

# INDIAN RECORD

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## Would Scrap Indian Act — Minister

Indian Affairs Minister Jean Chretien said last month that he is prepared to scrap the Indian Act if that is what Indians want.

Addressing the annual conference of the Indian-Eskimo Association at London, Ont., in September, Mr. Chretien said that the kind of revisions that emerge from the current consultations on the Indian Act depend on the people concerned.

"It is possible that the Indian people will decide that there should not be an Indian Act at all.

"There would then be required some transitional legislation which would transfer federal responsibility for the land to the bands and individuals. On completion of the process, the act would pass out of existence."

Mr. Chretien laid heavy stress on letting the Indians chart their own course into the future and promised that the process of consultations will continue.

"As minister, I am required to approve far too much business concerning the Indian people and I personally would prefer that this business be returned to the Indian people themselves to control, unless they wish otherwise.

"We must be prepared to help, but we must not be too eager to impose our help, any of us. We cannot substitute one paternalism for another."

The minister compared the situation of Canada's Indians with that of French-speaking Canadians.

"For too long we let others make our decisions, nor were we allowed to make them, which was wrong; for too long we were not fully and equal participants in our own country, nor were we encouraged to be, which was wrong.

"Finally, just as we were beginning to become aware, we have had other Canadians studying us, and analyzing us, and feeling guilty about us, and, always, in the end, asking us the same question — what do you want?"

—Continued on Page 14



Surrounded by his wife, son Lennie, 5, and daughter Lori, 6, Mr. Len Marchand, first Canadian Indian M.P., signed the oath of allegiance as he was sworn in by Commons clerk Alistaire Fraser. The Liberal M.P. for the B.C. riding of Kamloops-Cariboo is 34 years old.

(See story on Page 3.)

## Artist's Story Of Indian Life Added To Textbook List

"Son of Raven, Son of Deer," the book by George Clutesi, reviewed in the Indian Record earlier this year, has been added to the prescribed school textbook list for 1968 — probably the first time in Canadian history that a book written by an Indian has been so listed.

Clutesi, of Port Alberni, B.C.,

Sheshaht Indian poet, artist, and lecturer, helps to bridge the gap in understanding in this excellent book about his people.

Well known as one of the finest painters of British Columbia's native art, the author last year painted a mural for the Indians of Canada Pavilion at Expo '67.

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## INDIAN RECORD

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# Trip To The North

Prime Minister Trudeau is the first leading member of a Canadian government to make an extensive tour of Canada's north. It is reasonable to expect that the government's interest in northern problems will be stimulated as a result.

Such interest is long over-due, particularly with respect to those areas of the north which already have considerable population. Frequently questions of federal versus provincial jurisdiction have interfered with progress. There is a critical need for services which are necessary for a reasonably civilized existence in the northern part of Canada.

An example of administrative confusion and lack of co-operation is provided by Churchill, Manitoba. The people of this province have shown little interest in the northern port. Consequently, that apathy has been reflected in a slow response to pressing social problems on the part of the two governments.

In Churchill itself there is no sewage treatment plant and no waterworks. These facilities exist in Fort Churchill which is three miles from the port city. There are two Indian and one Eskimo encampments where the facilities for a reasonable degree of public hygiene are so far below accepted standards as to approach the scandalous.

The lack of progress in these areas was considered by many medical people last year as the cause of an outbreak of infectious hepatitis. What is needed is for the federal and provincial governments to get together on a program for upgrading services throughout the whole area.

The first step must be the sorting out of jurisdictional questions. Prime Minister Trudeau's northern visit may add a sense of urgency to this problem that has been lacking in official circles.

## LETTER TO THE EDITOR

Last spring, at our pre-convention meeting, I read to the Home-makers' Club an article from your April issue "Sisters Boost Education for Indian

Women", telling about the brief submitted to the Royal Commission on the Status of Women by 60,000 nuns.

We were very pleased with the article. At last, our non-Indian Sisters realize we are also human and that we also have needs and wants.

This comes at a very important time. We are in the midst of fighting for some of the things mentioned by the sisters, and would like all the support we can get.

We would appreciate hearing from these sisters, and receiving a copy of their brief for study.

I am a member of the regional Indian Advisory Board, as representative delegate of the Home-makers. Please let us hear from you, Sisters.

In closing, I personally thank the Sisters for their concern, and you for printing the news.

MRS. EVELYN PAUL,  
615 Blundell St.,  
Richmond, B.C.

## Tailfeathers Exhibits

Gerald Tailfeathers of Lethbridge, Alta., exhibited four large oil paintings and several designs with an Indian motif at an all-Indian show in San Francisco, during the summer. He also exhibited his work at the Calgary Stampede.

Mr. Tailfeathers paints "right out of the tube" to ensure maximum color brilliance. This means the paintings often take several weeks to dry, but he says the color is worth it.

His work was acclaimed at Expo.

## COMMUNITY SPIRIT

# Moose Lake Children Visit City

by Harry W. Sanderson

Twenty-two children from Moose Lake, Manitoba, this summer visited Winnipeg, approximately 500 miles away, thanks to the determination and devotion of the local people.

The inspiration for sending the children started when the teacher received a small donation. Meetings were called and all arrangements for the trip were made between the teacher and the people of Moose Lake, Treaty and Metis.

Box socials during the weekends, raffles, weekly bingos, cake and pie sales were all supported by the local population, and little by little the money grew. Every penny was set aside for the trip, and toward the end of May, the principal who kept a record of the money, announced a fund of over \$1,000.

Grade 4 students, both boys and girls, were selected to make the trip, and the date was set for June 17.

On the morning of the 17th, the Otter aircraft landed at Moose Lake, making two trips to carry the party to The Pas. Two teachers to guide the children and two of the volunteer workers that helped so much in the fund raising, Mrs. Madeline Sinclair and Mrs. Nora Ross, accompanied the children.

The children were thrilled with their journey. The tall buildings, the crowds and the traffic were a little frightening, but they thoroughly enjoyed meeting the Premier of Manitoba, seeing the candy factory, visiting the Red River Exhibition and dining at the Fort Garry Hotel.

The whole enterprise was such a great success that plans are already underway to send another group next summer.

## Book Review

**WILDERNESS KINGDOM.** Father Nicholas Point. Holt, Rhinehart & Winston, 1967, 262 pp., bibliog., annotated, illus. \$21.95. The journals and paintings of a Jesuit priest who lived among the tribes of the northern Rockies in what is now Montana and Idaho. All that he saw and learned is preserved in this journal and in 280 paintings, sketches and maps, more than 230 of them in full color. A remarkable record.

—Amerindian

# Nancy Charlette

of The Pas, Man.,

by Irene Hewitt

At "coffee" after the annual Indian-Metis Friendship Association meeting I asked to meet a new appointee to the Board of Directors,

Nancy Charlette. She turned out to be an attractive young Indian woman with a vivacious personality—what an asset she'll be!

When I remarked on her outgoing personality, I was told, "You'd never believe she came to the Centre two years ago right out of the bush and so shy she wouldn't talk to anyone, would you?"

Nancy felt there was no future for her on the reserve; after she left the hospital she stayed on at the Centre for several months. Here she helped the Reeds (the couple who are in charge), learned "white" ways and gradually emerged from the shell of reserve and shyness that had enveloped her. Now she has a suite of her own but spends all her spare time at the Centre interpreting for out-of-town Indians and helping out in a variety of other ways.

Since the Centre is also a hostel, there is a great deal involved in its operation—registering Indians, seeing to the laundry, helping the Indians find their way around town, seeing that they keep appointments, interpreting if necessary, etc., etc. Yet this summer when the Reeds went on holidays Nancy took complete charge for two weeks and managed beautifully. Little wonder the local Indian-Metis Association is so proud of her.

# Wife Proud Of First Indian MP

The young man who defeated David Fulton in the June 25 election to become Liberal MP for Kamloops-Cariboo is Len Marchand, the first Indian to be elected to Parliament.

His wife, a native of North Bay, Ont., says she believes he is feeling a special responsibility, though he considers himself to be first and foremost the representative of all his constituents.

"I think he is feeling the responsibility. He has to do an exceptional job. But then, I think he has felt this all his life."

The Marchands were in Toronto earlier this year before going to Ottawa for the opening of Parliament Sept. 12.

Mrs. Marchand met her husband in 1959, when she went to Kamloops to work as a public health nurse. The former Donna Parr, she is a graduate of the University of Toronto school of nursing.

She says she would like to go back to nursing some day, that she enjoys working with problem children.

In the meantime, she is concentrating on their children, Lori, 6, and Lennie, 5. Lori was born in Idaho while her father was attending the University of Idaho to get his master's degree in range management. Lennie was born in Canada because his parents hurried home for the event.

