

INDIAN RECORD

A National Publication for the Indian People of Canada

Single Copies: 20 Cents

VOL. XXXI, No. 9

WINNIPEG, CANADA

NOVEMBER 1968

JANV-69-R-5943
MERE SEC. GENERAL E.
9409 BOUL. JOUIN O.
PIERREFONDS, P.Q.

Million School Pact For North

A \$2,000,000 federal-provincial school agreement to create provincially-operated educational facilities for Indian and non-Indian students at Norway House, 275 miles north of Winnipeg, was announced Oct. 9 by Indian Affairs Minister Jean Chretien.

Under the agreement, the federal government contributes about 55 per cent of the scheme and pays tuition fees for each Indian pupil. The provincial government contributes 45 per cent.

Mr. Chretien cemented the agreement with a presentation of \$370,667 — one-third of the government's portion — to Dr. W. C. Lorimer, provincial deputy minister of youth and education at a luncheon meeting.

The agreement is a result of more than two years of negotiations between Ottawa and Manitoba to enroll Indian students at Norway House in the provincial school system and to increase educational facilities in the area.

Improvements totalling \$1,310,000 will be made to the two schools in the area — Rossville and Jack Rover schools.

About \$600,000 has been allocated for improving transportation facilities in the area which is divided by the East Nelson and Jack rivers.

The remaining \$90,000 will be used for docking facilities to service water crossing between Tower Island and Mission Island.

Expansion of the Rossville School and annex will provide 18 classrooms (including a kindergarten), a two-classroom gymnasium and a two-room multi-purpose class area.

The Jack River School at the south end of Fort Island, will be enlarged to 14 classrooms.



Assistants Trained

Sgt. Lorne Wagner, officer in charge of a recently instituted program designed to train special Indian constables, instructs Donald McKay of Cross Lake, left, and William Fontaine of Poplar River. The special constables will assist in the policing of remote areas of Manitoba.

—Winnipeg Tribune Photo

—Winnipeg Tribune

INDIAN RECORD

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Subscription Rate: \$2.00 a Year

Printed by Canadian Publishers Ltd., Winnipeg, Man.

Authorized as Second Class Mail, Post Office Dept., Ottawa, Canada,
and for payment of postage in cash.

Parental Rights

The final chapter in the history of Residential Schools in Canada is now being written. Officially there are no longer formal residential schools, but only residences for Indian students, where the administration of the residence has become a responsibility distinct from that of the school proper.

For nearly a century, under the auspices of the Churches which have initiated residential schools, the role of the principal was much more extensive than that of any public school principal, since it included all the responsibilities of education, in the fullest sense of the term. For at least ten months of the year, the students in Indian Residential Schools received, besides curricular teaching, training in religious, social and cultural living, under the authority of one person, the principal, chosen by his church for this specialized work. In the management of Indian student residences, this circumstance has been greatly altered, and the role of its personnel needs definition.

For the efficient management of such residences, two distinct functions are indicated — that of director and that of business manager. Although the latter may not be an ordained priest or clergyman, we believe that the residence director should be, and that his responsibility should not be curtailed.

It is the conviction of the Oblate Indian and Eskimo Committee — which is responsible for over forty Indian School Residences in Canada — that the residence director should assume complete and full authority over the staff and students, that he will direct, animate and co-ordinate not only all the activities of the staff members in relation to the students, but also foster in every way the students' total growth into responsible Christian citizens, in directing the spiritual, academic, cultural, artistic, recreational and social programs. Under his authority, the business manager will be responsible only for purchasing, bookkeeping and supervision of the building maintenance staff.

While the change of name for the head of the institution from school principal to residence director corresponds adequately to a division in function, the role of the residence director, as much as it is practically possible, should remain identical to the role played by the Indian Residential School principal of yore.

During the past hundred years, Indian parents have looked to the school principal as the person primarily responsible for the total education of their children. While in residence, the student attends school only some thirty hours a week. For the remaining seventy-five waking hours, the student has the right to receive constant attention and the supplementary training not available in the public school, but essential to his total education, as he would receive if he were at home.

It is evident, also, that instead of curtailing the school-cum-residence facilities for Indian students, the government of Canada should maintain them as long as there is a need for them. A growing number of Indian parents are dissatisfied with the academic and moral development of those children who are boarding in private homes.

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LETTER TO THE EDITOR

Comment On Fr. Levaque's Observations

(The Sept. issue of the Indian Record featured an article by Fr. J. E. Y. Levaque, OMI, on the Future of Indian Education. Here Miss Kahn-Tineta-Horn expresses some kindred views.)

During the last few years, the students at universities all across Canada including groups who seem to have lost all touch in reality — to avoid embarrassment, educators and administrators have been giving in to them.

However, the principals and administrators of the Indian Residential School seem to have kept their balance and are studying the problem with careful analysis. Father Levaque's article shows a deep insight into the problem. He strikes at the very heart of the difficulty when he points out that the government, led both the white man and the Indian, and that education would solve the Indian's problem.

Education has been worse than useless for Indians because it encourages the valuable 2% to leave the Reserve, and within that 2% are the leaders who could have saved Indian society.

The other 98% raised in an Indian culture have no possibility of a future in white society. Unfortunately, their education has actually crippled them for the kind of work they might otherwise do. The work open to an Indian with a grade 9, 10, 11 education seems to be very low class labour.

Father Levaque's emphasis on the libelous statements in textbooks is very true. French Canadians grow up with a terrible hatred of Indians because of the history books.

The potential of Indians in certain spheres of activity is very great, in other areas it is almost zero. I feel that it is vital with Indians that they have sufficient education to supplement their skills and training to match their skills. We should then aim the Indian with a grade 8 to 11 education in areas of employment from bush pilots to mine hoist operators. But most important, we should keep those Indians with leadership potential within the Indian community.

As to the necessity of identity, I feel that pride, traditional customs and many other environmental influences will let the Indian know he is an Indian.

KAHN-TINETA HORN
Mohawk Nation
Caughnawaga Indian Land
Caughnawaga, Que.

Indians Would Prefer Claims Commission: MP

Indians place more importance on the establishment of an Indian claims commission and fulfillment of treaty promises than they do on changes in the Indian Act, Robert Andras, federal minister without portfolio, said Sept. 30 in Toronto.

He told the Indian-Eskimo Association of Canada that he got that message "loud and clear" while taking part in consultations between the government and Indians on proposed revisions to the Indian Act.

Mr. Andras has been given special responsibility by Prime Minister Trudeau for formulation of new policies on Indian affairs.

Setting up a claims commission and restoration of ancient hunting and fishing rights would do much to re-establish good faith between the government and the Indians, Mr. Andras said.

"A deep and mistrusted cynicism has prevailed in the Indian community for too long, a cynicism that could lead to further alienation and even violence," the minister said.

To restore Indian faith in Ottawa, the government must first admit it had broken faith with them.

He said the government "must own up" to the fact that it has not lived up to all its treaty organizations, and has failed to consult Indians on their own affairs.

It also must convince the Indians, both by deeds and words, that it wanted to change.



The boys at Cowesses Indian Residential School are looking forward to this year's hockey with extra enthusiasm, counting last season's "most valuable player" among their number. Garnet Lerat of Cowesses Reserve is pictured here receiving The Sidney Pelletier Memorial Trophy from Mrs. Pelletier. Garnet was goalie for both Peeewe and Bantam teams.

