

INDIAN RECORD

A National Publication for the Indians of Canada

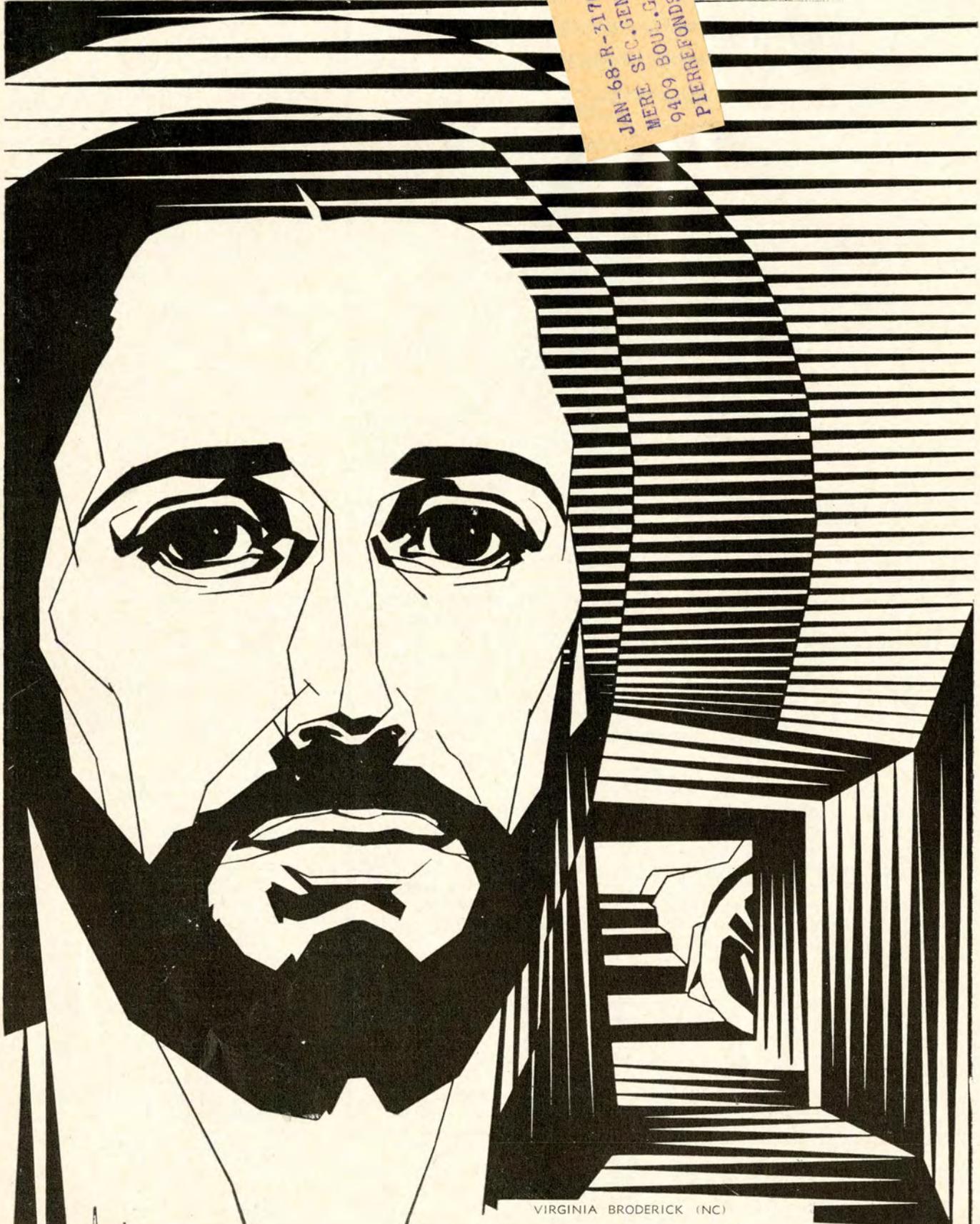
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INDIAN RECORD

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Letter to the Editor

Scope For Development

The following suggested lines of development it seems to me should be explored by people like our Indians across Canada. The ideas are humbly offered for study and implementation, where practical. The ideas are based on a life-long observation and life partly spent with people of the Ojibway and Crees of Northern Ontario and Manitoba between 1915 and 1950 while in the employ of the Water Power and Water Resources and on loan to the Indian Affairs Branch, initially with the Department of the Interior and later organizations of the Civil and Armed Forces.

As at one time while engaged as an engineer with the British Commonwealth Training Plan, a band from the west side of Lake Manitoba greatly helped me when I had them transported in my trucks and they worked on a bombing range where I had clearing and fencing to do. As I temporarily moved the whole families of the band work was well done.

Suggested lines of work are listed as they seem to me applicable now: Home builders could be trained to design and build to Finnish plans.

Water wells, water lines, sewage lines and disposal systems with training for men and women with special sanitary studies could be built. Such specialized people are wanted all over Canada.

Electric pole-line, transmission line and community line repair and maintenance are areas of work outdoor people are best fitted for.

Mobile sanitary squads with equipment to service and maintain costly water and sewage disposal systems first at Indian schools, hospitals and smaller disposal systems all over the country are too often inadequately serviced. There an experienced company or co-operative could serve most advantageously.

There is no doubt plans could be worked out by Indian co-operatives to undertake training and carry on business even to acting for hot air, hot water and steam heating for housing and central heating establishments. There should be no need to call inexpensive repair and installation experts where local people can be trained to do this work and also service anywhere.

J. Thorburn Rose,
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Ottawa 8, Ontario.

No Apparent Co-Ordination

Recent developments on the political scene have people guessing about the proposed changes in the Indian Act, announced last month by Indian Affairs Minister Arthur Laing.

Speaking in Sudbury, February 19, Mr. Laing said sweeping changes would be made in the federal Indian Act this year to provide for the emancipation of Canada's 215,000 reserve Indians.

The biggest single result of the legislation would be self-determination on the country's 2,260 reserves without interference or influence from the federal Government, he said.

News stories printed at that time revealed the essence of the announcement:

"The reserve will become a legal entity in its own right and the Indian people will be able to make their own decisions, even to becoming corporate municipalities if they want to."

Indian bands and band councils on the reserves currently have no legal status and cannot conduct any business with others, even to the point of leasing their own lands.

The proposed Indian Act revisions will enable bands to enter into legal leases and to levy their own taxes.

All reserve lands would continue to be vested in the Crown. Indians would be able to sell their land rights, but only to other Indians.

Mr. Laing said details of granting self-determination have not been worked out. However, he expects Indians on a reserve will decide by referendum when they feel they are ready for independence. Discussions have been held with some provincial Governments, particularly in British Columbia, on the possibility of municipal status under provincial terms.

"The Indian Act is out of date and revision is long overdue," Mr. Laing said. "The Indian can hardly do anything without permission from the Government.

"Do you know that when an Indian dies, I become executor of his estate? This is ridiculous."

Overhaul of the Indian Act has been in the works for about a year and a half and results from increasing pressure from Indians across Canada for independence from Government control, he said.

"As long as the Indian Act exists in its present form, there will be nothing we can do about it."

Serious consideration of the problems inherent in the act started last August in Winnipeg, in talks between the department and the National Indian Advisory Board.

The first Indian reaction to the plan came from close to home — Mr. Marchand, special assistant to the minister, himself an Indian from the Okanagan region of British Columbia.

"In my personal opinion, this is one of the greatest things to happen to the Indian," he said.

★ ★ ★

The following day, however, Prime Minister Pearson indicated in Ottawa that the Indian Act is near the bottom of the totem pole as far as legislative priority goes. He said the Indian Act will be amended as "soon as is practicable" but a series of other items has priority.

★ ★ ★

We are curious about his apparent lack of communication between Mr. Laing and the first minister.

• Happy Easter •

Dr. Adams Heads Unique Conference

Native Delegates To Plan Adequate Education

When representatives of Canada's Indians and Eskimos come together for a unique conference in Saskatoon in March, the co-ordinator of the proceedings will be a man with more than usual interest in the problems of Canada's native peoples.

