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Logging adviser Jim Mann with one of the scrolls unearthed in a recent "find" at Sioux Narrows, Ontario. The scroll is inscribed with Indian legends. See story on Page 3.

Urban Housing Urged

The federal government should put more money into off-reserve housing for Indians. Welfare Minister Carroll of Manitoba told the federal-provincial housing conference in Ottawa last month.

He said at a committee session that Indians moving off the reserve into urban centres need housing. If they don't get it, many tend to drift back to the reserves.

Mr. Carroll said Manitoba authorities have 2,200 Indians and Metis in the process of transition to life off the reserve. They had temporary jobs or were taking training of some kind. They were on the move.

"If we are going to make the transition successful, we can't allow them to end up in the Winnipeg slums," he said.

The federal program for off-reserve housing would provide only about 25 houses in a year for Indians in Manitoba. The \$1,000,000 allotted for the program was tiny compared with the \$112,000,000 allotted in the current seven-year program for reserve housing.

There was not much point in providing an Indian with a job in the white man's community if he could not be provided with a house too, Mr. Carroll said.

Indians Need Organization: Chief

"When an Indian says something it is called hostility. When a white man says the same thing it is called progress," Chief David Courchene, president of the Manitoba Indian Brotherhood, told the Indian Association of Alberta conference last month.

"But the problem is with ourselves as Indians," he said. "We are not organized. If we want self-government, like any other ethnic group in Canada, it must be by self-determination. Unless we show a strong desire to handle our own affairs, someone will continue to do it for us for the next 100 years."

Thousands of Canadian dollars are

made available to underdeveloped countries, but an Indian can't get a loan to develop a business on a reserve, the Chief said.

"The potential of the Indian is being overlooked."

Chief Courchene has been instrumental in organizing a strong native group in Manitoba.

The president of the Indian Association of Alberta, Thomas Cardinal, said the conference was a direct follow-up to a province-wide tour by a representative group of Indian leaders to study conditions on all reserves in the province.

"The response to the conference from various levels of government

and resource people is wonderful," he said. "This is the first time we have been able to communicate in this way. Most of the trouble between the native and white population lies in this area of communication, and we have made a large step toward correcting this."

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INDIAN RECORD

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Focus On Canada's Have-Nots

AT THE BEGINNING of Canada's second century, the bishops of Alberta have opportunely called attention to the plight of Canada's first inhabitants and their descendants, the Indian and Metis. The surveys have all been made and they show uniformly that Canada has a poverty problem, affecting the lower fifth of the population and that in that segment the Indian and Metis occupy the bottom rung. At a time when the growing chasm between the haves and have-nots is seen as the major challenge and the major threat to believers in human brotherhood, Canadians are invited to look to their own house as proof of the genuineness of their concern for others.

The situation has been documented in the Hawthorn-Tremblay and the Caldwell reports, last in a long series of surveys, inquiries and testimonials. It is a story of efforts to transform natives into urban whites, to replace the influence of the home and natural milieu by that of the school, to impose responsibility without training and to stimulate initiative by paternalism.

Much breast-beating is now in order, and the Bishops of Alberta, while lauding the intentions and sacrifices of missionaries, admit to mistakes in the past. It is now time for a fresh look.

It is, according to modern techniques of measurement, probably the last chance for Canada to stave off the social and moral collapse of these first Canadians.

The shortcomings are grim. The litany of the forms of discrimination to which the Indian and Metis are subjected parallels that of the Negro in the United States, makes a mockery of toothless civil rights legislation and justifies fears of frustrated uprisings. Job applications, housing, due process, victimization of every sort are only the most evident types of barrier that cut these people off from the mainstream of Canadian life.

They are unprepared to cope in the cities and are rapidly being outdistanced by the means which make rural life relatively satisfactory. Here the lists of deficiencies include such mundane items as toilet facilities, electricity, roads, water, motive power, refrigerators, prompt and efficient health care. These visible blanks in their mode of life are matched by blanks in the more human and social goods.

What can be done? The Bishops of Alberta note and approve many projects. Self-help activities are increasing. Summer assistance from dedicated and qualified young people is becoming popular. The school system is being overhauled. Indian leaders are developing and accepting responsibility.

But more people must consider the Indian and Metis as their brothers, support their centres in the cities and constitute action groups for study and particular projects. This is the source of aroused public opinion which will stimulate the interest and activity of politicians and call government officials to account. Anti-discriminatory legislation must be provided with teeth and the law enforcement agencies be assured of popular support.

At present a scab of ignorance hides this wound on the map of Canada. It must be torn off. Once the hidden misery has been exposed, Canadian concern will generate unremitting efforts to assure these fellow men of equality.

R. D.

Open Letter

Aftermath of "Battle Cry" At Duck Lake

The branch of film-editing and event-reporting that we witnessed for the Indian and Metis Jamboree at Duck Lake was typical of a number of CBC reporters who roam the country. Mr. Shawn Heron lived up to this typical reputation. He had a pre-conceived plan, a pre-set idea of what he wanted — namely the spectacular — the sensational. He came here to carry out this plan, no matter if he stepped on some people's toes, or insulted people of our town, the spectacular came first.

Unfortunately people like him often mould public opinion. His editing fitted his ideas and his plans, and naturally what was objective reality was secondary. To fit his plan he had to show Duck Lake as a backward dump of shacks and he did. What the Indian Affairs Branch and the Churches have done for the Indians in the past century mattered nothing — he was seeking the spectacular.

Mr. Howard Adams lived up to the tradition of a Berkley University graduate:—"all destructive and non constructive." He was not even able to relate the simple story of the battle of Duck Lake—We quote: "They (Militia) came 127 strong; we were outnumbered ten to one." So, Riel's men had to number fourteen — 5 were killed; — there were nine left — and the nine defeated the whole militia. Thus is one example of Mr. Adams' accuracy as an historian.

Mr. Adams never mentioned the name of God once during the two-day Jamboree — and he was dealing with Christians mostly. He gave the impression that he didn't care to see what good the Indian Affairs, Residential Schools and the churches could have done and is still doing for the Indians. During the whole Jamboree not one good word was said about any of the three. Surely one could find one little quality if one cared to look.

He also broke one of the elementary rules of Indian hospitality. The Jamboree took place on the very doorstep of Beardy's Reserve, and therefore was a guest of the reserve. The Chief of Beardy's Reserve was not asked to officially welcome them nor were any of the Indians of

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Blackfoot Co-Op Key To Self-Respect

by Elaine Verbicky

CLUNY, Alta. — One of the first things you learn when you visit the Blackfoot Reserve, or any other, there is no cure-all, no pat answer to the economic and social problems faced by Canada's Indians.

What is encouraging on this reserve is that a group of about 45 young Indian men are making a start towards a solution. It could point the way for thousands of Indians living on reserves throughout the West.

Sparkled by Father Maurice Goutier, O.M.I., the Catholic pastor of the reserve, the men are developing a multi-purpose co-operative organization. They believe it will instill a new spirit of initiative and self-help into their community, now mired in economic despair.

The story is tragically familiar. The federal government administers the reserve, as it does all Canadian reserves.

"Ottawa administers, but the people back there don't consider the real needs of our local people," Father Goutier charged.

"They've always tried to apply one policy for the whole country, without taking into consideration the vast differences between communities in the East, West, North and South."

Father Goutier said the government has been so committed to a policy of integration that they have neglected the development of the people and their resources.

"If there is any one thing in Canada that has hurt the Indian people and robbed them of their pride, it has been a system of administration geared to welfare and hand-outs, rather than to development," he said.

In the 90 years since the Blackfoot Nations made a deal with the CPR, allowing its main line to cross

Aftermath

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Beardy's asked to speak. Mr. Heron gave priority of interview to Mr. Redbird and Mr. Pelletier of Ontario and Mr. Cardinal of Ottawa University. The Indians of Beardy's Reserve were deeply hurt because of this breach of Indian hospitality.

This is the style of sensationalism that Mr. Heron went for and for it he lacked a sense of justice — and injustice is never acceptable, especially on the part of CBC reporter and editor.

Paul Anderson,
Curator of Duck Lake Museum.
(In Rosthern Valley News)

their land, they have endured poverty, lack of educational opportunities and decisions made by bureaucrats half-a-continent away.

Sapping their self-respect and initiative was easy welfare money from the federal government and the Indian band.

The result: a breakdown in family life and a continued rise in alcoholism.

Someone had to blow the whistle. The Indians did it themselves.

About 20 young men decided to cut through the system of easy welfare. They saw thousands of acres of empty grassland, ideal for raising cattle, going to waste because no Indian could afford the investment needed to get into the cattle business.

