bake their own bread. A greater variety of fresh fruit is now being purchased. Mr. Cable said he failed to note any hesitancy on the part of shoppers, to buy unfamiliar brands being introduced into the area.

Albertans Describe Deprivation

A tale of despair and deprivation was unfolded at December informal sittings of the Commons Indian affairs committee by spokesmen for northern Alberta Indians and by two committee members.

"I'm ashamed of the situation as it exists," said Bud Orange (L, Northwest Territories).

Harold Cardinal, 21, of High Prairie, pleaded with the committee to initiate an investigation of conditions on Indian reserves.

"It is not enough to clothe a person, to shelter a person, to feed a person. We do this for our dogs.

"We are not asking for welfare. We are asking for help to get specialized aid, help to fit into the various economic aspects of society," Mr. Cardinal said.

"This will mean a larger expenditure, this will mean specialized help."

Mr. Cardinal accused the Indian Affairs Department and the Canadian Government "for too long having paid lip service to the situation of the Indian people."

"Perhaps it is polite to express disgust at some of the social conditions in which Indians live," Mr. Cardinal said. "This is not enough. The time has come for positive action, not just words."

Stanley J. Daniels, a field worker for the proposed Native Federation of Alberta, told committee members he will picket Parliament Hill the first week of every month if necessary to get action.

Mr. Daniels and a member of the Fox Lake Indian reserve in northern Alberta hitchhiked most of the way from Edmonton to present Indian grievances in Ottawa.

Native Peoples Hope To Form New Federation In Alberta

People of Indian blood in Alberta are trying to close ranks but it appears they have quite a way to go.

Meeting at Hobbema in December were reserve and Metis delegates who were taking tentative steps toward the formation of an Alberta Native Federation (Indian ancestry.) Similar to an earlier meeting held at the Peace River friendship center in October, it was called to acquaint Indians on the Hobbema Reserve with the proposal. About 65 representatives registered.

Formation of a federation would bring together such groups as the Indian Association of Alberta, the existing body for reserve Indians; the Alberta Metis Association, and all other groups now representing the Indians in one way or the other.

Peter J. Bellerose of Edmonton is chairman of the initial co-ordinating committee and members are Stanley Shank, Pat Reed, Eugene Steinhauer, Clive Linklater, Albert Lapotec, Stanley Daniels, James Ducharme and Pat Gladue.

Chief John Samson of Hobbema, warned that Canada appears heading into a republic and he feared that the initial agreements with Indians stemming from colonial days would someday become null and void.

Mr. Ducharme reported good cooperation from representatives he had met in his field work but empha-

sized that full explanation of the federation proposal must be placed before every Indian in Alberta. This would still take many months but it was the hope of the initial committee to hold a centennial founding conference before the end of 1967.

New Group In Calgary**NEW GROUP IN CALGARY**

The former director of the Calgary Indian Friendship Centre said a new Indian-Metis group is being formed to attract Indian youth from the streets and into organized social activities.

Lawrence Whitney, who was asked to resign from the centre in December, charged that Indian youth are being lost to the streets because the centre is more interested in buildings than people.

However, Peter Yellowhorn, co-chairman of the centre, said the centre hopes to attract trained youth workers and in providing its new Centennial auditorium, will have the facilities for social activities.

Meanwhile Mr. Yellowhorn says the new group is welcome at the centre at any time, and facilities will be open to them.

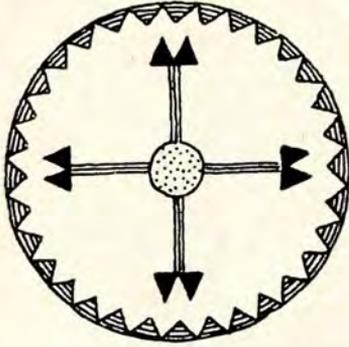
We urge our readers to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,

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Winnipeg 1, Man.

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IN THE BIG LAND

*A wry look at a B.C.
interior mission by a
reconverted missionary*

By **THOMAS LOBSINGER, O.M.I.**
In Oblate Missions

We'll try to give you the main details and interesting (?) facets of the Anahim Reserve as seen by this reconverted missionary.

A few geographical and topographical facts first: Anahim Reserve finds itself in the Chilcotin territory about 75 miles west of Williams Lake. It's rather hard to describe the country except to say that it is very beautiful and large, (my first sick call took eight hours!). It is a plateau country about three or four thousand feet high, sweeping down to surround numerous valleys and meadows. It's semi-arid country, but there is no lack of lakes, creeks and rivers.

The grass looks quite sparse, but apparently it is recognized as some of the best grazing land in the world. Certainly the appearance of the Hereford cattle which occupy the many spread-out ranches testifies to this. Needless to say, the main industry is cattle ranching. There is some logging, but on a minor scale and growing less yearly as the small operator fights his futile battle in competition with the large companies. (That sounds rather learned!). Hunting and fishing are a growing industry also.

DRY COLD

But getting back to the country, the weather is usually dry and sunny and cool. But there have been a few damp days — just to remind one of former coastal days, (weeks, months and years).

Cool did I say? There was ice hanging on the fence one morning early in September. And it does cool off in the winter somewhat more, so they say, to the tune of about 50 degrees below. That famous old saying is always added however. "It's a dry cold though." This should be a heart warming expression, but unfortunately it hasn't produced this effect yet for me.

In the middle of this great country, 100 yards off the "Chilcotin Freeway" (a dusty gravel road) and not far removed from the clean Chilcotin River, Anahim Reserve is located on a sidehill. It was named after one of the first strong chiefs

who brought his people up from the Pacific Coast to claim this land. There are approximately 50 houses, more than half of them of modern construction, the remaining of chinked log design, spread over a three mile stretch. Electricity and water have just been imposed on the village in the last year and what a wonderful imposition.

No, there's no T.V. (mixed blessings!), and even the radios don't work too well. Communications aren't too bad, however, as the local newspaper is only three days late and we do have a phone in the house.

TELEPHONE INTEREST

It is a public phone on a party line, so there are some interesting situations that arise, especially when you are answering the phone for three or four hundred souls.

Things aren't so bad they couldn't be worse. The operator ceases activities at 10 p.m., and peace descends rather noticeably. The phone number is Hanceville 1A in case you'd like to call between 8 a.m. and 10 p.m., Sundays and holidays excepted.

This next is digressing way off, but Father Patterson, the former incumbent, purchased a public address system; the microphone and amplifier in the house and the big loudspeaker outside. Everybody for miles around can hear a message. Immediately you should be able to perceive the convenience.

One scarcely needs to remove one's feet from the desk in order to find someone who is wanted on the phone. But then, conversely, one must be very diligent in shutting off this machine lest all interior exclamations be broadcast far and wide.

MODERN SCHOOL

In the village there is a very modern four classroom school with a small auditorium. The Sisters of Christ the King teach here. They are a very wonderful missionary order and have, besides four teachers, a nurse, a cook and two helpers. They all get involved in the village activities. Incidentally, they cook all the missionary's meals, which is a most rewarding endeavour, (for me!)