He is Dr. Howard Adams, of the Extension Division, University of Saskatchewan, Saskatoon, himself a Metis and "proud of it."

Dr. Adams is believed to be the only Metis in Canada to have earned a Doctorate in Philosophy.

This first official conference of its kind in Canada, to be known as the Saskatoon Conference on Indian and Northern Education, will be held March 29 and 30 at the Sheraton Cavalier Motor Inn. Some 16 Indians and Eskimos representing different regions of Canada will be asked what kind of education they would like for their children.

They will give their answers to representatives from across the nation of the various school trustees associations, teachers federations, school superintendents groups, home and school associations, departments of education, the Federal Indian Affairs Branch, teacher training institutions and publishers of school text books. Other Indians, Eskimos and Whites will also participate. The conference is sponsored by the Extension Division and the Society for Indian and Northern Education.

Dr. Adams is a graduate in history of the University of California, Berkeley. His early years in public and high school were spent in the St. Louis-Batoche area of Saskatchewan. His great grandfather, Ambroise Lepine, was adjutant-general for Manitoba's provisional government under Louis Riel. Lepine organized and fought in many battles

bottom of society," said Dr. Adams. for the Metis during the Rebellion of 1885.

Dr. Adams' life has come a curious full circle from what he termed his "log shack days" when he learned from neighboring white communities of the past "that to be a half-breed was to be the lowest of the low" to his present position as as-



Dr. Howard Adams

stant professor, continuing education, and Community Development Specialist, with the Extension Division, University of Saskatchewan.

Dr. Adams said he is enthusiastic about the value of the coming conference. He stated, "We can't plan programs for native people without knowing what they want. Too often we have imposed programs without

consulting them. In the schools, all rules and regulations — everything is white and urban and middle class.

"To the children sitting in the classroom this kind of education is an abstraction. They are unable to understand what the teacher is talking about. It is irrelevant and meaningless to them. To ask Eskimos and Indians themselves what they want for their children is a new beginning. This is a an adjustment to the needs of people. To plan a program for Canada's Eskimos and Indians should be a two-way system, rather than something imposed by a white urban middle class society."

Asked how he was motivated to achieve higher education Dr. Adams said, "First I give credit to my mother. Although she was totally illiterate, when I wanted to go to school she defended me. The other thing she gave me was a real passion and power for life. She had such a tremendous power for loving and giving of herself."

The other important person in Dr. Adams' life was William Lovell, who taught him from grade one to grade nine. Today, Mr. Lovell is principal of a Prince Albert School. Dr. Adams said, "Mr. Lovell had a genuine interest in Metis children. He encouraged me to go on to high school. Mr. Lovell was a man of exceptional qualities. He gave me a sense of being a real human being. He instilled in me a sense of dignity and worth.

"It is this very sense of dignity and worth that Indians, Metis and Eskimos need today to give them a sense of identity, to give life meaning. All Indians and Eskimos should feel that we can come into society as strong and powerful people, and that we don't need to come in at the

Club 376 - It's For Givers

By MANFRED JAGER
Winnipeg Tribune

A group of young Indians who formed a social club in Winnipeg last August have a new goal for their organization — community service.

Troubled by the stigma of welfare so often attached to their people, the club decided its most worthwhile activity could be "giving."

As a result, its record for the past few months shows material and spiritual contributions to the community and, equally important, complete self-sufficiency.

The group meets at the Indian and Metis Friendship Centre, 376 Donald St., and its name, Club 376, was taken from the centre's address.

Since it started, the club has:

- Provided a \$100 scholarship for the most promising Grade 8 Indian student in Winnipeg, as an encouragement to continue school.
- Sponsored a children's Christmas party at Calvary Temple.
- Collected, bought or made gifts for more than 100 lonely hospital patients and distributed them at Christmas.
- Invited 32 senior citizens to the Friendship Centre on New Year's Day for a turkey dinner.
- Bought 25 new chrome stacking chairs and donated them to the centre.
- Interpreted Indian folklore to service club meetings through song, dance and poetry.

Several Centennial projects are under consideration by the club, but one in particular is the favorite.

The plan, to be approved soon by a membership meeting, is for adoption of a welfare family by the club. The plan involves almost total identification of club members with the adopted family. The club would do everything possible to help family members to make progress in all spheres of life — school, work, social relationships.

Moses Neepin, the club's publicity chairman, says the project probably will involve much more in the way of time than in cold cash.

Most of the club's income is from

— Continued on Page 11

Mrs. Audrey Peterkin, of Winnipeg, tells about a:

New Home For Daria

Daria Paskewitz of Winnipeg was home for the holidays at Christmas time but admitted quite frankly that she could hardly wait to return to her other "home" and the work she has chosen. This does not mean that she did not enjoy thoroughly the parties, dates and family festivities usual to the season and to eighteen-year olds. But she is committed at present to a way of life which is not a job but a vocation.

In many ways Daria is a "typical" eighteen-year old. She has the latest hair cut and a natural flair for fashion. Perhaps it is more "typical" than we realize of young people today that Daria is a thoroughly independent young lady who approaches her present duties without sentiment, but with a mature outlook and real joy in the life she has chosen.

Daria is a lay missionary. She belongs to no organized group and has taken no vows. She has committed herself to her present work for at least a year and to missionary work for a minimum of three years. Toward the close of last summer, she gave serious thought to offering her services abroad and has not abandoned this idea. She is convinced, though, that for the present at least there is much to be done in Canada — and a great need for young people to do it.

Daria is a realist. When she spoke to the grade eleven and twelve students at St. Mary's Academy on January 6th, she described her duties and life at Ermineskin Indian School at Hobbema, Alberta, in realistic terms. She likes what she is doing and feels that it is useful, meaningful, and personally satisfying as well.

There are about seven hundred and fifty students at the school and of these more than two hundred are boarders. The school is run by the Oblate Fathers and the Sisters of the Assumption under the sponsorship of the Federal Government. They — and the rest of the staff of men and women — are employed by the government. Daria is supervisor to forty little Indian girls between the ages of six and eleven. She feels that to be a missionary precludes payment for her services and the income allotted to her is donated to the Oblate fund.

In addition to her work as a super-

visor, Daria teaches grade three religion, is responsible for waking three dormitories of boys in the mornings, and helps the Sister in charge of the Home Economics class two afternoons a week. When a substitute teacher is needed, she teaches.

The work of a supervisor in a large residential school is interesting and challenging. One aspect is the planning of the children's leisure time after school hours and on weekends. Facilities include a well-equipped gym, a skating rink, a playground with merry-go-rounds, swings and slides. The children watch television and have an excellent supply of games and toys. There are hikes in the woods, walks, and other cheerful group activities. The trampoline is always in demand. The little ones are in bed by eight each night and by ten o'clock all of the resident students are bedded down.

Daria lives with two other eighteen-year-old girl supervisors in a duplex built on the school grounds by the government. They have a television set, a record player and radio. Every third weekend — from Friday afternoon to Sunday night — is free.

While some of the supervisors are able to visit their families during their free weekends, Winnipeg is too far away from Hobbema to make the trip practical, but Daria finds her time off provides a welcome opportunity for sleeping in, correspondence (she has many friends and is one of eleven children, so there is always abundant news travelling back and forth), reading and activities which are not possible except during this leisure time. She enjoys the skating and curling facilities available at the school.

The atmosphere at Hobbema is cheerful. Each child has duties similar to those of children living at home. They take turns by the week at such duties as clearing and cleaning the tables, mopping the dorms, sweeping the recreation room and stacking the dishwashers. The children are affectionate with each other and are not afraid to show emotion. To maintain order among more than two hundred boarders, a firm but kind discipline is needed. Daria feels that youth is a real advantage to the supervisors, because it provides a common meeting ground with these young people when they have problems to discuss.



This beautiful necklace, worn by Daria Paskewitz, was made by one of the Cree women at Hobbema.

The school offers classes from kindergarten to grade ten as well as technical classes, but the enrolment in the lower grades, especially grade one, is much larger than in the high school.

