

INDIAN RECORD

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Talks Begin To Redraft Indian Act

OTTAWA — The members of 558 bands across Canada, representing 220,000 treaty Indians, have been invited to express their desires respecting the forthcoming revision of the Indian Act.

A questionnaire, covering 34 areas of Indian administration, has been distributed to all band chiefs and councils, who are also invited to appoint a spokesman to represent them at one of the 19 regional meetings beginning this month in Terrace, B.C. By fall, officials of the Indian Affairs department hope to have heard from all spokesmen.

In March, the Department mailed 67,000 copies of a 22-page book called *Choosing A Path* that outlines the proposed changes and invites the Indians to comment on them.

Intended to go to every Indian family in Canada, the book is written in language the Department hopes is simple and clear without being patronizing.

Each Indian band will be asked to choose a spokesman to discuss the proposed changes with Government officials at regional meetings. It will be up to each band to choose its spokesmen in its own way. In most cases, the choice will be made by band councils.

AIM FOR EFFECTIVE VOICE

The aim of the program is to convince Canada's Indians they will have an effective voice in the drafting of the legislation that affects them.

Department officials are acutely aware that Indians describe the present Indian Act as a white man's law that was passed with no concern for Indian opinion. The officials say there was consultation before the existing act was passed in 1951 but

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Preparing for the celebration pow-wow, Ed Lavallee of Edmonton and Richard Smoke of Manitoba's Long Plain reserve test a big drum. They are taking part in the 14th annual conference of Manitoba Indians and Metis, held in Winnipeg last month. (More on conference, Page 6.)

New Brotherhood Launched

Manitoba Indians took a step which they hope will result in their having a stronger voice in their own affairs.

A resolution passed at the annual Indian and Metis Conference asks that the Indian Advisory Board be abolished in favor of making the

newly-formed Manitoba Brotherhood an official link between Indian people and the federal government.

The Manitoba Indian Brotherhood — which officially came into being at the meeting — is an organization of treaty Indians. The advisory coun-

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INDIAN RECORD

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Impetus For Success

Guest Editorial by Donald Ross

Although written originally for the U.S. *Indian in Amerindian Magazine*, the theme, we felt, applies to the Canadian Indians as well. Donald B. Ross, a Brule Sioux, is principal of the Busby, Montana, Indian School.

The Indian has become a symbol of our great country; a symbol that is more or less associated with a romantic and exciting past.

TV commercials use the Indian symbol to sell products of all kinds. Magazines and newspapers carry cartoons with the Indian symbol supplying the humor. "Big star" TV performers most generally feature an Indian scene at some time or another.

Sometimes, there are academic articles which lend to the stature of the Indian.

If today's Indian is to provide a new heritage for the Indian of Tomorrow, it will have to be a heritage which emphasizes the competence and confidence of the man who is proficient in the arts of the English language, and in whatever is required to make him a contributing citizen.

In this manner he will develop his own stature unrelated to the stereotyped images. He will cultivate his sense of pride in accomplishment, coupled with a retention of past meaningful and symbolic ways.

The accomplishments of the Indian of Today will provide the structure for the heritage of the Indian of Tomorrow, and will in fact be the impetus for success with those to come.

Whatever success we achieve must be based on the true merit of accomplishment. It is with this in mind that we challenge the young Indian of Today to become competent and confident in whatever the chosen field of endeavor.

—Amerindian

Prisoners Publish Own Paper

Echo, or the Native Brotherhood Quarterly, has appeared on the Manitoba scene. Published with the permission and co-operation of the Administration, the paper is produced at the Manitoba Penitentiary by Residents of Indian background.

The administration includes: Warden, F. S. Harris; Deputy Warden, J. A. deVarenes; Assistant Deputy Warden (IT), G. F. Tegman; Assistant Deputy Warden (C), H. W. Black; Liaison Officer (RTI), J. A. Petzold.

The Native Brotherhood Executive: President, Norman W.; Chairman, Richard G.; Vice-Chairman, Jack W.; Secretary, John C.; Subcommittee, Albert B., John H., George P. and Henry D.

The publication consists of original works, and this issue includes a note from J. Petzold, Liaison Officer, which says, in part:

'The Native Brotherhood is a so-

cial organization formed some years ago exclusively for Residents of Indian background. Meetings are held weekly to discuss mutual problems, to hear talented and professional speakers from the community and, generally to find ways by which to lead a better life . . .'

And there is a poem by Thomas Roy entitled simply:

RESTRAINT

Time revolves like a spinning wheel
For prisoners like me
A jail that's made of stone and steel
Keeps me from being free.
Around me live a hundred men
Others are laughing now and then
As if they are crazy
Some with souls quite empty.
Restraint, you are my saviour strong
While remorse still haunts me
Whether I am right or all wrong
We keep my sanity.
May the good work continue.

New Paper

A brand-new Indian paper, *Kainai News*, published the 15th of each month, on the Blood Reserve in Alberta, promises to be one of the most interesting Indian publications in Canada.

Its editorial team consists of residents of various parts of the Blood Reserve. They are: Mrs. Caen Bly; Mrs. Bernice Fox; Joe Crop Eared Wolf, Jr.; Elaine Small Face; Mrs. Ruth Little Bear; Mrs. Edward Fox; Mrs. Molly Crop Eared Wolf; Chester Bruised Head; Mrs. Eddie Soup and Everett Soup. The team has three consultants: Eric Russell, Charles Park, and Father Denis Chatain, OMI. Whenever an article is endorsed by an individual of the editorial team it is endorsed by the team as a whole.

Gladstone Commended

Senator James Gladstone received a letter of gratitude from the Prime Minister of Canada for his ten years of service as Senator for the Indians.

On January 31st, 1958, Senator Gladstone was appointed a Senator by Hon. John Diefenbaker. He became the first Indian to ever be appointed to the Senate.

He has since then represented the whole of Canada's Indians in Parliament. He has brought our problems forth to the public and we certainly have benefited from his work.

—Kainai News

Craft Centres

The Indian Record would be happy to run a listing of stores and centres of Indian and Eskimo craft. Please include name of shop, name of proprietor, correct address and state whether or not mail orders are available.

IROQRAFTS, R.R. 2, Ohsweken, Ontario, Canada — Traditional and Ceremonial Iroquois Crafts and Arts from the Six Nations Reserve. Also Indian tanned and beaded coats, gloves and moccasins, North-West Coast and Eskimo Masks and Selected Souvenir Crafts.

Book Reviews

Arrowhead Collectors Handbook. Charles Dodds. Over 40 illus., 87 pp., 1967, \$1.00. Six chapters give information on Indians and the tools they used, how to hunt, display, and learn more about arrowheads, and other information.

Red Man's Trail. Louis T. Jones. Naylor, 1967, 83 pp., index, annotated, bibliog., \$3.95. The author traces various Indian trails and shows how they set the pattern for westward expansion.

Quick Glimpse Of Amazing Fr. Renaud:

'Flying Frenchman'

Every Friday, Rev. Andre Renaud boards an aircraft piloted by one of his students and heads for Ile-a-La-Crosse, 400 miles northwest of Saskatoon, to assist the Metis in a community development program.

The next morning, he goes to Buffalo Narrows, 40 miles farther north, to give a university credit course in education to some 20 district teachers.

Father Renaud, associate professor of education at the University of Saskatchewan, has been dubbed the flying Frenchman for his part in spearheading Saskatchewan's program of off-campus instruction.

