

INDIAN RECORD

A National Publication for the Indians

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WINNIPEG, CANADA

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THE ADMINISTRATIVE COUNCIL that will run the Roseau Indian Reserve, stand in front of their new administrative building which was opened early last December. L. to r., b. row: Steve Sennie, Luke Edwards, John Giesbrecht of the Indians Affairs Branch, and Don Nelson. Bottom: Archie Accobee, left, and Chief Clarence Henry. Missing are Jim Pierce and Agnes Sennie Archie. (Carillon News)

Spence Heads Cultural Sector

OTTAWA — Mr. Ahab Spence, a Cree of the Split Lake Indian Reserve in Manitoba's far North, has been appointed, last fall, head of the Cultural Affairs section of the Indian Affairs Branch.

He is the first Canadian Indian to have received an honorary Doctor of Laws Degree from a Canadian University.

Dr. Spence, son of a trapper who neither spoke nor understood English, knew the value of education.

He studied at Mackay Indian Residential school in Manitoba, 300 miles from home. Then he lived with the Rev. H. C. M. Grant in Mortlach, Sask. where he attended a non-Indian school and became interested in the missionary field. Dr. Spence then went to Elkhorn Residential School at Elkhorn, Man. and to High School in Prince Albert, Sask. On graduation he entered Emmanuel College, an Anglican Divinity University in Saskatoon, graduating as a Licentiate in Theology in 1937.

Dr. Spence spent 25 years as a missionary and teacher in Indian communities of northern Saskatchewan. In that time he rose to Archdeacon and served as a member of the general synod of the Anglican Church of Canada until 1963. During these years he took five university courses by correspondence. In 1952 he was awarded a Bachelor of Arts degree from the University of Saskatchewan.

He was elected provincial chairman of Indian Education for the Saskatchewan Home and School and Parent-Teachers Federation; later he assumed the national chairmanship of its Committee on Indian-Eskimo Education.

In 1963 he was named Principal of the Pelican Indian Residential School in Sioux Lookout, Ontario. Two years later he became liaison officer with the Indian Affairs Branch for the Saskatchewan Region.

The recent re-organization of Indian Affairs Branch recognizes the importance of Indian and Eskimo culture. Mr. Spence will be concerned with both fields but is especially interested in the Indian people.

Council House at Roseau

STEINBACH, Man. — A new Administration Building was officially opened on the Roseau Indian Reserve recently, pushing a step ahead a plan for total self-government on the reserve.

The new building was opened with a customary ribbon cutting ceremony with residents of the reserve, members of the Indians Affairs Branch and several other officials attending.

Built at a cost of \$10,000, volunteer labor from the reserve completed most of the manual work behind the project. It contains three offices, a board room, utility room and a kitchen.

The prime purpose behind the establishment of the new building was to develop local government on the reserve. Presently, most affairs are handled by a local board which operates similar to a municipal council.

Chief Clarence Henry assumes the role of Reeve of the council, with members Luke Edwards, Jim Pierre, Agnes Sennie, Archie Accobee and Don Nelson.

For the occasion of the official opening, the new administration building was filled to capacity. Local and government officials spoke to the crowd.

The Roseau building is only the second of its kind in Canada, with the other at Scantebury in Eastern Manitoba.

The Roseau Reserve has a population of about 680 — with 400 of these children. It is located on a three-and-a-half mile long stretch between Letellier and Dominion City.

"I have great feelings inside," said Chief Henry. "But I cannot express what I would like to say." His comments were echoed by Don Nelson, who said the building means "progress and pride for all of us here on the reserve."

"For so long we have been tied to the apron strings of the Indian Affairs Branch. Now with this new responsibility, if we make any mistakes they will be entirely our own," added Mr. Nelson.

"We would like to help in the

—Turn to Page 14

JAN-70-R-4285
MERE SEC.GENERALE,
9409 BOUL. GOUIN O.
PIERREFONDS, P.Q.

Will 'Red Power' explode in Canada?

On the cover of his masterly little book, "Right to a Future," John Melling presents a crowd of white people in silhouette, with a red arm and hand sticking up at one spot, like that of a drowning man. The book was published in the Centenary Year of Confederation to draw attention to a number one problem of the nation.

If it were published today the red hand might be clenched like a fist. Rumors of "Red Power" building up become louder and more frequent. A race appears to be on between those who seek to solve the Indian dilemma by peaceful, positive means and those who have given up hope and are turning to demonstrations, delegations, violence.

Prime Minister Pierre Trudeau has shown exceptional interest in this problem in three ways. The most disturbing took place when he commented on the world's trouble spots and added, in an off hand way that perhaps Canada's most imminent problem would be uprisings in the cities. He seemed to be concerned about a kind of overflow from American disorder but at present the only causes likely to produce echoes in Canada are those of youth and of Indians, maybe even Indian youth.

In London, speaking to students in his inimitable way, he chose an encounter with Indian spokesmen as an example of his problems. With many a shrug he acted out presentations by a group of chiefs and the following silence. They expected him to come up with answers right away. He indicated that none such were forthcoming.

A third indication that the Indian situation is much on Trudeau's mind is his attitude towards Minister Without Portfolio Robert Andras. Other government officials are kept close mouthed but Mr. Andras is allowed to speak out, frequently insisting on the Indian rights.

Although there are big differences between "Red Power" and "Black Power," one great similarity stands out, namely the sensitivity of the media to the underlying problem. When the Indians in the Cornwall, Ontario area protested against the

by Raymond Durocher, OMI
in OUR SUNDAY VISITOR

imposition of customs regulations at the international bridge, the television cameras and crews were on hand.

This kind of coverage stems from prior contacts and from a decision that an event is of importance. The Kenora disturbances have not had as good an exposure but mainly because it is not as accessible as Cornwall.

The Canadian Press however continues to pick up stories of confrontations between Indian spokesmen and government officials, at provincial levels, and they receive good play in the press. This is the type of publicity which not only creates but also reflects public concern.

The Indian cause was also prominently featured at the famous Montreal Conference on Poverty in May, 1968, with their own people taking the floor. The Indian-Eskimo Association has stirred up and channelled white interest and now has an Indian president. The Indians now have their own Brotherhoods.

A revamped federal department and federal act are on the way. An Indian, Len Marchand, of Kamloops, now sits in the Commons. Indians are emerging into the professions, and particularly into positions such as teacher, social worker, nurse, agent on reservations.

The attitude and activity of the Churches have also changed considerably in Canada, as compared with other countries. Now the stress is on development of people and on community effort. The only problem here is the extreme shyness of the missionaries today. At one seminar in central Canada one priest had to explain to his colleagues, in slacks and turtleneck sweaters, why he had rushed ahead with the building of a church, instead of patiently waiting for community leadership to work up to that point.

In general the Church has adapted to the new spirit of "Helping Them

to Help Themselves," much better than government has.

In spite of these changes which are now continuous, the pent up frustration in both city and reserve is growing and would have produced more effects long ago but for the major difference between Blacks and Indians.

The Blacks are ten per cent of America's people, whereas Canada's Indians are about 200,000 or one per cent of Canada. The crucial factor could be alliance with youth, with committed and frustrated friends such as Professor Melling, a Quaker, or perhaps intervention of foreign agents.