Section 88 of the Indian Act blocked efforts to borrow money. It prohibits individuals from mortgaging real or personal property so that no financial institution would run the risk of making a substantial loan.

A co-operative was the obvious answer. Each member invested \$50 and the search for a sympathetic lender began.

The Indians wanted to buy cattle but a request for government financial support was refused because the project did not include everyone in the band.

Chartered banks, which normally require ten per cent security on loans, raised the figure to 25 per cent, or refused to talk business to

a group of Indians without their Indian agent.

Businessmen in Southern Alberta were enthusiastic and offered their support, if the group would come back next year (1967), when they could make it a Centennial project.

Discouraged, but refusing to quit, Father Goutier and the men went coyote-hunting, fattening their fund with the \$5 bounty on each animal.

Carl Anderson of the Brooks Central Feeder Association gave them a \$3,000 loan. This was followed by a \$15,000 bank loan, enough to buy 105 yearling Hereford steers.

The Indians delivered good cattle to sales, where buyers paid top prices.

White cattlemen recognized what the Indians had done and expressed their respect for the feat to Jim Munroe, Indian manager of the cattle co-op.

This year, the profits were re-invested in a herd of 500 steers, which again brought top prices.

The cattle co-op has grown to 45 members. A new development is a co-op store which has resulted in lower prices in Cluny and Gleichen.

Two other ideas hold promise for even better days ahead; tourist attractions in the reserve's badlands, and the raising of buffalo.

The Indians' efforts are a small beginning towards a viable community economy and a new dignity for every member of the reserve.

Western Catholic Reporter

Boys Discover Scrolls

(See photo on page 1)

The discovery of Indian scrolls and other articles near Sioux Narrows, Ont., has sparked new interest in the history of the district.

The discovery was made Nov. 4 by three boys who went for a hike in the bush.

They related the story to Jim Mann, Indian logging adviser with the department of lands and forests at Kenora.

The boys — Carl, Leonard and Donald Howells, aged 7 to 12, of Sioux Narrows — found what appeared to be a tree stump knocked over.

Securely wrapped and placed in a circular bark cover (slipped off the end of a stump), the boys found:

- A birch bark scroll, 13 inches by 44 inches, in fairly good condition. Inscribed were beaver dams, ani-

mals and birds. On the outside was the familiar house design.

- A second scroll in perfect condition, 15 inches by 26½ inches. The inside face was pigmented with a red dye. Oblong enclosures and four animal groupings were carved on the bark.

- A "flap," measuring five inches by 24 inches.

- A smaller flap, 2½ inches by 12 inches, poorly inscribed.

- A partially decomposed leather bag with a scribler; part of a 1917 Winnipeg newspaper; a page from a calendar in which was wrapped part of a scorpion's tail; two cans of ground herbs; dye pigment and various leather pouches.

The items have been loaned to the department of lands and forests and an intensive effort is being made to learn the legend of the scrolls.

The Text-Book Indian

by Norma Sluman

The traditionally silent and stoical Canadian Indian has emerged from his silence and stoicism to protest that he is treated pretty shabbily in our history text books.

In most books the Indian is first presented by introductions and descriptions of regional and linguistic groups. These are well done and accurately detailed. It seems that our text-book writers can take an objective look at Indian life and culture considered apart from contact with the white man.

But once past the introductory pages, we find many quotations and references that are highly objectionable because they give only one part of the picture. Cartier calls the Indians "great thieves"; Indian lodges are described as filthy and full of foul smells; Champlain says of the Indians, "They were living without faith or law, without God, without religion, like brute beasts"; there is much emphasis on Indian torture. There is little attempt to describe events in terms of Indian culture and tradition. There are few explanations of the Indian's way of looking at things; what, for example, are we told about the Indian concepts of "work" or of individual ownership of a small piece of land?

And there is little emphasis on the fact that what the Indians said and did was reported by men who spoke a different language, who sprang from a different culture, and who were often hostile to the Indians themselves.

The story of the martyrdom of the Jesuits is a tragic one, with a tremendous impact upon both Indian and white children. No one, including the Indian people, would deny the Jesuits their niche in Canada's hall of fame. But from an Indian point of view, the story is not well or completely told. By the very nature of his calling the missionary is limited in at least one respect. He must assume that the indigenous spiritual concepts of those amongst whom he has chosen to work are inferior to his own.

One book states that the missionaries are there 'to show why the Indians should live at peace with one another and their white brothers from Europe.' This smug hypocrisy is just what Indian people object to. They point out, not unreasonably, that the French actively encouraged the animosity between their Indian allies and enemies, and that Christians too have frequently been militantly aggressive. They ask how many people have died because of religious differences between Christians themselves. Just as long as his smug assumption of superior moral integrity is perpetuated in school books, despite the facts, — I suppose that is how long Indians are going to object to interpretations of our history.

When we come to the subject of martyrdom itself we come also to a very controversial point. Here we have proof positive of the ferocious cruelty of the Indians as opposed to the altruistic, self-sacrifice of the

white missionaries! Most certainly Indian warfare was a very harsh business. Most war is.

The 17th century was also a very harsh era. Slavery was an accepted fact. The Inquisition was not just a dim memory. A debtor could go to prison for life. There were public hangings, floggings and stake-burnings. Indian people have no monopoly on the use of torture. There are dungeons in European castles to testify to that. There were the Nazi hell-camps of recent memory. It is long since time a little more perspective should be applied to this one aspect of Indian customs.

In all fairness there are many brighter aspects. Some authors point out the courage and ingenuity with which the Indians coped with their environment. Individual Indians such as Tecumseh and Joseph Brant are very well portrayed. One text gives Brebeuf's observations on the positive characteristics of early Indian life, another gives a fine look at the intricate Iroquois Confederacy, while still another takes an unprejudiced look at Indian spiritual concepts. Without exception, every book reviewed provides some evidence, at one point or another, of sympathy and understanding for Indian people. If the best aspects of each book could be combined, Indians would have little reason for complaint. Let us not even consider the result if the poorer ones were!

But historic events must be placed in their proper perspective, especially when one considers the impressionable youngsters in our grade 7 and 8 classrooms. Children should know that Indians themselves left very few written records of their role in history.

They should know that what Indians are supposed to have said and done was often reported by persons hostile to them. They should know that Indian ways of looking at life are very different from those of white persons.

Indian people have often told me that derogatory references, and unfair presentation of some of the incidents described in history books, had a devastating effect upon them, one that always remained, to some degree, in later life.

The Indian has lost a great deal, perhaps inevitably. But he deserves to retain at least his racial pride and dignity. The schoolroom is last of all the places where it should be stripped from him.

(Condensed from an article by Norma Sluman in the Toronto Education Quarterly, Summer 1967. Miss Sluman, a Toronto writer who has actively championed the rights of the Canadian Indian, is the author of a historical novel, **Blackfoot Crossing**)

Tillicum Bridges Educational Gap

Many Ontario Indian reserves are enjoying books and library services which have been supplied as a Centennial project by the Home and Schools Association.

Operation **Tillicum** — the Indian word for friendship — is a joint effort by the association at the local, provincial and national levels (through the Canadian Home and School and Parent-Teacher Federation). The prime object behind the venture is the improvement of educational opportunities for Indian children.

Books have been sent to many Indian reserves and to Indian friendship centres in Toronto, Kenora, Parry Sound and Moosonee.

Barrie, Kitchener and York-Simcoe Councils have been particularly active and the Welland Council Home and School Association co-operated to launch a float in the Centennial parade and purchased

recommended books on Indian history, culture and fiction.

Not all **Tillicum** projects have been associated with books. Five associations from the Hamilton Council sponsored bus-loads of children from the Six Nations reserve for a real **Tillicum** day with the children of their schools. Other Home and School Associations like Crosby Heights of Richmond Hill, have invited Indian people to speak at their meetings and participate in discussion groups. Workshops have been held by North York and London Council had Chief Virginia Summers, Oneida Band, participate in many Council affairs.

Mr. F. J. Taylor, **Tillicum's** Chairman for the Ontario Federation of Home and School Associations, is confident that during the coming year, associations and councils will continue their invaluable work with Indian parents in an attempt to improve the educational opportunities of Indian children.

First of two parts . . .

Education At Betsiamits

by Fr. G. Lesage, O.M.I.

A plan to train Indians for better jobs and higher incomes was carried out last year in the industrial center of Seven-Islands. The scheme originated with the local Indian Affairs Branch. And the over-all idea behind the project is to try to raise an Indian from Grade 3 education level, teach him a trade and integrate him with white workers in Canadian industry. Similar projects have been introduced in Ontario and the Western provinces.