It began with the education class, geared to Indian and Metis communities concentrating on the school's role in their adjustment to Canadian life.

Designs Teaching Course

A course in Indian teaching, designed by Father A. Renaud of the University of Saskatchewan Education Department, was held recently in Saskatoon. It was sponsored by the Indian Affairs Branch and the Education Department of the University.

Seventy-eight teachers and ten school Superintendents were in attendance. The course was comprised of daily workshops, lectures and field trips to the Beardy Indian Reserve.

At the final session of the course, a panel of two Indian men and three Indian women addressed the group. The teachers were told that a deep knowledge and acquaintance of Indian problems is needed to teach Indian children. Indian parents should be encouraged to assume more responsibilities in the education of their children, and the teachers have the responsibility of communicating with these parents to inspire them to take more interest in their children's future.

Studies Bolivian Program

Recently, Father Renaud was authorized by the University of Saskatchewan to study the social programs organized by Canadian Oblate missionaries for the Indians of Bolivia.



Father Plamondon with his group of musicians, on their 1967 appearance at Expo last summer. Left, to right, they are George Guimond, Richard Courchene, Fr. Plamondon, Joseph Land and Brian James.

Father Plamondon Dies

He Served The Saulteaux

Father Appollinaire Plamondon, OMI, s.g., died suddenly March 26 in Duluth, Minn., while en route to his native Quebec.

Well-known and loved by the Saulteaux Indians whom he had served as missionary at the Manitoba reservations of Camperville and Fort Alexander for the past 25 years, Fr. Plamondon founded the first minor seminary for Indians and Metis at Fort Alexander in 1951. He also erected the new parish church on the reserve and, when the minor seminary was transferred to Otterburn, moved the building near the church to be used as a rectory.

The Fort Alexander reserve near Pine Falls, numbering about 1,200 Catholics, was under the pastoral care of Fr. Plamondon for 15 years, while he served also the nearby Hole River and Manigotagan mission chapels.

Fr. Plamondon organized an Alcoholics Anonymous group at Fort Alexander. But his main interest and zeal were directed always toward the Indian youth. His group of musicians, the Troubadours, have performed for several years in Mani-

toba and Quebec to raise funds for the parish.

While at Camperville, his first missionary appointment, Fr. Plamondon erected a gymnasium for the youth of that parish, to whom he devoted the bulk of his time and energies.

His last post was that of pastor at St. Philip's, Sask., where he worked for nine months before his untimely death.

Father Plamondon was buried in his native village of St. Raymond of Port Neuf, P.Q., March 30. Two funeral services were also held in Manitoba, on March 28. One was celebrated at the Oblate Fathers' Juniorate in St. Boniface and the second in the church he had built recently on the Fort Alexander Reserve.

At the Requiem Mass, the mission church was filled to overflowing with fellow missionaries, Indians and non-Indians who had known and loved the missionary priest for so many years.

Father Plamondon's brother, Father Armand Plamondon, who had assisted him in his work at Fort Alexander for several years, passed away in September 1967.

The priest leaves to mourn him his sister, Thérèse, an Oblate lay missionary, who had also assisted her brother in his work for the past five years at Fort Alexander and at St. Philip's.

R.I.P.

Saskatchewan University will offer, for the first time in Canada, a Master's degree in Indian Education, a direct result of a program of specialized education for teachers to the Indians, organized by Father Renaud. To date, more than 600 teachers have studied in Saskatchewan, under Father Renaud.



Father Maurice Goutier, OMI

"Only the Beginning!"

"You read all sorts of headlines about poverty, degradation and tragedy involving Indians," Father Goutier told me as we sat looking out across the dusty mission yard. "But by tomorrow most people will have forgotten all about them. Yet the problem hasn't disappeared just because the headlines are gone.

"We call it 'the Indian Problem,' but really, it's just as much 'the White Man's Problem.' Sure, we could spend a lot of useless time digging up all sorts of historical errors that have put the Indian people into a paternalistic reserve system, but what good would it really do? The problem exists, NOW!

"We know the traditional cliches about the drunken, lazy Indians. Well, I wish people would realize that these characteristics — if and when they exist — are just symptoms of something far more serious. White people tend to forget that the Indian's ratio of drunkenness or laziness is no better or worse than that in our own White society — or in any other — given comparable social and economic conditions and background. Remember, the Indian people have lived a frustrating existence beside our society — not in it — all along. Any sociologist will tell you that if you have a social unit living on welfare or handouts for a full generation, you have a hard-core problem. The 'system' has encouraged most Indians to live under paternalism for at least three generations!

"So what can we do to help the Indian people? Well, for a starter, we can at least try to honestly understand them. Paternalistic hand-outs won't solve anything. They'll only make the Indian — or anyone else, for that matter — less a human being.

"Instead of shrugging the matter off, we should all be sincerely interested in helping our Indian brothers — whatever form that interest might take — so that they can achieve methods and efficiency of operation, goal perseverance, respect for their own individual value and creativity — in other words help them to achieve their own God-given potential.

"When all is said, we can only help. It's still up to the Indian to achieve his own goals. But very few Indian people will ever do so as long as White people choose to treat them as children or lesser humans."

Father Goutier with three of the hounds that helped dramatize the need for a cattle co-operative on the Reserve.



"Russell Wright is a trouble-maker!" That's what some people might say. At first glance that impression is apt to appear true because Russell Wright is a man who frequently rocks the boat. But Russell Wright is really a man who does a lot of studying and thinking. He is one of the movers of the group. He is in the centre of the Blackfoot ferment.

"The cattle co-op is a real good idea, but we can't stop there. What about a cow-calf operation, for example? It's got real possibilities. There's real possibilities too for a fuel depot operation — and handicrafts and tourism. We should get a gardening operation going — get some vegetables for our tables — and hog raising. All kinds of things; but we've got to organize and know what we want.

"Take farming, for example. There's real possibilities here too. I do a lot of reading, I guess, and I find out that in Holland, for example, the Dutch even grow crops on the banks of the dikes. In Japan

they use every inch they can lay their hands on. Here we have thousands of acres of good land. We even have irrigation canals running right through the Reserve! But we don't have any Indians farming. The whites tell us we don't know how — that it's better to lease the land to them.