Hobbema is south of Edmonton and the school half a mile west of the highway between Calgary and Edmonton. There are four important units: the twenty-four-classroom school, with gymnasium, to the South; the residential unit (which houses the Sisters and two priests as well as approximately one hundred boys and one hundred girls), with central services such as separate dining and recreation rooms for the children; the modern chapel, which was patterned after the traditional Indian tepee and is of considerable architectural interest; and the old school, in which three classrooms of grade one students are taught, and the old church, where morning and afternoon classes of kindergarten are held. The educational standards of the school are excellent and are aimed at equipping the students to take their places anywhere in Canada.

Daria Paskewitz is an individualist. She thinks there is a real need for others to do the kind of work she is doing right now. She wants to be personally involved, to do something constructive as a Christian, and she thinks that other young people would find great satisfaction in undertaking lay-missionary work. She is one of many committed young Canadians who show the imagination and initiative to set off on their own where they are needed most.

Who Are The Sioux Indians In Saskatchewan?

by Al Hartley
in Moose Call,
Prince Albert, Sask.

A few months ago, I had occasion to visit the Round Plain Indian Reserve located a few miles northwest of Prince Albert. Before travelling to the reserve, I telephoned the local Indian Agent to ask directions. During this conversation, one of the Agent's assistants informed me that the correct name for Round Plain was the Sioux Wahpeton Reserve, and that its inhabitants were the descendants of a band of "renegade Sioux" who fled to Saskatchewan after the massacre of General Custer and his troops at the Battle of the Little Big Horn in 1876.

During my visit to the reserve, I chanced to meet Mr. Robert Goodvoice, one of the leading citizens at Round Plain. I told him what I had learned from the Indian Agent's Office, and Mr. Goodvoice told me that that story just wasn't true. The idea that the Sioux in Saskatchewan first came here after the Custer Massacre is very prevalent today, but it has no basis in fact. Bob Goodvoice pointed out that the Sioux have a long history of loyalty to the British, and later to Canada. They fought on the British side in the war of 1812. It was Mr. Goodvoice's opinion that the presence of many of the Sioux in Canada was merely a historical accident. When the Canada-United States boundary was extended westward along the 49th parallel, many Sioux just happened to be on the Canadian side!

After my fascinating conversation with Mr. Goodvoice, my interest was really aroused. I began to look for published material on the history of the Sioux in Canada. The first book I came across was **The Indians of Canada** by Diamond Jenness. He dismisses the Sioux in one short, disappointing, inaccurate paragraph. Here is the appropriate quotation:

"On some small reserves in Manitoba and Saskatchewan today there live a few Dakota Sioux, survivors and descendants of the bands that, under their leader, Sitting Bull, rebelled against the United States government in 1876, annihilated the force of General Custer that was sent against them, and found asylum in Canada. Previous to that date they crossed the International Boundary line comparatively seldom, although they bitterly opposed the inroads of the Ojibwa, Assiniboine, and Blackfeet into the prairies farther south. Strictly speaking, therefore, they are

may pass them by without further mention."

This is rather short shrift for as proud a people as the Sioux.

The next book I found on this subject was **The Sioux Indians in Canada** by Father Gontran Laviolette, OMI. (Fr. Laviolette is the founder, and the editor of the *Indian Record* since 1938). He set out to fill in a gap in Canadian history left by the failure of previous writers to tell the history of the Sioux. Father Laviolette's book corroborates much of what Mr. Goodvoice told me. Here are some pertinent quotations:

"The Santee Sioux were loyal to the British Crown during the American Revolution and the war of 1812. Today, a century and a half later, they still possess and prize numerous medals of King George III, awarded them in recognition of their services. Because of the loyalty they then showed, the Sioux were convinced that if they ever needed protection they would find it on British soil. And so, when they had been ruthlessly driven from their ancestral lands, they turned

northwards, seeking a haven in the territories of Queen Victoria, the grand-daughter of George III. "After long wanderings in the Canadian Northwest, the Sioux Indians received assistance, protection and help from the Canadian Government... While the Sioux Indians have not been granted the Treaty rights accorded to the Indians native to Canada, they have received certain privileges and advantages. They are the only non-treaty Indians in Canada and they have repaid their debt of gratitude by remaining ever law-abiding, peaceful, and practically self-supporting."

Father Laviolette shows the error of the popular view that the Sioux in Canada are all "renegades." Out of eight reservations set apart for the Sioux, there are seven reserves inhabited by the Santee and Sisseton who came from Minnesota after 1862. Only one reservation, Wood Mountain, south-west of Assiniboia, Saskatchewan, is inhabited by the descendants of the Teton Sioux who fought under Sitting Bull against General Custer.



INDIANS TOTAL STRANGERS IN THEIR OWN LAND

Canadians can do two things to help the Indian: Give him an honest image of himself, then help to change his public image.

That was the conclusion of Kay Cronin of Vancouver in the second lecture of the **Vatican II and You '67** series — the result of seven years of work with students through the Catholic Indian and Leadership Club.

Miss Cronin told Edmonton and Calgary audiences that her own image of the Indian is that of a noble race, far removed from the usual stereotype of the "dirty, lazy, irresponsible and mostly drunk" Indian which is common with other Canadians.

She outlined his many qualities and gave an insight into the physical and cultural isolation which has made the Indian "a total stranger in his own country."

Miss Cronin called for understanding, friendship and love. These can be given in specific ways: get to know Indians and listen to them when they talk, provide boarding homes for students, help them to overcome their key problems of loneliness and lack of money.

The three-member Edmonton panel of Mrs. Shirley Hunter, Dr. Anthony Fisher, an anthropologist from the University of Alberta, and Father Joseph Couture, OMI, agreed with Miss Cronin, that there is no "Indian" problem, but a "white" problem.

The Indian's image prompted many questions and statements from the audiences. An Indian priest, Father Patrick Mercredi, OMI, of Conklin, Alberta, said Miss Cronin had glorified the Indian.

Others attacked the portrayal of the Indian in television shows and films.

Miss Cronin quoted an Indian who once asked her: "Why is it when the white man wins, it's always a victory; but when we win, it's a massacre?"

About the Church's role with the Indians, Miss Cronin said it and the department of Indian affairs are favorite whipping boys in any attempt to place blame for the present situation.

She agreed that there have been differences of approach by the Christian Churches in different parts of Canada, but often the missionaries were the only ones who really cared about the Indians.

About the Centennial celebrations, she said that by the end of this Can-

ada-conscious year, "we may even decide that in the interests of truth and justice our home and native land should be tri-cultural."

While Indian people are co-operating fully in the celebrations, they appreciate the wry humor of an invitation which urges them to celebrate the 100th anniversary of a country which was taken away from them.

Canadians really don't understand the Indian. Miss Cronin pointed to three key reasons:

- Indians are barely 100 years from a primitive, nomadic way of life, yet we demand from them the same standards produced by centuries of cultural refinement.

- Canadians don't appreciate that the Indian way of life is far different from that of the white man. This is illustrated by their attitudes towards time, saving and work, which do not receive the same emphasis as in our "rat-race civilization."

- Indians have a definite contribution to make to the betterment of Canadian society.

She listed their qualities as: humility, simplicity, capacity for suffering, a sense of humor, patience, sensitivity, deep insight, an inherent sense of dignity and courtesy, compassion and forgiveness.

Miss Cronin said the superior attitude of white people is the one thing that most irritates the Indian people.

An Indian youngster once told her, "It's the way they're kind to you, as though it was their good deed for the day."

She pointed out that integration of the Indian people in Canadian society is a two-way effort. Each side has much to offer, but each group must come with open hearts and open minds.

The common notion of helping Indians has been to bundle up old clothes that white people wouldn't wear and send them to a remote reserve, utterly blind to the sensitivities of those on the receiving end.

Kay Cronin's work with Indians has been as a friend to students, not

Says Kay Cronin of Vancouver

as a do-gooder wishing to impose her ideas on them.

Her first contacts were during the researching of her book "Cross in the Wilderness," a history of the Oblate missionaries on the West Coast.