Standing Arrow told Mr. Andras: "We can't hold our people off forever." In B.C., Mrs. Diana Recalma said "the policies we have put up with are archaic and we are fed up." "We are still at the bottom of the totem pole," Simpson Bingham of Ontario, told Mr. Pearson. Duncan Pryde, Northwest Territories Councillor for High Arctic put it bluntly, at Yellowknife: "All hell will break loose," if natives are not given more opportunity.

But the good will of all Canadians and their concern has never been so powerful. Governments must be made to feel this before it is too late.

Book Review

An Indian boy's adventures:

Cliff Faulkner, of Calgary, studied agriculture at the University of British Columbia. He worked for the B.C. Forest Service and later became associate editor of Country Guide magazine. He has written many stories and articles. In 1964, his first book for young readers, **The White Calf**, won the Little, Brown Canadian Children's Book Award; his second book was **The White Peril**.

In **The Smoke Horse** (McClelland and Stewart, \$3.95) he continues the story of Eagle Child (now called White Bull) — a stirring tale of adventure. The Indian boy captures a wild horse, but in turn is captured by other Indians, who claim the stallion. He escapes, and makes his way back to his people; by a fantastic chance, Smoky Horse gets back to him. A fine story for readers between 10 and 14.

INDIAN CHILDREN GRATEFUL

WINNIPEG — A lovely spiritual bouquet done on tree bark arrived from Pikangikum recently "To Rev. Father T. Kennedy, OFM, and all members of the Third Order." The children offered 50 Masses, 50 Holy Communion and 50 Rosaries for us. The parchment is hanging in the Third Order office.

INDIAN RECORD

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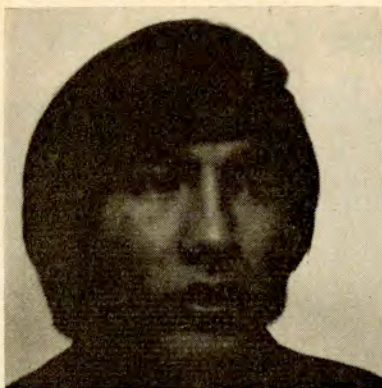
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MR. PHILIP AWASHIS has been awarded a \$300. scholarship from the Department of Indian Affairs; he is in his first year of electrical engineering at McGill University. A native of Mistassini, PQ, Mr. Awashis completed his High School education at Bowating High in Sault-Ste-Marie, Ont. In 1968, he was awarded a scholarship, achieving the best overall marks in the District of Algoma with an average of 84.6%.

Mr. Awashis' goal is to obtain his diploma and work in northern Quebec. During the summer, he works for the Opemiska Copper Mines, at Chapais, PQ.

To participate In health program

OTTAWA — Health Minister John Munro says health services for Indians are being improved and Indian liaison officers recruited to see that the federal health department knows the needs and effectiveness of the program.

He told a recent conference of regional health directors that provincial Indian brotherhoods will be asked to appoint liaison officers for which the department will make a \$10,000 grant covering salary and expenses.

"The role of the liaison officer will be to report to their brotherhood, myself, and to this department on Indian health needs in that particular province and to examine whether our policies are getting through to the people served."

One officer, Norbert McIvor, has already been named by the Manitoba Indian Brotherhood.

A later step in the plan is to form a national advisory council of health for Indians, representing the provincial brotherhoods. It will meet twice yearly to discuss liaison reports with the Minister and senior medical services officers.

Mr. Munro said he expects authorization soon to boost pay scales for new nursing station personnel and preliminary work is being done on a new pay structure reflecting wider responsibilities and isolated postings of such personnel.

In addition, he hoped more nursing stations will be built in areas served only by lay dispensers, non-professionals authorized to dispense drugs.

Scholarships For Manitobans

Two northern Manitoba Indian youths, one a graduate of St. Boniface Diocesan High School, were awarded scholarships by the Indian Affairs Branch — one in music and one in arts. These were the only two scholarships awarded for the 1968-69 school year.

Mr. Joe E. Wood, 19, a Cree Indian from God's Lake, is a first year Art student at University College at the University of Manitoba and was awarded a university scholarship.

Graduated from St. Boniface Diocesan High School in June 1968, he is one of nine graduates out of a class of 25 and had the highest mark in mathematics. Although he has not definitely made a decision, he will probably major in mathematics.

Mr. Wood has attended schools in Brandon, Camperville, and Fort Alexander Residential School before enrolling at St. Boniface Diocesan High School. He played basketball, and was active in cadets, was on the yearbook staff and was on the student council at St. Boniface.

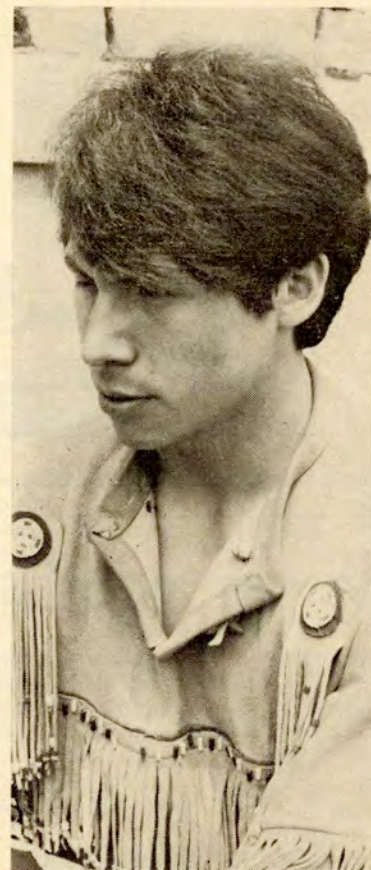
Mr. Tom Highway, 17, a Cree Indian from Brochet, Man., was awarded a \$300 cultural scholarship in music. He is a Grade 11 student at Churchill High School and stood first in his class of 35 last school term — his first year in Winnipeg.

Tom began studying piano five and a half years ago in The Pas. He is continuing his piano studies and is taking harmony and composition from Mrs. Margaret Bach.

He is a member of the Junior Musical Club of Winnipeg and will be playing Bach's Piano Concerto in D Minor as guest artist with the Greater Winnipeg Schools Symphony Orchestra on April 16. He is taking a university preparatory course at Churchill High School.

A university scholarship is awarded to the best student in each region who is accepted by an accredited university for higher education, or to the most outstanding student already in attendance at a university. In the latter case the student will be recommended for maintaining a high level of achievement during the previous year of university as well as for conducting himself or herself in an exemplary manner on and around the campus.

**Deadline for the
June-July 1969 Issue
is Friday, May 9**



GILBERT HERODIER, a Cree from Fort George, PQ, has been awarded a cultural scholarship of \$300. by the Department of Indian Affairs to enable him to pursue his studies. A graduate of Cambrian College in Sault Ste. Marie. Mr. Herodier is enrolled at the National Theatre School of Canada in Montreal as an actor. Out of 600 auditions, only 16 were chosen for the first year enrollment at the school and Mr. Herodier was among them which is an accomplishment in itself.

Voted the best actor in Sault Ste. Marie, in 1967 he formed the local Indian Drama Club. He had performed in "The Night of the Iguana," "The Monkey Paw," "The Trip." In "Wosguhaegun" he played the lead role of the chief. He performed in "Gideon" and "The Clam Made A Face" at the Saidye Bronfman Centre in Montreal. Mr. Herodier would like to form a touring group travelling in Canada, the United States and Europe on plays recreating Indian legends.

