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National Film Board Photo

Indian college gets $250,000

Regina -- Transport Minister Otto Lang has announced that Treasury Board has authorized Indian Affairs to provide up to $250,000 to the Federation of Saskatchewan Indians to enable the Saskatchewan Indian Federated College to continue operations during the current year.

Mr. Lang, who represents the riding of Saskatoon-Humboldt, was attending the Saskatchewan Indian All Chiefs Conference on behalf of Indian Affairs Minister J Hugh Faulkner, who was participating in a meeting in Edmonton with the Indian Association of Alberta.

The funding approval is dependent on the province contributing 50 per cent of the College's 1977-78 estimated total costs, under existing cost sharing arrangements with the federal government.

The College was established as a federated college of the University of Regina in May, 1976 to offer degree programs in Indian-related studies. At present, 87 students are enrolled in the College's B.A. program in Indian Studies.

Accredited courses are also offered in Indian social work, guidance counselling and art. Although emphasis is placed on developing culturally compatible services for Indian and Inuit students, both on and off campus, under the Federation Agreement the college is open to any student.

The existence of the College is an indication of the importance the FSI attaches to professional post-secondary education under Indian control.

In making the announcement, Mr. Lang said, "This funding assistance will enable the Saskatchewan Indian Federated College to continue to provide a significant educational service to the Indian people."

Culture cited in natives' U record

By Maryhelen Vicars

THE BEAR HILLS NATIVE VOICE

The University of Alberta has 47 native students out of an enrolment of 22,000 and in almost 75 years, has had only about 40 native graduates.

Today, the U of A senate will consider recommendations for improving the situation, when the Senate Task Force on Native Students tables its report.

The 10-member task force found that at the basis of the university's poor record of providing higher education for native students is a deep cultural difference faced by both Metis and treaty Indians.

"All my long life, everywhere I went, in my head I had with me the faces of my family and the familiar scenes of the reserve. It gave me comfort and belonging. But on the first day I was on the campus for registration as a freshman, I stepped among the tall brick buildings and suddenly felt utterly alone — my family and environs were no longer in my head."

This quote, from a former student, was typical of the experiences of the native students interviewed for the report.

Because of the higher value placed on verbal skills in the native community, the researchers found the students' reading and writing skills underdeveloped.

Also, for many of the students, English is a second language.

Strong family ties are also a barrier. Because of financial problems and limited day-care facilities, native students with dependents are hesitant to move their families to the city, but because of their close ties would not want to leave their homes to go to Edmonton alone.

Native college recommended

The University of Alberta's senate task force on native students tables its report today.

The recommendations of the 10-member body, which first met in 1975, include:

- The university should consider the establishment of an affiliated Indian and Metis college on campus, academically integrated with the rest of the university.
- A program in native studies should be developed at the university.
- Financial problems of native students should be recognized and the public and private sectors solicited for their support.
- Through the adviser on native affairs, the university should organize an information campaign to make native students in junior colleges, vocational centres and high schools aware of university programs.
- An expenses-paid summer orientation program for native students should be established to help the students adjust to the unfamiliar campus setting and become familiar with the services available.
- The office of the adviser on native affairs should be expanded to provide more support services, including housing and day care information, tutoring and liaison with native groups off campus.
- Support for the teacher training facility at St. Paul (the Morning Star project) should continue, with a similar off-campus teacher training college established at Grouard, and other facilities providing professional training in northern and central Alberta to be set up as the need arises.

THE BEAR HILLS NATIVE VOICE

Poverty breeds violence

By TIM LILBURN

PRINCE ALBERT — A white consultant to native groups has warned that the economic gap between natives and whites in Canada must be bridged or we face "alternatives that are very, very frightening."

Ben Baich of Ottawa was the main speaker at a conference here May 4 on justice and native people that attracted an audience of 150. Defining Justice — Our Common Problem was sponsored by the Prince Albert Indian and Metis Friendship Centre in an effort to discover new solutions and alternatives to local and provincial race relations problems.

BAICH TOLD the conference that the roots of racial injustice went deeper than confrontations between natives and law officers. "The justice I'm talking about has nothing to do with cowboys, Indians and cops," he said.

He pointed to the Canadian economic system and reminded his audience of native leaders, police, politicians and court officials that "Indian and Metis people are at the bottom of the socio-economic ladder." This is a crime, he said.

Stating that 80 percent of native people fail to reach their economic goals, Baich said non-participation of natives in the Canadian economy has alarming social consequences. These include a high rate of imprisonment among people of Indian ancestry and a large number of alcoholics.

ECONOMIC exclusion is also behind much violence in native communities. There, despair and self-dislike have resulted in people "killing each other off at a high rate", Baich said.

"In January on the Hobbema reserve in Alberta, which has a population of 4,000, 19 people died violently. In one weekend in April seven people died from unnatural violent causes. Hobbema also had 18 suicides last year."

The former Indian Affairs official warned this violence soon could be directed outwards against whites who, many natives feel, are responsible for the social problems in Indian communities. "Random terror" is possible if native people feel their progress is permanently blocked by white control of the economy and government structures, he warned.

BAICH LAID the blame for any future racial confrontation at the doors of those whose personal prejudices keep natives in poverty. "We whites are on the comfortable side in Canada and we won't help those who are uncomfortable, except sometimes to say kind things about them," he said.

This kind of approach is an invitation to disaster, Baich charged, for "those who make peaceful revolution impossible make violent revolution probable."

He added that solutions to native unemployment cannot be found always in government programs and criticized those who constantly look to elected officials and bureaucrats to remedy native problems.

"THE government has done its maximum in dealing with native people. It's time for chambers of commerce and industry to take the next step of reconciliation," he said.

Baich pointed out two problems that, aside from personal prejudice, stand in the way of such reconciliation. One is the pressure put on individual natives who are economically successful to cut themselves off from their Indian culture.

"They have to become whites to become affluent. This is unjust," he said. Retention of Indian culture must accompany increase in economic status to be successful, he argued.

BAICH ALSO challenged his audience to re-think the Canadian history learned in school. History books, he said, were biased against "the true founding race of Canada", ignoring the contributions of Indian and Metis people to the development of Canadian culture.

Historical misinformation about natives fuels personal prejudice and hinders social development in Indian communities, where pride is low and the desire to compete gone, he said. "A nation without heroes is one without a future," he added, and likely to search for desperate solutions to its frustrations.

Baich said although race relations were strained in Canada, widespread violence between natives and whites did not have to happen. "As the second largest country in the world with only 23 million people, Canada can give Indian and Metis people all they want and they will take nothing from us."

HE SAID Canada's racial problems are not physical but psychological. Overcoming mental barriers which exclude native people from social comforts and the hope of personal fulfillment is the first step to racial harmony, he said. Economic and social equality between natives and non-natives will also lead to the total enrichment of Canadian society, he added.

"If Indian and Metis people win, I win. My culture becomes richer and my children inherit a better future. We all win," Baich said.

PRAIRIE MESSENGER

Haida legends

VANCOUVER — A booklet of Haida Indian legends is now available for $1.25 a copy from the Indian Education Resources Centre.

