

# INDIAN RECORD

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Merry Christmas To Our Readers

# Jobs come before arts

A social organization on an Indian reserve is unbeneficial without the co-operation and contribution of the Indians, 135 members of a United Church Women tour of Peguis Indian Reserve, in Manitoba, were told last spring.

And few Indians are interested in such groups unless they have steady jobs and steady wages, said a resident of the reserve on a panel set up to answer questions from the Winnipeg visitors.

He was replying to a woman who asked whether the band would set up an art club, if the United Church women helped supply materials.

Walter Cochrane, an Indian who is community education officer on the reserve, told the visiting group social organization at the reserve included a band council of five members, a youth club of 64 members, a community club council and support group of 15 members, a one-month-old handicraft guild, and plans for a youth group to study and preserve Indian culture.

"A Boy Scout group failed a few years ago; there are no Girl Guides, and no Sunday school taught in any of the three Anglican churches on the reserve," he said.

A question posed to the Indians asked whether organizations such as the scouts, guides or Sunday school designed to help youth learn to handle today's problems could be incorporated into the school system.

Tom Bear, a farmer on the reserve, answered such classes would not be possible before or after school hours, because many children already left home at 8 a.m. to catch a school bus, and only returned home at 5 p.m.

The 24-room school at the reserve serves 600 white and Indian children from Peguis Reserve, Fisher Branch Reserve and surrounding areas, from kindergarten to Grade 9.

Mrs. Walter Cochrane said the reserve lacked "social workers and people to donate their time to start such groups."

"It's very hard for people who haven't got steady employment and steady wages to spend time on such things," said another member.

The reserve is 130 miles north of Winnipeg.

Farming is the basic employment within the 75,000-acre reserve. But only 24 farmers cultivate 6,000 of the 40,000 arable acres of land, Mr. Cochrane said.

Others find casual employment in the city such as construction work.

The government will assist any farmer to get at least 400 acres of land if he already has equipment and enough seed to develop the land.

An Indian must work a piece of land for four years and show considerable improvement in the land before he can apply for a certificate of possession to the chief in council.

The department of Indian affairs will loan up to \$50,000 to a farmer to further develop his land, but it will not provide the initial funds.

"A young fellow has to get out and work (probably in Winnipeg) and save money on his own . . . to prove himself first," said Mr. Bear.

Employment seems to be the biggest problem at the reserve. Students continue a high school education at Winnipeg public schools, and afterwards work in the city since there are no jobs for them at the reserve. As well, adults who take upgrading courses must come to the city to study and to work.

One solution to the problem would be to bring industry to the reserve, Mr. Cochrane said.

Building a clothing factory on the reserve has been suggested. It would employ about 80 women to stitch pre-cut clothes. But organizers were having difficulty finding a "manufacturer to make a commitment," he said.

Although Indians don't have to pay income taxes if they work on the reserve, only 22 men of those who have permanent jobs on Peguis Reserve, don't pay income tax, said Mrs. Cochrane.

Her husband said the employment problem on his reserve couldn't be compared to the problems in northern reserves where there is no economy at all — "You can't grow a thing."

Yes, most Indian people will "stick to a job," and do have a fine sense

of responsibility, Mr. Cochrane answered to another question.

"Indian people as a rule think differently than the white society . . . punching a card and watching the time to quit . . . They lived off the land, long before the white man came to Canada . . . they were care-free . . . they are not equipped to do these things."

But that does not mean they are not willing or capable to work. Every society — white as well as Indian — has its "lazy, good-for-nothings," he said.

The meeting with the 11 Indians on the panel was held in the community club of the reserve, as was a luncheon for the visiting guests. The club was built from 1964 to 1967 at a cost of \$30,000 raised by the people of the reserve, except for a grant of \$5,000 from the band council, and a \$3,200 centennial corporation grant.



"PIKANGIKUM," is the title of a recent National Film Board release on Indians. The film is one in a series "Challenge for Change." The above drawing is by the Canadian artist John Gould.

## INDIAN RECORD

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# Youth Told To Define Own Ills, Then Act

Canada's Indians must start recognizing their own problems instead of accepting as difficulties whatever white experts tell them has to be corrected.

This is the view of one of the organizers of MANY, the Manitoba Association of Native Youth. The group was incorporated in Winnipeg earlier this fall and is the first one of its kind in Canada.

Nov. 9 weekend it held its first organizational conference at the Winnipeg YMCA. Thirty delegates from Indian and Metis young people's groups across the province attended.

"We have to define the things that are wrong with the Indian and Metis in today's society ourselves and then start working on the problems," Allan Chartrand, 22, MANY vice-president said in an interview with the Winnipeg Tribune.

"There's no point blaming the white man for our troubles all the time. Why not blame ourselves too?"

To Mr. Chartrand, a former counsellor with the Indian and Metis Friendship Centre, the logical way to adjust conditions and adjust the Indian to contemporary society is:

"... to resolve our difficulties among ourselves and then to confront the white man and create a meaningful dialogue."

But present Indian organizations are largely outmoded for this purpose, Mr. Chartrand said.

However, dialogue will come and its results will be positive.

"For the time being I would say we have to go into a kind of separatism from Canadian society. We must find ourselves and make sure we're not losing our cultural identity.

"Once we have preserved it there's probably going to be a merger with the mainstream of Canadian society."

What about militant Red Power advocates among Indians?

"There are some, of course. They say violence is the only way of getting yourself listened to these days.

"I don't think this is necessarily so."

Indian reserves in the Canada of tomorrow will continue to exist, Mr. Chartrand said "unless the Indians themselves decide to do away with them."

—Winnipeg Tribune

## Man. Minister Fears Federal Intentions

Manitoba's Health Minister George Johnson last month expressed concern over federal government intentions on Medicare.

In relation to how the program will affect the native peoples, Dr. Johnson issued the following statements:

The Manitoba government continues to be surprised and amazed at the inability of the federal government to meet with the provinces in an effort to come to a clear understanding of the problems of those Indian people who are either unable, or face insurmountable difficulties, in sharing in the economic and social advances of Canadians.

We had, in concert with Alberta and Saskatchewan, arranged for a meeting in Regina with the federal minister of Indian Affairs and Northern Resources. We had asked the minister to invite his colleague, the minister of Health and Welfare, to these meetings. These meetings have been postponed repeatedly at the request of the federal minister of Indian Affairs, from February 1968 to June 1968, to August 1968, to an indefinite date in November 1968.

The federal health minister November 7 announced that federal payments for T.B. hospital and mental hospital services for Indians would cease. However, after unanimous objection from the provinces, the federal minister agreed to have this matter studied by a senior committee of deputy ministers.

We in Manitoba take the position that the unsatisfactory health conditions of Indians are a symptom of the long-term policies of the federal government and that the causes of these problems have to be tackled jointly by the federal government and the provinces. We urge the national Minister of Indian Affairs and the national Minister of Health to meet just as soon as possible with the three prairie provinces in Regina.

### CHRETIEN WINS TRUST

## Indians' Suspicions Dispelled

Suspicion and mistrust among Manitoba's Indian leaders over reorganization in the Indian Affairs Department were dispelled after informal talks with Indian Affairs Minister Jean Chretien in Winnipeg Nov. 6.

Committing his department to allow Indians more power to make decisions at the community level, Mr. Chretien made his first trip to Manitoba to meet with Indian leaders, a successful one.

