# INDIAN RECORD

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Respect and promotion
of
Social Justice
Human Rights
Cultural Values


The Metis eight sit in front of the Manitoba Legislature

Gigliotti/Winnipeg Free Press

# Norway House Metis fight for survival

### A non-violent confrontation at the Manitoba legislature

In Winnipeg the third week in August is devoted to Folklorama, a festival to celebrate the multiplicity of ethnic origins from which Manitobans have come. In all there were 37 officially sanctioned participating groups. One racial group which attracted much attention at this time did so by means other than festivities and celebrations. A representative gathering of Metis from Norway House were carrying out a bannock and water fast and sit-in at the site of the Manitoba Legislature.

On August 8 eight members of the Manitoba Metis Federation ranging in age from 19 to 79 and all residents of Norway House, settled themselves on the lawn of the legislature. Their purpose was to draw attention to what they consider is an attempt by Premier Sterling Lyon to ignore and/or bypass their demands.

Norway House is one of several northern Manitoba towns plagued by problems related to unemployment. A coalition had been planned locally to examine ways and make proposals to remedy the situation. Metis representatives along with Chief Nelson Scribe and members of the local Indian Band and townspeople including Mayor Robert Low were all involved.

It appears that the Metis jumped the gun on the townsfolk and sent their own brief to Premier Lyon. In it the 700 strong Norway House Metis community have proposed a five point $1.2 million aid program. Among requests were $120,000 to study development of fishing, forestry and market gardening industries; $100,000 to the Metis Federation for support staff and $800,000 to build a clubhouse employing 17 people.

The sit-in was planned to coincide with the 11th annual meeting of the Manitoba Metis Federation. The original eight protesters were given moral support

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# Editorial

# Are the Indians spiritually hungry?

No one can deny the fact that three important components of a local Church, whether it's a diocese, a parish congregation or a prayer group, are: first, local spiritual leadership; second, financial self-sufficiency and third, extension beyond its own local Church.

At the Missionary Convention, held on the campus of the University of Alberta, in Edmonton in July 1979, over one hundred Roman Catholic missionaries, priests, nuns and lay people, among whom 28 were native people, took a close look at the theme: "Christian Leadership in a Native Indigenous Church." The format was simple: lectures by both white and native people, group discussions and plenary sessions. *(See page 15).*

The purpose of this editorial is not to report on the Convention, but rather to bring to your attention the genuine interest and willingness the native people have expressed at the meeting in establishing their own local indigenous Church. Far too long, too many people have said the native people are simply not just ready to take their responsibilities in handling and managing their own church affairs. Those are bygone days, fortunately. Or are they?

It was gratifying to note the many Christian Leadership Programs presently functioning in the native communities to-day. To mention a few, "Building of the New Earth" which is geared towards the formation of Deacons, the "Marriage Encounter Movement," Faith and Sharing Seminars, Scripture Courses, Parish Councils and, in Northern Saskatchewan a highly successfully run Christopher Program for Adults.

One particular approach was rather interesting and I would like to bring it to your attention. In Northern Alberta two Oblate priests, Gérard Le-Strat and Jacques Johnson carried out a survey to determine the type of Leadership Program most needed for their communities. The main finding of their survey was this: The Native people expressed the need for a solid spiritual life based on a sound personal and genuine prayer life. Since that time, last fall, prayer groups, meeting on a weekly basis, have emerged throughout the area. This approach, I believe, is sound advice to all people concerned with the development of a local native indigenous Church. Yes, the Holy Spirit works with and in the native people, too! Sometimes, He works in spite of those who are resistant to allow native people to handle their own church affairs. Where do you, the reader, stand on this issue?

One of the speakers at the Convention reminded us all that at the heart of every human being, regardless of race, color or creed, there is this genuine desire, however dormant, to encounter the Divine. Native people to-day, are making this desire felt before our very eyes. What they are saying is clear: We are spiritually hungry, O great Spirit, teach us how to pray, alone and in groups with our own people and with our white brothers and sisters!

Obviously, prayer is at the very heart of the native peoples' lives. The sad fact is that only a few spiritual leaders are emerging in native communities. Why is this so?

The native people need more prayer-minded spiritual leaders, like those from Northern Alberta, to develop their own local indigenous Church, to integrate rituals, symbols, ceremonials to find a liturgical adaptation consonant with their mentality and culture. Wishful thinking? What is your opinion? Will you share it with our readers?

*Guy Lavallée, OMI*

# Editor's Forum

*Thank you very much for your kind attention, by sending me two copies of May-June issue of "Indian Record".*

*It constitutes a privilege that of becoming acquainted with this 42 year old newspaper.*

*And at the same time a nice surprise with its rich, varied and really interesting contents.*

*Some problems, already ripe in Canada, are of special concern and actuality in the present stage of the Brazilian official policy for Native Peoples, e.g., "Aboriginal nationhood dream of Denes", "Confrontation of two cultures", deal with very essential aspects of the Native rights. The respect of these rights is the main matter the people of good will here are struggling for.*

*The "Indian Record" is being now read and discussed by my companions. They brought it about to launch the first issue of "Nimuendaju". I am pleased to inform you that the "Declaration of Dene rights", already translated into Portugese, and it was widely divulged here through the press.*

*It is highly comforting to see the strengthening and widening of the movements like that.*