The booklet — "Illustrated Legends of the Northwest Coast Indians" by Sharon Hitchcock — tells five legends accompanied by the author's drawings in traditional Northwest Coast Indian art style.

The author is a young Haida artist from Masset, Queen Charlotte Islands. She has attended the University of British Columbia and has had several small shows of her art work.

The booklet is a joint project of the B.C. Native Indian Teachers Association and the Indian Education Resources Center.

Copies are available also at $1.00 a copy for order of 10 or more from: Indian Education Resources Center, Brock Hall 106, University of British Columbia, Vancouver 8, B.C.

North bids adieu to Fr. Désormeaux

Father Emile Desormeaux left northern Manitoba for retirement after 52 years of service in the North. Free Press Northern Reporter Bob Lowery attended the farewell mass for the Father and minutes after the services found him sweeping out the church he helped build, an act that typified his life and work in the north.

By BOB LOWERY

PUKATAWAGAN —The church was crowded and for the 600 people —half the population of this northern Manitoba settlement — it was an emotional happening.

They had come to say goodbye to Father Emile Desormeaux and to show and tell him what his 52 years of devotion and service meant to them.

Some travelled miles from traplines and outpost camps for Father Desormeaux's farewell mass.

"I've always been a seven-days-a-week worker," he told the gathering in fluent, flawless Cree.

With his final message on "hard work," the ramrod straight priest warned of the sadness and tragedy of heavy drinking, of how welfare and pension cheques are too easy to come by and are robbing people of the incentive to work and to maintain an independent way of life.

But he expressed great hopes for the community because a number of its leaders and young people have recognized that they need help and have taken steps to get it.

He predicted that in about two years a strong group of local residents who have overcome their drinking problems will have created a new moral climate in the oft-troubled community huddled on the rail line between Flin Flon and Lynn Lake near the shores of Sisipuk Lake.

Father Desormeaux spoke of the winters during his first 25 years when he travelled nearly 2,500 miles each year by dog team and a similar number of miles by canoe visiting people living in the area.

"It was rough sleeping outside in the winter with the wolf pack howling pretty close to the fire — but it was a pleasure."

He "thanked God to have been given the chance to work with you all my life."

Father Desormeaux, who is retiring to a monastery at Rougemont, Que., not far from his birthplace of St. Eustache, said he had tried to help his parishoners not just in "the religious sense" but also as "a builder."

The church he spoke in demonstrated the latter fact: it was built almost 40 years ago with 2,000 logs drawn by dogteam and the lumber for the 70,000 square feet was cut with a

Native Women Seek Act Changes

ST. ALBERT- Fifteen recommendations calling for alternatives in establishing criteria for registration as a status Indian were unamiously endorsed by the Indian Rights for Indian Women.

At the end of a three-day workshop, here, enfranchised Indian women said individuals who are at least 1/4 Indian blood be entitled to Treaty Indian status.

The resolution called for local committee, elected by a vote of all band members, be established to evaluate all membership at the Band level.

The women further state in any situation of a marriage between a status Indian and a non-Indian person that the parties be required to enter into a matrimonial properties contract. Further more, this matrimonial properties contract clearly establishes that the non-Indian spouse will have the right to live on the reserve with their spouse and family but will not have any rights to:

Own or inherit any land, building or other band purchased property on the reserve.

Be registered as a member of the Band.

Receive annuities, royalties or any other payments made to band members.

Take any active part in any Band affairs on their own behalf.

Receive any other direct benefits enjoyed by registered members other than those specifically granted by Band Council (i.e. hunting or fishing rights, etc.)

In the event of death of a status spouse, the delegates outlined various alternatives which would guarantee treaty Indian rights:

a) in the case of the death of the status spouse where there are still children under the legal age, all inheritance and property will be held in trust for these children by a trustee appointed by the Band Council.

b) residence rights of the non-Indian spouse in the case of separation, divorce or descretion where the Non-Indian spouse has custody of the children.

c) residence rights of the non-Indian spouse who has lived on the reserve for many years in the case of the death of the status spouse whether or not they have children.

d) residence rights for those children where one or both parents are status Indian but the children are both entitled to be registered as they cannot meet the 1/4 blood criteria until those children reach the age of maturity. In the case of inheritance of property by these children from a status parent, they will be required to dispose of such property within one year to the Band Council or a band member at a fair market price.

Today, women delegates called that enfranchised women be registered as status Indians retroactive to the day they lost their status. Non-Indian spouses who gained status through marriage lose their status but retain residing rights.

In late June, the above recommendations will be presented to the National All-Chiefs' Conference to be held on the Stoney Reserve in Southern Alberta.

Since 1972, when Jeanette Lavelle lost a narrow victory when she contested a discriminatory clause in the Indian Act. The clause stipulates that a registered Indian woman looses her treaty rights upon marriage to a non registered member of a tribe: if a white woman marries an Indian man she is entitled to all treaty benefits and privileges.

KAINAI NEWS

four-horsepower saw. Most of the windows and the exquisite altar were made in Pukatawagan.

Then there were the parish house and missions in Sandy Bay, Sask., and nearby Playing Lake which he helped build.

When he arrived, Father Desormeaux was only the second priest to serve the Roman Catholic Oblate Mission's 10,000 miles of wilderness. He administered to 400 to 500 parishoners who lived a nomadic life among the lakes and rivers of this forest region.

During the mass, a young Indian lay-reader spoke the words of St. Paul: 'I have served you in all humility. . .I have preached the word of God in public and in your homes. . .I have finished my race and carried out the mission God gave me.'

Archbishop Paul Dumouchel of the Keewatin archdiocese said the words describe the faithful work of Father Desormeaux.

"Through half a century you have served these people through hardships and joy. I thank you in the name of God and the church," Archbishop Dumouchel said.

Solomon Colomb, an 84-year-old elder of the Mathias Colomb Indian Band, was helped up the alter steps.

"You should go while you're well. Thanks for all the years you've been with us, said Colomb, who has worked with Father Desormeaux since the day the priest arrived.

A community feast followed in the band hall. Tables were heavy with a variety of dishes — goose, moose, beaver, smoked pickeral, mountains of bannock and other northern taste delights. Young people served the gathering and continued to set tables until everyone had eaten.

After the meal large envelopes filled with letters from children in the first four grades of the local school were given to Father Desormeaux.

A huge rocking chair and numerous other gifts also were presented.

Finally, Chief Pascall Bighetty presented the father with a bronze plaque on behalf of the people of Pukatawagan.

The plaque read in part, "We, your children, will put you into our hearts. We will remember you every spring when the flowers bloom. Many of us have since passed on to the spirit world. Many of us will wait for you. Many of us will continue to believe in the word of the Lord.

"We will meet again in the world that knows no parting. We cannot thank you enough. We will continue to pray for you. "May God bless you."

Then there were the countless personal farewells.

Adam Castell, the nursing station custodian and his wife, Domithilde, travelled 10 miles by canoe over ice and open water to say their personal goodbye. Thirty-eight years ago, as a young man, Castell spent a winter with the father on his annual 2,500-mile dog team trecks.