"Yes, I must say I trust the guy," said Chief Dave Courchene, president of the Manitoba Indian Brotherhood, after meeting at the International Inn. When asked if his patience equalled his trust, Mr. Courchene replied, "only time will tell."

Pointing out that he was French Canadian, Mr. Chretien first made the Indian leaders aware he knew the problems of a minority. The department's reorganization, he said, was to improve administration at all levels and stop the duplication of efforts from overlapping departments.

"I will be flexible," promised Mr. Chretien. "And my department will be on its toes. I have told Mr. Courchene that he can reach me any time, anywhere."

The minister will complete planned consultations with other Indian leaders across Canada before a na-

tional meeting scheduled tentatively for Winnipeg Dec. 9.

Chief Courchene said lack of communication with Ottawa had been a big problem with past administrations which governed "from the 15th floor." He said the Indian people have had to deal with at least 10 Indian Affairs ministers in a very short time and this could be frustrating.

Asked if his own department had fully accepted the sudden changes, Mr. Chretien said some had and some hadn't. He added that, while Indians seemed afraid they were becoming part of a northern affairs program, Eskimos on the other hand were also afraid they were becoming part of an Indian-oriented department.

"We feel the Indian and Eskimo sometimes share the same problem," said Mr. Chretien. "Perhaps one can help the other."

Problems of the Land Claims Act, education, economics, a possible Indian commission and the access of Indians to all facilities available to the white man were discussed later.

Mr. Courchene, whose job as chief earns him \$20 annually, said the Indian fiercely clings to his reservation land for it is all that remains of a country he once owned. "They took his land and pride and gave him a cross in return," lamented Mr. Courchene.

—Winnipeg Free Press

# Algonquin

# Christmas

# Legend

By Wallace H. Robb

**"Anangoka! Anang! O, Wabanong!  
Starry Night! O, Star of the East!"**

It was in the days of "Vineland", a thousand years ago, when Christianity was young in Europe, that Vikings in romantic ships came up out of the far Laurentian Sea into the River of the Iroquois and even unto the Bay of Quinte.

Several ships remained on the Quinte for a season or two at Deseronto (meaning Thunder and Lightning) and the White Folk told the Indians about Jesus and a beautiful story of the starry night when Christ was born.

Deseronto was an Iroquois place, for the Bay of Quinte was considered a part of the great Iroquoian Sea now called Lake Ontario. Wealth of wild life, safe waters and seclusion made the Iroquois jealous of this beautiful bay of peace and plenty, but, there being no war in the land, and inasmuch as rumours of big white magic among the stars had spread, Indian fashion, on the winds of Red Man imagination, strange moccasins tramped on the Quinte trail. Curiosity brought Algonquins from afar to see these Vikings and their ships like swans that swam with the wings of the wind — white swans from another world! Great, white swans, and under the spell of Mino Manitou, The Good, bearing, as they did, a rose-white people with raiment fair to see!

So, there came a young Algonquin Chieftain, whose brow was noble, whose heart was clean, and whose

look was the look of the rising sun — piercing as a sword! He sat apart, alone, and heard no word of Jesus, until, one day, he couldn't help watching and hearing a charming white maiden telling some children a dreamlike story in his own tongue, and shyly looking his way, knowing that he was listening. It was about a Manitou child born on a bed of boughs beneath a mystic star. His eyes grew soft with wonder. Silently he drew nearer, listening with enchantment in his heart. His gaze was long upon her, and her lovely voice was as the sweet and soothing sound of many bluebirds in migration.

Then a strange thing happened: he loved this Viking maid with an overwhelming passion of divine purity and vision! He arose, silenced her! with a gesture, and named her Inashia — Mino Inashia — meaning, "You inspire me to good actions".

She was captivated, heart and soul, when he transposed for her the White Man's tale of the birth of Jesus, retelling it himself to the children in poetical signs and symbols of the Red Man's way. His magnetic power made her afraid, but his wild radiance persuaded her — and she loved him. On the spur of the moment he told her that his name was Inakona — "My voice is her light".

Perhaps she loved him because he walked the forest with the stride and stature of the serried pines, or was it that he was being aware of his inspiration, serene as a billowing thunderhead rising in rolling purity

like a sentinel of God, to lift the eyes of earth to a realm of cloudless calm, which, save for him, was sunlit, summer sky in azure void; or was it that, being thus endowed, he had, also, a power of soft and harmonious expression which betrayed the innermost beauty of his heart, discovering to her the purity in the plaintive yearning hidden by his aloofness, but unhidden in his eyes? "Inashia" he would half sing to her. And she loved him.

It became the habit of Inakona to take Inashia for a paddle on the still waters of twilight. Their canoe, like a leaf on a pool of gloaming enthralled with the lure of dusk, drifted down their eventides and tranquil, all the summer long. Thus there waxed a love between them only Heaven could dare to stem. "Inashia" Fair she was, so impulsive, gentle in her laughter, full of glad song to the silent rhythm of his paddle in the moonlight. Thus there grew an adoration all unmindful of the autumn.

One morning, early in September, when hurrying to entertain some children with a story, her pathway was suddenly blocked by Inakona, who held her prisoner, demanding a song, "Come sing me, Inashia, a melody of rising morning; sing a laughing song and merry. Ah yes, fair Inashia! I do so love to hear your laughter, it reminds me of the bluebirds — and the budding spring, long since departed."

So she sang, composing playfully as she went along and teasing him

with the whimsical laughter that he loved:

All the raucous crows laugh,

"Caw, caw, caw, caw!"

All the noisy boys laugh,

"Haw, haw, haw, haw!"

Gloomy owls at night laugh,

"Ko, O - O, ko, o!"

Big, fat, jolly men laugh,

"Ho, ho, ho, ho!"

But maidens laugh so merrily,

Verily, verily, verily,

Ha, ha, ha, ha, merrily,

Like a bluebird song.

But maidens laugh so merrily,

Verily, verily, verily,

Ha, ha, ha, ha, merrily,

Like a bluebird song.

Ha, ha, ha, ha, verily,

Like a bluebird song,

Ha, ha, ha, ha, merrily,

Like a bluebird song . . .

Ha, ha, ha, ha, ha, ha, ha, ha, ha!

When she ran, her laughter fading away with her, he stood looking over the water, unseeing, entranced.

Thus things went. Even the tang of early autumn seemed to get its joyous song from Inashia and its urge from Inakona. Inspiration of the morning! Hills of maple all on fire! But nature spoke differently to Inashia's father, leader of the White Folk; he saw warning in the Moon of Falling leaves.

Soon thereafter, and with promises to come back, perchance the following year — the Vikings descended to the sea.

No one had seen the weeping Inashia, save a wordless Inakona. Baffled by the White Man's way, he gave his anguish quiet, Indianwise: and the bluebirds murmured autumn, winnowed parting to the water. "Inashia! Inashia!"

"I'll return, oh, Inakona!"

Only the timeless hemlocks had heard and whispered echo to their sighing threnody of love.

\* \* \*

Long was the lingering of Inakona where he had watched the Vikings vanish. It was with soul-searching reluctance, therefore, that he departed to measure the trail to his own far people, and keep his heart's impulsive promise to carry to them the story of "The Star of Bethlehem" in the Indian manner of his own interpretation.

His brow was noble, his heart was clean, and his look was the look of the rising sun — piercing as a sword.



Indian Summer and the Moon of Falling Leaves found pensive cadence in the softly falling feet of this young Chieftain, as he passed and passed the spruce and cedar scented trail.