The people? Actually they are, for the most part, unusually hard to get to know. They are a proud race —and reserved—perhaps a little shy, and a little independent. There are some fine families. The children are likewise, quite shy and reserved. Everyone speaks Chilcotin and the children often cannot speak English when they begin school. I am inclined to think that this is changing.

Quite a few families own cattle, so the families spend a good part of the summer camping off in the meadows putting up hay. The men also work on nearby ranches or logging camps or guiding hunters and cutting Christmas trees in early winter.

How about the church and rectory? I'm glad you asked. The church is quite large and high and I am told it is very cold in winter. Father Patterson did much in repair work on it, but it still has lots to go —new foundation, (the floor is bent like a basketball — wonderful for washing I would imagine), new lights, doors and fence — and you name it.

DEFIES DESCRIPTION

The house: it will be hard to describe briefly. It was built 55 years ago — a frame structure and, I'm afraid, the builders were not looking ahead to 1966. About 20 years ago as a matter of fact, one of the Fathers built a log cabin with a sod roof for warmer winter living, but this has been abandoned for a wood furnace in the old rectory. Permission has been readily obtained for a new house next Spring, but the wherewithall was not mentioned.

In the meantime, just in case anyone should come into a large inheritance or even win at bingo, or have his taxes lowered and is not adverse to indulging the comfort of a thin-blooded missionary, keep us in mind.

Besides looking after the needs of Anahim, I take care of an R.C.A.F. radar base at Puntzi Mountain 50 miles northwest which occupies a large part of the week-end. It isn't a very big base, but there are close to 100 Catholics located in this little oasis in the wilderness. There seems to be a great spirit of co-operation among the people and it is a pleas-

—Continued on Page 14

U Students Teach Indian Drop-Ins

Seventy-five students at the University of Alberta switch roles to become teachers once a week.

They tutor Indian and Metis students in junior and senior high school, and some adults, in a variety of subjects from French to mathematics.

The adult "drop-ins" were drop-outs at an early age and are trying for better education as a way to better employment.

The university students are working in a program organized by the Wauneita Society, the co-ed club on campus, at the request of the Indian affairs branch and the Canadian Native Friendship Centre.

Sharon Killins, who co-ordinates the group under the CNFC, finds everyone very enthusiastic about the program.

"One man was so excited about getting help that he told a friend. Now the friend is coming to classes," she said.

"We had more tutors than students at the general organization meeting. This shows that university students are aware of the Indian problem.

"The program is working well. Some fine friendships have developed," she said.

Many of the tutors are education students; some are in arts, mainly psychology majors, and a number are in the science programs with the training necessary to teach the new math. A few graduate students are working with the adults.

I. A. Appointment

G. Harold (Harry) Caldwell has been appointed Chief of the Resource Management Division of the department of Indian Affairs and Northern Development.

Mr. Caldwell succeeds former Division Chief A. Digby Hunt who recently became Director of the Northern Development Department's Resource and Economic Development Group of which the Resource Management Division is part.

An organizational analyst with the Civil Service Commission from 1959 to 1965, Mr. Caldwell was for the past year Senior Program Analyst with Treasury Board in a section specializing in national resources and scientific research. He has been closely associated with the development of several northern programs administered by the Department of Indian Affairs and Northern Development.

Smallest Pro-Cathedral in the World?



Churchill, Man. is the See of the Vicar Apostolic of Hudson Bay, the territory of which extends to the North pole. Above is the renovated pro-cathedral enlarged to seat 200; it was designed by Rev. L. Lord, OMI, pastor of Churchill, who writes: "They say Father Lord designed it, but I say the good Lord built it!"

(Insert: the old pro-cathedral).

Indian History Course In S.D.

A special course in Indian History and Culture was held recently at St. Mary's in South Dakota. The St. Mary's Bugle says: "Although it is too early to evaluate the course in its entirety, its impact on the students is very evident from their conversation and from their research into their family trees, tribal history and culture, and their heritage in general."

For all of them, St. Mary's Bugle says, their past history has been brought to life and their personal contribution to society made more real and meaningful. Pride in their heritage and their accomplishments has been rekindled and a desire that others see American history through Indian eyes has been emerging from the discussions and lectures.

Lecturers for the course included Mr. Alvin Josephy, Jr., author, editor and historian; Mr. Oscar Howe, artist in residence at the University of South Dakota and noted painter; Miss Ella Deloria, anthropologist and author, and Te Ata, internationally known interpreter of Indian Folklore.

The Executive Council of the Episcopal Church provided the financial assistance which made the course possible.

Famed Chief Dies

Famed Indian wrestler Jean Baptiste Paul — Chief Thunderbird — died in Victoria, B.C., November 23 — at the age of 71.

One-time Indian world heavy-weight wrestling champ, he travelled all over the world but was perhaps best known in the Pacific northwest where he wrestled for years.

He was the son of Thomas Paul and was born on the Tsartlip reserve at Brentwood, where he spent his last years.

Chief Thunderbird was the grandson of Ben Paul, a noted chief of the Saanich Peninsula's white pioneer days.

He gained his first world fame for winning letters in no fewer than eight sports at his Alma Mater, Tacoma Indian School — one of them for wrestling.

In Search Of Answers

'Tillicum' Purpose To Restore Heritage

The following is a transcript of an address by Prof. C. M. Bedford, chairman of the Indian committee, Canadian Home and School Parent-Teacher Federation, at the official commencement of the Centennial Tillicum of the Home and School and Parent-Teacher Federation of Manitoba, at the Indian and Metis Friendship Centre on December 9.

Centennial year is upon us; a time for rejoicing, a time of giving thanks, a time for commemoration. Yet there is a spectre at this Centennial feast; while most Canadians prepare to celebrate 100 years of progress and prosperity, there are faces at the window — brown faces with big and hungry eyes. What of the Indian people? What have they to celebrate? They have lost their lands, their dignity and their strength.

One hundred years after Confederation the Indian people are still treated as though they were children; the Indian Act makes this legal, the indifference of the Canadian people makes it doubly factual.

The government could move faster than it does in the correction of this monumental and historic error, but it is hamstrung by the ignorance and callousness of the people. The purpose of the Tillicum Project is create a public climate, and hence a governmental climate, such that the Indian people can, for themselves, restore their heritage as a dignified and self-sustaining constituent of the Canadian nation.

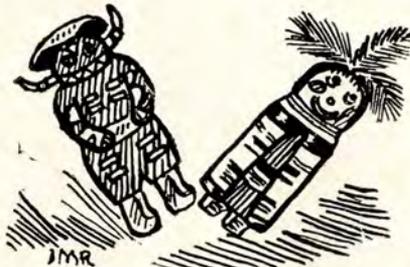
A DISASTER

Through our indifference, and hence our ignorance, we have failed. The result — a disaster; the Indians are an almost-defeated, despondent, kept minority. They have been fed, clothed, housed — but have lost their human birthright as a people: their right to make decisions as to their welfare, their education, their destiny.

The problem then is—how to effect the restoration of these human rights, and then, how to make the practice of these rights effective.

