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## Indian Pavilion Opens At Expo '67

The Indians of Canada Pavilion at Expo '67 opens this month, to tell the world the story of the struggle of Canada's Indians to adapt to modern technological society, while preserving the traditional moral and spiritual values of their forefathers.

"This pavilion is intended to be a genuine statement by the Indian people to the rest of the people of Canada and to the world" says Chief Andrew Tanahokate Delisle, commissioner-general of the Pavilion, and Chief of the Caughnawaga Band,

near Montreal. "We feel we have succeeded in this objective," he added, "as Indians in all parts of Canada have shared in the creating of the pavilion's philosophy and we believe it truly reflects the Indians' thinking

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## INDIAN RECORD

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## Capital

## Comment

By ANTHONY J. WRIGHT

Ottawa

# New Deal On Reserves

SASKATOON STAR PHOENIX

Prospects for a new deal for Canadian Indians on their reserves are in the wind. This is a welcome development, although it must be remembered that it is only a small step towards solving a growing problem.

Throughout most of its first century, Canada has managed to pretty well ignore the fact that it treated its native population as second class citizens. A growing recognition of this is now being accompanied by increased efforts to do something about it.

Let us make no mistake — the road down which the country is headed may well be long and arduous, but it is one that must be taken.

The only ultimate answer to the "Indian problem" (for the Indians themselves it is the white man who is the problem) is complete assimilation into society. This would mean abandoning the reserves and treaties — in short, an end to distinctive treatment officially. It would also mean the more difficult prospect of ending discrimination on business and personal levels.

This is a tall order, and one which cannot be imposed by governments. The end of the reserve and treaty system can only come about through changes in legislation, but this should only be done at the request of the Indians themselves.

An end to discriminatory treatment can only come about after there has been a physical assimilation and after enough time has passed for realities to wear away old prejudices. The transition will be difficult, although it is to be hoped this country will never have the kind of racial problems that have plagued the United States.

The federal government is now considering changes to the Indian Act which will permit some self-government for reserves and possibly allow some reserves to attain status as municipalities.

This is a logical first step. Legislation should give the Indians every opportunity to do what they wish towards bridging the gaps that must be bridged. It is unfortunate this can't be done quickly, but it is well that enough time be taken to ensure that things are done in the way and at the time that the Indians themselves want.

They must set the pace now. For others who are anxious to see an end to discrimination, the situation demands patience. It cannot be done overnight and, in the meantime, there is much to be done to end the misunderstandings and prejudices that constitute a major part of the obstacles to be overcome.

Things are looking up for our Indians and Eskimos if one is to judge by the hopes and words of Minister of Indian Affairs and Northern Development Arthur Laing.

At a cost of nearly \$8,000 each, the government is to provide 1,600 prefabricated houses to be rented to Eskimos. It's a five-year project. The houses, made in the south and assembled in the north, often with Eskimo labor, are mainly three-bedroomed bungalows. The rent will be geared to each family's ability to pay and covers basic furnishings, fuel for heating, electricity, water, sewage and garbage services.

Later, if Eskimos wish to buy their homes, they will be credited with one-third of the rent as down payment on the house. Any work they do to erect the house or improve and maintain it will also earn credit towards purchase price.

Those who want to buy their homes from the start will get grants going as high as \$2,000 (for larger homes) towards the cost. Most of the homes will be put up in the eastern Arctic, especially on Baffin Island, where Eskimo tents near radar and other modern installation were no delight to the eye.

There are over 13,000 Eskimos in the northlands. The birthrate is going up and infant death rate going down.

Five years ago infant mortality (up to two years) was 194 out of every 1,000 births — seven times the rate among white Canadians. Better housing should help to trim the rate.

Housing has a big effect, too, on Indian health. Mr. Laing said that respiratory diseases were one of the main causes of Indian deaths. He predicts that Indians and the government, by co-operating, will have built 12,350 new homes costing \$85 million by 1972.

Will our native Canadians be better off as a result of living in better homes and having their children properly educated in modern schools? Materially, yes! But they will inherit our "civilized" woes if there are not enough jobs for them once they have become emancipated from their customary life and anxious to exercise their brains and skills in ways that satisfy them.

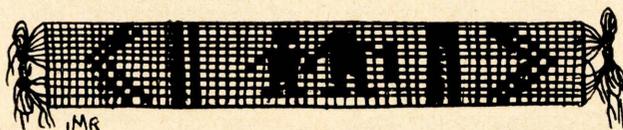
That is the next problem facing administrators anxious to help both Indians and Eskimos make difficult transitions. —CCC

## Integrated Student Conference

Winnipeg's Assiniboia Residential School will play host to students of non-Indian ancestry on April 22, 1967 — the date of the Conference now under organization. The aim of the Conference is to create a better understanding between Indians and non-Indians especially among the younger generation. A knowl-

edge of each other's social and cultural background will give the impetus to better racial relations. Another objective is to bring a truer image of the modern Indian.

The Conference whose theme is "Meet The Indians" will be a full day program.



# New Public Awareness Great Step

— Arnason

The chairman of this year's 13th Indian and Metis Conference told 500 delegates to the opening meeting March 10 the Canadian public thinks well of Indians and is aware of depressed Indian living standards.

Einar Arnason, speaking on the first of four conference days in Winnipeg, said public awareness of Indians and Metis is perhaps one of the most important achievements of the annual Indian and Metis conferences held here.

"Suddenly our citizens as a whole have come to realize that there are many people living under very difficult circumstances, who have been bypassed through isolation while the country as a whole has rapidly progressed to enjoy a life of abundance and security," Mr. Arnason said.

## FAVORABLE CLIMATE

He added: "Today there exists a favorable climate of public opinion on behalf of Indian and Metis people. Their wish is to share the good things in life which is the right of all people. It is the conferences that have been the leading factor in building up this awareness and concern on the part of all people."

What the Indian cause needs most at this time is public support, because legislators will act more quickly and surely if they know they are doing what the public wants them to, the chairman told the delegates.

"The Indian and Metis people are a minority group. On their own they do not have enough votes to sway legislation. I suggest that it is through this conference and the many other organizations who come together that they receive the strength required to influence organizations to take action where possible.

## 600 DELEGATES

Some 600 delegates from Indian and Metis communities between the Lakehead and western Saskatchewan, as well as church, welfare, government and university officials took part in the conference.

\* \* \*

## BULLER ADDRESSES CONFERENCE

Another speaker told the conference that Canadian Indians may be in doubt about most of the freedoms society says they have, but one freedom can't be questioned by even the most skeptical Indian or Metis: the freedom to go as far in life as possible.

This was the main message James



Costumed dancers perform a ceremonial dance, during the show which wound up the 13th annual Indian and Métis Conference held in Winnipeg, March 10 to 13. The four-day conference attracted 800 delegates from Manitoba, Saskatchewan and Northwestern Ontario.

H. Buller, executive-secretary of the Ontario Indian-Eskimo Association, gave the conference.

Said Mr. Buller:

"We might question the validity of our basic freedoms and ask how much freedom of the press do we have? How much freedom of speech do we enjoy? How much freedom of religion is there in Canada? Do we really possess freedom from fear, from hunger?

"The only real freedom we have is the freedom to excel.

"This, I believe, is the key to the Indians' future. We must develop the desire and strive to be the very best that we are capable of being."

## GREAT WEAKNESS

Mr. Buller — a direct descendant of Chief Big Bear of Riel Rebellion fame — said the Indian's "greatest weakness in reaching out for tomorrow is that we tackle new tasks

as disturbances and problems, rather than as opportunities.

"... But no society will gain its self-respect and dignity as long as it continues to be a cost against the rest of society."

## WARNS OF ADVERSITY

He held his audience not to look forward to a comfortable, secure or lazy time.

"It is a time when the tides of history sweep over the individual, when there is frustration, agony and suffering, a time when no one can take for granted the world he lives in, the things he treasures or the values and principles that seem so obvious.

"It is a time when we must stop along this road to new goals and reflect on what we are, what we love, what we want to live for and what we are prepared to die for."

—Winnipeg Tribune

More on Conference — Pages 4 and 6

**I-M Conference**

# Resolution Asks Five Year Housing Plan

Manitoba Indians, March 13th, termed the allotment of government funds for Indian housing as "ridiculously small" and urged both federal and provincial governments to undertake a five-year program to improve housing for Indians.

In a resolution passed at the 13th annual Indian and Metis Conference in Winnipeg it was noted that 6,000 Canadian Indians have no homes and 60 per cent of Indian families live in substandard conditions.

