

INDIAN RECORD

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\$500 Million Sought By P.Q. Indians

QUEBEC — The Quebec Indian Association presented the provincial government with a bill for \$5,000,000 last month for lands the association claims were taken from the Indians without their consent.

Max Gros Louis, secretary-treasurer of the association, told a news conference later that the association had given the government until April 15 to reply to its claim.

If no reply is received by then, the Indians would take the "necessary measures to see that their rights were recognized."

Mr. Gros Louis said he did not rule out the possibility of suing the government.

The association's claim was presented to Acting Premier Paul Dozois.

Besides demanding monetary restitution, the brief outlined a number of Indian grievances in Quebec province.

Mr. Gros Louis said Mr. Dozois had told him he did not know much about Indian problems.

He was told that the brief would be submitted to authorities in the departments of natural resources, tourism, hunting and fishing, and the Quebec Indian administration.

The Indians' brief said that more than 85 per cent of Quebec territory legally belongs to the Indians—land the white man has taken.

It supported its argument by citing historical documents and the history of Quebec since 1534. It also mentioned the status of Indians in other provinces and the laws of Canada.

Mr. Gros Louis said the same brief will be presented to the government of Newfoundland.

Labrador was awarded to Newfoundland in a British Privy Council decision in 1927. Quebec has never recognized the decision.

**Deadline for the
April-May 1969 Issue
is Mon., March 10th**



MIAMI HAS BEEN 'INVADED' by a pair of Canadian Indian beauties. So it was with pleasure that Mayor Stephen P. Clark — Miami's 'chief' — found it a feather in his cap to depart his teepee at City Hall to welcome them with Scrolls of Friendship. Vivian Ayoungman, a Cree (left), and Rebecca Thunder, a Blackfoot, won a trip after being chosen as Indian Princesses recently in one of the largest annual Indian ceremonies in Canada. They presented Mayor Clark with this authentic Indian head-dress and hand-painted buckskin vest.

Courchene Raps Man. Gov't

WINNIPEG — The Manitoba Indian Brotherhood has charged the provincial government is approaching the Southern Indian Lake problem with a "might is right" attitude.

MIB president David Courchene said the government's arbitrary action in granting a licence to flood the lake while public hearings are still open is a complete lack of consideration for the Indian people.

Meanwhile, the MIB and Ottawa administrators continued closed meetings in Winnipeg over proposed changes in the Indian Act and transfer of Manitoba's Indians.

A Brotherhood spokesman said that agreement has been reached on four basic points:

- Indian people must become involved in their own affairs.

- A co-ordinating committee involving Indians must be established to work with government officials.

- A massive training program for the Indian people is essential.

- Both sides must recognize the implications of a decentralization of the Indian affairs branch.

Manitoba Indians have already gained Indian Affairs Minister Jean Chretien's approval to manage some of their own affairs—a pilot project in Canada.

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Mr. Chretien said last month in Ottawa he will make inquiries as to whether his department is planning to provide assistance to northern Manitoba Indians in their dispute with Manitoba Hydro.

INDIAN RECORD

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Give Us Back Our Rights

by Frank Dolphin

(in the WESTERN CATHOLIC REPORTER)

Alberta Indians reached a new plateau in their battle to become full partners in Canada, during the December consultations on the Indian Act.

They first rejected the suggested approach of the Indian Affairs Department to discuss change within a framework of questions arising from the present Act.

Instead, the 41 Indian chiefs and representatives took a carefully worked out basic approach for all future discussion. As a starting point, they requested "the government of Canada honor and reinstate the Treaty Rights of Indians by reaffirming once and for all time its responsibility for them by including the Treaty Rights under 'legal rights' in a section in the Indian Act."

These cover five main areas: hunting, trapping and fishing, education, medical services, land and economic development.

☆ ☆ ☆

The treaties are of dubious value unless they are supported by precise legislation. This the Indians say would remove all reasonable cause for discontent by providing adequate and permanent safeguards.

Harold Cardinal, the young Indian leader who is president of the Indian Association of Alberta, stated the case bluntly, "Our rights are not negotiable. Give us back our rights and create the new structures. We won't accept less than our rights."

The chiefs presented a firm and united front to Minister-without-Portfolio Robert Andras and the Indian Affairs officials. They recognized, too, that they not only have a sympathetic friend but a champion who is willing to stake much of his own future on seeing that the Indians get justice from the federal government.

On the other hand, the Indians are on a collision course with Indian Affairs. There was only one bitter attack on its officials, the rest of the time they were ignored. In private, Indian leaders say a complete overhaul is necessary.

Mr. Cardinal, for one, has said that the department has lost its "credibility" among Indian people and must be eliminated.

Whether the department is being condemned unfairly when many other Canadians and agencies are also to blame for the Indians' circumstances, Mr. Andras agreed that changes in the structure must be made that would better reflect the spirit of a new Indian Act. For one, he suggested the appointment of more Indians to senior positions in the department.

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But a new pride in being Indian is rapidly building. It is the same feeling that grips all emerging peoples. A cause and result of this new-found pride is a dedicated leadership.

Indians want to have a major voice in the decisions that affect them; they want to administer their own affairs at the local level. They want the right to make their own mistakes, just as other Canadians have, using Indian Affairs as a resource to provide them with help only when it is asked for.

There is a message for apathetic white Canadians in the Indian's fight for equal status and opportunity. No longer can he be ignored. The white man must begin to learn something of the culture and values which Indians bring to Canadian life. The stereotype of the drunken, lazy Indian is cracking.

Hard Words At Human Rights Conference

by MIKE O'MEARA

(in the CANADIAN REGISTER)

The National Conference on Human Rights, which was "not supposed to be a conference for platitudes and pleasantries," lived up to its advance billing.

Name slinging and vocal abuse quickly occurred at what was supposed to be a discussion on aboriginal rights. It was evident delegates came to the meeting intent on relieving their frustrations rather than discussing future priorities.

Discussions receded back into the shady area of Canada's history, mounted to present indignities suffered by Eskimos and Indians, and created with a fierce outburst by Mary Carpenter, an Eskimo.

Trembling with emotion, she accused Canadians of "cultural genocide" in the north by compelling Eskimo children, in the 5-to-12-year range, to leave their parents and attend school hundreds of miles from their homes.

Grievances and accusations widely varied. At times they ranged from polar bears to booze, and it was difficult to determine who wanted help and who wanted to help.

At one point of the meeting, Miss Carpenter asked a delegate from the Canadian Girl Guides' Association what she was going to do to help. The Girl Guide replied that she was going to help in the rearing of some kids.

"Oh, you are so . . . so nice," replied Miss Carpenter. "You are really a product of the system that wants to keep the education and the jobs."

Commenting on results of the meeting, Gerald Vandezande, executive secretary, Christian Labour Association of Canada, said he was disappointed. There was so little in-depth discussion on more important issues which had been scheduled for consideration, he added.

Vandezande said he had expected a certain amount of friction because of the nature of the topics in question, but had hoped for greater application to the points brought forward by the many speakers, and less discussion on the personalities involved.

The Rev. Adam Cuthand, of the Manitoba Metis Federation, meeting chairman who at one time tried to restore order by banging a ball-point pen on a water jug, was forced into

—Continued next page

"Drop-Outs" Living Out At 30 Below Zero

One hundred and thirty-eight Indians of the Hobbema reserve, 45 miles south of Edmonton, are proving that life in a tent at 30 degrees below zero can be comfortable or at least tolerable — with one or two modern innovations such as plywood.

A reporter recently visited Chief Robert Smallboy, 67, and the men, women and children of the Ermine-skin band who followed the chief into the mountains of central Alberta last summer to start life afresh.

They aimed to escape the "vice" of modern living and revert to the ways of their forefathers.

After twice changing campsites in

the wilderness 95 miles west of Rocky Mountain House, they settled in a forest of evergreen trees for shelter from the wind.

Their primitive living got its first big test during January when temperatures plunged to 30 below zero and a wind produced a chill factor equivalent to 70 below.

There were no cries for help.

The Indians' camp of about 30 tents is almost concealed by the trees a few hundred yards off the David Thompson Highway.

A tall teepee at the centre of the camp is kept heated at all times for a meeting place. Chief Smallboy lives in a small tent nearby.

The outside walls were banked with snow to a depth of two feet. Sheets of plywood covered each wall to a height of three feet. Plywood covered most of the floor.

A hind-quarter of moose lay on the floor near the door. Other carcasses were piled in a high-wheeled wagon outside or hung throughout the camp. Other supplies are bought at Rocky Mountain House with money from welfare cheques and part of oil royalties paid to the Hobbema reserve.

Chief Smallboy said his people have not been discouraged by the cold. Only two families have left, he said.