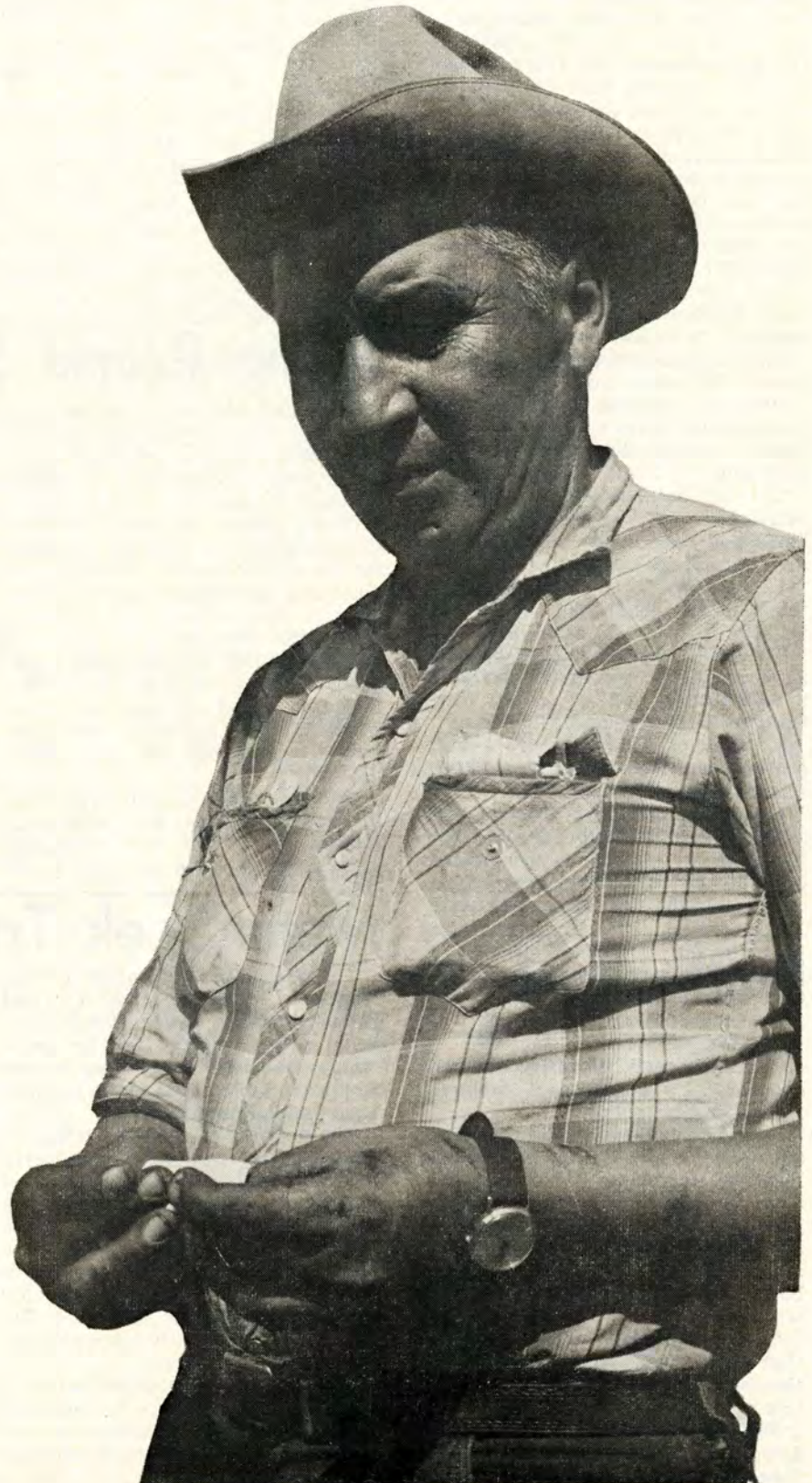
"Well, we're sure as hell never going to learn how to farm as long as we don't have any machinery and as long as our best land is leased to the whites."

With farming in mind, Russell and a group of Indians recently marched to a meeting of the Band Council to present a brief. Mr. Wright, always an idea man, had carefully prepared five alternate plans for farming by Indians on the Reserve. The proposals were based on a painstaking study of a long pigeon-holed Federal Government survey of the Reserve and on his own personal investigation of farming operations throughout the three Prairie Provinces. The Band Council, although it had previously committed itself to meet the group of marchers, refused to do so when they arrived. Instead the meeting was postponed to the following Friday.

"It'll be another run-around," Joseph Patrick predicted angrily. "I know from experience."

As this issue goes to press, that second meeting has not yet taken place. Whatever the decisions of that meeting, Russell Wright and the others are determined to keep pushing. Perhaps some day there will be farming on the Reserve — Indians farming instead of white men bleeding ancestral lands on short term (and short-sighted) leases.

Russell Wright



Another In The
Series From
Our Family Magazine

Manitoba Indian-Metis Conference

Metis Federation To Probe Land Claims

The newly-organized Manitoba Metis Federation voted to continue inquiry into possible land claims under a historic 1.4 million-acre grant of 1871.

The MMF asked members at the conference for information on recipients of original grants and whereabouts of descendants.

Rev. Adam Cuthand, MMF president, said under the 1877 provincial Half-Breed Lands Act, Metis could not sell or give up their grants without proper court approval.

The act, passed six years after the first grant, says many Metis or mixed-blood persons sold their land for "a trifling consideration . . . in evident ignorance of the value of their individual shares."

ACT STILL IN FORCE

In a preliminary report, legal advisor William Rachman said he is uncertain if descendants could now enforce a claim illegally given up by parents 70 years ago.

However, he said it is clear the government wanted to give the Metis a chance to redeem hastily-sold land.

The 1871 act, setting aside land in Manitoba "for the benefit of the half-breed residents" and their children, is still in force.

He also says it is not known how much of the 1.4 million acres was actually distributed to Metis.

The MMF met separately for the first time at the conference, adopted a constitution and elected Rev. Cuthand first president.

A total of 119 delegates represented Manitoba's estimated 30,000 mixed-blood population.

Honorary president Tom Eagle said the Metis group broke away for two reasons — because the federal government says it is responsible only for treaty Indians and because

the Metis found themselves badly outnumbered at last year's conference.

BUDGET APPROVED

The federation approved a \$59,000 budget to the end of 1968. Most of the money will be raised first from members, says Rev. Cuthand, Anglican Church director of Indian-Metis services for Rupertsland. The rest will come from businessmen's donations and a provincial contribution, he added.

The MMF proposed formation of a Northwest Metis organization and suggested an organizational meeting in August at Edmonton. Delegates are to be invited from the four western provinces and the North West Territories.

"Our intention was to start at the grass roots level and build an organ-

ization," he said. "I'm very happy with the participation."

Improved housing was the main issue with delegates from all areas, Rev. Cuthand said.

Calls For New Treaty

Premier Walter Weir has called for a new "treaty" with Manitoba's Indian and Metis people.

"The chiefs of Ottawa, the provinces and of treaty and non-treaty Indians must sit down to negotiate a new agreement," he told about 250 delegates.

At the same time, he said he does not favor any special policies for Indians.

"As far as your government is concerned, there should be only one kind of people in Manitoba," he said.

Young People Seek Own Voice

Manitoba's Indian and Metis youth have decided to follow the example of their seniors and organize themselves into a group that can speak for their rights.

Young people attending the conference passed a resolution calling for an organizational conference of all Indian and Metis youth organizations in the province. No date was set for the meeting.

A resolution asking that non-treaty Indians and Metis be granted the same higher education grants as treaty Indian students was also strongly endorsed by the youth group.

University education is given free to treaty Indians but non-treaty Indians and Metis have only the same avenues open to them as do

white students. The young people noted that many more would go on to higher learning if it was financially possible.

Other resolutions passed by the youth group included:

- Lowering of the voting age on reserves for band council elections to 18 years;

- Urging the Company of Young Canadians to continue a summer project involving Indian and Metis youths in Greater Winnipeg. This program was carried out last year on a trial basis.

The young people also endorse introducing orientation programs for primary grade students in remote areas. At present these courses are taught only at the high school level.

Brotherhood

—Continued from Page 1

cil is a body made up of Indians and sponsored by government to steer federal Indian policy.

Dave Courchene, MIB president and chief of the Fort Alexander Reserve, near Pine Falls, said the advisory board was formed with good intentions, but the federal government does not always accept its advice. He also said that advisory board members have no funds to work with.

"The Indians have come to realize that they must do something for themselves. This organization stage is a critical time for our people."

He said 46 of Manitoba's 51 registered bands were represented at the three-day conference.