"The amounts allocated by provincial and federal governments to improve the housing for the Indian and Metis is ridiculously small in relation to resources available and the need of the people," the resolution said.

It asked for both levels of government to undertake a five-year housing program to bring the standard of Indian and Metis housing up to that of the rest of the province within five years.

In another resolution the Indians asked for exemption from the new Manitoba sales tax.

The resolution said the sales tax is for the education of non-Indians and it would be unfair to tax people who are not benefitting from the service provided by the tax.

The Indians also sought a change in the Manitoba Schools Act to allow Indians to be elected to school boards where Indian children are attending provincial schools.

The resolution said the Indian affairs branch is paying all costs for students attending the schools and 32 per cent of Manitoba's Indian children are attending provincial schools, yet Indian parents have no voice on school boards.

Other resolutions sought:

- Compensation to assist families in relocating because of the Kettle Rapids power project.

- Provincially constructed airstrips in northern communities.

- Provincial legislation to guarantee guides a minimum of \$10 per day.

- A provincial survey to determine road requirements into Indian

communities and construction of roads on the basis of the survey.

- Increased welfare services for Metis.

- Government sponsored orientation centres for Indians and Metis coming into urban areas from remote communities.

- Establishment of a fresh-water fish marketing board.

The conference also proposed forming an area council to improve communications between Indian communities and government agencies.

The resolution asked that all agencies co-operate in forming such a method of communication as a first step in solving community problems. The council would also improve communication between different levels of government and agencies.

## Youth Wants History Revised

Indian students of Manitoba made it clear March 13 they want equal rights and opportunities in the Canadian society.

In a resolution passed at the 13th annual Indian and Metis conference

in Winnipeg, the students asked that an effort be made to put history books in "proper perspective" as far as the history of the Indian is concerned.

"Be it resolved that greater effort be made to remove all impediments for Indian youth in the securing of education, training and employment to the end that they may take their place in society on the basis of equality," the resolution said.

The resolution also asked for a stronger voice for youth within the Indian and Metis community.

It said the Indians' former way of life was based on co-operation conducive to human happiness, whereas the white man's society was based on individual selfish striving and competition and was in the process of change. This resulted in a feeling of insecurity, frustration and emotional problems, the resolution said.

The changing society had resulted in increased alcoholism, drug addiction and crime among all people, making it "even more difficult for Indian and Metis youth to adjust and make their way because of the less favorable social and economic status."

The resolution asked that the Indians' way of life be presented so that children will grow up with a true knowledge of Indians and "that we may even learn something about the Indians' former way of living which might be incorporated into our present day society."

The conference was sponsored by the Greater Winnipeg Community Welfare Planning Council.

—Winnipeg Free Press

## Reserves May Go — Delegate

No matter what decisions are reached or shunned, Indian reserves might well go out of existence after all, says a Western Manitoba Indian official.

Mrs. Moses McKay, counsellor at the Oak River (Sioux) Reserve, said the future of reserves "is such a sad subject that the older people don't even want to talk about it." The Oak River Reserve, population 800, is 20 miles west of Brandon.

Mrs. McKay was in Winnipeg as a delegate to the Community Welfare Planning Council's 13th annual Indian and Metis Conference.

Said Mrs. McKay:

"The danger on the reserves in this area is that the old people will die and the young ones will leave. This way it could happen that one day the reserves will be completely empty."

This by itself isn't necessarily disastrous, said Mrs. McKay.

### KEEP BOTH WAYS

"It's good for our young people to integrate. But we have to learn to hold on to both ways — our own and that of the rest of Canadians."

Mrs. McKay said whenever she can she urges young Indians "to get all the education they can get.

"I had very little of it myself and

it sure hasn't taken me very far in life. It was too late when I realized that it was better in school than outside."

Mrs. McKay said the poverty-stricken Indians in this part of Canada are quite aware of their eastern and extreme western brothers who are much better off.

But there is no bitterness about this here.

"We just think they are luckier than we are, that's all. To us Manitoba is still home," said Mrs. McKay.

She told delegates that members of her band are becoming increasingly aware of employment opportunities in the Brandon area.

### BEST SUMMER

"I am proud to say that 50 per cent of our families are off relief. Last year was our best summer. The market garden created employment for whole families in cucumber picking," said Mrs. McKay.

A mother of 12 herself, she urged female delegates not to underestimate their natural roles as mothers and housewives.

"The woman's role as a mother is a great and important one," she said. "After all, she is raising her children to be the future citizens of this great Canada of ours."

—Winnipeg Tribune

# No Time For Loneliness At St. Martin's

**Cree students at Mission St. Martin, Desmarais, Alberta, have found ways to beat the loneliness of between-class periods.**

For the boys there are hockey and basketball teams, organized by Father Tessier, competing in organized leagues with Joussard and Slave Lake schools.

And now, for the girls, there are crafts and sewing.

Sister Marie Henriette started the girls on these hobbies, by showing them how to use plaster of Paris. They made small figurines for Christmas Cribs. The interest was so great, that they made twenty-three complete sets of twelve statues each, which the girls painted very artistically.

But a crib is not complete without a stable, so that was the next step. The girls used simple cardboard boxes, covered with one layer of brown paper, in a process much the same as used in papier-mache, and painted them to resemble stone grottos.

**And what became of the 23 cribs? As much as possible they tried to send a few to each reserve, whose children attend the school.**

Students attending the boarding school come from many different areas of Alberta: Desmarais, Wabasca, Fort Vermilion, Meander River, High Level, Atikameg, Drift Pile, Sturgeon Lake, Steam River, Alexander Reserve, Calling Lake and Riviere Qui Barre.

After the holidays, the girls started working to dress dolls. All were anxious to learn to sew, by hand and by machine, but they did not limit themselves to that. Other fancy work attracted them as well,

and they worked with shells, pop-sicle sticks, foam rubber and plastic bags in turning out their creations.

None of this work interferes with school work, as it is carried on, as a hobby, on Saturday afternoons, and one evening a week, when they enjoy the special privilege of stay-

ing up later. Besides, Sister Denise Lucille, Superior, takes advantage of these occasions to spoil the students with an extra treat of candy or fresh fruit.

**As one child put it: "Now and then we get lonesome for home, but we like it here, too."**



The girls at Mission St. Martin made figurines for a Christmas crèche, at first, then doll dresses and other handicrafts. Here they work under the direction of Sister Marie Henriette with the help of Sister Charles Marie.

# Paper Informs Sask. Bands Of Their Rights

**The news is spreading among four Saskatchewan Indian bands — by means of their first local newspaper — that Indians aren't taking full advantage of their rights.**

"The news is hardly new," admits William T. McNab, editor of the monthly Touchwood Band Echo. "We've always been told what's best for us, but since the Indians started reading about their educational opportunities and their right to running water, electricity and telephones on the reserves, they have started to wonder. And now we're doing some talking!"

Mr. McNab reports several Indians over 21 have started school since reading about courses offered by vocational institutions in Saskatchewan.

The newspaper, consisting of 10

to 12 pages printed on a duplicator, is distributed by Editor McNab — himself one of the 2,000 Indians living in four reserves near Punni-chy — Gordon, Poor Man's, Day Star and Muskowekwan. Mr. McNab is health officer for the Gordon reserve, 70 miles north of Regina.

"We've been asleep for so long. I feel the newspaper may be a way of getting to our people. We need it to educate us, to help us see what others are doing to help themselves."

Assisted by three reporters, Mr. McNab covers local news, which includes birthday greetings, accident reports, birth and death announcements. Editorials on drinking, student apathy in residential schools and community understanding are apt to pop up anywhere in the paper. Readers' replies are printed in full.

Mr. McNab, who travelled across the country performing Indian dances before becoming health officer two years ago, hopes to expand his circulation to include the other 28,000 Saskatchewan Indians and 40,000 Metis.

The paper already has a mailing list of 175, with issues going to Indian reserves in the Dakotas, Montana, British Columbia, Quebec and Ontario.

—Globe and Mail

**We urge our readers to send their reports, photographs, news items, regularly to:**  
**The Editor, INDIAN RECORD,**  
**504 - 272 Main St.,**  
**Winnipeg 1, Man.**  
**May Issue Deadline: April 21**

## I-M Conference **Officials Termed Unfair**

Canada's Indians don't get a fair shake because government and welfare agency officials are prestige-hungry, insincere, non-communicative, bureaucratic and afraid of losing their jobs if they discuss touchy problems.