**Mrs. Marchand, who says she "knew nothing about Indians" before she met her husband, is proud of his record of accomplishment.**

One of eight children born to Mr. and Mrs. Joe Marchand, he began life on the Okanagan Reserve at Vernon, B.C. He was the first Indian to graduate from Vernon secondary school, and went on to the University of British Columbia. He graduated with a degree in agriculture and worked at the Kamloops Range Research Station before going on to the University of Idaho.

In 1965 he was appointed special assistant to the minister of citizenship and immigration and later moved to the department of Indian affairs and northern development in the same capacity.

**Since election day, Mrs. Marchand has been travelling with him, visiting as many people as possible in his big constituency.**

## Validation Sought For Yukon Unions

The Yukon has the highest rate of illegitimate births in Canada, a territorial councillor told the royal commission on the status of women Aug. 9, in Whitehorse.

Councillor Jean Gordon of Mayo told the commission the Yukon's 23.4 per cent of illegitimacy is largely due to Indian-custom marriages and common-law unions in the territory.

Although married in the eyes of their neighbors, such couples are not entitled to have their children registered as legitimate.

Mrs. Gordon, first woman member of the Yukon council, urged legislation to validate recognized unions of this kind.

She also said in her brief that many native fathers do not know that they can request registration of the child under their name, rather than their mother's, which removes the stigma of illegitimacy.

## \$55,000 Reserve Study

Underwood, McLellan & Associates will study tourism and recreation on the Morley Reserves in Alberta. The reserves are located on the Trans-Canada Highway, between Banff and Calgary. This study, which will take 18 months to complete, was given approval by Alberta Agriculture Minister H. E. Strom, and Canada Forestry & Rural Development Minister Maurice Sauvé. The cost of \$55,000 will be borne by federal ARDA. Provincial ARDA will assume an administrative and guidance role. The project will:

- a) examine the outdoor recreation and tourism potential;
- b) prepare a comprehensive plan which will include blueprints for the construction and development of recreational projects on the reserves.

A major overall plan of the outdoor recreation potential must be developed if this industry is to lead to greater income and employment opportunities for the Indian people on these reserves.

## Widjitwin Corp. Receives Aid

The Widjitwin Corporation at McIntosh in northwestern Ontario has received a \$7,300 grant from the province. Leo Bernier, MPP for the Kenora district, made the cheque presentation to James Jack, vice-president of the corporation. Widjitwin began in 1960 when a group of Indians appealed to the Oblate Fathers at McIntosh for help in their quest for better living conditions. In the winter of 1960-61, 13 Indian men formed a co-operative work group near Minaki on Catherine Lake. They cut 800 cords of pulpwood for the paper mill in Kenora. Further contracts followed. Now the corporation has contracts with mills at Kenora and Dryden, has a hall, store and shop at the site and of the 109 people in the corporation 85 are registered Indians. During the summer months some of the men work for the lands and forests department.

## Children Get Schooling In Own Culture

Indian culture rather than the white man's is being emphasized in schools of Alberta's Indian reserves during this school year.

E. R. Daniels, regional superintendent of education for the Department of Indian Affairs, said in an interview that an orientation course offered by the department advises teachers to adapt the curriculum to the situation on the reserves.

"Before teaching the children about Africa, India or Canada we felt we would teach them about themselves," he said. "They have a culture they should be proud of and from which we can learn a lot."

A course designed to introduce new teachers to the Indian community took place on the Morley Reserve west of Calgary.

It involved 30 teachers and was conducted by the department with assistance from Chief Percy Yellowfly of the Blackfoot Reserve and Elsie Bourgaize, a guidance counsellor from a Cree reserve in Saskatchewan.

"We advise the teachers to evaluate the situation they find on the reserves and accept it for what it is instead of relying on stereotyped preconceptions," Mr. Daniels said.

Everyone has been told Indian children are slow learners, he said, but when teachers learn to use their environment to teach they find them eager to learn.

In an effort to adapt the curriculum to the every-day lives of Indian children the department is using reading material which comes directly from the experiences of the Indians.

"In this way," Mr. Daniels said, "the children can understand themselves and the world around them, instead of the alien world of the urban middle class white man which they are accustomed to reading about."

St. Mary's School, on the Blood Reserve in southern Alberta, allows the children to progress at their own rate. There are no formal grades, although the children are geared to writing grade nine departmental examinations.

Mr. Daniels said a new school at Assumption in northwestern Alberta is also designed so that the non-grade system may be implemented.

## Strange But True



## Blood Director Regina Centre

Mrs. Evelyn Locker was appointed Executive Director of the Regina Friendship Centre, last spring. Prior to her appointment, Mrs. Locker served as secretary of the Centre.

Mrs. Locker, born Evelyn Eagle Speaker, was raised on a reserve in southern Alberta. She attended elementary school at St. Paul's Anglican Residential School and graduated from Cardston High School. She graduated from Business College in Calgary with honors, having won several medals for typing proficiency. She also was the recipient of one of the highest shorthand awards in the history of the school.

After graduation, Mrs. Locker accepted a position with the City Planner's office in Calgary. She was also employed with the Federal Department of Public Works at Vancouver, B.C. Before coming to Regina, Mrs. Locker was employed by Shell Canada Limited at Calgary.

A member of the Blood Indian Tribe, she was awarded the distinction of being chosen the 1954 Calgary Stampede Queen. During her reign as stampede queen, she was made honorary princess of the five southern Alberta tribes, and given the title, "Princess Wapiti". In

her ceremonial headdress, she wears five eagle feathers, symbolic of her adoption by the five tribes.

Mrs. Locker holds an honorary life membership in the Lethbridge and District Old Timers' Pemmican Club. She was recently installed on the executive of the Anglican Church Women, Diocese of Qu'Appelle and she is active in Junior Auxiliary work.

As Executive Director of the Regina Friendship Centre, Mrs. Locker will work closely with various social and welfare agencies in the city.

Mrs. Locker and her husband, Robert, have one child, Karon Joy, nine years of age. — Kainai News

## Marlene Weds

Marlene Jackson, Indian Princess of Canada in 1966, was married August 17 to Dwayne Moar of Crane River, Manitoba.

The couple, who met at Winnipeg's Indian and Metis Friendship Centre, were wed at St. Mary's Cathedral, and later entertained more than 100 guests at one of Winnipeg's hotels.

# *New Directions In Human Rights*

By Gene Rheume

This is the text of an address delivered by Gene Rheume at the Community Welfare Planning Council Annual Meeting February 27th, 1968 at the International Inn. Mr. Rheume is a former MP for the Northwest Territories and recently headed a Canadian Corrections Association study on Indians and the Law.

## Myths

Three myths are extant in Canada today with the majority of Canadians belonging to the so-called dominant society.

The first of these myths is that historically we have been pretty good to our Indian and Metis people, the second is that things are going pretty well and are improving rather nicely, and the third myth is that people of Indian ancestry are well accepted and are not subject to discriminatory attitudes and laws in comparison to what is going on south of the border.

Let's look at the first of these myths because there has been, in my opinion, a widespread complacency in Canada stemming from a vague belief that our dealings with the Indian people have been rather good not only in comparison with the brutal suppression of the Indian people in the American west but on our own merits. Such a consoling view of history does not stand up to scrutiny. You need only consider the merciless extermination of the Beothuk Indians of Newfoundland, in which men, women and children were methodically and ruthlessly hunted down and slaughtered by professional hunters working on the bounty system of payment, to realize we have no room for self congratulations. Unconscionable exploitation of the Indian people was a feature of the fur trade. Indeed the fur trade and the brandy trade were inseparable as the basis for the first two and one-half centuries of Canada's economy. Many treaty negotiations with various Indian tribes, of which more later, were conducted with the generous assistance from intoxicants on the part of those bargaining for the Crown. This course was followed by consistently unsavoury and unscrupulous land dealings of the frontier settlement pattern including Red River. Finally, and this is a situation which remains uncorrected right until today, the failure of successive governments of Canada honourably and equitably to discharge

the provisions of the treaties they signed with the Indian people contributes to the pattern of injustice that has been our history.

All of this underlines the most significant fact of life for Indian and Metis people — the white man cannot be trusted. I emphasize the point because I believe it underlies much of the reluctance of the Indian people to throw themselves enthusiastically and wholeheartedly behind government when new programs are announced. It may also account for the lack of cooperation experienced by well meaning officials when they try to initiate community action on the local level among the Indian people.