*Thanking you once again for your kindness*

*Roberto Tamara*
*Estr. da Vista Chinesa, 741*
*20.531 Rio de Janeiro, RJ*
*Brasil*

* * *

*I want to commend you for the excellent work of your publication "Indian Record."*

*I'm taking the liberty of sending information from your paper to Louise Profeit of Keno, Yukon and Vic Pierre, who is featured with his family.*

*A special thanks for your good coverage of the Northern Native Rights Campaign.*

*Menno Wiebe*
*Native Concerns*
*Mennonite Central Committee*
*Winnipeg, Man.,*

* * *

*I want to express my appreciation for the excellent journalism on the article "A star ascending". I am acquainted with Mr. Starr and have had the opportunity to work with him on various projects. He is everything the article profiles and only a sensitive and aware journalist could capture this.*

*S.L. Duplessis*
*Executive Assistant*
*Indian & Inuit Affairs*
*Manitoba Region*
*Winnipeg, Man.*

**(More letters on p. 16)**

# Queen not "at home", but London welcomes leaders

The more than 300 Indian leaders and elders who travelled to London in early July did not succeed in having a personal audience with the Queen. She had been advised against this by the Candian government which felt that these Canadian citizens should take their case to the Queen's representative in Canada, Gov.-General Ed Schreyer.

*What the whole manoeuvre did give the Indians was a great deal of media coverage for their cause both nationally and internationally.*

For a period of two weeks Canadians and Britons were repeatedly told that the Canadian Indian does not agree with the concept of two founding nations for Canada and that he strongly resents being granted only an observer role at talks on constitutional change.

Also emphasized was the fact that this delegation felt so strongly about the cause that all members paid their own expenses, a sum of approximately $1,000 each.

For their efforts the Indian representatives were rewarded with lobby rights at the British House of Commons and the assigning of the Great Hall for a meeting with members of parliament. It is true that only half of the 25 seats set aside for parliament members were filled; however, it is also true that at least one of these, David Ennals a former Labour Minister, was outspoken in his support for them. Moreover, during their stay the Indian delegation also met with Opposition leader James Callaghan, the Queen's personal secretary, Archbishop of Canterbury Donald Coggan, and several foreign embassy representatives and had more than 100 conferences with politicians.

Courtesy "The Saskatchewan Indian"

**Bruce George, M.P., who chaired the mass lobby makes opening remarks. Seated to his right is Lord Earl Grey and to his right Chief Starblanket and Chief Sanderson.**

Specifically, *the delegation was pushing to have the British hold up patriation of the British North America Act, the Canadian constitution, until the Canadian government guarantees Indians equal status with all parties negotiating constitutional changes.*

Noel Starblanket, leader of the delegation, pointed out that the Indians are not asking for a British-Canadian confrontation, but rather that the British serve their colonial ties by satisfying the needs of the Indian people.

An official request to the British government to respond to the petition by Lord Gray, a member of the House of Lords who accompanied the delegation throughout their visit, guarantees that the government must respond.

Consensus among the delegates was that the visit had been worthwhile. As Noel Starblanket phrased it, "We had the world as our stage." Coincidently, recent statements by Jake Epp, Indian Affairs minister, seem to indicate that the Canadian government is prepared to offer to status Indians a more active role in constitutional discussions. J.G.

# Ottawa reviews health policy

OTTAWA — Health Minister David Crombie will announce a major, comprehensive Indian health policy before Parliament opens in October, an aide said August 1.

The major policy statement will go further than a campaign promise by Progressive Conservative Prime Minister Joe Clark to unilaterally restore uninsured health benefits to reserve Indians, an issue which flared under the former Liberal administration.

"It will be comprehensive, new and complete," the aide said in an interview. "It will be different from what we've ever known."

No details were disclosed but she said the policy, as far as it has been developed, has been well received by cabinet. Indian leaders are being consulted. Discussions are still going on, she added.

The policy will affect the country's 300,000 status Indians covered by the Indian Act.

# Natives will participate in Constitution reform

TORONTO — Canadian Indians will be allowed to participate fully in talks on constitutional reform, Indian Affairs Minister Jake Epp said July 31.

He told the Chiefs of Ontario conference that the federal government will do all it can to include Indians in decisions on running the country.

Indian leaders complained to the former Liberal government when they were granted observer status at the first ministers' conference in Ottawa last February.

Epp said the Indians were not an integral part of those discussions and that the Progressive Conservative government would "depart from the use of observer status in favor of participation by the Indian people."

But the minister said in an interview later that no decision had been made on how to increase Indian participation.

## Norway House

(concluded from p. 1)

by delegates to the conference. An estimated 200 attended a prayer service on the legislative grounds Sunday Aug 12. The previous Friday 250 held a rally at the Legislative buildings.

The sit-in was halted Aug. 13 only to be resumed indoors on Tuesday, Aug. 14. After refusing a request to leave at closing time the eight unresisting demonstrators were carried from the legislature on the order of Government Services Minister Harry Enns. This set the pattern for successive evenings. By Aug. 16 the number of passive resistors increased to 35, all of whom were carried from the second floor rotunda to the entrance steps. On Aug. 17 legislature staff were ordered to lock doors and screen all persons entering.

