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Sister Miriam Louise Wolfchild, of Alberta's Blood Reserve, poses with her mother and father, Sarah and Leo Wolfchild, during homecoming celebration. See her story on Page 6.

## Students To Go To Olympics

Plans are being made by the teachers of Crowfoot School, backed by Blackfoot Band Council and Indian Affairs, to take thirty-five students to Mexico City and the Olympics Games in October.

These children will be billeted by American families and will take in scenic and tourist attractions throughout the U.S.A. and Mexico. On the itinerary are Yellowstone Park, Grand Canyon, Painted Desert, Boulder Dam, Pueblo and Hopi Reserves and Carlsbad Caverns.

**In Mexico City students will take in the Olympic Games, Ballet Folklórico and pyramids at Teotihuacan.**

On the return trip they will visit Guadalajara and Mazatlan. In California, they will see San Diego's Balboa Park and Zoo, Oceanographic Institute, early missions, Disneyland, Knott's Berry Farm and Los Angeles. They will tour a movie studio and San Francisco's Chinatown, and return through Vancouver and the Rocky Mountains.

The projected trip will take about twenty school days. It is hoped that this educational venture will acquaint the Indian students with different ways of life, customs and standards of living. The teachers feel that this new approach will enable them to learn the living facts of the geography and history of the American continent which was once their forefathers' hunting grounds.

**The school curriculum will be adjusted and the children will be accompanied by fully qualified teachers. A member of the Blackfoot Band Council will also make the trip.**

Les SS. Grises de Montréal  
Archives générales



## INDIAN RECORD

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## How we got self-government

By FRED GLADSTONE, in Kanai News

On March 4, 1966, an Indian Affairs official asked me what I thought about the possible introduction of self-government on the Blood Reserve and also of the Blood and Peigan Agencies amalgamating with the headquarters in Lethbridge. I agreed with both the amalgamation of the agencies if it meant better service to the Indians and with self-government with a properly trained staff.

This program of process was estimated at a five-year basis. The Band Manager would be trained in management and general administration and he would acquire some field work while working with the Superintendent and Indians who were hired to the tribal administration, would get the same training. After a series of meetings with the Peigan and Blood councils and Indian Affairs officials to explain the new self-government program and the amalgamation of agencies, an agreement was reached. Indian Affairs would pay 75% of the cost of administration for the new self-government program.

In July, Indian Affairs decided on the amalgamation of the Blood and Peigan Agencies. Also, the Blood Reserve took on the task of self-government.

A Band Manager and a Public Works Supervisor were hired and within a few months Indian Affairs moved their headquarters to Lethbridge, leaving only an Indian Affairs official in the Blood Agency.

I wondered at this time when the Band Manager was going on his training courses in leadership and general office administration, but he was never sent on any of these courses.

I do not know what Indian Affairs had in mind when they introduced self-government on the Blood Reserve, whether we were the guinea pigs to see if self-government could be successful on Reserves in Western Canada. However, I am proud to be a member of the Blood Indians.

Despite many drawbacks the people are administrating their own affairs, with a manager and staff who had to sink or swim and who are still swimming strongly.

I feel once the Blood tribe Council learns how to use their Band Manager and staff to the best of their advantage, such as laying out their duties and policies for them to follow, a better understanding and working relationship will result. I also feel the day has come when we Indians have to realize that it's time we started to solve our own problems and not rely on someone else to solve them for us. We should support our Tribal Chief, Councillors and administrators whenever they need our help instead of always being critical, after all they are only human.

## An Indian Prayer

By LOUISE CROP-EARED WOLF

As an Indian I have never heard the following prayer: "Great Spirit, grant that I may not criticize my neighbor until I have walked a mile in his moccasins."

It can't be an Indian's prayer, because Indians only measured their distances by days and nights. Perhaps the Indian who made up this prayer was just another "professional" Indian.

I had once heard an old Indian pray thus: "Source of Life, let me be privileged to cheat the white men in as much as they cheated us."

## Book Reviews

**Cheyenne Memories.** John Stands in Timber. Yale University Press, 1967, 330 pp., index, bibliog., \$7.95. Beginning with legendary times and extending to the first years on the reservation, this is a unique attempt by an American Indian to collect and preserve the history of his people. The author, a Cheyenne, was born a few years after his grandfather was killed in the Custer battle.

**An Introduction to American Archaeology.** Gordon R. Willey. Prentice-Hall, 1966, 526 pp., index, glossary, bibliog., illus., \$16.95. An introduction to the broad field of American archaeology; actually, this is a cultural history of pre-Columbian America.

**Art in the Life of the Northwest Coast Indian.** Erna Gunther. Portland Art Association, 1967, 275 pp., bibliog., illus., \$8.95; soft cover, \$5.95. Add 50c postage. This fascinating book completely details the unique art of the northwest coast peoples.

**Westward Expansion.** Ray Billington. Macmillan, 1967, 933 pp., index, bibliog., \$9.95. Revised third edition of a classic, the book traces the advance of the frontier across America from colonial beginnings in the 16th century to the closing of the frontier nearly 400 years later.

— Amerindian

## Waiting In Vain

A full moon shining brightly  
A calm secluded lake  
A lone young Indian maiden by a tree,  
Waiting for her loved one who would  
meet her here this night  
Returning from a battle with the Cree.  
The sun was slowly setting  
This very summer eve  
A warrior brought the news their tribe  
had won,  
She hastened to this quiet spot where  
they had planned to meet  
When darkness falls the day the war  
was done.  
The day he rode to battle  
She promised she would wait  
But many moons had risen since  
he'd gone,  
With upward arms she pleaded to the  
great good Spirit above  
To send her warrior back to her by dawn.  
She heard the distant footsteps  
She rose to meet her brave  
And promptly realized it wasn't him,  
But her lover's younger brother  
Who would bring his dying words  
That he loved her as his mind was  
growing dim.

George H. Baker,  
Prince George, B.C.



# Too long overprotected: PM

Sectors of Canada's Indian population have been overprotected for too long, Prime Minister Trudeau suggested to a Winnipeg meeting, May 24.

Speaking to some 1,000 Winnipeg businessmen during his campaign tour, Mr. Trudeau said that the steps toward full integration of the nation's Indians required a "necessary stage of protection," but he also added that "in many cases this stage has gone on for too long."

Mr. Trudeau dropped the suggestion during a question-and-answer session with the local branch of the Canadian Club that swept briefly over many of the key issues in the current election campaign.

He said the long-term aim of the government concerning the Indians in Canada should be geared to integration but not assimilation.

This involves maintaining the autonomy and self-government of the many bands for as long as is necessary to preserve Indian values and then making sure that those values are integrated into society at large.

Although the prime minister made no specific recommendations, he indicated it may be time — at least in certain instances — to attempt to phase out many programs of government protection in order to promote more extensive policies of integration.

# Hearings Postponed

Indian Affairs Minister Laing said last month the June 25 federal election has caused a postponement of national hearings on a proposed new Indian act.

"I do this with considerable reluctance," Mr. Laing told a news conference. "I believe there is a strong feeling in the minds of all MPs that fundamental improvements to the Indian act are overdue."

Hearings were to have opened at Prince George in north-central British Columbia May 6.

# Indian Shacks Razed By Priest

Chief Nicholas Prince of the Nescolie Indian band has protested the razing of 15 Indian shacks on the outskirts of the northern British Columbia community of Fort St. James.

The shacks, located on Roman Catholic Church property, were bulldozed into heaps of lumber and burned last month on orders from Rev. Gerald Holmes, OMI.

Chief Prince said the shack town was used by Stuart-Trembleur and Takla Indian bands who squatted on the land after moving there from reserves 30 to 40 miles away.

He said several families lost possessions in the razing and one family with three children was forced to move into a friend's woodshed after its home was destroyed.

The chief said five or six of the shacks were locked and contained stoves, washing machines, furniture and food belonging to families that were absent when the wrecking machines moved in.