## Forked Tongues

The second facet of this myth is that the white man cannot be believed. Myth Number 2 is that conditions are pretty good and getting better. I will quote from a government publication of 1961, but which has not been amended since, put out by the Indian Affairs Branch, a reference paper for Canadians who want to know what are the conditions among the Indian people. This is what it says: "Among the Indians are to be found successful farmers, ranchers, lumbermen, fishermen, trappers, while others are pursuing careers as, and listen to this, doctors, dentists, lawyers, teachers, nurses, clergymen, soldiers, industrial workers, stenographers, mechanics, salesmen, and tradesmen. The Canadian Indian has proven himself quick to learn and is well able to assume a place beside his fellow Canadians of non-Indian status." Well, what are the facts? The facts of the matter are that the Indian people of Canada are in cultural, social and economical isolation from the rest of the population. The situation is aggravated by a geographic isolation which compounds the difficulty in providing adequate levels of service, the majority of people of Indian ancestry in Canada lack such basic necessities as running water, electricity, plumbing, telephones, roads, and other transportation facilities. The cost of bringing those services to Indian communities is substantially higher than for other groups because the Indian community is scattered thinly throughout the rural and remote sections of the country. Access to sophisticated services such as employment counselling, placement, child and family services and recrea-

tion is even more limited for Indian people and in most cases is not available at all.

Inevitably the people most concerned, the Indian, the Metis, and the Eskimo have little insight into the administrative complexities and obscurities and they are often confused, frustrated, resentful, and cynical, just as often however, they are apathetic and they take little direct action to help bring about even those changes they know they want. Unsure of just which level of government does what, the Indian and Eskimo people frequently resort to becoming totally dependent on the federal government and lay all blame for their condition at the feet of federal agencies. The Metis people however consistently express the belief that no one is concerned about them at all, and they believe, and often with justification, that they have fewer services and programs than either the Indian or the Eskimo. I won't give you statistics that I published this spring in relation to the problem with the law that is becoming more and more apparent, but in many areas of Canada it is accurate to describe the jails and penitentiaries as the Indian Affairs Branch housing program.

The third myth is that there is no discrimination in Canada and that our attitudes towards Indian people are pretty healthy in comparison to other countries. While few non-Indian people in Canada will admit that they have feelings of prejudice against the Indians, because these views are no longer socially acceptable, but the facade of tolerance often vanishes when officials are confronted with the problem. The double standard flourishes in many areas where Indians and non-Indians are in close contact. The Indian people recognize this and know it and feel it and some resent it, but most are apathetic and have come to expect nothing better.

Members of the non-Indian community are less ready to admit that this exists, but they often reflect their biased attitudes inadvertently.

Indian people who engage in excessive drinking and carnivals, and in sporting events are invariably called worthless drunks, while the non-Indians at the Trappers festivals

—Continued on Page 10

# LAURA, LIGHT OF THE

By Sister Gloria Hussey

Graduation day is a big day in anyone's life, but for one girl, Laura Mack, it was a milestone. Graduating from St. Ann's Academy, Kamloops, B.C., she was the first student to graduate from high school in the history of her people, the Chilcotin Indians. To cap her achievement, she received a special award for citizenship through the unanimous vote of teachers and students.

Laura was born on the Anaham Reserve near Alexis Creek, B.C., the eldest daughter of Mr. and Mrs. Maxine Mack. Her high forehead and cheekbones, the straight nose and the firm chin were but the profile of her people. The bubbly manner, verve and wide eyes were strictly her own.

I taught her for three years at the Chilcotin Day School on the reserve and I can recall her vividly because she was the one ripple of hope I had when there was no hope. None of the students on the reserve had yet gone to high school; they scoffed when one even mentioned the idea. I knew they did not detest school as much as they feared it; their lack of courage resulting from seeing so many try and fail. Defeatism ingrained in them, young as they were.

But Laura was different. She never indicated she should be less because she was Indian, and she burned with ambition to succeed. She ached to help her people but knew she had to have an education first. She didn't want to "show" her people; she wanted to achieve in order to help them. She herself kept

this ideal alive for none of her friends encouraged her. Neither did they mock her though for somehow they glimpsed Laura's unquenchable soul and simply assumed she would make it.

Teaching those classes was a fully day's work of pushing, urging, cajoling, and coaxing them to study, to do homework, and to attend classes. Laura was outside this category, though, for her fault was that she tried too hard.

One day during an achievement test in Grade seven, an important test because it was to decide their high school, I sat in silence hoping and praying, nervous in my hopes for them. I saw Petie and Dick glance out the window in perfect indifference; I saw Bruce work sloppily; I saw Mae work in frustration and Buck industriously but uselessly . . . I saw Laura work with a taut calmness.

At the end of the period when they handed in their papers, I stared with horror at a messy, indistinguishable scrawl . . . Laura's. I drew in my breath and could only say in pain, "Laura! Can this be your work? And on this test?"

She looked at me calmly, asking neither pity nor help. "Sister, I'm sorry, but I couldn't hold my pen right."

I glanced at the hands trembling on the desk before her and realized then some of the compulsion within her. Schooled to endure in silence and without revealing her feelings, her desire and efforts to succeed were breaking her. Too tired to

write, she had somehow pushed her pencil desperately across the lines, unable to attain her usual, neat script. I put away her paper silently, forcing back my tears, angry at a system that demands so much from Indian children. I knew she would not permit herself to ask for it again, but against all rules, I gave it later when she was not expecting it and thus relaxed.

Laura went on to finish junior high school at the Cariboo Residential School in Williams Lake, attended Prince George College for one year, then transferred to the Kamloops Residential School to complete her studies at St. Ann's Academy with the Sisters of St. Ann. There were Chilcotin friends with her but their attempts were to meet in frustration and end in indifference.

The transition was easier for Laura than for the others for she did not feel herself torn from her people, imprisoned among the whites or a stranger to their way of life. She never tried to camouflage her Indian heritage but made herself at home without aversion for her white friends. Because she was proud to be an Indian, she was able to be at ease and her friendliness made her accepted quickly.

Friendliness and kindness had always characterized her; her talent was friendship. I remember once when she was only 12, an important visitor dropped into my class unexpectedly. The girls, always shy and timid, hid wherever possible or hung their heads blushing. Laura was behind the door. Suddenly, it seemed

# CHILCOTINS



as if she grasped the impression they must be giving their bewildered guest. Stepping from behind the door, with effortless poise she smiled, introduced herself, then gently and unobtrusively drew her classmates into the circle around the guest. I watched with amazement as this child graciously turned the moment into a gay occasion.

Laura was driven but only in spirit for a week heart denied her all participation in vigorous sports. But she didn't brood over this. At every game . . . baseball, basketball, soccer, etc., she was around to cheer, help sell hot-dogs, and keep up the gay spirit she radiated about her.

When Laura was chosen for the special award, it was through the unanimous vote of teachers and students who attest to her goodness, exemplary conduct and truthfulness. Her principal, Sister Edwina, S.S.A. says, "Absolutely **no one** had an unpleasant thing to relate about Laura. She always had a ready smile for everyone but she shied away from the limelight. She was a behind-the-scene worker. Never would she try to attract attention by doing things to be seen . . . she was truly humble."

For Laura, her people were on trial and she was determined not to fail them. But closer than this bond was the unabashed love she had for her large family, especially for her father. Maxime, a tall, handsome cowboy, had never gone to school and I used to wonder how Laura sparked all her ambition but guessed it was because she wanted her father to be proud of her.

On June 2, 1967, Laura graduated in white cap and gown, bringing a thrill to the Chilcotin band. Her family and some of her friends made the 200-mile trip. The others, wanting to share in her happiness too, welcomed her home by a party in her honor, the first given for one so young.

During the summer vacation, she worked at the Cariboo Residential School to get office training and experience, then entered business college in Kelowna, B.C. In college, she just as quickly won her friends by her infectious friendliness, good manners and dedication. She liked college life and though her letters were glowing details, the thread of them all was her hope to return to the reservation one day. There was never a shadow of what she must have had to endure sometimes . . . the loneliness that is heart-wrenching for any Indian away from home.

Then for Anaham those hopes vanished on that fatal day in April, 1968. In the early morning, Laura was found in a coma and rushed to the hospital in Kelowna, but within three hours as doctors worked frantically to save her, she died. An autopsy revealed that she had had a brain tumor from birth.

The shock of Laura's death was paralyzing. Her parents had been making preparations to welcome her home for the Easter vacation, her first vacation to be spent at home

since entering college. Ironically, on that day, it was Laura's body they had to bring home.

She lay in an Indian-made coffin in the small church where she had prayed for courage so often. A queue of Indians, friends and relatives, missionaries, classmates, teachers, etc. wound past her open coffin during two days. Many of them were remembering dazedly how a little less than a year ago, she had walked past them in quiet composure in cap and gown. There was deep grief for all of them for somehow she had entered into their hearts as their own child.