Sask. I-M Council Develops Co-operation Between Natives

Increased dialogue between Indian and Metis leaders has been the main achievement of the recently organized Indian-Metis Development Council, a venture of Saskatchewan co-operatives.

According to Mrs. Alice Desmarais, council chairman, the council has helped both groups to more fully understand each other's problems and attitudes, and to realize that both can work more closely to-

gether to develop their peoples through self-help programs.

"An exchanging and pooling of information and ideas has benefited both parties," said Mrs. Desmarais.

Mrs. Desmarais says the major problems facing the native people, especially the Metis, are education, housing and employment. "They are inseparable needs and policy-makers have all too often failed to relate all three in development plans for our people."

Since the council's formation in May, most of the meetings have been of the "trouble shooting" variety in an effort to pinpoint the priority problems areas requiring further attention. Specific projects initiated so far include assistance in housing surveys, establishment of adult education courses through a local co-operative, financial assistance to the Regina Metis girls' softball team, discussions on developing small industries involving native people, having Canada Manpower representatives review occupational training programs, and establishing aims and objectives for the council.

The council holds regular monthly meetings and consists of nine members — three each from the Metis, Indian and co-operative sectors. The broad purpose of the council is to provide Indian and Metis people with an opportunity for self-help

Parental Rights

—Continued from Page 2

A midway solution could well be the North Battleford (Sask.) Group-Home Project where the Indian Affairs branch agreed with the Indian Oblate Council to undertake a program for twenty-three students. Under the Group-Home Project, one home provides accommodation for eight boys, the other for fifteen girls. Fr. A. Allard, OMI, has been designated to supervise the project and is to work with an Indian Affairs branch student counsellor.

These 'transition' homes, not in any respect to be considered correctional homes, are reserved for students aged fifteen and over, in good physical and mental health and able to follow the local public high school curriculum. Both the student and his parents must approve of the plan, following established procedure for placement in boarding homes. It is hoped that the house parents under the supervision of the director and in consultation with the counsellor will provide a normal home experience for the students.

Should the Battleford experiment prove successful, it might well become the prototype of hundreds of such units right across Canada.

—Continued on Page 15

Department Criticized Over Reorganization

by GORDON PAPE

Indian Affairs and Northern Development Minister Jean Chretien last month unveiled his controversial plan for re-organizing his department, and immediately ran into a wave of opposition criticism.

Mr. Chretien told the Commons in a prepared statement that the government is proceeding with a plan to divide his department's administration into three distinct program areas: social affairs, economic development, and conservation.

He told the House the new plan would bring an end to the system of inefficient parallel services that has existed up to now for Indians and Eskimos, and that it will enable his department to function in the most effective possible way.

However, Mr. Chretien was no sooner back in his chair than opposition spokesmen began to haul out the heavy artillery to blast the government's Indian policy.

Chief target was the reported division of opinion on the departmental re-organization between Mr. Chretien and the minister without portfolio assigned to Indian policy, Robert Andras.

Opposition spokesmen insisted repeatedly that there had been no consultation with Mr. Andras about the re-organization, and demanded that the project be postponed and that both Mr. Andras and the Indians themselves be consulted before further action is taken.

Mr. Chretien refused to consider any postponement, saying the re-organization is purely an internal government matter.

Most critical of the opposition spokesmen was Conservative leader Robert Stanfield, who laced into the government for "bureaucratic indifference" and for adding an "unnecessary complication" to what he said were strained relations between government officials and the Indians themselves.

"Nothing will be solved by administrative changes which deepen the division between the department and the Indian communities," he said, referring to reports that the Indians are unhappy about not being consulted prior to the re-organization being announced.

The opposition leader went to special lengths to add to the government's embarrassment over Mr. Andras' statements about not being consulted.

He said the opposition regrets any indication that the government was "insincere" in giving Mr. Andras his Indian policy assignment. He said that one of the unhappy con-

sequences of the current controversy "is that it has damaged the reputation and the effectiveness of the minister without portfolio."

—Montreal Gazette

Consultation Questioned

Indian Affairs Minister Chretien says he sees no reason to consult Indians on purely administrative changes within his department.

While he and the government are pledged to consult on major policy changes and major legislation proposed for Indians, he did not believe this was so "if say, I want to appoint a new deputy minister or an assistant deputy minister."

After his statement in the Commons, Mr. Chretien told reporters that Robert Andras, a minister without portfolio, had been informed of

the pending changes "with the exception of the starting date."

Mr. Andras, also outside the Commons, agreed some consultation had taken place and said he also agreed that the changes would mean more effective services for both Indians and Eskimos.

"If I did not think that, I would resign my portfolio," Mr. Andras said. He is responsible for developing new policies on Indians and has taken charge of the consultation with Indian bands on proposed changes in the Indian Act.

LIL SISTERS

By Bill O'Malley



"THEY'VE SPEEDED THINGS UP THIS YEAR."

Even though he is a member of the opposition, Robert (Bud) Simpson is presently Chairman of the Indian Affairs Northern Development Committee. More than that, he is . . .

An M.P. for the Indians

**By Irene Hewitt
Flin Flon, Manitoba**

"Never underestimate the power of the Indian vote" might well be the slogan of all future federal candidates hoping to capture the Churchill constituency. Certainly on election night the power of the Indian vote was dramatically demonstrated.

The early returns (urban polls) caused great rejoicing in Liberal headquarters. All the larger centres (Flin Flon, Thompson, Churchill, Lynn Lake, Snow Lake) with the exception of The Pas "went" Liberal. After 59 polls their candidate was leading by 300 votes; he was still ahead when 99 of 197 polls had been heard from.

Then the returns started coming in from the Reserves and outlying points; immediately the trend was reversed. Time after time results showed that the incumbent, a Conservative, received 90% of the total votes, or even higher. One teacher in a northern community wrote home that she figured her vote would be the only one in the whole area not cast for the incumbent.

What a tremendous vote of confidence! The urban centres may have voted Liberal but Indian solidarity won out; the candidate of their choice was elected with a majority of over two thousand votes.

* * *

And who is the man the Indians supported so strongly? He is Mr. Robert (Bud) Simpson, the Conservative M.P. who has represented this area for eleven years (campaigning here during six elections).

People who know Mr. Simpson well were not surprised at the Indian vote. Typical of Mr. Simpson was the story told me by one friend.

"We were enjoying a get-together in Simpsons' hotel room one evening during the Trappers' Festival at The Pas. An old Indian knocked at the door, wanting to see Bud about something. He was invited in, introduced to everyone and made most welcome. Bud respects the Indians

and really cares about them; the Indians aren't going to forget that."

I asked Mr. Simpson what he felt was important in establishing rapport with the Indians.

"In dealing with Indians you must be open and above board. It is important that you make no false promises. I explain to them that every community wishes a share of government funds for local projects and there isn't enough money available to meet the needs of each and every community. Each community is entitled to a fair share, though, and I tell the Indians that I will work and try to see that they get their fair share."

On many reserves there was concrete evidence that Mr. Simpson had worked for his constituents. During his first election campaign Mr. Simpson said he believed the Indians were entitled to electricity on the reserve; he promised to do all he could to try to bring this about. When the Mid-Canada Radar line was phased out, forty-eight electric generators were available; here was his chance. In Parliament Mr. Simpson requested these generators for northern reserves. Contact was made with Manitoba Hydro and now a number of reserves are serviced.