(Photo: Courtesy J. Brisebois, Caughnawaga, PQ)

Youngest Chief

Roy Gould became the youngest Indian chief in Nova Scotia and possibly all of Canada when he was elected recently as chief of Sydney's Membertou Reservation.

Chief Gould defeated former Chief Lawrence Paul and a former councillor in the reservation elections, Charles Herney.

Mr. Gould, 22, was employed last year with the St. Francis Xavier Extension Department as a community development field worker.



THE GREY NUNS of Montreal arrived at the Red River in 1844.

Eleven youths graduate

WINNIPEG — Eleven Indian youth from Manitoba reserve communities were graduated recently from a five-week intensive basic methodology and materials instructors course. The youth will return to their communities and teach adults.

The new graduates bring to 27 the number of instructors who have completed the course and are now working on reserve Indian communities. The new instructors will be responsible for upgrading the education level of Indian adults living on reserves to Grade Four.

After they reach this level, they may qualify for more instruction which can lead, if they desire, to a course at the Manitoba Institute of Technology.

The instruction course, sponsored by the Indian Affairs Branch, is in keeping with the desires of the Manitoba Indian Brotherhood to have more Indian youth prepared to teach other Indians.

Initially the new teachers will hold informal sessions in individual homes and will stress the value of education. Eventually evening classes will be held in elementary classrooms.

The instruction courses will be in two phases, winter and summer. The winter course will cover basic literacy. Text books used will be: *System for Success*, and *Streamlined English*, by Dr. Frank C. Laubach, *Building Your Language Power*, *Working with Numbers*, and *Write Your Own Letters*.

The summer program will include recreational activities and educational films about urban life. The newly graduated instructors will receive special instruction in recreation prior to the summer session.

The new instructors were chosen for their personality and leadership. The youth, ranging in age from 18 to 25, had stressed to them the importance of their work and the op-

portunity they have to help older people live fuller lives.

The classes were held in Heritage Elementary School with Mrs. Elsie Marykuca as instructress. While taking the course, the Indian Affairs Branch paid for their meals and hotel accommodations and gave each \$1 per day pocket money.

Their new jobs will pay the young instructors \$350 per month. The group was awarded their graduation certificates recently by Fred Foss, Indian Affairs Superintendent of Vocational Training and Special Services.

The graduates are Jack Harper, Island Lake; Charles Bittern, Berens River; George James Jimmy, Thunderchild; David Allen Moose, Nelson House; Alex George Bushie, Hollow Water; Patrick Bruyere, Fort Alexander; Bernard Young, The Pas; Alfred Simon Wood, Island Lake; Jerry Henderson, The Pas; Edgar Lee Pompana, Oak Lake; Timothy Wasicuna, Rivers.

Hostel planned In Winnipeg

WINNIPEG — Concern for the crisis in housing among low and middle-income groups in Canada, the need for boarding homes for Indian and Metis students coming into Winnipeg, the legalizing of the use of drugs . . . These, and other social issues were major items on the agenda of the first post-Synod meeting of the Rupert's Land Diocesan Board of Social Concerns held in December 1968.

The need for boarding homes for Indian and Metis students coming increasingly into the city was presented by the Rev. Adam Cuthand. The board moved that a Project Group be established to study the

From Cree to English — The Sound System

by MARILYLLE SOVERAN, College of Education, University of Saskatchewan, 60 p., 1968. \$2.50

The author of this book has taught Cree-speaking children in Northern Alberta for 3 years and studied spoken Cree with the linguist, C. D. Ellis. She is well aware of the problems involved in teaching English to Cree-speaking children. The author's purpose in writing this book was to provide material to aid teachers in teaching English more effectively to their pupils.

Chapter One explores the difficulties involved in learning a new sound system. In addition there is a description of the elements that make up a foreign accent and discussion of how a foreign accent can be erased.

In Chapter Two there is a description of the phonemes (basic sounds) of English and how they are produced. Chapter Three includes a similar treatment of the phonemes of Cree. Diagrams are given in both of these chapters.

Chapter Four, "Teaching the Sound System of English to Cree Speakers," includes discussion of the teaching of voicing distinctions and the teaching of consonant and vowel sounds. In this section English sounds are compared in some detail to the Cree sounds with which they are most likely to be confused. Specific drill procedures are suggested. Pronunciation drills are set up for each major sound distinction to be taught.

This publication, a most valuable one to teachers of Cree speakers, is available from the Indian and Northern Curriculum Resources Centre, College of Education, University of Saskatchewan, Saskatoon.

(The Northian)

feasibility of establishing a Hostel for Indian and Metis students, and that Mr. Bob Clarkson of St. Matthew's Church be approached to convene the Project Group.

In January, Bishop Anderson announced that the study is being conducted into the building of a hostel on Anglican property presently adjacent to the buildings of the Manitoba Institute of Technology.

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

A New Canadian Indian Stamp?



UNDER THE DIRECTION of Brother JOHN J. HEYSEL, OMI, the students have been working on the designs for the past few months using history of the Indian as their theme.

Brother Heysel said: "The Canadian Indians have contributed to the life of Canada through their foods, arts, crafts and their political philosophies and social customs. Many of their names have been given to the rivers, mountains, provinces and cities, and thus they are truly and closely identified with the soil and spirit of this great country Canada.

"The great store of dancing, legends, rituals and folklore of the Indian people should be preserved not only for the Indian children of the future, but for the enrichment of the cultural heritage of Canada. This new stamp will give the Indian a new sense of pride and dignity in being Indian."

by MARY-JANE STERLING,
Nicola, B.C.

concerns my reasons for an Indian stamp.

As a young Canadian today, I feel that the government should be doing much more for the Indian than it is doing at present. Long ago the government took great care of the Indian and provided everything for him. The government did, indeed, that it also took away from him his pride, dignity, and most important of all — his initiative to do the things he feels are right and to do them on his own. The degradation scarred deeply and the Indian was left tossed between two cultures: the progressive white culture and his own tribal culture, not really belonging to either. The result: a confused, frustrated and depressed people.

Today the residential schools run by the clergy under the auspices of the government are a great advantage to the Indian. Yesterday, school was different, culture was pushed aside, and the little schooling the Indian received did not benefit him. The Indian forgot that his forefathers developed the corn, rice, potatoes, squash, peppers and other foods we use today. His ancestors developed an art, religion, medicine, government, and lived in peace and contentment. There is not anything today that reminds him of his noble past; will, perhaps, a stamp bearing his great ancestors enliven his spirit, spark up some initiative — stimulate some of the lost pride — and work for the Indian good?

Because of the paternalistic attitude of the government, the older parents are not a great source of encouragement for their children who attend school. They are very permissive and not strict. Education does not seem very important at all; therefore, there is a disinterest in school. Besides, the subjects do not relate with what the Indian knows and is brought up with. The written history of his ancestors is not anything to be proud of. Why bother retaining a culture of the past when no one thinks highly of it. He would rather push it out of his life and not think of his identity with the "bad guys" of Canadian history.

Education is very necessary in this modern day; in fact, it is most important in order to succeed in society. The Indian has many prob-

An Indian stamp? Big deal!
Big deal, I say, for there are a lot of stamps — big ones and small ones — those picturing the queen and those of important men of Canada, the different Canadian scenes. But none is dedicated to the first Canadian, the Indian! Who knows much about him and who really cares? Perhaps an Indian stamp might be a waste of time and yet, it might not be a bad idea at all. It would be an honour for the Indian and it might promote a better understanding of him among the white people. I think it is a great idea and it is just about time someone does something about it.