Chance To Be Own Leaders

in the Western Catholic Reporter

by **FRED KANUKA**

The Indian received acknowledgement of his destiny and was told by whites: "Go ahead, you're in the saddle."

Clement Doore, a Coady International Institute graduate and liaison officer at Blackfoot Indian Reserve at Gleichen near Calgary, responded to this acknowledgement on behalf of the Blood, Sarcee, Peigan, Stony and Hobbema bands as well as his own band.

From now on Mr. Doore will act as co-ordinator in the establishment of a native development corporation, an all-embracing, self-help structure to be operated by Indians and for Indians. The Indians chose him for that job.

"Daddy (that's what Indians call the Department of Indian Affairs) won't stop us from running our own affairs in our own way," Mr. Doore told the 65 people (22 of them Indians) at a November meeting sponsored by the Council of Social Affairs, Calgary Diocese.

* * *

It was the second such meeting initiated by COSA to help set up a framework with Indians for training in social leadership. At a meeting last August, the Indians listened to COSA's proposals which included facilities and leadership programs.

At that time, the Indians said they wanted to make their own decision on the operation of these programs, but only after they consulted with members on the reserves.

Last week's meeting saw the spadework of the last two months transformed into action. There were representatives of other faiths, in-

cluding Anglican, Lutheran, United Church and others who expressed interest in joining with COSA to offer help.

Representatives from the Indian Affairs, Department of Agriculture, Department of Youth, Provincial Human Resources Branch and the University of Calgary were also there.

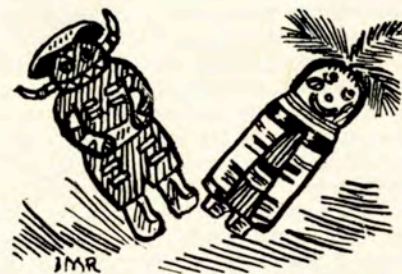
Father Patrick O'Byrne, COSA executive director, and Don MacInnis, COSA committee chairman for Indian leadership training, reiterated the offer to help. COSA is paying the bills during the formative stages for the Indian leadership structure.

* * *

Mr. Doore reported on his survey, stating the Indians do want to control their own leadership development but would desire moral and financial support.

He explained Indians want leadership training, communication and co-operative development conducted under a bona fide society of their own. He envisioned a corporation which would have an all-Indian board of directors, an executive director, and an all-Indian staff which would also look after industrial and economic development. White people would only serve in an advisory capacity.

During the discussion, Father O'Byrne pointed out the immediate step was to set up a provisional board of directors which would work on a constitution of the newly-formed corporation. Father O'Byrne also explained that a budget of at least \$25,000 would be required to set up this organization.



Hard Words

—Continued from Page 2

active dialogue with certain delegates.

In a reply to a question on what the Indians had given Canada, the Rev. Cuthand replied firmly: "We gave you the food of the Western world: corn, peas, potatoes, grains, beans."

Calling for Canadians to live up to their obligations, Taiotekone Horne, the brother of a leader of Canada's Indian militants, said: "We of the Iroquois confederacy want to maintain our sovereign nationhood. This nation has stood for thousands of years. We don't want to be Canadians."

By the time the meeting had ended there was much accumulated information as to the need for new avenues to interracial collaboration, including educational programs and the removal from school books of terms such as "savages" when applied to Indians.

We have combined the February and March issues of the **INDIAN RECORD** to offset substantial increases in publishing and mailing costs. —Ed.

Brief Demands \$100 Million Fund

Manitoba Indians Seek Assurance Fund To Repay Them For Lost Lands And Provide For Future

Manitoba Indians last December demanded that some of the millions of dollars worth of land they lost by treaties be returned in the form of a \$100,000,000 development fund.

In the 30-page demand to Indian Affairs Minister Jean Chretien for a new Indian Act — and an end to the present “catalogue of restrictions” — the Indians unveiled their complaints about the past and demands for the future.

They demanded the \$100,000,000 development fund, to bridge the gap between having no money and having enough to borrow capital for worthwhile projects, be set up immediately.

The fund would be operated by regional government men and the Indians themselves.

The Indians also demanded a \$1,000,000 social and cultural development program.

In the political field, groups of reserves should become federal constituencies so Indians could elect some of their own people to Parliament.

They demanded that reserves be run the same as municipalities, with band councils similar to municipal councils.

An Indian Municipal Act for reserves and an Indian municipal authority, with Indian control, were also suggested.

“The practices of democracy are first learned at the local level. It is of paramount concern to the Indian people that local affairs be within the control of the local government of the Indian reserves.

“The claims of the Indian people have their roots in the injustices of the past, but are based on the realities of the present,” said the Indian spokesmen.

“The status of a Canadian Indian compares unfavorably with the status of the Negro in the United States.

“Surely Canadian cities need not be burned and looted to evidence discontent and neglect.”

The present Indian Act, the Indians said, has its “spiritual home in Rhodesia or South Africa.” They suggest the government compare the money some nations receive from Canada in foreign aid to the standards of living of Indians in the Canadian north.

In education, the Indians demanded:

- A national Indian school trustee association that would put Indian history into its right perspective and have the power to examine text books used by both Indians and whites for “bias and discrimination.”

- A bursary program for post-secondary education — general, vocational and university — to cut the “drastically high drop-out rate.”

Later, Mr. Chretien said that, 10 years ago, only 10 per cent of Indians went beyond Grade 5 while now the figure was 95 per cent.

The Indian agent, almost a supreme being when the first Indian Acts were written, after the treaties, should, said the Indians, “be a civil servant and not the civil master of the Indian people.”

The Indians charged the federal government with allowing reserve homes to be built below minimum standards of the national building code. The government has power to regulate overcrowding in reserve homes, the Indians said, but regulations were never made.

This showed the government was making a “deliberate attempt” to ignore facts, and it must have a preoccupation with money rather than the dignity of the individual.

The Indian spokesmen claimed the government expects Indians to fail economically, and so seeks to make decisions for them which, rather than a lack of ability or enthusiasm, limits them.

The Indians demanded training centres on reserves since, they said, present community development programs just don't work.

They also demanded:

- A guaranteed income for those “owed a public debt, through privation and hardship,” to halt the “continued indignity of living on welfare.”

- Representatives on local hospital boards and free choice of doctors, even though the federal government pays Indians' hospital costs.

- Indian social workers and nurses trained and employed on reserves.

The Indians want a new Indian Act that will let them set their own goals and levels of achievement.

“We want partnership, not separatism,” Manitoba Indian Brotherhood president David Courchene said after the Winnipeg meeting with Indians Affairs Minister Chretien.

Mr. Chretien told the Indians that Indians of Manitoba are well organized.

“You want to participate, you are ready to take your own future in your own hands. Particularly in this province, you did a lot of homework for these consultations.”

The new Indian Act will be made between elected men and the Indian people, “in collaboration,” he said.

“We will receive from you the direction in which we have to go.”

The Indians also claimed that the government of Canada committed a “legal fraud” when the 11 treaties with the nation's Indians were signed.

They made this comment, to illustrate the frustrations and agitations their people have known for years:

“That forever and a day it will be obvious to all who read the treaties and the history of their making, that the officials of Her Majesty the Queen (Victoria), committed a legal fraud in a very sophisticated manner upon unsuspecting, illiterate, uninformed natives.”

And, in case anybody disbelieved that, Chief Samuel McKay of Cross Lake packed in his bulging briefcase a much-creased copy of the 1875 treaty in which the Indians of Berens River and Norway House gave the government 64,000,000 acres of land.

The Indians also claimed:

- The “alleged considerations” given the Indians in exchange for huge chunks of Canada were not “totally appreciated,” nor did they understand that their descendants were bound forever by the treaties;

- The government officials were aware the Indians could not communicate with them, and were also aware they were dealing with an uneducated people;

- The father image, the authority, pomp and ceremony of the government officials lulled the Indians into a passive mood;

- The Indians had no counsel.

“The Indians occupying these ab-

Harold Cardinal—Indian With A Cause

by GORDON AALBORG

It's tough to figure Harold Cardinal in the "moderate" terms by which he describes himself.

For one thing — he's noisy. As a self-styled champion of the Indian cause, this young president of the Indian Association of Alberta is a credit to the great Indian orators of history.

But: "I don't think I'm a militant," he says, meanwhile predicting a militant role for his people within the next five to 10 years.

"The basis of this has been laid. It'll happen sooner than many white men expect — and with both Indian and non-Indian leaders."

23 YEARS OLD

At 23, Harold Cardinal is perhaps the youngest Indian leader in Canada. He's neither quite as noisy nor nearly as pretty as Eastern Canada's Kahn-Tineta Horn.