The Churchill constituency makes for nightmarish campaigning. Formerly it comprised 180,000 square miles, now it has been increased to 208,000 square miles which represents roughly 4/5 of the area of Manitoba. There are twenty-six reserves here; only eleven are accessible by road; the other fifteen can be reached only by charter aircraft. Still Mr. Simpson managed to make at least one visit (and in many cases several visits) to each reserve. His meetings were always well-attended for Mr. Simpson is well-known to his Indian constituents. I was surprised to learn of the heavy volume of mail he receives — every day there will be a number of letters

from Indians requesting help in locating employment, handling welfare problems, etc.

What did Mr. Simpson feel was the Indians' greatest need? — employment opportunities on the reserves. He pointed out that in the Interlake Area Reserves there are 50,000 acres of treed land suitable for farming. With guidance and proper equipment this land could become productive. Agriculture wasn't feasible in the northern reserves but other industries could be established — fish filleting plants, some types of garment manufacturing, needlework centres, etc. Probably some type of government subsidy might be necessary at the beginning but certainly a subsidy that would help the Indians become self-supporting was to be preferred to outright welfare. In many cases, too, Indians could be employed on public work projects; even clearing brush along the road would be better than living on welfare.

Incentives are needed to get the Indians working and self-supporting. Mr. Simpson mentioned one area where a few years ago sixty to seventy Indians had trap-lines; now only four to six Indians trap. The Indians here probably reason, "Trapping is hard work. Why should I go out on a trap-line when I can get just as much money living on welfare."

Certainly welfare has demoralized the Indians. Mr. Simpson claims, "No one deplores this more than the old Indians who made their way without welfare. They're a proud people, these old Indians, and among the finest in Canada. It's heart-breaking for them to see how irresponsible some of the younger ones have become — living on welfare, drinking and neglecting their families."

Did Mr. Simpson feel there was hope for the Indians? "Oh, yes, definitely. In spite of the number now on Welfare, I can see a breakthrough that was not there ten years ago."

—Continued on Page 10

Education And Young Indians

By [Author Name]

[Editorial Note]

The first paragraph discusses the historical context of education for young Indians, mentioning the impact of colonialism and the role of missionaries. It highlights the challenges faced by indigenous communities in accessing quality education and the importance of preserving their cultural heritage while embracing modern learning methods.

The second paragraph explores the current state of education in indigenous communities, focusing on the role of government and non-governmental organizations. It discusses the need for culturally sensitive curricula and the importance of involving local leaders in the educational process. The text also touches upon the role of technology in bridging the educational gap and the challenges of infrastructure in remote areas.

The third paragraph delves into the socio-economic factors that influence educational outcomes for young Indians. It examines the impact of poverty, ill health, and social inequality on school attendance and performance. The author argues for a holistic approach to education that addresses these underlying issues and provides support for students and their families.

The fourth paragraph discusses the role of parents and the community in supporting their children's education. It emphasizes the importance of creating a positive learning environment at home and in the community, and the need for ongoing communication and collaboration between schools and families.

The fifth paragraph concludes the article by summarizing the key findings and offering recommendations for policy and practice. It calls for a commitment to quality education for all young Indians, regardless of their background, and the need for continued research and innovation in the field.

The second column continues the discussion from the first column, focusing on the role of government and non-governmental organizations in providing educational support. It details various programs and initiatives aimed at improving access to education and the quality of teaching and learning. The author also discusses the challenges of funding and the need for sustainable models of education.

The third column in the second column discusses the role of technology in education, particularly in the context of indigenous communities. It explores the use of digital resources, online learning platforms, and mobile devices to enhance learning experiences and reach remote areas. The text also addresses the digital divide and the need for digital literacy training.

The fourth column in the second column delves into the socio-economic factors that influence educational outcomes, such as poverty and social inequality. It discusses the impact of these factors on school attendance and performance and offers strategies for addressing these challenges. The author also highlights the importance of community-based approaches to education.

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John Yesno, Canadian actor and award winner, is host and co-producer of radio's Indian Magazine.

Radio's Leading Roll In The Quiet Revolution

One of the reasons Tecumseh, Pontiac and other great native leaders failed to come to an understanding with the non-Indian and with each other was that they didn't have radio. No tom-tom or runner carrying wampum-belt messages can beat the immediacy, intimacy and impact of instant wireless communications, as the CBC's Northern Services program, **Indian Magazine**, has been proving on many Canadian stations since 1964.

Now this voice of the quiet revolution, which is giving Indians all over the country the courage, and facts to help them work together for a better deal, is joining the radio network. It is heard weekly Saturday at 6:30 p.m. It's Canada's only continuing national forum for the opinions of Indians, Métis and Eskimos, linking widely separated groups to find what they have in common, and help them organize themselves to conquer passivity, fear and confusion. It's also a means of letting non-Indians hear the Indian viewpoint, and better understand the loneliness of geographical isolation, prejudice and misunderstanding.

Its co-producers are a non-Indian, John Barbarash, and an Indian, Johnny Yesno, who is also the host.

Yesno is best known as the actor who won a special Wilderness Award for his portrayal of an Indian in the **Wojek** episode which introduced that popular series two years ago. He has just completed a Walt Disney movie, **Biography of a Grizzly**, filmed in the Rockies.

Barbarash says: "The program has had a fantastic response from Indians. It took us three years to win their trust, but now they confide in us and welcome us into their homes and closed meetings, all over the country. Johnny is an invaluable asset, because he's been away from the reserve for a time, been to university and lived in the city, so he can look at the Indian's plight objectively. He's not a militant person, but he has a deep sense of identity and a tremendous pride in his heritage. Although he's considerably more sophisticated than many other Indians, he hasn't lost any of the fine basic qualities he started out with."

Each edition of **Indian Magazine** includes cross-country news and in-depth reports of special interest to Indians. Sometimes it offers profiles of prominent Indian leaders, artists or writers; interviews; samplings of Indian music or song; or a favorite

Indian recipe. A free weekly newsletter in connection with the program goes out to a mailing list of 47,000, and requests for copies come in at the rate of 50-100 per week.

The October 5 broadcast included a discussion among Indian leaders about how Indians can change Indian society to keep up with changes in the wider Canadian society, and what changes they want to make in their legal status, to bring them closer to self-government without destroying remnants of their old tradition.

—CBC Times

Book Review

A Pictorial History of the Oglala Sioux

Drawings by Amos Bad Heart Bull; Text by Helen H. Blish; Introduction by Mari Sandoz.

All aspects of Sioux life are depicted in 415 drawings, 32 in color. xxii, 562, 9 x 12, preface, introduction, foreword, appendix, bibliography, illustrated, boxed. LC 66-13404.

Regular edition \$17.95. Limited edition \$50.00.

A MOST UNLIKELY SPOT

By Lawrence MacKey, OMI

(Oblate Missions)

It was perhaps the most unlikely spot on all of Vancouver Island to be chosen as the site of the April meeting of the Senate of the Victoria Diocese.

It is certainly one of the oldest buildings on the Island and perhaps one of the most isolated centres of Christianity in the Diocese. Even today, the hundred miles of road which separates us from Port Alberni is almost impassable as it winds its way precipitously across the mountains. Yet for almost three-quarters of a century, Christie Indian Residential School has been a faithful outpost of Christianity on the rugged West Coast of Vancouver Island.