Metis Seek Trudeau Aid

The founding convention of the Manitoba Metis Federation wired prime minister Pierre Elliott Trudeau recommending that he begin "his just society" by making federal funds available to aid Metis families to get adequate housing.

The decision to send the telegram on behalf of the Metis, non-treaty people of Indian ancestry, was taken during the 14th annual conference of the Manitoba Indian and Metis.

A housing committee spokesman said the telegram provides for a pre-paid reply "in the hope that the telegraph company will bug Mr. Trudeau so much that he answers right away."

At the conference, Manitoba Welfare Minister J. R. Carroll said federal financial assistance will be sought by the province to provide Metis housing.

His statement came in the wake of a Metis plea for a \$5.3 million housing grant.

Mr. Carroll said that two years ago an experimental project, backed by the federal government, was launched in Saskatchewan. He said there have been some indications that a similar project could take place in Manitoba.

George Munroe, 23-year-old Metis school teacher, warned of the dangers of race riots if the lot of the Indian and Metis do not improve.

A former president of the Manitoba Indian and Metis Youth Federation, Mr. Munroe said, "We look at the violence in the U.S. and say it could never happen here. But I think it might, and we should not blind ourselves to the possibilities."

"Conversational Cree" Offered At U of M

For the month of May, at least, Swampy Cree joins French, Classical Greek, Russian, Icelandic and a dozen other languages being taught at the University of Manitoba. The University's extension Division will register thirty students whose work takes them into contact with Indian groups speaking Cree, Saukteaux or other Algonquian languages.

The "Conversational Cree" study program will be intensive and very practical. All students will live in St. Andrew's College on the University's Fort Garry campus from May 2 to 31 and they will learn Cree in

the classroom, at their meals, and at their entertainment. By the end of the month, these thirty students will be much more accomplished at the 'cross cultural communication' their work requires.

Dr. C. Douglas Ellis will come from McGill University to be leader of the program and Cree-speaking members of the University's anthropology department will assist in the teaching. Dr. Ellis is Vice-Dean for the Humanities Division at McGill, an anthropologist, and a linguist. He is the author of "Spoken Cree," and this manual will be textbook for the

formal lessons and invaluable aid for those who want the salt passed at dinner.

As well as the text, the University's language laboratories will be available to help the students get inside Cree. The teaching methods used will be those developed in modern communication theory, based upon anthropological concepts. By mastering Cree in this fashion, the students will be prepared to make progress on their own in other Algonquian languages.

The University of Manitoba has sent notices of this course to government welfare organizations, anthropology departments, and religious groups working among the Cree-speaking Indians of Canada's North. Some of the keenest students are expected to be members of the University's own staff, especially those involved in the Northern Studies Group, the Single-Enterprise Communities study, and other interdisciplinary study groups with particular interests in the North. Already there have been 25 preliminary applications, indicating that the course in Cree is a good idea.

Maybe next year the University of Manitoba will offer a similar course in Eskimo languages.



The U of M announces "Cree is spoken here," preparatory to the intensive month-long course for those whose work brings them into contact with Cree-speaking Indians.

Albertans Train To Acquire New Skills

The federal Manpower Department and Alberta's Education Department have begun a joint program to train Metis and Indians in northeastern Alberta for employment.

The hub of the undertaking will be in the Lac la Biche area.

The vehicle for the effort is a private company, Alberta Newstart Inc.

Cost of the program, for which the federal government will be responsible, could amount to between \$500,000 and \$1 million annually, ac-

ording to Alberta Minister of Education Raymond Reiersen.

The project may run until 1970. Mr. Reiersen told the Legislature the project will concentrate on improving the skills of the underprivileged.

The program was one of the objectives announced when the Canada Department of Manpower and Immigration was set up in 1966. The objective is to develop and conduct training programs that will prepare Indians and Metis for gainful employment in society.

Immediate goals are the identification and characteristics of the unemployed or underemployed among the native population and an analysis of employment opportunities and industrial potential in northeastern Alberta.

They also encompass basic education programs for young single adults and families, academic and vocational training in a variety of fields, an economic feasibility study concerning the introduction of agricultural ventures and the preparation of equipment and personnel to conduct these programs.

The program covers about 20 per cent of the province, consisting of five communities with an estimated population of 14,000.

Training programs will be provided in mobile family training centres, the province's vocational centre at Fort McMurray and Lac la Biche residential training centre, yet to be established.

All residents of the area will be admitted to appropriate programs. There are no prerequisites, but as the program progresses trainees will be grouped to accommodate them at various levels of development.

—Globe and Mail

Native Placements Increase

Indian and Metis placement officers of the Saskatchewan Department of Natural Resources found employment for 1,693 native people during the past 11 months, an increase of more than 500 placements as compared with the same period last year.

Indian and Metis branch director Wyllie Spafford said support received from both government and private employers was encouraging. Some 320 Indians and Metis people have found jobs within the government over the past 11 months.

The proportion of permanent placements, as opposed to seasonal and temporary jobs, is increasing steadily; however, a very high percentage of the jobs found continue to be blue-collar positions.

Placement officers encourage native people to enroll in the adult education and government on-the-job training programs offered in the province. The response to these programs has been excellent said Mr. Spafford, with the number of Indian and Metis people in attendance increasing each year.

Chief Peguis And His Descendants

By Albert Edward Thompson
Dallas, Manitoba

Some time after the signing of the Treaty of Fort Garry, dissatisfaction arose among the people of St. Peter's Reserve, as the land became unsuitable for their purposes.

The band of St. Peter's were not satisfied with the reserve and managed to put a vote through to decide if the majority would support a surrender of the reserve. When the voting took place, those in favor of the surrender won and St. Peter's Reserve was surrendered in September 1907.

The grandsons of Chief Peguis were Chief and Councillors; namely, Chief William Prince, Councillors William Henry and John (Long Jake) Prince and William D. Harper, son-in-law of the late Chief Henry Prince, and Councillor James Williams (no relation) and spokesman William Asham.

The following were the men who signed the St. Peter's surrender in 1907. The terms of surrender are as follows:

ST. PETER'S SURRENDER

Know all men by these presents, that we the undersigned Chief and principal men of the band of Chippewa, Saulteaux and Cree Indians, owning and resident on our reserve of St. Peter's, in the Province of Manitoba, and Dominion of Canada, for and acting on behalf of the whole people of our said band in council assembled, do hereby release, remise, surrender, quit claim and yield up unto our Sovereign Lord the King, his heirs and successors forever, all and singular, that certain parcel or tract of land, and premises, situate, lying and being in the county of Selkirk and Province of Manitoba, containing by a measurement 48,000 acres, be the same more or less,

and being composed of the whole of St. Peter's Indian Reserve.

To have and to hold the same unto His said Majesty the King, his heirs and successors forever, in trust to dispose of the same to such person or persons, upon such terms as the Government of Canada may deem most conducive to our welfare, and that of our people, and upon further condition that all monies received from the sale thereof shall, after deducting the usual proportion for expense of management, be paid as follows, namely — one half of said sum so remaining to be paid us the year following the receipt of same by the Government after sale of said lands, the balance of said proceeds of sale to be funded for our benefit, and the interest paid to us annually.