This was the opinion of an Indian industrial consultant who spoke during a panel discussion on co-ordination of federal and provincial programs in Sunday's sessions of the 13th annual Indian and Metis Conference.

Isaac Beaulieu, an assistant research consultant for Hedlin-Menzies Associates, told an audience of 150 during the discussion that government and agency action suffers from:

- A lack of clarity and identification of objectives;
- Too much secrecy and memo-hiding as sources of personal power for sub-department officials trying to be important;
- A lack of flexibility needed for bold ideas and programs;
- Too many petty personality conflicts and rivalries;
- Too little genuine good-will at the expense of bureaucracy and departmental prestige;
- A chronic unwillingness of workers to discuss touchy social and political questions, who would rather work in terms of required housing units and welfare cheques;

• Strifling bureaucratic codes of conduct which forbid a dynamic assistant superintendent to talk to a deputy minister directly about an idea he wants to try.

All this, said Mr. Beaulieu, makes for a lack of action, an over-supply of frustration and an almost total absence of progress in the solving of the nation's Indian problem.

"What we need is more leadership on all levels in the departments concerned, and the willingness to follow dynamic leadership and good, sound management," the consultant said.

"Co-ordination means an all-round understanding of the role of each participant in a program or agency, an open-line flow of information to all concerned instead of silly memo-hiding and "confidential" communication."

—Winnipeg Tribune

## Organized Labor Challenged To Take Up Indian Cause

An official of the Canadian Welfare Council has challenged organized labor to help Indians and Eskimos overcome "the double curse of poverty and disease" and enable them to regain self-respect and dignity.

Gene Rheame, from 1963 to 1965 a member of Parliament for the Northwest Territories and now a project director of the welfare council, issued the challenge to the Canadian Labor Congress and the Manitoba Federation of Labor during a 45-minute speech to the 13th annual Indian and Metis Conference March 12.

Mr. Rheame told his 600 listeners that labor needs nothing more urgently today than a new cause, after having gained spectacular advances for the Canadian workers.

"The situation of the Indians, Metis and Eskimos in this country is shocking and deplorable," said Mr. Rheame. He compared it with that

of the working man around the turn of the century "when he had no one but his employer to bring his grievances to."

"It seems to me that the labor movement might well be interested in taking up the cause of the Indians as a project and assist the Indians by teaching them how to organize themselves, how to conduct meetings and how to wield political power — because the labor movement knows quite well how to do all these things," said the ex-MP.

## No Separate Class — Lyon

Manitoba's commissioner for northern affairs, Sterling Lyon, said "measurable progress" has been made in various fields of Indian affairs in the province over the recent past. He was speaking, March 12, to the 13th annual Indian and Metis Conference.

The old ways of hunting and trapping belong to the past, Mr. Lyon said, and unless Indians avail themselves of education and industrial job training "the opportunities in the north of tomorrow will be lost to the untrained.

"Nothing must be done to create a separate class with special rights and privileges. An equal chance has to be given to all the people of Manitoba," said Mr. Lyon.

## Life Span Shorter By Half

The life span of Canadian Indians is only about half that of non-Indians, Einar Arnason, chairman of the Indian and Metis Conference said in Winnipeg, March 10.

Mr. Arnason told more than 600 delegates at the 13th annual conference that a welfare survey showed cold and pneumonia were responsible for most Indian deaths.

Other major causes are heart disease, stomach disorders and infant diseases, he said.

"Indians appear to die from causes which mostly are preventable," he said. "Living conditions and health hazards are significant factors in the death rate."

He said the Indian conference was one tool the Indians can use to better themselves.

"Delegates are from different communities and in their own way they report or speak their mind," he said. "The message is heard by all government representatives and interested persons."

Mr. Arnason said the conference has been instrumental in bringing about several changes in the lives of Indian people and outlined provincial government response to some proposals made from previous meetings.

—Winnipeg Free Press

## Loneliness

By James Iron Leggins

The following selection by James Iron Leggins, senior at Poplar High School, Poplar, Montana, was selected from writings submitted by all of the Upward Bound enrollees in the United States for publication in the Upward Bound national magazine. James was enrolled at Eastern Montana College summer session.

Loneliness is a strange, empty sort of feeling somewhere near the heart. It's knowing that your friends are having fun somewhere and have left you out. Loneliness is watching a hawk or eagle circling high, high up in the sky. It's a meteor wandering endlessly through space. Loneliness is the North Pole and the cold feeling of being so far from other people.

Loneliness is lying awake in the dark three hundred miles from home.

# The Case For Eskimo Deacons

The one great obstacle to the Arctic missions is the distance which separates groups of Eskimos. For example, here at Pelly Bay, I am responsible for only 130 Eskimos but they are scattered in little groups over an area larger than the State of Maryland.

My nearest neighbor lives 250 miles away.

That of itself would not be an almost insurmountable difficulty if these people lived along paved roads and one could jump into an automobile and be off to reach them. But things are not that way up here. We have only our two legs and a dog-team, except during the brief summer months when some few places can be reached by canoe.

I don't think that it should surprise anyone, then, that in the wake of Vatican Council II we up here would like the Church to take a hard look at instituting the diaconate among the Eskimos.

## DEACONS IN CHARGE

In my thinking, an Eskimo deacon should be put in charge of each secondary mission station. Two, three or four such deacons would constitute the basic missionary personnel of a district which would be under the charge of a priest.

The priest would have at hand the most rapid means of communication and movement possible to enable him to cover immense distances quickly and reach the point where he is needed.

The deacons would remain constantly in con-

**An Oblate missionary presents some arguments in favour of the restoration of the diaconate as a separate function.**

**By FRANCIS VANDEVELDE, O.M.I.**

tact with each other in their district and with the priest-in-charge by means of the radio network already installed throughout the mission territory.

To deacons we should entrust instructions, distribution of Holy Communion, baptism, visits to the sick and the leading of public prayer services. In one word, the deacons could care for the day-to-day religious needs of the small mission stations. They would have to call on the priest only in time of crisis.

Now when you start talking this way about Eskimo deacons, many people immediately ask, "But Eskimos aren't capable of doing all this, are they?"

To that, I answer a very definite, "Yes, they are."

## SELF-RELIANT PEOPLE

They are, because their way of life makes them self-reliant. A man who is responsible for himself and his whole family in the Arctic has to have a truly unusual confidence in himself. The Eskimo family head, for example, never has any hesitation about appearing in public and addressing himself to other adults. He is one man whose way of life demands that he be sure of his own power.

At the same time it will be preferable not to move him out of the midst of his own camp group; among them he will have the advantages of mutual respect, confidence and depth of human relationships.

The Eskimo has a well developed spirit of initiative, especially when he is left to devising his own means of reaching a goal. He likes it best when he is told only what must be accomplished and has to work out the way on his own. The Canadian Government has often failed in its relationships with the Eskimo because it has consistently neglected this fact and become too paternalistic to him.

## TOO MUCH RISK?

Nor do we Catholics have to feel like risk-taking pioneers in giving the diaconate to the Eskimo. The Anglicans have already broken considerable ground in that direction. The native Eskimo assistant ministers take on the responsibility for assembling their faithful, for giving instructions and for praying for the sick.

If, sometime, the preaching lacks theological precision, the simple fact that the preaching is by one of their own, makes up for much; in

the case of the sick, the average Eskimo has little time for our white-man's scientific outlook on disease. His whole background leads him to see evil spirits at work and hard luck or ill-fortune at the root of illness.

He is much more appreciative of ritual and prayer than of modern medicine. Thus the deacon would have an important role in the prayer life of the camp.

The future deacons would have to undergo a period of formation together with their wives at some central mission station in the North. Their life at such station would be both a time of training and of trial. They should be given a little house to live in while training; daily Mass and much instruction should be on their program.

Meanwhile, their lives while in training should show forth exemplary Christian conduct. If they cannot live a good Christian life while in training, there is little likelihood they can lead it back in their Eskimo camp.

In the Hudson Bay Vicariate, only about 18% of the Eskimos are Catholics. The others are still awaiting the missionary, be he white-man, priest or Eskimo deacon. There are places where the Gospel has long been preached by us priests and yet are still without a single conversion: Ponds Inlet and Cape Dorset, to name two.

I wonder what a solidly trained native Eskimo deacon might not have accomplished?

—Oblate Missions

They were neither demon, nor noble savage,  
They were a people . . . a people not yet fused,  
Made into a whole nation, but . . .

with beliefs,  
Ornaments, language, fables, love of children  
And a scheme of life that worked.