During a two week period talks were held with government ministers, Ken McMaster of Northern Affairs, Don Craike, Finance, and northern affairs senior official David Tommasson. Premier Lyon side-stepped the group by going to Norway House to confer with Metis and other community leaders. This Aug. 7 visit offered nothing to reassure the Metis.

be replaced by federal funds but immediate access to money would get the project started and thus provide employment. Mayor Low pointed out that a large arena in the community was still not completed. Minister Harry Enns declared that "building a bigger and better beer parlor in Norway House" would not solve the problems faced by Metis, while Northern Affairs Minister McMaster labelled the project far down on his priority list. He also indicated he believed the other two sums requested to be out of line with reality.

No one, government official or otherwise, was disputing the fact that the north had great problems. The Metis message seemed to be that the solutions were not coming fast enough. Moreover, as the confrontation continued they appeared to become convinced that theirs were the only possible solutions. Indeed, they attached a demand for Mayor Low's resignation when he criticized their actions.

Right from the outset Premier Lyon took the stand that Chief Scribe and Mayor Low were duly elected officials representing residents of Norway House while the Metis had appointed themselves as spokesmen for the area. He insisted that his government would not negotiate directly with the Metis; they would negotiate only with the Norway House Council or the Indian Band Council. On Aug. 20 he threw out the further suggestion that the whole confrontation might be a diversion to take attention from internal factional problems being experienced by MMF.

**"The problems of those from without the country should not be solved at the expense of those within it . . ."**

Upon several occasions Metis leaders pointed out that the country was currently involved in an all-out effort to provide for destitute people from other lands. While recognizing that others also had needs Metis such as Ed Head, former president of MMF, Oliver Monkman, president of Norway House MMF branch and John Morrisseau, president MMF all emphasized that the problems of those from without the country should not be solved at the expense of those within it. They made the case that few problems were more severe than those of Manitoba's Metis.

The Metis' battle for northern development seemed to be a solitary stand. Chief Nelson Scribe charged that MMF leaders had broken ranks with other elected bodies when they presented their brief to the premier. Mayor Low of Norway House declared that the Metis had "over stepped" the two elected local councils. Both Mayor Low and Chief Scribe said they were encouraged by the meeting with Premier Lyon.

Coming in for a good deal of government and local Norway House Council criticism was the request for funds to build a Metis club house. Metis leaders explained that this sum would eventually

Two weeks after the sit-in began both sides were more firmly entrenched than ever. To the average Manitoban much of the story was vaguely familiar: the Metis had used the same tactics in April (See METIS SIT-IN May-June Indian Record) to bring attention to their plight and to get solutions off paper and into concrete form. At that time the provincial government seemed hard to convince. As of mid August it still was.

Government hesitation appears to be based on questions of sincerity and conviction of purpose of the Metis population plus a dislike of pressure tactics.

It is just possible that the Metis have misjudged the tenor of the times in their choice of a method to bring their plight to the public eye. After watching a couple of physically well-filled-out Metis spokesmen plead the cause of the underfed, one long time supporter of native-related Canadian causes remarked that he would be more concerned if he could see living proof of the situation. He might have struck on a very good point: actions speak louder than words. To convince fellow citizens that they want employment which they can and will handle responsibly perhaps the Metis should organize a *work-in.* On the lawn of the legislature they could labor from dawn to dusk, demonstrating their capacity for production, organizational ability and stick-to-itiveness.

Today's Manitoban, whether government official or tax burdened citizen, is looking for value for his dollar. The Metis laborer should demonstrate that his services are a buy the province can't afford to miss.

After two weeks of strife Oliver Monkman (community councillor and local MMF chairman) and Mayor Low got together in Norway House and managed to discover 13 specific points on which they agreed. This package proposal covering funds for a development plan and use, a proposed housing project, local improvements, a study of the fishing industry plus a new packing plant, and the $800,000 for a meeting place now identified as "the community multi-purpose centre," was presented to the provincial government.

Although Mayor Low was willing to wait a couple of weeks for a government reply the Metis were not. Less than 48 hours after the proposals were drafted they held a token 45 minute stand-in on the legislative grounds to protest government feet dragging.

Despite this action consensus among media people was that the Norway House problem was in the solution stages. On August 23 the Winnipeg Free Press relegated the Metis story to page 8, the first time in two weeks that it was not up front.

J.G.

# Crown land turned over to Sask. Indians

REGINA — Some 9,600 acres of federal Crown land have been handed over to the English River Indians to add to their La Plonge reserve, about 300 kilometres north of Prince Albert, Sask.

It's the first such transfer under a two-year-old federal-provincial agreement to shift unoccupied federal and provincial Crown land to Prairie Indian bands.

The agreement came more than 45 years after the federal government and the Prairie provinces first recognized that they must live up to treaty obligations.

The English River band has six reserves totalling more than 15,000 acres. Under the agreement, they're entitled to another 44,000 acres.

# THE INDIAN ISSUE IN QUEBEC

By Gretta Chambers *for Southam News Services*

MONTREAL — One of the basic tenets of Quebec nationalism is that the cultural and the political cannot be disassociated one from the other. The Parti Quebecois has articulated this principle very forcibly right along and when it came to power began to put it into practise almost immediately with Bill 101.