I have seen three designs for Indian stamps as suggestions for the new stamps of 1969. Think about: two dark silhouetted heads of an

Indian girl and boy on either side of a stamp, a red maple leaf in the centre and names of all the important Indian tribes of Canada. How about a green silhouetted head of an Indian girl drawn against the black-coloured larger head of a boy wearing feathers, against a larger red maple leaf, and below this the words "The First Canadians." Have you ever seen an issue of stamps honouring Canadian Indian chiefs? Chief Poundmaker and other chiefs were important Indian leaders. But who would think so today? They are almost forgotten along with the seemingly unimportant past.

Becoming interested in the stamp has caused me to study deeply and fully the status and problems of the Indian people of Canada. This essay

Big Deal . . .

them, then you will understand what life is."

The Indian does not have to become a white person, but just a better Indian, holding on to his native culture and being able to associate socially with white people. If he does not see it this way, depression creeps in and then he sinks to alcohol. But, alcohol does not make him feel good, just less ashamed of being bad.

There are a few stamps that bear the Indian in the background of certain sports or the queen. Perhaps he does feel he is in the background of Canadian society. The Indian Act is being revised and it will do a lot to improve this present condition. The Indian should come to the foreground.

The fact that the government does not put out such things as stamps honouring Indians gives me the impression that it does not really care whether the first Canadian retains his culture or not. Len Marchand, the Okanagan Indian who is Member of Parliament for Kamloops-Cariboo, can do much good for his people. He is someone to look up to and follow the example of as his life was hard also. Many Indians have known shame, heartache and degradation as familiarly as he knows the back of his hand, but few will rise above to hold high positions of love and respect.

The Indian people lack leaders. But there is a group called "Red Power", and it would like to take the action of violence to get what is wanted. It is good that the Indian is starting to think and protest that he is not just going to silently accept everything anymore. But Red Power is not the answer to many problems. The Indian is a peaceful people. Although Red Power has legitimate protests to make, violence is not the answer. There has been much injustice done to the Indian and Red Power is a sign that he is thinking and feeling the changes that are being made. There is no need for violence today — because meetings, conferences, and discussions are held for the chiefs and Indians who now have the chance to voice their opinions. Attending the meeting is someone who can help them and tell them what is going on. Not so long ago, the white man's word was the law and was accepted unquestioningly. To be an Indian leader is not an easy task; one gets there through sheer self-determination. Leaders are needed to lead and guide the people.

Formerly life was hard. It is hard today, but there are countless opportunities now to get ahead so as to better life on the reserve. With the

endurance still his as his heritage from the past, the Indian should be able to bear with the confusion of today. With his determination not to let confusion defeat him, with his patience to accept the challenges ahead, with courage to adopt the white man's way, with pride to retain his own culture, with intelligence, he can sincerely make the best of what he has and move ahead. But he needs encouragement.

Little things can be more meaningful than big things. An Indian stamp can do a lot of good. It will mean much to the Indian, the first Canadian. The student will feel proud because he has something his white classmates do not have. Canada, Ottawa, Saskatchewan and Manitoba

are Indian names. How many people realize that? Will an Indian stamp help people to recognize that the Indian is a human being with human weaknesses and strengths? He needs this encouragement, he needs sincere friendship, and signs that someone cares.

Will a stamp be issued, that is dedicated to the first Canadian, in my lifetime? I hope so . . . soon! As one of the greatest chiefs said on his death bed: "I know that my race must change; we cannot hold our own with the white men as we are. We only ask an even chance to live as other men live. We ask to be recognized as men. We ask that the same law shall work alike on all men." (Chief Joseph.)

Housing for Indians, Eskimos

On CBC television news early last November I watched a film-clip of the visit to Yellowknife of Mr. Hellyer and his task-force on housing. There were scenes of the government-subsidized housing for the white population and of the shacks inhabited by the Indians. These shacks had no running water, no electricity and no plumbing. This is not an isolated case, but is true throughout Canada, wherever native people are living. How have such discrepancies been overlooked?

It seems that Mr. Hellyer is a man of action as shown by his achievement in the unification of the Armed Forces. I hope that he will visit more northern communities and witness the appalling housing conditions of Eskimos and Indians. I hope that we will see some results from Mr. Hellyer's investigations, perhaps by the creation of government-subsidized housing that these people can afford. They are a proud people and do not want charity, but only a helping hand to lift themselves again to the proud status they once enjoyed.

I may add here that I am more than happy to pay the new 2% Social Development Tax if the government uses it for the "social development" of our native people.

If Mr. Hellyer can insure better provisions for housing for Eskimos and Indians, then he will be making a great contribution towards alleviating the fears expressed by Prime Minister Trudeau at Queen's University in Kingston. He said, on November 8, 1968, that "Canadians have a lot more to fear from riots and civil disorders than from Communist or Fascist menace overseas"

and "if in the next half-dozen years we see great riots and the beginning of civil war in the U.S., there is no doubt that it will overflow the borders and link up with underprivileged Mexicans and Canadians."

Those people so troubled about the state of Biafra should open their eyes and ears and tune-in to the cries of our native people. Let us declare 1969 as the "Better Housing Year". This indeed would be a step towards the "Just Society". I urge the Canadian government to inform the Canadian people how they can create a better Canada for our First Citizens.

Mukta Webber, Ph.D.,
Toronto, Ont.

Unusual lynx

FORT ALEXANDER, Man. — Bill North, who is well known in this area, found something that is quite unusual to find in any trap line anywhere, a part albino lynx. The lynx had four paws that were pure white and the rest of the lynx was the usual color.

Manitoba Museum officials have never seen a lynx like this before. Bill's lynx will be on exhibit shortly at the Manitoba Museum of Man and Nature, in Winnipeg.

Bill has two other exhibits at the museum which are rare to find and these are star-nosed moles. Rarely found in Manitoba, they are dark brown or black, measure 4½" to 5" in length, with a 3" to 3½" tail; on the tip of their nose they have 22 fleshy pink tentacles which move as the animal searches for food.

Native legends broadcast in Alberta

Wasaketchak, according to the North American Indian legends looks like Santa Claus and travels around the world telling yarns but there the resemblance ends.

Wasaketchak was created many years ago by a young Indian boy who lived in a very remote region with his father.

When the father and son were through their day's work the father would tell his son yarns about the Indian race. This went on for many years until the father exhausted his supply. He turned to his son and said "now you tell a story."

"I know of a man named Wasaketchak, he is a very strange person and capable of doing many strange things but he is two faced. He will say one thing and do another."

From the many tales of Wasaketchak material is drawn for programs spoken in 11 dialects of Indian and Eskimo.

Father E. Rheaume, OMI, chaplain at Edmonton's Charles Camshell hospital, carries his tape recorder once a week through the wards of the hospital to tape half-hour programs, usually in Cree.

The programs are transmitted to Indians of Alberta and Saskatchewan. The tapes are mailed to the north and are listened to eagerly by the people living there.

The Christmas week program carried an added feature. Patients at the hospital recorded personal messages to their relatives.

Some of the myths are like fairly tales but others are true histories

handed down from generation to generation.

The story is usually distinguished as true tale or an invented one by the opening sentence which may either be 'This truly happened' or 'It is as if a man walked.'

As the Indians had no system of writing the human memory was the only keeper of their tribal lore.