(S. V. Bénèt — The Western Star)

# The Trail of Hanpa

Beginning a new serial story written by Ablo-Hoksila (Rev. Gontran Lavolette, OMI) and Woonkapi-Sni (the late John LeCaine) . . . April 1967 marks the twentieth anniversary of the first publication of *The Trail Of Hanpa*, which we present once again for your reading pleasure . . .

## CHAPTER I THE SUN DREAMER

The ducks had returned from the South. The late April rains drenched the prairie, the hills, and the ravines of the Wood Mountain range which lies on the border of Saskatchewan and Montana.

Secreted in a poplar grove, at the bottom of a ravine, stood the low, flat-roofed abode hut of the Sun-Dreamer, an old Lakota medicine-man — Wi-shina (the Sun Robe).

Wi-shina was the last survivor of the proud Lakota warriors who, with Sitting-Bull, withstood the onslaught of the submerging tide of the white invasion in the ancestral land of the Indian nations, on the ill-fated day of June when Custer and his men were wiped out on the Little Big Horn river in Wyoming.

The Sun-Dreamer was home, alone, smoking his red stone pipe, enjoying the fragrance of the bark of red willow, mixed with the white man's tobacco. He was dreaming of the days of his past glory. Oblivious of the rain which soaked the mud roof, and dripped in small puddles on the rough floor, the Sun-Dreamer lived once more the hot, still and blazing day of June 16, 1876.

Darkness was creeping in the hut through the small panes of glass. The thoughts of Sun-Dreamer turned to his grandson, Dan, his only living descendant. He pondered over the future of this grandchild, whom he had named Hanpa (Moccasin) on the day of his birth. The Sun-Dreamer's wish was to see his grandson settle down and marry, before he

himself would pass away to the Land of Assemblage, where all the members of his race awaited him. The one-roomed hut was filled with smoke, as the Sun-Dreamer, called upon to think deeply, sought to silence his imagination and his memory, by the powerful fumes of tobacco.

His own voice startled him with the sound of his thoughts spoken out loud:

"Tonight, when my grandson returns, he must answer my question. I must know his mind about a very important thing."

Daniel Little was not much different from the modern Indian of the Western plains, usually met at rodeos and fairs in Canada and in the United States. One could not easily mistake his racial origin. Only by his light athletic stride, his proud, erect carriage, could he be singled out among his own people. He was lean and handsome. His strong, slender body, adorned by a calm and ever-smiling face, inherited from his Cheyenne mother, made him the idol of many a dusky maiden as well as many teen-age fans of the white race.

When he was ten, Daniel had been sent to a government Indian residential school by his father, Cigala (Little); shortly afterwards Cigala and his wife died and Dan was given to his grandfather, the Sun-Dreamer.

Dan was quick to learn; at the age of eighteen he graduated from school and was given an appointment as assistant instructor in carpentry at the school where he had studied. For two years he held this position. Then he resigned to return to his home and to his grandfather who had

now lost his wife.

The education Dan had received in school had given him a broad knowledge of the white man's world and ways of life. This knowledge of another scheme of life, of another pattern with different ideals gave Daniel new channels for his thoughts.

Eager for work, mastering a trade which gave him a splendid opportunity for the future, Daniel could face life with confidence. But, sad to admit, it would not be so easy for him.

No sooner had Daniel returned to his lonely grandfather, beholding him, the first lessons of his life assailed him. All the grave and quiet teachings of his childhood came back to him, taunting, mocking and laughing at the white man's pattern of life he had been taught for a full half of his youth.

The teachings of the Lakota nation were the very opposite to the white people's doctrine: a socialistic form of society advocating the sharing of wealth for the former, an accumulation of worldly possessions for the latter.

To Daniel, the evils of the white man's scheme of life were well defined, and the lessons of history he had learned at school confirmed him in this belief. He had witnessed the greed, the lust for power, the dishonesty with which some people sought wealth.

As Daniel was intelligent, he could not help being disgusted with the white man's way of life. He preferred, subconsciously, without much reasoning, his own people's traditional ideals and customs.

Daniel hated money; he hated those who make the acquisition of wealth the highest aim in life.

Oftentimes he smiled with amusement when he saw people who enjoyed plenty, and yet were pitifully toiling for a few extra dollars.

Money, the life-blood of the European and of the American worlds, was, in Daniel's adolescent mind, the greatest evil of the white race.

The rain had ceased, and a fiery red line on the Western horizon promised a nice warm day on the morrow. Dan left the friends he had met in the town of Wood Mountain, gathered up the few parcels he had brought, stopped for mail at the Post Office, saddled his horse and went home.

Dan and his grandfather ate their evening meal of boiled bacon, bannock and tea in complete silence. The meal finished Dan rolled a cigarette.

The Sun-Dreamer said: "Did my grandson forget to buy some tobacco for his grandfather?"

Daniel took a package of tobacco from his coat pocket and gave it to his grandfather. As the old man and his grandson were resting after the evening meal, the Sun-Dreamer spoke:

"Grandson I desire to discuss your future in regard to marriage. I am slowly failing. Any day now I may die. It will not be good to leave you here all alone.

"I have noticed many young girls are smiling at you. I am proud of you for this. But you know it is a dangerous thing.

"It is true, love is a beautiful thing, my grandson. But I am one who does not believe it is a wise thing to marry only for love.

"Among our Lakota people, we

believe marriage is something essential to life, not something from pleasure and joy. I do not need to tell you again what type of woman is the best mate. I do not like our Lakota maidens today because they follow the way of the foreign woman. They paint their lips, their cheeks, their fingernails, they bare their heads, they wear short and ugly dresses. They speak freely and without shame. They have forsaken the Lakota rules of morals, they are immodest and slothful.

"There is a young girl (wi-koshka) I desire you would look upon, grandson. She is the daughter of LeBègue (the One-who-stutters) the Frenchman, and of Tate-win (Wind-woman). Although this maiden is half white, she has, from all appearances listened to the counsels of her Lakota Indian mother."

Daniel listened respectfully in silence. After a long while he said:

"Indeed I need someone to live with me, and to help look after my grandfather. But I have not yet given thought to marrying. I have not a house of my own to live in. I want to take time to consider this. Grandfather, I am sorry I cannot offer presents to the Frenchman-who-stutters for his daughter just now."

The Sun-Dreamer filled his stone pipe and reclined on his bed.

Daniel added as an afterthought:

"The One-who-stutters asked me to help him with the spring round-up of cattle. I will go and speak to him tomorrow."

## CHAPTER II THE DOE-MAIDEN

As the sun rose that morning in its full glory, the song of spring burst forth from every creature. The trills of the birds, the honking and trumpeting of the water-fowl, the gurgling of the running brooks, the softly sighing breeze, everything, animate and inanimate, sang the new birth of nature.

As Daniel Little was busying himself with the morning chores, he turned over in his mind the short conversation he had had the previous evening with his grandfather.

The Sun-Dreamer has attempted in vain, for the past few years, to induce his grandson to marry. Often had he told him: "You are a man now, in a short time you will be old, before that time you must get yourself a woman and live in your own house and raise children . . . Look over the maidens among our people and make

by  
Ablo-Hoksila  
and  
Woonkapi-Sni

up your mind on one." But Daniel had always felt annoyed when his grandfather told him these things.

The previous day the patience of the Sun-Dreamer was nearly exhausted, perhaps because he had felt his end coming near . . . and he wanted security for his grandson. That is why Daniel thought he would have to resort to the offering of presents to the One-Who-Stutters, so as to win the hand of his daughter: the Doe-Maiden.

But Daniel did not want to be compelled into marriage, so he had refused. Although some notable people of his kin had done so before, he did not want to expose himself to the ridicule attached to such a practice. He was still young and confident, and why should he not wait a while and enjoy his freedom for a few more years . . .

After a frugal breakfast Daniel left his grandfather, having made sure he needed nothing during the time he would be away. "I will be back early in the next moon," he said.

As Daniel trotted along on his pony he was filled with joy, reverence and admiration at the beauty of nature. He listened with pleasure to the symphony of spring; the regular pounding of his horse's hoofs sounded like beating drums, and the jingling of the halter-chains sounded like merry bells.

As he went along the Willow-bunch trail, his thoughts gradually returned to the Doe-Maiden, the daughter of the Stutterer. Her mother was a Lakota, and as such, she was of his own kin. Yet, whenever he had come face to face with her, quite accidentally, he had never dared raise his eyes upon her, and he had always been too bashful to speak to her. He felt guilty about this. He had been deliberately unmanly and impolite, he thought, but then he excused himself: "Oh, well, what do I mean to her anyway!"