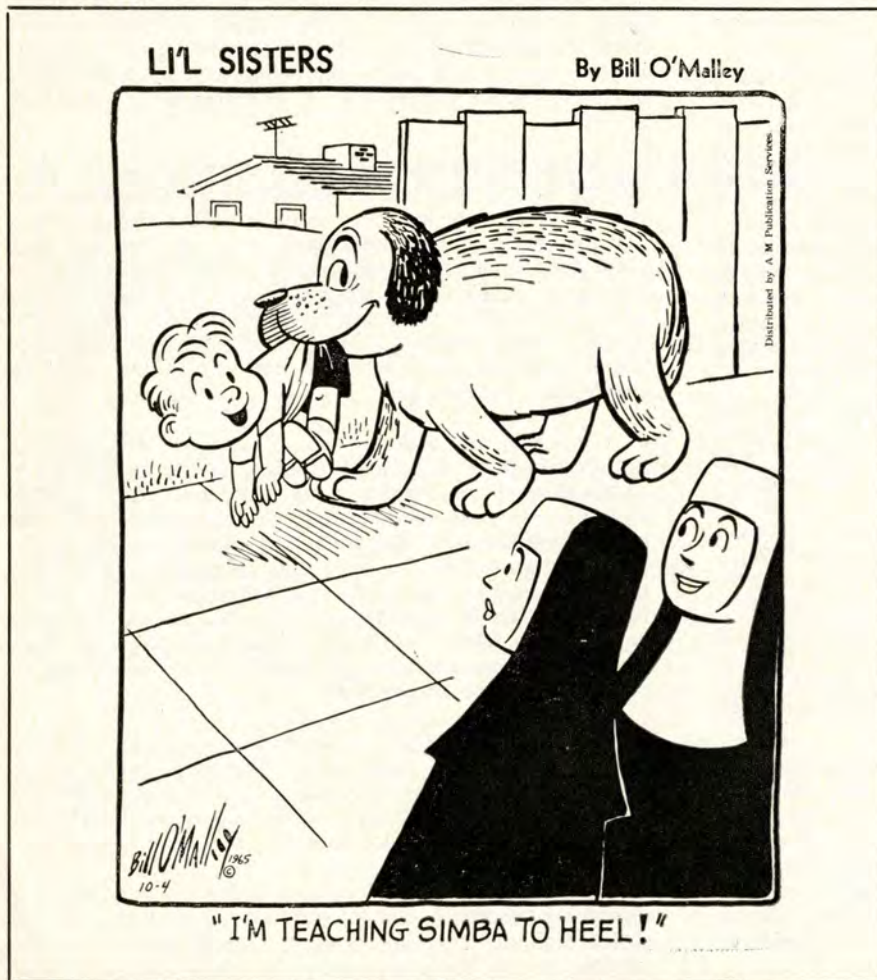
Father Holmes said the squatters had decent homes on their reserves and only moved into town "to be near the beer parlor. These people were living in the worst possible squalor and deprivation and they were told as long as six years ago that they would have to move out."

Father Holmes said the destruction of the shack town, which we described as a breeding ground for disease, drinking and violence, was sanctioned by health authorities. One shack was left standing to temporarily house a family with several young children.

Chief Prince said the families moved into the shack town to be nearer to work, welfare and medical care services and criticized the priest for not warning people to collect their belongings.

"I think someone should have had the decency to do at least that much," he said. "Some of the people were sitting on the side of the road like a bunch of refugees."

Correspondents please note the deadline for the August-September issue will be September 3.





# Service Of Worship

Another in the  
series from  
Our Family Magazine

The Creed, led by an Indian commentator, had just been affirmed by the Indian congregation. The priest, Father Marvin Fox, OMI, a Blood Indian, rose from a chair over which perched the feathered ceremonial headdress of a chief. Flanked by adult servers he invoked the traditional Christian greeting: "The Lord be with you."

Seated in the sanctuary pews around the altar (much as in the old days their forefathers had sat in a circle in the huge ceremonial teepee) were the elders of the Indian community. Strung out on the wall behind them hung fine examples of beadwork, tokens from various local families (in the old days such tokens graced the inside wall of the ceremonial teepee. Each family — then as now — had its own intricate beadwork pattern to distinguish it, like a coat of arms). Above these tokens on each side of the crucifix hung medicine bundles and two ceremonial shields formerly used in occult Indian rites. On the floor by the altar, in place of customary carpeting, lay two shaggy buffalo robes.

An old man rose from the assembly and made his way to a lectern which Leo Pretty-Young-Man had fashioned. A pipe of peace hung from the front of this lectern (in the old days, passing the pipe always signaled that something important was about to be said). Just minutes before, the epistle and gospel had been proclaimed in the vernacular — Blackfoot. Now the old man called on the assembly to join the priest in the intentions of the Eucharistic celebration. He then exhorted them, pointing out failings, and finished up with a spontaneous Prayer of the Faithful (in the old days, it was the elders who exhorted the Band. Even today grandparents are the chief administrators of discipline to children).

At the offertory an Indian couple came forward bearing the bread and wine on behalf of the assembly. Below the intricately beaded front band of the altar (recognizable by its design as a votive offering of the Bear Robe family) hung a beaded buckskin rifle scabbard. To the Indian congregation this was a reminder of the sacrifice about to take place on the altar. Drums rather than bells announced the sacred moment of Consecration...

"The spiritual life of any community or of any person," Father Goutier later pointed out, "is always tied in with overall development. Anyone who is not really mature in his personal life can't possibly be a mature Christian. It's sound psychology and sound theology. Grace builds on nature. We've noticed the phenomenon here: the growth of the Indian people here that is beginning to make itself felt in the economic and social areas is being accompanied by a corresponding spiritual growth.

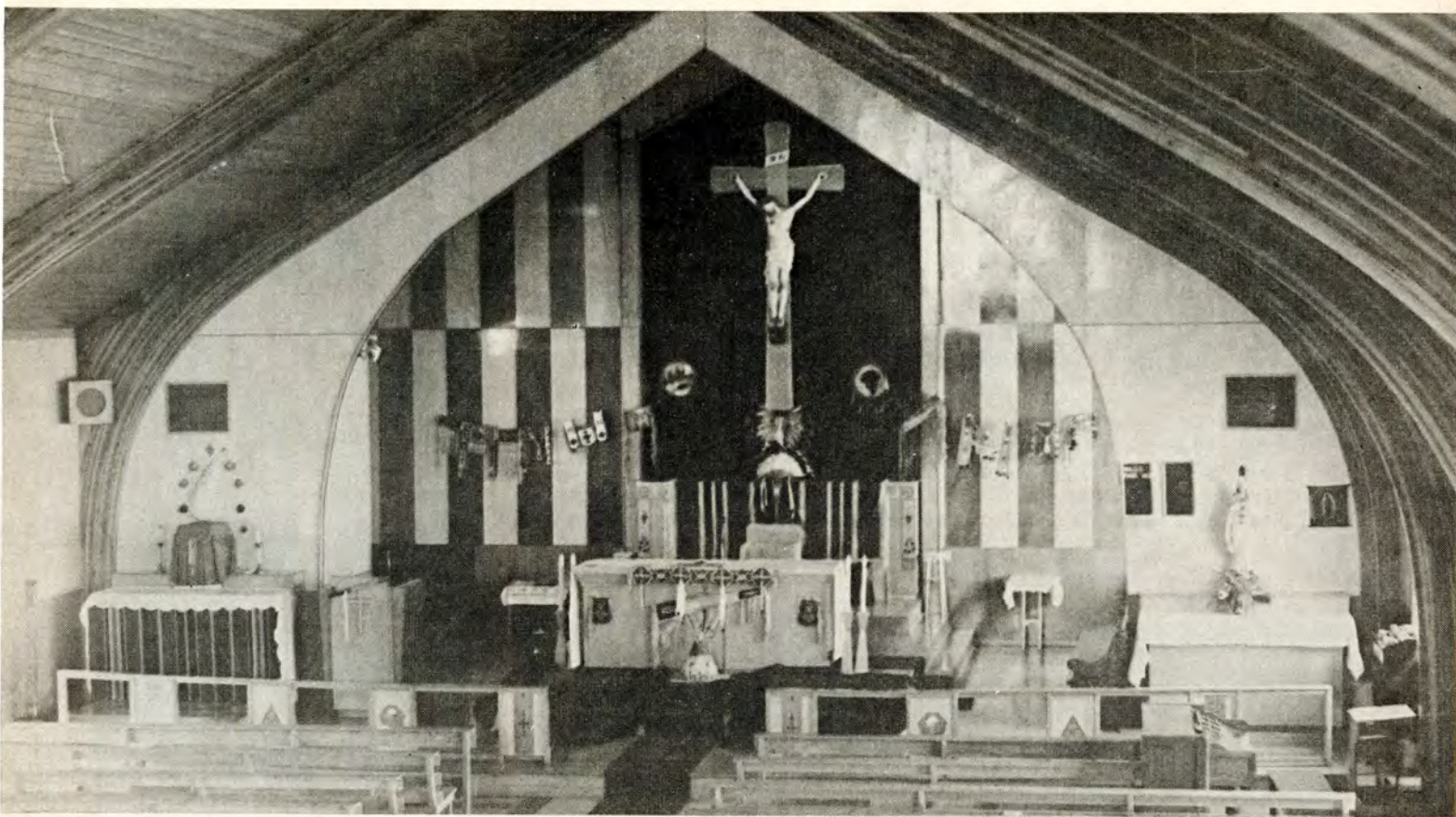
"Symbols," Father Goutier observed, "are really quite useless unless they mean something to the people involved. What you see here is entirely the doing of the Indian people. And it continues to grow. One day last May, for example, I happened to notice that a lady of the parish had adorned the statue of the Blessed Virgin with a Blackfoot woman's headband and feather, and a beaded neck pendant. True this act isn't world-shaking, but it does put some light on how the ladies relate to the Mother of mothers.