One day, from a hilltop lying in the sun, the Red Man saw a wisp of blue-grey smoke; he was home! Soon that fire's home aroma blessed him with home's age-old blessings: familiar faces, thoughts and things.

So, in the light of the evening fire, in the centre of his village, in the custom of his people, and after telling of his travels among the Iroquois, Inakona let fall upon Algonquin ears the story of a Moon of Beebon's Mighty Star.

Gwengowea, virgin maid of the Algonquins, dreamed that she had been the bride of the Thunderbird, the winged Spirit of Light from the clouds, and that she would bring forth a Child — a Manitou of Peace unto all men. Her people were at war with the Iroquois, and she was afraid.

It was winter — the Moon of Beebon — and spring would be fearsome. Gwengowea must seek safety in a far land of peace, dangerous though the journey might be. She would go on snowshoes, alone and unseen — but how? Her name gave her the answer: Gwengowea, "The Little Owl!" Usually the Quaver Owl is grey, but once she had seen a pure white one, an albino. Ah! The snow-white Gwengowea! She would dress in white fur — pass unseen upon the snow. So, she did.

One afternoon, as the shadows of waning day deepened to warning blue, and the sun was no longer warm to her back, she came upon a great, snow-covered spruce tree — her shelter for the night; and there, on a snowy bough before her, silent and motionless, sat an albino squirrel, white as down-down snow, its red eyes reflecting the setting sun with unearthly fire — and gazing strangely into hers!

Her heart was troubled, for the ghost squirrel held a wildrose apple, fruit of a tangle of thorns, red like fire against the snow! Something must come to pass, surely, something beautiful — but what? The weirdness of the white! The thought of thorn! The red of rose twice-over told in rosen eyes uncommon burning red. What could these things portend? What did they mean? She slept and dreamed in wonder at the sign.

Not long thereafter, Gwengowea entered a friendly village, for it was near her time. Their longhouse was already too filled for comfort, but she was permitted to rest in a stable lodge with some captive deer in whose big, soft eyes there twinkled the light of a Magic Star, shining through a large smoke-hole in the roof, and illuminating the interior.

—Continued on Page 10

## IEA Told About "Company Store" Indians

An eloquent Indian woman charged Sept. 21 that conditions similar to those of the "company store," to which the tragic creature of the song owed his soul, prevail among Indians at Armstrong and other Northern Ontario settlements.

The owner of the general store at Armstrong is also the local LCBO agent, the justice of the peace, a tourist operator and a labor contractor for government agencies like Ontario Hydro.

Indians living mainly on welfare buy on credit at the store. In many cases, a man's wages are merely applied against his bill, said Mrs. Yvonne McRae of Port Arthur.

The man gets a fee, as justice of the peace, for every warrant issued, "which might be drunkenness from the liquor he sells," she told the third annual conference of the Ontario division, Indian-Eskimo Association of Canada, held in London. She is a director of its Lakehead chapter.

"He is the most prominent citizen and I am not speaking of a vicious individual," Mrs. McRae said. "Conditions are so bad that this entrepreneur, far from being an ogre, actually is providing a much-needed service for the community."

Mrs. McRae did not criticize the people of these northern communities for the plight of her people, but rather the federal Indian affairs branch, which, she said, is responsible for much of the "misery" in the lives of Canadian Indians.

"The people of Canada are only dimly aware of how badly the affairs of the Indians are administered in this country, particularly in mid-northern points," she said.

"We believe it must be the role of the association to document and expose the serious inadequacies on the part of the branch which has been responsible for so much misery on the part of my people."

"The fact of the matter is that treaty Indians in Ontario have been denied access to our public school system — Indian children from five up are being shipped 300 to 1,500 miles from home, and they can't even get home for Christmas," Mrs. McRae said.

She placed the blame on "the utter failure of the Indian affairs branch to come to grips with these conditions in Northern Ontario."

Indians in places like Long Lac, Geraldton and Red Lake subsist largely on welfare handouts; they have an alcoholism problem; provin-

cial police detachments are of a size far out of proportion to population and there is "an absence of any visible sign of Indian affairs branch officials."

"There have been instances of police brutality to Indian people," she claimed.

In Armstrong, the largest building in the community of 300 is not the school or church but the OPP building. There are 23 Indian families living in squalor as squatters on Crown land near the town, having abandoned their reservation because they could not survive there.

Their shacks are "certainly unfit for habitation" and they live on welfare and occasional labor for subcontractors employed by the Ontario government.

Drunkenness, child neglect and other squalid conditions that have existed over a period of time have been ignored by "all appropriate agencies concerned."

"It is rare to find supervisory officials who display any real affection for the Indian people," Mrs. McRae said, and, when there is one, he is so frustrated by bureaucrats in Toronto and Ottawa that he gives up in despair.

Within the last year there was one Indian affairs official in the field who tried to work with the people. He resigned last week in utter discouragement, she said.

"The closer his working relationship became with the Indians and interested community groups, the more strained his relationship with department officials in Toronto."

—London Free Press

## Claim Treatment Unfair

The Ontario Human Rights Commission will investigate charges of discrimination against Indians of the Constance Lake band near Hearst.

Daniel Hill, director of the commission, ordered the investigation in September after complaints of discrimination were received from Louis Bird, 24, a Cree. He charged that Indians were being discriminated against in employment and mistreated by town residents.

As spokesman for Indians of the Constance Lake band, Mr. Bird made a brief trip to Toronto to lodge the complaints before the commission. He said friends financed the trip.

He alleged Indians could not go into town without "being beaten up or thrown in jail."

He also claimed a sawmill in Hearst, where a number of Indians work, pays them about 30 cents an hour less than French-Canadian workers. He said Indians are transported to and from work in open trucks, while other workers ride in buses. Indians are given the most dangerous jobs and not allowed to

share cafeteria facilities with other workers.

Mr. Hill said the commission's representative would check with the chief of the Constance Lake band and with the Indian representative in the area.

Hearst Mayor Rene Fontaine denied, on contact, there was discrimination against Indians in his community.

He said he had never seen Indians beaten up on the streets of Hearst. They were not discriminated against in bars or public places, and Indian children attend school in Hearst.

He said that Indians at the sawmill do not work on any more dangerous jobs than French-speaking workers and that a check of the payroll showed that they are paid the same rates as other workers in their jobs. Indians were being transported to work by bus for a charge of 10 cents a ride, he said.

Chief Bert Sutherland of the Constance Lake band and other leading spokesmen of the band were on a moose hunt and could not be reached for comment.

## Officials Study Relocation

Manitoba government and Manitoba Hydro officials went to Grand Rapids in mid-October to look into reports that members of an Indian band in the area want to be returned to their original reserve.

They were resettled in '62 when the Grand Rapids power project was built and it was feared the area — Shemahawin at the west end of Cedar Lake — would be flooded as the dam backed up the lake water.

The Indians involved are part of the 300 head Shemahawin band, who now live in Easterville, a new settlement arranged for them 35 miles west of Grand Rapids.

## Our Christmas Gift

# The Scriptural Rosary

*On these five pages you will find the Joyful Mysteries set down in the form of scripture – an inspirational reminder of the meditations underlying the murmured Aves. Clip them, and let them guide you to more meaningful prayer.*

## Scriptural Rosary

First Joyful Mystery  
THE ANNUNCIATION  
Our ✠ Father

### Part 1

The angel Gabriel was sent from God to a virgin,  
and the virgin's name was Mary.