Yet, today, at the thought he would have to meet her, and that he would have to live at her house for several weeks, Daniel felt deeply troubled. For a while he planned on turning back but the fact that he was practically penniless urged him on to his destination.

As a last compromise Daniel deliberately went out of his way to reach the ranch at LeBègue, and stopped a few hours at Scout Lake for his lunch. As the issue could not be postponed any longer, Daniel saddled his weary pony, and headed back towards the ranch.

LeBègue greeted him cordially: "Haw Kola!" (Hello Friend). Daniel immediately set to work until dusk. As he came into the ranch house for supper, LeBègue called out to his daughter: "Marianne, come to meet a stranger!" The girl came into the kitchen where Daniel was washing, and her father added: "Daughter, may I present you with your unknown sweetheart, Daniel Little, the grandson of the Sun-Dreamer!"

The two young people were too stunned to realize whether LeBègue was in earnest or whether he was jesting as usual. They just stood there gazing at one another. They did not even touch hands.

From the moment Daniel set his eyes upon the beautiful maiden, he was rapt in admiration. The Doe-Maiden was the fairest daughter of the Lakotas. Her raven tresses hung braided on the

— Continued on Page 10



## The Trail Of Hanpa

— Continued from Page 9

side of her roundish but delicate face. Her short but comely body was graceful and poised, her eyes sparkled with excitement at the sustained gaze of Daniel, and she blushed deeply.

For a few moments she too was rapt in ecstasy at the sight of the tall and erect bronze hero of her dreams. LeBegue aroused them from their trance. "Forget the introduction, Dan," he said, "have a bottle of beer, while supper is being prepared."

The women busied themselves at the table, as it was ready all of them ate in silence. The meal over, Daniel and LeBegue went out again for a while, but there was nothing said to indicate that LeBegue was further interested in the meeting of the two young people.

During the evening Daniel did not dare speak to Marianne. While he and LeBegue talked business the girl and her mother silently appraised him; they were full of silent admiration. Marianne felt ill at ease whenever she cast indirect glances at Daniel, and she wondered why his presence affected her so much. Daniel felt quite at home, yet there was a certain reserve in his demeanour that betrayed his innate self-consciousness.

\* \* \*

The round-up lasted two weeks. Daniel rode wider and wider circuits to rustle up the stray horses. Sometimes he had to spend the night out on the range, or at some farm home, as the horses had strayed far away during the unusually severe winter. At such times, Marianne worried over him, fearing some harm had come to him, and her joy at seeing returning home after a few days' absence betrayed a secret love for him she would not even admit to herself.

While Daniel spent another two weeks at LeBegue's — much to Marianne's joy — not once did the two young people show any sign of affection or even interest in one another. At night, sometimes, Daniel would play his guitar, and Marianne would sing the words softly . . . and this set her dreaming but she never remained very long in his company. When the LeBegues went to nearby Scout Lake in the evenings, Daniel always found some excuse to remain at the ranch, then he would go alone on horseback, and come back early before the family returned home.

One day Daniel asked LeBegue for his pay; the rancher wanted to keep him for the seeding of his crop, but Daniel would not stay. He was worrying over his grandfather, whom he had not seen for nearly a month, and nothing could prevent him from returning home when he had the urge.

When he left the house he did not say goodbye to Marianne, but she knew he was leaving. She went up to her room, watched him ride out of sight, and then she threw herself on her bed, crying bitterly.

As Daniel returned home in the early evening his heart was heavy. He realized he loved Marianne deeply, but he realized the width of the gulf that separated them. She was the daughter of a well-to-do white man; she had been raised in comfort, ease and luxury, and although her mother was a Lakota, she had all the ideals, the culture and the customs of the white people. She was very popular among them, and many a young man had set his heart upon her. Daniel considered his own poverty and the uncertainty of his future and compared it to the steadfastness of purpose of the white man. Rightly the Lakotas called the white man: Washichu, (Spiritman) — because he had learned the secret of the powers of nature and has mastered them. Marianne was the child of a progressive race, and what could he offer to

her the security and the luxuries she would expect from a husband?

"No, the Doe-Maiden will never know how much I love her," Daniel vowed to himself, "I am not worthy of her. I will go on my lone trail, the old trail of the Lakotas."

\* \* \*

The following day Daniel went to Wood Mountain. In the mail there was a letter for him from Scout Lake. He tore it open and read:

"Dear Mr. Daniel:

Could you please make a saddle for me, roper style, with square skirts, stamped with flowers throughout. I would like the following initials inscribed on it: D & M. I guess you will wonder why these two letters. They may mean the maker and the owner of the saddle, for one thing . . . How soon can you fill my order?

Yours truly,

Marianne Lebegue.

Daniel was astonished. This letter had been written while he was at her place; why then did she not ask him verbally? What did she really mean when she wrote: for one thing . . . What was the other meaning?

Then it dawned upon Daniel that perhaps she loved him, and that above the material things of life, there were the nobler aspirations of the heart and soul which directed the actions of men.

(To be Continued)

## Education At Elliott Lake

A plan to train Indians for better jobs and better incomes is taking place in Elliott Lake, Ont., which enjoyed a boom when uranium mining was at its height and then slumped as demand for the metal slackened.

The scheme originated with the Indian affairs branch in Ottawa.

Twenty Indian families are being taken to Elliott Lake from the remote Sandy Lake reserve, 250 miles north of Sioux Lookout in North-western Ontario.

"We didn't ask for this," said Donald Mawakeesic, 32, a father of four. "But we were hoping for a chance like this for a long time."

Donald Mawakeesic, his distant cousin, Ernest, Thomas Linklater and John Meekis were the heads of

the first four families to arrive in Elliott Lake. The Indians are moving into three-bedroom houses and will take classes at the Centre for Continuing Education.

The over-all idea behind the Indian Affairs branch's project is to try to raise an Indian from a Grade 3 education level, teach him a trade and integrate him with white workers in Canadian industry.

Ernest Mawakeesic, 27, reflected how the Indians felt about their status last summer when he watched white men going to work in the administration offices of a gold mine near the Sandy Lake reserve.

"There are men going to work with suits and ties," he thought.

"And here I am working with a pick and shovel."

## FIRST OF ITS KIND IN NORTH AMERICA

# Program Helps Migrants Adjust To City

The Family Service Association of Edmonton and the Department of Indian Affairs and Northern Development have entered into a three-year, \$20,000 contract.

The FSA has, for the past two years, had an annual contract with Indian Affairs to provide counselling and administrative services to young Indian adults and families who establish themselves in Edmonton.

According to the Indian Affairs Department, the success enjoyed "paved the way for signing the present contract."

Hon. Arthur Laing, minister of the department in Ottawa, said the services provided under the agreement are designed to help Indian

people adjust to urban living after leaving the reserve.

"Candidates will be given assistance in obtaining suitable living quarters and employment, guidance in establishing satisfactory personal relationships and social contacts, and any other help they may require to make a satisfactory adjustment to their new environment."

Jackson Willis, executive director of the FSA, said recently the program which began five years ago with an adult education program, helps in the personal adjustment of Indian people.

"It's an example of a non-government agency providing service purchased by a government department," he added.

In 1964, the Indian Affairs paid \$5,500 to FSA for a half-time service, increasing this to \$11,000 in 1965, and \$14,000 in 1966.

Added to the new \$20,000 three-year contract, will be the salaries of professionally trained counsellors at FSA who work with the Indian people.

The program is the first of its kind in North America, says Bill Fletcher, family counsellor, who is presently in charge of the FSA's counselling service.

Mr. Laing says the program is in line with the policies of his department which uses the services of private and other government departments whenever the best interest of the Indian people can be served.

### Ashern, Manitoba

## Course Stimulates Agricultural Potential

Co-operation among government departments, both at the provincial and federal level, is paying off at Ashern, where 18 farmers from five Indian reserves have just graduated from a one-month course in farm operation and management.

Aim of the program is to provide basic training in practical farming methods, with emphasis on management.

"Yes, we learned lots from the course," said Lawrence Mousseau of Roseau Reserve, who has a grade five education, but who scored some of the highest marks in tests.

Another student, Joe Patrick of Lake Manitoba Reserve, said, "We

get lots of ideas here." The students came from as far away as the Roseau Indian Reserve, 200 miles southeast of Ashern.

The course was brought about through the co-operation of the Indian Affairs Branch of the federal government and the provincial departments of education and agriculture.