The cortege crawled slowly across the reserve to the small cemetery at the foot of the Coast Mountains. It was spring, a time when the weather in the interior of British Columbia it soft and warm. It was Easter Week also and the miracle of Easter came alive for these simple people of deep faith. Before the exemplary life which they more than others could admire, they knew that although Laura had slipped away to God, she had left them something. She left them a pride in themselves, and an example of true Indianness.

Today at Anaham Reserve, almost one year after Laura's death, she is not forgotten. The children have hope in their eyes for they are no longer facing the unknown. They know they can follow Laura; she fired their imagination. Hers is no longer an unfulfilled promise.

**Second of two parts — the conclusion of President L. B. Johnson's address to Congress on the situation of the American Indians, whom he calls . . .**

# THE FORGOTTEN PEOPLE

## JOBS AND ECONOMIC DEVELOPMENT

The plight of the Indians gives grim testimony to the devastating effects of unemployment on the individual, the family, and the community:

—Nearly 40 percent of the labor force on Indian lands is chronically unemployed, compared with a national unemployment rate of 3.5 percent.

—Of the Indians who do work, a third are underemployed in temporary or seasonal jobs.

—Fifty percent of Indian families have cash incomes below \$2,000 a year; 75 percent have incomes below \$3,000.

With rare exception, Indian communities are so underdeveloped that there is little, if any, opportunity for significant social or economic progress.

Two percent of all the land in the United States is Indian land. Indian lands are about the size of all the New England States and a small slice of New York. But many of their resources — oil, gas, coal, uranium, timber, water — await development.

The economic ills of Indian areas can have a major impact upon neighboring regions as well. It is not only in the best interests of the Indians, but of the entire Nation, to expand Indian economic opportunity.

**Jobs**  
Special employment programs have been established to help meet the needs of Indians. In 1967 alone, more than 10,000 men and women received training and other help to get jobs under the Indian Bureau's programs — double the number served four years ago. These programs:

—Provide all-expenses-paid training and placement for Indian adults.

—Develop projects in cooperation with private industry, in which families prepare together for the transition from welfare dependency to useful, productive work.

To meet the increasing demand, I propose that the Indian Vocational Training Program be ex-

panded to the full authorization of \$25 million in Fiscal 1969 — nearly double the funds appropriated last year.

In the State of the Union message, I proposed a 25 percent increase — to \$2.1 billion — in our manpower training programs for Fiscal 1969.

As a part of this effort, I have asked the Secretary of Labor to expand the Concentrated Employment Program to include Indian reservations.

### Area Development

The economic development of potentially productive Indian areas suffers from lack of base capital to permit Indians to take advantage of sound investment opportunities and to attract private capital.

The Indian Resources Development Act, now pending before Congress, contains provisions to spark this kind of investment.

The central feature of this Act is an authorization of \$500 million for an Indian loan guaranty and insurance fund and for a direct loan revolving fund.

These funds would:

—Provide the foundation for economic development of Indian lands.

—Encourage light industry to locate on or near Indian reservations.

—Permit better development of natural resources.

—Encourage development of the tourist potential on many reservations.

The Indian Resources Development Act would also permit the issuance of Federal corporate charters to Indian tribes or groups of Indians. This charter gives them the means to compete with other communities in attracting outside investment.

I urge the Congress to enact this program for the economic development of Indian resources.

### Roads for Economic Development

Without an adequate system of roads to link Indian areas with the rest of our Nation, community and economic development,

Indian self-help programs, and even education cannot go forward as rapidly as they should.

Large areas inhabited by Indians are virtually inaccessible. For example, on the vast Navajo-Hopi area there are only 30 percent as many miles of surfaced roads per 1,000 square miles as in rural areas of Arizona and New Mexico.

The woefully inadequate road systems in Indian areas must be improved. Good roads are desperately needed for economic development. And good roads may someday enable the Indian people to keep their young children at home, instead of having to send them to far-away boarding schools.

I propose an amendment to the Federal Highway Act increasing the authorization for Indian road construction to \$30 million annually beginning in Fiscal 1970.

## ESSENTIAL COMMUNITY SERVICES

### Housing

Most Indian housing is far worse than the housing in many slums of our large cities.

To begin our attack on the backlog of substandard housing:

—I asked the Secretary of Housing and Urban Development to increase Indian home construction by an additional 1,000 units this coming year, for a total of 2,500 annually.

—I propose that the Congress double the Fiscal 1968 appropriations — to \$6 million in 1969 — for a broad home improvement program.

These steps are a strong start toward improving living conditions among Indians, while we deal with the underlying causes of inadequate housing. But the present housing law is too rigid to meet the special needs and conditions of our Indian population.

I am therefore submitting legislation to open the door for more Indians to receive low-cost housing aid, and to extend the loan programs of the Farmers Home Administration to tribal lands.

In addition:

—The Secretary of Housing and Urban Development will review construction standards for Indian homes to ensure flexibility in design and construction of Indian housing.

—The Secretaries of the Interior and Housing and Urban Development will explore new low-cost techniques of construction suitable to a stepped-up Indian housing program.

### Community Action

Programs under the Economic Opportunity Act have improved morale in Indian communities. They have given tribes new opportunities to plan and carry out social and economic projects. Community action programs, particularly Head Start, deserve strong support.

I am asking the Congress to provide \$22.7 million in Fiscal 1969 for these important efforts. Water and Sewer projects

Shorter life expectancy and higher infant mortality among Indians are caused in large part by unsanitary water supplies and contamination from unsafe waste disposal.

The Federal Government has authority to join with individual Indians to construct these facilities on Indian lands. The government contributes the capital. The Indian contributes the labor.

To step up this program, I recommend that the Congress increase appropriations for safe water and sanitary waste disposal facilities by 30 percent — from \$10 million in Fiscal 1968 to \$13 million in Fiscal 1969.

### CIVIL RIGHTS

#### A Bill of Rights for Indians

In 1934, Congress passed the Indian Reorganization Act, which laid the groundwork for democratic self-government on Indian reservations. This Act was the forerunner of the tribal constitutions — the charters of democratic practice among the Indians.

Yet few tribal constitutions include a bill of rights for individual

Indians. The basic individual rights which most Americans enjoy in relation to their government — enshrined in the Bill of Rights of the Constitution of the United States — are not safeguarded for Indians in relation to their tribes.

A new Indian Rights Bill is pending in the Congress. It would protect the individual rights of Indians in such matters as freedom of speech and religion, unreasonable search and seizure, a speedy and fair trial, and the right to habeas corpus. The Senate passed an Indian Bill of Rights last year.

I urge the Congress to complete action on that Bill of Rights in the current session.

In addition to providing new protection for members of tribes, this bill would remedy another matter of grave concern to the American Indian.

Fifteen years ago, the Congress gave to the States authority to extend their criminal and civil jurisdictions to include Indian reservations — where jurisdiction previously was in the hands of the Indians themselves.

Fairness and basic democratic principles require that Indians on the affected lands have a voice in deciding whether a State will assume legal jurisdiction on their land.

I urge the Congress to enact legislation that would provide for tribal consent before such extensions of jurisdiction take place.

### OFF-RESERVATION INDIANS

Most of us think of Indians as living in their own communities — geographically, socially and psychologically remote from the main current of American life.

Until World War II, this was an accurate picture of most Indian people. Since that time, however, the number of Indians living in towns and urban centers has increased to 200,000.

Indians in the towns and cities of our country have urgent needs for education, health, welfare, and rehabilitation services, which are far greater than that of the general population.

These needs can be met through Federal, State and local programs. I am asking the new Council on Indian Opportunity to study this problem and report to me promptly on actions to meet the needs of Indians in our cities and towns.

### ALASKAN NATIVE CLAIMS

The land rights of the native people of Alaska — the Aleuts, Eskimos and Indians — have never been fully or fairly defined.

Eighty-four years ago, Congress protected the Alaska natives in the use and occupancy of their

lands. But then, and again when Alaska was given statehood, Congress reserved to itself the power of final decision on ultimate title.

It remains our unfinished task to state in law the terms and conditions of settlement, so that uncertainty can be ended for the native people of Alaska.

Legislation is now pending to resolve this issue. I recommend prompt action on legislation to:

—Give the native people of Alaska title to the lands they occupy and need to sustain their villages.

—Give them rights to use additional lands and water for hunting, trapping and fishing to maintain their traditional way of life, if they so choose.

—Award them compensation commensurate with the value of any lands taken from them.

### THE FIRST AMERICANS

The program I propose seeks to promote Indian development by improving health and education, encouraging long-term economic growth, and strengthening community institutions.