As with so many things in the affairs of men, the difficulty is not to ask the questions but to find the answers! It is the hope of the Canadian Home and School and Parent-Teacher Federation that when enough Indians and white men sit down together as friends and neighbors, the questions will be asked, the answers will be given. Through Tillicum, the Canadian Federation is urging its hundreds of thousands of members to sit down with the Indian people in all parts of Canada — to ask the questions, to find the answers.

The Tillicum program was prepared with the assistance of the federal Indian Affairs Branch, the National Film Board, the Indian-



Eskimo Association of Canada, and the advice of many Indian leaders. Special mention should be made of the Yorkview Home and School Association whose original motion, transmitted through the Ontario Federation to the Canadian Federation, activated the project. The name of the project — Tillicum, which is Chinook for friend — was suggested by Harry A. Tomma, a totally blind, uncommonly wise member of the Shuswap tribe of British Columbia.

MORE THAN 1,200

When selecting a Centennial project, more than 1,200 local Home and School Associations asked for a project that would be of value to the Indian people. Well, now they have it!

It is suggested to all local associations that they get in touch with

Indian leaders and ask their advice; that they consult with officers of the Indian Affairs branch, and that they work out study-action programs for themselves.

Some suggested local activities are: If there are Indian children in your school, make Indian parents welcome at the Home and School meetings; invite Indian leaders to take part in the leadership training programs, workshops and conferences; if asked, assist Indians to set up school education committees.

EXCHANGE VISITS

Go to visit the Indians in their homes and ask them to visit you; help to improve Indian school libraries; arrange for Indian parents to be represented on school boards of "integrated" schools; encourage the establishment of Indian friendship centres, and actively support those centres which now exist; figure out how to help young Indians get maximum education, and how to get and hold jobs following their education.

The Federation's prime concern is for Canadian children, especially those whose need is greatest. The need, and hence the Federation's concern, is particularly urgent as regards Indian children.

United Church Board Backs Traditional Treaty Rights

Canada's Indians are being cheated of their traditional rights by federal laws, says the Board of Evangelism and Social Service of the United Church of Canada.

"The government of Canada promised our Indian people free hunting and fishing rights," said Rev. J. R. Hord, secretary of the board in a statement issued here, "and the Migratory Birds Convention should not supersede prior treaties with the Indians. The fining and brois for hunting and fishing grasped upon is a clear breach of waiting for our Indian people," chargehide, or you

At its December 15 a slave of executive of the Board continued on he warriors, resolution calling upon finished a ment of Canada "to thirty men. legislation as will ensu tute on the people of this country have an ad- to hunt and fish on Jber."

and unoccupied Crown land regardless of other legislation or conventions."

The Board executive also appointed Rev. A. G. A. McCurdy as Associate Secretary, and Alfred Best, Q.C., of Toronto, a member of the executive, to join a delegation of the Ontario Indian Association in presenting a brief to the federal government.

Mr. Hord said one of the chief reasons his Board was taking action was the "terrible economic plight of our Indian people, who need the food supplies gained by hunting and fishing. Recent surveys on poverty in Canada indicate that over 31,000 Indian families earned around \$1.600 per annum," he said. "The Indian infant mortality rate in 1963 was 70.4 per thousand compared to an all-Canada rate of 26.3. (The latest figures available.) Most Indians die before they are 35." (CCC)

She was betrothed at birth to the son of the canoe builder . . . but she had a mind of her own and no interest in the "tree polisher." Defying tradition she set her heart upon a warrior of her choice. She was . . .

THE REBEL

Neegyamks, wife of town chief Ma'al, stood outside her longhouse on the rise above the beach and looked out over the sandy reach of the Queen Charlotte Islands to where Skya'an was digging clams in the communal grounds shared by the Haida Indians. A frown settled on her brow as she studied her beautiful, rebellious daughter.

What was wrong with the young people of today that they saw nothing right or good in long established customs and traditions? Why did they no longer respect their parents and their wishes, and show contempt for proven ways? Now that the spirits of the Black Whale People had informed the **shaman** that the Haida warriors were on their way home from their hunting trip, Neegyamks knew that she could no longer put off Skya'an's defiance of her betrothal to Kilkun, son of Dzelarhons.

Thoughtfully fingering the penant of silver in her nose, Neegyamks remembered the day when she had strapped Skya'an to the cradle board on her back and crossed the beach to the house of Skowl, the canoe builder. There, she had put a string on Kilkun, then only a gurgling two-year-old hardly put on blubber. As Dzelarhons graciously accepted Neegyamk's gift of twelve blankets, so their children were promised to one another. It had been a joyous occasion as, exchanging gifts of food, they had visualized the day when Kilkun and his clansmen would walk over to the bride's house to claim her.

Now, gathering up skins and furs in preparation for the upcoming feast, Neegyamks was troubled that neither Skya'an nor Kilkun showed any signs of taking their betrothal seriously. Skya'an, grown to maturity with black hair to her waist and skin the color of leaves, had long since had her milly history and crest tattooed on her breasts, back and arms.

Her dress of tanned leather was elaborately fringed at the hemline and she walked with proud assurance. But instead of lowering her dark eyes at the approach of Kilkun the canoe builder, she tossed her head at him and contemptuously called him a tree polisher.

Indeed, it was becoming increasingly obvious that her choice of a husband was Houskana, the lower class Raven whose family has such little respect for tradition that they had never even given their son a potlatch. Houskana himself declared that he did not need a potlatch — that he would return from the hunting trip with enough furs and copper to buy blankets for Neegyamks so that Skya'an would be released from her betrothal to Kilkun.

The trouble was, Neegyamks did not want her blankets returned. Skowl's honour was at stake since it would be dishonourable to admit that a daughter defied tradition and the wishes of her mother. Not only this, but she was of the opinion that Kilkun was a better man to have as a son-in-law, even if he did prefer building canoes to going out with the warrior canoes.

But Skya'an was stubborn, arguing about such things as her rights and her happiness. Even as she gathered bracken roots and salmon-berry shoots for the feast, her heart purred at the thought of Houskana's return. It angered her that another had put a string on Kilkun and she pointed out to Lalu, her nephew, that a canoe builder would be no protection when the Kwakiutl came to their village from the mainland.

Wandering along the beach the sound of gulls and sea in furs and the tang of salt spray cedars in her nostrils, Skya'an lay on the beach with her back against the side of the fa-canoe.

she felt sand sprinkling down her face, she squealed and jump-

ed up to face Kamu, son of the **shaman**. A large-boned boy with dark hair cut short to just below his ears, he was unbearably conceited because of his possible inheritance of the role of **shaman**. As he sat down beside the girl, the polished copper on his ankles and wrists jingled. Skya'an asked why he was not out fishing.

Kamu replied with a grin: "We have not finished counting nights yet. There are two more before we take the early bath in the sea and put on black marks." Stretching out on the sand, he went on. "I am not really interested in baiting hooks with kuttle fish or plaiting the cedar bark into lines. One day I will wear the apron and bone pins of the **shaman** and be filled with the spirits of the Devil Fish People. The board drum and battern will be mine and the first spell I work will turn you into a big, fat crab!"