Fred Slevinsky, Regional Program Co-ordinator for the Interlake, Les Ford, Agricultural Development Officer of the Indian Affairs Branch, and Jack Ferguson, Supervisor, Special Programs, Department of Education, worked closely in planning the course.

This course is an important step

toward stimulating the economic potential in agriculture on Indian reserves through developing management skills, introducing technology and thereby increasing income.

The Indian Affairs Branch recruits the students and pays transportation costs. The Department of Education sets up the course and pays training allowances. The agriculture department helps plan the courses and provides instruction.

Classes are held in a classroom at Ashern Collegiate. Art Devlin, a livestock rancher from Poplarfield, a town near Ashern, is the course co-ordinator.

Another course took place in February, and a third in March.



(Left): Course co-ordinator Art Devlin with his class of 18 graduates from the first one-month course on farm operation and management. Left to right, they are: standing — William Sinclair, St. Martin Reserve; Harry Marsden, Fairford Reserve; Albert Stagg, Fairford Reserve; Harry Traverse, St. Martin Reserve; Allan Matawishing, Vogar Reserve; Clifford Pebbles, Fairford Reserve; Louis Houle, Sandy Bay Reserve; Joe Edwards, Vogar Reserve; Walter Beaulieu, Sandy Bay Reserve; Lawrence Mousseau, Vogar Reserve; Raymond Paul,

Vogar Reserve; seated: Edwynn Desjarlais, Sandy Bay Reserve; George Bairdy, Chief, St. Martin Reserve; Art Devlin; Joe Roulette, Sandy Bay Reserve. Attending the course but missing in the picture are Harold Mousseau of Sandy Bay Reserve; Howard Starr, Sandy Bay Reserve; Joe Patrick, Rousseau Reserve; Walter Chippenstance, Vogar Reserve. (Right): Ed Hudek, agricultural engineer with the Manitoba Department of Agriculture, discusses winter housing of beef cattle at the one-month agricultural course at Ashern.

## Blackfoot Lead Way In Cattle Co-op

A livestock feedlot established last spring and a grocery store which opened in December are easing a "balance of payments" problem and boosting local pride on the Blackfoot Reserve.

Both projects, run on a co-operative basis and established with the advice of co-op associations, help stem the immediate flow of treaty money to outside communities, says a priest from Cluny, Rev. Maurice Goutier, OMI.

And both are a product of local initiative.

### \$20,000 CIRCULATED

Jim Munro, Indian manager of the livestock co-op, estimates the project has circulated about \$20,000 on the reserve since it started.

Each time these dollars changed hands — for hay put up or a steer delivered — it was in payment for a job done, an occasion for the recovery of pride and purpose.

These were evident in Jim Munro's voice in a December interview with the Calgary Herald. "I never realized things would go over this big. We're real proud.

"You should have seen the crowds when that store opened. I couldn't believe it. We had guys tell us it wouldn't work, and then they told us yesterday we should have started long ago."

They sold close to \$1,000 worth of goods in the opening sale, he estimates. That was most of their first order, purchased in bulk from Federated Co-operatives in Calgary.

It arrived Wednesday, "and the boys stayed up till 1 a.m. stampin' stuff and then showed up at 8 to start sellin'."

Both projects were "the people's idea," Father Goutier said. "We co-ordinated a lot of plans, got advice from all over, but the main thing is it was their initiative."

He describes it as "people development: group projects, not meetings and talk — adults don't learn that way. The government has a lot of surveys. It all stays in books."

Jim Munro echoes his impatience. "Indian Affairs? It's a rotten show. They came around in August with a \$20,000 loan we tried to get from the band fund in April, and then they told us they had to run the thing."

We'd already raised enough on our own, so when they finally loaned us that \$20,000 we put it in the bank in Brooks.

"It's drawing 5 1/4 percent and we only gotta' pay it back at 5, so we're making money there too."

### EXPANSION SEEN

He spoke of hopes the grocery store will soon expand to general goods. Organizers are starting to

think of refrigeration: "We have one qualified butcher on the reserve."

"People come in askin' if they can help. We got money here for wages

but guys come up and say, 'Look, I'm not working today, can I help?'

"Things look good on the Reserve," Mr. Munro concludes. "It's a long time since I could say that."

## Blood Reserve Establishes Multi-Purpose Co-op

By JIM MERRIAM  
Lethbridge Herald

A step towards development of the potential of Canada's largest Indian reserve has been taken with the establishment of a cattle co-operative on Blood Indian Reserve, Alta.

The new organization was described as "multi-purpose" by Jim Twigg, vice-president. Besides a financial enterprise for reserve residents it will have broad educational applications, Mr. Twigg said.

The first stages of development of the co-operative will start this summer. The size of this initial business will depend on the amount of money the government is prepared to loan the co-operative.

## A Road To Bella Coola

An army field exercise is providing a road to end isolation for an Indian village near this Cariboo community of Williams Lake, B.C.

The road is officially classed as a training exercise for members of the 3rd Field Squadron, Royal Canadian Engineers of Chilliwack.

But it will provide a link through 45 miles of dense bushland between the village of 150 members of the Stoney and Nemiah bands of the Athabaskan tribe and the highway which joins Williams Lake and Bella Coola, B.C.

"These Indians live chiefly by farming, hunting and fishing for food," an army spokesman said. "What income they receive is obtained through working on cattle ranches in the area.

"In the past, whenever they needed to supplement their supplies with staples, such as flour, sugar and salt, a few hardy members would tramp 45 miles through the bush to the main road."

The engineers, using bulldozers, graders and trucks, carved out 24 miles of the road — and surfaced most of it — before winter halted construction.

"Subject to military commitments, they hope to have the road completed by next summer," the army spokesman said.

The size of the operation will also depend on the amount of land the co-operative will be given permission to use by the band council.

First operation will be the grassing of cattle in the summer, Mr. Twigg said. Future development into other enterprises will depend on the success of this first venture.

The co-operative will investigate the possible wintering of calves this fall. If this is found feasible, these calves would be grassed the following summer.

Further developments of the cattle co-operative might be to a cow-calf operation, a meat processing plant, and an auction market. Besides bringing money to the reserve, these would all supply many jobs.

### Employment for Five

The initial operation is expected to provide employment for about five residents this summer.

The co-operative might branch out into other areas besides cattle, Mr. Twigg said. Members feel if successful it has unlimited opportunities for expansion on the reserve.

Shares may be purchased by any reserve resident for \$75 each. There is no limit on the number of shares one individual may hold.

No dividend will be paid on the shares for at least two years, and the money may not be withdrawn from the co-operative for at least two years. Fee for membership in the co-operative is \$1.

Since its start in September, after a series of "kitchen meetings," the co-operative has attracted 128 members. If all these become shareholders, the organization will have a good foundation.

The co-operative differs from the present band ranching operation in that it is based on free enterprise and free individual participation rather than a band government enterprise.

Experienced cattleman Fred Gladstone is president of the co-operative. Members of the board of directors are Edward Fox, Rufus Goodstriker, Ray Many Chief, Chester Bruised Head, Horace Gladstone, Pat Brewer and Irvin Shade. Joyce Fox is the secretary-treasurer.

Chief Baker Presents

## Totem Poles To France

The tall slim columns of two Canadian totem poles carved by west coast craftsmen of the Squamish Indian Band are rising off village squares in Longuyon and Virton to remind French and Belgian villagers of RCAF squadrons on NATO duty who for the past six years have been living in and around Marville. When their numbers outran Marville's capacity to absorb them they overflowed into nearby Longuyon and across the Belgian border into Virton. Commissioned as a parting gift, the totem poles are from the men on the station.

At two separate ceremonies on March 11th the totem poles were dedicated and presented to the mayor of each community by Group Captain R. G. Christie, the station's Commanding Officer.

With him to represent the Indian people was Simon Baker, head of the Squamish Band, a group composed of 26 Indian reserves in British Columbia, a Chief, and 14 Councilors. At the death of Chief Moses Joseph last December, Mr. Baker succeeded him. His home is in Vancouver.

A sociable man who enjoys meeting people and is said to be an excellent speaker, Mr. Baker is no stranger to representing his people at ceremonials and in overseas travel. In 1965 he made a two-week tour to major German cities and in this role revealed his friendly, colorful personality and wide knowledge of Indian folklore and dances.

## Water Development Project For Paddle Prairie Colony

One of the most northerly projects yet undertaken by the Prairie Farm Rehabilitation Administration is being constructed on Paddle Prairie Metis Colony land 130 miles north of Peace River, Alta. This water development project consists of excavation of eight dugouts to provide water for livestock and domestic use.