She gave her phone number to several Indian students and told them to call her if they couldn't cope with life in Vancouver. This movement of Indians from the reserves to the cities she calls the most important change taking place in their lives.

Several students did call her and subsequent meetings led to the formation of the Catholic Indian Study and Leadership Club in 1960. Last year, she established a senior group for graduates of the club.

It creates a relaxed environment where the Indian students of many denominations can speak and have someone to listen. She became involved in their many problems — school, family, financial and boyfriend.

The club offers practical programs in public speaking, a study of the Indian Act and sports. Many of the 135 members take part in lectures which Miss Cronin gives to university professors and men in the B.C. Penitentiary.

The students become involved in the club activities for periods of six weeks to three years. "It isn't necessarily an answer," Miss Cronin said.

She holds to the principle that the only experts on Indians are the Indians themselves. She refuses to answer questions during lectures in B.C., always bringing along a panel of students to give their views.

Miss Cronin told the two Alberta audiences, that in any future lectures, she hoped, "if you still want to know what you can learn from the Indian, you won't ask someone like me to speak, you will ask an Indian."

CCC

The memory of Father Albert Lacombe, pioneer Oblate missionary and a legendary figure in Western Canada for more than 60 years, will be perpetuated in the new \$9,000,000 Chateau Lacombe Hotel in Edmonton.

The Canadian Pacific Company says it could not have selected a more appropriate name for the newest addition to its coast-to-coast hotel chain. It represents a recognition of the tremendous debt the company owes to a man whose bold and decisive actions had a profound effect on the history of Western Canada.

A commemorative plaque was unveiled by Alberta Premier E. C. Manning during opening ceremonies in the hotel, February 18. It hangs on a pillar in the main lobby as a reminder of the remarkable role played by Father Lacombe in the opening up and settlement of the West.

Albert Lacombe was born in St. Sulpice, Que., on February 27, 1827, ordained to the priesthood in 1849 and joined the Oblates in 1856.

It was only through his intervention and assurances to the Blackfoot Confederacy that they would be compensated for their land, that Canadian Pacific was able to lay its track across Indian territory.

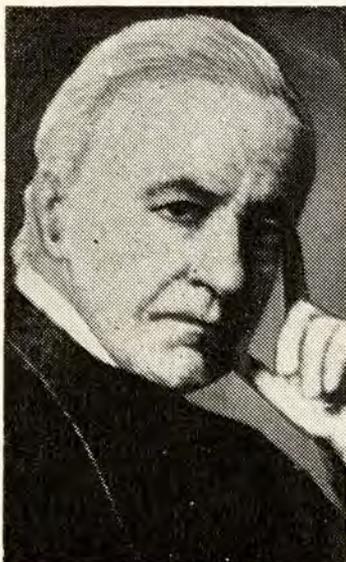
Soon after the arrival of the first C.P.R. train at Calgary in August 1883, Father Lacombe was invited to lunch on CPR President George Stephen's private car. During the



Father Lacombe and chiefs of the Blackfoot nation.

Alberta Hotel Named For Missionary

luncheon, Mr. Stephen "resigned" and Father Lacombe was elected president of Canadian Pacific for one hour.



Rev. Albert Lacombe

During his life of service, Father Lacombe covered an immense area of Western Canada ministering to a scattered population of Indians, Metis and white settlers.

He brought thousands of French settlers to the West, founded churches, schools, welfare institutions and, on at least three occasions, rendered signal service to the Canadian government.

He was revered by white man and Indian alike.

In the preface to Miss Katherine Hughes' book, "Father Lacombe, the Black-Robed Voyageur," Sir William Van Horne wrote in part:

"We who know him love him because of his goodness and we feel that he is great; but we may not say he is great because of this or that. His life has been hidden from the world in far-away Indian encampments and it is there we must look for accounts of his good works and great deeds. The noble and elevating example of devotion and self-sacrifice that has been given to us

by Father Lacombe in his more than 60 years of work among the Indians of Western Canada should not be lost, for he would be stony hearted indeed, who would not be softened and humanized by such an example, which must bring even to the irreligious a feeling of profound respect for the faith which inspired and sustained this good man."

Chief Crowfoot of the Blackfoot Confederacy paid this tribute to Father Lacombe at a banquet in Ottawa in 1885:

"This man is our brother, not only a father as he is called by the whites. He is one of our people. When we weep, he is sad with us. When we are filled with joy, he rejoices with us. We love him because he is our brother."

The one adversary Father Lacombe could not defeat was old age and he died on December 12, 1916 at the age of 89. His body rests in a crypt at the church in the town of St. Albert which he founded near Edmonton in 1861.

Easter - The Christian Passover

My friends, today, Easter Sunday, we end our study and fast during the time of Lent and now gather here to celebrate a great day in memory of the time the Son of God, by being put to death, saved all souls from forever suffering in another world and opened the house of God to all who believed in Him. This has been taught to us by the Black Robes who came among the Indian tribes in the early days when White Men first were known to our people and still teach our children.

It is well for us to go back to the time this celebration first began so that we will understand how it came about that this day has been observed by all Christians each year.

After God made the world and all things that belong to the earth, peoples increased from the first man and woman created and lived on this earth in tribes and bands very much like our Indians used to live before they were moved onto reservations by our government. The tribes had names applied to each group like our different tribal names, Assiniboines, Blackfeet, Crow, Sioux, and others, only in their own language.

Some lived by the hunt, others raised livestock and some tribes tilled the soil and raised crops, which also is like activities carried on by our Indians; the Plains People by the hunt; the Navajo and southern tribes who raised livestock and the Mandan and Rees who till the soil and raised crops. The tribes that lived by the hunt and those who raised livestock moved from place to place. There were chiefs and headmen who ruled and governed the different tribes and bands.

Jacob Moved to the Land of Egypt

Over a thousand winters after the Above One (God) made the world there was a chief, named Jacob, who moved with his band from his country, called Chanaan, which is across the ocean and in the land where the Son of God was later born, to a country called Egypt, a land of magicians and ones who worshipped idols. Jacob moved upon the invitation of his son, Joseph, who lived in that country as a ruler and one with authority appointed by the chief of that tribe.

The Egyptians named Jacob's band The Strangers, on account of being new arrivals into Egypt. And Jacob's people called the Egyptians, Toka People, because none were related to them. Much more like an enemy people.

The Strangers lived in their new land for many winters, even after the death of their chief, Jacob, and that of his son, Joseph. After the death of the Toka Chief (Pharao), who was kind to the Strangers on account he thought a great deal of his principal headman, Joseph, a new chief became the ruler who saw that the Strangers were better off in ownership of property than his own people so he ruled that all men belonging to the

Stranger Band be made slaves to work for the new chief, who also took the name of Pharao, which name meant in our language, Big Lodge.

Although the Strangers were now slaves of the Toka People because they worshipped the mighty Above One they continued to increase and prosper. Then Big Lodge ruled that all males born to the Strangers be put to death but to spare the female issue. During this time a male child was born to a woman of the Stranger Band and the mother hid the child for some time but as it grew it became hard for the mother to continue to hide him in her lodge so she placed him in a reed basket which was made waterproof and hid it in tall rushes in the water along the bank of a river. From time to time she went and nursed the child but remained otherwise at home, as the boy's sister stayed nearby and kept watch.

One day the daughter of Big Lodge came to the river to bathe and her maids found the basket and brought it to her. Although she knew the child was not of her people but that of the Strangers she however took it home and adopted the child, for he was good to look upon. She named him Moses, which means Puled, as the child was pulled from the water.

Moses grew to manhood and was well liked by Big Lodge and his people but the heart of Moses was sad and heavy to see the way his people were treated as slaves, for he knew that he was a child of a Stranger woman. Upon many occasions he took up the just cause of his people which displeased Big Lodge and the headmen and magicians who advised him in the rule of the people and country.

After a time Moses was so disliked by the Toka People that he fled to a far off country where he lived and later married. He was then about 40 winters old and wise in his ways.