Underlying this program is the assumption that the Federal government can best be a responsible partner in Indian progress by

treating the Indian himself as a full citizen, responsible for the pace and direction of his development.

But there can be no question that the government and the people of the United States have a responsibility to the Indians.

In our efforts to meet that responsibility, we must pledge to respect fully the dignity and the uniqueness of the Indian citizen.

That means partnership — not paternalism.

We must affirm the right of the first Americans to remain Indians while exercising their rights as Americans.

We must affirm their right to freedom of choice and self-determination.

We must seek new ways to provide Federal assistance to Indians — with new emphasis on Indian self-help and with respect for Indian culture.

And we must assure the Indian people that it is our desire and intention that the special relationship between the Indian and his government grow and flourish.

For, the first among us must not be last.

I urge the Congress to affirm this policy and to enact this program.

LYNDON B. JOHNSON

## LI'L SISTERS

By Bill O'Malley



"I TRIPPED ON THE WAY OVER, SISTER... LUCKY I HAD THE CAKE WITH ME — IT BROKE MY FALL."



## ***New Directions In Rights***

—Continued from Page 7

and the rodeos who do the same are called real swingers. It is not my purpose to deal today with the subject of racial prejudice, indeed it is very difficult to suggest specific directions could be taken that strikes at the roots of prejudice and the discrimination that flows from prejudice. I would hope that as general conditions among the Indian people improve they will be better equipped to take their place in the social and economic life of Canada and this should lead to a greater acceptance by other Canadians, but I am not entirely optimistic on that score.

### **Parkinson's Law**

I have said this as a prelude to making the point that changes are required, and required urgently. I have been making speeches myself since 1956 on this very subject, and since that time some very significant things have happened — I have put on weight, I wear better clothing, I have had five more children in my family all of whom are well dressed and getting a good education in various schools throughout Canada. Now you may say that it is not everyone who can get put next to the till as I have been at some points, since 1956 the staff of the Indian Affairs Branch in Ottawa has tripled, the budget has quadrupled, we have new Deputy Ministers and Assistant Deputy Ministers and directors and assistant Directors, we have had ten major research reports on the problem, one of which I wrote and was well paid for writing, so what has happened in these 12 years from my experience and from looking around is that things have changed very little for the Indian people and that the Indian of Canada is still struggling along on his hands and knees except now we have built upon his back in those twelve years a great pyramid of bureaucracy all of whom are doing pretty well financially.

When people tell me things are going fine in relation to our services, so far, I think of the man who decided to get from the top of the Empire State Building to the bottom by the most direct route and was discouraged by his friends but he jumped anyway and when he was passing the twenty-second floor yelled back up to them "things are goin' pretty good so far". And I am not the only one who believes that there is need for changes and changes immediately. I want to read from a report made by a very senior official, which is available to the government of Canada, it says this:

"The time has arrived when the machinery so elaborately devised with the object of protection may be

modified in some details; if the civilizing process to which the Indians have been subject for so many years has been accompanied by success they surely by this time would have arrived at a sufficiently enlightened condition to be emancipated from the state in which they have been maintained. If, on the other hand, the process has been inadequate to achieve the desired end, it has been long enough in successful operation to warrant the adoption of some other method of procuring the results. The original intention never can have been to retain this people in a state of permanent minority and to regard them as unfit to assume responsibilities which must sooner or later devolve upon every member of a community."

There is a sense of urgency in those words. I hate to tell you that that is from the report given the Government of Canada by the Earl of Elgin, Governor General of Upper Canada in 1854, so there is the situation that prevails in Canada today, as I see it, and as many of you have seen it and know it. The question still remains what can we do, what directions can we take and at what levels? While it is trite to say it, but I am going to say it anyway, that we must start at the individual levels, at the attitudes of individuals, persons, in families and in communities. It is not easy to tear out the roots of prejudice and bigotry from your heart and shake the mud off them and transplant them in hope that the flower looks a little different than it has, but I suggest that is what you have to do, everyone of you, and do it among your friends and with your families — it is a start, and a small one, but it is important because it will lead you, I believe, to take a step that is within your grasp, and that can have results, and that is to support as individuals all agencies, all governments be they municipal, provincial or federal who embark on programs to help the Indian people. Support them with your words and your votes because there is nothing dirty about voting. Too often individual Canadians have not had consistent concern — oh, they can get upset when they read about eight youngsters burning to death because the parents were away and they were all crammed into a one-room shack with nobody but a nine-year-old to look after them — but for the most part those people who make their careers out of trying to do something about this have little understanding and little support from individuals within the community and governments who do try things are often the first targets of criticism when the difficulty of their task becomes apparent.

### **What to Do?**

On the community level, for community agencies, there are things that can be done right away and the Community Welfare Planning Council of Greater Winnipeg is an excellent example for the rest of Canada in this regard, which is the bringing together, the convening of meetings that allow information exchanges between Indian and Metis people and community leaders. You can do something else as a community — you can encourage and support financially, verbally, and politically the Indian and Metis Friendship Centres that have developed and are continuing to develop in Canada and you can insist that the more senior levels of government also contribute financially because that is what is needed right now.

At the university level, in terms of the university community, there are things that can be done and without taking away from what is being done in Manitoba I want to point out that the University of Alberta is attempting something new and it looks like it will be highly successful. Through its Extension Department starting early in April they are offering a course to the citizens of Edmonton and surrounding districts on the whole subject of the Indian and Metis people of Canada. It won't be a credit course and it won't help anyone get a degree, but it will be a series of ten lectures for which those who enroll will pay \$50.00, will write exams and in the evening in selected periods of time will receive lectures from Indian people and Metis people and other leaders in Canada who have some insight into the problem. The course is experimental but in a recent contact with them they assure me that it is already over-subscribed so that they are tapping the basic good will that rests in many southern Canadians to find out more about the culture and problems of the Indian and Metis people.

To the students at universities, I have some special advice. I am not sure of the effect of the politics of protest as it is exhibited on our campuses in Canada but I fail to detect any substantial difference between the university students marching with pickets protesting things in Selma, Alabama but totally unconcerned about conditions on some of the Indian reservations within Canada. I am not so sure that their efforts and their words and their energies and their enthusiasm are best expended on helping the American military machine, either win or lose in Vietnam but not paying attention to crying problems that are to be found within their own province and their own nation.

—Continued on Page 11

# New Directions In Rights

—Continued from Page 10

There are certain services that provincial governments must extend, and I know these are being done but I am not certain they are being done fast enough, there are certain laws that should be changed, that make it difficult for Indian people to live off the land — those who choose to do that. And Manitoba may even have a special role to play for the rest of Canada in the whole area of cultural support and that is in the, and maybe you're going to do it for your centennial project, but the rehabilitation of Louis Riel would go a long way towards assuring the Indian people of Canada in all parts of Canada that leadership has been given in one part of the country, at any rate to recognize the tremendous debt that Riel and his efforts to bring Manitoba into confederation mark him as a great political genius. It may even come as a surprise to some people that there is more than one political genius in Western Canada.

## Nameless

To the federal government, and these are all things that can be done and started right away, they must examine before they proceed any further with their charter of human rights, they must examine the condition of the Indian people. Does the reservation system fit into a charter of human rights? Does the Indian Act which gives Indian people in Canada something less than the legal right of either children or idiots — does that square with the Charter of Human Rights for all of Canada? Do the treaties that were signed with the Indian people, and no one has ever accused us in Canada of living up to our treaties, do they square even if we did, with the Charter of Human Rights? Are our national institutions doing anything to buttress support and feelings of pride among the Indian people? I watch the C.B.C. and I pay money as do you to finance its extravaganzas, and some that aren't so extravagant, and I can watch documentaries on animal life in Patagonia but I have never seen a first-rate documentary yet that explored and developed and made available to all Canadians some understanding of the various cultural values and groups among the Indian people in Canada.

To the Federal Government, I ask them this, if we can set up an office in San Francisco as we just have to help San Franciscans move to Canada and adjust to our quaint customs here, when they are moving to a country of which they as a nation already own 83%, is it inconceivable that we might have these

kinds of services paid by the federal authorities to help Indian people who, caught in a fixed area of a reservation, and with limited opportunities decide to come into Winnipeg or other large metropolitan areas. For those Indian men and women who are serving sentences in Canada and who have to return at some point to the community with all the problems of the offender, is it unrealistic and unfair to ask the federal Parole Board to set up a special section to help them? If it is, then what is the Parole Board doing with a special section designed to understand and work with those Sons of Freedom who have been imprisoned in British Columbia for blowing up bridges and trains? They have a special section that tries to understand them and work with them and help them adjust. Those are a few things the federal government could do right now.