They swapped yarns and Father Desormeaux's eye sparkled when he recalled the dogs he'd raised and which had served him so well.

"He's still a young man," Castell said of the hardy five-foot, four-inch priest. "You should have seen him all this winter walking a mile-and-a-half from the Bay store to the church with about 40 pounds of groceries on his back."

Father Desormeaux has two wishes: he would like to leave his knowledge of the Cree language behind, a language he found easier to learn than English, and that many Indians will enter the priesthood to serve their own people in the coming years when great developments and changes in lifestyle will take place.

Father Desormeaux's final words at his mass: "I'm leaving but I will think of you all my life."

WINNIPEG FREE PRESS

Dene bond with land threatened

By TIM LILBURN

REGINA — "We the Dene people are the guardians of this northern hemisphere," says Peter Deranger, trapper from near Cluff Lake, proposed site of Saskatchewan's latest uranium mine.

Mr. Deranger, interviewed recently here, believes the Dene have a special relationship with the earth which all other people in North America have lost. "We were put here to take care of a piece of land. We understand this land, and it understands us and our needs," he says.

THE NORTHERN trapper believes mining uranium at Cluff Lake will destroy this bond between the Dene and their land. "Uranium is the strongest element known to man. It's only logical to see that it is the heart of the earth, keeping it and us alive."

If this toxic material is taken from the ground," the earth will die, die a terrible death," Mr. Deranger says. Destruction of the land, he added, will mean more than the end of the Dene people. It will be a sign of the decline of all human life on the continent.

He pointed out that the Dene are the last aboriginal people in North America who still follow their traditional patterns of life. They are the one remaining people who still possess an appreciation of the fragile, nurturing relationship between man and creation.

"The earth is our mother, because we were born from it — like it says in the Bible about man being created from dust," he said. "The earth, our mother, feeds, sustains and educates us."

THE NON-DENE of North America are asking the aboriginal people of the North "to sell their mother," he said. Southern industrial forces are now claiming the Dene homeland as the last frontier in their search for natural resources and profit.

Northern developers he sees as "people who are as cold as the machines they produce."

"They see us as sub-human, but we believe the opposite. How can they be human if they don't have feelings for men or the earth?" he asked.

The industrialized people of North America must learn the lessons which the Dene have to teach, he said. Their survival, as much as that of northern natives, depends upon the acceptance of the wisdom of the aboriginal peoples of the North. This wisdom teaches respect and love for nature and reverence of human life.

IF SOUTHERN industrial forces continue to use the North as an exploitable reservoir of nonrenewable resources and uranium is mined at Cluff Lake, the Dene will die, Mr. Deranger said. The last remnant of any intimate relationship between man and mother earth will disappear with them from the North American continent.

"If all the spirits and minds on this continent turn away from the natural way, then the earth will feel we have no feeling for it and the things of nature will disappear. There will be nothing left," he said.

PRAIRIE MESSENGER

Counselling service

The Native Counselling Service of Alberta is an organization working with natives in the courts, says Alex Piche, officer-in-charge of the Hobbema office.

The objective of the service, he says, is to make sure native people know what they face in the court and what the consequences of a court appearance may be.

The Native Counselling Service, Mr. Piche says, attempts to organize and develop comprehensive court work for natives and to help them with their alcohol problems.

The Native Counselling Service also trains Indians as court workers. It also collects and compiles information and opinions on legal problems, which are of interest to native people.

It also tells native people of their rights, responsibilities and privileges under the law. It explains judgements and court orders to native people so they will understand them.

The Native Counselling Service, Mr. Piche says, also conducts programs to spread information about the Alberta Legal Aid Plan.

The service, he says, also provides native people with counselling and follow up from the treatment of alcohol and drug-related problems.

The service also assists and co-operates with the National Parole Board and the Alberta Correctional Services. It offers parole supervision and counselling services to offenders who have broken the law.

The Native Counselling Service also helps jailed inmates with planning their lives for when they get out of jail. On their behalf, it contacts necessary agencies for aid in getting them employment, accomodations, education and into training programs.

The service also promotes community awareness of alcoholism and drug abuse among native people. It also creates work study programs and shows slides and films to help prevent crime, glue-sniffing and alcoholism.

The Native Counselling Service. Mr. Piche says, have both family court workers and criminal court workers. They serve as liasance with native parents, juveniles and the family court. They work in co-operation with the Department of Social Services and Community Health and native people.

They also work in co-operation with the John Howard Society which tries to rehabilitate offenders.

The service also encourages native youth to remain in school. And it encourages parents who have lost custody of their children to work towards getting them back.

The service informs native people of the services of the family court and obtains lawyers for native people in court.

The duties of a criminal court worker are to assist native people faced with difficulties in the courts. This worker attends criminal, family and civil courts to see that the native people understand the procedures of the court and possible judgements handed down to them.

The criminal court worker also helps charged natives get a lawyer, when this service is needed.

This worker also assists in getting information about the offender so the judge can know the offender's situation.

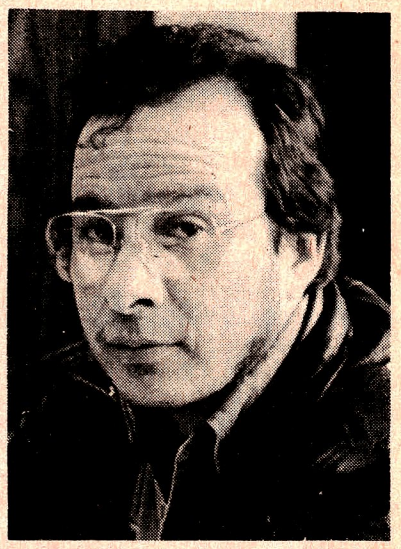
She also assists in supplying useful information for parole plans and supervises native people on parole and to help with their rehabilitation.

The Native Counselling Service also supplies a counselling and referral service to native people so they can understand and make better use of all the services -- legal or social -- available to them.

"Right now," says Mr. Piche, "we have Mrs. Barbara Hodgson to work with people who have attempted suicide. She also works with the families of people who have committed or attempted suicide. And she does some court work."

The Native Counselling Service of Alberta started in Edmonton in 1964 and was founded by Chester Cunningham, a court worker, and a Harry Shanks.

Alex Piche started work with the service in 1971. At that time, his area took in Rocky Mountain House, Red Deer and the Hobbema area. He still covers that area, but has four court workers now to help him.



Alex Piche, head of the Alberta Native Counselling Service at Hobbema.

There are seven areas each with its supervisor across Alberta. Mr. Piche is an area supervisor. The Native Counselling Service of Alberta has 75 court workers in its employ.

Any citizen of Alberta -- native or not -- may qualify for help if he or she is in difficulty with the law, Mr. Piche says.

"But our main objective," he says, "is to make sure native people understand what to expect when they go into court.

"In the past, there has been a lot of misunderstanding between native people and the courts. and we've tried to correct that.