He's fond of saying Canada's so-called Indian problem is "more of a white problem than an Indian problem" and feels he's in the generation "that has to come up with answers."

The young Mr. Cardinal has at times been branded a "professional Indian," by critics who find him a trifle obnoxious, but he's a sharp man and that can't ever be discounted.

NOT VIOLENCE

"By the accepted context, I'm a moderate," he says, adding that violence isn't the solution to the problems facing the Indian people today.

He was born on the Sucker Creek reserve near the south shore of Lesser Slave Lake and took his schooling at the Joussard residential school nearby. After Grade 10, with much consideration by his family, Harold moved to Edmonton and attended St. Francis Xavier school in what was then Jasper Place.

Currently a drop-out from St. Patrick's College, in Ottawa, he's planning to return to school sooner or later to complete his education.

Harold Cardinal is a capable young man. He could compete on equal terms in most any aspect of white society and therefore is logically asked at times why he persists in his campaign and whether he'll indeed leave his people someday and abandon the fight.

INVOLVEMENT

"I'll always be involved, he says, recalling that he was only a child

when he began to look at his place in the future of his race.

His age has been cause for much comment, but he doesn't feel it's at all detrimental to the work he's trying to do and indeed figures both old and young in the Indian society have much to give.

He says the white man in general is inclined to look upon the older Indian as "stupid" because of the language and cultural differences and says this tendency is in itself stupid.

"It's like asking Premier Manning to deliver a great philosophical speech in French," he says, adding that the wisdom of the older Indian people is in no way hampered by the language barrier.

"You can't judge by cultural standards, an Indian identifies himself with what is eternal, like the sun and the sky."

"When we see something that's better in your society, we take it," he says, adding that the Indian culture has significant aspects all too often ignored by white society.

A good wife also helps, he says. Harold married a West Coast Salish girl about a year ago and although "I'd like to keep my own family out of the public eye — I have a wife who understands and believes in what I'm doing."

How much power does this young leader really have?

It's questionable, but some indication is likely from current consultations between Alberta's Indian people and federal officials about changing the Indian Act. Harold Cardinal feels there are other subjects that must come up — such as treaty and legal rights — and he's certain to have his say.

—The Edmonton Journal

Traditional and Modern Blended

by MRS. JOHN ROWE

Cape Croker is a small peninsula on the Georgian Bay side of the Bruce Peninsula about 14 miles north of Coplis Bay. The land that belongs to the reserve is rough and the massive rock of the Niagara Escarpment that runs through the Cape is a monument to estheticism and austerity. The homes of the 700 Ojibway residents are well scattered over the area so that bushland is generally in sight.

Two churches and two schools serve the community. Father O. H. Labelle, SJ, has been pastor of St. Mary's Catholic Church through the years 1930 to 1942 and again from 1953 until the present. His love and concern for the Cape is apparent as he talks. Mrs. Norma A. Secord is the newly appointed minister to the Nawash United Church. The population is almost evenly divided between the two religions.

Within recent years a new school has been built for the Protestant children. Plans are complete for a new separate school to be built in the Spring. It will replace the classrooms that are now housed in three different buildings. Sisters of St. Joseph will continue to staff the school.

During the summer months the people of Cape Croker took over from the government the responsi-

bilities of managing their affairs.

Chief Wilbur Najiwon operates a furniture factory. Mrs. Gordon Johnston has a small staff at the Cape Croker Silk Screen factory where quality hand-crafted work is done. The market for authentic Indian designs on cards and fabrics steadily increases.

A general store run by Mrs. Joe Akiwenzie caters to the needs of the residents as well as those of the tourists that come to Cape Croker Indian Provincial Park.

Men receive an income from the sale of cedar boughs but work on the reservation is at a premium. Many families are on relief.

The hiring of a recreational director was made possible through the efforts of concerned Indian people, in cooperation with the Human Rights Committee in Owen Sound, who organized a successful walk-athon. Denise Akiwenzie has provided courses in sewing, home budgeting, interior decorating, and arts and crafts as well as painting. Ball games and Saturday boys' hockey games are played on Wiarton ice.

The Indian is blending the traditions of the past with the modern trends to make a successful standard. The issues that divide Indian people privately never divide them publicly. They display a quality you would expect from any proud family.

—The Canadian Register

PAINTINGS RECREATE

by J. R. STEVENS

OJIBWA PAST

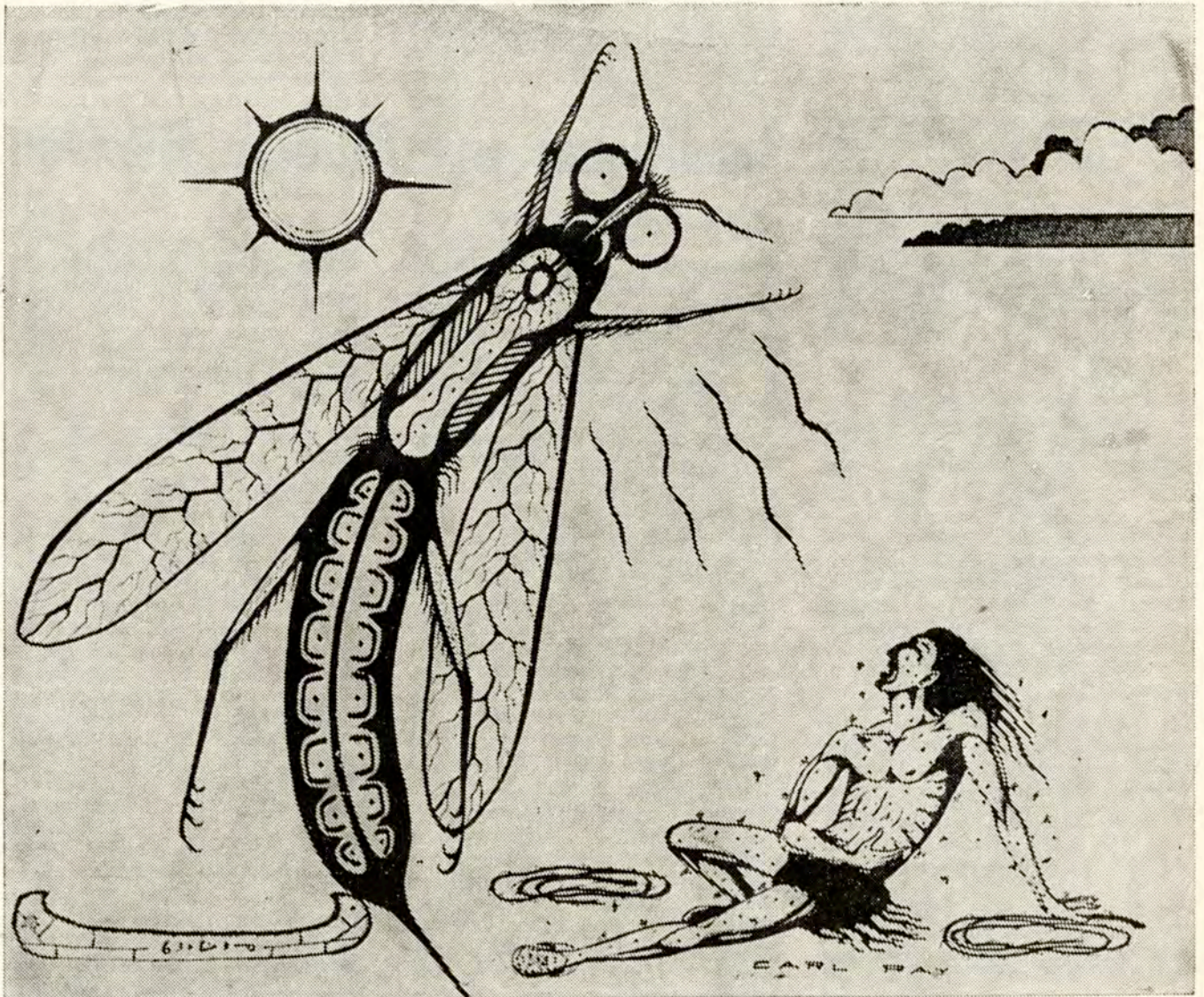
"The legends, beliefs, and stories of my people have all but disappeared. My paintings are an attempt to preserve the stories of my people," explains 25-year-old Carl Ray from Sandy Lake, Ont. "Most of the stories I have learned were taught to me by my mother Maggie Ray and the old people on the reserve."

These stories were well known by

all the Ojibwa in the unmeasured, ancient days before the coming of the white man. One of the most important Ojibwa legends deals with the creation of the world. According to Indian belief, in the first dawn of the world, Omamama, the Earth Mother gave birth to the creatures of Indian forests. Her first-born was powerful Binay-sih, the thunderbird

who would protect the other animals of the world from the mysterious and destructive sea serpent Genay-big. The second from the womb of Omamama was Omaka-ki, the lowly frog who had sorcerer's powers and would control the insects of the world.