So I want to suggest, and I haven't done a great deal of thinking about this and can't really elaborate to you what I have in mind in detail, but I want to suggest a human development board is worthy of consideration along the lines of the Atlantic Development Board which was set up some years ago and focused on a specific geographic area of Canada. Well, why can't we do the same for a special group of people who are scattered throughout Canada but who are not able, in some cases are not willing, to utilize their resources to get them into the main stream of twentieth century North America. There are 2,200 reserves in this country, some only a few acres but some many thousands of square miles. Does anyone here seriously believe that the person best equipped to use that land, to plan its use, is a senior officer, a senior civil servant in the Federal

Department of Indian Affairs? There are Indian band funds worth millions of dollars that are administered by civil servants in Ottawa.

I am suggesting that it might be possible to set up a board of sympathetic, interested and capable Canadians who would see to it that Indian people were represented on the board and gradually took over the board. It would be a crown corporation, it wouldn't be subject to revenues based on tax legislation that occasionally doesn't quite get through, it wouldn't be subject to a requirement that planning and expenditures be approved three years in advance, and run a bureaucratic gauntlet in Ottawa in which anyone can cut expenditures back, it would be able to go to the provinces and negotiate on behalf of the Indian Treaties and the Treaty rights of the people. It would include Indians and Metis membership.

Well, this is the sort of thing I think has to be done. To the Indian people themselves there is also something they could do, for they must, whether they want to or not, take greater responsibility than they have in the past. They must be willing to change their attitudes to meet the coming decades. They must be willing in some cases to give up treaty rights that were not in the first place designed for their own protection.

Time is not on our side in Canada. The experience south of the border and elsewhere is that the real enemy that we face is not Vietnam, is not military, it's hunger and ignorance, and apathy, and economic servitude. In this situation we have to be prepared to take drastic new direction. My message is this, from my experience and travel, the Indian people of Canada are ready for such change. The question then, is . . . are you?

## The Aged One

The aged Indian sitting in the sun beside his house  
 Two great great grandsons strolling off to play,  
 The gent though hard of hearing overheard one lad remark  
 "Grandpa's too blind to see that field of hay."  
 Yes, my son, the old man thought, so true in one respect  
 Still these old eyes see far beyond that field,  
 O'er the western prairie and across the rocky range  
 To my people tending to their salmon yield.  
 They see great herds of buffalo that dot the western plains  
 Pursued by braves with bodies brown and coarse,  
 They see two strips of steel and ties creep o'er the peaceful land  
 They see the coming of the iron horse.

They see my mother tanning hides to make what I will wear  
 They see her drying fish and meat for food,  
 They see my father spearing fish for when the snows arrive  
 They see us in the winter eating good.  
 They see great rows of tee-pees and they see squaws grinding corn  
 They see young Indian children playing games,  
 They also see the coming of the North West Mounted Police  
 They see white man producing different grains.  
 Yes, they see beyond that field of hay into a different world  
 A freer one that you my Son now know,  
 The Indian merely didn't know that kind of life was doomed  
 For better or for worse it had to go.  
 G. H. Baker,  
 Prince George, B.C.

# Report Calls For Better Education In Ontario

On June 12 the Hall-Dennis Committee on the Aims and Objectives of Education presented its report to the Ontario Legislature. The committee, co-chaired by Mr. Justice Emmett Hall of the Supreme Court of Canada, and Lloyd A. Dennis, a textbook author, spent three years studying the Ontario system of education before presenting the report which recommends a new system of education that would emphasize individual discovery, continuous learning, and flexibility of curriculum, buildings, and scheduling.

Most so-called special students, such as the blind, slow learners, the gifted, Indians, and all pupils now separated for one reason or another, would be integrated with their fellows, as they were in the Little Red

Schoolhouse, the difference being that in the Big Modern Schoolhouse, full diagnostic, clinical, and counselling services would be available at provincial expense for such children. The report also recommends free dental and optical services for all pupils.

The section of the report dealing with "Education for Canadian Indians" asks the question: "What steps can be taken to improve the educational opportunities for Canadian Indians residing in the province?" and sets forth these specific recommendations:

- Negotiate with the federal Government the transfer of all federal schools on Indian reserves to school boards, where the membership in the Indian community agrees to this

transfer, the continuing costs of this program to remain a federal responsibility.

- Enact legislation which would permit Indians to be elected to school boards, where schools on Indian reserves have been transferred to the jurisdiction of a school board.

- Where an Indian community wishes its school to remain a full federal responsibility, offer that community the option of local school board services, the cost of such services to be a federal responsibility.

- Implement a nomadic educational service for nomadic groups of Indians.

- Undertake a major research project to inquire into the question of education of Indians in the province.

- Design, as part of the teacher-education program, courses devoted to the education of Indians.

Raising the question, "How can a more effective awareness of the Indian, his culture, and his contributions to our society be developed in the learning materials used in the schools?" the committee recommends:

- Encourage at least one Ontario university to establish an Institute for Canadian Indian Studies.

- Review the presentation of the history of the Indian in learning materials now in use and establish a publications policy which will lead to the creation of a realistic picture of early Indian life and the contribution of his cultural heritage.

—IEA Bulletin

## Sr. Richard Dies In Accident

Sister Marie I. Richard of St. Norbert Grey Nuns' convent was killed accidentally, Aug. 12, on the Pembina Highway, near Morris, Manitoba. She was a graduate of the University of Manitoba, with a B.A. and B.Ed. and a graduate of Boston College, Mass., M.Ed. As a guidance counsellor she had just completed a survey of the living conditions of the families of the Roseau Indian Reserve.

Aged 49, she is survived by her mother, Mrs. Honora Richard of St. Vital, seven sisters and five brothers.

In lieu of flowers, contributions were to be made in favor of the Indian children of Roseau Reserve.

Sister Richard was animator for a group of young catechists who taught the Indian and Metis children of Winnipeg at St. John Bosco Centre. She had just received her appointment from the Indian Affairs as coordinator of vocational guidance with the Indian students of the Province of Manitoba.

The funeral Mass was held Aug. 15, celebrated by Msgr. C. Empson in the presence of Archbishop Baudoux and numerous clergy at the Grey Nuns Provincial House. The previous day, at the request of the Indians of Roseau Reserve, a requiem Mass had been celebrated in the Mission Chapel.

## Contribution Of Indian Society Evaluated

by Jean Sharp

Another person going from her home in Sudbury to the nearby Indian reserve might have been disturbed because the Indians had fewer possessions than their neighbors.

Carol Wabegijib was interested because it seemed to her they had something that made possession less important than in the city.

"Going into a reserve where none of this mattered, life seemed phoney in a society where people felt they had to have a car.

"I was seeing there was something good that the Indian had to offer."

Carol, now 22, was raised in Sudbury. She says she developed her convictions during her growing-up years, seeing the contrast between life in the town and among her relatives on the reserve.

It now is part of her job to put her convictions to work among Indians

and non-Indians as co-ordinator of inter-cultural projects for the YWCA of Canada. She also does volunteer work that overlaps, as an executive of the Canadian Indian Youth Council, the Indian-Eskimo Association and the International Human Rights Committee of Canada.

For all of them she helps organize workshops, meetings, seminars.

### Something to Offer

Carol says she believes Indian culture has something to offer today's tension-ridden, money-conscious society.

"Indian people have always had a high regard for the individual. Therefore we don't judge, and we can relate to one another. We talk about the 'white man,' for instance, but don't stereotype."

"People are seeing we have to come back to humanity.

"Society is beginning to look at the Indians now and what they have

contributed to North America. What the Indian is saying now he's always been saying. It's just that now people are willing to listen."

Carol says she knows from her own experience it isn't easy for an Indian to find out with any accuracy about his people's history. She felt strengthened when she did first learn about Indian accomplishments, such as developing native foods and medicines.

She says people who call Indians savage, drunk, dirty and lazy are wrong and in need of a history lesson of their own.

She points out that Indians lost their language, their religion, their entire way of life, and feels they should not now be deprived of reserves, but should be encouraged to run them as a type of municipality.