*Luke 1:26, 27*

Hail ✠ Mary

'Hail, full of grace, the Lord is with thee./  
Blessed are thou among women.'

*Luke 1:28*

Hail ✠ Mary

When she had heard him she was troubled at his word,  
and kept pondering what manner of greeting this might be.

*Luke 1:29*

Hail ✠ Mary

And the angel said to her, 'Do not be afraid, Mary,  
for thou hast found grace with God.'

*Luke 1:30*

Hail ✠ Mary

'Behold, thou shalt conceive in thy womb and shalt bring forth a son;  
and thou shalt call his name Jesus.'

*Luke 1:31*

Hail ✠ Mary



'He shall be great, and shall be called the Son of the Most High;  
and of his kingdom there shall be no end.'

*Luke 1:32, 33*

Hail ✠ Mary

But Mary said to the angel, 'How shall this happen,  
since I do not know man?'

*Luke 1:34*

Hail ✠ Mary

'The Holy Spirit shall come upon thee/  
and the power of the Most High shall overshadow thee.'

*Luke 1:35*

Hail ✠ Mary

'And therefore the Holy One to be born/  
shall be called the Son of God.'

*Luke 1:35*

Hail ✠ Mary

'Behold the handmaid of the Lord;  
be it done to me according to thy word.'

*Luke 1:38*

Hail ✠ Mary

Glory be to the Father, and to the Son,  
and to the Holy Spirit./ As it was  
in the beginning, is now,  
and ever shall be,  
world without  
end. Amen.

*Editor's Note: This is one of the 15 decades of the Scriptural Rosary, a modern version of the way the Rosary was once prayed in the Middle Ages. We are presenting the complete Scriptural Rosary in 15 installments as a service to our readers. You are invited to save these meditations for future use.*

## Scriptural Rosary

### Second Joyful Mystery

#### THE VISITATION

Our ✠ Father

Now Mary went into the hill country./  
And she entered the house of Zachary  
and saluted Elizabeth.

*Luke 1:39, 40*

Hail ✠ Mary

When Elizabeth heard the greeting of  
Mary, the babe in her womb leapt./  
And she was filled with the Holy Spirit.

*Luke 1:41*

Hail ✠ Mary

And she cried out, 'Blessed are thou  
among women/  
and blessed is the fruit of thy womb!'

*Luke 1:42*

Hail ✠ Mary

'And blessed is she who has believed,/  
because the things promised her by  
the Lord shall be accomplished.'

*Luke 1:45*

Hail ✠ Mary

And Mary said, 'My soul magnifies the  
Lord, and my spirit rejoices in  
God my Savior;/  
for he has regarded the lowliness of  
his handmaid.'

*Luke 1:46-48*

Hail ✠ Mary

### Part 2



'For, behold, henceforth all generations  
shall call me blessed;/  
for he who is mighty has done great  
things for me.'

*Luke 1:48, 49*

Hail ✠ Mary

'And holy is his name;/  
and his mercy is from generation to  
generation on those who fear him.'

*Luke 1:49, 50*

Hail ✠ Mary

'He has shown might with his arm,/  
he has scattered the proud in the  
conceit of their heart.'

*Luke 1:51*

Hail ✠ Mary

'He has put down the mighty from their  
thrones,/  
and has exalted the lowly.'

*Luke 1:52*

Hail ✠ Mary

'He has filled the hungry with good  
things,/  
and the rich he has sent away empty.'

*Luke 1:53*

Hail ✠ Mary

Glory be to the Father, and to the Son,  
and to the Holy Spirit./ As it was  
in the beginning, is now,  
and ever shall be,  
world without  
end. Amen.



Editor's Note: This is one of the 15 decades  
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use.

(To make your own booklet of the Joyful Mysteries,  
cut covers of lightweight cardboard or construction  
paper. Paste fifth decade to inside back cover.  
Attach covers with string, rings or staples)



## Scriptural Rosary

### Part 3

Third Joyful Mystery

THE NATIVITY

Our \* Father

It came to pass while they were in  
Bethlehem,  
that the days for her to be delivered  
were fulfilled.

*Luke 2:6*

Hail \* Mary

And she brought forth her firstborn  
son,  
and wrapped him in swaddling clothes.

*Luke 2:7*

Hail \* Mary

And she laid him in a manger,  
because there was no room for them  
in the inn.

*Luke 2:7*

Hail \* Mary

And there were shepherds in the same  
district./

And behold, an angel of the Lord  
stood by them.

*Luke 2:8, 9*

Hail \* Mary

'Do not be afraid, for behold, I bring  
you good news of great joy/  
which shall be to all the people.'

*Luke 2:10*

Hail \* Mary



'For today in the town of David a  
Savior has been born to you,  
who is Christ the Lord.'

*Luke 2:11*

Hail \* Mary

'Glory to God in the highest,  
and on earth peace to men of good  
will.'

*Luke 2:14*

Hail \* Mary

And behold, Magi came from the East,  
and entering they found the child  
with Mary his mother.

*Matt. 2:1, 11*

Hail \* Mary

And falling down they worshipped him./  
And they offered him gifts of gold,  
frankincense and myrrh.

*Matt. 2:11*

Hail \* Mary

And Mary kept in mind all these things,  
pondering them in her heart.

*Luke 2:19*

Hail \* Mary

Glory be to the Father, and to the Son,  
and to the Holy Spirit./ As it was  
in the beginning, is now,  
and ever shall be,  
world without  
end. Amen.



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use.

## Scriptural Rosary

### Part 4

#### Fourth Joyful Mystery THE PRESENTATION

Our ☆ Father

According to the Law of Moses, they took  
Jesus up to Jerusalem/  
to present him to the Lord.

*Luke 2:32*

Hail ☆ Mary

Now there was in Jerusalem a man  
named Simeon,  
and this man was just and devout, look-  
ing for the consolation of Israel.

*Luke 2:25*

Hail ☆ Mary

And it had been revealed to him that he  
should not see death/  
before he had seen the Christ of the  
Lord.

*Luke 2:26*

Hail ☆ Mary

And when they brought in the child  
Jesus, he received him into his  
arms/  
and blessed God.

*Luke 2:27, 28*

Hail ☆ Mary

'Now thou dost dismiss thy servant, O  
Lord,  
according to thy word, in peace.'

*Luke 2:29*

Hail ☆ Mary



'Because my eyes have seen thy salva-  
tion,  
which thou hast prepared before the  
face of all peoples.'

*Luke 2:30, 31*

Hail ☆ Mary

'A light of revelation to the Gentiles,  
and a glory for thy people Israel.'

*Luke 2:32*

Hail ☆ Mary

And he said to Mary, 'Behold, this child  
is destined for the fall and for  
the rise of many in Israel,  
and for a sign that shall be contra-  
dicted.'

*Luke 2:34*

Hail ☆ Mary

'And thy own soul a sword shall pierce,  
that the thoughts of many hearts may  
be revealed.'

*Luke 2:35*

Hail ☆ Mary

And they returned to Nazareth. And the  
child grew and became strong,  
and the grace of God was upon him.

*Luke 2:39, 40*

Hail ☆ Mary

Glory be to the Father, and to the Son,  
and to the Holy Spirit./ As it was in the  
beginning, is now, and ever shall be,  
world without end. Amen.



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## Algonquin Christmas Legend

—Continued from Page 5

Thus, in this place, warmed by the  
bodies of the gentle deer of the  
forest, The Manitou of Peace was  
born to man-most-wild.