Moses is Called to Lead God's People

One day when Moses was watching over his flock of sheep he saw a bush burning and when he went to look closer he heard a strange voice that said to him, "Moses! Moses!" and Moses said, "Here I am."

Then the Voice said, "Do not come near but remove your moccasins for the land you now stand on is holy ground. I Am The Above One, the God of your father and his people."

Moses was much afraid and hid his face with his robe. Then the Voice told him that He noticed the way the Stranger People have been treated by the Toka chief, as slaves, for He considered the Stranger People as His selected ones.

He said, "I will rescue them from the Toka People and bondage and lead them back to their own country, Chanaan. I have chosen you as my earth-leader and will advise you and make you strong for this mission."

By J. Larpenteur Long
Author of: 'Land of Nakoda'
History of the Assiniboine Tribe
— Montana, U.S.A.

Reprinted on request.

Moses, still frightened, answered, "Who am I that I am chosen to lead my father's people back to their country. I am not known far and wide in the land and not good in talks to our people."

Then the Voice answered, "I will appoint your brother, Aaron, to be your spokesman in everything that you will say and do but I will be close by to advise you. Now take this staff that I give you, go to your people and tell them that I, The Above One, the God of their fathers, has sent you to free them from bondage and lead them back to their own country."

Still Moses was afraid for he knew that he had fled from the land of his adoption due to being disliked by the Toka People and to return would be his death. He cried out, "What if my people do not believe me that You, The Above One, the Great Spirit Father of Abraham, Isaac and Jacob, have appeared and appointed me as their leader?"

Then the Voice said, "Moses, throw down on the ground the staff in your hand."

When he did as he was told the staff turned into a serpent and Moses fled from it.

But the Voice said, "Take hold of its tail." And when Moses followed the advice the serpent became a staff in his hand.

"If my people do not believe you then you will do as you have done and they will know that the God of their fathers surely has appointed you as their leader." And the Voice continued, "Be not in fear to return to your adopted land for the ones who seek to do away with your life are now dead."

Moses returned to his home and asked permission of his father-in-law to go back to the land he came from to see his relations. His father-in-law consented and Moses with his household returned to Egypt, the Toka Country.

A Council is Called to Hear God's Plan

When a short distance from the camp of the Strangers his brother, Aaron, met him and accompanied him into camp. The two then went immediately to the council lodge and told the chief of the Stranger Band everything that happened and the mission to be performed. The chief sent his camp crier among the people to tell them that he had called a meeting of the headmen.

In the council, Aaron, the spokesman, told the headmen all that happened and things still to be done to free the people and lead them back to their own country.

Moses and his brother also performed the magic with the staff to show the people that all they had said were the wishes of The Above One who will deliver them. The people believed and consented that Moses and his brother would be their leaders. After which they all worshipped The Above One.

The next day the two leaders went before



If the Lord came on earth today He would preach the Gospel to the Indians of North America . . .

Big Lodge (Pharao) and said to him, "The God of the Stranger People now wants his people to go to the quiet country where all could worship and make sacrifices to their Spirit Father, otherwise, our Being will be angry and punish us." Big Lodge would not consent to the Strangers to leave for he said, "If I agree with your wish a lot of workers would be idle and the work they are doing will suffer."

That very day Big Lodge instructed his headmen to put more work onto the Strangers to keep them from asking for favors. The workers from the Stranger People went to Moses and his brother and told them that before they came with their mission Big Lodge had not made them labor as hard and now the Toka foremen even drove them with whips.

Moses appealed to the Above One and told what had happened and that Big Lodge will not give his consent to the wishes of the people to worship their God.

Then the Voice said to Moses, "From now on you will see my plan to free my people from bondage and from the land of the Toka People. You will lead them to the land of their fathers where there is peace and plenty for all who will follow you and your brother, Aaron. You will appear before Big Lodge once more and say that The Above One demands that his people leave the land where they now are and proceed a short distance to worship and make sacrifices for three days."

Then The Above One had council with Moses and Aaron and gave them advice and instructions in the manner they will confer with Big Lodge and all that will happen in the delivery of the Stranger People from the Land of the Toka People.

Moses and Aaron Visit Pharao

Moses and Aaron went before Big Lodge and made their request once more to let the Stranger People go. When Big Lodge refused Aaron threw down his staff on the ground and it turned into a serpent, Big Lodge called in his Medicine Men and they also performed the same magic, but Aaron's serpent swallowed all of the serpents which the medicine men had brought forth with their power. Then Moses and Aaron told Big Lodge that The

Above One will now show his power in ten different signs.

The first day Moses told his brother to stretch his staff and hand over the waters of the land and all that was water turned into blood so that it was not fit to drink and the fish died which fouled the water. Big Lodge ordered his Medicine Men to do likewise and that too came to pass and Big Lodge became angry and went into this lodge. For the next seven days the people had to dig wells to obtain water for their use.

Then, again, Moses told Aaron to stretch his staff and hand over the waters and frogs of every size overrun the land and in the waters. Still the Toka Medicine Men did the same magic and their chief remained angry and would not meet with Moses and his brother. But after the frogs had covered the land for many days the Toka Chief sent for Moses and Aaron and told them that if the frogs leave his land he would rule that the Stranger People will go to worship their Being. But when the land was rid of the frogs Big Lodge again went back on his word and refused to let the Stranger People leave his land.

Again Moses commanded his brother to stretch his staff and hand over the land and as Aaron struck the ground with his staff a great swarm of gnats appeared which attacked both man and beast. The Medicine Men of the Toka People tried to perform the same magic but in that they failed and they said, "This sign is surely the finger of the Great Being."

However, Big Lodge remained angry and retreated into his lodge and spoke to no one.

The fourth sign now followed the gnats and the land was covered with flies which entered the lodges of the Toka People and made them suffer but did not so much as enter the lodges of the Strangers. Then Big Lodge sent word to Moses to remove the flies and he will let the Strangers worship their Being but must not leave the land of Big Lodge. Moses said that his people do not want to make sacrifices and worship their God in the land of the Toka People but away in the silent country, away from the noise of the workers and other people.

— Continued on Page 10

Speaker Tackles Popular Clichés and . . .

Clears Misconceptions About Canada's Indians

"The Native Peoples of Canada" was the topic chosen by Father G. Laviolette, OMI, when he addressed the February 8 meeting of V.I.A., a Catholic youth organization in Winnipeg.

The speaker said the name Indian was attributed to the inhabitants of the new lands discovered by Christopher Columbus who thought these were islands to the West of India.

Fr. Laviolette said that "Treaty Indians" are of those whose ancestors made agreements with the Canadian government and who now receive the benefits of free medical care and education and some tax exemptions. He said that Metis, a word derived from the Spanish "mestizo," denotes a person of mixed blood, that is the offspring of an Indian and a white.

The purpose of Fr. Laviolette's talk was to clear up common misconceptions, misunderstandings and clichés and slanted views propagated through television, radio, newspapers, films, novels and even by ill-informed missionaries.

"Indians are not 'red', he said, 'the color of their skin varies from every shade of pale yellow to the darkest tan. There are numerous Indian tribes in Canada each with its own language and traditions, living in the prairies, the forest, the tundra, from coast to coast.

"There are many reasons for the unfairness shown towards Indians," he added; "an obvious fact is that historical treaty arrangements through which Indian tribes agreed to settle on reservations, choosing the lands they wanted as homes, is not advantageous in our days. However, it is easy to lay blame on our grandfathers' decisions," noted Fr. Laviolette. "They did the best they could, with the means they had. The Indian chiefs, too, were honest in that they demanded.

"Thirty years ago the federal government was paying about six million dollars in services to Treaty Indians, today they spend 98 million dollars. The government is trying to make up for the past."

"Indians are not herded on reservations like buffaloes in a park. They are there of their own free will. Who would want to exchange the benefits of living on a reservation for the insecurity of

life of the city? It is much better to share what one has been given, than to hoard what one has to earn, as white men do."

"Politicians are prone to initiate trouble, bringing up the Indian question at elections time. When assured of voters' support for their solution of the problem, the matter drops into oblivion."