At each payment as aforesaid the sum shall be divided so the Chief shall receive each year the sum of \$10.00 for each councillor, the sum of \$6.00 more than that to which the individual members of the Band shall be entitled. And upon the further conditions that out of the said St. Peter's Reserve now surrendered, there shall be granted an area not exceeding 21,000 acres to the members of the Band as follows:

The Chief 180 acres, to the ex-chief and each councillor 120 acres, and to the other members of the band in the proportion of about 80 acres to each head of a family of five; grants to be made also in similar proportions to widows and to unmarried men and women over twenty-one years of age.

A list of those entitled to grants and the patents thereof, and the area covered by each, as indicated in the above proportions, shall be the final settlement of

the land to be patented, and of the parties to receive the same.

In addition to the said 21,000 acres above mentioned, there shall be set aside 3,000 acres of hay land for the members of the band having land in the present reserve, or entitled to receive land under this agreement, it being understood that the Department of Indian Affairs may from time to time reduce the quantity of hay land as the patentees sell the land so granted, and any land so taken, of the land set aside for haying purposes, shall be disposed of by the Department for the benefit of the band.

A new reserve for this band shall be selected on Lake Winnipeg, to the extent of 75,000 acres of available land, but shall not include more than ten miles of water frontage. The Department is to make necessary survey of the lands to be patented, and the lands sold as soon as expedient after surrender, and the patents to issue upon application of the individual Indians, after the land is selected and properly designated.

The Department shall advance at the time of the surrender the sum of \$5,000 to be repaid out of the first monies received from the sale of the lands.

A reasonable supply of agricultural implements and tools for use in the new reserve shall be supplied, and distributed at the discretion of the Department.

The Department is to render reasonable assistance in removing to the new reserve, in summer time, in any year within five years of the date of this surrender.

Reasonable assistance in building on the new reserve shall be rendered by and at the discretion

of the Department; but any assistance so given is to be once and for all. This surrender shall release lands in the present reserve from all claims of the Band, and of each individual member thereof, from all or any claims under the Manitoba Act or Indian Act, and each member of the Band shall sign a release to this effect, when he receives his patent. Provided that each release shall not operate to exclude the Band, or any member thereof, from participation in the proceeds or benefits of any land held or disposed of by the Government under the provisions of this surrender or according to law.

In the event of the representative of the Indian Department and the representative of the Band failing to agree upon the lists of the lands to be patented, the matter will be referred to one of the judges of the Eastern Judicial District of Manitoba, whose decision shall be final and binding to all parties.

And we, the said Chief and principal men of the said Band of Chippewa and Saulteaux and Cree Indians do on behalf of our people and ourselves, hereby ratify and confirm and promise to ratify and confirm, whatever the Government may do, or cause to be lawfully done, in connection with the said lands and the surrender.

In witness whereof, we have hereunto set our hands affixed our seals this day of September in the year of our Lord, one thousand nine hundred and seven.

Signed, sealed and delivered in presence of,
Frank Bedley
John Semens
O. I. Grain
Ernest Raynor

Chief William Prince Seal
Councillor W. D. Harper Seal
Councillor W. H. Prince Seal
Councillor John Prince (his X) Seal

Councillor James Williams Seal
Spokesman William Asham Sr. Seal

Proposed Terms — St. Peter's Indians.

Land — Every family of five to receive 80 acres about, more or less. The Chief to receive 180 acres. The Councillors to receive 120 acres.

Money — One half of the principal of all lands sold and all the interest to be paid the next year. The Chief to receive \$10.00 more than the average man. The Councillors to receive \$6.00 more than the average man.

Rations — The Band to receive rations every year.

Hay Reserves — A hay reserve to be set aside north of the reserve, say, ten acres for each family of five.

New Reserve — A new reserve to be given on Lake Winnipeg, sufficiently large to admit of each head of family of five receiving 320 acres.

Agricultural Implements — Scythes, garden rakes, pitch-

forks, hoes, spades, nets, grubbing hoes, and bulls for stocking farms, to be reasonably supplied annually.

Reasonable assistance in moving to new reserve.

Reasonable assistance in building thereon by way of helping as to hardware, glass, doors, etc.

Pay over half of present endowment this year.

Taxes to begin when patents are issued.

Lands to be sold with approval of Inspector for three years.

After three years, to be sold without his approval.

The Treaty provisions to schools shall apply to the new reserve.

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Are our Band Councillors and Band Employees off again on holidays at Banff? Why a Municipal Training Course? The Blood Reserve is a community, comprised of people with human dignity like the rest of all communities outside.

There are lots of resources — people, land, cattle to be developed. In order to have good management and good government in your community — people — Band Councillors and Band Employees are sent on courses to develop and learn new skills.

We are living in the 20th Century, the jet or nuclear age as some people call it. To live in this age we all need added skills in order to cope with it.

The term local government means simply the running of one's community by an elected body — i.e. the Band Council. The running of the affairs of the community consists of building roads, cattle enterprises, building houses, welfare and prevention services, dealing with land problems, leases, loans, education, economic development. Local government means responsibility. In the old days it was easy to let Indian Affairs run our community, but that took away our pride and human dignity.

It was easy to run to the great white father and ask him to solve our problems — roads, rations, education and even ask him to settle our own family quarrels! We were in fact almost like a flock of sheep with nothing to do or say in our own affairs. Now we are gradually beginning to run our own affairs — we are beginning to exercise responsibility. This takes brains, good decision, money and power on the part of those whom we elected to Band Council. We want the best available men and women in Council to run our affairs — the best talent. This is the way the people of our Blood community can exercise their responsibility — by voting for responsible local government. And sometimes this does not mean voting for your friend.

Remember, this is an election year!

From
Kainai
News

Earliest Campsite Unearthed At Debert

The Second World War helped uncover the oldest date Indian campsite in Canada at Debert near Truro, N.S., Dr. George MacDonald, archaeologist with the National Museum of Canada in Ottawa, said recently.

A bulldozer was clearing land for a large army camp at Debert during the war when it uncovered artifacts dating back 10,600 years.

Dr. MacDonald headed a team that spent the summers of 1963-64 turning up 4,500 tools at the site. The artifacts were taken to Ottawa where he analyzed them and wrote a report that will be published next month, title Debert: A Paleoindian Site in Central Nova Scotia.

The tools have been returned to the Nova Scotia Museum of Science and Dr. MacDonald advised on their display and gave the first public address on the site.

He said in an interview the site was especially significant because until it had been found the earliest

dated Indian campsite in the province had been established about 2,000 years ago. The Debert finding, in effect, pushes history back another 8,000 years.

A tribe of about 50 Indians returned to the Debert site every year for more than a century, he said.

Their tools show they were an advanced and well-organized hunting community which made regular visits to the area, probably in quest of caribou.

Dr. MacDonald is the west coast archaeologist for the National Museum.

Supervisors Visit Winnipeg

A group of six northern Manitoba Indians in January completed a one-week visit to Winnipeg as guests of the Department of Mines and Natural Resources. The six, Ernest Bighetty of Brochet, Basil Colomb of South Indian Lake, Hyacinth Colomb of Pukatawagan, Samuel Hart of Nelson House, Charles Sinclair of Cross Lake, John Everett of Berens River, serve as trapline supervisors for the department during the win-

ter and fire rangers in the summer. They were accompanied during their visit by W. R. Burns, trapper education officer, Michael Bilan, fur royalty clerk, and conservation officer Ernest Tirschman. The purpose of the visit was to study the latest procedures in the fur trade of dealing with raw, wild pelts. As trapline supervisors these men act as liaison between the department and the trappers to communicate the latest methods in the fur trade.