"If we feel we can help a person in the courts," he says, "We'll speak on his behalf."

How has the nature of Mr. Piche's court work changed over the years?

"When I first started," he says, "we had a lot of problems with alcohol-related offences.

"But now, we're getting into more serious crimes -- such as murders or violent crimes where weapons are used. People also are into drugs more than before.

"I guess," Mr. Piche concludes, "you can say crimes are getting a little sophisticated than they were before.

80 years of service at Berens River

Father Robert B. Clune, President Catholic Church Extension Society

Berens River, Man., an Indian settlement with a population of 1,000 — including 360 Catholics — is 180 miles by air north of Winnipeg. The first Catholic missionary to reside at Berens River was Father Joseph Magnan in 1897.

As the years went by, because of the self-sacrificing efforts of many devoted missionary priests, brothers, sisters, and benefactors, Berens River became one of the more important missions of the north with a church, residence, school and hospital as well as a farm to help support the mission.

In the past few years, however, Berens River Mission has witnessed considerable change due principally to the shortage of vocations to the religious life. In 1975, after operating the Catholic hospital at Berens River and teaching for 40 years, the Grey Nuns were forced to withdraw due to a lack of sisters.

The farm, too, is no longer in operation. For many years Brother L. Cartier, OMI, had been in charge of this 160 acre farm, 60 acres of which he had opened up himself. This hard-working Brother also kept a herd of cattle and operated a saw mill.

Parish priest of Berens River is Father Robert Bernardin, an Oblate missionary who celebrates his 25th anniversary of priesthood this year August 30. Born in Elie, Man., Father Bernardin has spent 23 years serving Indian missions in Manitoba and Saskatchewan.

From Berens River, Father Bernardin regularly flies 90 miles east as missionary to Little Grand Rapids with a population of 700 (200 Catholics) and 60 miles north to Poplar River where the population is 600 (300 Catholics). All travel must be done by air.

Marc Colette is a lay member of the pastoral team. Born and raised in St. Boniface, with a BA from St. Boniface College, Marc volunteered in May, 1976 to give two years to help the missions. At Berens River, he has taught school and catechetics; helped with maintenance and cooked for the missions.

Archbishop Antoine Hacault of St. Boniface, in whose diocese Berens River is located, and Father Bernardin, agree Berens River missions are, like many others, in an important "transitional stage". The lack of missionaries and the closing of Catholic institutions has shifted responsibility for the life of the Church community from the missionaries to laity themselves.

Thus the priority of Berens River, as elsewhere, is to help prepare local Church leaders. Progress is slow but hopeful and little by little, leaders are coming to the fore.

"In this respect," says Father Bernardin, "we have found goodwill among the people. Many times I have witnessed the great faith of the Indian people. I have seen them pray with devotion for many hours, especially at wakes held before funerals. I have marvelled at their sense of sharing."

59 Years with Indians and Settlers on Lake Winnipeg is the title of a booklet by Brother Frederick Leach, OMI, recounting missionary experiences as an Oblate Brother in Northern Manitoba.

Frederick Leach came from England in 1911 because, he says, "In the 'old country' we had heard that Canada was a place where fortunes could be easily made. Somehow or other," he adds, "I never did become a millionaire."

The "somehow or other" means that shortly after becoming a teacher at Vannes (now Abbeville), 40 miles north of St. Laurent, Man., Frederick Leach met Father Hervé Péran, a missionary who had come from Brittany in 1900.

Father Péran talked to the young teacher about becoming a missionary. "After giving the matter considerable thought," recalls Brother Leach, "I decided to follow his advice or at least give it a trial. This decision I have never regretted."

Missionaries had built the first chapel at Berens River in 1897. After their arrival in 1918, the new missionaries set to work to build the school.

For two years, Brother Leach taught at Berens River. Then he was sent 70 miles south with Father Joseph Grandpre to start a mission and school at Bloodvein.

In 1926, Father de Grandpre and Brother Leach were sent to Little Grand Rapids — 100 miles east of Berens River, to pioneer another mission and school. Borrowing a house, they were soon at work.

Brother Leach taught school in the north for 50 years. It's a mark of the man as missionary and teacher that he can say in all that time he never had any trouble in maintaining discipline.

"I am not suggesting that all my pupils were angels, for a number of them were mischievous in a harmless way . . . I believe all children, especially Indians, are keen observers and soon know if their teacher likes them and takes an interest in their welfare."

Brother Leach's devotion to the sick was outstanding and resulted in what he refers to as "the greatest compliment of my life." He had been tending a young man sick to the death. Later, the father came to visit. "To my surprise," says Brother Leach, "he took my pie and gave me his, saying, 'You looked after my son; you helped him, you saw him often. He is gone. I now take you for my son'."

For 25 years, from 1947 to 1972, Brother Leach served as police magistrate. He accepted this office, without salary, because, knowing their language and culture, "perhaps I could be of some help to the Indians." Wherever he went to hold court, he was greeted with "anin nichi" (hello friend).

In 1975, Brother Leach was honored by the province of Manitoba and in 1976 was made a member of the Order of Canada in Ottawa. He is still as active as can be at Berens River.

MISSION TEAM. Present mission leaders at Berens River are, from left, Brother L. Cartier, Father R. Bernardin, Brother F. Leach and Marc Colette.

ALLEN SAPP

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PHOTOGRAPHS BY

ARTIST ALLEN SAPP

Allen Sapp, a Cree descendant of Chief Poundmaker, was born on the Red Pheasant Reserve near North Battleford, Saskatchewan, on January 2, 1929. He was born into poverty and disease, suffering from the effects of Spinal Meningitis which prevented him from going to school, learning to read and write and playing with other Indian children. As a means of employing his confinement, he began to sharpen and develop his inherent artistic abilities through sketching and drawing

Later he painted in oils using a combination of white, brown and black colors. He than began to sell his work in North Battleford to supplement his small welfare income.

Since 1968, Sapp has had over fifty major exhibitions in galleries across the United States and Great Britain. In 1968 and 1970, successful exhibits in Saskatoon and Vancouver, B.C. launched his career, and within the next five years Sapp's paintings were widely exhibited and acclaimed in Canada, London and Los Angeles.

Sapp is now one of Canada's foremost Artists. He is the founder of the Northern Plains Indian School of Painting and in 1971, a color television special, "Allen Sapp - By Instinct a Painter" was produced by the Canadian Broadcasting Corporation to the public and the art world that Sapp was "well defining" the life of the and shown in the United States and Canada. The Documentary announced Crees into the universal language of painting.

On November 25, 1975, Sapp was elected to the Royal Canadian Academy of Arts in recognition of his outstanding achievement in the field of visual arts. This honor confirms his lifelong search to create a permanent view of the way life used to be in the "olden days".

Many of Sapp's beautiful paintings portray the prairies and woodlands in it's natural state. In them, Indian women are drying deer meat, men are chopping wood and doing other daily chores. Others show his mother sewing his pants; pictures of his friends fishing and hunting for rabbits. These are but a few of the many paintings that Sapp has successfully exhibited and sold.