"Indians are generally not accepted by the whites because of a false assumption, that of the 'superiority' of Western civilization. Indians belong to an oriental race; they have a different concept of time, work, education, also different reaction to illness and death. Their native languages express clearly the vast ideological chasm which separate them from the European nations.

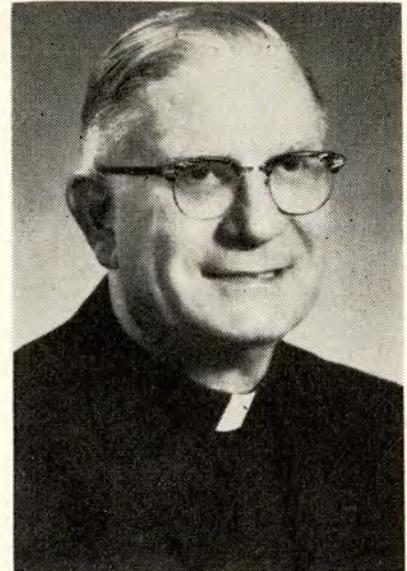
"What I would like to see is integration of 'white' men and Indians," added Fr. Laviolette, "not assimilation, whereby the individuality of the ethnic group is destroyed. Canada should be like a tapestry with threads of different colors, interwoven, yet each remaining what it is. All men are created in the image of God, although of various races."

Fr. Laviolette concluded saying that if the present trends continue, 25 years from now most Indians will be living in cities. Life in rural areas will cease because wildlife resources will have almost completely disappeared.

To the question: "Are the Indians spoiled by being provided with so much," Fr. Laviolette replied that "we are now trying to make up for things not done in the past, 'somewhat like penance after confession.' The Churches and the government are giving the Indian child what his parents could not give in the past."

An Indian youth, Robert Houle of Sandy Bay, attending Assiniboia Residential school in Winnipeg, spoke out of his own personal experience as he emphasized that "it was not so much what was given — because Indians have a right to what they own — but it was the way in which it was given, that annoyed Indians.

"The attitude of many people at Indian Affairs is not good," he



Father Laviolette

said. "We are not white, yes, but we are not inferior." He added: "When the revised Indian Act was passed in 1952, there was only a show of consultation with the Indians. Recently, at Lebret, Saskatchewan, the Indian Affairs Branch dropped Grade 12 from the Indian Residential School there, even though the parents had strongly protested."

Speaking on prejudice, the Indian student stated: "White men generalize too freely. When they see a drunken Indian on Main Street, they judge that all Indians are like him. White people don't stop to count how many drunks they have among their own."

He also said many Indians find it difficult to get jobs because employers believe, falsely, that Indians are not capable workers.

Club 376

— Continued from Page 3

two weekly events, both of which are growing in popularity.

One is a Saturday evening dance party and the other is the club's Sunday evening coffee house, both held at the Friendship Centre with minimal charges for those attending.

FUNDS NOT FIRST

"Although this helps us raise some money for the work we want to do, the money-raising aspect is still very much in the background," Mr. Neepin said.

He pointed out that membership in the club, now 63, is still growing.

The club's aims are to provide understanding among people of all backgrounds, to alleviate social problems and promote increased knowledge about different cultural heritages. It now has two non-Indian members and would welcome more, Mr. Neepin said.

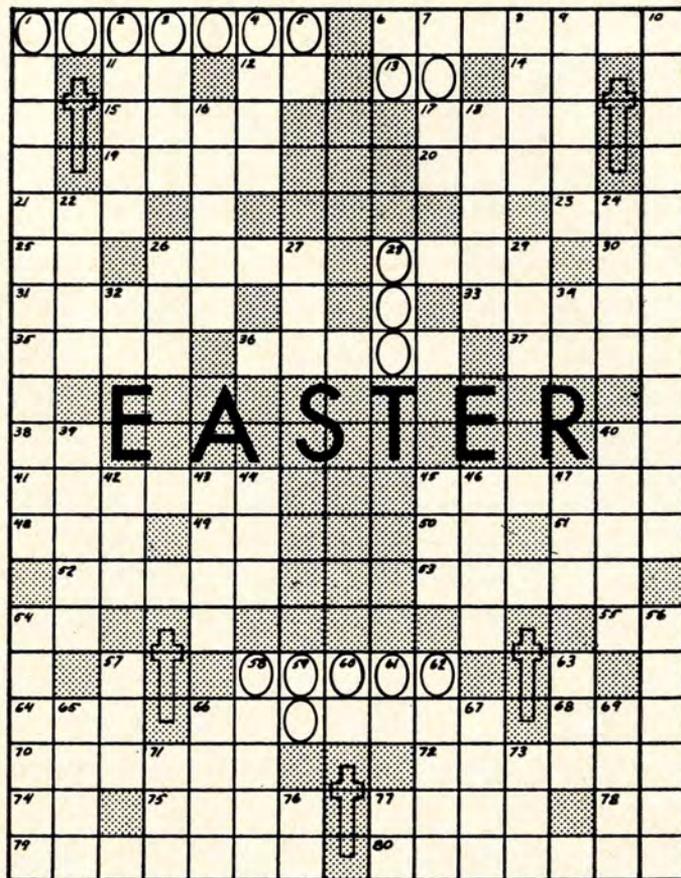
DESIGN-O-GRAM — An Easter Crossword

ACROSS

- 1. To be happy, delights.
- 6. Spiritual, heavenly.
- 11. Comparative ending.
- 12. A bone. Lat.
- 13. Personal pronoun.
- 14. District attorney. Colloq.
- 15. In like manner.
- 17. The first man.
- 19. Employed, hired.
- 20. Sepulcher.
- 21. A point in law.
- 23. Galilee or others.
- 25. Egyptian sun god.
- 26. A book of New Testament.
- 28. To sense.
- 30. Registered nurse. Colloq.
- 31. Without exception, each.
- 33. Dinner course.
- 35. U.S. coin.
- 36. The bliss of Heaven.
- 37. — Sunday
- 38. Iesus Christus. Abbr.
- 40. Article.
- 41. Divine prophecy.
- 45. The Holy —.
- 48. — Testament.
- 49. Either.
- 50. The keystone State. Abbr.
- 51. Paid notices. Colloq.
- 52. To search for facts.
- 53. Make amends, expiate.
- 54. — and sin no more.
- 55. — shall you reap.
- 58. Ascended.
- 64. Personal pronoun.
- 66. Feast of the Passover.
- 68. Damp, moist.
- 70. Clergyman, priest.
- 72. Picture-taking device.
- 74. English Version. Abbr.
- 75. Region, locale.
- 77. A Great lake.
- 78. Roman numeral, four.
- 79. Guiding heads, directors.
- 80. Church sacrament.

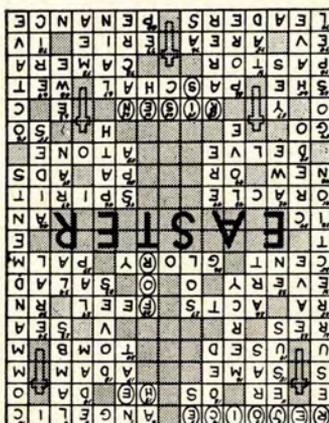
DOWN

- 1. Cause of Easter Joy.
- 2. The Son of God.
- 3. Short prayers. Latin.
- 4. College girl. Colloq.



- 5. A plural ending. suffix.
- 6. Anno Hegirae. Abbr.
- 7. Trim, orderly.
- 8. A Holland cheese.
- 9. Sacrificial animals.
- 10. The Ten —.
- 16. Lord have —.
- 18. Peace symbols.
- 22. Roof border. Sing.
- 24. Pertaining to an era.
- 26. Oil paintings.
- 27. The sun.
- 28. In favor of.
- 29. To extend over.
- 32. Half an em.
- 34. Musical note.
- 39. The Apostles' Creed. Lat.
- 40. Assistants, Milit.
- 42. Reverential fear.
- 43. — Thy neighbor.
- 44. Before. poetic.
- 45. Health resort.
- 46. A foot-trail, walk.
- 47. Moved swiftly.
- 54. The teachings of Jesus and the Apostles.
- 56. The eight day after Easter.
- 57. An affirmative.
- 58. Less frequent.
- 59. Exists.
- 60. A Southern state. Abbr.
- 61. Interj. expressing inquiry.
- 62. Mother-of-pearl.
- 63. Female sheep.
- 65. To possess, own.
- 66. Tiny skin opening.
- 67. Past participle of Me.
- 69. A man's name.
- 71. A small child.
- 73. — Culpa.
- 76. Likewise.
- 77. Epistle. Abbr.