A recent teller was Armstrong Smith, a 76-year-old patient at the hospital. Mr. Smith is a prospector from Yellowknife and has a large collection of Wasaketchak tales.

There is one general rule when telling myths: only tell them on winter nights. If you tell them on a summer night snakes and toads may crawl into your bed.

First Sorrowful Mystery

THE AGONY IN THE GARDEN

Our *☞* Father

Jesus came with them to Gethsemani,
and he began to be saddened and exceedingly troubled.

Matt. 26:36, 37

Hail *☞* Mary

Then he said to them, 'My soul is sad,
even unto death./

Wait here and watch with me.'

Matt. 26:38

Hail *☞* Mary

And going forward a little, he fell on
the ground,
and began to pray.

Mark 14:35

Hail *☞* Mary

'Father, if thou art willing, remove this
cup from me;/
yet not my will but thine be done.'

Luke 22:42

Hail *☞* Mary

And there appeared to him an angel
from heaven/
to strengthen him.

Luke 22:43

Hail *☞* Mary

Scriptural Rosary

Part 6



Then he came to the disciples and found
them sleeping./

And he said, 'Could you not, then,
watch one hour with me?'

Matt. 26:40

Hail *☞* Mary

'Watch and pray,
that you may not enter into temptation.'

Matt. 26:41

Hail *☞* Mary

'The spirit indeed is willing,
but the flesh is weak.'

Matt. 26:41

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.



And falling into an agony/
he prayed the more earnestly.

Luke 22:43

Hail *☞* Mary

And his sweat became as drops of
blood/
running down upon the ground.

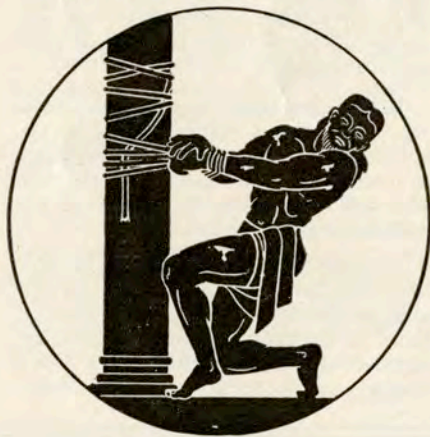
Luke 22:44

Hail *☞* Mary

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Scriptural Rosary

Part 7



Second Sorrowful Mystery
THE SCOURGING AT THE PILLAR
 Our ✠ Father

They bound Jesus and delivered him to Pilate./
 And Pilate asked him, 'Art thou the king of the Jews?'
Mark 15:1, 2
 Hail ✠ Mary

Jesus answered, 'My kingdom is not of this world./
 But thou sayest it; I am a king.'
John 18:36, 37
 Hail ✠ Mary

'This is why I was born, and why I have come into the world,/ to bear witness to the truth.'
John 18:37
 Hail ✠ Mary

Then Pilate said, 'I find no guilt in this man./
 I will therefore chastise him and release him.'
Luke 23:4, 16
 Hail ✠ Mary

Pilate, then took Jesus/ and had him scourged.
John 19:1
 Hail ✠ Mary

Oppressed and condemned, he was taken away,/ a man of suffering.
Isa. 53:8, 3
 Hail ✠ Mary

Though he was harshly treated, he submitted,/ like a lamb led to the slaughter.
Isa. 53:7
 Hail ✠ Mary

He was pierced for our offenses,/ crushed for our sins.
Isa. 53:5
 Hail ✠ Mary

It was our infirmities that he bore,/ our sufferings that he endured.
Isa. 53:4
 Hail ✠ Mary

Upon him was the chastisement that makes us whole,/ by his stripes we are healed.
Isa. 53:5
 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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1,000 year - old village unearthed

Last fall a bulldozer operator, preparing the site for expansion of the Pacific Telephone building in Ignacio, California, noticed that he had bladed up some human burials.

He alerted the Novato High School archeology club.

The call was urgent because the site was being destroyed and it was evident that some fast and efficient salvaging had to be done. Since school had just opened and the high school archeology club wasn't yet functioning, they sent an alert to San Francisco State College, where the archeology group was ready to go.

FOUR WEEKS

Over a period of four weeks, principally on weekends, but often with earth-moving equipment doing a different sort of job right beside them, the college group dug and

sifted what they could. Gary Drobny and Steven Swabacker, of Novato High School archeology club, worked with them.

Said Drobny, "The artifacts that were salvaged show that it was a Coast Miwok village site. I'm not certain of the age, but it appears to date back at least 1,000 years."

ONE PER CENT

Added Swabacker, "It's a serious misfortune that this site has been destroyed." He explained that, no matter how many additional artifacts may yet be recovered in the future, the destruction of the mounds and the information they could reveal, is gone forever.

Because of the necessary haste, Drobny described the digging as "a salvage excavation."

He said, "Probably less than one

per cent of the total artifacts have been recovered." He was speaking of pieces of stone mortars, some pestles, obsidian projectile points, blades, scraping tools, drills and several bone tool fragments that were found at the site.

Novato High's young archeologists have been involved in eight Indian mound excavations in Marin since August 1966.

"This site is important because it represents a community that was a sub-group of a culture that existed before the arrival here of the Spanish," Drobny said.

Ahead lie months of evaluation of the data uncovered in Ignacio, "analyzing to redefine and reconstruct the culture of the community."

Economic farm units planned

The Saskatchewan department of agriculture announced Dec. 23 that agreements have been made with two northern Indian bands to develop sound, economic farm units under a recent agreement with ARDA.

The Lac la Ronge Indian band of the Little Red River Reserve, about 25 miles north of Prince Albert, and the James Smith Band of the Fort-à-la-Corne Reserve and the Cumberland Reserve, about 40 miles west of Prince Albert, have established joint advisory councils to encourage and guide the development of economic farm units on their reserves.

In making the announcement, Agriculture Minister D. T. McFarlane said that the setting up of a joint advisory council is the first step in the development program.

The council has a majority from the Indian band, together with representatives from the agriculture de-

partment and department of Indian affairs.

This council will accept applications from Indians on the reserve wishing to establish economically-sound farm units. When the application is approved by the council, a lease will be granted for at least 10 years duration on not less than 640 acres of good farm land on the reserve, or its equivalent in less productive acreage.

"After the lease is granted," said Mr. McFarlane, "the council's responsibility is to see that the farm is developed and operated properly and full advantage is taken of all government assistance."

To assist the new farmer in getting started and to provide advice and necessary training, the department of agriculture has provided an agricultural representative to work entirely with Indian farmers. Mur-

dock MacKay, formerly agricultural representative at Prince Albert, will stress the need for good farm management, bookkeeping and sound agricultural practices. For the other areas, where Indian Reserves are less concentrated, the local agricultural rep. will help Indian farmers.

To assist the farmer in developing his acreage, the full cost of land breaking, clearing and root picking will be covered by the agriculture department. This money will then be reimbursed to the department, to a maximum of \$50 an acre, by ARDA.

"Under the agreement, the land must be prepared so it can be worked with ordinary farm machinery" said Mr. McFarlane.

Credit for farm machinery and livestock will be provided by the fed-

—Concluded on Page 11

Scriptural Rosary

Third Sorrowful Mystery

THE CROWNING WITH THORNS

Our ❀ Father

Now the soldiers led him away into the courtyard,
and they stripped him and put on him a purple cloak.