Skya'an struggled as he laughed and gripped her wrists. Only later did she sit brooding in the corner of the three-tier pit which made up the sleeping quarters of the longhouse, wondering if Kamu had really learned any of the secrets of wizardry from the **shaman**.

By morning, however, she had forgotten Kamu in the excitement of watching for the returning warriors. Finally, when they were sighted in the distance, a dozen canoes set out to escort the two thirty-foot canoes back into the cove. As the drums began a rhythmic accompaniment to the songs of welcome and praise, the villagers helped unload the treasures of trade and plunder along the coastline of the mainland, clapping their hands with delight over the abundance of beaver cloaks, hatchets and copper.

Elsewhere, the clansmen and their slaves were busy around the hot stones where the water fowl were being roasted in their skins. The ground was spread with furs and skins and an abundance of bowls of

copper enough to provide blankets to break the string upon the canoe builder. Tomorrow we will see your mother and arrange for a wedding. Ah, Skya'an, just wait. Soon, I will go out again and bring you many slaves for your household."

Skya'an's face clouded momentarily. "But I do not want slaves. I already have Lalu."

Houskana laughed. "Of course you have Lalu, but she is an old woman. My bride will need slaves who are young and strong to help you in the smoke house."

Skya'an trembled at his strength and assurance, wishing that he did not relish killing quite so much. As she grimaced, Houskana laughed: "What is it, Skya'an? Who has turned your blood to water while I was away? Does the canoe builder still weave his tales of men living in peace and brotherhood? He is a fool, little one. There is no law except that of strength."

The girl trembled as she looked out towards the horizon, then stiffened. "War canoes!" she said sharply, and turned to follow Houskana, shouting a warning to the villagers. Within minutes, others took up the cry of alarm. Fires were doused and women came out of their

Twenty warriors carried the fifty-foot canoe to the water's edge and launched unceremoniously into the choppy water, clambering aboard as they pushed out to sea with their paddles. The women stood huddled on an island hillock and watched while Kilkun's canoe pulled out ahead of the others.

War cries drifted back over the water as the warriors met and stood in their canoes. Skya'an covered her face with her hands, wailing that it was her fault — that she had provoked Kamu into calling upon the spirits to destroy the village. Neegyamks shook her roughly. "Stop it, child. Who are you to warrant the attention of the spirits? You mock them and the Great One frowns upon you, but he would not destroy us for your wilfulness." Skya'an shivered and cried out silently for forgiveness.

Finally as the spirit of the night drew a dark coverlet over the sky, the women heard whoops upon the beach. Skya'an cried out and as the women prepared to flee further inland, Skya'an's young brother cried out: "Wait! It is the Haidi returned. I am sure I heard my uncle's voice."

Straining their ears, the women did indeed recognize the voices of loved ones and began streaming back down to the village laughing and shouting their joy. Skya'an raced down to the beach scanning faces. As she ran into Kilkun's arms, she clung to him sobbing. He held her away from him with a gentle smile on his lips.

"It is all right now, Skya'an. Houskana is safe. He jumped on to one of the Kwakuilt canoes and killed four men before the boat overturned. You will find him along the beach where the women are tending his wounds. Tomorrow I will tell my mother that there is no longer a string upon me."

Skya'an stared up at him, tears blurring her dark eyes. "But, Kilkun, I don't love him. I don't want a husband who boasts of the number of scalps he has taken and the slaves he has captured. I love the man who builds canoes to protect his people."

Kilkun gripped her shoulders. "Skya'an, you have grown up. The light of the moon shines in your eyes."

The girl dropped her eyes momentarily. "I have learned to hang salmon in the smoke house and know where the finest tiger lily bulbs are to be found." As Kilkun lifted her chin and searched her eyes, he said: "And Houskana?"

Her eyes were wide and innocent. "But Kilkun, I am an obedient daughter. I would not trespass the wishes of my mother who put a string upon you when we were children." Kilkun laughed and held her close. "Indeed, our parents are wise."

**By
Patricia Young**

dried salmon cooked in eulachom attention to the warriors' tales of heroism and conquest, Kamu mock-grease, boiled herring spawn and the frothy drink made from soaked seaweed whipped with wild berries.

As chief Ma'al made his appearance in his embroidered blanket and ceremonial headpiece, the villagers put on their anklets and neckpieces of copper and seashells, their faces smeared with vermilion, black and blue.



Houskana laughed. "Who has turned your blood to water while I was away?" he asked.
Illustrated by Rose-Adele Korne

As the villagers listened with rapt joy, Skya'an's joy. "You laugh, Skya'an, but I have already spoken to the Spirits of the Sea. They tell of an evil future for the warrior Houskana and Kilkun the canoe builder."

Skya'an bit her lip and was thankful when Houskana drew her away and led her down to the beach. There, picking her up by her narrow waist, he held her high above his head. "So, little wildflower of the Island, what do you say now to the man whose parents never gave him a potlatch? A dozen scalps have I taken so that I could bring furs and

longhouses ushering children before them as they headed inland towards the forest.

As Skya'an looked anxiously around for her mother and brother, Kilkun stopped and grasped her forearm. "What are you waiting for? Go into the forest and hide, or you will soon find yourself a slave of the Kwakiutl." As he continued on his way, he shouted to the warriors, "This way, I have just finished a canoe big enough for thirty men. We'll fight the Kwakiutl on the water where we will have an advantage over their number."

Indians Discriminate Against Fellows — Currie

Canada's Indians charge that they are discriminated against but they are also guilty of discrimination and prejudice against their fellow Indian, the Indian-Eskimo Association of Canada was told at its December conference in Vancouver.

Walter Currie, a Chippewa and Potawatomie Indian from North York, Ont., and principal of an elementary school, addressed about 110 persons attending the association's seventh annual meeting.

He said he was happy to see the Indians doing something for themselves by organizing into provincial organizations and joining the National Indian Council. But, Currie said, he is concerned with the policies of the provincial organizations.

"Often we hear of Indians complaining of discrimination and prejudice, and rightly so. It should be exposed and corrected.

"But our provincial Indian organizations are discriminatory and prejudicial to Indians who are not of treaty status. We are excluded from membership and even from sitting in on meetings. Why? Aren't we Indians?"

"Surely being Indian is more than just having your name on the roll

in Ottawa. We are not Indians according to a legal statement in the Indian Act — we are Indians because we choose to be Indians and might be proud of it."

Currie said that in union there is strength and the 220,000 registered Indians in Canada need the political and financial support of the 300,000 non-treaty Indians like him.

Education is one of the keys toward equality of opportunity for the Indian, he said.

Although more and more Indians are attending school (57,000), more are going beyond grade eight (6,000) and more are in university (88) the educational record is nowhere equal to that of the non-Indian, he said.

Could you imagine the storm of inquiry parents would raise in our cities if only one in 10 children went beyond grade eight," said Currie.

He urged Indian reservations to set up their own Parent-Teacher Associations and school boards so they could become aware of the need for education. The Department of Indian Affairs should also direct its attention to this facet of the education picture, he said.

Although there are Friendship Centres in the country where In-

dians and non-Indians get to know each other they are too few in number — less than 25 — and mainly in the major cities.