Third-born was the supernatural Wee-sa-kay-jac, sometimes called



In Ojibwa legend, the queen mosquito rescued a poor Indian being devoured by mosquitoes and has never harmed people since. The legend is illustrated in a painting by Indian artist

Carl Ray of Kenora who is trying to recreate the past of his people by recording on canvas the stories he learned from his mother and elders of the Sandy Lake reserve.

Nanabozho. It was Wee-sa-kay-jac who created the people of the earth. Wee-sa-kay-jac had asked some of the animals of the forest to meet him at the edge of a great flood. He asked the animals which one would swim to the bottom to bring some clay from which he could mold an Indian. Ningig, a great swimming Otter came forward and replied, "I will get clay for an Indian." Wee-sa-kay-jac tied a long vine to the leg of Ningig who then dived into the flood waters. After much time the otter had not returned, the vine was pulled up but Ningig was unconscious and he had not reached the bottom.

DIVE FOR CLAY

Then Amik, a beaver, declared "I will dive for the clay out of which the Indian will be made." Amik swam down and down into the murky water before he went unconscious. Wee-sa-kay-jac pulled Amik back with the vine; the beaver had no clay.

Wa-jusk, a muskrat, put the vine on his leg and said, "I will bring the clay," and then dived into the swirling flood waters. Down, down into the cold depths Wa-jusk went until he saw the bottom. He grasped for the clay and then he drowned. At the edge of the flood, Wee-sa-kay-jac pulled up the muskrat and saw the clay clutched in the paw of Wa-jusk. Wee-sa-kay-jac was so happy he revived Wajusk, Ningig and Amik for their help.

Then he took some of the clay and placed it on the back of Misqua-day-sih, the turtle. The first man he molded turned out to be black and

Wee-sa-kay-jac decided this was not an Indian. This man was hurled into the air, landing across the great waters in an unknown land. More clay was molded on the scaled back of Misqua-day-sih.

The man that resulted was pale and unhealthy-looking. Wee-sa-kay-jac decided this was not an Indian, and flung the white man out and across the flood. He took the remaining clay and worked with great skill and care; the man that came to be was olive brown in color. "This man is an Indian," Wee-sa-kay-jac declared. It was this way that all the Indian people came to be.

Omamama's fourth child was Ma-heegun, the wolf. Eventually, all the rest of the animals were born as well as the trees, rivers, and rocks of the forest. In this manner the world was created.



Originally, the Ojibwa or Chipewa nation extended from the Sudbury area, through Wisconsin and Minnesota, to the southeastern forests of Manitoba. Here they lived in small family groups, on the shores of the numerous lakes in the area that was to become known as the great Canadian Shield. Winters were brutally cold, summers short and insect-infested, and the game, fish and fowl were often difficult to find.

This harsh world of the Ojibwa was understood as being full of good and evil spirits which could assist or hinder the burden of each Indian's existence. Children were urged by their parents to fast so that they might dream of a spirit which would give them strength, courage, and magical powers to bear the hard-

ships of life. Manitous or spirits existed for all the animals of Omamama and any of these might be the protector of a particular warrior. Because each person could have his own manitou, the stories that existed in Ojibwa mythology would defy enumeration.

DECLINE BEGAN

The arrival of the coureurs de bois and the Christian missionaries marked the decline of the mysterious spirit filled life of the Ojibwa. "The last time there was a ceremony in our band was when I was about six years old," Carl says. "It was a berry festival that was being held in a birch bark lodge. The whole village was there and the priest came and told us to stop the berry festival. The priest understands now but it is too late. The ceremony is gone."

The failure of the white man to understand the significance of the many Indian ceremonies has resulted in a partial obliteration of one of the richest body of ceremonial rites and legends that any culture has formulated. Mr. Ray's paintings and those of other Ojibwa artists may create new interest in Indian culture and preserve the legends that are known only to a few.

Ray's legends are painted in bright colors, often with a glaring sun or moon in the background which gives the work a sense of depth and passion. Indians portrayed in his art are masculine with muscular chests and facial expressions revealing spiritual force. The animals in his works are not just facsimiles of the animals in the forests.

—Concluded on Page 13

Catholic Church Backs U.N.

The Roman Catholic Church shares with the United Nations the conviction that the effective protection of human rights is an essential condition of national and international peace and progress, the Canadian Catholic Conference said in a statement last month.

The conference, which is the association of the Canadian Roman Catholic hierarchy, issued the statement on human rights to coincide with New Year's Day which has been declared World Day of Peace by Pope Paul.

The statement notes that in Canada there is no bill of rights. It says that in the case of Indians, Metis and Eskimos "there arises the need for proper measures to conserve their identities and their capacities for self-development."



ST. JOHN BOSCO CULTURAL CENTRE, 87 ISABEL, WINNIPEG, is a favorite meeting spot for the city's Indian and Métis. Fr. Guy Lavallée, OMI, is the director, assisted by Fr. A. Lacelles, OMI.



Voice In The Wilderness

by MICHAEL O'MEARA

(Reproduced with permission from the Canadian Register)

Father Bernard Brown is arousing people-power. Not in a big city ghetto, not on a campus or through an underground network; he's doing it inside the Arctic Circle, 1,000 miles north of Edmonton.

He is calling the Hareskin Indians back to hunting and trapping from the lure of easy life — in reality — unemployment, liquor and degradation on the fringes of booming towns and trading posts in the Northwest Territories.

He is a voice in the wilderness, calling from Colville Lake, 110 miles north of Fort Good Hope, in the traditional hunting grounds of the Hareskins. And he is being heard, at least faintly, both by the Indians and government officials. He has a message for both.

For the Indians: Come back to where you can work and live with dignity, and enjoy a stable family situation.

For government officials and educators: Break the chain of circumstances that lures Indians away from their traditional ways or subtly undermines their interest and pride in hunting and trapping. And he spells out the links.

When Father Brown, a native of Rochester, N.Y., and an Oblate missionary in the north for 20 years, came to Colville Lake in 1962 he found two dozen Hareskins living in dilapidated log cabins and tents. Since then, more than 50 other Hareskins have returned to the old village, taken up the traditional ways, and replaced every building with new log structures.

They have built a new log church, community hall and a six-bunk cabin with picture window for tourist hunting and fishing parties. An independent trader has set up shop at the opposite end of the village, and there is an air of permanency about Our

Lady of the Snows mission at Colville Lake.

Father Brown and the log church give a focus to the community. He calls the project "a regrouping" of the Hareskins, a satellite community to Fort Good Hope, and he strongly believes there should be more such satellites to call Indians back to the life and ways they know.

The dilemma of the Hareskins — named by early explorers who found them dressed in the skins of the Snowshoe rabbit or Arctic hare — is that they have no written language, no cave paintings or other ancient art to tell them of their history or culture. They speak the same language as the Navajo Indians of the southern United States and are of the same anthropological stock. But they don't know their past, and they find it difficult to accept the white man's sense of competition, industry and the discipline of routine work day after day.

They call themselves simply "Dene," The Men. Other Indians call them "The End-of-the-Earth People." They've been there since mastodons roamed the Arctic 4,600 years ago (2,600 B.C.).

If white men are confused by the turmoil and increasing tempo of change in their society, think of the Indian. The old ways have lost their appeal, and the new ways of the north — mining, oil fields, electronics — beckon at first but circumstances somehow put them on the edge of society. It is not planned that way but it happens, again and again.

Father Brown sees more links in the chain of alienation.

"One of the costliest mistakes we whites have made has been in building good homes for the Indians at the forts. Had (government officials) built them for the people out on the traplines they would deserve nothing but praise. But, as laudable as was their purpose, they have forged another link in the chain that holds the native trapper a prisoner in the white man's settlement."

He also faults the federal educational system, which provides free air transportation for children from far-flung villages to boarding schools in central points — and separates them from their parents for the most part of the year. Stress on trades and technology is turning out more graduates than jobs available, destroys the young Indian's interest in trapping and, often, turns them southward where few succeed in adapting to the white man's mentality. That often means the ability to adapt to the drudgery of an ordinary job.

Although the fur harvest is greater than ever and, in fact, isn't being well harvested at all; although good trappers can make \$10,000 in the four-month fur season — take eight months vacation — and live well on less than half of that for a year, few young Indians want to trap.

Father Brown blames the school system. Children are too long away from their parents, for one thing. For another, "it certainly is not that true that they forget how to trap. Nor do they lose the only advantage the native has over the white trapper: The ability to withstand the cold. It is mental. Somehow, they have turned against trapping as a profession.