Indian orators knew the potency  
of fitting pause, so, Inakona stood  
silent in the fitful night — thinking:

"Starry Night, Holy Night, Star  
of the East!" Inashia used to sing,  
and the young Chieftain had listened  
and echoed, "Anangoka! Anang  
Wabanong — Mino Wabanong —  
The Good Sign in the East!" for he  
loved Inashia and her song of the  
Three Wise Men and the shepherds  
who watched their flocks by night.

In the shadowy stillness, gather-  
ing his thoughts for the brevity and  
beauty Indian expression, he was  
himself a thing of strength and  
beauty, like a tree in their midst.  
Indian poets didn't bother much  
about details; they picture only

powerful essentials. Consequently,  
when Inakona had translated for  
Inashia, he had sung it thus:

"Anangoka — Starry Night!  
Anang Mino Wabanong — The  
Manitou Star in the East!"

So, now, breaking the silence to  
continue again, he sang for his  
people this song of Three Chief-  
tains, fishing in a pool in the ice,  
huddled together with heads down:

Three Mighty Hunters, on the ice,  
Fished through the night, alone,  
And there appeared a strange device,  
A star that brightly shone,  
Serene and cool

Upon their pool,  
One star — and one alone!

One star reflected in the hole,  
That gave its darksome deep a soul!

Upon the starlit, tranquil night,  
A Spirit voice then rang,  
"Your moccasins shall trail the light

Of Manitou Anang,  
Of Mino Wabanong — the Star!  
Anong! Anong! Anong!"  
Oh, Anangoka — Starry Night!  
Anang! O Wabanong!

After another impressive silence,  
during which the awestruck circle  
gazed upon this youthful Chief as  
though he were a thing apart, some  
sort of human god whom absence  
had enlightened beyond ken, he  
spoke again:

The Three Chieftains, trailing  
Anang Wabanong, found the starlit  
deer lodge, and found Gwengowea  
strangely expecting them and their  
gifts according to Indian custom.  
Nor did they marvel at her wisdom  
and foreknowledge of their coming.

Chief Feather Foot presented a  
small, store corn-mill for flour;  
Chief Eagle Owl gave a beaten  
virgin-copper tomahawk for fuel,

# Scriptural Rosary

## Part 5

### Fifth Joyful Mystery THE FINDING OF JESUS IN THE TEMPLE

Our  Father

When Jesus was twelve years old, they  
went up to Jerusalem/  
according to the custom of the feast.

*Luke 2:42*

Hail  Mary

And when they were returning, the boy  
Jesus remained in Jerusalem,  
and his parents did not know it.

*Luke 2:43*

Hail  Mary

They returned to Jerusalem in search  
of him./  
And after three days, they found him  
in the temple.

*Luke 2:45, 46*

Hail  Mary

He was sitting in the midst of the  
teachers,  
listening to them and asking them  
questions.

*Luke 2:46*

Hail  Mary

And all who were listening to him were  
amazed/  
at his understanding and his answers.

*Luke 2:47*

Hail  Mary



'Son, why hast thou done so to us?/  
Behold, in sorrow thy father and I  
have been seeking thee.'

*Luke 2:48*

Hail  Mary

'How is it that you sought me?/  
Did you not know that I must be  
about my Father's business?'

*Luke 2:49*

Hail  Mary

And they did not understand/  
the word that he spoke to them.

*Luke 2:50*

Hail  Mary

And he went down with them and came  
to Nazareth,  
and was subject to them.

*Luke 2:51*

Hail  Mary

And Jesus advanced in wisdom and age  
and grace/  
before God and men.

*Luke 2:52*

Hail  Mary

Glory be to the Father, and to the Son,  
and to the Holy Spirit./ As it was  
in the beginning, is now,  
and ever shall be,  
world without  
end. Amen.



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## Legend . . .

the most precious thing he had, and which he had got at great price, in trading with remote tribes north of the greatest of fresh water, inland seas; for food and fuel these tokens were, they were matched and given meaning by the present of Chief Far Voice, who brought the sign of light, a firebow and its kindling arrow, to loose the sun within the lodge, make free wood's blessed power — all of them symbols of life and peace among men.

"Anangoka! Anang Mino Wabanong!" sang Inakona in conclusion.

Thus did Inakona finish. His people were moved with beauty upspoken. Far over hills went his story. And from far came the people to hear him. All winter, again and again, came the people. All the winter was filled with his telling.

The Moon of Beebon tarried and melted, then, away. Long was the waiting for Inakona. And, in the waxing moon of Budding Trees, he

straightway took the trail to the place of "Thunder and Lightning", Deseronto, there to await his Inashia — but the maiden came not again from out that far and Viking Sea.

Only vague rumours of wars and worries and convents! Convents! Inashia had taken the "Veil of Thorns" — she was a nun! in token of which she had sent to Inakona, by a wild trader into "Vineland", a long and flaxen braid of her hair! Woven beauty ineffable — fraught with soul she knew he'd know. And he knew! "I'll return, oh, my beloved!" he remembered. Fain she would have — that he knew.

The land was warm and quickening with spring. Came the Oriole, beloved of Inashia, Golden Robin, flashing song. Then did Inakona break the golden strands and give them to the birds to build a nest. She had given him the sign of her love, he would give it back to Mani-

tu, that Orioles might sing the song he never now could know.

He went often to the place of the Oriole, high on a rocky ledge overlooking the River of the Iroquois down which his fate forever held him bound, and there, with trees, birds and flowers alone to hear him, he sang perchance to some far soaring osprey in the blue:

The River of the Iroquois  
Flows to its Viking Sea,  
And on a height Algonquin stands  
And views it silently,  
Then down the winding waves  
bespeak

A shore they pass — oh,  
wistfully! —  
To murmur at a maiden's feet,  
Ah, sweet and endlessly!

The silence of its winding flow,  
Too deep for sound, so far below,  
The Chieftain sees and blesses,  
"O Timeless Iroquoian Stream,

—Concluded on Page 13

# Freedom Charter Promised

by NEIL REYNOLDS

In 1749, the Mississaugas were threatening to take their beaver pelts across the lake to the English at Oswego and so the French slapped together a saloon in the wilderness and called it Toronto.

For a while it was the best drinking hole in the New World. From spruce beer at a half-penny a quart to the best French wines and brandies, there was lots for everybody, especially the Mississaugas.

That's the way it went, as the great white colonialists begged, bullied, bartered, bribed and boozed their way to new Indian alliances.

An incredible legacy of those days still remains in Canada, embodied in federal legislation called the Indian Act. But today, more than two centuries later, a commitment to the need for radical change prevails and the Indian Act will soon disappear, unmentioned, into history.

There will be a new Indian Act — although it will probably have a different name, for the old one has become synonymous with bureaucracy and paternalism — and when it comes it will be a charter of freedom for 250,000 Indians.

The driving force for change is a young, energetic Joseph Jacques Jean Chrétien, who at 35 holds the politically sensitive Indian Affairs portfolio although he's been in Ottawa only three years.

Jean Chrétien calls himself "a very poor colonialist" and he's determined to rid himself of the bulk of his responsibilities: The administration of imposed solutions to the day-to-day problems that arise on Canada's 6,000,000 acres of Indian reserves.

The radical change that Chrétien proposes is paradoxically simple: Let the Indians make their own decisions.

Typically, one of Chrétien's first decisions as minister of Indian Affairs — he's held the job only four months — was to hire Billy Mussell, 29, a university graduate.