Its wooden walls and frail windows have known the cruel fury of the coastal storms, while within, throughout all those years, these same walls have echoed the joyous sounds of the Indian children of the century. It has been home to all those children and they have gained their education here. It has been home, as well, to all the missionaries who have carried God's message across the stormy seas. Old and isolated, alive with the sounds of youth, it seemed an unlikely host for the Senate of the Victoria Diocese.

So April 1st, 1968, was a great day for Christie. The Bishop's plane circled the school announcing his arrival and landed safely on a calm sea.

The children rushed down to the shore to greet him with a chorus of song and even to place on his head a child-like welcome of a garland of leaves. To the children he is simply "Bishop Remi", their bishop. Perhaps this was the most noticeable aspect of Bishop Remi de Roo's week-long visit; how much he felt at home with the children and the people of the coast. It was no effort for him to adjust from the problems

of the Senate to share the happiness of the children in a classroom folk-mass or to join in an evening of song with the staff.

Later in the afternoon the other members of the Senate finally arrived by road. Among them were Monsignor Michael O'Connell and the other Oblate member, Father Paul Monahan. They took up residence in what we jokingly call "The Palace" — a few rooms above the carpenter shop, an outside building which has stood for many a year. After one night in The Palace, Father Monahan aptly renamed it "The Igloo". The small oil burner had failed in the middle of the night and the visitors were greeted with a brisk, cold start the following morning. Nonetheless, it had made a noble effort to host the Senators at the meeting.

The meeting was a memorable one for the Oblates as well, as Father Godfrey Kuckartz, OMI, Assistant General from Rome, and Father Gerald Kelly, OMI, Vicar Provincial of St. Peter's Province, had begun their visitation of Christie and stayed to attend the meeting.

New Concept for the Apostolate

With their co-operation, the Bishop outlined a new concept for Indian missionary work in the diocese — a team approach.

Recently a great number of Indians have moved from the reserves to the larger cities and many new problems have arisen. The Bishop's hope is to free missionaries temporarily from the isolated areas, on an exchange basis, with the diocesan priests. This will allow the missionaries to follow their people to the cities and help maintain a greatly needed contact. He appointed Father William Mudge and myself to initiate the program.

We plan to begin in the area of greatest need at present, the high school children who are facing many difficulties adjusting to the new boarding house program in the cities. In the transition from reserve to city life many children have not been able to cope with the loneliness and the problems they face and have, consequently, dropped out of school. It is our hope to involve the local parishes and the church committees in the solution of the problems of these children. And it is our hope, as well, that in the future this new approach will be the beginning of an expanding team of specialists who can be trained to serve the needs of the Indians as they move into the stream of city life in the diocese.

At four in the afternoon the time came for Mass. It was more than a pleasant change: it was a memorable experience. Everyone seemed to have a part to play: the nine priests celebrated with the Bishop; a young boy read the epistle; boys and girls brought up the offertory gifts, and the old chapel seemed to come alive with the singing of the children, for they love the guitar High-Mass. The staff members were offered the privilege of receiving under both species. It was a moving experience of the meaning of the Mass for our little community as we all shared in this Eucharistic Banquet with our Bishop.

Finally the Senate meeting was over. At this point Father Harold O'Connor, OMI, took over to begin the Bishop's Confirmation tour of the reserves. It has been a long-standing tradition that the Bishop has been a sad omen for boats. Every year something has gone wrong — this year notwithstanding. But thank goodness this year's "episcopal jinx" on the boats brought no great



Christie Indian School

—Illustration by Toby McGivern

danger with it, for this time the boat wouldn't even start. Instead of drifting for hours on an endless sea, as on the last visit, this time the Bishop and sisters were happy to wait patiently on the wharf. Soon Father Harry had matters once more under control and they took off on the fifteen-mile journey to Ahousat and arrived without further mishap.

The Bishop's visit is perhaps the greatest occasion of the year on these reserves. And the liturgical ceremonies have embellished with the impressive West Coast flavour of the salmon bake and the Indian dances that follow. On such occa-

sions there is little formality, but there is a genuine spirit of Christian love and happiness among these people.

Blessing of a new church

The week-long visit came to an end Sunday morning when we had the historic blessing of St. Francis of Assisi Church in Tofino. Perched high on a rock bluff overlooking the inlet and the snow-capped mountains, the rustic structure of the Pan-abode church blends with the rugged coastal landscape. In the Bishop's words, "It stands as another tribute to the work of the Oblates on the

Coast", another outpost of Christianity that has broken off from the parent source — old Christie School.

During the blessing, which marked the end of the Bishop's visit for another year, I could not help but reflect that soon Christie will be no more, for its days are numbered. But the spirit of Christianity, the love and happiness which live within its walls and in those youthful hearts, has a future. We hope and pray that the plans for the new Christie School, which were drawn up at the meeting of the Bishop and senators, will enable that spirit to continue to live on the coast for many years to come.

Education And Young Indians

—Continued from Page 6 of Indian and Metis people, headed by Bruce Sealy and Verna Kirkness, supervisor in the Frontier School Division.

Bruce Sealy, a lifelong student of the Canadian Indian, was raised near a reserve, first taught school at Matheson Island and York Factory, speaks Cree, until recently was curriculum consultant to the department of education and now is principal of Norberry Junior High School in St. Vital.

Mr. Sealy and Miss Kirkness developed the social studies supplement for Grades 1, 2 and 3 for classes containing Indian and Metis as well as other children. The supplement suggests ways in which the teacher can assist the child of Indian ancestry to appreciate his cultural heritage and understand his role in relation to the dominant culture.

Mr. Sealy believes there are two crucial periods in the Indian education process. The first occurs when the child who does not speak Eng-

lish enters school. If children were taught in Cree for the first two years a smooth transition into English could be made, with the child retaining his native tongue. In Wales this system has worked successfully for many years.

A more serious phase occurs at puberty and often leads to discouragement and a dropout. The Indian child who asks "Where did I come from — what is my background?" finds no answer in the history book, as do other children who ask the same questions at that age.

The text authorized by the department for the introduction of Canadian history this year in Grade 3 contains, as one example, only one brief mention of the great Saulteaux Chief Peguis. Without the assistance of Peguis and his people historians agree the Selkirk settlers never could have survived their first difficult years.

The history text has this to say to descendants of both Peguis and of the Sekirk Settlers: "Lord Selkirk

got along well with the Indians. He made a treaty with Chief Peguis which was the first treaty with the Indians west of the Great Lakes. Because of the rich gifts Lork Selkirk gave them the Indians called him the Silver Chief."

"History is the propaganda of the victors," said Mr. Sealy in a recent interview. "When we present the story of the British heritage in our histories let us also teach the North American Indian heritage and its contribution to our present society. The Indian had an established social order before the Europeans arrived. This must be taught in our history for the sake of all students who must be made aware of other cultures as well as their own, whether they be Canadian, European, Asian or African."

The Indian Education Committee will work to present the Indian point of view, his history, language, customs and rich cultural background.

"If we can assist in developing a pride in his heritage as an Indian," Mr. Sealy believes, "we will have built a firm foundation for other learnings."

Textbook Flaws Criticised

The Study Group on the Canadian Indian and Eskimo of the Port Credit University Women's Club decided to investigate what Canadian children are taught about Indians. It set out to survey the Social Studies textbooks approved or recommended by the Department of Education for Grades I to VIII, and after several years' study, it issued a 41-page report. Its findings are described in the following editorial from the Toronto Globe and Mail.