Before reservations can achieve an improved economic, social and political growth they need to be surveyed for their economic potential and then developed by Indians, he said.

—Vancouver Sun

Indian Returning Officers Recommended

The federal government, which cast the deciding vote in the election of a chief of Ontario's Six Nations Indian reserve, is trying to prevent the recurrence of such a situation.

Indian Affairs Minister Laing told Tom Barnett, NDP—Comox-Alberni, in a Commons adjournment debate January 23, that Ottawa has asked all Indian bands to appoint Indians as returning officers in future elections.

In a vote for chief at the Six Nations Reserve near Brantford, Dec. 17, Richard Isaac and Keith Martin tied with 123 votes each.

This left the federal agent, whom the Indians had chosen as returning officer, to cast the deciding vote.

He opted for Mr. Isaac and Mr. Martin now is appealing. In the meantime, the national Indian advisory council had been asked to make the choice of an Indian as returning officer mandatory.

Campus on Reserve

A land lease agreement for Okanagan Regional College has been signed with Tsinstikeptum Indians, in B.C.

The 100 acres of reserve land will lease at a basic rate of \$10,000 a year for 99 years.

The provincial government will pay half the cost.

The deal will save Okanagan Valley residents hundreds of thousands of dollars in land purchase costs, said college council chairman Frank Venables of Oliver.

Band Chief Norman Lindley said the Indians were prepared to go below market value as the college will increase the value of surrounding land.

"We are also convinced," he said, "that a regional college will open up educational opportunities for the young people of the Valley, including Indians. We are happy to make this contribution."

Chiefs Agree I-A Outdated

Alberta Indian Chiefs agreed January 12 that the government's policy of appointing superintendents to take charge of reserves is outdated and impairs the authority of tribal councils.

"We feel there are too many old pros in the Indian Affairs Department with too many old tricks," said Tom Cardinal, Chairman of The Saddle Lake Research Development Project.

Arnold Smith of the Piegan Band suggested that the superintendents work in an advisory capacity.

Officials present at the meeting were asked why there are no Indians

among the superintendents in the province. R. D. Ragan, Regional Director of Indian Affairs, replied that there were two last year but both had been promoted to higher positions.

The meeting accepted an offer by Erick Schmidt, Co-ordinator of Human Resources Research and Development for the Alberta Executive Council, to prepare a program to help Indians learn more about government and elections. Most of the program will be carried out by the Indians themselves.

Treaty Indians in Alberta were given the right to vote in provincial elections last year.

New Branch Appoints Director

Joseph M. Dufour, 35, of Winnipeg, has been appointed Ontario's first director of the Indian development branch of the Ontario department of public welfare, it was announced January 10.

Mr. Dufour, a graduate of St. Patrick's School of Social Welfare, Ottawa, assumed the post Feb. 1.

He has been employed as a field services consultant in the community development services of the Manitoba department of welfare.

"The Ontario program is expected to expand under his direction as the

province makes a concentrated effort to raise the standards of living wherever needed among Indian groups and open up new opportunities for integration into Canadian life," Ontario Welfare Minister Yar-emko said in a statement.

The Indian development branch was formed recently to supervise and promote programs for the benefit of Ontario's Indians.

Department development officers are stationed in Northern Ontario to help improve education, health, housing, welfare, recreation and employment.

Handicrafts Built Portage I-M Centre

By MARGARET KENNEDY
Winnipeg Free Press

The Indian-Metis Friendship Centre at Portage la Prairie, opened last November, is a community endeavor. But it was made possible by selling native handiwork, and the sales effort was organized by Rev. H. B. Gibson of McKenzie United Church.

Mr. Gibson, has operated a Tee-Pee Crafts centre for the past two summers, offering tourists a variety of bead and leather work, carvings, hooked and braided rugs and mats, mukluks, moccasins, bolo ties, mitts and gloves, and many small novelties and ornaments. His aim, now accomplished, was to raise money towards a local Friendship Centre.

In stimulating Indian men and women to produce articles for sale, Mr. Gibson hopes he is also helping to enhance their natural pride in handicrafts well fashioned and sought after by the public. The Indians earn needed pocket money as well.

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Mr. Gibson supplies split hides and leathers, strapping, beads and cloth for his far-flung workers. He travels, when he can, to reservations throughout Manitoba, northern Saskatchewan and Northwestern Ontario to solicit handiwork. Work is now coming in without being asked for, as the word spreads among the people.

Since designs and materials differ in the handicrafts worked at the different places, the beginnings of a representative collection of Indian crafts of Western Canada may be seen at the Tee-Pee. Regular contributors are from Nelson House, God's Lake, Norway House, The Pas, Oxford House, Churchill and Island Lake in Manitoba, along with Sachigo and Bearskin Lake in Northwestern Ontario.

Last summer, little birchbark canoes filled with Manitoba maple sugar were sold. Beaverskin pelts were sent in from Pelican Narrows. Chief Eastman of the Sioux Reserve at Pipestone contributed a war bonnet of eagle feathers, while his daughter Gloria made fine necklaces of beadwork.



Phyllis Pashe, shop assistant at the Tee-Pee Crafts Centre in Portage la Prairie, Manitoba, is shown with some of the goods on sale. Miss Pashe is a native of Sioux Village reserve here.

The Great Bear Co-operative at Fort Rankin, N.W.T., excels at creating colorful and useful mukluks. Beaded slippers of moose hide come from Pikangikum, Ontario. And from the Long Plains reserve near Portage, comes a wide variety of hand-made articles.

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A total of \$1,300 has been raised in this manner to help establish the Portage la Prairie Friendship Centre. Members of the Long Plains reserve voted to give one dollar each toward initial costs. A government grant of \$2,400 towards cost of early operations was made possible through the Friendship Centre agreement between federal and provincial governments. Donations were also received from such local organizations as the United Church Women, the Catholic Women's League,

Portage la Prairie business firms, and the RCAF.

When the Portage la Prairie Friendship Centre officially opened its doors early last November, the ribbon was cut by retired Chief Frank Merrick of the Long Plains Reserve. It is hoped that the Centre will play an expanding role in the lives of people from Sioux Village, the Long Plains and the Sandy Bay reserves, as well as those in the immediate district.

There are now Friendship Centres at Winnipeg, Brandon, Swan River, The Pas and Flin Flon, as well as at Portage la Prairie. Their purpose is to help Indian people from the reserves make their way in the city, and to facilitate integration. While federal and provincial grants are available, the extent of these depends upon local initiative and support.

Town Board Raps "Walled City"

A Vancouver town planning commission member suggested a proposed apartment project on the Musqueam because it is designed like a walled city.

The project now is called Musqueam Gardens, but a commission member suggested the new name after examining the design.

"All it needs is a draw-bridge," added another member. "It certainly has a medieval influence."

Object of the comments was a proposed 13-storey apartment block en-

circled by connected, two-storey, row-house apartments.

The high-rise would have 44 units and the row-houses, 96. The project would be built on 6.8 acres of land leased from the Musqueam band.

In addition to the high-rise, the encircled area would also contain green space, bounded by an inner road.