ANSWER



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The Life Without God

To be lonely is to know
 The deepest anguish of the human heart:
 To see darkness and mist everywhere
 While others hail the sun;
 To be without God is to be
 Consumed by hunger naught of earth can sate;
 Ever searching, knowing that He IS . . .
 But wond'ring WHERE . . .
 To be lonely
 And without God
 Is to suffer an eternity of hell
 In the agony of a single day.

by PATRICIA STEELE

Recommendations

- **Equal Accessibility of Services**
- **Better Dissemination of Information**
- **Improved Communications**
- **Suitable Personnel**
- **Co-Ordinated, More Basic Approach**

Manitoba Committee Studies Welfare Services

The Indian and Metis Conference Committee of Winnipeg met February 18 to discuss the report of a welfare survey group chaired by Professor Maysie Roger of the University of Manitoba.

The group was appointed by the Welfare Sub-Committee to study welfare assistance and child welfare services provided by government, municipalities, child welfare agencies and churches for people of Indian origin living on and off reserves in Manitoba.

Following are the recommendations prepared by the survey committee.

The recommendations which the members of the survey committee see as following from the study findings, fall into two groups.

Those recommendations which are directed towards improving the present services by various means, including social action.

Those recommendations reflecting a conviction that broader and more basic approaches are needed, since improving services for situations where the problems have already developed, is not enough.

A. Recommendations growing out of the fact that services for Indians and Metis are often inadequate and that equal accessibility to services for all citizens of the province is not assured.

1. In view of the lack of standards, the generally low level of assistance, and to the widespread inconsistencies in administration, and in view of the inability of many municipalities to improve these situations, because of limited tax resources, it is recommended a) that the recommendation of the Report of the Manitoba Royal Commission on Local Government Organization and Finance (the Michener Report of April 1964) be implemented, i.e. that the Province of Manitoba take over full responsibility for the costs and administration of welfare in the municipalities.

In the meantime, it is further recommended b) that the provincial government raise the standard of administration and the level of

assistance provided by the municipalities.

2. That child welfare services be extended to all residents of the province by recognized child welfare agencies.

3. a) That increased efforts be made to recruit Indian families for adoption and foster homes and that consideration be given to the need for modification of Health Department requirements. We also recommend b) that the possibility be explored of payments for adopting parents of Indian ancestry if this would provide a suitable permanent home as an adopted child, for those children for whom adoption homes cannot be found. We further recommend c) that all agencies and churches in an area be encouraged to provide more information to their constituencies concerning foster home care and adoption.

B. Recommendations to correct the present lack of knowledge about the nature of available services

4. That consideration be given to the possibility of developing a corps of Indian welfare workers, or teams of Indian and white workers to build knowledge about and acceptance of services and to encourage the use of available programmes.

5. That attention be given to helping clergy and other church workers to develop skill in the utilization of community resources.

6. That welfare and health workers provide more interpretation of social services in view of the evident desire of church workers to become more knowledgeable about welfare and health programs.

7. That a formalized adult education programme be developed, using visual aids as much as possible, which would describe the nature of various health and welfare services to Indian persons, so that better use will be made by Indians of existing services.

C. Recommendations to improve communication

8. That all agencies in an area be urged to find a method for regular communication, possibly through the formation of an area council for the following purposes:

a) to alert the community and appropriate officials to the unmet needs of the community.

b) to develop necessary solutions to community problems.

c) to improve communication amongst helping agencies so that they would be better able to understand each other's programmes.

d) to develop public understanding of the programmes of various agencies and so lessen the confusion in the minds of the public and reduce duplication of referrals.

D. That all bodies engaged in work with Indians ensure that this is carried out by people equal to the task

9. That selection of personnel be made out of a realization of the qualities needed for work with people of another culture.

10. That basic preparation in the behavioural and social sciences be provided where it is lacking.

11. That special preparation designed to give understanding of the culture of the various Indian groups be provided for all personnel working in this field.

12. That the possibility be explored of reducing the difficulties due to lack of understanding of cultural factors and difficulties in communication by developing a corps of Indian health and welfare workers as suggested in recommendation (5).

E. Need for a more co-ordinated approach

13. That churches and church bodies in Winnipeg develop further a co-ordinated approach in the areas of referral and emergency relief, together with the question of relationships with other private and government agencies working with the Indian and Metis people.

F. Need for broader and more basic approaches

14. That Churches become more involved with, and give more support to, those agencies and groups working towards community development, rehabilitative and preventive programmes.

15. That local churches act in common to alert the community

Walpole Island Experiment Unqualified Success

Self-Rule Produces Confidence

By RUDY PLATIEL
Toronto Globe and Mail

"It was ridiculous — they treated us just like children," the heavy-set Indian said as he drove his late model car along the paved road on the reserve.

Gordon Isaac, a restaurant owner and former councillor, described what the taste of self-government has meant to the band of 1,500 Indians to which he belongs.

He told of the old system under which an Indian agent was appointed by the Department of Indian Affairs to supervise the reserve.

"They had to know all your business. If you wanted to see any of the papers about your land, they wanted to know why you wanted to see them.

"If there were any leases or documents to be drawn up, they were always made up for us and all we could do was sign our name. The agent decided how much you were going to charge to lease your land. Everything was always decided for us."

Treated As Children

The criticism was not just of the Indian agents but of a system that had placed Indians at the same legal level as morons and children — incapable of managing their affairs without supervision.

The reserve's annual revenue is raised mainly from leasing the band's common lands for farm land, cottages or hunting clubs, and from granting exploration rights to oil companies. Like a municipality, the band receives federal and provincial grants for road construction, welfare and education.

Mr. Isaac's words betrayed feelings of frustration and humiliation at having been "treated like little children."

For members of his band of Chippewas Pottawatomes, it now is all in the past. The 45,000-acre Walpole Island Reserve, in Lake St. Clair near Wallaceburg, is the first to be granted self-government. The band is further advanced in managing its own affairs than any other in Canada.

Experimental Project

In April 1965, the Walpole Island Band, at the suggestion of the Department of Indian Affairs, took over on an experimental basis responsibility for managing its affairs. A year later the self-rule was made permanent and now is irrevocable — except by the Indians themselves.

Chief Burton Jacobs, 54-year-old equivalent of a mayor, on the re-

serve, says the greatest single benefit of self-government has been the feeling of self confidence it has brought band members.

He and his council of 10 men and two women are responsible for building and maintaining roads (now totalling 60 miles), operating a 10-man volunteer fire department and a waterworks system of 4½ miles and administering welfare services. As in any Ontario municipality, the council is responsible for managing its annual budget — now about \$100,000.

Began Administering Revenue

Walpole Island's first major step toward self-government came in 1959 when the band began administering its own revenue. In the next few years it gradually began assuming more of the responsibilities of a municipal government.

John McGilp, Ontario regional supervisor of the Indian Affairs Branch, says the band now deals with the government on the same basis as it deals with other governmental departments such as the provincial Department of Highways.

"They work with us—not through us anymore," he said.

Mr. McGilp says the Indian Affairs Branch still operates the schools (seven classrooms up to Grade 3 — other children go to township schools on the mainland) on the island but "self-government is a continuing development and we are still exploring ways that they can assume more responsibilities."

Differs From Municipalities

One of the ways in which the Indians' local government differs from the white man's municipal government is the band fund. Out of it money is lent to band members for new homes and for repairs.