"Or take the Altar of the Eucharist. The blanket hanging in front is typically Indian. So far we still have a 'traditional' mail-order tabernacle, but some of the men plan to make a new one, teepee-shaped. And the eagle wing there on the wall over the tabernacle is another Indian touch. The eagle has always been a symbol of power and strength. To the Indian people the eagle is the firebird. This particular wing is a token of friendship to the Blackfoot from a band of Nova Scotian Indians. The people here thought it would be fitting to place it over the tabernacle.

"All these things you see here in the church," Father Goutier stated, "are just signs of what is really going on inside a man. They're symbols of a kind of reawakening, of a new-found pride that should never have been taken away. A new pride in being Indian.

"You've probably noticed how Indian people are frequently hesitant to be recognized as Indians; to be called 'Indian.' But not always. Group efforts by the people on the reserve here have given many a new





The Catholic church on the Blackfoot Reserve near Cluny, Alta.

pride. When you see a man who becomes proud of what he's doing and proud of his family, you find he is also proud to be Indian. And chances are he'll be proud too of being a real Christian."

One Indian put it this way: "We like to think God accepts us for what we are. And if he does, well, we go to God as we are — as Indians. We don't have to go to God as White men."

## Appeal On Hunting Rights Case Rejected

Hunting rights given Indians in the Prairie provinces do not exempt them from provisions of the Migratory Birds Convention, the Supreme Court of Canada ruled April 29, in Ottawa.

In a 5-to-4 decision, the court said an agreement between Canada and Manitoba in 1929, which gave Indians the right to hunt and fish in all seasons of the year, did not mean the Indians could ignore the 1917 convention signed by Canada, the United States and Mexico.

Under the convention, hunters may not kill game birds during certain times of the year.

Strong dissenting reasons were given by Chief Justice J. R. Cartwright and Mr. Justice Emmett Hall.

A justice department spokesman said he believes the appeal will be the last dealing with Indian hunting and fishing rights to come before the Supreme Court.

Previous appeals to the court have held that Indians in Eastern Canada, British Columbia and the northern territories must obey the Migratory Birds Convention. The decision in-

cludes the three Prairie provinces which came into Confederation in 1905 under the same terms as the other jurisdictions.

Mr. Justice Wilfred Judson, who wrote the majority judgment, said the agreement between Canada and Manitoba on Indian hunting rights "did not repeal by implication a statute of Canada giving effect to an international convention."

Said Mr. Justice Hall:

"The lamentable history of Canada's dealings with the Indians in disregard of treaties made with them . . . ought in justice to allow the Indians to get the benefit of an unambiguous law which for once appears to give them what the treaties and the commissioners who were sent to negotiate those treaties promised."

Chief Justice Cartwright repeated his belief that previous decisions against the Indians "should have been decided differently."

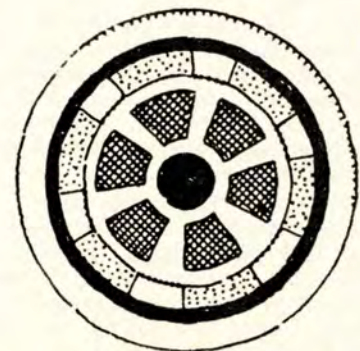
But accepting these decisions, the case of the Prairie Indian was different because his hunting rights

are enshrined in an amendment to the Canadian constitution.

The 1930 amendment, giving Indians unfettered hunting rights, did not mention that the Migratory Birds Convention was an exemption.

The majority decision upheld the conviction of Paul Daniels, a treaty Indian found guilty by a magistrate at The Pas, Man., in 1965 for shooting two ducks out of season.

His conviction was upheld by the Manitoba Court of Appeal in January, 1967.





## Success Story

# Blood Indian Becomes Sister

This is the story of Sister Miriam Louise Wolfchild, born June 20, 1943, on the Blood Reserve in Alberta. At 24 years of age, this daughter of Sara and Leo Wolfchild, and niece of head chief, Jim Shot-Both-Sides, looks forward to a life of work among her own people.

Sister Miriam took grades one to 12 at St. Mary's Indian Residential School, then entered the novitiate of the Sisters of the Child Jesus in North Vancouver. She received her habit after ten months postulancy, and served two years of novitiate before making her first profession of vows, July 14, 1967.

After her profession, Sister Miriam attended a convent in North Battleford, Sask., to finish her grade 12, and this summer she is teaching catechism on B.C. Indian Reserves.

Sister Miriam's hobbies include oil painting, horse-back riding, swimming and all outdoor activities. She loves singing Indian songs.

May she help to contribute something of her own rich culture to all those with whom she comes in contact!



SISTER MIRIAM LOUISE WOLFCHILD



Tipi in front of Mr. and Mrs. Wolfchild's home. Sister Louise lived in this tipi when she returned home last summer after making her first vows in Vancouver.

## Indian Students Awarded Scholarships

Canada has borrowed from the art forms of the Indians, said J. V. Boys, Indian commissioner for British Columbia and the Yukon, and it would be tragic if these particular forms were lost.

Mr. Boys was addressing six outstanding Indian students, awarded \$300 scholarships by the federal department of Indian Affairs at a reception in Vancouver. The awards are intended to assist them in continuing their studies.

"The most important aspect of this is your own sense of achievement and independence," he told the students. "You know how you can fend for yourselves and assist other people. I hope you will go back and help your own people."

Receiving the scholarship awards were:

Robert Davidson, 21, a Haida Indian from Masset in the Queen Charlotte Islands, is working to preserve and restore the arts of argillite and silver carving by Indians.

Richard Band, 24, a Squamish Indian from North Vancouver, is taking a university course toward a Ph.D. in anthropology, specializing in the earliest history of B.C.

An older winner, Joe Michel, former chief of the Adams Lake band of the Shuswaps, has been a school teacher for the past 15 years and has returned to the University of B.C. this year to obtain a bachelor of education degree. He has taught in Mission and Kamloops schools.

Nadine Kelly, 20, member of the Tseachten tribe at Sardis, is in her second and last year of a business management course at the B.C. Institute of Technology. She is the daughter of Ed Kelly, Sardis barber.

Ronald Ignace, 22, of Deadman's Creek, near Savona, a Shuswap Indian, dropped out of school in Grade 7 but returned to the B.C. Vocational School in Burnaby to make up his school qualifications. He is now at Vancouver City College on a college preparatory course.

Glen Newman, 24, a counsellor of the Squamish tribe, is also at Vancouver City College, taking a two-year course as a welfare aide.

— Native Voice



## Reporting On The Local Scene

# Contact Adds New Dimension

It's over a year since I started writing for the 'Indian Record'; so much has happened in that time. My knowledge of the Indians in this area, their culture and achievements, the efforts being made to help them was meagre, yet I could sense good stories here. But in order to write these stories I had to meet with those involved, to read extensively.

I soon found out there was so very much to learn; so much going on. Never before has such attention been focused on Canadian Indians—excellent (and some not so good) TV programs, extensive newspaper coverage. Surely some good must come from it!

I was told, "Working with Indians is so rewarding"; writing about them, is, too. I've made new friends the past year, gained new insights. A new area of learning has opened up — it's fascinating!

Can anyone sincerely try to understand our Indians and yet remain indifferent? I don't think so. You are bound to be gladdened at signs of progress, saddened that their lot is still so hard, angered at evidences of discrimination. Certainly a new dimension has been added to my life; for this I am grateful.

★ ★ ★

Expected to be one of the truly greats in the world of hockey is Reg Leach, a seventeen-year-old Manitoba Indian playing his second season with the Flin Flon Bombers. Leach now holds the Western Canada Junior Hockey League scoring record. He scored 87 goals in 60 games breaking the record set by Fran Huck of the Regina Pats in 1962, 86 in 62 games. And these records are not complete.