Allen Sapp's paintings are done by memory which he regards as a natural aptitude. The Christian Science Monitor commented that, ' Allen Sapp once said, " I got pictures in my mind" - pictures that he's been drawing since he was a child. Pictures of his people that appeal to all, and landscapes that reveal his " Sensitivity to the nuances of nature and great reverance for the Land". In referring to his paintings Sapp stated, " this is my story".

He and his wife Margaret, a Cree of the Sweetgrass Reserve, are now living in North Battleford. His wife added, "he does his paintings in solitude

"THIS IS MY STORY"

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where there is peace and quiet, he has his own little room in our house where he does his work. I never bother him while he paints".

He attended numerous Pow-wows in his younger days and was aptly named Kiskayetum Saposkum, "he perceives it-he passes through", he has his own costume to dance the many Indian dances of his native heritage.

A book has recently been published of over ninety of Sapp's best paintings, a third of them in color and many of them are accompanied by explanations of his own words.

The introduction to "A Cree Life" was written by John Anson Warner, an associate Professor of Sociology and Social Science at the University of Regina and Thecla Bradshaw, a widely published Journalist and Co-author of "The Indian Child and Education". Warner and Bradshaw deal with the central features of Allen Sapp's life and place his achievements within the contexts of that life showing how truly remarkable they are.

YING MEAT

...."Grandmother drinking some tea".

New North saddens old

People of all ages gather at the community hall in Eskimo Point.

In the curling rink-community hall in Eskimo Point, N.W.T., hangs a plaque proclaiming the immense and unselfish contribution of Father Lionel Ducharme, OMI, in bringing about this gathering place for Eskimos of all ages.

THIS TESTIMONIAL is added to the silver medal for unselfish services to the Eskimos, given to Father Ducharme on the 25th anniversary of the coronation of George VI and the decoration awarded him by the North West Territories government.

In June 1921 twenty-four-year-old seminarian Lionel Joseph Donat Ducharme volunteered to leave the Oblate seminary, University of Ottawa, to serve for one year at the Eskimo mission at Chesterfield Inlet, N.W.T. He was to help only while one of the regular missionaries recuperated from an operation.

Fifty-four years later Father Ducharme, known to the Eskimo people as Mikilar, retired from a post at Eskimo Point.

TODAY IN Churchill Mikilar is still actively engaged as correspondent in charge of enquiries and mailing for Eskimo, a magazine published by the diocese of Churchill-Hudson Bay for those interested in the culture and traditions of the Eskimo people.

His Eskimo name, Father Ducharme explains, is the result of a very logical conclusion. Two new missionaries arrived at Chesterfield at about the same time. The other, Father Duplain, was almost a head taller than he. Thus the distinction Mikilar, the small or short one, was accorded to him.

The young seminarian experienced a harsh initiation to the rigors of northern existence. At this point in his story Father Ducharme interjects, "I have great faith in the Eskimo. Whatever they would do satisfied me. This surely has saved my life." Habitually, Father Ducharme uses the traditional word, Eskimo, rather than the currently favored term, Inuit.

IN THE winter of 1922-23 Lionel Ducharme wanted to get a taste of the typical Eskimo way of life. He asked if he might accompany a two-man team retrieving the caribou cache of a hunting party. What should have been an uneventful fortnight expedition turned into a 10-week horror story when a sleigh tipped, spilling the kerosene. Not only were the men now without fuel, but most of the food for themselves and for their dogs was contaminated.

They were beset by extremely low temperatures interspersed with blizzards. Attempts to hunt game met with no success. Both men and dogs grew weaker. All except one dog developed distemper and had to be destroyed. The men were plagued by frostbite.

Through their ordeal they persevered, heading in what Lionel Ducharme's Eskimo companions believed to be the direction of the caribou cache.

WEEKS AFTER RCMP search parties had concluded that the trio had perished, the wanderers discovered the hunter's cache and feasted on frozen caribou meat.

Their destination now became a Hudson's Bay Trading Post a half-day's trek away. Again nature issued a cruel challenge to them. Before reaching that sanctuary they braved three days of walking into the wind of a raging blizzard.

So thankful was Bishop Charlebois to discover that his young missionary was alive that, on his regular visit to Chesterfield Inlet in July 1923, he ordained Lionel Ducharme to the priesthood.

DURING HIS service in the North Father Ducharme has had a special interest in the Eskimo language. Until 1940 it was he who initiated young missionaries to the language and regime of the Arctic. In 1924 he composed an Eskimo-French grammar. (The area is served by French-speaking members of the Oblate order.) This was followed by an Eskimo-French dictionary in 1925.

After designing a typewriter with the Eskimo syllabic alphabet, in 1940 Father Ducharme began publishing a yearly magazine Inugnut Tamenut (To The Eskimo).

He also took on himself the arduous task of translating and printing the Four Gospels In One in the Eskimo language, in both syllabic and Roman characters. To prepare for this project he enrolled in printing courses. These enabled him to foresee the requirements of printers who must print work in a language incomprehensible to them. To raise funds for this venture Father Ducharme gave public lectures in the Ottawa area and in his native province, Quebec.

DESPITE ALL his other involvements during his years as a missionary, it was his contacts with the Eskimo people which were so heart warming to him. All, Catholics and non-Catholics, were part of a cheerful community.

Father Ducharme compared the traditions of the Eskimos when he arrived in the N.W.T. to today's situation — and he is worried. He explained that when the white man arrived, the Eskimo already had a religion of their own, a religion with a deposit of revelation. They believed in spirits beyond form, in evil and in good, and in an after-life. Since their life was hard, their beliefs focused mainly on the punishments meted out by the evil spirits. Christianity offered the Eskimo security, with a language of love, hope and liberty.

Since "the invasion" (his term for the recent influx of southern civilization to the North) Father Ducharme said, "We have felt the new world going against our old world."

Into a society of free hunter-fishermen nomads has crept a new influence. The Eskimo had always believed in the immediacy of reward or punishment. Their way of life provided ample proof of this.

PRIOR TO the "invasion" the Eskimo based their judgment of the white man basically on the missionaries, people who were not looking for material things. The new arrivals flaunted the missionaries' values and still prospered. Father Ducharme

missionary

By JOAN GRENON,
PRAIRIE MESSENGER

pointed out the "lavishness and lack of a saving mentality" shown by workers on the DEW Line.

This new situation confounded the Eskimo who began to question their old values. Obviously these new whites ignored prayer, were not thrifty and yet were not punished.