Talks Begin To Redraft Indian Act

—Continued from Page 1
they concede that not many Indians know about it.

This time, they are doing their best to make sure everyone will know about it.

The consultative meetings will be open to the public, the department is urging local newspapers to cover them and local members of Parliament are being invited.

The problem is to convince the Indians that the consultation will have some real effect on the form the new Indian Act will take.

The proposed changes have been discussed with the National Indian Advisory Council and set out in memorandum which in some cases proposes specific new clauses and in other provides alternative proposals.

BILL FOR NEXT YEAR

While the consultation is going on, the Justice Department will be drafting the proposals into legislative form. Once the consultation is finished, a bill will be prepared for presentation to Parliament next year.

Indian Affairs and Northern Development Minister Arthur Laing has already promised the bill will be referred to a committee of the House which will be able to hear further representation from Indian spokesmen.

But officials in the department concede that the proposed changes being down in black and white in the memorandum and the booklet could lead some Indians to fear they

are being asked to approve something the Government had already decided.

"That's the most dangerous part of the whole operation," a departmental spokesman said. "We don't know whether they will accept our statement that these are just alternatives — that if they don't want them they just have to say so."

The bill could be changed to meet Indian objections while it was being drafted or after it was presented to Parliament, he said.

OPPOSITION EXPECTED

Indian opposition is expected to a proposed clause that would remove all restrictions on the use of liquor and leave Indians to be governed by provincial liquor laws like anyone else.

Mr. Laing has already said he favors the move and he is supported by some bands, but others are against the liberalization.

Officials expect to meet divided opinions on proposals to permit non-Indian children adopted by Indians to have official Indian status and to permit Indian women who marry non-Indians to retain their Indian status.

The proposed changes which would have the most far-reaching effect are those which would increase the power of band councils to run their own affairs.

They would give the councils the power to establish reserves as municipalities and to enter into business on a basis that would have some of the attributes of a co-operative and

some of the attributes of a corporation.

STATUS AND TAXES

With municipal status would come taxes, something Indians have resisted in the past.

The aims of the proposed changes are described in the booklet.

"The main objective of the Government is that the Indian people shall have full equality of opportunity in society, in education, in employment and in health," it states.

"It will take a tremendous effort on the part of the Indian people to reach this goal. Help will be needed from the rest of the Canadian community and from the Government.

"The Government's role will have to be quite different from the part it used to play. At one time almost all of the Indian people's business was done for them by the Government. People do not easily learn to manage their own affairs under such a system.

"Today, there are some Indian bands who manage almost all of their band's business. Many bands are ready to undertake full management of their business and in the years ahead they, and many more, will do so.

"While the old days are gone and new attitudes prevail, the new ways have not yet helped all the Indians to do things for themselves. There are some things the Government may have to continue to do in the next few years, things which will eventually be done by the Indians themselves."

- Wherever he goes
- Whatever the ethnic background
- However wide the generation gap

Youth Ecumenist Swings Into Action

by PATRICIA YOUNG

Forty-four-year-old Father André Darche is an Oblate who puts Christian Unity into practice with something more than words.

He founded and helps run a Unity Training Centre at Buffalo Narrows, a fast-developing community of 1000 people located 250 miles north of North Battleford in Saskatchewan.

HELP FROM ALL SIDES

The "UTC" was launched in 1963 with the help of local leaders of Indian and white ancestry and the co-operation of a Protestant missionary. The "generation gap" is bridged in a two-way communication between the youth and the adults in the community.

Backed by their elders, the young people of Buffalo Narrows put out a newspaper in colour, "The Snowshoe Telegraph," to serve the area and spread Unity ideas as far as the paper can reach; they provide the community with "filmnites" or discussion evenings with films, for townspeople; they put up a 4000-book library with donations from different groups throughout the province.

Other projects of the Centre have included home gardens, a survey on the need for a coin-operated laundry (hardly anybody has running water, so the unanimous reply was "yes"), youth recreation in the summer and alcohol education. Funds to meet expenses are raised locally, received from voluntary groups such as the CWL, the KCs, the IODE and the Canadian Legion; government grants also help to extend services.

Young people from Eastern Canada, southern Saskatchewan and even the U.S. come and boost the local youth group in the summer, on a voluntary basis. Exchange of ideas and methods prove very challenging. The aim of the Unity Centre is precisely to provide an opportunity for interracial and interdenominational co-operation in community development.

EXPERIENCE MAKES THE MAN

Father Darche himself is a dynamic man who was born in Sherbrooke, Quebec. He joined the Oblate Order in 1942 and was ordained a priest in 1949, after which he was assigned as assistant-principal to the Indian Residential School in Beauval, Sask.

In 1952, he became a pastor in a

Chipewyan Indian community at Dillon, Sask.

In 1957, he was involved in the launching of a million-and-a-half dollar school in Clearwater Lake, Manitoba. This gave him an opportunity to put into practice the suggestions he had listed in a compilation of advices from various sources and his own experience, "The Handbook of Christian Education in Indian Schools," published by the Oblate Commission and used at the time in Indian schools throughout Canada.

When he arrived in Buffalo Narrows, Fr. Darche was equipped with his background of working with people of Indian ancestry. In Buffalo Narrows he had to work also with people of various European backgrounds. This is where the "Unity Centre" formula care in.

MAKING SURVEY HERE

Arriving in Vancouver, Father Darche is currently staying with

Father Peter Chow at the Chinese Catholic Centre. He is conducting something of a survey of existing groups, especially at the University level, to determine the possibilities of a Unity Centre in Vancouver.

We hear much criticism against the youth. We hear that the solution to world evils should be looked for in something else than "dropping" out with LSD or merely demonstrating against LBJ. Some people think this is an alarming situation.

Father Darche has obviously discovered that the attitude to take is not to concentrate on condemning the wrongs being demonstrated, but to offer clear cut invitations which have more appeal than demonstrations or revolt. Today's youth will gladly get involved in something constructive, if the opportunity is offered. And working with people of different races and religions than yours can be very exciting, says Fr. Darche.

And what could be more Christian?

L'I'L SISTERS

By Bill O'Malley



The

Standing on a hilltop some 130 miles south of Cluny, near Cardston, Alberta, I looked out across rolling grasslands to the horizon where a rugged smoky-blue crag stood out sharply from the distant profile of the Rockies. This was the Chief. In the old days leaders of the Blackfoot and Blood nations would go up there to fast and pray to the Great Spirit before taking any important decision.

These ancestral grassland still belong to the Indians. Today they make up the vast Blood Indian Reserve, the largest in Canada. In the old days these hills felt the tramp of buffalo hooves. Today they stand empty — miles and miles of choice grasslands, short grass and tall, winter range and summer range; largely empty and crying to be used.

In a coulee, however, just a couple of miles off in this sea of lush grass, was hope. I met it in the person of two young Indian men, Camille Russell and Jerry Wells, and in a herd of cattle contentedly grazing under their watchful eyes; cattle belonging to the Blood Indian Cattle Co-operative.