The thrust of PQ policies as the government of Quebec have been directed towards achieving the maximum political sovereignity in order to develop the Quebecois culture along "normal and natural national" lines.

In the days when it was still the Opposition, this cultural-political-territorial concept was so much part of the Parti Quebecois nationalist vision it could even recognize it in others. The PQ fought hard against the clauses in the James Bay agreement which abolished the land claims over all the territory in question for all native peoples whether they signed the agreement or not.

### National entity

However, now that Quebec's political nationalists are in power and must govern their national territory, the need to prevent the integrity of the territory from being sapped by the "normal and natural" evolution of another national entity has become apparent. Gone from official circles is any quarrel with the clauses in the James Bay agreement abolishing Indian land claims. In fact, the agreement is now being spoken of as a possible "model" for future settlements.

Quebec's Indian population is small, some 30,000 souls, less than one per cent of the provincial total. Quebec's Indians are not well organized. They have not managed to formulate any concerted political demands. They pose no threat to the provincial government. They are, however, a potential nuisance and a moral embarrassment.

A while ago, Premier Levesque, 11 of his ministers and countless government officials received 135 Indian delegates at a three day conference in Quebec City. It was billed as an historic event. The native leaders were wined, dined and made much of. They were given a forum in which to air their grievances against the white man. And the white men present were gracious.

The minister for cultural development going as far as to state that "for 300 years you have been saying and repeating that this land is still yours. We want to assure you that we are in complete agreement with you on that score. History has decreed that we share the country with you. And sharing to be fruitful must be accompanied by recognition and friendship."

Quebec, the friendly, is prepared to recognize its native peoples but not their national territorial aspirations. They, of course, have not yet formed a movement for sovereignity-association. Their "option" is not yet thought out.

All they know is that the majority which rules them and overruns their land is not of them and that their culture will not be protected or developed simply by their being given some sections of their ancestral domains.

"We have been here since time immemorial," states a highly dramatic Montagnais brief, "as the first citizens of Quebec we intend to remain different. We claim the right to our autonomy and to the determination of our own future."

### Cultural recognition

Long on rhetorical, short on political clout, Quebecers, while perhaps respecting the difference of the native peoples do not accept the idea of giving Indians anything but cultural recognition. After all, the Eskimos seem content with that.

Breaking up the province in any political way to give Indians a national home of their own is not on. Everyone would be the poorer for such a territorial division. The integrity of the territory of Quebec is vital to the people of Quebec, all of them. Cultural differences add depth and dimension to national building. Or so goes conventional Canadian wisdom which in the instance, is also conventional peoples wisdom. — *Gretta Chambers is a Montreal freelance writer and broadcaster.*

# Native news media succeed in Press, Radio

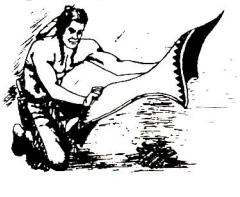
ALBERTA — Indian News Media, the parent body of Kainai News and Blackfoot Radio, told its membership at a spring meeting that the past year had brought the greatest progress ever made in Native broadcasting and print media. Moreover, the attitude engendered by speakers of this Blood Reserve organization was that this was just the beginning. Louis Scoop, Executive Director of INM, Hank Schade, radio supervisor, Caen Bly, editor of Kainai News and Wayne Rasmussen, a chartered accountant, all spoke of growing support, both in terms of public use of services offered and income generation.

Schade believes that the role of the electronic media is to give initial exposure to news. The role of the newspaper is to elaborate upon these issues. In order to reach as many as possible with direct radio coverage, Schade hopes to expand coverage from the four native radio programs now aired to Southern Alberta.

*Red Rock Radio*, a one hour FM program aimed at a youth audience premiered April 1. In the fall radio production facilities will be installed on the Peigan Reserve as a co-operative news gathering service to Peigan residents. Long range goal is to install gathering radio facilities on all of the five southern Alberta reserves.

According to editor Bly, the Kainai News has shifted its emphasis from the traditional hard news focus to a more introspective and analytical approach, providing depth and background on subjects affecting Indian people.

To provide a more accurate picture of the needs and wants of southern Alberta reserves, area correspondents have been hired, Bly explained.



Emphasis in the past few years for both Blackfoot Radio and Kainai News has been on staff training programs to enhance skills. Blackfoot Radio has also attempted to encourage its listeners to have a greater interest in public affairs.

The total budget of Indian News Media is $348,090. covering the administrative department and the radio and editorial departments. The Secretary of State and Alberta Culture contribute $83,000 toward radio coverage. The circulation of Kainai News increased 127% while advertising rose by 15% in the past year. The radio department brought in revenue by compiling and selling tapes of Indian legends.

As evidence of INM's success in the field of native communications Blackfoot Radio, the brain child of INM, was given a rousing 10th anniversary banquet and Pow-wow on the Peigan Reserve on May 12th.

J.G.

# Native Languages and Culture NABEC theme

*By Emma LaRocque*

Focusing on the theme "spiritual survival through native languages and native cultures", the Seventh Annual Native American Bilingual Education Conference (NABEC) was held May 18 - 21st at the Winnipeg Convention Centre.

NABEC brought together an impressive array of modern and traditional Native educators with some 500 delegates, mostly Indian and Metis who were there to discuss Indian languages and cultures in today's schools and society.