It is generally conceded that there is an Indian problem in Canada. It is also conceded that white society had some responsibility for creating this problem, and therefore has some responsibility for solving it.

One might therefore hope that in our elementary schools, where children are most inclined to accept what they read and are taught, the students are being given the truth of what the Indians were before the white man came, of their inter-relationships with the white man, and of the conditions in which they live today. According to the University Women's Club of Port Credit, it's a vain hope.

The club has had a group examining Indian issues for some years, and decided to answer an Indian challenge. "The Indians doubted," wrote a spokesman, "that the subject material in our school textbooks was complete, accurate, or fair to their people. This criticism led our group to a study of the textbooks for social studies and history for Grades 1 through 8."

The research suggests that the Indians are only too justified in their doubts.

Take the original cultures of the Indian peoples. The texts have a fair amount to say about how, in the different parts of Canada, they used the materials of their environment to meet their needs for shelter, clothing, food, and transportation. But only in Grades 6 and 7 is more than passing attention given to the fact that Indians also had social and political organizations, religions, values, ethics, and esthetics, and even there the greater emphasis is on economy and technology. The cumulative effect is that Indians were "savages" who were "cruel" and "stole," though one book points out that the buffalo-hunting Indians left their teepees unguarded because nobody ever stole.

A book here and there is relatively honest about the mistreatment of the Indians by the whites: how, for instance, the Indians helped to save Cartier's men from scurvy, and how he repaid them by kidnapping them back to France to die; how the fur trade was used to cheat the Indians; how the whites destroyed the buffalo and thus the Plains

Indian economy (though sometimes the blame is put on the Indians).

Here again, however, the Indians in general come out savage, the white civilized. In the story of the Jesuit mission to Huronia, for example, the children were taught that "most Indians believed in a Great Spirit . . . but their way of life was rough and cruel," while the Jesuits "fought bravely" against the "rude" beliefs of the Indians, and that "gentleness and kindness were signs of weakness to the savages. Often they blamed their sickness and bad luck on the missionaries."

The study adds tartly: "We find such terms used to describe Canadian Indians offensive. The authors are judging the worth of the Huron way of life by standards of another culture. Furthermore, the Hurons were probably quite justified in blaming sickness on the missionaries. Records show that the population of Huronia was subjected to repeated epidemics of diseases brought by the French."

The same sanctimonious attitude is apparent on the subject of reserves. Because the buffalo had gone the Indians were starving, so "then the white man decided to give the Indians separate pieces of land and

money." The study remarks grimly: "There is no explanation of how the white man had come to possess the land, and to have the right to give it away."

It is on the subject of how Indians live today, however, that the textbook authors are most guilty of the sin of omission. Some deal slightly with the difficulties of living by hunting and trapping in a country where game is decreasing, with the problem of educating children who do not live in fixed settlements; but in general the students are assured that the fur trade still flourishes in the North and that "today Indians, Metis and white men live at peace side by side on the Western plains."

In 1887 a public school geography printed for use in Ontario declared: "The Indians of Ontario, and of the provinces eastward, are, for the most part, civilized. Christianity prevails everywhere throughout all Canada, except among some still savage tribes of Indians; and even among these Christian missionaries are successfully laboring."

Eighty-one years do not seem to have taught the Department of Education a great deal about being "complete, accurate or fair" on the subject of Indians.

An M.P. For The Indians

—Continued from Page 5

One example of breakthrough was occurring in the employment practices at the construction site at Gillam.

(In many cases the Indian has earned a reputation for instability in employment. Coming from the community-type living found on the reserve, separated even from his family, he feels unable to cope with the loneliness — out-of-place in our impersonal society. Finding the adjustment too difficult he quits his job and goes back to the reserve.)

The Indians working at Gillam do not lose contact with the reserve. They work for a three-week period,

then the Company flies them back home for a week. This scheme is functioning so well that now a number of Indians work a full six weeks in order to build up extra time at the reserve. And the Indians at Gillam are proving to be good workers. Perhaps Gillam can set the employment pattern for the north.

The Adult Education Classes on the reserves offer hope, too. Good classes have been held at a number of centres (Island Lake was one). The Indians can certainly profit from technical training, Mr. Simpson feels. He specifically referred to the field of carpentry — a number of Indians with a flair for this have now become skilled carpenters.

Their Children Leave Home For 10 Months

by **DON SUTTON**
Toronto Daily Star

Sitting on a blanket-covered bench beside her wheelchair, Mrs. John Gowsh talked sadly of the day two months ago when the buses came to take three of her children 170 miles away to school.

The youngest, Allan, had just turned 5, and his mother didn't even know where he was living now — just somewhere down in Port Arthur, or perhaps it was Fort William.

But she said she was more fortunate than many Treaty Indian mothers in West End, the name they give to the collection of cabins that sprawls just outside the Northern Ontario town of Armstrong.

Because she was crippled and unable to walk her oldest daughter Emily, 12, had been allowed to stay home to help her cook and care for the cabin and look after 14-year-old Art.

She has accepted the fact that

her children will be taken away for 10 months of every year as soon as they reach the age of 5. But her husband looks at the three-room school in town every day on his way to work at the radar station and becomes angry because his children cannot live at home and go to Armstrong's school.

The children should be home, he says. They are too young to go to the city.

John has been working all his spare time this summer, building a new two-room log cabin just a few feet from the aging one-room place where the family now lives. The old shack is scrubbed clean — Emily was down washing the floor when I arrived there — but the building is too old and decayed to be repaired so it will stay warm for another winter.

Across town, back a half-mile in the bush on the east side, Mrs. Charlotte Sinoway sat in another cabin

with a sagging roof. She has seven children and when they are all at home most of them have to sleep on bedrolls on the floor. There is only one bed and a narrow couch.

Four of her children are away at school now too, and she misses them as much as Mrs. Gowsh. But she wants them to go to the city schools. If they get a good education, she said, they won't have to live as she does — in a lonely, drafty shack in the bush where there are no jobs.

"The Indians can't go back to hunting and fishing — those days are gone so he must go to the city," she said sadly.

Then her eyes lit up and she talked proudly of her oldest daughter Gloria, 17, who is in Grade 10 and taking a four-year high school diploma course.

It began to rain outside and the water blew in the cracks between the logs as she went outside to get some clothes off the line.

Expert To Advise On Reserve Projects

by **BOB CULBERT**

A leading expert on Indian affairs in the United States last month made a two-day study tour of reserves in northern Manitoba.

Resource economist John Abrahamson, commissioned as a consultant by Manitoba Targets for Economic Development Commission, has visited six reserves in the Interlake area to examine how economic growth might be generated in the Indian communities.

Mr. Abrahamson is with the Bureau of Indian Affairs of the U.S. department of the interior, a bureau which has guided the development of such projects as ski resorts and mining and wood products complexes on a number of U.S. reservations. Before leaving Winnipeg, Mr. Abrahamson indicated Manitoba's Indians face big problems before they could hope to tackle such ambitious schemes.

"I suppose one of the severest handicaps against them is a lack of finance to initiate projects," he said in an interview. "The U.S. reservations are usually much larger than those in Canada, and consequently they have a much larger resource base.

"Many of the Indians have their own finances, often obtained from court claims for land which was taken from them. I believe this opportunity to sue for loss of land isn't available under Canadian treaties."

Another major problem, said Mr. Abrahamson, was the motivation of the people, of trying to get them interested enough in their own welfare.