(Top) Two young Blood Indian leaders from Cardston, Chester Bruised Head (glasses) and Irvin Shade (right) examine the Blackfoot cattle operation with Adam Solway (back to camera) and Francis Tallow (top-coat). Last spring the Blood Indians launched their own cattle co-op with just over 500 head. (Centre) Camille Russell and Jerry Wells check the herd near one of the numerous lakes on the Blood Reserve. (Below)

Another In The
Series From
Our Family Magazine





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Another In The Series From Our Family Magazine



The

Movement Is Spreading

Jerry Wells embodies the White man's image of the noble Indian: a man of few words, friendly in a stoic sort of way. Camille Russell, on the other hand, fairly bubbles over with obvious good humour and wry wit. Camille, a graduate of St. Francis Xavier University's Coady International Institute in Antigonish, N.S., is on the board of directors of the Blood Indian Cattle Co-op. Jerry rides herd as a full-time employee of the Co-op. Now in its first year of operation, this 500-head enterprise resulted from consultation and investigation carried on with the Blackfoot Co-op at Cluny.

I asked Camille Russell if the co-op idea has caught fire on the Blood Reserve.

"It's still too early really to tell," he answered. "Sometimes it's disappointing. You figure people should be more interested because, you know, they got a stake in it, after all. But anyway, I think interest is growing.

"Take last spring, for example, when we got all those bad blizzards here in southern Alberta. Well, the co-op herd only lost eight head. The members really pitched in to save their cattle.

"Here on the Reserve we got what you call a Band herd too. I guess you could say that herd is ours too — but somehow it's not the same. It belongs to the Band, not to 'us' — you know what I mean. Anyway, while the co-op herd lost only 8 head, the Band herd lost 165 cows alone—not counting calves or steers or any other animals that died afterwards! Yeah, I guess you could say people are getting the idea. If we make a go of the co-op it'll be our own profit. That means a lot."



Bloods Form School Bus Co-op

Last September saw the birth of a new co-operative venture on the Blood Reserve at Cardston. There are many bus routes and many school buses on the Reserve. Though mostly driven by Indians, all but one of the buses were owned by White people. The one exception was Albert Twig (left). Many of the buses, moreover, were shabby hand-me-downs originally used on other bus routes off the Reserve. The Indians were far from happy with the set-up. Why, if they got together on the problem, they wondered, could they not own their own buses like Albert Twig?

The result of this "getting together" was a new co-operative venture — a school bus co-op. Fifteen of the 27 routes on the Reserve have now been allotted to the Indians by the school unit. Since classes began in September these routes have been serviced by Indian-owned buses, purchased with the help of a federal loan. Each of these buses is equipped with two-way radios, something long overdue on the Reserve. Income for the driver-owners (like Adeline Many Chiefs, above) is handled on a co-operative basis and administered by two directors elected by the group, James Twig and Sophie Tail Feathers. While not strictly a co-operative, the venture is the result of co-operative effort and promises to bring an additional \$60,000 onto the Reserve in gross income for the Indians involved.

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Special Indian-Teacher Training Urged

by Shelley Chusid

The Manitoba Teachers' Society wants recognition given to the special needs of the province's Indian students and special courses set up for the people who teach them.

Delegates to the society's 49th annual meeting, held in Winnipeg April 17, gave unanimous approval to two resolutions to that effect after M. H. Dudar, chairman of the society's committee on the integration of Indians in Manitoba schools, told them Canadian governments had too long "dragged themselves through the dreary wastes of trying to teach people in the north without considering what it takes to teach them."

He said teachers going north received no special training in Manitoba teacher training institutions and little insight into Indian culture from the brief orientation program offered by the Indian affairs branch.

"The result of this lack is that it is difficult for these teachers to be effective in getting to the Indian youngster."

Improved teacher training is useless without simultaneous changes in course content, Mr. Dudar said, for "the best trained personnel possible can do little with a curriculum that is urban and white society-oriented if such a curriculum has to be taught to youngsters living in isolated areas."

If the Indian child's community background was ignored, the curiosity he brought to school would be left unsatisfied and eventually peter out.

"Too often what is taught is not related to what the child knows from his home and community," said Mr. Dudar. "His mind and heart go back to the reserve, he loses interest and eventually drops out."

He said a curriculum had to be developed that would guide the Indian child "surely and gently" toward objectives now accepted in contemporary, industrialized society. "You can't push it. You can't rubber stamp."

Mr. Dudar suggested the modified curriculum might use the theory of "pegs and gaps" — assessing the content of each course against life on the reserve and using illustrations from Indian culture as pegs to fill the gaps that need reinforcement beyond what the regular school program provides for children in urban areas.

"If an Indian youngster is offered these pegs frequently, he will see that all along his forefathers were part of the society of man separated from others only by geographic distances," said Mr. Dudar.

"He will satisfy his own curiosity about his own part in society."

The modified curriculum should also take data the child brings to school and reinterpret it in terms of literate, scientific, industrial and urbanized society and then expand and enrich it.

The northern Indian adult population has specific problems to tackle, and because of a lack of education and scientific information they must rely on what government officials, missionaries and traders

tell them, said Mr. Dudar.

"If schools in these areas selected content on the on-going problems of the adults, the schools would then identify more closely with the community."

He said some of the information would spread on the reserves and give the schools a new image. "It would in all likelihood change the attitude of the parents concerning their children's attendance at school."

—Winnipeg Free Press

Pioneer Missioner Passes On

A well-known and dearly loved friend of the Indian people of British Columbia passed to his eternal reward on February 19th at St. Eugene's Hospital, Cranbrook, B.C.

Father John Patterson, OMI, ended his long priestly career where it had begun almost 39 years before, when, as a young priest of 33 he had come to take charge of St. Eugene's School for Indian children in Cranbrook. In spite of his 72 years, his death came as a surprise to all.

Born at Stratford, Ontario, in 1896, he moved with his parents to the Peace River country in Alberta while still a boy. He later became a pharmacist, served in the medical corps during the First World War and began studies for the priesthood in 1922 after a few years as a druggist in private business.

He joined the Oblates in 1926 and was ordained in January 1929, at Lebret, Saskatchewan. His first obedience put him in charge of eighty Indian children, many of them sick, some of them tubercular. He nursed them back to health on the \$0.39 a day per pupil, the government allowance at that time.

Successive obediences brought him to the missions of the Fraser Valley, the Lilloet District and the Chilcotin country.

He was a missionary of truly pioneer qualities. It was not unusual for him to walk 60 miles, often through trackless country, to visit his missions. He had a great pride in his Indian people, always stood up for them, encouraged them, fought for them, loved them. He also loved the great outdoor country in which he lived with them. He became an avid geologist by avocation.

Above all he was a great priest, a man of great faith, great heart, great courage. His faith was apparent in his conversations which often turned on the evidence of God's grace working among his people. His stories, which he told with such captivating charm, held

the key to an earlier era of missionary life, an era that is remembered by few today. The memory of this devoted and loveable man is a precious legacy of the Oblate Congregation. The Indian people of B.C. have lost one of the fathers of their faith. May his memory live long among them.

— Oblate Missions

Club 376 Carries On

Winnipeg's Club 376, formed last fall by a group of young people as a self-help group, now boasts a membership of 275, with branches in Ft. Alexander, Cross Lake, Ninette and Brandon.

Associated with the Winnipeg Indian and Metis Friendship Centre, Club 376 members carry out their own recreation programs by themselves while guidance counselling services are provided by the Indian Centre if requested.

Approximately half of the young people are working and the other half are in school. It is a self-help organization where the younger ones are aided by the older members. The older members acquaint the newcomers to the city with the problems they might have to face in education and job employment.

The Club publishes its own newspaper and has a circulation of 400 readers in Winnipeg and the surrounding reserves.

Band Produces Tile

Decorative quartz tile which in the past has been imported from Italy, is now being produced by Canadian Indians.