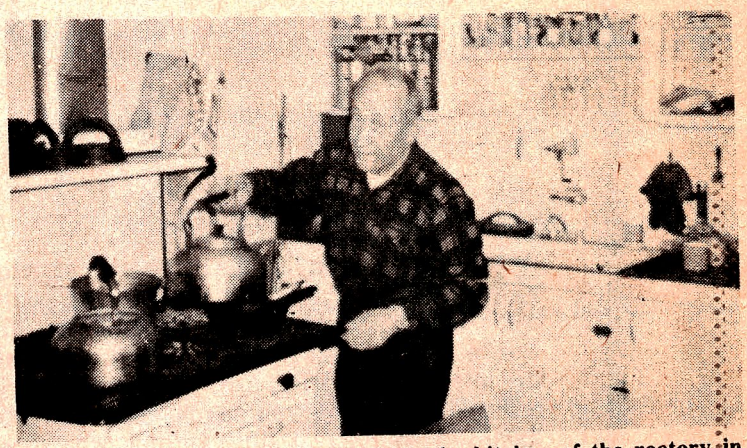
Father Ducharme continued his analysis: the whites needed help on the DEW and ALERT lines, and in prospecting. They employed Eskimos. The Eskimos had no reason for carrying on their old way of life. The young opted for the white man's life. Government schools which teach English through immersion strengthen this choice.

FATHER DUCHARME emphasized that there is now despair among the Eskimo. Some go south but return shocked, having discovered that they are neither white nor any longer Eskimo. They have lost the deposit of revelation.

There used to be a hierarchy and a tradition to marriage. Marriages were arranged. Although there was no love, there was a natural attachment. The partners felt their futures assured. No thought was given to the beauty of the individual. Parents realized that some offspring had more talents than others and took this into account when arranging marriages. Father Ducharme laments that this equilibrium, too, was disrupted by the invasion.

He believes that the Eskimo people are also confused by today's proliferation of religious beliefs. Easy accessibility by plane has encouraged itinerant preachers of many denominations. The native people are skeptical of a white man's faith on which the white men can not agree. Some are now turning to the new Inuit Christian Brotherhood provided for and by Inuit.

Father Ducharme sees the Eskimo people he loves, parting from their familiar life and uncomfortable with the substitute offered them. He views ministry to them today as a time to wait and see how help may best be given.



Father Ducharme cooks his dinner in the kitchen of the rectory in Eskimo Point.

'If you don't involve people, you will be short of priests'

by Annette Westley

If Archbishop Paul Dumouchel attended a dance at Patuanak, Sask., a mission in his diocese, the people, he says, would tell him: "For God's sake, bishop, get out of here. This is no place for you."

And yet he asks, who is going to Christianize areas like amusement, politics and business? These fields, he says, are closed to bishops and priests. "It's up to the lay people to bring the presence of Christ to these environments in which they are living. We are respected in our world but that is their world and if they don't do it, it won't be done."

This, he points out, is not a privilege but an obligation put on the laity by Vatican II, calling it "proper, irreplaceable and indispensible." ("God will never dispense them from it.") The archbishop of Keewatin-Le Pas Diocese was commenting on the theme of a missionary conference he attended at St. Norbert, Man.

"For 1,900 years," he continues, "we have been praying 'Thy kingdom come.' Where is the kingdom of God?" he asks. "We open our TV or radio and there is the kingdom of the devil. Why is it? Well, we have been trying to do it alone. We now find it's beyond our reach, it's impossible. Even in time of Christ, there were 12 apostles and 120 disciples, lay men and women."

The shortage of priests, he feels is not the reason to involve lay people. "Even if we had a surplus," he says, "it would still be proper, irreplaceable and indispensible.

"I think the Good Lord is saying, 'Well, if you don't want to start (involving people) you are going to have a shortage of priests and then you will wake up. When you are well organized with lay people in the work of the Church, then I will send you vocations to the priesthood.' "

Lay training, he feels, would have to begin from the heart of the diocese and by the priests. Then the people will be able to carry on with their spiritual leaders. "It can't be too clerical," he says, "it has to be a lay organization so that the people will bring the spirit of Christ wherever they are."

He warns some risks will have to be taken but adds: "Who takes more risks than God? He took a big risk in creating me and every birth is a risk. We always pray 'Lord teach us what to do.' He is telling us as He told the apostles, 'throw out your nets, rely on Me.' It's all so simple and yet we say, it's a big risk."

Are his priests throwing out their nets? "Oh, yes," he says. "Father (Wilfred) Dumont at Sandy Lake trained one deacon (Naham Fiddler, ordained a year ago) and is training another one. Also Father Bonatti at St. Teresa's Point has four or five men in training. Father Dumond," he adds, "took a risk and succeeded. Naham is a very good leader, working with the AA movement, training catechists and organizing courses in Marriage Encounter. His wife travels with him and is a tremendous help."

Other priests in the diocese are looking to Father Dumont for direction in training native men as spiritual leaders who will be willing to travel with their families to different settlements. "We still have places where missionaries are unable to get to so the deacons will be financially dependent on the diocese.

"You know," concludes the archbishop, "it's not the end of the Church, it's the beginning of a new Church. As Pope John said, the old truth in a new presentation, the role of lay people."

Father Philip Gordon: Native Priest

by SISTER LAURINA LEVI, FSPA

in Our Sunday Visitor

PHILIP Gordon has the distinction of being the first Chippewa Indian priest in the U.S. The late Archbishop Kiely of Milwaukee said of him: "Father Gordon is truly the international priest." This tribute of Archbishop Kiely was given partly because of the linguistic ability of Father Gordon who spoke seven languages.

Father Philip Gordon was born on March 31, 1885, in Gordon, Wisconsin, the town founded by his grandfather, Antoine Gordon. Both his father and grandfather took an active interest in civic affairs. Genealogy records show that Father Gordon was eleven-sixteenths Indian, three-sixteenths French and one-eighth Yankee.

In 1893, the family moved to Superior, Wisconsin. Five years later, the Gordons moved to Odanah, a town on the Bad River Chippewa Reservation. Philip entered Saint Mary's School where he completed the seventh and eighth grades.

Philip's exceptional ability prompted his teacher, Sister Macaria Murphy, to say: "Philip, I wish you would continue your education at the State Normal School in Superior, Wisconsin."

"Sister," replied Philip, "I wish I could but my parents haven't the money for this."

An appeal was made to Reverend Fardy, pastor of the cathedral parish in Superior. The kind Irish priest said: "Send the boy to me. I'm sure that he will make good." Future events proved the truth of this statement.

In 1901, Philip wrote to his brother, James, in Odanah. The letter reads in part:

"When I entered the Normal, I did not have to take any examination, but immediately entered into the Freshmen class which is very seldom for a student coming from a graded school.

"All this shows that parochial schools are equally as good and in my estimation far better for Catholic children to attend than other schools. Why attend a public school when you can learn with a reasonable amount of study the subjects that are taught in parochial schools as well as the greatest thing to be learned in life — the true faith?"

In 1903, Philip entered Saint Thomas College, St. Paul, Minnesota. His conduct and scholarship convinced those with whom he associated that he was fitted for Holy Orders.

After a year in Saint Paul Seminary, he was sent to the American College, Rome. This was followed by two years' study at the University of Innsbrook, Austria.

In 1912, Philip Gordon returned to Saint Paul Seminary to complete his studies. He was ordained on December 8, 1913, by the Most Reverend Joseph Koudelka, DD., Bishop of Superior, Wisconsin.