"We do have a dilemma of language", admitted one keynote speaker, Verna Kirkness, an author and educator of Manitoba. She said that "it is imperative Indian languages be maintained." "Programs must be instituted in schools . . . to combat any further loss of Indian languages," she urged.

A recent survey shows that 50 Indian languages have been lost since the arrival of Europeans in Canada. About 100 original languages now exist.

To maintain these, Kirkness outlined steps that must be taken: that Indian languages be taught in all the schools attended by Native children, that Native people be trained to teach Indian languages, that non-native teachers have skills in second-language teaching as well as knowledge in the "languages and culture Indian kids know", that educators teach IN the Native languages especially in elementary grades; and that the myths that there is one Indian language, and that it is primitive and unlearnable be shed.

More concrete suggestions were given in the large slate of workshops which dealt with issues such as linguistics, human disciplines, oral tradition, religion and education, and "alternative survival" schools.

Agnes Grant from Brandon University provided a criteria that teachers should use in choosing children's literature pertaining to Indian and Metis children. She suggested that the books should "aim to teach positively"; that authors/illustrators be checked; that books should be previewed by Native adults and children; that Native people be portrayed accurately and realistically.

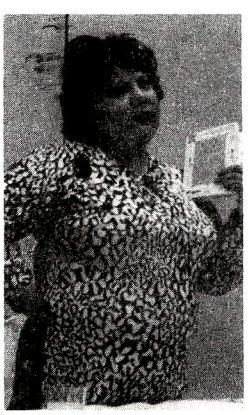
E. Larocque photo

**Delegates pick up material and chat with seminar leader Ida Wasacase (seated left) from Sask. Federated Indian College, Regina.**

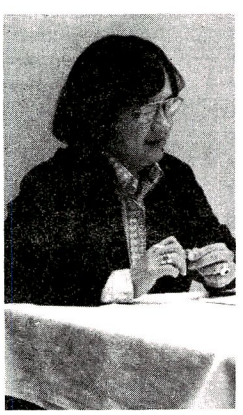
Ms Grant has found that many children's books contain popular stereotypes of Indians, often misrepresenting their customs and comparing them to animals, insulting Indian women, and assuming Indians were wanderers and savage. Books on Daniel Boone and *Little House on the Prairies* are among the guilty books she cited.

In another seminar Ida Wasacase from the Saskatchewan Federated Indian Colleges of Regina, and Verna Kirkness proposed that a Canadian Indian Education Association be set up as a follow-up on the conference. Ms Wasacase said, "We have to have a way of effecting our policies . . ." The two leaders noted that endless round of reports, documents and meetings do not seem to affect government policies, and that the media continues to misrepresent Native people. "Perhaps if we organize . . . and pool our resources . . . they may recognize that," said Kirkness.

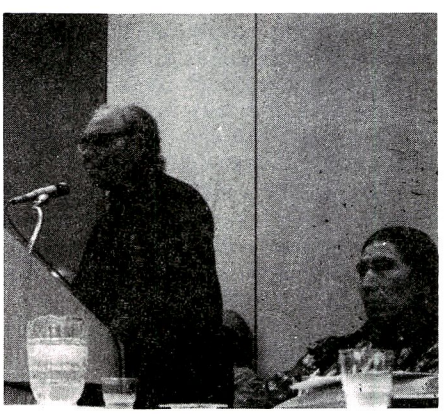
The most popularly attended seminars were those led by the elders, including such notables as Tom Porter, a Mohawk of New York, Albert Lightening, a Cree from Alberta, Philip Deere, a Muskogee-Creek of Oklahoma, Eva McKay, a Sioux of Manitoba, and Thomas Banyacya, a Hopi of Arizona. Most of these elders reviewed the long and bitter process of oppression that Indians have experienced. Albert Lightening said, "Our Native system has been changed upside down." All emphasized the importance of reviving and maintaining Native languages and culture. Philip Deere explained that the present socio-economic suffering of In-



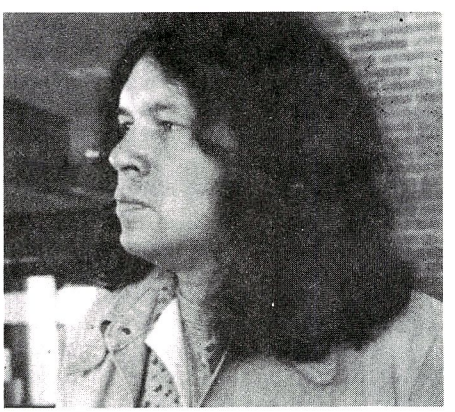
Ida Wasacase



Verna Kirkness



Albert Lightening and Philip Deere



David Campbell

dian people is caused by the Indians' cultural lostness, and said, "If we understand our Indianness . . . and once we learn to be Indians again, no one will have to tell us how to behave".

Asked why Indian languages are so important, Emma-Jane Crate, a Native Education Development Officer for the Keewatin Tribal Council in Thompson, Manitoba as well as helper/planner of some NABEC conferences, explained: "If we don't have our languages we won't have an identity as Indian people." She continued, "If you have nothing to say that is your own as an Indian person, if you cannot say this is my language . . . my traditions . . . my religion, or this is how I raise my children, how we run our council meetings, then people will say 'Who are you? You are just another Canadian, only with darker skin' ".