Mark 15:16; Matt. 27:28

Hail ❀ Mary

And plaiting a crown of thorns they put it upon his head,
and a reed into his right hand.

Matt. 27:29

Hail ❀ Mary

And bending the knee before him they mocked him,
saying, 'Hail, King of the Jews!'

Matt. 27:29

Hail ❀ Mary

And they spat on him,
and took the reed and kept striking him on the head.

Matt. 27:30

Hail ❀ Mary

Pilate again went outside and said, 'I bring him out to you,
that you may know I find no guilt in him.'

John 19:4

Hail ❀ Mary

Part 8



Jesus therefore came forth,
wearing the crown of thorns and the purple cloak.

John 19:5

Hail ❀ Mary

And Pilate said to them, 'Behold the man!'

But they cried out, 'Away with him! Crucify him!'

John 19:5, 15

Hail ❀ Mary

'Why, what evil has he done?'/
But they kept crying out the more,
'Crucify him!'

Mark 15:14

Hail ❀ Mary

'Shall I crucify your king?'/
And the chief priests answered, 'We have no king but Caesar.'

John 19:15

Hail ❀ Mary

Then he handed him over to them to be crucified./

And so they took Jesus and led him away.

John 19:16

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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in Saskatchewan

—From preceding page

eral Indian affairs and northern development department.

Through the rotating herd plan, Indian farmers are loaned a herd of cows and can keep the resulting calves. Male calves in the herd may be sold and the females are kept to build up their own herds.

To further encourage the development of cattle production on the reserve, the band council can also receive assistance to develop a community pasture.

"There are also a wide variety of assistance policies available from our department to encourage the adoption of sound agricultural programs" he said. "Part of Mr. MacKay's responsibility is to see that Indian farmers are aware of the policies and take full advantage of the assistance when the need arises."

"Our department is gratified that these two band councils have agreed to take this first step in the program," said Mr. McFarlane. "I understand that the Lac la Ronge band already has approved an application from one farmer and has three others pending."

"The James Smith band are interested in a sound over-all agricultural program on their reservations. I am particularly pleased that they have indicated one of their primary considerations will be to establish young Indians on these farms."

"As this is the first program of its kind in Saskatchewan, some problems may arise. But, if band councils continue the type of co-operation they have shown to date, I'm sure any problems can be overcome," Mr. McFarlane said.

—Saskatoon Star-Phoenix

Preferred position

Alberta's Attorney-General Edgar Gerhart said the Indian of the future will find himself in a preferred, not a discriminatory position and have all the rights of every other Canadian.

"There may be some differences in position but these will be valuable differences and I think the Indian will guard his position for his children," Gerhart told a conference called Human Rights Alberta: Phase Two.

Gerhart said the provincial government is sympathetic towards human rights legislation "but it must be workable, enforceable legislation."

A rapid increase in modern communication has contributed a great deal to human rights and to understanding, the attorney-general said.

Scriptural Rosary

Fourth Sorrowful Mystery
THE CARRYING OF THE CROSS
Our ☩ Father

Part 9

'If anyone wishes to come after me,
let him deny himself.'
Luke 9:23
Hail ☩ Mary

'And take up his cross daily,
and follow me.'
Luke 9:23
Hail ☩ Mary

And bearing the cross for himself,
he went forth to the place called the
Skull.
John 19:17
Hail ☩ Mary

And they laid hold of a certain Simon
of Cyrene,
and upon him they laid the cross to
bear it after Jesus.
Luke 23:26
Hail ☩ Mary

'Take my yoke upon you,
and learn from me.'
Matt. 11:29
Hail Mary



'For I am meek/
and humble of heart.'
Matt. 11:29
Hail ☩ Mary

'And you will find rest for your souls./
For my yoke is easy, and my burden
light.'
Matt. 11:29, 30
Hail ☩ Mary

Now there was following him a great
crowd of people,
and of women, who were bewailing
and lamenting him.
Luke 23:27
Hail ☩ Mary

Jesus turning to them said, 'Do not
weep for me,
but weep for yourselves and for your
children.'
Luke 23:28
Hail ☩ Mary

'For if in the case of green wood they
do these things,
what is to happen in the case of the
dry?'
Luke 23:31
Hail ☩ Mary

Glory be to the Father, ≈

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Foundation grants assist U.S. Indians

NEW YORK, NY — The Ford Foundation has announced grants totalling \$654,500 to assist efforts by American Indians to strengthen multi-tribal organizations, to encourage co-operation among Indian leaders, to increase awareness of their cultural heritage, and to take greater advantage of educational and economic-development opportunities.

They include:

—\$56,500 to the University of Alaska, for support of the first International Conference on Cross-Cultural Education in the North, to be held in Montreal in August, 1969.

—\$38,000 to the Citizens Crusade Against Poverty, for an exchange program between ten American Indian leaders and ten leaders of the Maoris of New Zealand.

—\$310,000 to the National Congress of American Indians Fund, the major national Indian tribal organization, to stimulate economic and community development.

—\$100,000 to the Alaska Federation of Natives, a Native-run organization established last year to coordinate efforts of widely dispersed tribes. (In Alaska, the term "Natives" includes Indians, Aleuts, and Eskimos — all groups directly or indirectly governed by Federal Indian policies.)

—\$150,000 to the Center for the Arts of Indian America, to introduce Indian art, literary, and theatrical programs into the curricula of predominantly Indian schools both on and off reservations.

The first International Conference on Cross-Cultural Education in the North, co-sponsored by the **University of Alaska** and the **Arctic Institute of North America**, will review the common problems and educational programs for Eskimos, Indians, and natives in Alaska, northern Canada, and Greenland.

Approximately 100 government administrators, educators, and social scientists will attend the conference, to be held at McGill University, Montreal, in August 1969.

Delegates from Canada, Greenland (Denmark), and the United States will participate.

Because they have similar northern region problems, educators from

—Continued on Page 13

Scriptural Rosary

Fifth Sorrowful Mystery

THE CRUCIFIXION

Our † Father

Part 10

And when they came to the place called the Skull,
they crucified him.

Luke 23:33

Hail † Mary

And Jesus said, 'Father, forgive them,
for they do not know what they are doing.'

Luke 23:34

Hail † Mary

And one of the robbers crucified with him said, 'Lord, remember me/
when thou comest into thy kingdom.'

Matt. 27:44; Luke 23:39, 42

Hail † Mary

And Jesus said to him, 'Amen I say to thee,
this day thou shalt be with me in paradise.'

Luke 23:43

Hail † Mary

And Jesus saw his mother/
and the disciple standing by, whom he loved.

John 19:26

Hail † Mary



And he said to his mother, 'Woman, behold, thy son.'

Then he said to his disciple, 'Behold, thy mother.'

John 19:26, 27

Hail † Mary

And from that hour/
the disciple took her into his home.

John 19:27

Hail † Mary

And the sun was darkened, and the earth quaked,
and the curtain of the temple was torn in two.

Luke 23:45; Matt. 27:51

Hail † Mary

And Jesus cried out with a loud voice and said,

'Father, into thy hands I commend my spirit.'

Luke 23:46

Hail † Mary

And bowing his head,
he expired.

John 19:30; Luke 23:46

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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Ford donates \$654,500

—From preceding page

the Soviet Union and the Scandinavian countries will also be invited. The Foundation's grant will cover the expenses of eighty delegates and other conference and administrative costs.