Leach has always been a favorite with the town. Residents were disgusted with a visiting coach who told his players "to get that Indian" (the actual language was somewhat stronger). Our paper took exception to this remark, stating that what mattered in hockey was a player's ability, not his ancestry. The crowd went wild when Leach scored the record-breaking goal. Evident in the write-up was the editor's pleasure that this record had been set by the Bomber's only Indian player.

Later a report of Town Council news stated: "Mayor Jack Freedman read a letter to Bomber stars Bob Clarke (credited with Leach's assists) and Reg Leach expressing

By Irene Hewitt  
Flin Flon, Manitoba

sincere congratulation for their achievements in the world of hockey. The letter pointed out that the pair had set records which might never be equalled." Also commented on was their excellent deportment (and that of the whole team) during the season, "something which had brought nothing but good publicity to the town."

★ ★ ★

How heartening to see the effort made by many Indians to help themselves! A successful Alcoholics Anonymous Branch has been established at a nearby reserve. Just before Christmas there was a press notice by its members. They stated they hoped their friends would be calling over the holiday season, but they wished it understood that alcohol was not to be brought into their homes.

A local employer told me that he was reluctant to hire an Indian when he heard his surname — a name frequently noted in Court News. We'll call him Ballantyne.

Seeing his hesitation the Indian stated, "Oh, you needn't worry about hiring me. I'm one of the "good" Ballantynes. I'd be scared to let them down."

The employer learned that other branches of the Ballantyne family were determined to undo the harm done by the few repeatedly charged with being intoxicated. These Ballantynes were going to do their own policing; any offender would be severely dealt with.

"You can be sure I'll get to work every day and that I won't drink; they'd beat me up if I did." And so he was hired.

His employer says, "He has to travel fifteen miles daily to get to work. I think he'd even crawl on his hands and knees to get there if it were necessary."

Heartening, too, is the support given by the townspeople to the local Indian-Metis Friendship Association.

One of the nicest teas I have ever attended was that held by the I.M. Association. Clearly demonstrated here was the goodwill existing locally between whites and natives. An Indian woman and one of the town's prominent matrons received the

guests. Fair-skinned servers mingled with native ones. Delightful, "catchy" old-time music was furnished by a Metis fiddler, a white guitarist and a white pianist.

Here I saw Mrs. "Masters." I had not seen her for several years—what a change! She looked relaxed and happy. A War Bride married to a Metis during World War II, she had had a terrible life. Her husband wouldn't settle down; he threw over job after job; there was a large family. He drank more and more; often she was cruelly beaten. The court recognized the seriousness of the assault charges. Masters was handed a jail sentence and denied any further contact with his family. The reason for Mrs. Master's happy look I learned from an I.M. Director.

Two years ago Masters joined the A.A.'s; the family was reunited. Now Masters has a good job; he's an executive in the I.M. Association. He works so hard to better the lot of the natives. What he has been able to accomplish is amazing! No wonder his wife looks so happy.

At the tea I learned that a local businessman had offered to pay the advertising costs should the Association decide to hold a book drive. He had sponsored a drive for the Indians at Lynn Lake and over two thousand books had been collected.

The drive was well publicized; depots were set up in various stores. I learned that another businessman planned to load the books into his truck and deliver them personally to the Indians at Pelican Narrows shortly before Christmas.

★ ★ ★

The Association held a membership drive in March. The chairman, Mrs. Keddie, hoped to realize a thousand dollars in a one-day, town-wide membership blitz. The night before the drive the paper headlined "Trade Unions Unanimous On Strike Vote." With a strike threat in the air, how could the drive succeed?

And the weather! Twenty-five below with winds up to thirty miles an hour — those poor canvassers! Certainly the early returns weren't promising. My son canvassing twenty houses netted only \$2.50.

But the town was behind the Association; the drive grossed almost \$1,020.00. Practically all the money collected would be turned into projects and programs for the Indians



# Chief Peguis And His Descendants

When the surrender of the St. Peter's Reserve was completed, the Indians made preparations for the transfer to the new reserve. In 1908 some moved with their stock and other property by land, while forty families were moved by the S.S. City of Selkirk and the S.S. Frederick, via West Selkirk and Lake Winnipeg in July 1909.

As this was in July no time was lost in building new homes and collecting hay for their livestock in preparation for the winter. In spite of their efforts, all were not completed before winter and some families had to live with relations until the following spring when their own homes were completed.

The following are the heads of the families who completed their homes in 1909: Myles Cochrane, Philip Thomas, Alexander Cochrane, George Hudson, John Cummings, Jacob Thomas, Charles Stevenson, Alex Rose, Alex Spence, Albert Rose, Edward Passage, Ben Hunt, Ed Sutherland, Henry Hope, W. D. Sinclair, W. H. Prince, Fred Thomas, Chief William Prince, Bedson Prince, Angus Prince, W. R. Stevenson Sr., William J. Flett, John H. Flett, John J. Flett, William C. Flett, William Pakkoo, John Passage, John B. Stevenson, Alex Stevenson Sr., Riley Stevenson, John Spence, H. C. Trindle, Alfred Stevenson, John J. Pakkoo, J. W. Asham and George Sanderson.

There was only one store in the whole district and that was at Fisher River to the north of the new reserve, operated by Carlton Rodger. Transportation facilities were so slow that this merchant found it almost impossible to bring in enough supplies to furnish the new settlers as well as his old customers of the Fisher River Reserve.

Our nearest railway in 1909 was Gimli, about 75 miles away by the old trail. In the following year, Arborg was our nearest railway terminal.

Wild game was plentiful; moose, elk and deer abounded. The people of the new reserve (Peguis Reserve) were by no means short of meat, in fact a hunter took only a few minutes to get his moose or elk those days.

In 1914, the Canadian Northern Railway, now known as the Canadian National, completed the railway to Hodgson, Manitoba, thus ending the long trek for supplies for the members of the Peguis Reserve.

In 1920 the Anglican Church in the Diocese of Rupertsland started a drive for funds to erect a Peguis Memorial. This met with great success as all church members of the diocese responded to the appeal and the goal was reached in a short time.

In October of the same year a monument was erected in the Kildonan Park, Winnipeg, in honour of Chief Peguis and also a grave-stone at St. Peter's Church, north of West Selkirk. A large number of the clergy were present. One of the visiting clergymen was a Cree Indian in the person of the Reverend Canon Edward Ahenakew, a graduate of the Indian School, Onion Lake, Saskatchewan, who later became director of the Indian Missions.

The following lines were written by him after the Anglican Centenary Celebration at the grave of Chief Peguis:

No slab of wood or mound is there  
To mark thy final camping place;  
The chase is done, thy fire burnt out,

Thou restest as befits thy race.  
Thy fire burnt out, Hear'st not the tread  
Of those who come from North and West?  
They stand above the ashes, thanking God  
For all that is, and has been blest.

In thee the warlike Cree first bowed  
Before the altars of the Christ,  
Through thee the tameless Indian heart

Found place of peace and sacred tryst.  
Thou ancient Chief of my own race  
Thou first fruit of the Church of God,  
Thy memory rests in Christian hearts,  
Thy ashes 'neath thy native sod.

Where're two Indians meet to pray,  
There stands thy true monument  
As Christ is memorized by Saints

By Albert Edward Thompson  
Dallas, Manitoba

In Eucharistic Sacrament.  
Rest thou in thine own camping ground,  
We'll strive to keep alive thy fire.  
Thy memory as an incense sweet,  
Will e'er diffuse us to inspire.

This celebration was the largest gathering of its kind in the history of the Indian Church along the banks of the Red River and St. Peter's Reserve. A similar gathering was held in 1944 to mark another centenary celebra-

... AND TODAY

## Peguis Reserve Proud Of New Townsite Now Underway

Peguis Reserve played host, May 26, to 185 United Church women from Winnipeg.

The invitation was extended at the last Indian-Metis conference to Mrs. W. D. Cowan of the UCW Winnipeg Presbyterian because "most white people just don't understand about life on the reserve," Mr. Cochrane explained in his opening remarks to the guests.

### Community Hall

The meeting took place in the Peguis Centennial Community Hall, built and maintained by the residents of the reserve, Mr. Cochrane explained with justifiable pride.

Since construction was begun in 1964, \$30,000 had been spent on the building. Of this \$5,000 was donated by the reserve council from the annual unconditional provincial grant and \$3,200 was obtained from a Centennial Corporation grant. The rest was raised by members of the Peguis Community Club at bingos.