On Walpole Island the band fund has been built from such sources as depositing annual treaty grants from the government (\$1,800); revenue from hunting permits (\$15,000) and compensation paid for allowing the St. Lawrence Seaway Authority to cut a channel through one corner of their island (\$200,000).

The band has started to build a public library and is converting a building for recreation. The biggest problem facing council is getting a bridge built to the island from the Ontario mainland, replacing a small cable ferry that must be used to cross the 300-foot wide Snye River to the island.

The council has also hired consulting engineers to study the feasi-

bility of opening smaller surrounding Indian-owned islands for lease and development.

In one of the band's more unusual projects, the marsh that covers more than one quarter of the island is being made more swampy, because to the Walpole Island Indians bog means bread and butter. This year the band will spend about \$3,000 to improve marsh land.

Almost half of the band's annual revenue is derived as a result of the marsh where each fall hundreds of thousands of ducks and geese land on their way south.

White hunters are allowed into the Indians' hunting ground only if they have special permits — \$10 for one day or \$100 for the season. The hunters get their fowl and the band gets about \$15,000 a year.

Land Leasing Profitable

Even more profitable is leasing sections of land to hunting clubs. One club alone pays about \$14,000 a year for the privilege of leasing choice hunting grounds.

In addition to the revenue from selling permits, it also means jobs for the Indians, because hunters are required to hire guides. There are about 75 to 100 band members who guide hunters, including about 50 regular guides on the island.

More band revenue is derived from the leasing of farmland to non-Indians and the leasing of cottage lots to summer vacationers.

More than half the 160 cottage owners on the island are from the United States. Most of the cottages face the St. Clair River where 1,000 yards across the water is the Michigan resort community of Algonac—only a short ferry ride away from Walpole Island.

Most of the island's inhabitants work either on the mainland in Ontario or in Michigan. Detroit is only 15 miles away after crossing on the ferry.

The Indians pay no taxes on their land or homes, and if they earn their living on the reserve there is no federal income tax to pay either.

Deplors Defeatist Attitude

Chief Jacobs, who has travelled to reserves across Canada, says he feels that all over Canada there is a defeatist attitude among Indians.

"I think if they were given more of an opportunity to rule themselves they would acquire more confidence.

"I have noticed here on the reserve, we had quite a lot of unemployment before under the Indian agent. Now there has been quite a

The Physician And The Campesinos

Though urbanization is everywhere upon their lands, over 100 million Latin Americans today still are no part of the big, bloating city.

They are **campesinos**, country folk, much like the members of the family here, in the Guatemalan village of Santa Maria Cauque. And their home is usually a settlement of less than 2,000 inhabitants, one of many dotting the topography of 20 Latin American nations.

But no matter the country of the **campesinos**, theirs is a common lot of malnourishment, and poor education, and low income. They are beset by high mortality rates — for the age group 15 to 45, in some cases, their rate is three times higher than the urbanites'. An estimated 40 million of them need potable water now.

In short, they are generally the last group to benefit from national programs for improved health and welfare.

Yet, the **campesinos** count for a sizeable chunk of Latin America's total population. In fact, for about one half of it.

Because of such compelling facts, Dr. Abraham Horwitz, director of the Pan American Sanitary Bureau, regional office for the World Health Organization, rates the improvement of the rural Latin Americans' life and livelihood as the foremost challenge to hemisphere public health.



Making a house call in rural Guatemala, along with a vigorous point, is Dr. Abraham Horwitz of Chile, in 1966 a top newsmaker in international public health, and, with the New Year, an advocate of health as an agenda item for a projected inter-American summit conference.

He speaks with impressive credentials — as recently re-elected director, to his third four-year term beginning February 1, of a continent-wide health program, and as a 1966 winner of a ranking U.S. honor, the Bronfman prize.

Awarded to him by the American Public Health Association, the prize is for "adroit and diplomatic leadership that has resulted in unprecedented advances in the improvement of health services in the hemisphere."

The Chilean physician opened the New Year immersed in exactly such a role — as a chief advocate for health topics, and prime among them, rural health, as agenda items for a projected Western Hemisphere

heads of state summit scheduled for April.

The idea of an inter-American summit has gained steady support for over a year, with chiefs of state of Chile, Colombia, Ecuador, Peru, the United States, and Venezuela among those coming out for it.

Though a summit agenda is still in the making, as are the place and the exact days for the parley to be decided, often mentioned as presidential-calibre items are agriculture, arms control, and the economic integration of Latin America. But, thus far at least, not so health.

The presidential talks, Dr. Horwitz holds, can mean a "powerful inducement" to stepping-up programs for the well-being of the largest single segment in Latin America.

Committee Studies

— Continued from Page 13

and appropriate official bodies to unmet needs.

16. That national and regional church bodies give more attention to social action in those areas where federal and provincial decisions to help Indian and Metis are required.

17. That the councils suggested in recommendation 8 serve as the rallying point for all those individuals, agencies and groups which want to see a more basic approach taken for a solution or modification of the social and economic problems of the Indian and Metis people.

18. Since agencies do not appear to be making full use of federal legislation for assistance programs in part because of lack of awareness of what is available, it is recommended that greater effort be made to find out what assistance can be obtained and to take full advantage of it.

Self-Rule Produces Confidence

(Concluded from page 14)

change — people have gone off to look for work and right now there is no unemployment."

Chief Jacobs' wife is employed at the post office in Wallaceburg. One of his three sons works in a Sarnia bank. Mr. Jacobs works full time at his \$2,000-a-year position as chief.

Less than a dozen Indians earn their livelihood entirely on the island. The remainder work mainly at construction and outdoor jobs either in Michigan or on the Ontario mainland.

The council has hired a full time clerk-administrator. One of the island residents, William Collwell, has been appointed police constable for the reserve. He is being trained at the Ontario Police College.

In summer, white men seeking a vacation retreat flock with their families to the island. Community leaders visualize the development of tourism as a possible major industry for the island.

The island's annual Indian powwow, held each civic holiday weekend, has become a major attraction.

Migrants To Cities Require Sympathetic Understanding To Adjust To Urban Living

Speaking to St. John K of C Council members and their wives at a communion breakfast last month at St. Benedict's Convent, at Middlechurch, Man., Father G. Laviolette said that Indians living in urban centres need a sympathetic understanding in order to adjust themselves to a new way of life.

Father Laviolette, who has worked with the Dakota (Sioux) Indians for 25 years, in Saskatchewan and Manitoba, dealt with misconceptions and cliches concerning the native peoples of Canada.

He said: "One cannot speak an 'Indian' language, as there are more than 12 different tongues, each subdivided into several dialects, spoken by Canada's Indians."

The speaker stressed the deep psychological differences between people of the white race and of those of oriental origin, saying that "although most of the Indians in Canada have accepted Western culture and have adopted modern technology, their psychol-

ogical traits remain closer to those of the orientals.

"There is, however, a rapid change in the mentality of the Indian due to a generally higher level of education and, most important, to more frequent inter-marriages between white and Indian."

Father Laviolette then described the Canadian and United States government's policies in Indian Affairs, the Indian treaties, the U.S. Indian wars and the Canadian Metis rebellions. He warned against accepting literally newspaper headlines and stories about Indians, which are often quite sensational, and most of the time, exaggerated, inaccurate and biased.

"No one can generalize about Indians," he added, "since situations vary very widely across the nation."

Father Laviolette explained the role of the State in the administration of Indian lands, education and welfare services. He described the historical role of the Church in initiating and sponsor-

ing a very extensive educational system, now gradually being taken over by Provincial Departments of Education.

A similar transfer of responsibilities from the Federal Government to the Provincial has, in fact, forced the Churches out of that field.

Reevaluation

Catholic missionary priests and Sisters are now re-evaluating the role of the Church in promoting religion and culture, not only among the Indians who still live on reservations, but also among those who live in the larger cities.

"One can foresee that within some twenty years," the speaker concluded, "more than half of the native population of Canada will live in or near urban centres."

"This is a new challenge which cannot be met by the priests and missionaries alone, but which will involve the community as a whole and especially the co-operation of the laity, their understanding and, above all, the practice of Christian charity."

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