Approximately 400 Metis lived in the colony when it came into being in 1940 with the allocation to them of 17 townships of land. Since that time many have left the colony due to lack of funds with which to develop economic farming enterprises.

The project under development will be of direct benefit to 25 families owning 300 head of livestock. At present these animals are fed on

## Cree Artist Making News



JACKSON BEARDY

A name making news around the art world of Winnipeg, is that of Jackson Beardy. The young Cree painter from a reserve at Island Lake, Manitoba, is self-taught and exceptionally talented. Already a few Winnipeg businessmen are becoming "Beardy collectors" and some of his work is on display at the Winnipeg Chamber of Commerce dining room.

Most of Mr. Beardy's work is of animals "because animals figure so prominently in Indian legends," he explains. His colors are vivid and designs unique.

Asked why he wears his native dress while in Winnipeg, Mr. Beardy said: "Because I have pride in our culture; I'm proud of my tradition and feel sorry for Indians who have lost feeling for their people."

## PFRA To Build Dugouts At Pea Vine Metis Colony

Seven dugouts will be developed on land inhabited by members of the Pea Vine Metis Colony west of Utekuma Lake, 30 miles north of High Prairie, Alberta. Plans which call for construction to take place during 1967, were approved March 10, when the Federal Government gave the go-ahead to the Prairie Farm Rehabilitation Administration.

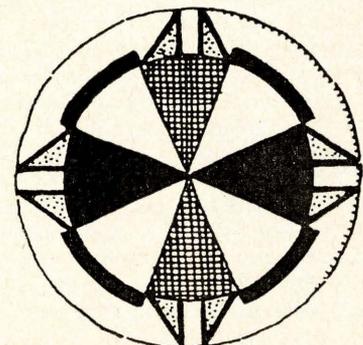
There are 312 Metis in the colony established in 1942. They centre around 10 farm units containing 90

head of cattle and 120 horses. Present water supplies are derived from shallow sloughs and one small creek which flows intermittently, requiring livestock to go great distances for water during dry periods. Melting snow is the only means of obtaining water for both livestock and domestic use during winter.

The lack of water is credited with keeping livestock populations low, as other factors such as feed supplies are available for the feeding of a considerably greater number of animals. Native pea vine and grasses have a good protein content on which livestock do well.

The colony consists of more than 17 townships, but thus far only about 870 acres of land has been cleared and cultivated. Coarse grains are grown on these cleared areas.

The Government of Alberta has signified its intention to install filter and pumping equipment, erect fencing and clear and otherwise improve the land and water facilities when the dugouts are completed.



## THE FINDINGS ON INTEGRATION

# Don't Force Indians, Study Asks

Canadian Indians justly aspire to the material well-being of other Canadians but should not be forced to assimilate into the white community to achieve this goal either now or in the future.

This recommendation was made in a 250,000-word study by university researchers into Indian problems tabled in the Commons at Ottawa, March 10. A second part of the report is yet to come.

The government asked the University of British Columbia to undertake the study in conjunction with scholars in other universities in 1964. H. B. Hawthorn, director of the project, submitted the report last October.

The researchers studied the social, educational and economic aspects of Indian life in Canada. They found an ever-widening gap between Indian and other income levels and in many other areas, including mortality.

The study makes 91 recommendations. It says some Indians "will choose not to accept what we regard as the benefits of our society and will choose instead what they regard as the benefits of theirs."

On the future role of the Indian affairs department, the study says the special status of Indians will require the department's sponsorship and backing for "quite a long time."

Other recommendations:

- The main emphasis on economic development should be on education, vocational training and techniques of mobility to enable Indians to gain wage and salaried jobs.

- Agencies other than the department should help ease the process of social adjustment off reserves but if help from this quarter is not forthcoming, the department must act.

- "The Indian affairs branch should act as a national conscience

to see that social and economic equality is achieved between Indians and whites."

- An autonomous public body to be known as the Indian progress agency should be established to prepare an objective annual report on Indians.

- Housing standards and other facilities on reserves must be brought closer to those outside and greater expenditures must be made.

- "Both levels of government must pool their legislative and fiscal resources to overcome the isolation and poverty of most Indian communities."

The study also argues for legislation at all levels to be reviewed to ensure that it is consistent and compatible with the special position of reserves. Indians themselves should be made more conversant with government regulations and operations.

## Abandon Integration Policy: Senator

**The first and only Indian appointed to the Senate urged the government recently to abandon an apparent policy of rapid integration and allow Indians to progress at their own pace.**

In an appeal roundly applauded in the Senate, Senator James Gladstone (Ind. PC—Alberta) said:

"Help my people to become first-class Indians, not second-class white people. . . . Do not force us along this rocky road to integration."

A few decades ago the government seemed to be waiting for Indians to die off, then this apparent policy changed to one of urging integration with the white community as fast as possible.

There was talk of doing away with reserves and this would be a major mistake. Reserves had been the homes of Indians since their lands were taken from them.

The government's role in Indian affairs is not all black, Senator Glad-

stone said. Progress had been made in the field of health care and he thanked the government for recently creating a separate department of Indian affairs and northern development.

Senator Gladstone, 79-year-old member of the Blackfoot Nation's Blood tribe, made no reference to the Hawthorn-Trembley report, a major study on Indian problems tabled in the Commons earlier in the day.

—Winnipeg Free Press

## Many More Pressing Problems

Adequate housing and medical facilities are of greater concern to Manitoba's Indians than assimilation with the non-Indian society, a group of Indian chiefs unanimously agreed March 12.

Sixteen chiefs, in an interview at the 13th annual Indian and Metis Conference in Winnipeg, agreed that people dying from lack of medical care and living in poorly heated, overcrowded houses on reserves was a greater problem than integrating with the white society.

The chiefs were giving their reactions to a report on social, economic and educational facilities of Indians made by a group of scholars in cooperation with H. B. Hawthorn of the University of British Columbia.

Most of the chiefs said educational facilities are available, and parents now stress the importance of education to their children.

Only one said housing was not a major problem on his reserve.

Chief Thomas Chubb of Oxford House said his band was promised 18 houses last year, but only two were completed. "Every year more people are becoming desperate for houses on the reserve," he said.

Chief Charles Sinclair of Cross Lake said his band, with a population of 1,757, got eight new houses last year. He said these were built without electrical wiring and have wood stoves for heat.

Angus Swan of Lake Manitoba Reserve said his band had \$27,000 to build six houses last year. "We had to cut corners — wiring and painting — in order to build all six."

Only three of the chiefs said they had adequate medical facilities near the reserves. Some said the closest hospital was 200 miles and aircraft is the only means of transportation.

"We often have to wait three days for decent weather in order to get a sick person out and by then it is often too late," said Thomas Linklater of Norway House.

A common complaint was the closing of nursing stations on reserves because qualified personnel was not available.

All agreed employment opportunities have to be developed on or near reserves.

The Hawthorn report also recommended an Indian progress agency be established to report annually on Indians.

The chiefs felt conferences similar to the Indian and Metis annual conference provided a good exchange of ideas, but agreed that communications between bands and agencies and between bands must be improved.

They felt a two-day flow of information, ideas and action is the first step towards solving the Indians' immediate problems.

"Our first concern is for our people at their homes — the reserves," said one chief.

— Condensed from Winnipeg Free Press

# Manpower Plan For Education

by Robert Taillefer  
(Daily Standard-Freeholder,  
Cornwall, Ontario)

Smoke signals have gone with the wind as far as Cornwall Island Indians are concerned. With the aid of Ontario's Manpower Retraining Program, (some) original Americans have discovered a better means of communications: education.

On December 12, Cornwall's Adult Education Centre under the direction of its co-ordinator, Jack Haworth, opened a branch of the William Street centre on Cornwall Island. Purpose of the new Indian Retraining Centre is the up-grading of island Indians only. Thus their educational standards can be brought up to industrial job requirements. In many cases, industries will not hire a person with less than grade 10 education, said Mr. Haworth.