Here in Betsiamits, some attempt has been made to raise the education level of our adult population. Night courses have been conducted for several months, but were attended by a relatively small number of adults, mostly ladies. Then, the whole problem of adult education is being considered anew. It is urgent. Unless the younger generation of Indian men avail themselves of continued education and of industrial job-training, the opportunities of tomorrow in this sector of the North Shore Region will be lost to the untrained.

Regional Employment Prospects

Actually most Indian workers earn their livelihood miles away in the region of the Outarde and Manicouagan rivers. Some 40 of them are employed by the Hydro-Quebec, the Quebec North Shore Paper Co., and other industries, while only 20 have local permanent employment. This represents approximately 20% of the total available men on the reserve.

Of a total of 280 employable men between the ages of 16 and 60, 20 are employed on the reserve and 40 off the reserve. The remaining 220

are unemployed, or part-time workers.

These figures may vary slightly from month to month, but are fairly accurate on the whole. Most employable men and their families are actually living of some social assistance and government relief. Although some 50 men have part-time employment on the reserve and elsewhere in occupations such as construction, hunting and trapping, yet, they and their families need some government relief. Rightly the unemployment is an urgent problem. It is the more serious because the largest number of unemployed is amongst the 16-25 year group.

Some responsible Indians say that their problem should be solved here on the reserve and not in the industrial centers. They say "Develop the reserve". Others among the younger adults claim that they have to leave the reserve if they are to achieve a higher standard of living. True, if they can't find a job once they have completed a suitable training, there is no use training them to sit on the reserve. Another group want to convince themselves that they are better off economically in living on social assistance than in working at all.

It is obvious therefore that the projects initiated by responsible authorities to train Indians for better jobs and higher incomes deserve credit and need be supported actively. It is worthy of note that the 60-odd Indian men employed in the 10,000 working force of our sector of the North Shore Region represent only 0.4% of the whole. Inquiries made of government and the main industries reveal a fair demand for



Leonard Paul is a student of social sciences at Ottawa having completed a philosophy course. Such young people are the hope of the Reserve.

personnel in several fields of activity such as machine mechanics and operators, electricians, welders, plumbers, office clerks and helpers in all trades.

A project prepared by the North Shore Regional School Commission for better education and training among their charges has been operating since 1965. An official of the local Indian Affairs Branch and a representative of the local Indian School Committee took part in the preparation of the plans. It is wished that the whole population of Betsiamits will eventually take advantage.

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The old and the new at Betsiamits. The house, left, is one of many still inhabited by residents. The new home at right was built in 1967 as part of a program calling for 10 new houses a year.

Indians

WASHINGTON, April 1.—A special congressional subcommittee today reported that the Federal Government has been negligent in its handling of the Indian population. The subcommittee, headed by Representative William P. Rogers, of New York, in a report today said that the Government had failed to carry out its obligation to provide for the education, health and welfare of the Indians. The report said that the Government had spent more than \$1 billion on Indian affairs in the last 10 years, but that the money had been poorly managed and that the results had been disappointing. It called for a complete reorganization of the Indian Bureau and for a more systematic and efficient program of Indian affairs.

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We Never See

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On T.V.

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Indians We Never See On TV

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This, in turn, leads to lost jobs, broken homes, and sometimes crime. Liquor is not allowed on the reservations, but towns that occupy the fringe areas are top-heavy with saloons. White Clay, Nebraska, for example, straddles a dirt crossroad on the border and has a bar for each point of the compass. Saturday night in White Clay can be pretty depressing for everyone but the celebrants.

Billy Giago, a supervisor at Pine Ridge's public school, regrets that so much attention is given to the Indian alcoholic.

"THERE ARE PLENTY of hard-working Sioux who are trying to correct that image," he avers. "You see the same old drunks all the time, but you don't see the ones who are employed."

Billy is young, married, and the father of five children. He worries about his kids and wants them to have a decent education. Free medical care and school keep him on the reservation, but he strives to free himself from all other stereotype Indian qualities.

"The Indian falls short so often," remarks Billy. "I think it is his lack of values. He doesn't know how to take up his free time. Sure, I have a television set and a stereo and a window air-conditioner. But I saved for them."

Billy's emphasis on education is echoed by those who know the Indian well. They point out that adult Indians over forty-five years of age average five years of schooling and that adults below this level average only eight years. This pattern is changing, but there is evidence that part of the change is merely external. The fundamental attitudes remain stagnant.

Pine Ridge and Macy and other reservation towns now have federal housing intermingled with their tarpaper shacks. But many occupants of these new homes are just one jump away from dirt floors and rude privies. No one has told them how a stove works or what it can accomplish. Some have to be shown how to flush a toilet, and few have any concept of how to clean linoleum or wood.

EDUCATION AT ALL LEVELS has been sporadic. The Catholic mission schools, such as Holy Rosary at Pine Ridge and St. Francis on the Rosebud Reservation, have suffered because the government is diminishing its support.

Strange But True



The NAME 'MARGARET' CAME FROM A GREEK WORD MEANING 'A PEARL' AND WAS MADE POPULAR BY ST MARGARET OF SCOTLAND, WHO DIED IN 1093.



FOR CENTURIES MILAN BOASTED POSSESSION OF THE BONES OF THE MAGI — THE THREE WISE MEN — UNTIL IN 1164 FREDERICK BARBAROSSA CARRIED THEM OFF TO COLOGNE IN GERMANY, WHERE THEY HAVE BEEN VENERATED EVER SINCE IN THIS MAGNIFICENT GOLDEN RELIQUARY.



THIS LOVELY REPRESENTATION OF THE FLIGHT INTO EGYPT IS TAKEN FROM A 13TH CENTURY FRENCH MANUSCRIPT.



The REMARKABLE FAMILY OF FRENCH-CANADIAN FR. BERNARD PELTIER INCLUDES — EXTENDING ONLY TO FOURTH COUSINS — NO FEWER THAN 83 NUNS AND 23 PRIESTS.

Dropouts are common, because of family permissiveness and general lack of motivation. What is open to the educated Indian? To what may he aspire?

Prejudice often works against the Indian who leaves the reservation to go to the city. He is discriminated against in employment and housing and ends up in the slums. Here he becomes lonesome and discouraged. Remembering the expanse of his reservation home, he feels confined and imprisoned. He drinks, becomes ill, dies young. The life expectancy for an Indian is ten years briefer than that of other ethnic groups in the United States.

The city Indian usually is handicapped because his English is imperfect, his skills are limited, and his friends are few. To his neighbors, he is a perennial transient. He becomes rootless and afraid. In most cities, there are not nearly enough social workers to handle the case load, so that the Indian seldom receives the counseling he requires.

One young couple recently summoned a friendly priest to their wretched ghetto apartment and laid before him their inert baby. The child had been dead for nearly a week, but they had no idea of what one did with an infant corpse in this alien white society.

Many return to the hills, to their

barren soil, and to a marginal existence. Perhaps this is all they can do. But the reservation has become a refuge, an escape, like Peter Pan's island. Here the Indian may vegetate, a prey for tourists with car and camera.

But not all tourists pass by.

TAKE BOB SAVAGE, for example, an Omaha advertising executive who gave up his business to serve the Sioux as a fund-raiser and national spokesman. Or Jim and Ceil Cook, of New Jersey, who preceded their retirement plans with a cross-country tour, stopped off at Pine Ridge, where they had often sent clothes and money, and then scrapped their Florida retirement plans to work among the Sioux. Jim handles all the electrical chores at the mission, and Ceil teaches the seventh grade. Both are having the time of their lives.

"There are fish a stone's-throw from here," says Jim, "and I've dropped a deer from the land in back of my trailer. I load my own shells, too. In the evening, it's quiet and peaceful — not like the big city. We can see satellites crossing the sky almost every night."

They love their work with the young people, and they try to understand them. In some ways, they

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Daniel remembered back to the day he knelt beside his dying grandfather, the Sun Dreamer.

Synopsis: Daniel Little, Hanpa, is a Lakota, betrothed by his dying grandfather to a part-Lakota girl, the Doe-Maiden. In his sorrow at his grandfather's death, Daniel leaves Wood Mountain and goes to work at Poplar, Montana. There he falls in love with his white employer, Pauline Ramsay. But they decide that the differences between them are too great. Taking his inheritance from his grandfather, Daniel returns to Wood Mountain to set up a small farm and marry the Doe-Maiden. But she is a Christian and he a pagan, and Daniel is faced once again with a struggle of the soul.