"I doubt that their teachers actually speak openly against trapping, but we must conclude that trapping is damned by faint praise. Other professions are given the glamor buildup to the point that the young native or halfbreed is embarrassed to admit that he intends to trap for a living."

Leaving aside the too-long absence from parents — Father Brown admits he doesn't have all the answers, by any means — he thinks trapping should be introduced into the curriculum under such headings as game conservation and fur marketing.

The Canadian Broadcasting Corporation should report price changes on the fur market, as it

does farm marketing in agricultural areas. And it should broadcast interviews and advice from old time trappers.

Youth trapper associations, like 4-H clubs, should be formed and offer "prizes for the amount and quality of furs caught, with special rewards for its handling."

And, why not form junior dog-drivers' clubs? "A few years ago the Indian Affairs Branch gave prizes for the best gardens in the various forts. I have never heard of them awarding prizes for the most fur harvested."

He could go on for hours. It comes down to a host of well intentioned but misconceived projects that go back for 100 years. That is what bugs the Indians! It is only now that a few white men, like Bernard Brown, have begun to see reality from the Indian's point of view.

What makes it more imperative is that he is speaking of, and to, a youth society. Half the residents of the Northwest Territories are under 21; there are 4,000 children under five years of age, 3,000 in the 5-to-9 age group, 2,600 in the 10-to-14 group and 1,800 in the 15-to-19 group.

"The implications of these figures for education in the near future, and for employment in the more distant future, are obvious and almost frightening," Father Brown says.

Father Bernard Brown appeared on television with the Hareskin Indians at Colville Lake, in two programs in CBC television's series *This Land of Ours*. The first, entitled *The Man from the End of the Earth*, focused on Father Brown and was broadcast December 21. The second, entitled *The End-of-the-Earth People*, was broadcast the following Saturday, December 28. Host John Foster produced and narrated both programs.

He's a hard man, physically and in his convictions. He has to be to survive in a land where winter is nine months long. At 48, he looks at least ten years younger; he is as good or better than the best in Colville Lake at hunting, trapping, fishing, breeding his own dogs for stamina and intelligence.

He also bakes his own bread, plays a good folk guitar, pulls teeth, doctors axe cuts and delivers babies; he is a pilot, accomplished film cameraman, ham radio operator, town planner, and artist.

For all these reasons, but perhaps most for his dispensary and radio, the people depend on him. He is perhaps more feared than loved, because he is such a strong personality.

But he loves his people. He is not preaching at them but demonstrating — as a Christian, a man, and a priest, in that order — that a better life is available to them in the old ways.

Some Indians are hearing. Some other missionaries and traders are hearing. So are a growing number of government officials.

Father Brown's people-power isn't violent. It does, however, involve confrontation — of the disposed man with himself.

The Colville Lake "regrouping" project is confronting white officialdom with a better plan.



Cluny Residential School Closes

The Crowfoot school students' residence on the Blackfoot reserve at Cluny closed permanently when the Christmas holidays began, the Indian Affairs department sources said.

The departing principal, Rev. Adrian Charron, commented when informed of the news by telephone: "I've had no notice of this decision. But that's Indian Affairs for you — they're always operating behind your back. It's the same way they treat the Indians."

Indian Affairs sources said the move was intended to reduce costs of operating the residence, in use since 1911, and to meet complaints about fire safety in the aging building.

Father Charron said he was not so much annoyed by the decision to close the school, of which he has been principal for two periods, from 1945 through 1956 and from 1965 until the present, but by the way it is being done.

"They're scared to come out and say it," he said. "They want the Church to take the responsibility for closing the school."

Indian Affairs sources said about 30 children were living in the residential school at the start of this school year. Father Charron said

by **DON PEACOCK**

there were 40. All were in grades 1 to 8.

The school is located just across the railway tracks from Cluny, 70 miles east of Calgary on Highway 1.

The number of students was reduced to 21, as children had gradually been boarded in homes. Ten of those remaining were from the Peigan reserve at Brocket, near Pincher Creek. Indian Affairs sources said they would be moved to a residential school near Cardston.

Five others were brothers in the same family and would be moved to live with an aunt on the Sarcee reserve just outside Calgary. They would attend school in Calgary after the New Year.

The remaining children would be boarded in other homes in the Cluny area.

The Indian Affairs department had been paying \$70 a month to board each child and estimates this will reduce the cost of keeping the children involved from \$140,000 to \$40,000 a year.

Meanwhile, Father Charron said the 20 staff members of the residential school were worried about what the future holds for them. He said he received a letter from the depart-

ment last September saying all the children would be removed from the residence by the end of September.

"They didn't say they were closing the school." Some of the children were still at the school during the holidays.

An Albertan reporter told him Indian Affairs officials said it was hoped most of his staff could be absorbed into the day school staff.

Indian Affairs officials said there is no plan to close down the day school in the same area. It has a student body of about 275, eight classrooms and 14 teachers.

Father Charron, a member of the Order of Oblates of Mary Immaculate, has been principal of both the residential and day schools. He was scheduled to move to Calgary at the end of the year to take over full-time duties as parish priest at Sainte Famille Church, and to be succeeded as day school principal by Rev. Maurice McMahon, who has been senior teacher at the schools until now.

Father Charron said he was "glad" to leave the school. Indian Affairs officials had said last summer they planned to close the school, but had changed their minds when the Indian people in the area protested.

—The Albertan

U of Toronto Approves Language Studies

The University of Toronto approved an immediate start on a credit course in the study of Canadian Indian languages.

The course, approved at a meeting of the Council of the Faculty of Arts and Science in December, may be the first of its kind offered at a North American university.

Dealing with linguistics — the science of language — rather than instruction in the Indian languages, the course will be open to any Indian student fluent in his tribal tongue.

However, it will count toward the language requirements laid down for undergraduates, so that an Indian student can for the first time opt to study his own tongue in preference to the standard language credits.

Until now, the university had limited accreditation to the major European and Asian languages, so that an undergraduate — even a Canadian Indian — had a choice ranging from French and German to Russian, Chinese and Japanese.

If he was determined to study an

Indian language, all the university could offer was a non-credit extension course in Ojibway taught by an instructor from the Toronto Indian Centre.

The new course will be taught by Jonathan Kaye, 26, in the Centre for Language Studies. He gave his first lecture to Peter Kelly, an Ojibway from Kenora.

Mr. Kelly first sought the aid of the faculty at the beginning of the school year, and might have had to wait for his course until next year if the council had not decided to cut red tape and give an immediate go-ahead.

R. W. Dunning, an anthropology professor instrumental in winning council approval, said recently the move was overdue.

Dr. Dunning said Indian language studies had been overlooked ever since the university's founding in 1827, when "there were more people speaking Indian languages in Southern Ontario than English."

In approving an Indian course, the professor said, U of T was following in the steps of New Zealand high

schools, which long ago recognized Maori as a legitimate course of study. Edinburgh University has credit courses in Gaelic and the University of Manitoba offers courses in Icelandic studies, he added.

Dr. Kaye, who spent 15 months in the Amazon jungle researching a thesis on South American Indian languages, called the course a major step for Canadian Indians and their culture.

Dr. Kaye said he hoped that approval of the course was only the first step in the establishment of Indian studies at the university. He said graduate seminars in Algonkian linguistics and the phonology of the Ojibway would begin next year, and there was a good chance that undergraduate language instruction in Indian dialects might begin in 1970-1971.

Mr. Kelly, in his early 30s, is the only student likely to qualify for Dr. Kaye's course this year.

"I used to think the establishment at U of T was very inflexible," he said. "I've changed my mind."

Development Of Oil Sands May Mean Indian Riches

A group of 91 northern Alberta Indians could be the richest in Canada this year if a proposal to develop an oil sand project is approved by the provincial oil and gas conservation board, an Indian Affairs department spokesman said.

Pan American Petroleum Corp. announced in December it had successfully field-tested a new economical recovery process for billions of barrels of previously unrecoverable petroleum hydrocarbons from the Athabasca oil sands near Fort McMurray, 240 miles northeast of Edmonton.

The Indians own 5,000 acres of the 100,000-acre development and Pan American has paid a \$10,000 bonus for the lease.

Most of them, the only members of the Fort McMurray band of the Chippewa tribe, are on welfare. Some are trappers and one has been a general laborer for Pan American for "a number of years."

Although no estimates are available as to how much the band will garner from royalties, a landman for Pan American in Calgary said:

"I think I'll join the tribe."

Ivan F. Kirkby, Indian Affairs superintendent for the Saddle Lake-Athabasca region, said in an interview all of the Indians concerned had left the reserve and were living in the regional communities of Anzac, Athabasca or Waterman.