Though the commission objected to the design, it finally voted to recommend that city council refer the proposed development to a public meeting.

AT ST. REGIS RESERVE

Fired Development Officer To Stay

Gerald Gambill, 34, who was dismissed as community development officer on the St. Regis Reserve, says he was subjected to bureaucratic harassment in a conflict with what he called rigid-minded, old-line administrative officers of the Indian Affairs Branch.

He said he will stay on the reserve as a freelance community development man, despite a request by a majority of the 12-member band council to leave.

The council was under pressure from the Indian Affairs Branch, he said.

When the resolution was passed Aug. 31, Mr. Gambill moved off the reserve into a motel, he said. "I thought there might be a wish on the part of the people to get rid of me. However, after petitions had come in asking me to move back, I returned to the reserve on Oct. 28."

He said it was apparent the council's resolution did not represent a majority opinion. Only 15 per cent

of the eligible voters on the reserve, which has a population of 2,800, voted in council elections, he said.

Mr. Gambill, a graduate of the University of Michigan in psychology and mathematics, a former Children's Aid Society supervisor in Sudbury and a former worker with disturbed children, said he and his wife and two children and three foster-children will try to find a way of making a living so they can stay.

"My friends here are real friends. I didn't just cultivate them so I could manipulate them and try to make them do things. If I left now, it would mean the whole thing was a pretence."

He said a struggle between community development officers and administrative officers is taking place on many reserves in Canada.

He alleged that only 27 of a promised 60 community development officers are on the Government's staff across Canada — and only 14 of these are on reserves.

Twelve of the 27 are dissatisfied and are going to leave soon, he said.

He said that a vendetta by administrative officers against community development officers arose from stereotyped thinking and an inability to understand what community development is about.

Mr. Gambill said administration pressure had triggered an undercover inquiry by the RCMP into his character. He said he had learned unofficially that the inquiry had cleared him of unspecified charges about his morals.

The investigation began shortly after he attended a meeting of the members of the indigenous Longhouse religion, he said.

He said he had been ordered by T. Leo Bonnah, then supervisor for Southern Ontario for the Indian Affairs Branch, to have nothing to do with followers of the Longhouse religion. The same order also came from Stanley Bailey, regional director of social programs.

However, he said, Mr. Bailey did not answer when he asked him to put the order in writing.

He said members of the Longhouse religion make up about 15 per cent of the residents, though as many as 60 per cent turn up for Longhouse meetings in times of crisis.

He said he and several other community development officers have been so alarmed about the community development program that they had gone to Ottawa to tell their superiors and seek help.

Shortly after the discussion about the Longhouse people, he said, he received harassing orders on petty office matters — such as a demand from J. G. McGilp regional supervisor, that he account for two day's absence from duty.

"I work a 60 to 80-hour week and I take time off when there is nothing doing. I can't follow routine office hours."

He said he believed an incident in which his 18-year-old foster-son backed a Government vehicle through a garage door had been used against him.

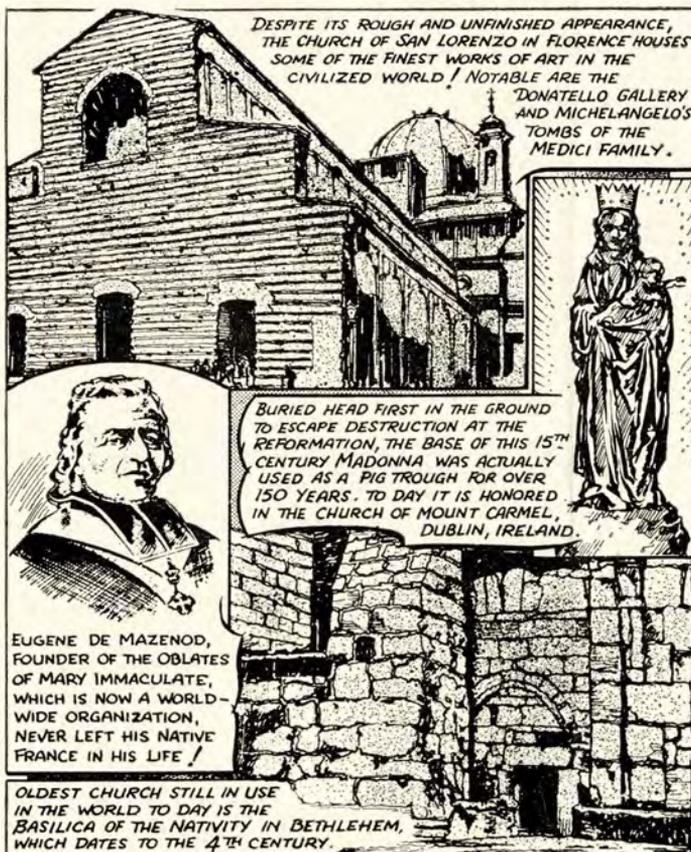
He said his son had received a three-month suspended sentence for the incident. The matter should now be forgotten, he said.

The incident was not mentioned in the letter terminating his job effective Jan. 15.

The letter accused him of failure to achieve harmonious working relationships with officers of the Indian Affairs Branch.

—Toronto Globe and Mail

Strange But True



Minister Meets Union Of Ontario Indians

An Indian Chief suggested that a good Centennial project for the Canadian government would be to restore Indian hunting rights. When Indian Affairs and Northern Development Minister Arthur Laing met to hear a delegation from the Union of Ontario Indians, January 12, Chief Wilmer Nadjiwan said that Indians had an agreement with the Canadian government which was signed before the Migratory Birds Convention Act and that rights under this treaty should be restored as a Centennial project.

In reply to another questioner, the Minister said that when the Treaty with the United States was signed in 1916, there was a "serious and clumsy oversight" which had the effect of denying Indian rights guaranteed under earlier agreements.

Mr. Laing said that discussions were now under way with a view to determining whether the Canadian government should enter into discussions with the United States to amend the Treaty.

Restrictions Main Concern

The restrictions imposed by the Treaty were the main subject of the brief submitted by the Indian group who also raised questions of Indian poverty with the Minister. The Minister told the group that he accepted their figures on living conditions and said they closely matched departmental figures submitted to the Federal-Provincial Conference on Poverty in the fall of 1965. He said that education was the key to rising standards and that no Indian living on a reserve today is denied the opportunity of a full education right through university level through lack of funds.

Mr. Laing said that in 1945, there were 16,000 Indian children in school and today there are 62,000, including 5,000 in high school, of which only 100 Indians were attending in the earlier year.

Canadian People Willing

The Minister said that the Department had been able to enhance its program substantially because the people of Canada were now willing to make budget allowances for the Indian Branch, which in earlier years had been unwilling to do. He reported that the 1966-67 expenditures of the Department will total \$98,600,000, of which \$48,000,000 will be spent on education. He said that in 1945-46, the budget was just over \$6,000,000, and that this sum included Indian Health Services, which are now paid from other appropriations.