"We tried to get help from the Department of Indian Affairs but we couldn't," Mr. Cochrane explain-

ed. "I'm just as happy they didn't help us. Since we built the building ourselves, it's ours, and we can do more or less what we want."

This energetic attitude is evident elsewhere on the reserve, with 6,000 acres of farm land scattered through the 75,000 acres of gently rolling, wooded country.

Homes range from old-fashioned square clapboard one and two-storey dwellings to modern bungalows. A new town-site for non-farming residents is now under construction. There is no sewer and water service, but some of the "more prosperous residents" are installing septic tanks, Mr. Cochrane said.

The system of land-holding was outlined by Mr. Cochrane in the panel discussion following the lunch provided by residents of the reserve.

### Probation Period

All land is leased by the reserve council on the condition that improvements are made. After a four-year probationary period, if the council is satisfied with the improvements, the tenant is given a

certificate of possession, and considered the owner of the property. He cannot sell the land but he can sell the lease (in effect, sell the improvements) to another resident.

With a total of 45,000 acres of arable land, attempts are being made to encourage more farming, Tom Bear, a farmer said. Although there are no provisions for assisting prospective farmers, the government will assist farmers who have enough equipment and seed to extend their operations to an economically ideal unit of 400 acres.

Although the reserve has an unusually large number of "prosperous residents," there are only 24 farmers, and panellists agree that the major problem is unemployment. Only seasonal work in construction and fishing is available, and the majority of the 1,600 residents are on relief at least part of the year.

"We want to work but there's nothing to do," said Ernest Hall, storekeeper and foreman at the Fish River Indian agency. The solution, all panellists felt, is to bring industry to the reserve.

tion on the banks of the Red River opposite the old Dynevor Hospital north of West Selkirk. This time it was to commemorate the first visit of Bishop Mountain to Rupertsland in 1844. The writer and uncle, A. E. Prince, great-grandson of Chief Peguis and Joseph Allan Harper another great grandson were present at this celebration. A service was held in the St. Peter's church, conducted by Bishop Sherman.

The first school built on the reserve in 1911 was of log structure. The South Peguis School, situated about two and a half miles north of Hodgson, was taken care of by a teacher from England, in the person of Henry Francis. The teacher at North Peguis was Angus A. Prince, great grandson of Chief Peguis. At present there are nine day schools and one Junior High School.

There are six churches on the Reserve: three Anglican, two Pentecostal and one Catholic Church.

The men of the Peguis Reserve responded to the call of men during World War I and World War II and also in Korea. Many never came back from the first and second war; some were wounded in Korea.

Some of the descendants of Chief Peguis won medals for gallantry during these wars. One of them is Sgt. Thomas Prince.

The writer is a great-great-grandson of Chief Peguis and had a great deal to do with the work of organizing the Indians from 1934 and succeeded in doing so in 1945. Was a delegate to Ottawa on March 25, 1949 and again on July 9, 1959, to represent the Indians of Manitoba.

Attempts are being made to establish a garment plant on the reserve, but the government will not begin construction of the plant until they can find a manufacturer willing to make a commitment to take over the plant when it's built, Mr. Cochrane explained.

Except for employment opportunities, the panellists had very few complaints. All expressed pride in the progress of the Peguis Reserve, and admitted to being much more fortunate than Indians on most other Manitoba reserves.

"There's just no comparison with the reserves north of us," Mr. Cochrane maintained. "The Indians there live in deplorable conditions. Nothing will grow up there; there is no employment; and the cost of living is much higher than it is here—\$25 for a bag of potatoes. And yet the welfare allowance is no higher than it is here."

One of the greatest advantages of residents of Peguis is that they are English-speaking, his wife, Dorothy, an Ojibwa from Ontario, added. English is spoken almost exclusively on Peguis, Mr. Cochrane said, "in

fact, I never learned Cree. I'm taking a course in Cree at the university now."

### Standard Education

In the past few years, educational standards have been raised to meet the general standards for the province, and the panellists agreed that young Indians could now compete on an equal footing with white children.

The greatest handicap an Indian faces is his image in white society, Mr. Cochrane concluded. "People who talk about the Indian being 'irresponsible' are usually people who have never even met an Indian, and never seen a reserve."

In order to promote a better understanding between the Indian and white societies, Mr. Cochrane is planning to invite other interested groups to participate in similar visits to Peguis this summer.

Other panellists were Mrs. Mary Kipling, Mrs. Edith Bear, Mrs. Agnes Bear, Ed Cochrane, Mrs. Emma Stevenson and her daughter, Phyllis, a student in Winnipeg, G. W. Cochrane, and Lawson Spence, councillor.



## Breakthrough In Social Welfare Studies — Poor To Have Say In Decisions Indians-Metis Welcomed to Ottawa

Groups not usually heard from at conferences organized by Canada's social welfare establishment will be welcome at the forthcoming Canadian Conference on Social Welfare (Ottawa, June 17 to 20).

The corridors of the Skyline Hotel may not exactly be thronged with hippies, but, according to a spokesman of the Canadian Welfare Council, which is sponsoring the conference, they will be welcome. The conference is examining human rights, and whether or not Canada's social welfare services respect or disrespect human rights, and the hippie movement — youth protest movements in general — have a lot to say about that.

A conference interest group labelled "client power" will give voice for the first time in the 40-year history of this conference to the reci-

ipient of welfare services, as well as to the youthful protester. Social animation processes at work in a number of communities — notably Montreal — are giving the poor a chance to take part in decisions about their own future; they are being shown how to organize themselves and to wield power. At the conference, they will speak directly to social workers and social planners who have gathered from all across Canada to hear them.

Canada's Indians and Metis, now speaking ever more firmly in defence of their rights, have organized a discussion group under the title "The Canadian Indian in an alien urban culture," under the leadership of Isaac Beaulieu of Winnipeg, secretary-treasurer of the Manitoba Indian Brotherhood.

Principal speakers at the confer-

ence are the Honourable Mr. Justice Emmett M. Hall, who will deliver the keynote address, "Social Welfare: A Guardian of Human Rights?"; Dr. Eveline M. Burns, professor emeritus, Columbia University School of Social Work, whose subject will be "Human Rights — Issues and Answers;" Dr. Eugen Pusic, Dean of the Advanced School of Public Administration, University of Zagreb, "Aid to Developing Countries or Solutions to Domestic Poverty;" Dr. Guy Rocher, Professor of Sociology, University of Montreal, "Educational Accessibility for All Canadians;" and Dr. Robert J. Slater, president, Association for Crippled Children, New York, "Health Services and Human Rights."

Chairman of the conference is B. M. Alexander, Q.C., of Ottawa; program chairman is Florence L. Philpott, of Ottawa, executive director of the Canadian Association of Social Workers.

This biennial conference, Canada's largest on current social issues, is open to everyone. It regularly attracts some 1,000 participants from across Canada and abroad. Information may be obtained from the Canadian Conference on Social Welfare, 55 Parkdale Avenue, Ottawa 3.

## New Dimensions Added

—Continued from Page 7

and Metis. The net receipts were \$1,000.01! The hard-working committee had conducted a very successful town-wide campaign for under twenty dollars.

How were they able to keep expenses so low? The dairy donated the milk cartons which served as collection boxes. Membership cards made of fine cardboard had been mimeographed by the treasurer, a local minister. He also prepared and "ran off" the brochures given to everyone regardless of whether or not they took out a membership. The only expenses were for the cardboard, the mimeograph paper and radio and press publicity.

When canvassers will brave wintry blasts, when the town under threat of a strike will contribute generously, it is clear that people appreciate the work done by the I.M. Association, that they see the need for and the value of a hostel and Friendship Centre.

★ ★ ★

To help publicize the work of the Centre, Jack Reid, the Manager, started writing a weekly column a month before the drive. He told of guests staying at the Centre, of activities held there — shows and dances, a recording session when old-timers recounted legends and tales of the early day. Under "Did You Know?" he would include bits of local history. "Artifacts found at Beaver Lake, Bakers Narrows and other local points indicate that this region has been inhabited for at

least five thousand years." "Pottery shards have been found in various neighboring localities which indicate that pottery was made in this area for several hundreds of years. Some of the pots were as large as eighteen inches in diameter and twenty inches high." An so on. The column proved so popular, it is now a weekly feature. I really enjoy reading it.

Thinking about Red Leach's success, the A.A. group, the support given the tea, book drive and membership campaign gives one a warm feeling. And you feel good until you happen to remember that last winter children died because of fires in ramshackle huts on northern reserves — died because they had to live in fire-traps in areas devoid of running water and firefighting equipment. Or perhaps your moment of disillusionment comes when you read the Court News and note that every week a number of Indians face stiff fines or jail sentences because they have been picked up drunk—they're not very disorderly, certainly not destructive — just drunk.