ROYALTY RIGHTS

If the application is approved, the Indians would get royalties eventually totalling 20 per cent of the value of the oil produced on reserved land. The Indians have 5,000 acres of the 100,000-acre proposed development.

The application requests approval to produce up to 8,000 barrels of raw bitumen daily with initial production in 1970.

"They could be the richest Indians in Canada," Mr. Kirkby said.

"It won't happen overnight . . . it's a development program, an exploration.

Strange But True

ARMENIA WAS THE FIRST COUNTRY IN THE WORLD TO ACCEPT CHRISTIANITY AS THE STATE RELIGION. **ST. GREGORY** THE ILLUMINATOR CONVERTED THE ARMENIANS AROUND A.D. 300.

—THIS UNUSUAL ILLUSTRATION FROM A 13TH CENTURY APOCALYPSE MS IS ENTITLED "ST JOHN LOOKING INTO HEAVEN." THE APOSTLE IS PEEPING INTO THE NEXT WORLD THROUGH A NARROW DOORWAY.

THOUGH NOT A MEMBER OF THE ORIGINAL TWELVE, THE CHURCH HAS ALWAYS NUMBERED **ST. BARNABAS** AMONG THE APOSTLES BECAUSE HE WAS DIVINELY CHOSEN TO ACCOMPANY ST. PAUL ON HIS MISSIONARY JOURNEYS.

"Out of sight, Out of mind" THE FIRST RECORDED USE OF THIS EXPRESSION OCCURS IN THE "IMITATION OF CHRIST" BY THOMAS A KEMPIS (1380-1471)

Indian Trustees Coming In Alta.

Indians will soon be serving on school boards throughout the province, says the Alberta School Trustees' Association.

In a statement released December 23, the ASTA says that "school boards may look forward to implementation of their recommendations" on the matter to the provincial government.

"Proposed new legislation is being drafted for presentation at the next session of the legislature, seeking to set up Indian reserves at school districts to be included in counties and divisions for school purposes," the ASTA said.

TRIED MANY TIMES

The association pointed out that over the last few years it has made repeated representations to the government to clear the way for the election of Indians to school boards.

"Indian people should be allowed to take an active part in educational administration in the same way as any other citizen has a right to do," the release stated.

It noted that former Education minister Raymond Reiersen wanted native people to have the oppor-

tunity to be elected, not just appointed, to school boards.

The ASTA said that a "major hitch" in the matter seems to be the problem of federal jurisdiction in Indian affairs, and Alberta wants the education of Indian children in the province to become its responsibility.

Department of education officials have initiated action seeking a "master agreement" with the federal government to update federal-provincial relations in Indian education, it added.

OTTAWA MAY HELP

"There are signs that Ottawa officials may be moving in the direction of encouraging leadership among Indians.

"For example, Minister-Without-Portfolio Robert Andras, discussing the Indian Act with the native people in Alberta at a meeting earlier the same month, is reported to have stated that the Indian people must participate in all aspects of policy-making where they are concerned — and at all levels of government," the association said.

Indian Aid Boost Vowed

by JOYCE FAIRBAIRN

Health Minister Munro will increase federal expenditures on Indian health services to provide facilities for northern communities that now do without.

Mr. Munro, who has returned to Ottawa from a four-day tour of northern Indian areas in Saskatchewan, Manitoba and Ontario at the end of the year, was disturbed by the fact that communities of as many as 500 people had to "make do" with only a lay dispenser for medical services.

He is now negotiating for at least an extra \$2 million to provide facilities in provincial Indian communities with the greatest need. The facilities would take the form of nursing stations with a trained nurse in residence.

The federal health department has been spending \$27.5 million on Indian health services annually and last year the total was boosted to about \$30 million.

This covers native people in the provinces only and not in the northern territories. The additional sum sought by Mr. Munro is above the \$30 million already allocated.

Mr. Munro has been questioned frequently in the House since Parliament opened about a freeze on Indian medical services and reports of unqualified personnel dispensing drugs to native peoples.

The purpose of his most recent trip was to have a closer look at the condition of communities with limited or no medical service facilities for Indians.

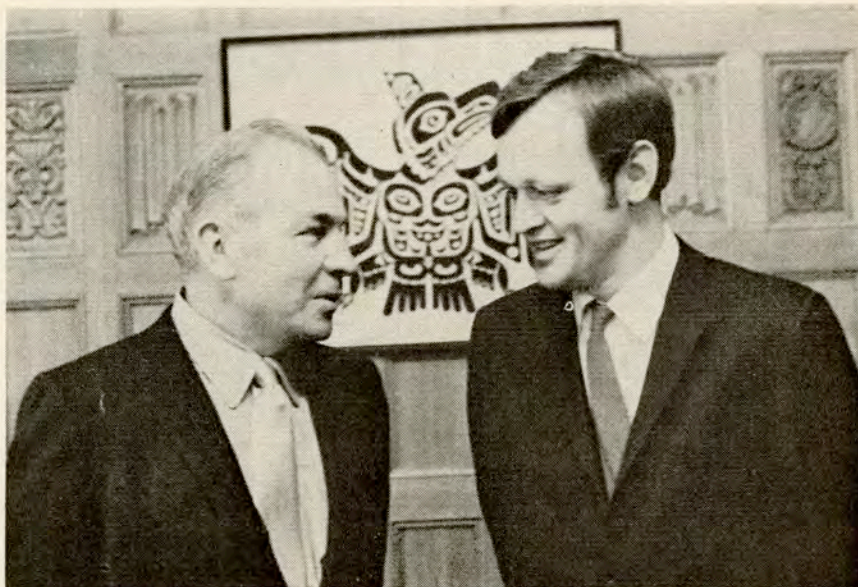
In Northern Manitoba he visited Brochet, an Indian community with only a Roman Catholic priest available to dispense drugs for illnesses with an obvious diagnosis.

The same function is performed at Shamattawa by an Anglican priest who was transferred from York Factory.

At Nelson House, Mr. Munro visited a nursing station with two nurses to serve a large Indian population.

In Winnipeg, he met with doctors who have been loud in their criticism of federal Indian health services. Later, he went on to Sioux Lookout, Ont., which boasts a 40-bed hospital.

—Winnipeg Free Press



INDIAN AFFAIRS MINISTER JEAN CHRETIEN accepts a brief prepared by the Agricultural Institute of Canada conference. The brief was presented by Everett Biggs, left, president of AIC.

AIC Presents Brief

A brief outlining the problems facing Indian farmers and recommending some solutions to them was presented, December 9, by the Agricultural Institute of Canada to Indian Affairs Minister Hon. Jean Chretien.

The Institute undertook the project — to study the agricultural potential of land on Indian reserves — as an International Year for Human Rights project. The Institute held a conference on the topic at Jasper, Alta., in October which was attended by AIC members, Indian representatives, non-AIC members with special knowledge and skills in the areas under discussion, and officers of the Indian Affairs Department.

The conference found that the

potential exists for the development of approximately three million acres of land on Indian reserves. This land could support approximately 4,000 Indian families on economic farm units. However, even the full development of this agricultural resource could support only about 25 per cent of the Indian families now living on reserves with agricultural potential. Other programs must be found for the remaining 75 per cent of people on these reserves.

In accepting the brief, the Minister called it a "progressive step": **Indians should be equal citizens within a province,"** he said. **"All provincial services should be available to Indian people if we believe in a society where everybody shares."**

The recommendations called, in part, for:

Land of Economic Potential

- Legal survey of all land with agricultural potential be carried out, at the request of the band council.
- Preparation of a comprehensive development plan at the request of and in cooperation with the band council, as basis for an action program.
- Development of a system through which an individual Indian farmer or rancher or a group of farmers and ranchers may acquire control of land for continuous use in agricultural production through a Certificate of Usership. This certificate would be transferable between members of the band and could be cancelled by the band (subject to appeal) if the land was not used properly.
- Leasing of reserve land to non-Indians only when such practice does not interfere with the development of farms for Indian farmers.
- Adequate credit programs and a management advisory system to assist developing Indian farmers.
- Provision that the development and maintenance of services such as market roads and telephones be included in plans for land development on Indian reserves.

—Concluded on Page 13

IAC BRIEF - - -**Education and Extension**

- Transfer of responsibility for Indian education to provincial departments of education.
- Granting of voting rights for Indians in school board elections and the opportunity to serve on school boards.
- Programs of counselling and orientation of Indians and non-Indians when intermingling is to occur on an extended basis, as in a school or work situation.
- Special efforts to locate agricultural courses and programs so they will be accessible and suitable for Indian farmers and, where possible, integrated racially.
- Evaluation of agricultural programs offered to Indians, investigation of alternative methods of agricultural education and encouragement to Indians to enter agricultural education programs.
- Expansion of leadership training programs for Indians.
- Greater efforts to inform Indians of educational opportunities available to them and to encourage likely candidates to continue to higher education.
- Agricultural extension programs on reserves to become the responsibility of the provinces and be coordinated with other adult extension services requested by the Indian community.
- Involvement of Indians in planning and conducting extension programs for the reserves.