"The American Indians, beset with staggering problems of unemployment, education, health, and housing, are by any measure, save cultural heritage, the country's most disadvantaged minority group," McGeorge Bundy, president of the Foundation, said today.

"Their efforts to overcome their depressed state are growing stronger, and they want more than ever to do things for themselves, rather than to be heavily dependent upon the white majority. The important inter-tribal Indian organizations are evidence of that determination.

"Our grants are designed to support efforts by American Indians, wherever they live, to enter the mainstream of modern American society without sacrificing — indeed, by capitalizing on and enriching—their own culture and tradition.

"The assistance seeks to help them implement those desires for self-government, economic independence, educational, cultural, and community development, and enable them to take initiative in shaping new Federal programs offered through the U.S. Bureau of Indian Affairs, the Department of Health, Education, and Welfare, and the Office of Economic Opportunity."

The field staff will concentrate its activity on small, generally overlooked tribes. Some of these tribes are recognized as Indian groups by Federal agencies, but have been in-


effective in taking advantage of available Federal benefits. Another group consists of tribes not now considered a Federal responsibility, and therefore unable to receive much help; these include "state tribes" and those which have been terminated by Federal action.

The Foundation's grant will supplement the center's contract with the Bureau of Indian Affairs to organize and develop cultural programs. A committee of Indians will work with the center's staff on programming in bureau and public elementary and secondary schools in Arizona, New Mexico, and South Dakota.

Funds will be used to employ part-time performers, to train Indians as art education and drama specialists for Indian schools, and to provide technical assistance for the preparation of exhibits and displays.

Scriptural Rosary

First Glorious Mystery
THE RESURRECTION

Our  Father

'Amen, amen, I say to you, that you shall be sorrowful,/
but your sorrow shall be turned into joy.'

John 16:20

Hail  Mary

'For I will see you again, and your heart shall rejoice,/
and your joy no one shall take from you.'

John 16:22

Hail  Mary


At early dawn, they came to the tomb,/
taking the spices that they had prepared.

Luke 24:1

Hail  Mary


And behold, an angel of the Lord came down from heaven,/
and drawing near rolled back the stone.

Matt. 28:2

Hail  Mary

'Do not be afraid,/
for I know that you seek Jesus, who was crucified.'

Matt. 28:5

Hail  Mary

Part 11




And they departed quickly from the tomb/
in fear and great joy.

Matt. 28:8

Hail  Mary


'I am the resurrection and the life;/
he who believes in me, even if he die, shall live.'

John 11:25

Hail  Mary

'And whoever lives and believes in me,/
shall never die.'

John 11:26


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.




'He is not here, but has risen./
Behold the place where they laid him.'

Luke 24:6; Mark 16:6

Hail  Mary

'And behold, he goes before you into Galilee;/
there you shall see him.'

Matt. 28:7

Hail  Mary

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The "Medecine" Dog

by Woonkapi-Sni

(The late John LeCaine
of Wood Mountain, Sask.)

At Rocky-Boy, Montana, once lived an old widower and his dog, Keya (turtle). Since Keya was a little pup, they were inseparable companions. In the years spent together, both weathered the storms and hardships of life. In time, Keya came to understand the language and even the very thoughts of his master.

One morning, a neighbour came to the widower's lonely adobe home. Although Keya prevented the man from entering, the neighbour saw the old man lying dead, as he had suspected. As other people came, Keya blocked the door with flaring eyes and wicked fangs. It was not till an old friend of his master arrived that Keya could be persuaded to relax his self-imposed vigilance.

No sooner had the doors parted wide enough for his gaunt lean frame to squeeze through, Keya darted in and stood towering with blazing eyes over his master who now lay so still upon the hard bed of rags.

When the master's friend lifted the cover and exposed the body, Keya's tail wagged pitifully. Whimpering, he licked the cold face and hands of his master. Mingled with the keening of the people, Keya's loud whimpering could be heard. The dog knew something terrible had happened to the companion he loved so much.

The strange odor that hung about his master perplexed and angered him so much that his hair bristled. It was his master's friend who calmed and coaxed the dog outdoors.



Lakota Sioux dancers at Wood Mountain, Sask.

From then on, Keya stationed himself by the door, keeping strict watch, listening for his master's voice and sniffing at the legs of everyone who emerged from the house.

Two days and a night passed as Keya kept his vigil. Food and drink forgotten, the dog must stay awake to watch over his master. When the doctor and the Priest came the number of people increased and the stream of legs deepened. It taxed Keya's vigilance to the extreme, yet the dog did not miss catching the scent of every person that stepped into his master's house. The knowledge that his master, dead or alive, was safe in the house gave him renewed energy to remain on duty.

At last the dog slumped down in despair and exhaustion, staring at the long procession which snaked on his horizon.

Late into the night, sleepless mourners heard Keya's sorrowful howls and whinings. Many heads dropped with increased sadness and their hearts went out to the dog who had lost so much. The second night, Keya's cries came from the cemetery. It was unbelievable that Keya had found his master! How could he possibly have found him when the odds were so much against him!

The news of the dog's find spread quickly. Keya's show of intelligence rekindled dying embers of native superstition; old folks gathered and discussed Keya, "the Medecine Dog."

How incredible it was to find the dog peacefully asleep on the grave

of his master, the second morning after the burial, although the widower had been enclosed in an air-tight casket, soaked in disinfectants, buried six feet underground. The mystery had to be solved!

An Indian was selected to ask the question to the priest the following Sunday. To everyone's satisfaction, the priest answered:

"My dear people, be not deceived, man does not know to the full the instincts God has given to the lower animals. As limited as they appear to us, we are sometimes perplexed by some actions of an animal! No doubt, we humans at times astonish our dogs, when we kick them over the fence for no apparent reason." (Laughter. "How Keya trailed his master to his resting place can be easily explained. The scent of his master's friend who, you all know, walked all the way from the house to the grave, may have guided Keya to it.

"My dear friends, let us profit by the lesson Keya has taught us: To love our Master with all our hearts, loving him is the beginning and the end of eternal bliss."

Roseau House . . .

—From Page 1

transfer of responsibility. This is the ultimate aim of the Indian Affairs Branch for local government on each reserve," said Ed Daggitt, Superintendent for the Branch.

Pat Dunphy, community development officer for the Province of Manitoba, said that the activities had marked the culmination of his original aims — self-government for the reserve.

Mr. Dunphy, who formerly worked out of the smaller building adjacent to the new structure, said the increased facilities were needed to cope with the new appointment on the reserve. These have included a welfare officer, recreation officer and a policeman.

"Look at the crazy Redskins!"

A few Indians employed by the "Company" at a subsidiary plant have been transferred to the local mine. One, who certainly has no feelings of inferiority because of his race, is popular with the men because of his wonderful sense of humor. One hot July weekend, nearly everyone took to the beaches and on

Monday several of the men reported for work with badly sunburned backs. Showering at the end of the shift would have been too painful, so the men, stripped to the waist, were washing up at the sinks. This Indian took one look at those scarlet backs and whooped joyously, "Look at the crazy Redskins."

—Irene Hewitt.

—Carillon News

No one knows their origin ... nor why they vanished

Their name was unpronounceable. Historians paid no attention to them. Three missions were built for them, the padres spent their lives for them, but within a few hundred years they were gone.

What had happened to Salinan Indians, the natives of the Paso Robles region, is representative of the type of tragedy that affected many of the California tribes, and, in fact, is representative of what happened to the American Indian in general.