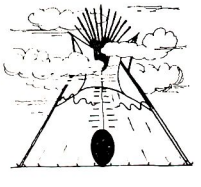
Ms Crate is optimistic that Canadian educators in general will benefit from the organic method and styles of Indian teaching, as well as the present re-creation of Indian identity. She is also convinced that this is the only way to arrest the high school drop-out rate of Native children.

The working part of the conference was interspersed with an All-Native Concert, a banquet, a social and a Pow-Wow that attracted an estimated 2000 people. The singers, dancers, thinkers and observers represented a rainbow mixture of Native cultures and languages from all over the North American continent. NABEC '79 offered the people of Manitoba — of whatever origin — a chance to hear Native thinkers, and to experience Native strength and creativity. The positive psychological impact of such a conference is immeasurable.

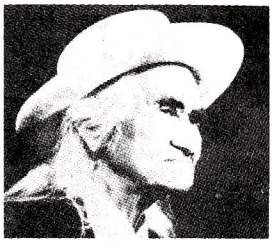
NABEC is an international, "grassroots" movement which began in Billings, Montana seven years ago with the primary goal of teaching Indian languages to Indian children. It is not incorporated formally, nor is it funded by any agency.

*Emma LaRocque is a Metis from northeastern Alberta. She has completed her M.A. in Canadian History at the University of Manitoba.*

*She is author of "Defeathering the INDIAN", published in 1975. In this book she describes the restrictions put upon native people through the Indian Act and systems such as schools, courts and social workers who enforce principles and regulations set by an exterior culture.*



# Special film award to Dan George



Chief Dan George

Gifted, creative, talented people, with an abundance of wisdom and kindness, seldom receive the recognition, respect and credit they deserve during their lifetime here on the Mother Earth. For one elder this was changed recently.

At the American Indian Film Festival, recently held in San Francisco, a special recognition award was presented to Chief Dan George, a most respected elder. His special recognition award was for his overall achievement in the accurate portrayal of Indian people in films and TV.

Although he has appeared in films and TV in Canada for several years, Chief Dan George was not widely known in the U.S. until recent years. Still active at the age of 80, he has appeared in several films in recent years. Most known are "Little Big Man" and "The Outlaw Josey Wales", which was shown at the festival.

It is hoped that Chief Dan George is with us for many more years as such a person is needed as an inspiration and guide to all especially our youth.

Other awards presented for films:

*Best Documentary Feature*: "More Than Bows & Arrows"
*Best Story & Screen Play*, also *Best Directed*: "Beauty of My People"
*Best Motion Picture*: "The Brave Hearted Woman"
*Best Documentary Short*: "The Divided Trail: A Native American"
*Best Short Subject*: "The Man, The Snake, and The Fox"
*Best Cinematography*: "Ishi"
*Producers Award* to the Canadian Film Board for their series of films.
*Achievement Award* to the American Indian Law Center for their series.
*Red Eagle Award* to Circle Films in Santa Fe, N.M. for the films: "Ancestors of Those Unborn" and "Living With Tradition"
*Humanitarian Award* to Bernie Whitebear of Seattle, Wash.

The American Indian Film Festival was produced by Mike Smith, now Director of media for the National Congress of American Indians.

(Bob Melson in "Talking Leaf")

# Author says native sports "bastardized"

by John Sparrow
(INDIAN VOICE)

Modern sports play a significant role in the curriculum of American and Canadian universities, schools and colleges. Sports, without question, shapes a large part of the American life style, but few people realize that the majority of the sports and games of the world came from the Indian tribes of America.

Author Alex Whitney has documented the indigenous sports and games of the American Indians from Alaska, Canada, United States, Mexico, and Central and South America.

Hockey was played by numerous tribes in various forms. Baseball was called "Onagon" by the Pawnee and Mandan Indians. Soccer was played in every Maya city in Mexico and Guatemala. The Indian version of the game combined the features of both basketball and soccer. The games were formulated according to the environment of each tribe.

Participators in Indian sports did not lean on the competitive urge to win. The games were played for the amusement of the tribe and sometimes the young and old participated in the games. First and foremost sports and games served a two-fold purpose in the life of the Indian people. One was to develop endurance to enable them to survive in the wilderness. Indian people had to have the physical capabilities and mental alertness to exist in the rugged terrain. They also had to know how to handle themselves in combat with rival tribes and through sportsmanship to be in harmony with himself, nature and the people of his community.

The white European conquerors latched on to the Indian sports and games and bastardized them, making them competitive, financially profitable and destroying all the original human values the games were intended for.

Today, sports is a billion dollar business, founded on the whiteman's individualistic, capitalistic philosophy of personal gain. Whereas Indian philosophy was founded on indigenous socialism with every man and woman being respon sible to the community as a whole; and the sense of team work in sports helped develop the community spirit.

David McKay Company, New York, Publisher.

# Saskatchewan couple fights to save North lands

*By Helen MacFarlane*

*"There's a glow growing strong to the North*
*And the sun hanging low in the East*
*And the sound of the trucks and the planes flying in*
*Are disturbing this northerly peace."*

*(Janet Knowles)*

On the three continents which rim the Pacific Ocean indigenous peoples are fighting for their right to survive. They are fighting powerful combines and governments intent on developing resources. Such development often leaves environmental and human destruction in its wake.