## PROGRAM FIVE EXTENSION

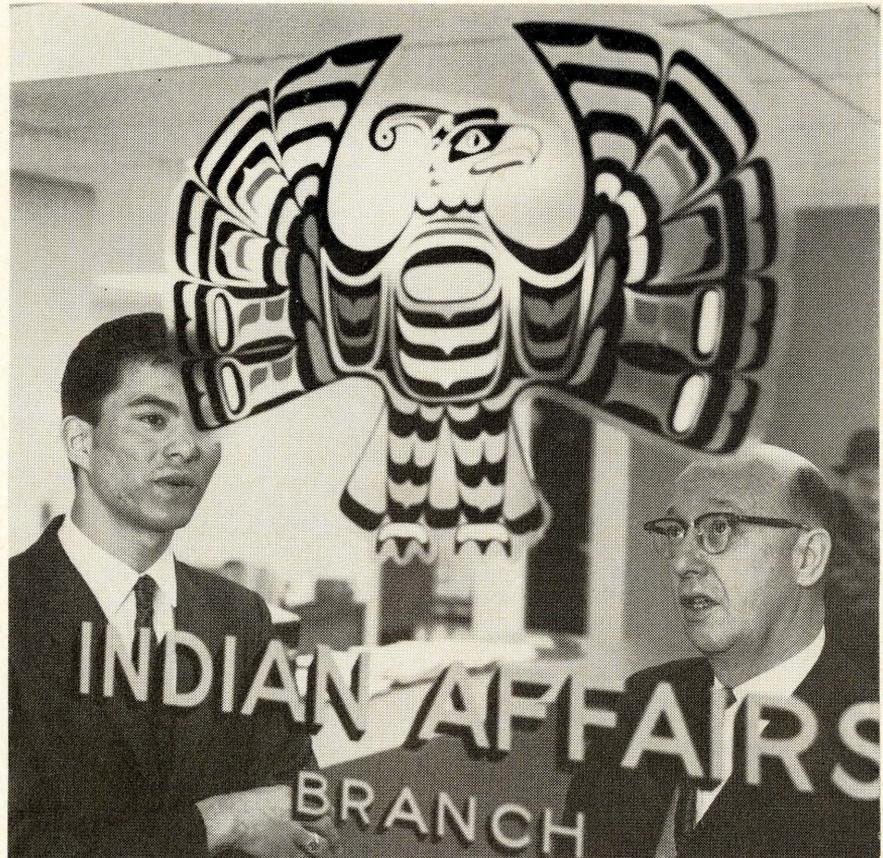
During an interview with Mr. Haworth at Indian Retraining Centre he said more than 35 students were currently enrolled in the Program Five extension on Cornwall Island. The first group of students arrived at school on opening day and another class arrived Jan. 9. Additional students were installed in retraining classes each month. However, Mr. Haworth disclosed 10 applicants were currently on his waiting list to enter the island program.

With more pupils attending the new centre than there currently is room for, two separate classrooms are in operation. Grades one up to and including six, are taught in one room while Camille Lefebvre supervises grades seven to 10. Mr. Lefebvre came to teach at Cornwall Island's Retraining Centre from Elliot Lake, where he taught Program Five courses evening school.

## FIVE-DAY WEEK

Mr. Lefebvre pointed out students attended classes on a five-day-per-week basis. Instruction commences at 9 a.m. and continues until 3:30 p.m., with 30 minutes off from studies for lunch. He said subjects taught were those required by the department of education, mainly, mathematics, English and science.

How long does it take to graduate from the new retraining centre? Mr. Haworth stated a period of nine months was required to upgrade a student to grade 6. After obtaining a grade six standing, the pupil underwent an additional three months of classroom instruction for each additional grade up to grade



Robert James Houle of Sandy Bay Reserve, was awarded a \$200 cultural scholarship by the Indian Affairs Branch, in recognition for his ability and work in the field of Art. Robert is a Saulteaux, 19 years of age, and is presently a student at the Assiniboia Residential School in Winnipeg, where he is taking the Grade 12 University Entrance Course. The scholarship was presented by Mr. Churchman, regional Director of Indian Affairs, who is seen here with Robert, left, viewing a piece of the boy's work.

10. Clarifying the problem, Mr. Haworth said, "Some of our students here have never attended school before."

In operation for less than two months, the Indian Retraining Centre may have to be enlarged if its attendance continues to increase. In this case, Mr. Haworth said the current school would be relocated and attached to another structure forming one large school.

## SURPASSED EXPECTATIONS

"More than 1,000 trainees have graduated from our retraining program since it began operations, Jan. 19, 1961," disclosed Mr. Haworth.

Together, the William Street location and Cornwall Island's new retraining centre currently have a total of 300 students attending daily classes.

Depending on number of dependants of each student, a trainee receives an allowance for attending daily classes. With one, two or three dependants, each pupil receives \$55., \$65., \$75., respectively.

"Allowances earned by students are the same even if a student has a higher educational standing than another. Every applicant receives a weekly allowance of at least \$35., for participating in the course," said Mr. Haworth.

# U of S Offers Cree Course

Classes ranging from Cree to cartography will be offered at Summer School this year through the Saskatoon campus of the University of Saskatchewan.

Dr. Carlyle King, dean of summer sessions, estimates that some 4,400 students — 400 more than last year — will register for Summer School, which will be held July 3 to August 12 in Saskatoon, Moose Jaw, Emma Lake, Fort Qu'Appelle and Rankin Inlet, Northwest Territories. The Regina Campus of the University

will conduct a separate summer session beginning this year.

Dr. King said that the number of classes offered has risen to 123 from 101 last year. One of the new classes, a class in Eskimo anthropology at Rankin Inlet, will be the first university course for credit to be given inside the Arctic Circle.

Students must register for Summer School, either by mail or in person, by June 1. The new Summer School calendar, with details, may be obtained from the University of Saskatoon.

# Pavilion At Expo

— Continued from Page 1

about themselves and their world.”

The main architectural feature of the building, which includes 6,926 square feet of exhibit floor space, is a 100-foot wood and steel tower in the form of a stylized teepee. The base of the tower will provide a circular exhibit area 74 feet in diameter. The design was evolved after a conference was held in Ottawa 16 months ago by Indian artists from all parts of Canada. The original design was later modified in order to fully express the story that the Indian people wished to tell.

The visitor approaches the tower through a series of smaller pavilions representing stylized versions of other traditional Indian dwellings such as the long house, the Haida house, and the A-frame building of the northern Indians.

The pavilion, on a 30,000 square foot site, is landscaped to give a natural rugged setting. A small lake, trees characteristic of various parts of Canada, as well as shrubs and other plants that have had a special meaning in Indian life are included.

Twelve Indian girls from across Canada were selected from over 280 applicants for training as pavilion hostesses. The girls were selected by local interviewing boards at ten cities on the basis of their appearance, intelligence, character and personality. Before commencing their duties, they underwent a training program in Montreal which included a refresher course on Indian history and culture. An additional language (French or English) was also included on the program.

The storyline is intended to be the philosophical basis of the Pavilion



Harry Hunt, a Kwakiutl from British Columbia, does the raven dance Feb. 10 at the unveiling of a 71-foot-high totem pole, which he carved, as the centrepiece of the Indians of Canada Pavilion at Expo 67.

and was written in consultation with Indian leaders in all parts of Canada. A series of three-day meetings were held in Vancouver, Edmonton, Montreal, and Amherst, N.S. Indian leaders, artists and craftsmen, and Indians with a special interest in their tradition and culture, were invited to discuss the most important ideas which they wished to convey to the people of Canada and to the world at large who will be visiting Expo.

The storyline, as well as the architectural and exhibit design plans, were presented and approved at the meetings held in Ottawa and Montreal and the Pavilion's National Indian Advisory Council.

The council is made up of eight

Indian leaders, nominated by regional Indian advisory boards, representative of all parts of Canada. The chairman is Wallace Labilillois of Dalhousie, N.B. Other members are Chief Max Gros-Louis, Village Huron, Que.; James Debassige, West Bay Band, Excelsior, Ont.; Chief Cornelius Bignell, The Pas Reserve, The Pas, Man.; Chief Wilfred Bellegarde, Goodeve, Sask.; Howard Beebe, Blood Indian Agency, Cardston, Alta.; George Manuel, Duncan, B.C.; and Chief Baptiste Cazon, Fort Simpson Band, Fort Simpson, N.W.T.

## To Expo Glee Club

The chorus from the Indian Students' Residence at Portage la Prairie, Manitoba, will be the only Indian glee club to perform at Expo '67.

The chorus will make four appearances at Bandshell 'B', giving a 40-minute each time, twice on July 10 and twice on July 13.

J. O. Harris, superintendent at the residence, said that in addition to the Expo concerts, there will be one in Toronto, July 3 or 4, and a possibility of another in Ottawa.

The chorus, trained by Mr. and Mrs. R. E. Burk, at the residence, started training last fall, shortly after the opening of the school term.

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