Ensure Land Benefits

A key item in the Minister's program, he said, was to ensure that valuable Indian reserve land is to put its highest economic use to the benefit of the Indian Bands. In citing the Musqueam Reserve in his own riding, the Minister told the meeting that in addition to apartment houses, there were many homes valued at more than \$45,000 being built on the reserve and that this development would enormously assist the Musqueam Indians.

1,722 Houses This Year

Better housing conditions are another primary need he said, and we are making progress here too. He told the group that \$112,000,000 in public funds would be spent in the next five years in assisting Indian housing programs and on roads, electrification and sanitation proj-

ects. The Minister said that 1,722 new housing units will be added in this fiscal year, making a total of over 3,000 units in fiscal 1965-66 and 1966-67.

Three Bands Self-Governing

The Minister said that he welcomed the information that three Indian Bands have now assumed full direction and management of their own housing programs, including the Band's share of the government appropriation. The Bands are the Oneidas of Thames, the Chippewas of Kettle and Stoney Point and the Chippewas of Sarnia, all in Ontario.

"I hope other Bands will follow their example," Laing said. "We are looking forward to a general trend in the direction of Band administration of reserve housing as time goes on."

Brief Claims 100 Years Of Failure; Demands Return Of Treaty Rights

A brief from Ontario Indian leaders to the federal Government presented January 12 said the life of Indians has deteriorated unimaginably during Canada's first 100 years.

Indian Affairs Minister Arthur Laing, to whom the brief was read, admitted the federal Government has never done much of a job for Canada's Indians.

"Every previous minister has been deemed a failure," he said. "I want to go on record as saying I, too, will be a failure."

The Indian delegation included Mohawks from the St. Lawrence, Chippewas from Northwestern Ontario and most of the groups in between, as well as Indians from groups in other provinces.

There were also delegates from non-Indian organizations, ranging from steelworkers and auto workers to Rt. Rev. Neville Clarke, Anglican Suffragan Bishop of James Bay.

Their brief asked the Government to restore native hunting and fishing rights.

Mr. Laing was given responsibility for Indian affairs in last year's Cabinet realignment. From Minister of Northern Affairs and National Resources, he became Minister of Indian Affairs and Northern Development.

Mr. Laing said his failure in Indian affairs was almost inevitable,

because of the enormity of the job to be done and the limited tenure of a minister. He said, however, he has had less trouble than any of his predecessors in getting money from Parliament for Indian affairs.

The Indians told him in their brief: "A once proud and industrious people have suffered a degree of poverty, unemployment, disease, mortality and discrimination out of all proportion to their numbers."

The brief quoted statistics to support this analysis. The so-called poverty line for Canadian families is \$3,000 a year, but 75 per cent of Indian families have only \$2,000 or less a year. Thirty-six per cent of Indians are on welfare (as opposed to 3½ per cent of the general population. Less than 15 per cent of Indian homes have flush toilets, running water and telephones (90 per cent nationally); less than 50 per cent have electricity (99 per cent nationally).

The six-page brief focused on what the Indians feel is an abrogation of their treaty rights with the federal Government.

The brief cited the case of Calvin George, an Indian who was convicted under the Migratory Birds Convention Act of killing a duck out of season, even though the killing took place on a reserve and the duck was

—Continued on Page 14

UNION OF ONTARIO INDIANS

Chief Predicts Abolition Of Reserves

Governments of the white man have failed continually to keep their agreements with Indians and treaties signed in good faith "have been desecrated to the point where they are barely legible," an Indian chief charged January 11.

Red Plain, leader of a band at Sarnia, told the Union of Ontario Indians that those same governments are dealing with Indians in such a way that eventually there will be "an abolition of Indian reserves."

He was critical of agreements last year between the federal and Ontario governments whereby the province would take over certain welfare and community development programs formerly the sole responsibility of Ottawa.

"We were approached with a finished project," Chief Plain said of the federal agreement with Ontario. He predicted that Indians eventually would be subject solely to municipal authority rather than federal.

John McGilp, Ontario regional supervisor for the Indian affairs de-

partment, told the meeting of more than 75 persons that under the agreements "we have protected the rights of Indians to choose for themselves."

Chief Wilmer Naduan of the Cape Croker band near Owen Sound said "poverty has overtaken our people" as the result of federal programs.

Uplift a Duty

He said that in the Ontario-Ottawa agreement an attempt was being made to get a "better life for the people."

"It is a duty for my people to see that their future is better."

Chief Naduan, chairman of the two-day talks which ended January 13, urged Indians to "please find out everything you can to take advantage of welfare programs."

He offered the advice after indications were given that some Indians are not aware of the full welfare rights.

Alfred Jones, also of the Cape Croker band, said many Indian communities are isolated. Federal and provincial authorities would go a

long way in helping the Indian if accessible industries providing employment could be encouraged.

Ralph Bruyere of Fort Frances said the Indian hadn't anything to celebrate in the last 100 years but he could look forward to the future.

Chief Plain said the white man had "heaped abuse" on the Indian while trying to impose on him a civilization that was "utterly foreign."

His people had been subjugated by the white man "and the same government that subjugated the Indian should be made to look after him."

—Ottawa Citizen

Court To Settle Hunting Rights

The Supreme Court of Canada agreed January 24 to settle the "last apparent point" dealing with the rights of Indians to hunt migratory birds. At issue is whether an impartial act of 1930 transferring natural resources from Canada to Manitoba also gave provincial Indians the right to hunt migratory birds regardless of the Migratory Birds Convention.

Previous Supreme Court decisions on these rights have gone against Indians in the Northwest Territories and Ontario.

The court agreed to settle the issue by granting Paul Daniels, a Treaty Indian, leave to appeal his conviction of having two ducks in his possession at a reserve in The Pas area in July 1964.

Daniels' lawyers told the court Tuesday that the right of Manitoba Indians to hunt migratory birds at all times was taken away by the Migratory Birds Convention in 1917.

But these rights were restored in 1930 by the Manitoba Natural Resources Act, he said, gave the Indians the right to "hunt, fish and trap for food at all seasons of the year on lands they had access to."

He said the court's decision also would affect Indians in Alberta and Saskatchewan which had similar acts passed in 1950.

Demand Return Of Rights

—Continued from Page 13 for food only. Treaty rights with Ottawa guarantee the Indians the right to hunt and fish for food at any season on reserves and unoccupied crown land.

Mr. George's conviction was appealed up to the Supreme Court of Canada which ruled that the Migratory Birds Convention, signed in 1916 between Canada and the United States, takes precedence over the Nineteenth Century treaty rights.

Conceding they have lost the legal battle, the Ontario Indians are continuing the fight on moral grounds. They contend the Government has no moral right to violate treaty rights.

Mr. Laing told the meeting that the Government will spend a record

\$98,600,000, excluding health services, on Indians this year. About half the total will go for education.

The Minister said that 95 percent of all Indian children of school age now attend schools. Between 1945 and 1966 public school enrollment increased from 16,000 to 62,000, high school from 100 to 5,000 and university from none to 130.

By the end of the 1966-67 fiscal year, the two-year total of new Indian houses will be 2,992. The reserve electrification program will extend electricity to 2,058 homes on 68 reserves in the fiscal year 1966-67, 54 reserves will receive sanitation services, and 450 miles of roads will be built on reserves, compared with 236 miles in the last fiscal year.