Credit

- Immediate implementation of an adequately funded Indian Development fund with an adequate staff.
- Authority for the Minister of Indian Affairs and Northern Development to guarantee loans to Indians from agencies such as the Farm Credit Corporation, banks and credit unions.
- Individual exemptions from Section 88 (1) of the Indian Act so Indian farmers may pledge chattels for loan security.
- Farm Credit Act amendments to make it easier for Indian farmers to obtain necessary operating capital.

Ojibwa Painter

—Concluded from Page 7

Loons, wolves, moose and fish have physiques that suggest they are possessed by some incomprehensible magic. His paintings have captured the essence of myth, which is precisely what legends are.

Many of Carl Ray's paintings deal with the manitou, Wee-sa-kay-jac and his adventures in the Indian world. Thunderbirds, water spirits, windigos, giants and strange primitive animals are portrayed in their triumphant and tragic ventures in the northern forests.

Mr. Ray started painting seriously five years ago. Previously, he had worked in Cochenour-Willans in Cochenour, Ont., where he contracted tuberculosis. Carl spent the next year in Port Arthur recovering from illness. When he returned to Sandy Lake, Father Bignami, an Oblate priest, encouraged him to start painting. His paintings met with immediate success and he was given a grant from the department of Indian Affairs for his work. Mr. Ray's paintings hang in the Indian Affairs office in Ottawa and in Queen's Park, Toronto. Carl had a showing with the primitive Indian painter, Jackson Beardy, at Brandon University early this winter.

Ojibwa art in the past has been limited to rock paintings, birch bark scrolls and a few designs on clothing.

—Winnipeg Free Press

\$100 Millions

—From Page 4

original lands (Canada today) enjoyed and considered that they had sovereign rights to these territories. It is obvious that (Queen Victoria) in dealing with the Indians with respect to these lands has well recognized their sovereign rights."

The treaties were followed some years later by an Indian Act, which today's Indians describe to a packed gallery in Winnipeg's Hotel Fort Garry room as "discriminatory, restrictive and prejudicial to the human and civil rights of the Indian people.

"The government has made Indians wards. They want emancipation."

The Indians had been made promises that have not been carried out, they said.

Their main points:

- The federal cabinet took away their lands without either their consent or adequate compensation. The orders-in-council passed by cabinet are "arbitrary and inconsistent" with the promises made in the treaties to set aside reserve lands in exchange for the territories the Indians gave up;

- The Migratory Birds Convention Act should be changed to allow Indians to hunt for food, as is their right;

- The law should be changed to allow Indians to study in any school or "educational institution";

- Every Indian, on or off reserves, should have full, adequate and immediate medical and health services without limitation;

- A land claim commission should be set up to assess and award compensation to Indians who have had land and other rights taken away.

The Indians restated their wish to deal with local, regional government officials rather than those in remote Ottawa.

"We do not ask for charity, but for opportunity."

—Winnipeg Free Press

Rug-hooking Co-op

A group of Indian women from the Standing Buffalo Reserve in Saskatchewan have started a rug-hooking co-operative, making use of geometric Sioux designs which have been passed down from generation to generation.

There are 1,600 handcrafted knots in every square foot of the rugs. Small rugs are being sold as wall hangings. The largest rugs are five by eight feet.

Information about the rugs can be obtained from the Sioux Handicraft Industry, Box 699, Fort Qu'Appelle, Sask., Canada.

The Warrior

by GORDEN H. BAKER

*A brave young Indian warrior
And a princess he adores
In the moonlight by the river
Where the falling water roars,
Holding hands and dreaming
Of the day they'll be alone
In their own private teepee
And have children of their own.*

*This eager Indian warrior
Into battle rode one day
His princess cried a promise
To him faithful she would stay,
The war in time was over
But her brave did not return
She sits here broken-hearted
Where the falling water churn.*

*She senses someone near her
Silhouetted on the skies
The chief to share her sorrows
To console the one who cries,
With one hand on her shoulder
"I share your grief my dove"
One arm he raises upward
To the Great good Spirit above.*

*"Oh great Spirit mend the sadness
Of this maiden here below
In your mercy ease the anguish
Of the pain that weighs her so,
The brave this princess worshipped
On the battlefield now lays
He fell to keep these valleys
Where his black-haired brother plays.*

*Like the others dead in battle
He found peace in Sun and Moon
He found happiness in hunting
He in life who died so soon,
Like this maiden who is lonely
I am sad as day is done
Though my eyes are dry I suffer
As you know he was my son.*

Federal Aid to Farmers

Indian farmers will have a new source of credit under recent amendments to the Farm Credit Act, Indian Affairs Minister Jean Chrétien announced in December. Loans from the Farm Credit Corporation have not been available to Indian farmers because they could not pledge their reserve land as security. The new law, by allowing the Minister of Indian Affairs to guarantee such loans, waives the normal first mortgage security. It enables Indians farming on reserve lands to group together to form a farm syndicate and borrow up to \$100,000 from the Corporation for farm improvement. Individual Indian farmers will be able to borrow up to \$40,000.

The new Act represents a broadening of the Farm Credit Corporation's lending authority to include Indian farmers on reserves. The Corporation can now enter into agreements with the Minister of Indian Affairs to provide the full range of its services, including loans to Indian farmers. Mr. Chrétien said he anticipated loans would be available through the Corporation to handle operations in the 1969 crop year.

SIX MILLION ACRES

Many Indian reserve communities, incorporating some 6 million acres across Canada, contain large tracts of arable land. The amended Act is expected to enable them to extend their farming activities considerably.

"Our land needs to be developed and can be developed," said Jim Gladstone, credit manager of southwestern Alberta's Blood Band. "Anything that promises this development is good. This money is going to help. It also ties in very well with a development corporation scheme we had been working on."

At present, much of the Band's revenue comes from leasing reserve land to non-Indian farmers. The new scheme would set up a loan fund to be used by individuals or groups on the reserve for development purposes. Among other things, the fund would encourage Band members to farm more reserve land themselves by making loans available to young Indian farmers. The amendments to the Farm Credit Act will enable Indians farming on the Reserve to obtain needed credit for farm development independent of the proposed scheme.

CAPITAL NEEDED

"One of the most important factors limiting the development of reserve lands has been the lack of available capital from sources that are available to other Canadians," said Indian MP for Kamloops-Cariboo, Len Marchand.

"I hope these changes are only a beginning in making farm credit sources, provided by federal legislation, available to the Indian people."

U.S. BOOKLET ON ARTS, CRAFTS

The Indian Arts and Crafts Board of the United States Department of the Interior recently announced publication of a special 60-page, illustrated booklet entitled, INSTITUTE OF AMERICAN INDIAN ARTS.

Founded in Santa Fe, N.M. in 1962, the Institute of American Indian Arts is operated by the Bureau of Indian Affairs, USDI, as a national training program in the arts for Indian, Eskimo and Aleut youth of the United States.

Containing a foreword by Vincent Price, Chairman of the Indian Arts and Crafts Board, the publication also includes a major article, "Cultural Difference as the Basis for Creative Education," by Lloyd New, Director of the Institute of American Indian Arts, which sets forth the Institute's educational philosophy and outlines the school's diverse programs in art instruction devoted to meeting the special needs of Indian, Eskimo, and Aleut youth of today. Featuring over 80 reproductions, a special illustrated section of the publication is devoted to Institute students and their works, depicting every phase of arts training and experience offered by the Institute, from painting, sculpture, and the crafts to creative writing, the dance and dramatic productions.

INSTITUTE OF AMERICAN INDIAN ARTS is the first number of a serial publication entitled NATIVE AMERICAN ARTS, which supersedes the news circular, SMOKE SIGNALS. Future special titles in the NATIVE AMERICAN ARTS series will be announced by the Indian Arts and Crafts Board as they are issued.

Copies of the publication, INSTITUTE OF AMERICAN INDIAN ARTS, may be ordered from the Superintendent of Documents, Government Printing Office, Washington, D.C. 20402 for 65c each.

Color Film on Co-operatives

A 24-minute color document, called "Give us the Tools", has been produced by Mr. Darwin Chase, Director of Co-operative Services Branch, Provincial Department of Agriculture, Winnipeg, Man.

Shown in the film are several of the thriving co-operatives being run by Indians and Metis. A recorded talk tells the history of each business, and how it has improved the life of the community.