Peter and Susan Deronger of Carswell Lake, Saskatchewan, are two such Canadian fighters. To promote their Save the North Program the Derongers are travelling through northern Saskatchewan holding workshops, providing information and educating the Chipweyan and Cree about industrialization, energy and appropriate economic development alternatives.

Peter Deronger was born and raised in the Carswell Lake area, a Dene. He did not attend school until he was eleven years old, preferring to learn the ways of his forefathers. His father taught him to fish, trap, hunt — survive. Even when he went to school in Uranium City he used to skip several days at a time because his responsibilities as eldest boy included gathering wood for the winter.

This involved finding and cutting wood, then spending two or three days with the dog team and sled, picking it all up and taking it back to the camp. Peter would then return to school for Thursday and Friday, when, after school he would "hit the streets."

"That's where I got my real education," says Deronger. "I learned to be irresponsible, I learned the art of petty crime like breaking and entering, and above all, I learned what it was like to be treated like an animal. So I behaved like one. You had to survive in the concrete of the towns — I already know how to survive in the bush."

When he started school, Deronger could barely speak English; Chipweyan was his native language but English was the official language. Despite this he successfully completed Grade 6. After his schooling he returned to his family where he stayed, assuming the responsibilities of his father, until he was 28 years old. Then he travelled — south of the border where he became involved in the American Indian Movement.

"In the sixties," says Deronger, "I came out. I realized that my culture, my skills, my lifestyle in Carswell Lake, my Dene heritage, were not just things to be proud about, but are the way for the future of man."

In the United States he married Sue, a Chicano (Mexican-metis) and returned to Carswell.

During his absence the exploration activities of the uranium mining companies had driven in, flown in, and walked in and over his land, digging holes, draining lakes and pushing roads through trapping and hunting country.

At the provincial government's Cluff Lake Board of Inquiry, his family and their generations-long use of the land and harmony with the environment were virtually ignored. By this time his camp was destroyed with family members moving to towns or sitting it out in the area with the assistance of alcohol.

After considerable research the Derongers discovered the extent of the invasion from the South, and wondered if their brothers and sisters all knew what was happening. He travelled around the north talking to other Bands and councils and discovered that they didn't. "I warned them, " says Deronger, "but the people don't know all this is happening to them."

"I wanted to tell the people what is going on in their land so I started work immediately trying to raise money for workshops," explains Deronger.

It took three years of persistent effort by the Derongers to get enough money together so they could research, prepare and deliver their Save the North Program. The major obstacle to their efforts was the insistance by some agencies and individuals that a properly trained (university graduate) non-Indian should develop the workshop program and administer the funds. The Derongers were equally insistent that they carry these responsibilities. "I got the distinct feeling sometimes that they didn't trust Indians with any responsibility especially handling money," Sue Deronger elaborates.

This year the Saskatchewan Council for International Co-operation agreed to substantially fund their program with further financial assistance from PLURA.

The Derongers are aware that the situation in the Canadian north is not unique. It exists in other parts of the world where resource rich areas remain in their natural state.

For the past decade or so, multinational corporations working with the governments of Australia and Brazil have also been taking control of the last new frontiers for resource development, primarily minerals. Until this industrial pioneering thrust, aborigines (indigenous people) lived in remote, relatively secure, unwanted areas — the marginal lands — buffered from "civilization" by the natural barriers of poor lands and climate.

Today a variety of projects have been initiated, along with the building of highways, railways, airstrips and seaports by the dominant societies. An industrial, technological and temporary population invasion into these marginal lands under the guise of a "we-know-what's-best-for-you" attitude and settlement pattern is causing havoc, with tragic consequences for the native peoples.

Helen MacFarlane photo

**Susan Deronger and her daughter**

The mining activities threaten even the possibility of the ancient peoples building a new life based on the traditional.

The *New Internationalist* (July 1979) reports:

*"It is the cynical abuse of "the system" by governments to free Aboriginal lands for resource development which creates the greatest anguish. In Brazil the Indians came under such heavy pressure to disperse that the government even resorted to aerial attack by fighter planes on their villages. In Australia the Queensland government wanted the Mapoon Aborigines off their land. For three years these people were subjected to threats. In the end even the Church missionaries packed it in, leaving seventy Aborigines to make a stand. In November 1963, armed police landed under cover of dark, arrested the Aborigines, burned the settlements, and removed the tribal elders to a reserve 100 miles away."*

"The purpose of the "Save the North Program" is to share with the indigenous people of the north

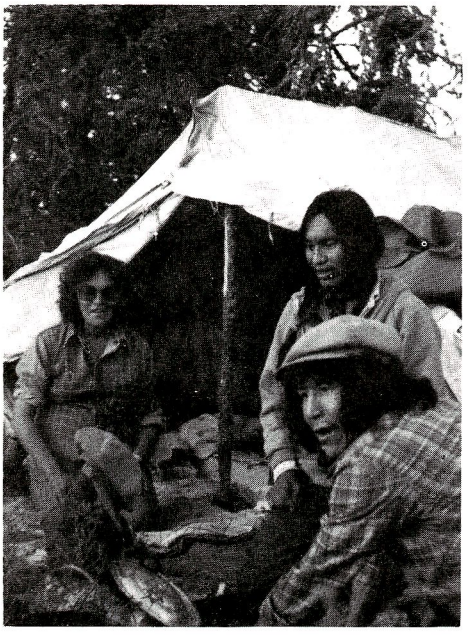
1) the concern for our land and people as Aboriginal Nations;
2) to discuss land claims and Treaty Rights, Aboriginal Nationhood and our own belief in our legends and stories of the land, animals, and the spiritual ways of our peoples;
3) to educate about northern development and what is happening to the land and the people," said Deronger.