—Globe and Mail

In The Big Land

—Continued from Page 5 ure to serve them. This should all be in the past tense. As you might have read in the newspapers, this base ceased operations.

It will likely be a few months though before everything is barred and quiet. In the meantime we hope that the little Volkswagen will continue to bounce us along in the direction of the base in swirls of dust or snow.

Sure there are some great fringe benefits around here. It's excellent

hunting and fishing country. Moose and deer abound, so the folders say. Just ask the man who gets one; no that wouldn't be me, although great efforts have been expended. One small grouse is the net bag, although I could have killed a million squirrels and chipmunks—with the Volkswagen. The fishing really is good. Am usually able to enrich the table with a half-dozen 15" rainbow trout on each trip home from Puntzi. Am afraid I have to admit that they even have salmon beat.

KINEBIKONS

(Little Snake)

FINAL PART

By

Rev. Mathias Kalmes
OMI

CHAPTER 18

In the spring a message came from the Indians at Indian Springs in Manitoba that they would hold a Sun-Dance in honor of their Manitou, hoping that this would bring rain for their parched crops.

Lucy, hearing that the medicine man from Standjicaming was going, decided to go back and sell her belongings while he was away and return to Couchiching and stay there with friends.

The medicine man, with three other delegates of Standjicaming, left for Indian Springs early in the beginning of June.

However, the Sun-Dance did not bring any rain and owing to a shortage of food on the reserve the visitors were forced to disband and return home. Moreover, the Standjicaming delegates brought back with them a plague. Soon after their return measles broke out among the children and even the grown-ups of the reserve. When the epidemic of measles broke out, Lucy and her children were forced to stay at Standjicaming.

The medicine man tried to blame all their troubles on her and wanted to kill her with bad medicine. Other members of the high medicine did not agree with him and said he must enter the "Thissakan" and consult their Manitou. He did this with great ceremony and said that the Manitou told him that she must marry Monjokojik and he must make a medicine woman of her.

Monjokojik was overjoyed at this verdict and got love powders from the medicine man to make Lucy love him. Lucy was too clever for this and told him that she would never marry him, as he was a pagan.

He tried stronger love medicine

and tried to get Lucy to eat them but again she was too smart for him and ordered him to stay away from her house.

Monjokojik, downcast and confounded, but not yet defeated, left Lucy's house with a bitter heart . . . muttering at the same time a few inaudible words which, if Lucy could have heard them, were "You 'Pakwaish,' I will get you just the same." He went straight back to the medicine man and this time asked for the strongest love medicine. This, the medicine man said, would cost twenty dollars. Monjokojik

played cards for two days and nights and was very lucky. He won twenty dollars and got the medicine from the medicine man.

But, by this time, Lucy was able to go back to Couchiching where she met a young widower who had no family. He was an old friend of hers at the school, and asked her to marry him, which she agreed to do.

She sent her children to the Couchiching Indian Residential School and raised a second family on the Reserve where she was content to spend the rest of her days.

— THE END —



Father Mathias Kalmes spent 37 years in the service of the Indian people of Canada. His untimely death, in 1939, at the age of 64, brought great sorrow to his many Indian friends.

Integration Will Displace Teachers

A move toward integration of Indian children into provincial schools will cause displacement of some kinds of teachers, G. Kent Gooderham, of Ottawa, said January 4.

Mr. Gooderham, Assistant Chief Superintendent of Indian Schools, told a workshop session at the annual convention of The Northland Local of the Alberta Teachers Association and The Alberta Indian Education Association that the number of Indian children in federal schools is remaining constant at about 32,000.

Federal Indian high schools will be phased out first, he said, followed by junior high schools and some upper elementary grades. Federal schools will concentrate on kindergartens, and early primary and adult education, he added.

Mr. Gooderham said the department of Indian Affairs probably will assist teachers seeking retraining. He hoped some could begin a retraining program by this fall.

The workshop agreed the federal government should take the initiative in training counsellors able to deal with the problems of Indian children.

Folklore Dancing



Indian Folklore Dancing in the plaza before the Basilica of Our Lady of Guadalupe in Mexico City. (NC Photos)

Ecumenical Conference At Cross Lake

History was made at Cross Lake, Manitoba, during the week of January 16, when Anglican, Catholic and United Church clergy gathered for the first Ecumenical Conference in the North of the province.

Held at the Roman Catholic Residential School, the conference was attended by delegates from Norway House, Oxford House, Berens River, God's Lake, Nelson House, Sandy Lake, Island Lake and Cross Lake; all of these being Indian communities. Some of the delegates had to travel more than 200 miles by Bombardier or bush planes.

Also participating in the conference were the Rev. Doug. McMurry, Superintendent for Home Mission of the United Church of Canada and Bishop Dumouchel, OMI, of the Vicariate of Keewatin.

The opening session on January 17 evening was highlighted by a lucid report on the Vatican Council II by Bishop Dumouchel. He stressed the new spirit of openness and charity which was sweeping the world church.

The two days of meeting and discussions were marked by a genuine feeling of brotherhood and new understanding.

Topics of "dialogue" included:

—The Vatican Council document on Ecumenism.

—The instruction of the Indian people in the new spirit of unity.

—An explanation of the different views on education.

—Consideration of the Church's responsibility to the Indian people in community matters and social concerns.

—Plenty of opportunity was provided to discuss different beliefs, religious practices and organizations.

The conference was closed by a service of common prayer at which the local Indian population was represented.

Common Message of the Clergy Present at Cross Lake Conference.
Brethren,

For the first time in the history of our region the clergy of the Anglican, Catholic and United Churches has met in Cross Lake.

Our first common conviction was that all our Churches owe an apology to the people of this region for having too often brought disunity in the communities. Our meeting at Cross Lake was meant to mark the end of a period characterized by a spirit of division or even antagonism, and we all wish to open a new

period inspired by a spirit of understanding, respect and true charity.

We all realize that this does not mean complete unity between our Churches but a new kind of friendship more in accordance with our common Gospel of Love.

This letter is being read today in all the churches represented at the meeting. It was very great joy to all the participants to experience at Cross Lake a deep fellowship and we felt the need to share it with you.

At the close of our meeting we prayed the Holy Spirit that this fellowship and Christian love would keep growing and help our villages to become true Christian Communities.

Signed: Fr. Belanger, OMI, Island Lake; Rev. Bonard, Norway House; Rev. Craig, Berens River; Rev. Csepepy, Cross Lake; Fr. Dumont, Sandy Lake; Bishop Dumouchel, OMI, The Pas; Fr. Fleury, OMI, Norway House; Rev. Fowke, Norway House; Rev. Harland, Island Lake; Fr. Jobin, OMI, Berens River; Fr. Keribin, OMI, Oxford House; Rev. McMurry, Winnipeg; Fr. Naud, OMI, Cross Lake; Rev. Rajote, Nelson House; Fr. Rivard, OMI, Cross Lake; Rev. Veldhuis, God's Lake; Fr. St-Onge, OMI, Nelson House.