At the Annual Indian and Metis Conference, the native people began to learn about co-operatives. They seized upon this idea because through co-operatives they could democratically own and control their own business.

Indian handicrafts in modern fashions, Indian dancing in colorful costumes, and some fine views of northern scenery make this film worth seeing by everyone. Groups interested in forming their own co-operative especially will find it helpful.

When so much is heard of "problems", this film is intended to show the ways in which the Indian people are successfully helping themselves.

Prints of the film "Give us the Tools" may be purchased from R. D. Chase, 759 South Drive, Winnipeg 19, Man.

Govt. Appointees on MIB Board

Three provincial cabinet ministers and two senior civil servants have been appointed to serve the Manitoba Indian Brotherhood in advisory capacities.

Appointed to the advisory board of the Brotherhood are Minister of Health and Social Services George Johnson, Minister of Agriculture J. Douglas Watt, and Minister of Youth and Education Donald W. Craik, who will meet at intervals with Brotherhood representatives to discuss matters of mutual concern

regarding Indian development in the province and across Canada.

Appointed to the advisory administrative committee are Freeman Compton, director of program consultation services, Department of Health and Social Services, and E. A. Poyser, ARDA-FRED provincial coordinator with the Department of Agriculture. They will be meeting with the secretary-treasurer of the Brotherhood on operations and expenditures under federal-provincial programs.

She Paints Native Legends

by EVA WISEMAN

Talented Canadian artist Odjig paints because she "wants to bring alive Indian legends and traditions through art." Mrs. Daphne Odjig Beavon exhibited 90 of her pastel, acrylic, and pen and ink works under the sponsorship of the Manitoba Indian Brotherhood at a Winnipeg hotel early this winter. It was her third Winnipeg show.

Odjig, whose name in English means fisher, the animal, is a housewife with a passion for art. In a tiny cabin next to her trailer home she paints legends she heard from her grandfather, who was a stone mason.

"Many of our traditions are disappearing from the Canadian scene. Even dog sleds are being replaced by ski-mobiles," complained the slender brunette, adding, "if you destroy our traditions you also destroy our soul."

Odjig, who was born on Manitoulin Island in Ontario, has painted and drawn since childhood. Despite a lack of any art education, she always took her talent for granted. "I always wanted to go to art school, but never had the opportunity," she said.

Four years ago, when she turned from impressionistic oils to Indian legends, art critics advised her against formal art lessons for fear that it would spoil her natural style.

Her works, which range in price from \$55 to \$250, have already enjoyed the acclaim of the art world. Several of her works hang in the Legislative Buildings. She has also had shows at Brandon University, and she has several paintings in one of the collections of the Calgary Art Gallery. But her biggest triumph came when the Cultural Division of the Department of Indian Affairs in Ottawa commissioned five paintings from her for a permanent collection of Indian art.

Odjig describes her style as differing from the traditional by her use of flowing lines. All the pictures have a solidity, due to her use of "native Indian colors of somber" olives, dark reds and browns. She combines Indian designs, such as a wavy line representing spirit power and zig-zags, symbolizing light into stylized designs.

—Winnipeg Tribune



Mrs. Daphne Odjig Beavon held three showings of her art work in Winnipeg.

Urges Northern Commission

Elmer Sopha, Liberal MP for Sudbury, urged the Government to commission a far-ranging study of the potential of Northern Ontario as a prelude to launching an "industry to resources" program in the northern part of the province.

Speaking during the debate on a reply to the Speech from the Throne, Dec. 5, Mr. Sopha said Northern Ontario's economy has remained that of the primitive "hewers of wood and drawers of water."

Instead of using the vast natural resources to develop a sophisticated economic base and a growing population, the North's resources are continually being extracted from the ground and shipping southward, generally to the United States, where they provide immense wealth and employment.

"Has the time not come to put an end to the policy of digging Canada up, cutting Canada down and shipping Canada off to a foreign land for processing?" Mr. Sopha said.

The result, he added, has been for Northern Ontario to lag behind the

rest of the province in development with many areas actually losing population at a time when the population generally has expanded rapidly.

Mr. Sopha proposed that the Ontario Government commission a Scandinavian economist — preferably Gunnar Myrdal — to head an exhaustive survey of the "character, people, resources and potentialities of Northern Ontario."

He said the study should be headed by a Scandinavian, since geography, geology and resources of Northern Ontario and Scandinavia are similar.

PLYWOOD PLANT

Approximately 40 of the Blood Reserve Indians are employed at the new plywood plant in Fort Macleod, Alta. Many of the families live in the town and many of the workers drive to work from the Blood Reserve, many of whom drive a total of 40 miles to and from work. There are roughly 15 other people employed in the town.

NewStart May Assist Manitoba Indians

The Manitoba Indian Brotherhood plans to make recommendations to the provincial government how it might best take advantage of the federally-proposed NewStart program for northern Manitoba.

Isaac Beaulieu, secretary of the Brotherhood, said the NewStart program — revealed last month by Tom Kent, deputy minister of forestry and rural development — will only work if the people are involved.

The Brotherhood wants its members to be involved in the program. And it doesn't want to see the program duplicating services provided by other agencies, such as the Brotherhood which has a limited adult education program in some areas.

The NewStart program, which is expected to become a reality in Manitoba by April 1, will probably be centred in The Pas.

It will involve a preliminary economic study of the area, followed by a program to raise the economic and social status of people in that census district.

The program is to cost the federal government about \$1,000,000 a year. It is expected to concentrate on adult education and teaching of basic skills.

Many residents of the area are Indian and Metis and for this reason, the Brotherhood feels that the

involvement of Indian people is essential.

"The success of NewStart will depend upon the amount of involvement that the program has with the local population. If it is just another superimposed program, like many in the past, it won't mean too much."

But, Mr. Beaulieu said NewStart must not be a special "Indian" program.

"It must be a program which will involve a large area and everyone in the area, with Indians simply given equal opportunity."

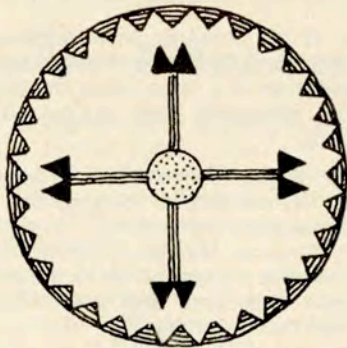
The Brotherhood plans to make the following recommendations to the provincial government:

- Co-operation between NewStart and Indian Brotherhood programs in areas where duplication might occur.
- That local residents — Indian or white — be involved in the program.
- All information available about the program be given to the residents to allay fears of superimposition.
- The NewStart become a total community effort, not just another "Indian" program.

Mr. Beaulieu, who has studied a NewStart project in northern Saskatchewan, said the proposed Manitoba program is viewed by the Brotherhood as beneficial, but it is hoped that it won't interfere with programs already started by the Brotherhood.

He said the Brotherhood is concentrating on upgrading native people in what is termed "mass education." This involves studies of civic responsibility, administration and political structures.

"All we want to do is to make it known to the government how, in our opinion, NewStart could relate to our own programs."



Book Reviews

"Ojibwa Religion and the Midewiwin." **Ruth Landes**. University of Wisconsin Press, 1968, 250 pp., gloss., bibliog., index, \$7.00. The author describes the religious society known as the **midewiwin** or "medicine lodge," as it has existed among the Ojibwa Indians in an intimate view of tribal culture.

☆ ☆ ☆

"To Make My Name Good." **Drucker-Heizer**. University of California Press, 1967, 160 pp., bibliog., index, \$5.00. The authors take a fresh look at the Kwakiutl potlatch ceremony and correct some misconceptions.

☆ ☆ ☆

"Pontiac, King of the Great Lakes." **Clide Hollman**. Hastings House, 1968, junior, \$5.25. A carefully researched story of the great Ottawa chief and his siege of Detroit.

☆ ☆ ☆

"Indian Legends from the Northern Rockies." **Ella E. Clark**. University of Oklahoma Press, 1966, 350 pp., index, bibliog., annotated, illus., \$6.95. Stories from twelve tribes of Idaho, Montana and Wyoming — their myths, legends, personal narratives and historical traditions.

☆ ☆ ☆

"Pocahontas in London." **Jan Wahl**. Delacorte Press, 1967, juvenile, \$4.50. A delightful story of Pocahontas from a different angle.

☆ ☆ ☆

"Development of Indian Resources." **Henry Hough**. National Congress of American Indians, 1967, 300 pp., illus., \$4.00. Paper — \$2.25. Designed for tribal leaders, but also of value to those who are interested in the Indian status, the book shows how tribes are developing their tribal agricultural lands, oil, gas and mineral resources, forests, their fisheries, or their tourism facilities and attractions.

—Amerindian.

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