Billy Mussell holds the title of special assistant and he works from a spacious, panelled office just down the carpeted corridor from Chrétien. What makes him special is his understanding of what Chrétien's efforts are all about because Billy Mussell is a Skawah Indian from Chilliwack, B.C.

Mussell grew up on the Skawah Reserve and after he got his BA, was elected chief of the band. He knows all about the Indian Act.

Here are some of its more infamous provisions:

- Any Indian child suspended or expelled from school "shall be

deemed to be a juvenile delinquent."

It's automatic. There's no courtroom appearance, no magistrate no judge and jury. Any Indian child who's kicked out of school — whatever the cause — acquires an uncontested criminal record.

- An Indian does not have the right — possessed by every other Canadian — to get drunk in his own house.

The liquor regulations of the Indian Act are justifiably notorious. Despite relaxation of the rules by both federal and provincial governments many inequities remain.

For example, fewer than 200 of Canada's 558 bands have the special proclamations from Her Majesty's Government permitting members of the band to take liquor on to the reserves and to their homes.

- In the sole exception to the general prohibition of "intoxicants" on the reserve — at times of sickness or accident — the Indian Act places the burden of proof on the accused. Other Canadians are deemed innocent of an offence until proven guilty.

- Indians have no ready way to establish credit accounts — the act

prevents them from pledging their own personal property as security for loans; nor is a band, as an entity, permitted to do so.

- The Indian Act determines who's an Indian and who's not and it does so with wanton disregard for biology.

The easiest way for an Indian to become a non-Indian is "enfranchisement" — a simple declaration by an Indian man that he wants out. He swaps his rights and privileges as an Indian, receives a per-capita share of his band's assets and gets off the reserve.

- An Indian girl who marries a non-Indian under the terms of the act — even if he is, biologically, a full-blooded Indian — automatically becomes a non-Indian herself.

- A white woman who marries an Indian becomes an Indian.

These are laws of the land. In practice, successive ministers of Indian Affairs have tempered their administration of them with a personal sense of justice.

But their offensive presence in the act has itself become the weapon, by

—Continued on Page 13

## L'I'L SISTERS

By Bill O'Malley



"BUT, SISTER — IT'S THE ONLY ONE WE COULD GET."

# Freedom Charter Promised

—Continued from Page 12  
which the act will ultimately be destroyed.

Chrétien is equally committed to the elimination of other parts of the act that govern in precise detail what Indians may or may not do to administer their own lives.

Chrétien has referred to the act as "a municipal act, an elections act, an estates act, an education act, a liquor act and a trusts act, all in one."

"We will change this as fast as we

can," Chrétien says. "I want this business returned to the Indian people."

Here are a few of the personal responsibilities that the Indian Act gives Chrétien:

- If an Indian wants to lease a cottage for the summer, Chrétien must sign the lease to make it legal. (There are now 9,000 leases and permits with ministerial signatures in existence, many of them requiring renewal annually.)

- A band council's decision to spend, say, \$5 for three brooms re-

quires ministerial approval. In theory, Chrétien is personally responsible for every cent spent by the 558 band councils across the nation. In practice, the minister approves detailed budgets.

Recently, bands that wished the authority to manage their own money, about 180 so far, have been granted permission to do so.

- The act gives Chrétien exclusive responsibility for wills — and the authority if he wishes to exercise it, of a probate court in settling contested wills.

What powers do the band councils have? Well, the act settles that question, too, and its authors saw fit to include such diverse responsibilities as destruction of noxious weeds, the "control and prohibition" of sports, races "and other amusements," the construction of bridges, ditches and fences and supervision of beekeeping and poultry raising.

The initiative for reform now propelled by Chrétien took shape long before he became minister of Indian Affairs and a lot of the credit goes to his predecessor, Arthur Laing.

Blunt-spoken, Laing criss-crossed the country telling Indians to stand up and fight for what they wanted. "Get greedy," he told them.

A chance is now being given to Indians to speak up for what they want in a series of 19 meetings at strategic points across Canada. What the Indians say will largely determine what the new Indian Act will say.

"It is quite possible that the Indian people will decide that there should not be an Indian Act at all," Chrétien has said. . . "If that is what they want, I won't be the one to say no."

There will be a new act, however, because it's simply too big a jump from a century of paternalism and "colonialism," as Chrétien calls it, to independence without an intermediary period of self-government by trial and error.

The burden of paternalism can be lifted only by giving the Indians a chance to make mistakes.

The concept of today's Indian Act, which has been called both a fortress and a prison, was the prevention of mistakes.

That's part of the problem now. For 100 years, Canada's native people have watched the white man run the show.

"We've had bad models," says Billy Mussell.

—Toronto Daily Star

# Algonquin Christmas Legend

—Continued from Page 11

Roll down to your Laurentian Dream,  
That far and Viking Sea  
Your urge caresses — oh,  
In your mighty, moving passion,  
Now enfold love's mystic mission  
— Go!

"Go find the maiden on the strand,  
She'll touch you with her eager hand,  
She'll hear your voice and understand  
And cry, 'I know! I know!'"

"She'll write a name upon the sand,  
And, lappingly, you'll kiss her hand,  
Then smooth again would be the strand,  
And, sighing, mention me;  
The maiden's murmur then will sigh,  
'I know! — Tis he! Tis he!'"

The River of the Iroquois  
Flows to its Viking Sea,  
And she who is beloved cries, "Lo!  
These waters sing to me,  
They sing and do caress my hand,  
Ah, Love — I know — for thee!"

Her feet the waters find and lave  
So very wistfully,  
Alone and far looks down a Brave  
Who knows all — silently!

The River of the Iroquois  
Flows to its Viking Sea  
The River of the Iroquois,  
In silent majesty,  
And, from his height, a Chieftain  
Puts it in a surging spell  
To kiss her feet in song the love  
No other sound can tell —  
To kiss her gentle feet with love  
Like murmur in the swell.

Inakona carried a little, wooden cross, made of pine twigs bound with golden hair. One day, high on his favourite trail ridge, he set the

cross on a flat, red stone, then faced the setting sun, to sing his evening psalm.

A storm was rolling up out of the East, blue-black storm all overcast with purple haze — so faint the distant rumble, yet, so ominous it grew. He watched it, fascinated by the unearthly glow of deep-throated defiance which it hurled forward and into the flushing face of retreating day. Enthralled, he stood and watched that awesome void advance, and, as he calmly wondered at its fearsome majesty, feeling himself one with Manitou — therefore unafraid — into that desert of dark, across that sinister sky, there moved, with distant splendour, a winging train of rosen swans! A trail of swans — wild rose — winged peace 'gainst glowering fear!

Seven white swans, sunset-rose in hue; slowly, in perfect rhythm, flying like a line of living song, they trailed their measured melody like silence lost in space. It was enough.

Then mutter rolled the sky with sullen might! He turned, before too late, and faced the setting sun to sing his evening psalm:

"O, Power to make me clean!  
O Mino Inashia!  
Inakona! Manitou!  
God, show me how to go!"

Deseronto rumbled! The Thunder spoke! The Lightning flashed! — And Inakona was no more!

The fire of God had found him. It had found also, his little pine-twig cross, to burn its outline on the rock where it had lain.

Deseronto-Manitou had heard the song in the soul of Inakona in that place — and his Cross, in the rock eternal, burned forever there.

# We'll Head 'Em Off At Das Rhine

by CAROL BALES

It was all unnervingly surrealistic. The hour was shortly after midnight. The campfire had begun to die down, but its light remained bright enough to throw the elongated shadows of buckskins and pelts criss-cross on the sides of the teepee.