"If you understood the importance of land to an Indian, you would know breaking up reserves would be further destroying them." (CP)

# Hamster Hits Orbit Trail At Kamloops

by Mrs. M. McKenzie

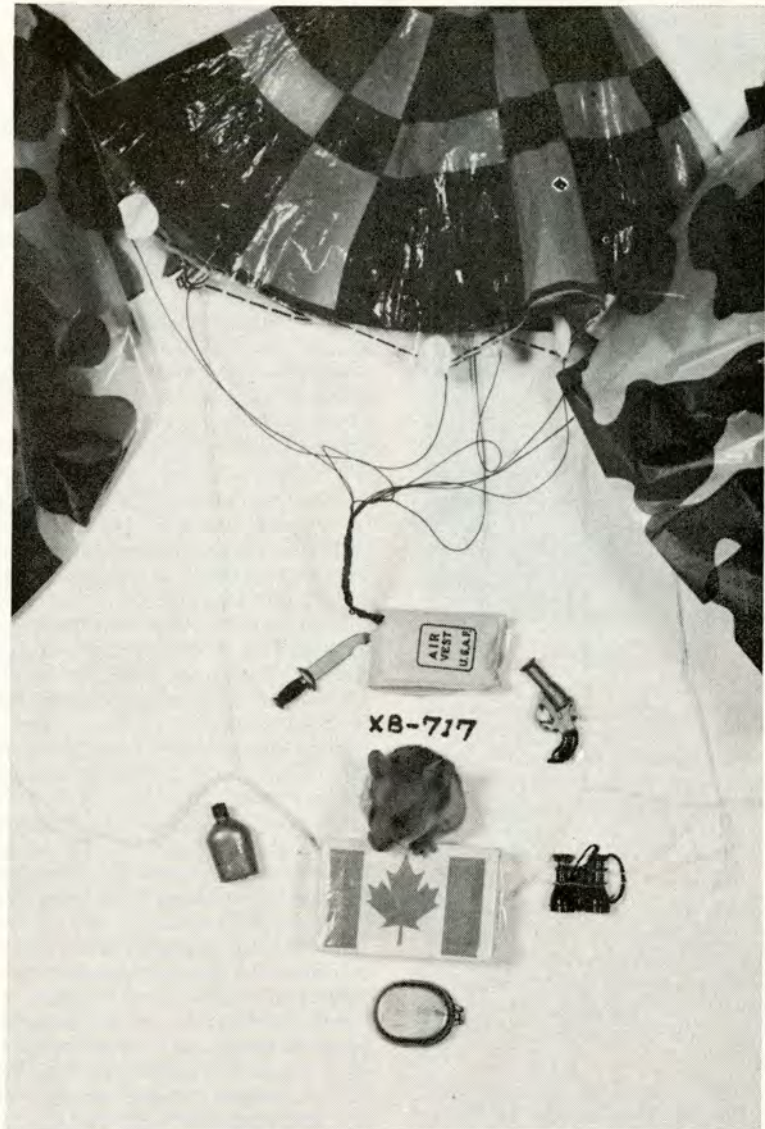
Canada first astro-hamster Chico II was decorated for bravery last month as he emerged from his space capsule after a successful landing north-east of the city of Kamloops B. C.

A crowd of about 500 excited young onlookers watched as Brother John J. Heysel, OMI coordinator of the Indian Residential School's space program, presented the hamster with a medal and a new Canadian flag and shot a two-flare salute in his honor following the great flight.

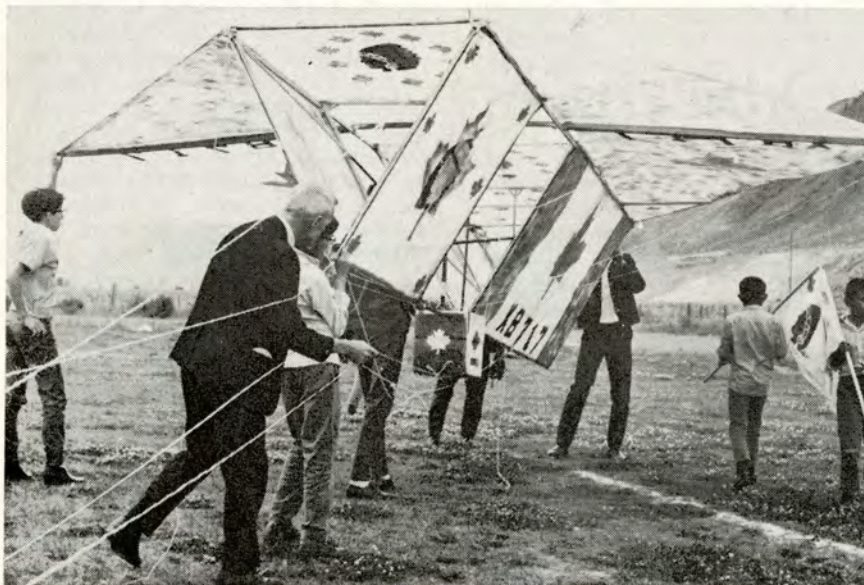
A rescue team of about 100 students retrieved the hamster after he bailed out north east of the city. Chico II was given an intensive medical check by on-the-spot rescuers. His condition was pronounced as good.

Chico II began his flight at approximately 4:45 p.m., Sept. 5, in a box attached to a huge glider-like kite, built by the boys of Kamloops Indian school under the direction of Brother John Heysel. The first flight, scheduled for Sept. 4, was postponed due to a thick cloud cover over the launching pad. The launching concluded a month of rig-

—Continued on Page 14



Kamloops School's trained spaceman, Chico II, had no comment to make on his ejection and safe return to earth of his capsule. In the event that he might land in an unpopulated area, the hamster's space capsule was equipped with a survival kit. His accessories included food rations, an air vest, binoculars, a knife, thermos and flare gun.



Brother J. Heysel, OMI, and his ground crew give their space-craft, the XB717, a final check before launching. Chico II, the astro-hamster, was already preparing for take-off in his box below the space-craft.



Brother Heysel instructs his boys on space age technology.

## Scrap Indian Act — Chretien



Jean Chretien

—Continued from Page 1

Mr. Chretien said that in the past there has been more analysis of the problems of Indians than action. "The priority now is for action, and action which is supported by the Indian people."

He added that as a member of a linguistic minority he was aware of the error of imposing solutions on other people without giving them an opportunity to participate in the formation and application of these decisions.

"I think it is fair to say that Indian people in Canada want to make their own decisions, want to be proud of being an Indian, want to be equal participants in their own country, want to share the advantages and responsibilities of being Canadian.

"I have confidence that the Indian people can achieve these goals."

Mr. Chretien raised two continuing problems outside the scope of the Indian Act.

—Poverty. "The statistics are clear — Indian people, as a group, do not have the same opportunities that other Canadians have for economic advancement.

"This means that our expenditures should be geared toward the economic development of the Indian people in a positive way — that is, expenditures should not be welfare-oriented but should be development-oriented.

—Indian claims. "The second point I want to mention is the need to establish trust between governments, both federal and provincial, and the Indian community.

"This means that the question of outstanding treaty rights and land claims should be sent to an independent Indian claims commission for settlement."

Mr. Chretien said that fuller statements on both subjects would be made soon.

In the absence of a consensus among the Indians, he said he looks forward to a new act flexible enough to meet almost all the suggestions being made.

"I look forward to an act which is commodious enough to suit all the Indian communities in most ways. I look forward to an act which will be regarded as open for amendment more than has been the case in the past so that it can reflect the changing needs of the community."

Mr. Chretien said that amendments to the present act, which dates from 1951, cannot be held up until some ideal consultation can be evolved.

"The business of the Indian community cannot be delayed waiting for perfection to be discovered."

—Globe and Mail

## Hamster Hits Orbit Trail

—Continued from Page 13

ous training for the hamster, including parachute practice off the school fire escape.

Lack of wind prevented the space vehicle from reaching the predicted orbit, of 1,000 feet. But Chico II apparently thought the height he attained was quite high enough.

The lower space vehicle, approximately 25 feet long was lifted into the air by an openbacked power-towing vehicle which traversed a 400 yard runway during its launching run. Following the mission's abort the launch-vehicle was returned to earth and given an intensive examination by flight technicians.

Brother J. Heysel and his boys, quite pleased with the successful landing of Chico II, expressed hope that, after a complete physical examination, Chico II might be ready to participate in another space program in the not-too-distant future.

## Hunting Safety Officers Hired

Two Indian youths have been hired by the Manitoba department of mines and natural resources as assistant hunter safety training officers.

A department news release says Leonard Nelson, 24, of the Roseau Reserve who speaks Saukteaux and Robert Monias, 25, of The Pas who

## Gladstone's Son To U Senate

Mr. Horace Gladstone, a Blood Indian from the Blood Reserve in Southern Alberta, was appointed to the Senate of the University of Lethbridge prior to the opening of the current school year. This is the first time an Indian from the Blood Band has held a position on the University staff.

Mr. Gladstone, son of Senator James Gladstone — Canada's only Indian Senator — was raised and educated on the reserve. He graduated from St. Paul's Anglican Residential School in 1937.