The story of the Salinan is perhaps more representative than any other, however. Here was a group of people with a culture and a language all their own, who lived centuries, undisturbed except for droughts and an occasional war, and after a mere 300 odd years with the white man they were gone. Today, there is not a single Salinan alive.

SPANISH MISSIONERS

Information concerning the tribe died with most of the original Catholic padres. Any records of the tribe today are sketchy and hard to come by. Even their name has been lost. Few white men could pronounce their name and those that could apparently never recorded it.

The name Salinan, concocted by historians, refers to the river valley the tribe inhabited. The geographical boundary for the group determined by historians and archeologists has been placed at about Atascadero on the south up to somewhere near Monterey Bay.

An area near Cayucos is said to be the probable boundary between the Salinans and the Chumash, the slightly more civilized tribe to the south. The name Cayucos is derived from an Indian word meaning canoe. Apparently active trading thrived between Indian cultures in the Cayucos area, the dividing place for two cultures. Canoes undoubtedly swarmed there frequently at the larger swap meets.

What little there is known about the Salinan consists of a few mission records, and archeological findings.

There were three different groups of the Salinan. Each group apparently varied slightly in language and culture. To the north was the Anto-

by DAYTON CONWAY

nian group associated with the Mission San Antonio near Jolon. To the south in the Paso Robles area were the Miguelenos, so named for Mission San Miguel, and to the west were the Playanos, separated from their brothers by coastal mountains.

The Salinan diet consisted mostly of acorns. The seeds were floured, souped and prepared in all imaginable forms. Most popular was the gruel. On the coast the main diet was shellfish.

THE CHUMASH

According to Dr. Jay von Werlof, a college professor, and director of the San Luis Obispo County Archaeological Society, there was a lot of similarity between the Salinan and the Chumash Indians. The Salinan lived in rougher areas and were not as mobile due to the terrain and lived in smaller tribal units than the Chumash. Beyond that the two cultures were basically the same.

The Chumash were skilled boat-makers and consequently padded their diet with ocean fish. They were also quite well-known for basket weaving and possibly could more easily prepare food in some ways.

Trading was widespread, however, and what one tribe had, was traded easily within neighboring tribes. Chumash shell beads were used for money all over California and their baskets were almost as popular.

NO REMAINS

One of the biggest causes for lack of information on the Salinans is the absence of burial remains. Unlike their Chumash neighbors to the south the Salinan practiced cremation. Consequently, there is little to find today in the way of artifacts and, therefore virtually no history is left to tell us who they were, what their customs were, or what they believed.

The famous Spanish explorer Portola was said to be the first to walk

among the Salinans. He described their culture as very crude.

One thing the Spanish noted was that the Salinan had the greatest usury system known. According to Mrs. Louisians Dart, curator of the San Luis Obispo County Museum—who has read extensively on Indians of California, if a Salinan loaned one string of beads to someone, he would require 100 strings in return when the debt was to be paid. So it was with all possessions. Undoubtedly little was borrowed among their ranks.

A nomadic people who foraged and hunted food in small groups, the Salinan were quite less populous than either the Yokuts to the east or the Chumash to the south. A. L. Kroeber, probably the foremost authority on California Indians, estimated their numbers in 1770 to be near 2,000. California missions list 1,072 Indians on church record in 1814. By this time the Indian population had dwindled considerably.

In all there were four missions built for the Salinan. The first was the Mission San Carlos Borromeo, or Carmelo, built near Monterey Bay in 1700. It was the second mission built in California. The second mission built to the Salinans was the Mission San Antonio de Padua, the third in the mission chain, built in 1771 near Jolon.

LA SOLEDAD

The third Mission, La Soledad, was built in 1791, a day's journey up the Salinas River from Monterey Bay. The fourth, sixteenth of the California missions, was the Mission San Miguel, Archangel, built in 1797. Today the only pictures there are of the Salinan are in the San Miguel Mission. They were drawn in 1831 by a Mexican artist accompanying Juan B. Avarado, who had come from Monterey in an effort by the governor of California to do away with the mission system, by telling the Indians they were free to leave the missions. The Indians refused to leave.

In spite of the fact that the missions themselves were probably the

—Concluded on Page 16

Opera honors Kateri

MILAN, Italy—The star role in the uncompleted opera "Kateri" is scored for a soprano. Not surprising, since its American-born composer is a soprano fulfilling a lifetime ambition.

Mrs. Virginia Gordoni, 32, has a special interest in the story of Katherine "Kateri" Tekakwitha, a 17th century Mohawk Indian girl being considered by the Vatican for sainthood.

"I'm one-fourth Mohawk," said Mrs. Gordoni, who was born Virginia Copeland in Bridgeport, Conn. "The story of Kateri is one I grew up with."

But not until she was a 19-year-old making her singing debut — and on Broadway at that — did Mrs. Gordoni realize she wanted to write an opera.

She was singing the lead in Gian-Carlo Menotti's opera, "The Saint of Bleeker Street," when she began considering the musical possibilities of the life and death of the Indian girl called "The Lily of the Mohawks."

That was 14 years ago and still "Kateri" is unfinished.

"I'm three-fourths of the way through, but I need some help on orchestration," Mrs. Gordoni said: "The story and the melodies are coming along fine."

A soft-spoken brunette, Mrs. Gordoni only works on the opera between professional engagements ranging from Milan's famed La Scala to the Paris opera house.

The opera, when finished, will combine elements of a wilderness yarn and a saga of sainthood.



Kateri Tekakwitha



Katherine, or Kateri as she was called in her own language, was born in 1656 near what is now Albany, NY. One year later, she was orphaned when a smallpox epidemic killed everyone in her village but herself.

At the age of 21 she was converted to Catholicism. She preached to Indians in their own language and was considered a model of virtue and piety.

After her death in 1680 the Mohawk tribe venerated her as a saint and her grave became a pilgrimage center. But not until 1833 did the long complicated process toward beatification begin. Catholic bishops asked the Vatican then to declare Katherine "blessed."

Her beatification is still under study. If approved, Katherine would become the first American Indian to achieve such distinction.

The Salinans

—Concluded from Page 15

biggest cause of the extermination of the Salinan tribe, the Indians were reluctant to leave the security of the mission confines. Campbell Grant, a major authority on California Indians points out that the Indians of California dwindled in population in direct relationship to their distance from the missions. Taken from their outdoor surroundings and enclosed within the adobe confines of the missions, many died.

With no immunity to the white man's disease and being unused to the status of peon which eventually befell them, the Salinans, as the rest of the California Indians gradually ceased to live. Within 13 years of mission activity, according to Grant, over 40 per cent of the Spanish converts died, mostly from disease.

FEW LIVE ON

The Catholic friars seemed apparently either unaware of the misfortunes of the Indians or were unable to do anything about them. Frequently, government authorities garrisoned troops at the missions. These often harassed the Indians and made slaves of them. If an Indian left the mission without permission the troops often took it upon themselves to punish the fugitives.

Eventually, finding little reason to live, the mission Indians easily fell plague to alcoholism. By the time the forty-niners arrived during the gold rush, there was little left of most of the California Indians. By 1925 there were about 40 mixed blood Salinans left alive.

—Paso Robles Press, Calif.

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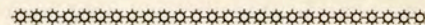
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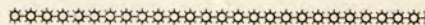
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