CHAPTER XV THE 'CATHEDRAL'

As Marianne reached the home of Daniel, she called out to him, "Hanpa, please wait a moment; do not go away just yet!" Daniel was more than surprised at seeing not only Marianne, but Tatewin, her mother, and his lifelong pal, Toto, come out of the car.

Throwing herself in the arms of Daniel, Marianne buried her head on his chest, and wept bitterly. When she had regained her composure, she found her mother at her side; she was crying too. Then Tatewin spoke directly to Daniel, "Takos", she said, "I give you my daughter as your wife; do not shame me, son-in-law!"

Thus it was done, according to old traditional law of the Lakotas. Marianne, who feared and loved God so much, was now defeated; she was now to accept her husband as a pagan; only through a special dispensation from the Church could they now be validly married.

The Doe-Maiden heard Hanpa's hoarse reply, "Hau!" (Yes). And from that moment, following the

Lakota custom, they were considered man and wife.

Marianne helped Daniel undo the saddle-packs and turn the horse loose. Then she strolled to a cool shaded spring nearby and drank a long cooling draught of water. Sitting on her heels, she began undoing her braided hair. Daniel came and sat besides her.

"Now, Hanpa," she began hesitatingly, "before this goes any further, I have something to tell you. You have won; we will remain Lakotas as you wanted; but there is one thing I cannot surrender: it is my Faith. We will go to the Bishop, in Gravelbourg, and we will ask him a dispensation to marry, provided you allow our children to be baptized in my Church. Until then, I cannot live with you."

"Marianne," replied Daniel, very slowly, "I am glad you came back to me. Although I was running away from you, you saved me. I cannot forget the great truths you told me. I have so much to weigh in the balance! I have such a battle to fight; So, from this day, I want you to prepare to meet me on a battlefield,

I want to see what sort of a Christian you are before we marry for life. Tell your mother not to worry. I am proud of you, and I shall not shame your mother as long as I live."

As Marianne returned home with her mother, Toto remained with Daniel. He had vowed to Daniel in his early youth the sacred vow: "Ito, kolakiciya untin kte" (We will die as friends), and he had duties to perform now.

In Marianne, Daniel had found the chosen companion of his life, and yet, for the sake of their mutual happiness, the barrier between the two must be broken. Daniel remembered back, back to the day when he knelt beside his dying grandfather, the Sun Dreamer, and listened to his prayers to the Sun and the Moon. And he was confused.

Toto, with his great common sense and his long experience, was the only person to whom Daniel could confide. For hours the two pals argued and discussed the problem.

"What right has the Doe-Maiden, who is Lakota, to force me in giving up my beliefs?" asked Daniel. "She is different from us in many ways; does her religion mean a great deal to her or it is only stubborn pride?"

"You know the story of the Garden of Eden," replied Toto, "She is no different than the first woman, called Eve, and she will have you do what she wants. It is only a matter of time and of tactics. At any rate, Daniel, you would not lose much. You are deeply religious, yet you have only sentiment to guide you. Catholics have a deep, reasoned Faith, and a moral code which is more perfect than the one of the Lakotas. I know them well. You should not judge them by the members who are slackers, but by the ones like your own sweet-heart, the Doe-Maiden."

"I'll grant that," replied Daniel wearily, "but she demands my soul as the price of her happiness. The true Lakota woman is entirely obedient in all things. Marianne is too selfish, and yet I love her so much I can never be happy without her."

"Yet, Dan," retorted Toto, when her mother came here, she gave her to you, and she was docile. She loves you because you have the great virtues of the Lakotas: you are brave, generous, honest and truthful. I am a Christian myself, not a very good one, I will admit, but I can assure you I understand why Marianne acts like this with you."

"If the Doe-Maiden's faith means so much to her," mused Daniel, "that she will not have me unless I surrender, there must be some mysterious power in it which no one can fight."

"You have answered your own problem," added Toto with a smile.

The following Sunday afternoon Daniel and Toto went visiting at the LeBegue's home. Marianne had prepared the meal. Just before dinner Daniel called Marianne aside, "I have something for you," he said in a low voice, "you have come far to meet me, now I will do my part." Daniel slipped the engagement ring on Marianne's hand saying, "We will go to see the Bishop whenever you wish, and I will ask him to baptize me in your Faith."

Marianne blushed deeply, and tears of joy came to her eyes.

"Oh! thank you so much . . ." but her words were drowned in the fervid embrace of Daniel. "Will you please excuse me for a moment, I have to dress for dinner; you are my special guest today, Daniel." And with a whirl, she disappeared in her room.

She was a changed woman. She was no longer shy, tight-lipped, but free, outspoken, yet perfectly poised and courteous. Her long dinner gown made her look taller than she really was, she wore no make-up except the natural color of a robust happy young maiden. Her eyes sparkled and her cheeks were flushed with excitement.

During the meal she was subjected to much good-natured teasing which she seemed to enjoy immensely. As papa LeBegue rose at the end of the dinner, a glass of wine in his hand, to toast

by
Ablo-Hoksila
and
Woonkapi-Sni

Daniel, Marianne felt a deep thrill. Her prayers had been answered. She glanced at Daniel who lowered his head in deep embarrassment, and with trembling hands she raised the glass to her mouth.

As Daniel remained silent, Marianne took the situation in hand, "Dad," she said, "may I tell you something?"

"Why, certainly, baby!" he replied, "you can boast now of your war-coups!"

Facing the three men calmly, Marianne began, "Daniel, I do not know what you think of me today. But it had to be this way. I told papa what occurred between us the other day when I went to see you. No doubt I have been discussed by you and your kola, Toto. So I feel free to speak this way now. What I told you the other day means everything to me, my whole life and my whole world. I do hope you have found yourself true to your love, I had

to discard my Lakota cloak today to break the barrier which stands between us. The future means so much, we have to face it, and meet the trials of life . . . if we want to win the reward which awaits us. After this meal is over, I wish to speak to you alone, Daniel, but now I feel I had to tell every one how happy I am today, and how grateful I am to my God that He has given me the courage to win the most difficult battle of my life. Dad, this is all I have to say."

Early in the cool evening, Marianne and Daniel went out for a stroll at LeBegue's suggestion. For a moment Daniel's eyes met Marianne's and froze. Both of them were thinking of a similar day, not so long past, when, at the rodeo, Pauline Ramsay was in Daniel's arms. Daniel lowered his guilty eyes but Marianne's were tearful as she said, "I know, Dan, let the past bury its dead. We start anew, and there should be none of that between us now."

There was a beautiful path, lined with tall poplars, leading away from LeBegue's house, to the pastures. Often had Marianne walked along this road in silent thought; but, tonight, her dreams were fulfilled, she was no longer alone. On her finger she caressed the engagement ring; her head erect proudly, she looked up at the tall trees, and with the ageless instinct of womanhood, she felt triumphant.

This tree-lined path she used to call the "Cathedral", as when she walked on it she always felt like praying. A little brook gurgled along the path; rabbits and deer made this grove their playground, and the birds, their haven. It was always so quiet and peaceful, the winds failed to disrupt the peace of this grove.

As she walked arm in arm with her fiancé, Marianne found a deep sense of satisfaction, communing with the hidden forces of nature, enjoying the mystery of all living things, realizing she was about to become an actress on the grandiose pageant of life.

Yet, with her deep religious convictions, she did not allow herself to become exultant. Too many times, when in doubt and trouble, she had come to this hallowed place to commune with God, that

she should, on this night, forget Him. More than ever did she need His help and inspiration. She wanted, most of all, to win the soul of her pagan lover, and to be assured of the grace of God which would assure their common happiness.

Two giant poplars formed a natural arched entrance to the grove. Whenever crossing this threshold, Marianne signed herself, and as she led Daniel across the entrance, he blessed herself, as if she was to meet her God there, repeating the sacred words: "In the name of the Father and of the Son and of the Holy Ghost."

She was astonished when Daniel added gravely, "Amen!"

As the lovers walked along the path, Marianne talked slowly to her fiancé, exposing her beliefs, from Genesis to the Apocalypse of St. John, from the primitive stages of religion to the ultimate perfection of Catholic faith. In Daniel she found a silent listener eager to satiate his parched soul with the knowledge of the infinite wisdom of mercy of God.

The chilling dew sent shivers on the strollers as the summer sun disappeared beyond the hills. Marianne's shoes were damp, and her feet grew numb with cold, yet she paid no attention to this discomfort.