"The term I use here is cultivation. You find communities progress culturally to a point where they want to start developing themselves economically. This stems from the people being educated sufficiently, and it remains to be seen if these six reservations have reached this point." Mr. Abrahamson, who toured other Manitoba reserves as consultant to the provincial government in 1964, said he believed there were Indian communities in the north which had potential for development.

"Even during my last visit there were people who had specific ideas and outlined what they wanted to do. It may be wood products, or maybe a fish processing plant, but it is these people who could well benefit from both financial and technical assistance so that they can start creating a source of livelihood.

"Was the breaking up of the reserves, and the integration of the people in white communities, not the only real solution to the Indian problem?"

"This has been tried from time to time in the United States and I don't think it is successful," he said. "My own view is that it would be much better in the long run if Indian people planned their own development activities so that they could raise their own standard of living to a

point whether it was the same, if not higher, than the people in the surrounding countryside.

"Once this has been achieved, I think you would find the Indians feeling that there was no more need for reservations and then they themselves would take the responsibility of breaking up the reservation system."

During his tour by car, on which he was accompanied by his wife, Mr. Abrahamson planned to visit the Peguis, Fisher River, Jackhead, Vogar, Ebb and Flow and Sandy Bay reserves. He will later put his findings and recommendations in a report to the commission, which will present its economic growth plan for the province to the government next year.

—Winnipeg Free Press

Eskimo Girl Lashes Gov't

An Eskimo girl from the Northwest Territories accused the federal government in September of regarding Eskimos as "a kind of new nigger with a parka."

Mary Carpenter attacked the government for supporting a Panarctic Oil project for exploiting native lands and accused the news media of accepting the government's view that "the rape of the North" is good for the Eskimo.

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Strange But True



Eskimo Girl

—Continued from Page 11

A second-year history and journalism student at the University of Western Ontario in London, she told a meeting of the Indian-Eskimo Association of Canada:

"I don't wish to alarm you, but the facts are that the federal government is doing exactly to my people . . . what the whites have done to the Negroes of the United States . . ."

"They are making us into service-class people or slaves — take your choice. The way things are going, what they are really doing, regardless of what they're trying to do, is to make us into a kind of new nigger with a parka."

Miss Carpenter said fewer than 10 native men had jobs with the "Panarctic deal," which was to employ many Eskimos and attract secondary industries to the north.

The government and 20 petroleum and mining companies established the Calgary-based Panarctic Oils Ltd. in December, 1967.

The consortium controls 44,000,000 acres of the north, about 63 per cent of the Arctic land estimated to hold oil and natural gas.

Ottawa invested \$9,000,000 and was given 45 per-cent interest. United States companies held 24 per-cent. The government has one representative on the 14-member board of directors although it is the biggest partner.

The two largest private shareholders are Canadian Pacific Oil and Gas Ltd. of Calgary and Cominco Ltd. of Montreal, each with \$1,800,000 investments. Canadian Pacific Investments Ltd., the investment machinery of the Canadian Pacific Railway, owns Canadian Pacific Oil and controls 52 per-cent of Cominco.

Miss Carpenter said the benefits touted for the Eskimos have not materialized.

"All their equipment, all their workers, are brought in from the South at a very high cost. They just don't even know or care that my people want jobs."

"The government brings in young punks who have personal hang-ups a mile long, bigotted and stupid, and these snot-nosed kids tell my people how to live their lives.

"The government of Canada, through its information service, convinces the Canadian public that we Eskimos are too stupid to run our own affairs. They are the best propaganda merchants since Goebbels was let loose in Nazi Germany."

She said there were many press statements lauding the Panarctic scheme and stressing that large-scale operations of this kind would solve problems in the North by giving jobs to natives.

She said great publicity was given to the handful of Eskimo men sent out as heavy equipment operators.

Act Fosters Injustices: Women

Their children can't swim in the reserve pool at Caughnawaga because the youngsters have white fathers, a group of 22 Mohawk women told the royal commission on the status of women.

Sporting headbands and feathers, the women complained of the "injustices and atrocities" of the Indian Act that deprive Indian women and their children of reserve rights if they marry non-Indians.

Meanwhile the Act grants full reserve rights to a white woman marrying an Indian and continues those rights for her children.

"We have decided to speak out and defend ourselves at long last," Mary Two Axe Early told the commission.

Loss of their reserve privileges means the women cannot vote on band matters, although white women married to Indians can vote.

It also means that they cannot keep inherited property but must dispose of it within 90 days. They cannot send their children to reserve schools but must watch them be bussed away to white schools.

"I grew up as a kid thinking I was an Indian," Charlene Bourque, 15, told the commission. "Then when I was ready to go to school I was separated from my friends and relatives."

"Please, I beg of you, give me back my heritage."

Reserve Indians would not allow Indian wives of non-Indians to join social clubs and they prevent their children from taking part in band sports.

"I went to Montreal when I first married my white husband and suffered discrimination there because I was an Indian," Betty Deer Brisebois said.

"So we moved to the reserve and now I find I am not accepted there either."

* * *

Later in the hearing, Sister Ella Zinc of Ottawa, told the commission that 24 per cent of Canada's Indian population are illiterate. In the Northwest Territories, a quarter of school age Eskimos were not enrolled in any educational institution.

Appearing on behalf of the Canadian Religious Conference, representing 186 religious congregations in Canada, Sister Zinc recommended that social workers be appointed to the reserves to work as liaison between home and school. She said Indian women should then be trained to take over these jobs as quickly as possible.

Coach learns from players — the real meaning of team spirit, and the road to progress which he interprets as . . .

Friendship - Not Handouts

By Kay Cronin

in Oblate Missions

"If you want to help the Indians, it's friendship you should offer, not handouts."

So says Colin Black, a 28-year-old auditor with the National Revenue Department, who spends a great deal of his spare time coaching the Catholic Indian Clubs' baseball team.

The Vancouver-based club, which was founded in 1960 and is sponsored by the Oblate Fathers, provides leadership training for Indian students from throughout B.C. who are in Vancouver taking vocational or academic courses.

It is three years since Colin first became closely associated with the Indian youngsters, both boys and girls, who gather for basketball practise every Wednesday night at St. Augustine's School gymnasium.

In the fall of 1965 the C.I.C. boys' team was scheduled to play a match against the team from Mount Currie Indian Reserve and they were looking for a good referee. Jerome Thiele, senior teacher at St. Augustine's school, suggested they try a friend of his, Colin Black. (Colin's wife, Bettie-Lou, was also a teacher at the school).

Colin, a non-Catholic, readily agreed to referee the game. He had played a lot of basketball as a student at Lord Byng High School, was a member of their team when they captured the B.C. High School Championship in 1958, and afterwards played occasionally in Senior B basketball. He stood 6'8" in his socks and although a little out of player-condition (now weighing 265 lbs.), his refereeing was voted "tops" by the two Indian teams.

For the remainder of the '65-'66 season, whenever the C.I.C. team had a match they called on Colin Black to act as referee.

Up until this time, the C.I.C. boys' basketball team had always chosen a coach from among its own players.

However, when the 1966-67 season started, the boys' coach and captain, Herbert Joe of Chilliwack, a physical education student at Vancouver City College, felt his team needed a more experienced coach. When asked to suggest someone, he immediately named Colin Black, explaining that all the boys respected him, not only as a basketball enthusiast but also as an individual.