The Whitefish River Band has developed a quartzite quarry.

**GUY SCHOOL JUVENILES**

Sitting: Harry Ross, Jerome Harper, Peter Wood, Thomas Sinclair, Daniel Knott.
Standing: Joseph Ross, Charles Harper, Lawrence Kanabee, Michael Frogg, Michael Wood, Gaby Flett, Clarence Yellowback, Donald Monias, Robert Hart, George Taylor, Charles Michell.

**GUY SCHOOL BANTAMS**

Sitting: Thomas Spence, Leonard Linklater, Maurice Wood, Gabriel Bighetty, Wilfrid Forbister.
Standing: Norman Michell, Douglas Hart, Paul McKay, Douglas Garrioch, Hubert Moose, Andrew Wood, Albert Harper, Alfred Linklater, Gordon Kitchekeesick, William Monias.

Guy I.R.S. Has 2 Top Hockey Teams

CLEAR LAKE, MAN. — Guy Indian Residential School is justly proud of its two outstanding hockey teams, the Juveniles and the Bantams, who brought honor to their school during the past hockey season.

Both teams, competing in Minor Hockey League at The Pas, Man., came out victorious and carried away the championship trophies in their respective leagues. The Bantams played all year undefeated, while the Juveniles lost only four games during the season.

Individual trophies went to Peter Wood as top scorer in the Juvenile League, and to his brother, Maurice, as top scorer in the Bantam League.

Splendid team work and maximum individual effort by each boy made it possible for the teams to finish at the top of their respective leagues. In the play-offs, both teams went undefeated in the semi-finals and in the finals.

Guy School is proud of other achievements in athletics. Last Fall, the following team won the **Manitoba Junior High Cross-country** race which was held in Brandon: Zacheus Hamilton, George Forbister, Joseph Taylor, George Taylor, Peter Wood and Robert Hart.

Our sincere thanks to Mr. Rudy Leonard, sports director, for his excellent coaching.

L. Poirier, OMI,
Principal.

Meeting Protests Cutback

Father G. Laviolette, OMI, addressed a public meeting held in Winnipeg, March 25, to discuss the implications for Indians and Eskimos in Manitoba, concerning the budget estimates of northern health services for 1968.

Sponsored by the Community Welfare Planning Council of Winnipeg, the meeting was attended by medical service personnel, representatives of Winnipeg Welfare Agencies, Manitoba government officials and a large delegation of the Manitoba Indian Brotherhood.

At the same meeting, Isaac Beaulieu, B.A., introduced the officers of the Brotherhood, whose president read a brief on Indian Health Services, addressed to the Prime Minister of Canada.

Father Laviolette reviewed the health services available to Indians and Eskimos of Canada, pointing to the high rate of infant mortality, which is 90 per 1,000, compared to an average of 25 per 1,000 for other Canadians. The speaker urged more frequent visits by the medical staff to the more isolated reserves in northern Manitoba.

Other speakers were lawyer Peter Cummings, L. W. Dewalt, president of Winnipeg Welfare Services, Dr. Kenneth O. Wylie, president of the Manitoba Paediatric Society. Said Dr. Wylie:

"The Manitoba Paediatric Society and Manitoba Medical Association Section of Obstetrics and Gynecology are greatly disturbed by the Federal Government's announcement that

consultive services to Indian and Eskimo people in isolated areas of Manitoba has been discontinued.

"Since the mortality and morbidity rates for these groups are far above the national average, any cut-back in medical services can only aggravate this situation.

"It is the recommendation of our Executive that the Canadian Medical Association take whatever action is necessary to impress upon the Federal Government the seriousness of discontinuing any aspect of medical services now available to the Indian and Eskimo people."

Chief Named To Family Court

Chief William Scow of Alert Bay has been appointed magistrate on the Family Court.

Chief Scow has long been prominent in the leadership of his people. He was a member of the Allied Tribes which made the historical abortive attempt to settle the Indian land question in 1927.

In 1943 Chief Scow joined the Native Brotherhood as vice-president of that organization, until his retirement in 1953.

The Chief is the father of Alfred Scow, the first Indian graduate in law from the U.B.C., and was admitted to the Bar. For some time he was prosecutor of the court of New Westminster.

Kamloops Hawks Basketball Champs

by Br. R. Mills, OMI

Kamloops Indian Residential School Hawks travelled to Vancouver last month and came away with the B.C. All-Indian Basketball Championship.

The Hawks, undefeated before the tournament, kept their string unbroken with three straight wins at Vancouver.

The Hawks posted three straight victories by scores of 72-22, 55-47, and 57-53 to take home the tournament trophy.

Eight teams besides the Hawks entered the competition, including entries from Vancouver, Mount Courie, Fraser Valley and Queen Charlotte Islands.

Before the tournament, the Hawks went through an undefeated winter schedule which saw them play at Vancouver, Lillooet, Mission and Lytton, in addition to several games at home.



Victorious coach, Brother J. J. Heysel, OMI, is raised aloft by jubilant champions. Left, team members with trophy. Front row: Percy Bob, Fred Alex (Capt.), Frank Ledoux (Manager), Richard John and James Paul. Behind: Ken Michel, Danny Saul, Br. Heysel, Darwin John, Allan Antoine, Euclid Ledoux and Simon Moses.

Quitte Emie — Friend To The Dogribs

by Fred Kanuka

Quitte Emie and Emile Gautreau have a lot in common.

In summer during the past four years in Rae and Fort Providence, in N.W.T., Quitte does his job as a technician with the Federal Department of Forestry and Rural Development. While there, his friendly manner and his quiet ways in helping the Dogrib Indians have fashioned a communication bond that stretches more than 1,000 miles between this area and Calgary. He likes it this way.

In Calgary, Emile Gautreau pursues his regular job and, as a sideline — a worthy sideline — he talks to students and other people about the Dogrib Indians. He also helps the Dogribs by obtaining and channeling orders for their many handicrafts; he has collected thousands of pounds of used clothing for them in the past few years.

Yes, Quitte and Emile have much

in common. They're the same man.

In Dogrib, Quitte Emie means "Whiteman Emile." It is an honored and rarely bestowed title, by Dogribs' standards.

Another of the few white persons to receive one is Sister Matte, the Grey Nun at Rae Mission, who to them is Donra Sacra-a (a Sister of the Rising Sun). She, too, is something special.

Four years ago in August, while on a survey with the forestry department, the seaplane in which Gautreau was a passenger crashed in Frank Channel near Rae, 55 miles west of Yellowknife.

The Dogrib Indians, led by a forest warden who saw the crash, rescued them.

While he claims he was unhurt, Gautreau nevertheless spent a couple of days in the 85-bed Faraud Hospital operated by the Grey Nuns at Rae. It was there that he became conversant with Sister Matte and her

efforts to help the Dogribs to help themselves. He observed the fine mukluks, jackets, snowshoes, mocasins and other handicrafts made by the Indians. "The problem was obtaining customers for them," said Sister Matte.

On leaving Rae, Gautreau took some samples with him back to Calgary. Soon friends and fellow employees became interested and Quitte Emie received a \$550 order.

"That was in October, 1964, and the Dogribs filled all the orders in time for Christmas."

Each year Gautreau returns and each time the Dogribs greet him as one of them.

The New Brunswick-born technician, 34, spent five years in the RCAF and when he left in 1958, worked for a time for provincial public works in Edmonton before joining the federal forestry department.

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