When her long catechism was ended, she turned to Daniel, clinging to him, "Hanpa, I want you to kiss me again," she asked, like a child begging to be caressed by its father. With a throbbing heart and a lump in his throat, Daniel kissed her long and tenderly, embracing her in his strong arms . . .

She whispered to him, "Hanpa, I have loved you very dearly for five summers; I have waited so long for you to come to me, but you never cared. When you loved the white woman I was sure I wanted to die. But now I am so happy that you love me more than any one else. Whatever may happen to us in the future, we shall always be happy together . . ."

Daniel interrupted her confession of love, "Marianne, what do you think is going to happen in our future?"

Marianne answered mysteriously, "Wait and see!"

(To be continued)

First Canadians Should Be . . .

Citizens Plus

by G. E. MORTIMER*

* Mr. Mortimer is a reporter for the *Globe and Mail* (Toronto) and has made a special study of Indian Affairs.

Canada should spend hundreds of millions of dollars a year to help its 210,000 Indians lift themselves from poverty.

But the Indians themselves must decide how they want to live: as wilderness men, or as hard-driving money-earners in the city, or somewhere between.

And Canada must respect the special rights of the country's first citizens.

These are the main points in a 200,000-word, 404-page report on Indian affairs compiled by a research team of 40 social scientists under the direction of Dr. Harry B. Hawthorn of the University of British Columbia and Dr. Marc-Adelard Tremblay of Laval University.

The report, officially named *A Survey of the Contemporary Indians of Canada, Part One*, was more than 2½ years in the making. It covers economic, political and educational needs and policies. The second part, dealing with issues in education and with internal organization on the reserves, will be published in a few months' time.

Lagging Behind

The survey of a cross-section sample of 35,683 Indians in 35 of Canada's 551 bands, showed Indians lagging far behind the general Canadian standard of living.

The sample included poor bands in lonely places, relatively well-off groups and socially disorganized bands leading stagnant, dependent lives.

Although there are Indian doctors, lawyers, engineers, teachers, businessmen and many workers earning good wages, the majority of Indians are poor.

In the Hawthorn-Tremblay sample, earnings were \$300 a year for each person, compared to a Canadian average of \$1,400. Only 11½ per cent of the households had incomes above \$4,000; more than one third were on relief; 61 per cent of wage earners were employed fewer than six months of the year. Only 14 per cent held skilled jobs. A big percentage of the people were imprisoned in poorly paid seasonal jobs, prevented from moving to better-paid work by lack of education, lack of vocational skills, fear, apathy, self-doubt, racial prejudice and physical isolation.

Half of them worked in the resource-based industries of forestry, fishing, trapping, guiding, food gathering and handicrafts.

In many segments of these industries, job openings are diminishing, mechanization is on the increase and people who lack education and capital — including Indians — are being squeezed out. In many areas natural resources are dwindling under the pressure of increased use. Industries are moving into Indians' hunting grounds to dig ore, cut trees and flood river valleys. But they hire few Indians.

Remedies

What should be done? Educate and train the Indians for jobs; help them move to job markets if they want to go; try to break down prejudice and create understanding; spend money on resource development for Indians who want to stay at home. Improve housing and public services; build local government and commerce where possible; encourage co-operation between Indians and non-Indians.

Provincial governments should help in development, or run development programs, if they are willing and able. Unfortunately, few provinces are willing. The federal government should push development programs when provinces hold back.

Ontario has pioneered in offering Indians full civil rights and in seeking partnership with Ottawa to extend provincial welfare and development services to Indians. Yet the province has not so far been able to work substantial changes in the lives of thousands of Indians who live in shantytowns and rural slums.

Indians should be full citizens of each province, and should move under provincial jurisdiction for welfare purposes; yet they should not lose anything by the transfer. The quality of the services they get should go up, not down. Every change should win the Indians' full consent before it is made.

Emphasis on Education

"The main emphasis in economic development should be on education, vocational training and techniques of mobility to enable Indians to take employment in wage and salaried jobs. Development of locally available resources should be viewed as playing a secondary role for those who do not choose to seek outside employment.

"Special facilities will be needed to ease the process of social adjustment as the tempo of off-reserve

movement increases. Where possible these should be provided by agencies other than the Indian Affairs Branch. However, if other agencies prove inadequate, either due to incapacity or unwillingness, the Indian Affairs Branch must step in itself regardless of whether the situations requiring special attention are on or off the reserve."

For the Indians who want to stay in the wilderness and in rural places, there still will be trapping, hunting, fishing, guiding, logging and farm work to do.

The Hawthorn-Tremblay Report suggests help in developing the home areas: machinery, money and training to help the Indians become more efficient producers of furs and fish. Traps, boats, outboard motors, snowmobiles and other gear should be provided at low rates by loan, rental or purchase.

Travelling instructors should help Indians improve their work.

"More efficient and economical storage, processing, transport and marketing facilities should be provided... either by government agencies or by private enterprise under strict control on a public utility basis."

Little Specialization

In northern communities there is little specialization of labor. Most of the people hunt, trap or fish — or go on relief. They are increasingly dependent on power equipment. When a machine breaks down, the owner tries to do an amateur repair job. He orders the parts from the south individually, at high cost. If he fumbles the job, he may abandon the machine or ship it away for repairs, at more expense.

How much better it would be, the report suggests, to train local mechanics to do the work, and lend them money to stock spare parts. There probably are openings for Indian-owned stores, cafes, gas stations and other businesses, too. Money and training should be provided to help Indians launch such enterprises.

"The Indian Affairs Branch should act as a national conscience to see that social and economic equality is achieved between Indians and whites. This role includes the persistent advocacy of Indian needs, the persistent exposure of shortcomings in the governmental treatment that Indians receive, and persistent removal of ethnic tensions between Indians and whites.

"Indians should be regarded as 'citizens plus'; in addition to the

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Citizens Plus

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normal rights and duties of citizenship, Indians possess certain additional rights as charter members of the Canadian community."

These rights include the taking of fish and game at times and places forbidden to other Canadians; and freedom from taxation on the reserve.

Indian rights were established by treaty, statute and usage.

Special Status

"They relate ultimately to the fact that the Indians were here first; that a series of bargains were made by the ancestors of the present generation of Indians and whites by which the latter were allowed to develop peacefully the northern half of a richly endowed domain, in compensation for which the original possessors, however their title may be classified by anthropologists or lawyers, were accorded a special status, partially contained in the treaties and partially sanctioned by the Indian Act."

The Hawthorn-Tremblay Report does not explore all these rights in detail. It leaves compensation for past injustices to Canada's proposed Indian Claims Commission. It leaves the question of breaches of fish and game rights to a federal investigating committee.

But it endorses the principle of special Indian status.

In a 1958 report on the Indians of British Columbia, Dr. Hawthorn and his colleagues, Dr. C. S. Belshaw and Dr. S. M. Jamieson, warned that Indian lands and fish and game rights are linked to deep feelings on the Indians' part; they have a symbolic value beyond dollars and cents. Violation of those rights would stir up so much resentment that it would kill any hope of Indian co-operation in social and economic development programs. Stripping the Indians of their reserves would be not only a breach of trust but a guarantee of failure.

Substandard Service

Unfortunately, the Indians' special position has been used in the past as a justification for substandard services in welfare, education and other fields. In theory the Indians have been citizens plus. In practice they have been citizens minus.

The task now is to raise the Indians' level without taking anything away from them.

Thousands of Indians live in remote places; but thousands more live in or near cities. They include a few well-to-do middle-class people, many former wilderness-dwellers

who have drifted into town and lodged in the slums, and resident Indian bands that have watched cities grow up near their reserves.

Some of the poorest groups are within sight and sound of big towns or industrial plants. Pushed and harried by violent social change, short of education and job skills, reduced to a dependent state of mind by generations of low-budget paternalism, many Indians are too discouraged or too indifferent to seize money-making chances.

Many are not interested in the white man's clock-punching, competitive world. They live by their own rules: share with neighbors and relatives; work by the rhythm of tides and seasons; work hard for a time; then take it easy for a time; work outdoors when possible at tough, adventurous jobs; be your own boss if you can.

Indians must be allowed to choose their own way of life. Canada's responsibility is to increase the number of choices that are open to them. At present, many Indians are trapped in the narrow world of poverty.

In the Walpole Island (Ontario) band, one of the richest groups (financially) in the Hawthorn-Tremblay sample, income per person was \$715 a year. Fewer than four per cent of children over the age of 16 were in school; only 3.6 per cent of the people had been educated past Grade 9. The Pikangikum (Ontario) band, one of the poorer groups, had a per capita income of \$197; fewer

than one per cent of children over 16 were in school; not one person had gone past Grade 9.