The honorary position of coach to the C.I.C. team was no minor commitment since it entailed giving up every Wednesday night from September to May to supervise the practices and coach the team, plus many other nights for meetings. Yet it was a commitment which Colin Black accepted without hesitation, albeit with some apprehension.

"From the general opinion white people had about Indians I wondered at first if I was going to be able to manage them; and what their reaction would be to me being a white man and giving them orders. But I found that there was no problem, that they were quite willing to accept me. They were very responsive to suggestions, coaching and personal guidance. In fact I found them hungry for direction. And I have never had any discipline problem with them at all."

The highlight of Colin's first year of coaching came at the close of the 1966-67 season when, on the initiative of Mrs. Madge Ottman, Indian worker for the Anglican Church, the first annual Invitational Native Basketball Tournament was organized in Vancouver. The tournament was held at St. John's Anglican Church gymnasium under the direction of James White, captain of the St. John's Indian team. The Catholic Indian Club, one of six teams participating in the tournament, won the trophy.

The interest developed through this first tournament carried over into the 1967-68 basketball season. By this time there were four Indian teams playing regularly in the Vancouver area and they formed themselves into a local league, organizing play-off games throughout the season. The teams were St. John's, Chalmers United Church, Musqueam Indian Reserve and the Catholic Indian Club. The C.I.C. team won all their games during these play-offs.

The four teams decided to establish an annual tournament for the local league. The first one was held at St. John's gymnasium on March 23 this year. The C.I.C. team won the tournament and acquired their second trophy.

The second annual Invitational tournament was held the following weekend, March 30 and 31. After two

days of top-flight basketball, during which the official referees compared the standard of playing as on a par with high school championship games, the team from Kamloops Indian School, which is coached by Brother John Heysel, OMI, carried off the tournament trophy.

"Kamloops was without doubt the best team in the tournament and they really deserved to win," commented Colin Black afterwards.

He cites the outstanding performance of the Kamloops team as an example of his contention that, physically speaking, Indian youngsters are in much better shape than white youngsters the same age. "In their two games on the first day the Kamloops team used only their five top players, all five playing the two full games, which is most unusual in a basketball tournament. Their resilience is quite remarkable."

"Another example of the Indians' physical endurance is our own practices on Wednesday nights when the boys get into the gym by eight o'clock and it's sometimes tough to break it up at ten o'clock. I'm sure if we let them in at six-thirty it would still be tough to get them out by ten."

As for their aptitude in sports, Colin states: "I think the Indian kids have much quicker reactions than most kids and they are tremendously fast. Another thing, the team spirit among Indians is certainly the ideal team spirit in that there doesn't seem to be any idol worship for a high scorer, or anything like that. They cooperate and work really well together as a team on the floor."

"I also think these youngsters have a tremendous sense of humour. And it's not the boisterous, noisy kind, but is usually summed up in a couple of words or a short sentence."

Looking back on his two years of coaching young Indians, Colin states: "It has been a very satisfying experience for me, working with these kids and seeing them come along to the standard of proficiency in sport and, in my own way, trying to help guide them in their personal lives. I feel that some of them will always remain my friends."

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Out From The Shadows

by JOHN GILLIES
Globe and Mail Reporter

For years the 600 members of the Mississauga Indian Band have lived quietly on their 6,000-acre reserve at Hagersville, Ont.

But with the birth of the new Town of Mississauga, just west of Metro last winter, they have suddenly found themselves in the limelight, a move which their Chief Fred King hopes may benefit the band.

It was Aug. 2, 1805, when the Chiefs of the Mississauga stood at the mouth of the Credit River and deeded over to the British the 70,704 acres of land which now includes the towns of Mississauga, Port Credit, Streetsville and a large section of what is now Oakville and Burlington.

For years the Mississaugas have lived south of Brantford under the shadow of the sprawling Six Nations Reserve only a few miles from them, almost forgotten until the 100,000 residents of Toronto Township voted to name their new town after them.

Chief King officiated at ceremonies marking the birth of the new town on Jan. 1 and has since spoken at other civic functions. The band and its problems are becoming known throughout the municipality and offers of help have been received. A group of townspeople have expressed interest in helping the band establish a much needed industry on the reserve.

In the informal meetings with municipal officials he has received advice and guidance on problems facing the reserve. He and Mayor Robert Speck find their problems strikingly similar. Both are concerned with housing, roads, provision of water and sewage facilities and the other problems typical of the urban community.

The Mississaugas have always been known as an industrious people quite capable of looking after themselves. The band members of today are carrying on that tradition. All are employed and the band's welfare costs are nil. Many are busily engaged, in their off hours, building themselves modern housing.

Many new houses have been built in the past few years and more than a dozen are under construction. A \$500,000 program will rebuild all the roads on the reserve but the pro-

gram threatens the shade trees which now line the roads.

Top priority has been given by Chief King to the provision of a new community hall, needed to replace the aging, former army barracks building which has served the purpose for 20 years.

The 48-year-old father of 11 children is proud of his people but insists that they help themselves. He refused to dole out wholesale housing grants which are available under a federal Indian aid program.

The program provides that an Indian, with the approval of his band council, may receive a \$7,000 federal grant to build a new house.

"But," Chief King said, "I put my foot down. If you build the whole thing for them they don't appreciate it."

He convinced the band council to give members only \$2,300, not only insuring that those receiving the grants have to help themselves but also getting three housing starts from one grant.

"We told our people that if they were willing to help themselves we were willing to help them, that all they were going to get was \$2,300 and the rest was up to them."

Like residents of many urban communities, some of their land is

in the shadow of the plans for a Government agency. Ontario Hydro is seeking a 900-foot wide right-of-way across the reserve to carry power from its new thermal electric generating station near St. Thomas.

The Hydro proposal will necessitate the moving of several houses and farm buildings which lie in its path. Hydro has made no offer for the property but Chief King is determined that the 10 families directly affected receive adequate compensation. He is also seeking a royalty from Hydro for the band funds.

With the help of the group of residents in the new town he hopes to establish a pottery factory on the reserve as a basic industry. A pottery factory will give the younger generation a chance to carry on the traditions of their people, provide additional employment for band members and provide the band with a steady income, Chief King said.

By comparison with other bands, the Mississaugas are poor. But the money they have is directed toward the needs of the people. A \$6,500 Government grant to the band was used to buy a new fire truck for the town of Hagersville and under agreement with the town the reserve has full fire protection.

Council Develops Cooperation

—Continued from Page 3
through the use of ways and means made available by Saskatchewan co-operatives.

Saskatchewan co-operatives want no part in developing paternalistic programs, states the council's secretary, Gary Carlson. "The white man has succeeded in taking away the natives' pride and security. We must now provide them with the opportunity to develop as a people."

It became readily apparent that the council had to spend considerable time on Metis problems, states Mr. Carlson. "Although there are as many Metis as Indians in Saskatchewan (about 40,000), unfortunately policy-makers have chosen, until just recently, to pour all available resources into the Indian sector. What positive results there have been from imposed white man pro-

grams have benefitted the treaty Indian rather than the non-treaty Indian and the Metis."

Mr. Carlson stressed that even though native people are making a great effort to regain their pride and security, the "just society" will not be theirs unless more of the policy-makers and most of the general public really understand the nature of the native culture, their problems, and their knowledge, skills and attitudes.

"In spite of the fact that progress is being made to improve the natives' standard of living, and they are now more involved in policy decisions that affect their lives, the council continually points out policies that are not in the best interest of the native people," Mr. Carlson said.