The immensity of the problem, the contrast between the lives of the whites and natives won't really register, though, until you look at the lovely summer homes at Beaver Lake (homes equipped with electricity and propane heating) and then walk over to the Indian section and see their squalid tents with stove-pipes in lieu of chimneys.

Then it hits you. We whites have so much to account for. Actually we have done so little to rectify injustices. So much more must be done. Most of us are doing nothing.

## U.S. Students Study Blackfeet

Blackfeet high school students now learn about their history and culture as well as current tribal affairs in a unique course offered at the Browning, Montana, public school. The school has incorporated in its regular 18-week course in Montana history a section devoted to Plains Indians and the Blackfeet Nation.

The course is designed to give Indian students, who comprise 90 per cent of the school population, a better understanding of the cultural heritage and of present day situations.

Blackfeet officials, local historians, and federal agency personnel share in the teaching responsibilities. Tribal members are collecting additional historical and cultural information for use in the course.

The curriculum was developed as a result of discussions between school officials, members of the tribal council, and Iliff McKay, also a Blackfeet, associate director of the Association on American Indian Affairs.

—Amerindian



# The Face They Didn't Put On Mount Rushmore

(Denver, Colo., Register)

PINE RIDGE, S.Dak.—Four stone faces — likeness of great Presidents — are the instantly recognizable trade mark of the Black Hills of Southwestern South Dakota for most Americans.

But for a few nearby citizens, original owners of the very site of Mt. Rushmore National Monument, the gigantic, unseeing faces express bitter irony.

They are the Oglala Sioux Indians. Most of them live in poverty on the sprawling Pine Ridge reservation, 5,000 square miles of arid badlands and plains the U.S. government let their great-grandfathers keep because it had no apparent economic value.

For them the proud democratic history symbolized by the huge busts of Washington, Jefferson, Lincoln, and Theodore Roosevelt has become part of an obstacle to democratic equality.

Exclusive selection of four heroes of the White man itself was an affront to the Sioux. They had as deserving a candidate for immortality in stone in their own great leader, Chief Red Cloud.

There is more concern, however, for realization of Red Cloud's dream — education that would enable his people to take a respectable place in the White man's society. So far, after nearly a century, only an exceptional few have made it.

There is, however, a new promise that the gulf of ignorance isolating the Sioux may be bridged, not only for them but for all American Indians whose lot has been decades of impoverished humiliation.

As if to justify Red Cloud's wisdom, the promise comes from one of the "Black Robes," the great chief's name for the Jesuits.

Father John Bryde, SJ, is a veteran of 20 years of teaching Indians — more than half of them as principal at Holy Rosary Mission school established here in 1888 at Red Cloud's specific request.

He capped this experience by earning a doctorate with two projects he believes contain the answer to the problem of cultural transition generally blamed for the Indian's inability to succeed in the White man's world.

The projects included identifying psychological factors preventing personality, academic, and

social development in adolescent Indians, and developing an education program using Indian values to teach cultural adjustment.

The program was begun last year in Holy Rosary school. It was a success, received enthusiastically by the eighth grade students who were the first to enroll in Father Bryde's course in "acculturational psychology."

"It means a study of how to be a modern Indian," one student wrote in expressing his reaction at the end of the term. "Since we are the same as the old-time Indians, except in our way of making a living now, we have to learn two things — how to be like the old-time Indians and yet make our living in a different way.

"Since this can be kind of hard and it is called adjustment, we have to learn how. And that's what makes the course so interesting.

"No one ever told us this before."

The course is a head-on confrontation of the basic problem, rather than a subtle undercurrent of philosophy. Its purpose was stated openly and Father Bryde regarded it as an emergency measure for the junior high school age students enrolled.


The program was started with this age group because experience has shown Indian children generally perform at or above national academic norms during their first years in school, but begin a steady scholastic decline at the eighth grade level.

The phenomenon is known as the "cross-over," and largely accounts for an Indian high school drop-out rate of 60 per cent.


Father Bryde's two-year study of their adolescent psychological problems, sponsored by the National

—Continued on Page 15


## Strange But True




THIS CURIOUS REPRESENTATION OF THE FLOOD FORMS PART OF AN EARLY MEDIEVAL MURAL IN AN EARLY MEDIEVAL CHURCH, FINLAND.



OWING TO EXTREME PHYSICAL INFIRMITY POPES BENEDICT XIV (1740-58) AND PIUS VII (1800-23) WERE OBLIGED DURING THE LAST YEARS OF THEIR PONTIFICATES TO SAY MASS SITTING DOWN.



ONLY THE GATEHOUSE OF BATTLE ABBEY STANDS TODAY AS A REMINDER OF THE LAST INVASION OF BRITAIN. BUILT BY WILLIAM THE CONQUEROR ON THE SITE OF THE BATTLE OF HASTINGS, IT WAS A BENEDICTINE ABBEY FOR 500 YEARS UNTIL DESTROYED BY HENRY VIII.



THE MOZARABIC LITURGY, WHICH IS STILL IN USE IN PARTS OF SPAIN, WAS COMPLETED BY ST ISIDORE OF SEVILLE IN THE 7TH CENTURY. THE SAINT'S REMAINS ARE PRESERVED IN THIS MAGNIFICENT SILVER SHRINE AT LEON, SPAIN.



# The Principles of A Movement

"How can we solve the Indian problem?" I cannot count the number of times this question, or one like it, has been put to me. So let me begin by gently pointing out that "we" (meaning we White people) will not and cannot solve the so-called **Indian** problem. Any **imposed** solution simply will not work. In the long run it will be the Indian peoples themselves who will better their situation — with our encouragement and advice, our regard and help.

What follows is a simple statement of the basic principles by which, I believe, emerging Indian communities can achieve their goals. No ivory-towered theory, these principles are eminently workable. Indeed they are already proving their worth in a number of Indian communities. Anyone who expects to discover something really novel or revolutionary in them is in for a disappointment. Instead, what follows is a workable synthesis based on the philosophy of the Antigonish Movement, the social teachings of the Church, and a brief submitted in 1960 by the Canadian Catholic Conference (CCC) to the Joint Committee of the Senate and House of Commons on Indian Affairs — along

with my own dozen years of experience in the field.

## 1 — The Individual Person

THE ESSENCE of the philosophy on which this emerging movement is built can be contained in six principles. The first of these is THE PRIMACY OF THE INDIVIDUAL PERSON. This principle is based on both religious and democratic teaching: religion emphasizes the dignity of man, created in the image and likeness of God; democracy stresses the value of the individual and the development of individual capacities as the aim of social organization.

"How then, in a country that prides itself in being both democratic and Christian, have we allowed our policy-makers to become satisfied with a policy of so-called integration, which is so clearly inadequate, being so little concerned with the development both of the people and of their resources. Educational and administrative policies have apparently fallen short of what should have been, and still remain, the most urgent objective. Relief and welfare measures, intended as remedies, have only com-

pounded the problem by creating a false sense of security, stifling initiative and increasing unproductive population." (CCC Brief)

## 2 — Total Education

THE PRIMACY of the individual person gives rise to the second principle: that SOCIAL REFORM MUST COME THROUGH EDUCATION. Social progress in a democracy must come through action of the citizens; it can only come if there is an improvement in the quality of the people themselves. That improvement, in turn, can come only through education.

Education, however, is a key to social progress only when it is conceived in terms of giving people life where they are and through the callings in which they find themselves. It cannot be done in the old way. If education serves only as a tool of the majority to impose their culture upon the minority, it just won't work.

Nor can a scheme conceived solely as a preparation for life be adequate for today. The education process must last as long as active human life itself. It is the adult population that controls society, not the children. And we've labored all too long under the old educational fallacy that people automatically transfer their knowledge into the everyday life of their community. "Give the kids an early coating of education, then turn them loose and they'll carry the ball the rest of their lives." They won't; education must go much farther . . .

"When the situation of present-day Indian adults under fifty is analyzed, it is realized that too many of them are without regular income

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### ABOUT THE AUTHOR

Oblate Father Maurice Goutier has spent a dozen years living and working in the midst of the Blackfoot Confederacy (made up of the Blackfoot, Blood, Piegan and Sarcee tribes) of southern Alberta and is fluent in the Blackfoot tongue. He is widely regarded as an expert (a title he shies from) on the current Indian situation. Among the Indian people who know him Father Goutier is considered "one of us".