I wiggled a little under the deer-skin covers, trying to find a comfortable spot on the slats of the Indian backrest to settle my hipbone.

Outside three or four Indian drums sounded back and forth. Someone sang a sad Indian chant, pausing periodically to allow a chorus of hesitant voices to repeat.

Only the occasional mumble of something in German brought back reality — the strange reality of the 16th annual council of European western clubs meeting on a grassy plot in the outskirts of Cologne, seven kilometers (approximately 4½ miles) from the Rhine River.

Some 800 Europeans from France, Switzerland, Belgium, and parts of Germany had arrived earlier that day in cars filled with all the paraphernalia necessary to live for three days as American Indians, cowboys, ranchers, trappers, Confederate and Union soldiers, and Rough Riders.

They had pitched 83 teepees, many large enough to sleep 10 persons, and spilled over into a temporary western town they named Fort Randall, consisting of several buildings crudely constructed to serve as the Prairie saloon (serving beer and "wurst"), a western store (selling western clothing at steep prices), a post office (open Sunday afternoon for official mailing with a special stamp), and an office for both "Doc" and the "marshal."

Earlier in the day, on land ordinarily used for training German soldiers (located near the end of one of Cologne's streetcar lines), the European Indians had danced ceremonies, played lacrosse, and competed in archery contests. Meanwhile, the white men of Fort Randall had sung sowboy songs (in English), cooked their meals over campfires, challenged one another to lasso and knife-throwing contests, and drank beer in the Prairie saloon.

The council is designed to give

members of European western clubs an opportunity to live for three days in the authentic tradition of the old American west. Consequently, no one was permitted to enter the camp unless dressed in western clothing and autos were parked outside.

A chain surrounded the camp, but several hundred Germans from the Cologne area came to gawk over it and occasionally to crawl under it to photograph their own children with those of the "Indians."

Most of the teepees and costumes had been made by their owners from authentic materials according to instructions from books and sometimes after viewing originals in European museums. Bits of civilization, such as flashlights, plastic cups, and canned food did turn up, however.

But the mainspring of all this enthusiasm is still the western clubs of Europe, and the grandfather of them all is the Cowboy Club of Munich, formed in 1913 by a group of Germans who dreamed of traveling to America. The first World War interrupted their dreams. When it ended, only one or two of the original members remained alive, but the club started again. It managed to survive the second World War though its members were forced to carry on quietly and were considered by more ardent Germans to be an "American colony." During both wars, their guns were confiscated.

Today the Cowboy Club of Munich enjoys prosperity and an expanding membership. The 70-odd members spend their weekends at "the ranch," a clubhouse built recently on the outskirts of Munich, complete with corral, horses, museum, and stage. Here Munich's cowboys and Indians square dance, practice lassoing, ride, or work on their costumes.

The number of such western clubs is growing rapidly. The count of those attending the council each year serves as a barometer. Only four clubs attended the first council in 1950; 27 clubs were present in 1960; and 59 clubs (10 of them organized during the previous year) came to the most recent council in Cologne.

One evening at the end of the Cologne council, Otto Kroll, chairman and chief of the Prairie Friends, a western club in Cologne,

talked about the council and the people who attended.

About two-thirds of the club members, he said, not only study the history and culture of the American Indian but take an avid interest in the life of the Indian today. They correspond with other European western clubs and Indian clubs in the United States.

Most German Indians fear that Indian culture may die in the United States as Indians enter the mainstream of American life. A small group of Europeans (Germans primarily) identify so strongly with the American Indian they regard his way of life with almost religious fervor. Some, like Kroll, even say they have had visions.

Western club members do not fit into any definite pattern of age, political belief, wealth, or social status. The Prairie Friends membership includes unskilled workers and a university professor. Many members rank among the better trained blue and white-collar workers.

A few European cowboys still ride the range, attempting to live in the mode of the American cowboys of the past, but most European hearts belong to the Indians.

Some Europeans say this wild west mania stems from the large number of imported western films, television programs and books. Others point out that since the end of the second World War, Europeans have had an opportunity to learn about the west from American service men.

An interest of the American west, however, had already existed for years in Germany. It may have been inspired partly by Buffalo Bill's tour of Europe in the 1890's, by tales of those who emigrated to the United States, or by information and Indian objects brought back from the U.S. in the first half of the 19th century by a German traveler, Prinz Maximilian zu Wied (whose possessions are now on display in several German museums).

What does all this mean for Americans? One thing at least: You don't have to worry about taking that comfortable old pair of blue jeans along to Europe this year. You can always buy some there. For as Max Oliv of the Cowboy Club of Munich says, "We've switched from lederhosen to blue jeans."

—Chicago Tribune Magazine,

# Federal Grants Program

Fourteen Alberta Indian bands are now operating under the federal government's grants-to-bands program.

And of the 14, six have received outright grants to run their own administration. The grants cover the cost of basic community programs, administration costs, such as salaries to staff and recreation grants.

The remaining eight bands have been given grants to begin an administration training program to enable Indian staff on the various reserves to be taught administration procedures.

## GOING WELL

"The program is going along well now," said Vern Boulton, supervisor of administration with the regional Indian affairs office in Edmonton.

"The people are getting more and more involved."

Those bands which have received administration grants include the Bloods (\$195,900); Peigans (\$288,755); Saddle Lake (\$345,856); Blackfoot (\$98,074); Alexander (\$48,915) and Sturgeon Lake (\$38,505).

Grants for training programs have been given to the Paul Band (\$5,000); Montana band at Hobbe-ma (\$2,220); Alexis (\$4,200); Louis Bull band at Hobbema (\$4,160); Sun-child band near Rocky Mountain House (\$3,900); O'Chiese, (\$3,750); Crees and Chipewyans at Fort Chi-pe-wyan (\$5,000 and \$2,350).

## FINAL PART

All the grants cover the final part of the Indian affairs' fiscal year which ends in March, 1969.

"The bands, at that time, will be requested to pass resolutions saying they want to continue with the program," Mr. Boulton said.

The Indian affairs department has not received any other applications to operate under the program, but more are expected from other Indian bands when the new fiscal year approaches.

Mr. Boulton also said the Indian agencies at the Blackfoot reserve near Gleichen, the Stoney Indians west of Calgary and the Sarcee band agency have been amalgamated into a new district which will operate out of offices in Calgary.

Previously the Bloods-Peigan agency was united into a district in Lethbridge while the Edmonton-Hobbema agencies were amalga-mated into the Edmonton-Hobbema district. The St. Paul and Athabasca agencies form the fourth district.

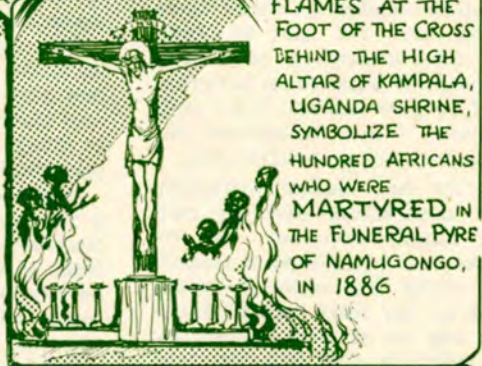
# Strange But True



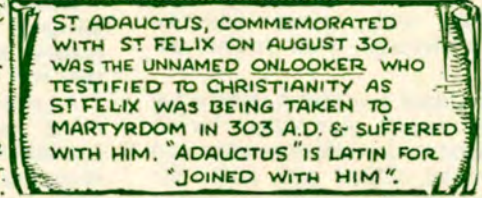
Uniquely reminding DUSSELDORF, GERMANY, of the needy poor. "ST. MARTIN" rides through the city each November 11 and at the foot of JAN WELLEN'S statue before the OLD TOWN HALL, divides HIS CLOAK WITH A BEGGAR WHO ACCOMPANIES HIM.