Discrimination

"Even where Indians have the necessary educational or skill qualifications for employment, they face widespread discrimination from potential fellow workers as well as from employers. Many firms follow a definite policy (informally or unofficially, where such policies are illegal in terms of provincial legislation) of refusing to hire Indians at all, or in token numbers at best."

This kind of discrimination results from stereotyped opinions — the tendency to see all Indians alike as shiftless, unreliable or drunken. The Indians sense this feeling. Sometimes it turns them bitter or hostile; so the stereotyped opinions come true and the prophecies of failure fulfill themselves.

"Whites also tend to have an unfavorable impression of Indians as residents or potential neighbors, and thus discriminate against them in the provision of housing and various services. Such discrimination may develop out of the habits of some Indians — standards of dress, personal hygiene, comportment, housing and household management, and child care."

Indians often are frozen out of small towns and company towns — the very places where some of them

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L'I'L SISTERS

By Bill O'Malley



Citizens Plus

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might be able to work most comfortably in resource-based industries and at the same time preserve their links with home, go hunting, fishing or guiding in spare time and serve as models of white-man's-style prosperity for the people at home.

Loneliness in Cities

Indians encounter less prejudice in big cosmopolitan cities; but the problem there is loneliness. Migrants need friendship; they sometimes need counselling and help in settling down and learning city ways. Disorganized, troubled people need social welfare aid in patching up their lives.

Certain Indian bands own valuable property. If they want to leave it undeveloped, and shut out cash registers and neon signs — they must have their way. Some things are more important than money. If they want to start their own businesses, they should get capital and technical help. If they want to lease some of their land to commercial tenants, they should get help in doing that, too. Tenants who offer adequate training plans and jobs for Indians should get priority. In the past, some lands have been leased without providing a single Indian job.

Less Aggressive

Some Indians — traditionally less assertive and less individually aggressive, and used to being ordered around by dictatorial officials or merchants, are shy about standing up for their rights.

Some Indians, particularly in Alberta and Saskatchewan, work as migrant field hands in poor conditions. "Rates of pay are far below standards applying in other industries... Housing and other facilities are seriously substandard... The Indians earn barely enough to live on while working, and generally end the season as destitute as they began and have to go on relief."

The Indian Affairs Branch for most of its history has been an isolated, orphan, caretaker agency, acting as trustee for Indian lands and money. It has had little energy or money to spare for development. Other agencies of Government — federal and provincial — have ignored or by-passed it. As a result, Indians failed to receive many of the provincial and federal benefits that other Canadians received.

Better Communication

Since World War II, its standards have gone up. There has been better communication with other federal and provincial agencies, and as a result there have been more benefits

for Indians. There has been more stress on education and economic development; more encouragement to Indians to run their own affairs.

The official policy is to encourage independence; but in practice the system still is paternalism.

The superintendent of each Indian agency is still the boss. He is overworked and understaffed. He has to dispense benefits and services, toil over paperwork, deal with priests, storekeepers, nurses, teachers and policemen. Indian superintendents vary in ability; but all of them are so busy that they are compelled to be authoritarian managers; they haven't time to do a democratic, educative job.

Stingy and Autocratic

They possess power to hand out relief money under circumstances reminiscent of Elizabethan Poor Laws. Too often in the past they have been stingy and autocratic. As the provinces assume more responsibility and as local self-government advances, the superintendents should yield up their power. They should become advisors rather than managers. Unfortunately most provinces (Ontario is an exception) have balked at taking over welfare.

The Branch in many places has supplied sizeable amounts of capital and technical aid. "Its efforts have frequently been frustrated by Indian apathy, suspicion and non-co-operation, and by internal conflicts within the Branch which such new experiments have tended to generate."

Much of the Branch's economic development work has been haphazard, un-co-ordinated and unplanned.

The money spent on Indians as a whole — and on economic development in particular — is inadequate. In the 1964 Indian Affairs Branch Budget of \$62 million, \$30 million went for education, \$20 million for welfare — but only \$1.5 million for economic development — \$7 for each Indian. Economists estimate that it takes an investment of \$10,000 to make one job.

Too Little to Help

Provinces control most of the resources that the Indians need; but the provincial governments do too little to help. "They should assume prior responsibility for the social and economic costs that are a direct by-product of (resource) development, such as depletion or spoilage of resources on which Indians depend for their livelihood... and influxes of population that cause social disorganization..."

Too often, provinces take the revenue from development projects and dump the resulting problems on fed-

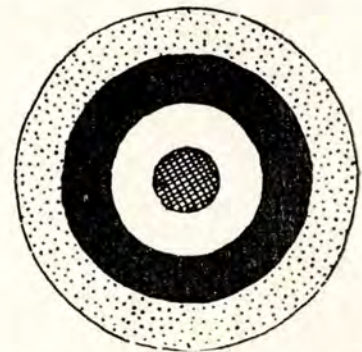
eral or local government. Too often, federal and provincial governments and agencies snipe at one another and score points against one another. The report indicates that they must learn to be more diplomatic and statesmanlike.

Most whites live in settled areas. They benefit from investments of thousands of dollars per person in private and public facilities. Most Indians live in simple environments. Comparatively little has been spent on them. They have a long way to catch up. There is no cheap shortcut. Spending hundreds of millions of dollars a year is the only way.

Economic development of the Indians is merely one part of the war on poverty; but it must include provision for the Indians' special needs. Can the Indian Affairs Branch, with all its faults, be reorganized to do the job? The authors of the report believe it can; they say the Branch is the only agency ready and able to do such work. Some members of the Indian-Eskimo Association of Canada disagree; they say the Indian Affairs Branch is too rigid, ponderous and bureaucratic; it should dwindle to a small trustee agency charged with looking after Indian lands. Development should pass to a series of nearly autonomous regional corporations.

Room for Compromise

There may be room for compromise. The Indian Affairs Branch itself is trying to decentralize. Its critics acknowledge that there should be a central co-ordinating and resource-supplying body. Perhaps the Branch could hand over some of



its development work to regional authorities, while keeping control of the departments that need central direction.

Two new agencies are proposed by the Hawthorn-Tremblay team; an Indian Progress Agency to keep track of Indian well-being, and report to the nation; and a Local Government Bureau within the Branch to help Indians learn administrative skills and get the advantages of local self-government without sacrificing the rights they hold as Indians. These agencies might well gain the approval both of the Branch and the Indian-Eskimo Association.

What's In A Name?

Among the Indian people, names were highly important. A name told many things . . . if a birth name, it indicated sequence . . . a name could be a clan name, or a nickname . . . for the warriors, there were earned names which spoke of deeds in battle. Such names were emblazoned on shields. Among some tribes, it was the custom to have a secret or mystery name. This name was never spoken.

Many of the family names of Indians are translations of the old names. If they sound strange to others, to those who bear them they have great beauty and meaning. Indians take pride in these names.

Last Gun—This refers to a man who was the last to capture a gun while on a war party. (Blackfeet)

Many Horses—This man was noted for the large number of horses he began to gather and breed as soon as the tribe came into possession of them. He owned such large numbers of horses, he had to have a large number of herders also to care for them. (Blackfeet)

Two Crow—a deed name. This warrior killed two Crow Indians. (Sioux)

Yellow Robe—a deed name. This warrior counted coup on a Crow who had a yellow robe.

—Amerindian



Landing strip in the making at Brochet, Alberta.

Brochet Indians Build Air Strip

by Rev. A. Darveau, OMI

Started as a winter work project under the northern affairs program, the Brochet Landing strip got under way last January, when a local committee got things moving. Twenty men started cutting on January 18th and by February 10th a space 5,000 by 300 feet was cleared. During the summer, 4 more weeks of work were put in stumping and removing bolders. Blasting of a good many rocks was required. When the work stopped on October 13th, 2,000 by 75 feet were declared usable for emergency over freeze-up, by the local committee and a pilot who paced it.

The first trial landing was made by Chiupka Airways' Cessna 180 on wheel-skis on October 30th, and was declared a success. This being only 2 days after the last aircraft on floats had left the isolated settlement, the significance is that the settlement is not too isolated any more.

Any aircraft caught in an emergency would remember that Brochet is 76 miles from Lynn Lake, 64 from Arctic Lodges and 60 from Wollaston Lake.

More work will have to be put on our airstrip as soon as possible. Thanks to our hard working crew we have a good start.

Indians We Never See On T.V.