Father Gordon offered his first Solemn Mass on January 6, 1914, at Saint Mary's Church, Odanah, Wisconsin. He was assigned parish work at Reserve, Wisconsin, on the Lac du Oreilles Chippewa Reservation until September, 1914. Then he was sent to the Catholic University, Washington, D.C., to take special courses in history and sociology.

From 1915 to 1917, Father Gordon traveled extensively, lecturing in the interests of the Catholic Indian Missions. At Lawrence, Kansas, he was chaplain to the Catholic students at Haskell Institute, during part of the school years 1915-1916. When he returned to the Superior Diocese, he solicited funds for the erection of Saint Joseph's Orphan Home.

In January, 1918, Father Gordon was appointed pastor at Reserve, Wisconsin, a position he held until May, 1924. There he erected a beautiful stone church. He also published a monthly magazine, *Anishinable Enamiad,* dedicated to the Chippewa Indian Missions.

From 1920 to 1921, Father Gordon was president of the Society of American Indians. He strenuously fought against Indian discrimination, thereby incurring the displeasure of some white bureaucrats. Two years later, he served as an appointee of President Coolidge on the Indian Association Committee.

The Irish-German parish at Centuria, Wisconsin, was Father Gordon's next assignment. In 1943, he said: "Probably one of the most interesting periods of my life has been here in this rural parish for the past 19 years. The opportunity has been afforded me to contact the big

farm organizations, in particular 'The Farmers' Union.' A series of picnics under the sponsorship of the parish has brought many prominent Americans as speakers. Among these have been governors of states, congressmen, U.S. senators and presidential candidates. Rather interesting, I think."

On December 8, 1938, Father Gordon rounded out 25 years of a zealous, priestly life. His Holiness, Pope Pius XI, sent him a congratulatory message and his Apostolic Blessing.

During the National Eucharistic Congress held in St. Paul, 1941, Father Gordon was Deacon of Honor at the Children's Mass. During the Eucharistic procession, he wore the Chippewa Indian headdress.

For many years, Father Gordon was friend and co-worker of John Collier, Commissioner of Indian Affairs. From 1942-43, he was a member of Consultant War Manpower Commission.

Father Gordon's leadership and work among both Indian and white people won universal recognition when he was asked to offer a prayer before the House of Representatives. Wearing the Chippewa Indian headdress, he reverently bowed his head and prayed:

"Father Almighty, we lift our minds and hearts to Thee in sacred communion for these brief moments.

"We praise and adore Thee. We thank Thee for the evidence of Thy good will and love toward our people and our nation.

"The black chimneys of industry and the glittering temples of commerce that dot our vast land all bespeak Thy favors and the afforded opportunity given to our great nation to advance the welfare of its people.

"Let us, O good Lord, not forget that we need a faith in Thee, reared like the giant cathedral, deep and solid in the bosom of the earth. Grant us, we beseech Thee, a firm belief in Thy power and majesty, Thy justice and charity. . . .

"Bless, O Great Spirit, the Kitchi Manito of our forefathers, our Great White Father, our President and Commander-in-Chief. . . . We beg these favors in the name of the Most Holy Trinity, Father, Son and Holy Ghost. Amen."

On September 22, 1944, the Indian Council Fire, a national organization in Chicago, gave Father Gordon the 1944 Indian Achievement Award.

When Williard W. Beatty, Indian Bureau Education Director, presented the medal to Father Gordon, he praised his contribution to American culture.

Father Gordon responded informally with both wit and wisdom: "I have worked for the progress of my people. I disagree with those who say, 'The only good Indian is a dead one.' I am very much alive and hope to work for cooperation between the races."

In 1948, Father Philip Gordon ended his long and interesting life in Saint John's Hospital, St. Paul. ■

Sister Laurina Levi is author of the book, Chippewa Indians of Yesterday and Today.

Through the sacraments, Christ works through human partners to deepen faith and love.

Father Brian Tiffen, S.J., with children receiving their First Communion at Gull Bay mission in Northern Ontario.

70 children meet for prayer

by Annette Westley

When Sister Evva Melanson of Longlac, Ont., started children's renewal prayer meetings last September, she didn't expect an attendance of 70, ranging in ages from 4 to 14.

SINCE THEN, every Thursday evening from seven to eight, her house is packed with children gathered for joyful hymn singing and praying for problems in their homes.

When the meeting is to begin, one child will say, "Tonight I came to pray for my granny who is sick." Another will say, "Last week I prayed for my mother and now everything is alright so I want to thank Jesus tonight."

"The command of the risen Christ," says Sister Evva, "is to proclaim the good news to the whole creation. What part of creation is more open to receive and believe in this good news than little children?"

THE GIRLS take their adopted child to church, shows, skating, help them with their homework, pray with them, counsel them in their problems and help them to grow up like little ladies.

"These ideas and activities," says Sister Evva, "have all been initiated by the girls themselves. The girls are giving and getting from this project and everyone is very enthusiastic about it. There is no limit to the needs that cry out for real love and concern."

ORGANIZING prayer meetings is not new to the Missionary Sister of Christ the King. A few years ago she initiated a charismatic movement for families and last year for the youth, but she says, "We never had anything specific for the children who have had hard experiences crammed already in their short lives, sometimes more than we adults."

Crosses made by children at home and brought to their meetings at Longlac, Ont.

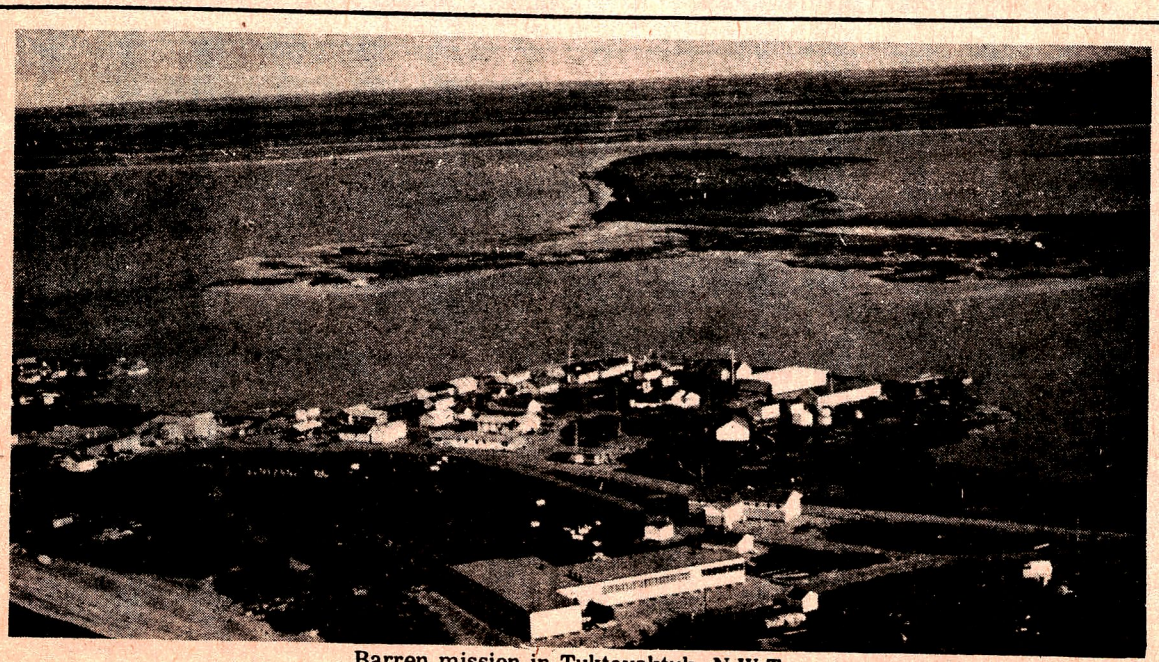
At the meetings the children have a chance to talk about their problems, and as they listen to others it gives them support and understanding.