THE FRANCISCAN MISSIONARIES OF THE CHRIST THE KING - AN INDIAN CONGREGATION FOUNDED 1937 - WEAR THE SARI AS THEIR HABIT.



FLAMES AT THE FOOT OF THE CROSS BEHIND THE HIGH ALTAR OF KAMPALA, UGANDA SHRINE, SYMBOLIZE THE HUNDRED AFRICANS WHO WERE MARTYRED IN THE FUNERAL PYRE OF NAMUGONGO, IN 1886.



ST. ADAUCTUS, COMMEMORATED WITH ST. FELIX ON AUGUST 30, WAS THE UNNAMED ONLOOKER WHO TESTIFIED TO CHRISTIANITY AS ST. FELIX WAS BEING TAKEN TO MARTYRDOM IN 303 A.D. & SUFFERED WITH HIM. "ADAUCTUS" IS LATIN FOR "JOINED WITH HIM".

# U.S. Stamp To Honor Chief

by STAN SHANTZ

Heralded in the United States post office department's press release as a stamp "that honors the American Indian," a six-cent issue scheduled for Nov. 4 seems more of a belated apology to the Nez Percé tribe for the shabby treatment accorded them 90 years ago. At least that is the impression one gains when background information on Chief Joseph, the Nez Percé warrior pictured on the stamp, is digested.

## BROKEN PROMISE

The Nez Percé people were friendly until June 1877 and willingly ceded their land in Oregon and Idaho to the U.S. government. However, when gold was found on their reservation, settlers moved in and trouble developed. Young braves killed 20 of the invaders and federal troops took reprisals. Chief Joseph and three fellow chiefs decided to lead their people to safety in Canada but were captured just short of the border after a 1,300-mile chase. The Indians surrendered to a force of 600 in Montana and the U.S. govern-

ment promptly broke (revoked is the word used by the P.O. release) its promise, and shipped them in boxcars to the Indian territory south of Oklahoma, where many of the captives became sick and died as a result of their treatment. Public sentiment brought a transfer of the surviving Nez Percés to Washington State in 1885, where Chief Joseph died in 1904.

The six-cent stamp features a reproduction of an oil painting of Chief Joseph now in the U.S. National Portrait Gallery.

—London Free Press



# An Indian Community Of The Twentieth Century

A social and economic development program at the Fort Alexander Indian reserve near Pine Falls could set the stage for the freeing of Canada's native population from a degrading life of government handouts and turn them into a trained people able to make their own way in a competitive world.

The reserve, under a progressive band council headed by Chief Dave Courchene, was the first in Manitoba to take advantage of a new Indian Affairs Department program designed to give Indians more self-government — now considered the first step to more self-sufficiency.

Using its own skilled workmen, its own contractors and its own building supply company, the reserve has just completed a council building which will serve the same purposes as any town hall in Manitoba. It will be staffed entirely by reserve residents who will run their community with minor administrative assistance from Indian Affairs.

The building provides quarters for the band council, plus offices for an administrator, a welfare worker and a placement officer who looks for jobs and is in charge of trades training. Similar buildings are to be constructed on a number of other Manitoba reserves.

**"We're trying to get away from the paternalistic attitude toward Indians which has existed in Canada for centuries,"** says Chief Courchene. **"If Indian people are going to be involved at the local level they must have a hand in determining policy and have access to funds, the same as any municipal council."**

The new council building is a big move toward implementing the policy Chief Courchene describes. The 2,000-population reserve is moving toward its objective of economic self-sufficiency.

The goal is to replace welfare with jobs, reducing as much as possible the quarter of a million dollars the federal treasury provides each year in various programs.

"Pay the Indian people and create pride," says Chief Courchene. "Indian people are like anybody else — they want to earn money."

The desire to work can be seen as Indian tradesmen build new homes and streets in the 280-unit townsite established on the reserve last year. They work.

More work and income lie ahead if the economic development program can be realized.

The reserve has leased 2,000 of its 22,000 acres to four Indian families and will share crops with the new farmers. The council expects to bring in \$22,000 a year from this operation alone.

Work has started on developing a new beach and holiday area on a one-mile section of Lake Winnipeg land in the reserve. The objective here is to build cabins for the tourist trade with Indians supplying all services.

**Reserve land across the Winnipeg River is regarded as the site for a future beef-raising operation but this still is in the "thinking" stages.**

A commercial services study is being made; from it may come a recommendation to establish a small shopping centre in the townsite. Indian people would become shopkeepers. Only those with trades and management training would be employed.

The band council has just taken over the school bus transportation system for the 500 elementary students on the reserve, another means of earning money.

An economic development board has been established, representing six areas of the reserve. Indian leaders want to get more Indian families involved in economic development, with projects coming from all levels.

The reserve is using the federal Manpower Services division to improve trade skills. The band council hopes to add social sciences; leaders feel their people are so far behind they don't know what society is all about.

The townsite has an industrial section and Indian leaders are

hoping to attract small industries to the reserve.

**Chief Courchenes and his council look on their reserve as eventually becoming an economic unit on its own, making its way with minimum outside help, and supplying labor for a wide area of Manitoba. The reserve could become a kind of half-way house — a stepping stone to full integration as Indians become trained to compete in society outside.**

Education is one of the keys to this kind of progress. Indian women are starting to work as teachers' aides and the reserve has plans for building a five-unit hostel for teachers. Indian leaders want to build another school, one of 15 classrooms complete with track and football field. Two school committees now in operation may evolve into the reserve's first school board.

Chief Courchene has noted a great change in the attitude of his people within one year. Now, he says, they fulfill their work obligations when employed outside the reserve. He gives much of the credit for progress to the Manitoba branch of the department of Indian Affairs and Northern Development. The branch is pleased with the progress made at Fort Alexander.

A branch official says both the department and Indians are moving ahead rapidly in Manitoba and in other provinces where similar programs are in operation.

"If a band is willing to accept responsibility, we'll give it to them," an official said.

"Fort Alexander is doing an excellent job and we are quite pleased."

One of the major changes ahead will be in the Indian Act.

The Manitoba Indian Brotherhood, of which Chief Courchene is president, now has an office in Winnipeg, with a staff of three, and five field consultants.

Meetings this year will be held on Manitoba reserves to learn what changes the Indian population wants to see in the act. Then Indian leaders will meet with federal officials to talk over revisions.

Manitoba Indians have been given the opportunity to make a new life on their own. The big question everyone is asking is: Can they do it? There's no doubt that they are going to have to do a great deal of work on their own, and that they'll need all the help and understanding they can get from their more affluent neighbors.

—The Sakgeeng News

• Over the 'Mailbag' Program on our local radio station, the Indians send messages to one another, the form most frequently used being that of 'Everyday Greetings.' 'Everyday Greetings seems to express friendship in its finest form, for it implies: "You are so in my heart and on my mind that there need be no special season, no special time for me to think of you, and so, to you, I send 'Everyday Greetings.'" Can our commercial greeting cards better this?

—I. Hewitt