—Continued from Page 7

communicate with them better than their Indian elders, who can't fathom the amused lack of youthful interest in the old tales and tribal dances. Instead, they see them affecting long hair and sporty clothes and whirling to rock 'n' roll beats.

As Jim and Ceil are discovering, it takes time to know an Indian. You can't come to grips with him in a few hours or a few days of a few months. Yet, perhaps no people are more subject to interviews, questionnaires, and surveys.

"Over there are the Vista Volunteers," said my guide at one reservation. "And down there in those trailers are recruits for the war on poverty. There's the Bureau of Indian Affairs and the public health personnel. And that cluster of buildings belongs to a sociology team from the university. What with the high school summer volunteers and us missionaries, there's a real danger the whites may one day outnumber the Indians on their own reservation."

With all this exposure, the Indians remain something of an enigma—to themselves as well as to society. Many think of the Indian as pam-

pered and secure, whereas he is uncertain and confused. Others speak of the "Indian Problem," forgetting that various tribes often have no more in common than the diverse nations of Europe. Most innovators try to convince them to abandon an ancient and honorable way of life for reasons which are often incomprehensible to them.

WHERE DOES THE ANSWER LIE? In education, certainly, and in programs which tread the middle ground between apathy and indulgence. The federal government doesn't owe the American Indian a living, but it does owe him the means to subsist. As individuals, we must learn to respect his cultural difference with the same tolerance we apply to foreign visitors.

Then, too, the Indian needs to coldly assess himself. At the moment, he does not possess the same desire to integrate as does the Negro. Perhaps he must take this as a goal and learn to make the sacrifices which underlie improved conditions. The talented members of the tribes must stay to help, despite feelings of futility, and must see to it that long-term planning is instituted in the Bureau of Indian Affairs.

Perhaps there is a good omen in the recent appointment of an Indian—Robert La Follette Bennett—as head of the bureau. He is the first Indian in one hundred years to hold this post.

Bennett says he will aim for less federal supervision and more decision-making on the part of the Indians. His program includes industrial support of reservations where feasible and gradual introduction of the Indian to white society. He has a tough assignment, and many of his predecessors have been broken by it. But Bennett knows what he faces and should have a personal insight into the deep psychological factors at work beneath the surface.

Tribal leaders say they'll "wait and see," a skeptical response born of torn treaties and broken promises.

Without some permanent solution, however, the Plains Indian seems doomed to the pathetic disassociation captured by them in this "Song of Failure":

A wolf I consider myself,
But the owls are hooting,
And the night I fear.
Among the Dakota Sioux,
It is already dusk.

—The Sign

Education At Betsiamits

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of the educational and professional services offered.

An apprenticeship center of construction trades has been operating for some years in the city of Haute-ribe. Some young Indian adults have taken a short course in plumbing, tin-work, welding, painting and the like. The Q. North Shore Paper Co. of Baie-Comeau has an apprenticeship program of 5 years for the prospective workers in the various functions of their paper industry.

No Betsiamits Indian has so far taken any course there.

The British Aluminum Co. of Baie-Comeau, the Cargill Grain Co., the Domtar Co., the Hydro-Quebec have a working force of several thousands of tradesmen and employees in the 20 various occupations. Besides, there are some three thousand unskilled workers in the various industries and commercial institutions of the region. A large percentage of those tradesmen and laborers have migrated from the South and West regions of the province, from as far as Montreal.

It appears then that most of our young men under 25 years of age who are unemployed need better professional and general education in order to qualify for the jobs available in the North Shore Region.

It is the policy of the Indian Af-

fairs Department to provide monies and to offer facilities to the Indians for such an education. Agreements are made with provincial services and the Regional School Commission on a broad program of adult education.

Some of our students are taking a post-secondary education in provincial institutions: Chicoutimi, Jonquières, Rivière-du-Loup, Quebec, Montreal and Ottawa. Eventually, general and professional education will be made available in the prospective education center of Haute-

rive-Baie-Comeau and our local high school students will be integrated in that institution with their non-Indian classmates.

In consideration of the above information, it is realistic to assume that many of our "out-of-school" young Indian men will not take opportunity of the educational and professional programs offered outside the reserve. Therefore, educational opportunities for advancement at all levels of the whole Indian population are and will be urgently needed on the reserve, here at Betsiamits.



P. Benjamin has a family of 15 children, including two sets of twins.

Maria Tallchief Wins Achievement Award

Maria Tallchief, world-renowned prima ballerina, was chosen winner of the U.S. Indian Achievement Award for 1967. The Award is presented annually by the Indian Council Fire, a Chicago-based American Indian-interest organization.

Miss Tallchief, in private life Mrs. Henry Paschen, Jr., is the first Osage to win the Award. She is the eighth woman to receive it since its founding at the Chicago Century of Progress in 1933.

A native of Fairfax, Oklahoma, Maria Tallchief is a descendant of an outstanding figure in Oklahoma history. This was Chief Peter Big Heart who negotiated the terms of the land agreement when the tribe was moved from Kansas to Oklahoma. He also obtained mineral rights to the Oklahoma lands for his people. By 1897, a large oil field was discovered on these lands and soon each Osage Indian was receiving \$15,000 every year.

The town of Fairfax is in the middle of the Osage Reservation and the Tallchief family is important there. Maria's father owned many buildings and these bore the family

name. The movie house was called the Tallchief Theatre.

As a child, Maria saw many of the Osage ceremonies, for her father was "a keeper of the old ways." She remembers these vividly, although they were not a part of her growing up years.

In her early teens, Maria began to study under Madame Nijinska. Then began the career that has taken her to the very top in a profession where few ever achieve this status. She became America's first prima ballerina and one of the world's greatest dancers.

Then came what she considers her highest honor, the recognition from her Osage people, who with special ceremony named her Princess Wathonba—Princess of Two Standards.

This accomplishment was not made without intense struggle. Maria would work herself to exhaustion; she suffered the jealousies of her fellow dancers; she filled countless hours with practice sessions. She lived only to dance.

Maria has danced many important ballet roles, and has been sensational

in each. It was in **The Firebird**, however, that she had her greatest triumph. Maria Tallchief as the firebird will never be forgotten. It was the brilliance of this performance that brought her to world acclaim.

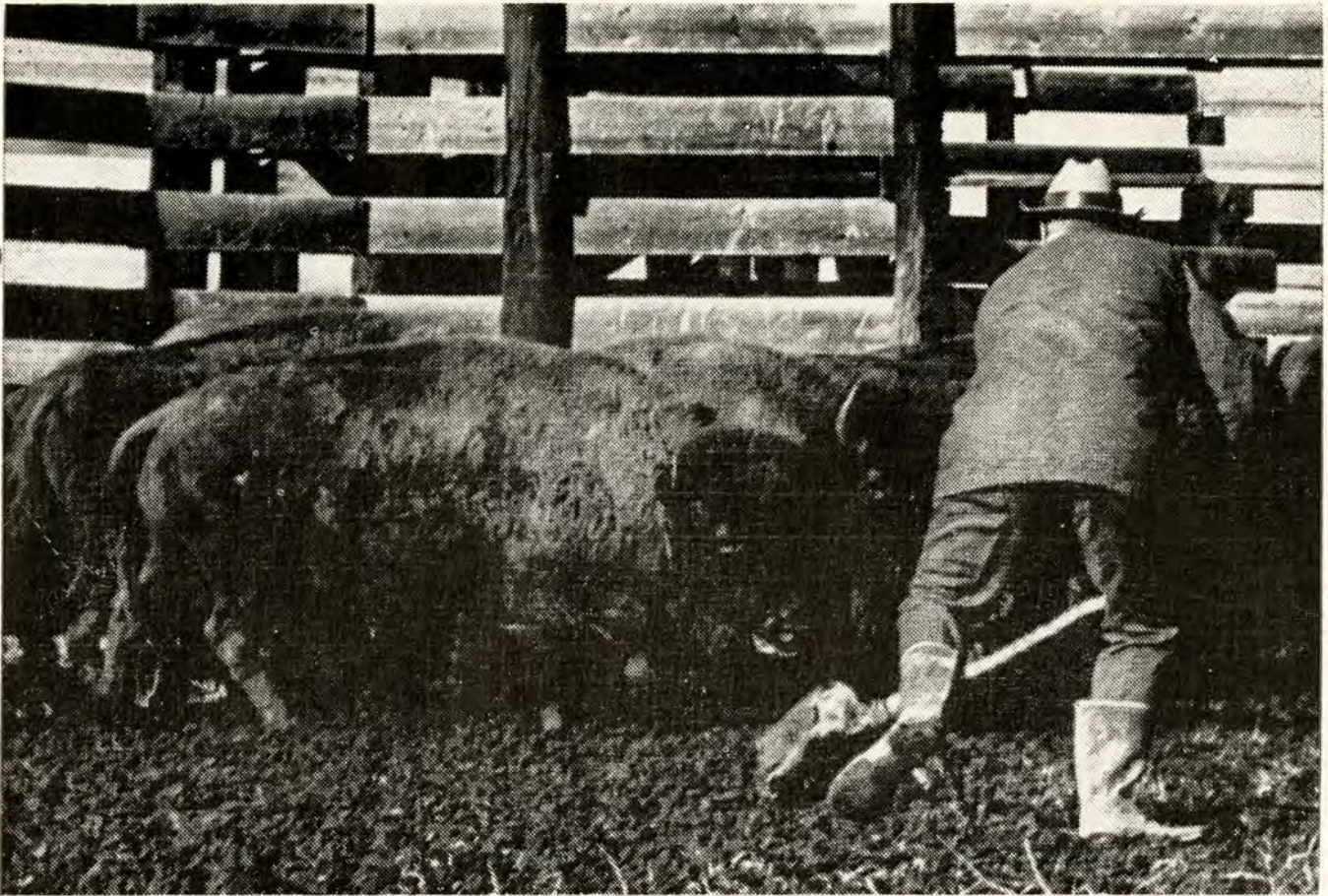
When she entered her profession, Maria was a shy, trembling young girl, completely in awe of her associates. By sheer self-discipline she changed herself into a woman of authority and radiance, one who stood alone, unmatched by any other ballerina.