He was employed, in November of 1955, by the Blood Band as the first Indian Farm Instructor for the Blood Reserve. In 1958, he joined the Indian Affairs Branch as an Assistant Superintendent and was posted to the Fort Vermilion Agency in North-western Alberta. His work with the Slavey Indians is still held in high regard and since leaving the area they have requested several times that he return.

Mr. Gladstone also spent five years working with the Samson and Montana Bands.

He was a Development Officer in the role of Livestock Program Coordinator for the Blood and Peigan Reserves, at the time of his appointment.

— Indian News

## Pat On Back

(In The Canadian Register)

One of the happy by-products of the recent campaign oratory was the emphasis placed by all parties on the need of "doing something" for the Indians — and Eskimos. So many things have been happening in this direction that we have not space to record them. One of the best journals published in the interest of this burgeoning segment of our nation is the "Indian Record" printed by Canadian Publishers at Winnipeg and edited by Father G. Laviolette, O.M.I., since 1938.

by Msgr. J. A. McDONAGH,  
President of Extension, Toronto.

speaks Saukteaux and Cree, are currently undergoing training.

Upon completion they will be able to conduct hunter safety programs in the Indian languages.

The hunter safety course will become compulsory in Manitoba in 1969.

# Suspicious Of Status Change

by Helen Wallace  
(London Free Press)

Most Indians are calling "Choosing a Path," the department of Indian affairs pamphlet intended to outline future revisions to the Indian Act, "leading them down the garden path," a Kenora councillor said in London, Ont., last month.

Peter Seymour of Council Treaty No. 3, Kenora, told delegates to the annual conference of the Ontario division, Canadian-Eskimo Association of Canada, that Indians are still suspicious of government intentions to grant them more autonomy through a revised act.

Mr. Seymour, with Omer Peters, president of the Union of Ontario Indians, and Mrs. John (Virginia) Summers, chief of Oneida band council, spoke on "The Indian Act and Human Rights."

Citing three questions in the pamphlet, which was distributed to Indian representatives from 558 bands prior to 19 regional meetings with government delegations, Mr. Seymour said they indicated Indians would be extinct as a race within 100 years.

The meetings are to be completed in October and the revised Indian Act introduced to Parliament by the end of the year.

All questions referred to Indian status, and all were given "yes" answers, he said.

Band representatives apparently were in favor of children of unmarried Indian mothers taking their mother's status, regardless of the father's race, and that a non-Indian woman marrying an Indian man, or non-Indian children adopted by Indian families all gain Indian status.

"If these studies are approved, I predict there will be no more Indians in 100 years.

"Now we're getting blue-eyed Indians, blonde Indians, even red-

headed Indians. The only place where Indians are still Indians is in the far North."

Lauding the government's willingness to seek Indian opinion before drafting a new act, Mrs. Summers also referred to past promises to bring new legislation before the House. All were "shoveled" when more vital issues took the attention of the country's top legislators, she said.

"The political wheel is just beginning to be turned by Indians, but it is not squeaking loudly enough." It is up to Indians, she said, to demand attention to ensure legislation be placed on this year's agenda.

Calling present sections of the Indian Act "outdated and hopelessly irrelevant," she said section 46, which gives the Indian affairs minister power to declare an Indian will void in full or part, indicates the department controls Indian lives "even into the grave."

She also criticized sections 108 and 109, which specify enfranchised Indians given Canadian citizenship lose their privileges under the Indian Act.

"It seems that the minister has more power than even our own creator, when he can make a non-Indian out of an Indian."

Mr. Peters said Indians had a right to share in the country's natural resources, since it was part of their heritage. "Ask for what you want, it's coming to you."

In a discussion following the talk, Fred Plain, chief of Sarnia Indian reserve, described past government measures as "giveaway programs."

Indians had been shunted into "wilderness ghettos," he said, and their rights restricted to the point where "I can hardly paint my own house without getting the authority of the Indian affairs branch."



Sergeant Robert Greyeyes is presently serving with the Canadian NATO Forces in Westphalia, Germany. He is the son of George Greyeyes and Josephine (Robinson) Greyeyes, and a former student of Qu'Appelle Residential School, Sask.

## Oblate Honored

A majestic 7,500-ft. mountain in the Lilloet country near the town of Mount Currie, British Columbia, has been named "Mount Rohr" in honour of Fr. Victor Rohr, OMI. Father Rohr, who died in 1965 at the age of 92, went to Western Canada as a missionary in 1898 and laboured for forty years among the people of the Lilloet district.

Caught by the war during a visit to his home in France, he remained to aid the French underground at Circey where he was made parish priest. Later he served as chaplain to the U.S. Rainbow Division which liberated Circey and which honored him with the title of Honorary Colonel.

## Scholarships Available

In 1959 the Education Division of Indian Affairs Branch made Cultural Scholarship Awards available to Indian students in all fields of the Arts.

Since then, 43 Cultural Scholarships have been awarded to 32 different persons in art, music and drama.

When talented people are found kindly inform the Education Division of Indian Affairs Branch, so they can encourage the development of these special abilities.

All information should be forwarded to:

Cultural Consultant,  
Education Division,  
Indian Affairs Branch,  
Room 656,  
Centennial Tower,  
400 Laurier Avenue West,  
Ottawa 4, Ontario.

## B.C. Students Win Awards

Five outstanding Indian students from lower Vancouver Island have been named winners of medals and cash prizes, a legacy from public generosity a year ago.

The awards come from interest earned on the surplus collected to send the Kuper Island fife and drum band to Expo.

Winners are Douglas Underwood from Saanichton school, Patricia Margaret Williams, from Queen of Angels school at Duncan, Lorraine Thomas from St. Joseph's school at

Chemainus, Karen White of Quesnel school at Nanaimo, and James Francis Charlie of the Kuper Island Residential school.

Each will receive an engraved medal, \$10 in cash and \$35 in a bank account. All are Grade VII students.

About \$5,000 is being held in a trust fund and annual awards will be made from the interest it earns. Winners are chosen on the basis of all-round activity, including sports ability, leadership, special interests and academic record. —B.C. Catholic

# Farewell For Fr. Carriere

Fr. A. Carriere, OMI, was given a farewell reception at the Bosco Centre, Winnipeg, on September 8, as he left the direction of this institution.

Organized by Fr. Guy Lavallée, the reception featured an address by his team mate, Fr. A. Lacelle, OMI. The gathering was chaired by Mr. Tom Eagle. Addresses were presented by Mr. and Mrs. Abe Spence, on behalf of the Senior citizens group, by Clare McKenty on behalf of the CFM Inter-parish group and Richard Marinelli, of the Neighborhood Services centre, recited a poem.

Fr. Carriere has received a temporary appointment from the Indian Affairs Branch to work at bettering the relations between Indians living on reserves and the various government and welfare agencies which serves them.

Fr. Carriere has begun his work at the Birdtail and the Oak Lake Sioux reserves in Western Manitoba.



By express invitation of the Winnipeg diocesan committee of the Catholic Women's League, two Indian League members attended the national CWL conference in Winnipeg in August. Mrs. Mary Macauley (left) and Mrs. Sylvia Lambert, both of Cumberland House, Sask., in the archdiocese of Keewatin-The Pas, took advantage of this opportunity to get to know their sister League-members better. Their transportation was arranged by Rev. A. Chamberland, OMI, resident missionary of Cumberland House.

# First Librarian

Said to be the first Indian librarian in all Canada, David Sparvier has been appointed library consultant for Indians and Metis in Saskatchewan. He will promote and prepare library facilities geared to meet the needs of the Indian population.

Sparvier was born on the Cowases Reserve. He received his education at Indian residential schools, his B.A. from the University of Ottawa, and his B.L.S. at the University of Toronto.

Sparvier's position was made necessary because of numerous requests for library service from Indian bands in the province. The services will be funded by the government's Indian Affairs branch, by Indian bands, participating, and by the provincial government.

—Amerindian

# Goodwill Visit To Australia

An Indian woman and an Eskimo travelled to Australia during the summer on a goodwill visit, as part of the celebrations for National Aborigines Day.

The visit was part of a new trend in which aboriginal Australians were attempting to find new ways of pointing out to white Australians

that they could be an active and progressive section of the Australian population.

She is the mother of five children, two of whom are attending the University of Saskatchewan. Her husband, Sam, farms 400 acres, and one of her daughters, Carole, 25, a student of sociology, is standing for a seat in Parliament.

The Eskimo, Victor Allen, is vice-president of the Ingame Association in Inuvik, Northwest Territories.

They were met at the airport by a New Zealand Maori woman who represented her people at the celebrations.

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# MIB Opens Office

The Manitoba Indian Brotherhood recently opened an office at 249½ Notre Dame in Winnipeg. A grant from ARDA is being used to meet operating expenses.