—Regina Leader Post



Zeph Sioux, 85, a first World War veteran, meets Archbishop Flahiff of Winnipeg at Griswold chapel blessing. (See page 16.)

School Still Problem For Breakaways

Children with a breakaway group of Indians from Hobbema are still not attending school.

The breakaway group, under Chief Robert Smallboy, is living on the Kootenay Plains, about 135 miles west of Red Deer.

NORDEGG

"We asked Chief Smallboy if he would consider moving the group closer to Nordegg so the children could attend school there," said Ralph Ragan, regional superintendent of Indian affairs in Edmonton.

"We also suggested that correspondence courses could be arranged and have a course superintendent live with the group."

Mr. Ragan said Chief Smallboy appeared to favor the second proposal and the feasibility of this proposal is being studied.

WINTER QUARTERS

Mr. Ragan added that the group is considering moving to winter quarters "where there would be good shelter and an adequate supply of fuel, but Chief Smallboy has not indicated what site the group will choose."

Chief Smallboy and the group left the Ermineskin reserve at Hobbema during the summer to get away from what they called "white man's civilization."

Since the group broke away, several families have gone back to Hobbema.

Wood Harvest Training Plan Launched In Northern Manitoba

A wood harvest training program for Indian and Metis residents of northern Manitoba was announced last month jointly by Youth and Education Minister Donald W. Craik and Mines and Natural Resources Minister Harry J. Enns.

The first to be offered instruction under it are the residents of Moose Lake. Scheduled to start this winter, training in modern logging techniques is planned to help meet a demand for woodcutters created by the establishment of an integrated forest products complex at The Pas.

In their announcement, the ministers pointed out that the government has undertaken to provide training "in an attempt to match more closely labor skills with job opportunities and enable the area's population to participate in northern Manitoba's development."

Moose Lake is an Indian and Metis community of 650 residents approximately 40 air miles east of The Pas. Traditional forms of earning a livelihood have consisted mainly of trapping and fishing.

"Neither of these resources," said the announcement, "offer much scope for a significant increase of development within the area. Of the 165 employable men in the community, local job opportunities exist for fewer than one-third. The greatest potential lies in the forest resource field and a successful woodcutting operation will achieve a two-fold purpose: provide employment for the disadvantaged people in the area and meet the needs of an expanding labor force. Churchill Forest Industries (Manitoba) predicts a labor need for 400 to 500 men when the forest products complex reaches full capacity in 1972."

The training program will be headed by Richard Frowen, who has conducted training courses in pulpwood cutting for Northwestern Pulp and Power Ltd. at Hinton, Alberta, and for Saskatchewan Pulpwood Ltd. at Montreal Lake where trainees were of Indian ancestry.

Although indoor instruction will be given in such areas as cutting patterns, service and maintenance of equipment and safety, the emphasis will be on field instruction. Here the trainees will gain practical experience in the use of chain saws for falling and bucking, in operating wheeled skidders and bulldozers and other functions that they will be

expected to perform when their instruction period is completed. Together with the development of mechanical skills, positive attitudes toward permanent employment and sound work habits will be stressed. The men will be trained to work efficiently as members of a crew and to develop a degree of flexibility which will enable them to interchange specific responsibilities.

The Department of Mines and Natural Resources has undertaken to organize and co-ordinate the program. Close co-operation with federal, provincial and community agencies has been necessary because of the complex nature of the program. The Department of Education is assisting in the planning. Canada Manpower and Indian Affairs are providing financial aid in support of this training. The Department of Welfare is assisting in the development of vocational orientation and home economics courses for the families to complement the wood harvest training.

Friendship

—Continued from Page 13

"Although my contact has been somewhat limited to the area of basketball, I am sure there are many more areas, both in sports and other social activities, where much could be done to help these youngsters — not in handouts, but in real friendship and time spent giving guidance and encouragement.

"I don't say that the Indians I have been associated with are necessarily superior to white youngsters, but I have found them to be equal in every way to the many white kids with whom I have been associated, and I think the Indian youngsters should be given an equal opportunity."

And how does the team regard their coach after two highly successful basketball seasons?

Howard Hong, from the Musqueam Reserve, who is in first year University, coaches the C.I.C. girls' team, and is a three-year veteran of the boys' team, sums it up for them all when he says: "I think Mr. Black has done a great deal for us, both as a team and as people. Without him I don't think we would have got this far, either in basketball or with ourselves, as individuals."

New Chapel Blessed At Oak River

A new chapel was blessed Oct. 13 on the Oak River Sioux Indian reserve, Manitoba, 20 miles west of Brandon, by Archbishop G. B. Flahiff of Winnipeg.

Dedicated to St. Anthony of Padua, the new chapel replaces the one built by Father G. Laviolette, OMI, in 1935 and destroyed by fire three years ago. The new building will also serve as a social centre for the reserve's more than 200 Catholics.

The first Catholics of the Oak River Band were baptized by the late Father J. Hugonard, OMI, between 1912 and '14. Father Hugonard was then principal of the Qu'Appelle residential school at Lebret, Sask. After Fr. Hugonard's death, Father Paul Etienne, OMI, visited the reserve regularly until the late twenties from the parish of St. Laurent, Man.

The first chapel was erected by Father Laviolette in September 1935 at the request of the late Archbishop A. A. Sinnott of Winnipeg at urging of the Catholic Indians. This was Father Laviolette's first mission assignment after his ordination to the priesthood.

He erected St. Paul's chapel on the Oak Lake reservation north of Pipestone in October of the same year.

Father Laviolette, having acquired a fluent knowledge of the Dakota Sioux dialect was then appointed to the Lebret Indian school from which he served four reservations in Saskatchewan besides the ones in the Archdiocese of Winnipeg until 1947.

Having moved to Winnipeg, the missionary retained the Griswold and Pipestone Missions until 1951. After a 5-year term as secretary to the Oblate Father's Indian and Eskimo council in Ottawa, Father La-



The erection of the new St. Anthony's mission chapel, near Griswold, Manitoba, was made possible through the co-operation of the Oblate Fathers who provided lay and scholastic Brothers for its construction, of the K of C of St. Lazare council who donated labor, the parishioners of Dunrea and the Ladies' Auxiliary of Birtle. A substantial donation was also made by the diocese to supplement the insurance money received when the former chapel was destroyed by fire in 1964. Photos: Archbishop G. B. Flahiff blesses the new chapel; a former missionary Father G. Laviolette, preached in Dakota on that occasion.

violette resumed his work among the Manitoba Sioux from 1957 to 1963, while in charge of the diocesan weekly in Winnipeg.

These two missions are now attached to the Oblate Fathers' mission residence at Birtle, Manitoba and are visited regularly by Father E. Paradis, OMI.

Trade Course For Indians

A Winnipeg management consultant firm under contract to the federal Indian Affairs Department has given, last month, 15 Indians from reserves around the province a two-week course in business management at a Fort Garry motel.

Frank Machin, of F. R. Machin and Associates, said the course included bookkeeping, minute-taking purchasing, and management. He hopes the skills taught will enable the Indian bands involved to become self-governing and autonomous from the Indian Affairs Department. Additional help will come from follow-up checks that will be made to bands who have sent representatives for the course.

Mr. Machin said he had "the greatest admiration" for the Indians taking the course who are trying hard to overcome educational handicaps.

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