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country by Europeans, the economic traditions and activities of Indian people have slowly been rendered useless. New and more remunerative habits and skills have not yet been mastered by the majority, nor have appropriate consumer's practices been acquired as part of their modified culture." (CCC Brief)

#### 4 — Education through Group Action

THE FOURTH PRINCIPLE of this approach is that EDUCATION MUST BE THROUGH GROUP ACTION. Group action is natural because man is a social being. It is even all the more natural for Indian people because their whole culture was based on a group answer to their environment: they are a people who have lived in camps, who have grouped together, sharing with one another the fruits of the hunt or of their labor. Traditionally, they have all had the same standard of living and living conditions, no one rising much above the others. Together every day, Indian families have been close to one another, with no secrets, no amassing of property in the hands of a few, with authority and discipline left in the hands of the elders rather than of the parents . . .

In our Western-European culture we usually judge a successful man by what he owns, what he possesses, or the power he wields; but an Indian more often chooses his chief or leader according to what he gives, how he shares, how he provides for others or is able to protect them.

Unfortunately, this way of thinking often arouses jealousy towards any Indian who tries to rise above the general conditions of his neighbors, and, within these more progressive individuals, a corresponding reluctance to be different, to be better, to better themselves. Their cultural value of sharing is usually a case of real charity and very commendable; but it can also become a serious weakness which will grow into a strong dependence upon others.

All this points nonetheless, to the fact that Indian people should be at least as well adjustable to methods of group action as non-Indians — even more so. Not only is man commonly organized in groups, but his problems are usually group problems. Any effective adult education program must, therefore, fit into this basic group organization of society. Lack of organization, moreover, is the very key to the poverty pattern in most low-income communities.

The plight of this group points up their urgent need of organization to gain some power in the decision-making of their community.

#### 5 — Fundamental Changes

THE FIFTH PRINCIPLE is that EFFECTIVE SOCIAL REFORM INVOLVES FUNDAMENTAL CHANGES IN SOCIAL AND ECONOMIC INSTITUTIONS. It is necessary to face the fact that real reform demands strong measures of change which may prove unpopular in certain quarters. Organization for change will almost inevitably generate conflict; hopefully, this should not necessitate violence in a democracy. However if the powers that be remain too attached to the structures they have created, then sometimes the emerging groups find no other recourse.

Local merchants who fear that group projects will cut into their business, citizens who resent the Indian peoples' new-found freedom in and around their community, non-Indian civil servants or government officials who find Indian requests quite annoying or feel that a clamoring for change throws an unfavorable light upon their own policies and programs, church representatives who feel no real urgency for their becoming involved in this social reform — all these people will feel the pinch of Indian organization. Their resentments, great or small, along with the apathy of the majority within the Indian community itself will make the work of a change-agent rather difficult. But all this is happening — and the movement will go on.

#### 6 — Full and Abundant Life for All

THE FINAL PRINCIPLE is that THE ULTIMATE OBJECTIVE OF THE MOVEMENT IS A FULL AND ABUNDANT LIFE FOR EVERYONE IN THE COMMUNITY. Economic co-operation is the first step, but only the first, towards a society which will permit every individual to develop to the utmost limit of his capacities.

"The formula for the good society of the future is not going to be taken out, like a rabbit, from some metaphysical hat; rather, it is going to be the manipulation of commonplace things, the re-patterning of the forces that determine the life of man on this earth. The most fundamental among these things are food, shelter,

by

**Maurice Goutier, OMI**

and unable to raise families the way other Canadians do, precisely because, in their formative years, they were not trained to transfer from the economic activities of their forefathers to occupations that would have integrated them securely in the national economy. This is why extensive retraining is essential to end the present relief-and-welfare economy on most reserves." (CCC Brief)

"It is unrealistic to expect the school, particularly if it is not geared to the specific need of home-living conditions, to modify the cultural transmission, at work in Indian communities, substantially enough to solve by itself all the social and economic problems pertaining to these communities. Experiments designed to hasten adaptation of non-European populations to twentieth-century industrial civilization have reached the same conclusion throughout the world." (CCC Brief)

#### 3 — Begin with the Economic

THE THIRD PRINCIPLE is that EDUCATION MUST BEGIN WITH THE ECONOMIC. In the first place, it's natural that people be most keenly interested in and concerned with economic needs: so it is plain good sense — and good technique — to suit educational efforts to the most intimate interests of the individual or group. Moreover, economic reform is the most urgent, because the most evident and most distressing sociological fact about Indian communities is in this field.

"Their inadequacy to provide for their basic economic needs at a level comparable to that of other Canadian groups. With the settlement and industrialization of their home-



### BLACKFOOT THANKSGIVING PRAYER

Great Spirit, Our Father, help us and teach us in the way of truth; and keep me and my family and my tribe on our true Father's path, so that we may be in good condition in our minds and bodies. Teach all of the little ones in your way. Make peace on all the world. We thank you for the sun and the good summer weather again; and we hope they will bring good crops of grass to animals and things to eat for all peoples.

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clothing, physical and economic security and freedom for the human spirit.

"I can hear some of you saying, 'That is vile materialism. I thought he would come to that!' But I say to you that it is high spirituality, — seeing the spiritual aspect of created material things. We should not be fooled by externals. Real spirituality goes deeper, sees God in material things, and recognizes that the laws of nature are His handwriting on the world He created." (Dr. Coady, "Through the Visible to the Invisible".)

But all this will only happen through the Indian people themselves. This is a program of adult education through economic cooperation whereby the Indian people will develop within themselves the ability to solve their own problems. And then, for values such those of time, money, responsibility, initiative, etc., that seem to bother our non-Indian society to such an extent, the Indian people will adopt them in their own way, not because someone else wants them to, but for the same reasons that other people have made them their own.

"In the long run, individually and collectively, though not without technical assistance and help from others, only the Indians themselves can solve permanently the problems that beset them. Not even the most devoted civil servant of the non-Indian background or the best informed Member of Parliament could be expected to feel about these problems as Indians do, or to consecrate every waking hour to their solution. As more and more Indians achieve a higher degree of academic education and professional training, it stands to reason that the sociological responsibility for policy-making and problem-solving at all levels should gradually be turned over to them . . . As long as major decisions of band councils have to be ratified by upper echelon non-Indian administrators, and as long as the major areas of Indian Affairs are left to the decision of non-Indians, it is impossible for the Indians to feel they are masters of their own destiny. Consequently, they will not maintain a deep interest even in matters concerning themselves, nor will they acquire

the appropriate skills to solve their major problems." (CCC Brief)

Take another look at recent encyclicals — Pope John's **Christianity and Social Progress** ("Mater et Magistra"), for example, or Pope Paul's **The Great Social Problem** ("Populorum Progressio"). When these epic documents speak out against poverty, when they present guidelines for emerging people they don't just refer to peoples in far-off nations. They refer with equal validity to the plight of Canada's Indians.

(In view of the recent flurry of "expert" criticism aimed at the

Church and her relations with the Indian population, it might be appropriate to note here that the Church was already leading in Community Development thinking long before our Government officially embarked upon any specific programs and policies in this area.)

So far, unfortunately, the Catholic lay community has been noticeably absent in this social problem. Surely Catholics are as well endowed with human and material resources as are others. If so, where are they hiding their light?

\* \* \*

As I noted at the beginning, the principles I have presented are not revolutionary — but they can and do work because they correspond so closely to the group aspect of Indian culture. Thus, there is hope that group-dynamics, leadership training and the techniques of cooperation will play an ever-growing role in the Indian peoples' full development of their resources, both human and material.

## Honest! I'm Only Kidding

by Rt. Rev. Maurice Cooney, Brandon, Man.

Now and again you come across a good answer and wish someone would ask the right question to fit. They never do, so I'm going to pretend that someone asked these questions.

### QUESTION 1

**Why are there no women priests or bishops?**

**ANSWER** — I do not know much about women so I'll give the answer I saw in the *Minot Daily News*. Maybe the Church fears a chemical reaction so here is the chemical analyses of the female of the species as seen by a chemist:

**Symbol**—WO.

**Accepted Atomic Weight**—120 lbs.

**Physical Properties**—Boils at nothing; freezes at any moment. Melts when properly treated. Very bitter if not well used.

**Chemical Properties**—Possesses great affinity for gold, silver, platinum and precious stones. Violent reaction if left alone. Able to absorb great quantities of foods. Turns green when placed next to a better looking species.

**Uses**—Highly ornamental; useful as a tonic when in low spirits and as an equalizer in distribution of wealth. Probably most effective agent known in reducing income.