"Many of their problems are beyond us to solve," says Sister Evva. "Through their belief in prayers, the children's hearts are changing and families are experiencing a new freedom.

"BELIEVE ME," she adds, "Christ is present when you have 50, 60, 70 little children with many heartaches and reasons for despair, crying out for help. Jesus becomes very real. Many of them witness to a change Jesus has made in their homes."

Also, her work with youth is now bearing fruit. A group of 15 teenage girls have recently formed a Big Sister Club and meet regularly to share and pray together.

In addition each girl has adopted a child who lives with a grandparent or with a single father parent.



Barren mission in Tuktoyaktuk, N.W.T.

To build and spread Christian community life, the Home Missions today need missionaries, deacons, catechists, equipment, transportation. Only with you as a partner, can the Church carry on in isolated misions.

Father M.J. Hawkins: Hero of home missions

By Father Edward Jackman, OP

The Catholic Register, Toronto

One of the unfortunate aspects about having very holy people in our midst is that so often during their lives they go about their work largely unrecognized for what they are. It is only after death that their sanctity becomes more apparent and better known — and then it is too late for most of us to experience their presence.

Such is the case with Father Michael Joseph Hawkins, SJ, who spent all his priestly life on the Northern Ontario mission field of his own Jesuit Order. **Footsteps of a Giant — The Story of Father M.J. Hawkins, SJ,** by Petronella Loogman is the first book about this saintly home missionary who so unflinchingly devoted himself not only to our native people but also to all who came into contact with him.

Born into the Irish community of Sherbrooke, Que., in 1901, he grew up in the English-French atmosphere of Quebec's Eastern Townships. Declining offers to play professional hockey, he entered the English Canadian Jesuits in 1927 and was ordained a priest in 1937. After serving at numerous posts in Ontario's Northland from Georgian Bay to Lake Nipigon, he died at Waubaushene in 1969 mourned by many Canadians.

Serving the same peoples in the same area as did a previous generation of Jesuit missionaries — the Canadian Martyrs — he gave of himself unstintingly to the Indians in imitation of his priestly predecessors. Despite difficulties with his own health and with the Ojibway language, Father Mick of Mickey, as he was affectionately known, never hesitated to answer calls for help no matter where they might lead him.

There were times when he almost froze to death as he travelled by snowshoe or dog sled in those huge areas of Ontario which are virtually uninhabited. Of great practical bent, he mastered the ways of the unforgiving Canadian North and through his forgiving heart melted some of its harshness.

Father Hawkins could put aside his formal education to mix with peoples of widely different backgrounds as if he had always been one of them. He could put people at ease and was always a good listener to their problems.

Our home missions to our native people are often less known than the more exotic foreign missions, where the potential for mass conversions may seem much higher. This is all the more reason for the perseverance and heroic qualities required to serve as a missionary in Canada.

Moreover, the bad example sometimes of the nearby white man with his morally indifferent or even evil inclinations makes the work of the home missionary that much more difficult. In compensation, the personal example of the priest must be all the more edifying if native Canadians are to be won to or back to the Christian Faith.

Father Hawkins became a hero of the home missions because he gave himself so fully to some of the most forgotten and often thankless of mission apostolates. He would not let himself be tempted away by the easy life in southern Canada and he never hesitated to enter the most impoverished and humble of dwellings.

The self-effacing author of this book is Petronella Loogman, a teacher at Saint Timothy Elementary School in Metro Toronto. Having worked alongside Father Hawkins as a teacher at Armstrong, Ont., she counts herself among the thousands of his friends. She researched and wrote this book as a work of love over a period of many years. It is based upon the personal diaries of Father Hawkins and numerous interviews with people who knew him in his various missions.

The style of writing is occasionally awkward but the sense and the flow of the story are never lost. The publisher, Mika of Belleville, Ont., known for its reprints of books of historical importance, has made of this work another in its series of handsome publications. The cost corresponds to the quality, but one wonders whether Father Hawkins might not have been better served in an edition at half the present price.

But whatever the technical criticisms that may be made, there is no doubt this book will be appreciated by many who can sympathize with Father Hawkins' down-to-earth spirituality, his emphasis upon the basics of the Christian Faith — applied with a smile. His deep love for people, especially those in need — to the point of sacrificing his own possessions for them — was the quality that particularly endeared him to people of all religious backgrounds.

Those who knew and loved Father Hawkins personally will certainly want a copy of this biography or "the saint of the North". Those who did not know him in life will grow to admire this man of deep faith, whose humility and devotion to duty were joined in his gentle but firm manner.

As expressed quite simply and starkly by one of his parishioners: "Father Hawkins was a very good priest — good for Indians."

* * *

FOOTSTEPS OF A GIANT — The Story of Father M.J. Hawkins, SJ, by Petronella Loogman. Belleville, Ont., Mika Publishing Company. Cloth, 323 pages, $20.

Relocate

April 13 (CNNS) - The Fort George Cree in Quebec have concluded an agreement to move their reserve from an island in the La Grande River, to the mainland.

The band had been located on the island for over a century, but voted to move because remaining land on the island isn't suitable for housing. Chief Josie Sam Atkinson estimated a total of up to 400 homes will eventually be built, and "there wouldn't be much dry ground left on the island."

The La Grande River is the site of the James Bay hydroelectric project. Under an agreement to be signed April 14, after two years of negotiations, the federal government will pay $10 million toward relocation and the James Bay Energy Corporation will pay about $40 million.

Atkinson said estimated relocation costs of $60 million cover 1,600 members of his band, about 200 Metis and 150 Inuit. He said relocation for the band itself would cost about $45 million.

Riel Movie

April 11 (CNNS) - About 100 Native people will be hired as extras for a forthcoming CBC-tv movie about Louis Riel. Most are Metis from the Toronto area, said CBC casting supervisor Anika McLaughlin.

Filming of the three-hour movie began March 28 at Kleinberg, just north of Toronto, and will continue until June at locations in Alberta, Saskatchewan, Manitoba and Prince Edward County in Ontario.

McLaughlin said Riel's mother would be played by Curve Lake resident Gladys Taylor, his wife by Fern Henry from the Six Nations reserve, and one of his followers by Metis actor Auguste Schennenberg.

DRINKING IS NOT INDIAN

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