Miss Tallchief has appeared in Canada, as well as Europe, Latin America, the Near East and the Far East. Always she was described in superlative language.

In 1966, Maria Tallchief put away her ballet shoes and she no longer dances. She resides with her husband in Chicago.

Professionally, she has endowed the arts with a splendor that has not been seen in the ballet before her time. In addition, she has presented an outstanding image of the American Indian in mid-twentieth century.

—Amerindian



It was a sort of homecoming event as 25 head of buffalo were delivered last October to the Blackfoot Indian reserve in Alberta, 60 miles east of Calgary. The Blackfoot Livestock Feeder Co-Operative was given the animals free by the federal government. A sign tacked on a corral at the reserve read: "Welcome Home Buffalo — After 100 Years."

Buffalo Come Back To The Blackfoot

A standing joke at the Blackfoot Indian Reserve last winter was: Let's rise up and take our buffalo back."

Now they are back, 25 head of them, greeted at the reserve Oct. 31 by a sign reading: "Welcome Home Buffalo — After 100 Years."

The animals were trucked in from Elk Island national park, 30 miles east of Edmonton, and delivered to the Blackfoot Livestock Feeder Co-Operative.

Members of the co-operative plan to build up the herd and sell some for breeding and slaughter each year.

"The white man took away the buffalo and gave us whisky traders instead," joked co-operative fieldman Russell Wright. "Now we are beginning to even the score."

Donated by Government

Another 25 head of buffalo already have been sold from Elk Island to Clearbrook Farms of Ormstown, Que., but the federal government gave the Blackfoot their animals free.

"It's only fair," said Blackfoot

rancher Alvin Calf. "The white man didn't pay for the ones they took 100 years ago."

The Indians' centennial project started out as a joke but by last spring they took it seriously enough to ask Ottawa for some buffalo.

They received three bulls and 22 cows and plan to turn the herd loose next spring on a range area of the reserve, 60 miles east of Calgary.

Follow U.S. Example

"There's no reason why it shouldn't work out," said a national parks branch official at Elk Island. "After all, they're doing it in the States."

Forebears of the 600-head herd at Elk Island came from Montana in 1907.

The livestock co-operative plans to distribute meat from slaughtered animals to band members and use hides and horns in a budding handicraft industry.

The Blackfoot and Clearbrook farms' buffalo are the first sent to non-government enterprise in Canada. The Quebec farm paid \$10,250 for its animals.

The cattle co-operative is part of Blackfoot Co-Operative Enterprises Ltd. which also operates two grocery stores on the reserve.

Adam Solway, president of the co-operative, said government reaction to the buffalo project at first was skeptical. Then Mr. Solway approached Northern Development Minister Arthur Laing directly.

"I just told Laing the whites stole all our 'cattle' 100 years ago and we want some back. He said okay, if we could keep them from busting loose and making trouble."

Book Reviews

Indian Music Lovers. Robert Hofsinde. Morrow, 1967, junior, \$2.95. The writer presents a fund of interesting material on Indian songs and musical instruments.

Two Leggings. Peter Nabokov. Crowell, 1967, 226 pp., index, bibliog., annotated, illus., \$6.95. A first person account of the making of a Crow warrior and the psychological, religious and social life of a 19th century Indian.

—Amerindian

To The Editor:**To Clarify Confused Thinking**

As a reader of the Indian Record, and as a worker with the Indians for more than 40 years, please allow me to make a few remarks about two articles you published in the Indian Record (October 1967).

Mr. Milrod in the article Clash of Values, says that "the Indian takes pains in doing **without** things in order to simplify life." For the past and also in the present this is simply not true. The Indian did **without** because he could not do otherwise, and has to do **without** now because he cannot get them.

The Indian has precious values, as Mr. Milrod points out, and I agree with him. But the Indian needs other values, and Mr. Milrod is wrong to say that they should not try to get them. These values it is our duty to help the Indian find, understand, and learn how to use. These values would, in no way, clash with the values he has already.

Living in the immediate present is not enough if the Indian wants more, and the Indian is clamoring for more. This does not mean that he should strive for "dollar worship."

Many whites who indulge in "dollar worship" do so to their own destruction because they have neglected values they had already: appreciation of family life and knowledge that contentment is worth more than wealth. For their own welfare they will have to come back to them.

The "Message From An Indian Girl" is also far from clear, as you label it. At least it is incomplete and distorted. She dreams of the past, "if only we can be free." Free for what? "Hardships, sorrows, enemies?"

"Wisdom" is precious, but man does not live by contemplation, and

"wisdom" won't buy bacon at the store. The beauties of nature that she stores in herself, why doesn't she free it by making a pair of beaded moccasins and selling them to have some jam on her kid brother's bread!

All this confused thinking hurts the Indian because it prevents the Indian from seeing that, even though in the past, life was harsh and that the white man did not help much; now he offers the Indian opportunities and it is up to the Indian to use them. He can better his life if he sets himself to it. Daydreams of **imagined past contentment** can only lead to sterile discontent, to drown himself in alcohol and make of him a daydreaming brazen beggar.

The Indian has patience, courage, intelligence; he has overcome many hard problems in the past; in comparison the problems he faces now are easy. Let us help him understand them, **not confuse him!** With patience on both sides he will understand them and solve them.

The basic issue is that Indian life in the past was the best he could make of it; he wisely contented himself with it, but now that he wants a better life, he can get it if he really decides to get it. Let us help him to take the means to get it and let him know that the white man is eager to help him — **but that he cannot do it for him.**

Preparing for the future is the hardest problem that faces the Indian. When he sees for himself how to prepare the future, this will become easy. At this stage I do not welcome dreamers who come and say: "our ways were good . . ."

"God has given the Indian . . . something," says the Indian girl. God has not given anything to anybody with a name tag on it; He has

given it to everybody to take and use. If, after he has taken it and used it, the Indian still has time to color it with his dreams, more power to him!

Fr. C. E. Gamache, OMI,
Snowdrift, Sask.

NO SITTING BACK

Saskatchewan's Indian women are serving notice they are unhappy with the conditions of their lives and are determined to change them.

During four days of discussions at the first Saskatchewan conference of Indian women held at Fort Qu'Appelle in November, 60 delegates discussed Indian problems.

"The purpose of this conference is to demonstrate to society Indians are not all sitting back on their reserves doing nothing," said a spokesman. "We are concerned, we have potential leaders and we are going to start moving."

The tone of the conference was set by Mrs. Ann Lavallee, of Broadview, Sask.

"The Indian nation, as never before, needs the services, abilities, understanding, backbone and the tongues of its women," Mrs. Lavallee told the delegates. "The Indian nation, like a fish out of water, is floundering and gasping for air.

"We have only to check the figures of government reports to know that this is so. We have only to listen to radio and television to hear that Indians are in a tight spot: 90 per cent school dropout record, 30 per cent prison records and 24 per cent infant mortality rate.

"It is time for us to look around, to see things as they are, to face the truth, and it is time for us Indian women to loosen our tongues and give our children a new deal, a better break and a happier home life."

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