**Caution**—Highly explosive in inexperienced hands.

### QUESTION 2

**Does man descent from monkeys?**

**ANSWER** — Perhaps a glimmer of truth may be seen in this excerpt from *Continental Clippings*:

### MAN'S PEDIGREE . . .

Three monkeys sat on a cocoanut tree  
Discussing things as they're said to be;  
Said one to the other — "Now listen, you two,  
There's a certain rumour that can't be true,  
That man descended from our noble race—  
The very idea is sure a disgrace.  
No monkey ever deserted his wife,  
Starved her babies and ruined her life;  
And you've never known another monk  
To leave her babies with others to bunk,  
Or pass them on from one to another  
Til they hardly know which one is their mother.  
And another thing you will never see—  
A monk build a fence around a cocoanut tree  
And let the cocoanuts go to waste,  
Forbidding all other monks a taste.  
Why, if I put a fence around this tree  
Starvation would force you to steal from me;  
And here's something else a monk won't do  
Go out at night and get on a "stew,"  
Or use a gun or a club or knife  
To take some other poor monkey's life.  
Yes, man descended — the ornery cuss —  
But, brother, he didn't descend from us!



# Hiawatha Epic Poem

By the shores of Gitche Gumee  
By the shining big-sea-water,  
Stood the wigwam of Nokomis  
Daughter of the Moon, Nokomis,  
There the wrinkled old Nokomis  
Nursed the little Hiawatha.

Like today's rock and roll music, the poetry of Henry Wadsworth Longfellow has a very strong, repetitive rhythm. Read the above lines again and notice the rhythm pattern. Perhaps this is one reason why young people so enjoy Longfellow's poetry, although it was written for adults. Every American is probably familiar with "The Wreck of the Hesperus," "Evangeline" and "The Courtship of Miles Standish." **The Song of Hiawatha**, however, is his best known work. It is called an American Indian epic. Having once learned the definition of an epic, one cannot forget that everything about an epic is on a "grand" scale — long in length, noble in character, heroic in action. Although Hiawatha is similar to a Finnish epic called **Kalevala**, it is based on a North American Indian legend. The legend held that a great man would be born among them, an Indian, who would help them to clear their rivers and forests and teach them to live in peace.

Hiawatha is the son of Mudjekeewis, the West Wind, and Wenonah, the daughter of Nokomis. Nokomis, his grandmother, raises him when Mudjekeewis deserts Wenonah. The poem describes Hiawatha as he grows, learning to hunt, fish and love nature. We learn of the Indian legends and customs. Hiawatha hears of his father's desertion and searches for him to punish him. The exciting story of their three-day encounter leads to Hiawatha's being sent to unite his people. Hiawatha's romance with Minnehaha, and the good deeds he performs for his people keep the reader fascinated.

Henry Wadsworth Longfellow was born in Portland, Me. He studied and travelled in Europe and loved what he saw, heard and read. When he returned to the United States, he retained his admiration and respect for European history along with a loyalty and appreciation for things American. Because of his travels in Europe, he was influenced by the European tradition, though he lived at a time when most American authors were influenced by English literature.

(Twin Circle)

## Miss Defender Leaves Centre

Mary Louise Defender, former executive director of the Indian and Metis Friendship Centre in Winnipeg has left the centre to take a position at Winnipeg's Young People's Opportunity Services.

Miss Defender was born on the Standing Rock Reservation, located in North and South Dakota, where she received her early education. She attended university in Kansas, returned to the reservation and took part in a training program sponsored by the tribal government for members who show promise of administrative ability.

Born and raised in a traditional Indian community, Miss Defender has a continuing interest in the culture of the Plains Indians.

Members of Winnipeg's I-M Centre say Miss Defender's two-year stay as executive director will always be remembered and appreciated, particularly by the youth, for whom she always found time.



## Faces On Mount Rushmore

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Institute of Mental Health, showed most Indian youth come to feel alienated — unable to identify with either the White world or the Indian heritage.

Father Bryde said the traditional American grade school curriculum plays as large a part in the gradual alienation as does the "average" Sioux child's circumstances of poverty and isolation. American history as taught to children, with its large doses of "heroic" White encounters with "savage" Indians, was cited particularly.

His approach, however, involves much in addition to history. It deals with the problem of "8 to 5," making a living in the White man's world.

"The traditional Indian value of bravery is translated in terms of making a living today," Father Bryde said. "Now instead of risking his life to provide for his family — buffalo were dangerous — the Indian must work steadily with a different type of courage."

The course contrasts Indian values with those of the White man on several levels — the Indian's prized individual freedom is related to the problem of conformity, Indian generosity is viewed in contrast to individual acquisitiveness, Indian love of philosophical counsel is compared to the White man's admiration of efficiency and practicality.

The purpose is not to judge the relative moral merit of the different cultures, but to relate them and use one as the basis for functioning in the context of the other. The result,

Father Bryde said, bore out his conviction that the students would reach a good understanding of both — and more important, identification with both.

As he put it, it is "absurd" for the Indian to try to cease to be Indian and "impossible" for him to become a White man, so he must learn to take the best from both cultures to his own advantage and that of society. He doesn't stop being Indian," Father Bryde said. "He is more Indian than ever because he has learned how to use his values in a new setting."

Father Bryde envisions a program embodying this approach extending from the Indian child's earliest experiences through high school, modified according to the age level. The first step in expanding the scope is to be taken during the coming term, when the eighth grade program will be augmented by a pre-kindergarten and ninth grade programs.

He has applied for a federal grant, under the war on poverty program, to develop and implement the full range of the program. It already has become the subject of a three-part Regis college (Denver) summer course for teachers in Indian schools, being taught by himself and a staff of five to 40 such teachers now.

Father Bryde's application for federal funds argues that his approach is fundamental to the aims of the Economic Opportunity act, on grounds that the war on poverty is meaningless to Indians because they do not share the "material achievement motivation" with other poverty groups.



# First All-Indian Crew With Film Board

"It's take-an-Indian-to-lunch week," grins a tall, amiable young man. "Indians are the latest fad" and joky Morris Isaac ought to know what he's talking about. He's a genuine, bonafide Indian of Canada from the Restigouche Reservation in Gaspé, and one of a group of seven highly articulate young Indians between 20 and 27 who are in the process of forming the first all-Indian production crew with the National Film Board of Canada.

This experimental project is under the auspices of the NFB's "Challenge for Change" film program. "Challenge for Change" is using film as a catalyst to effect social change, and the organizers consider the situation of the Indian in contemporary Canadian life as one of its most vital undertakings. From 1944 to the present, the NFB has produced approximately eighteen films on the Indians in Canada, but they were all made from the outside looking in; filmed and directed by crews paying fleeting visits to Indian reservations.

Someone at the Film Board had a better idea. With recommendations from the Company of Young Canadians and the Department of Indian Affairs, they recruited six young men and one pretty girl from reservations across the country. The only condition was that they were to be active and want deeply to do something for their people. Not one knew anything about film-making.



Noel Starr of the Star Blanket Reserve, Saskatchewan, Mike Mitchell of St. Regis, Ontario, and Tom O'Connor of Manitoulin Island, Ontario, prepare to film a scene at the National Film Board headquarters in Montreal.

The Film Board first put the seven through a six-week course on film, sound, editing, camera, direction; with teachers from the different departments showing them how to use the equipment. This was followed by a four-day filming expedition to the St. Regis Reservation near Cornwall, Ontario. Here, everyone had a chance to do everything including editing their own rushes.

Now follows a three-month specialization as trainees in the various departments at NFB headquarters. Then the group will split up into two crews and fan out to reservations across the country, possibly staying a month with each one, getting to know the Chiefs, the Band Council, the people.

Tom O'Connor from Manitoulin Island says, "we want to get the reserves to talk to each other for the first time, to get a sense of unity." Roy Daniels, a former nursing orderly from a Manitoba reserve, wants people "to know Indian culture, not the Hollywood style." The young people on the project are very serious about the problem of preserving Indian culture and individuality within the white man's society and values. "The Indian lives because he lives," says Morris Isaac. "He enjoys freedom, nature, his way of life is travelling. He lives in a communal society versus a competitive one and there's a big difference, he finds it hard to survive. We want to join society on our terms."

These are the attitudes and the problems that the young filmmakers will face on their return to their own people. There will be no scripts for these films, they will use a play-it-by-ear technique and this spontaneity, they hope, will make for greater understanding and communication between Indians themselves and between Indians and the rest of Canadian society.

The National Film Board hopes to make a permanent place for this crew so that they can go on using their talents and experience not only with the Indians, but with all film work.

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