The Derongers' program will hold a series of informational workshops, making use of films and slides, supplemented by discussions. They intend to distribute readable material on uranium and nuclear development and its effects on human beings, animals, fish, water and vegetation — and its destructive potential. The program will explore alternative methods of employment concentrating on an indigenous based source.

The Save the North Committee also publishes a newsletter which addresses uranium exploitation, alternative methods of utilizing renewable resources, and the international connections of exploitation on indigenous peoples' homelands. "The main thrust of our newsletter is the concept of self-reliance based on indigenous-natural resources," said Deronger.

The program is designed to fill a basic need for the involvement of Native people in the planning and implementation of courses of action which are aimed at encouraging Native people generally to become direct participants in addressing the problems arising from the exploitation of non-renewable resources and the underdevelopment of "people" and renewable resources.

"We are only a small part of the worldwide movement to bring respect for and dignity among the aboriginal peoples,"



Helen MacFarlane photo

**Peter Deronger**

Deronger points out. "We are an endangered species," he said, "and are demanding the right to our own lands where we can restore our strength and move into the future our own way."

"The world protects the whale from extinction by protecting its habitat and controlling its exploitation by governments and industry," he said. "That's the irony isn't it!"

* * *

To avoid adverse publicity, governments have resorted to the "national interest" argument. In 1973 the Brazilian government passed a law which cited "national interest" as the ultimate justification for the taking of Aboriginal lands. In Australia a similar "national interest" proviso has undermined the protection of Aboriginal rights. And in Saskatchewan the Cluff Lake Board of Inquiry supported resource development, in northern Saskatchewan where Aborigines constitute 95% of the population, again in the provincial and national interests.

Four years ago representatives from eighteen national minorities formed the World Council for Indigenous People (WCIP). At this meeting initiated by George Manuel, a Shushwap Indian from Port Alberni, B.C., people from many parts of the world realized they were not alone; that their private struggles to explain the meaning of "land claims" and "Aboriginal Rights" to intolerant societies within which they lived, were not unique. The WCIP has five main principles which guide its actions:

1. That the United Nations recognize that indigenous peoples are a distinct nation within a political state;
2. That under no circumstances whould aborigines extinguish their Aboriginal title to the land;
3. That the right to define what is an indigenous person be reserved for the indigenous people themselves;
4. That under no circumstances should indigenous people be subjected to policies of integration and assimilation into the dominant group;
5. That since all states are multi-ethnic in composition, Aborigines pursue a policy that is genuinely multi-cultural to ensure that no one culture dominates.

As well as educating the dominant societies, the task of informing and educating indigenous peoples of their situation and rights has fallen to those Aborigines who have become "aware". Susan and Peter Deronger are among these.

*For more information:*

**Save the North Program**
**P.O. Box 4171**
**Regina, Sask., S4P 3W5**

# Indian was first American cow-boy

The Indian was the first "American Cowboy." His horsemanship was copied and generated by the very earliest white settlers. While today's rodeo performances and showmanship portrays a national concept by Anglo standards, the Native American "cowboy performer" has never been recognized for his contributions in each phase of competitive expertise.

The early Indian tradition of love for and protection of the natural resources in a rugged outdoor environment, and even more important, their love for horses directed the Indians toward the ways of the early day cowboys, because this life seemed to match that of their own livelihood, raising livestock.

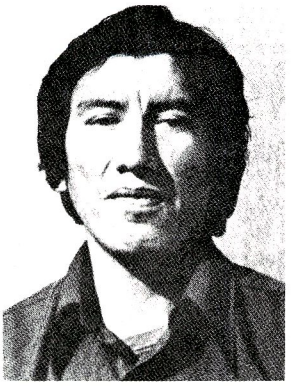
There is throughout North America a wealth of Indian cowboy talent. For the past several years Indian cowboys have competed successfully in local and regional Indian association rodeos in the United States and Canada. There have been several Indian cowboys able to compete successfully on a professional level for a number of years.

However, their Native American history and culture has not been recognized. The need to establish an all Indian rodeo cowboy organization on a national basis through a uniform means of comparing their rodeo skills in competition is urgent.

(KAINAI NEWS)

# Curse of the shamans

*by Andrea Lang*



Carl Ray

It was seven years ago that I first saw paintings created by Carl Ray. Like other "woodland artists" Ray used intense colours and portrayed the Indian legends of his ancestors. Unlike the others, his style was more primitive, since he had never had formal art training; but the simplicity of the drawing only enforced the emotions laid bare by the artist. Carl Ray was indeed a force to be reckoned with.

This February, I attended the one-man show in Ray's honour held at the Wah-sa Gallery in Winnipeg and was shocked at the change in his paintings. They were certainly more skilled and more intense than earlier efforts, but the emotion had changed from passion to despair. Most of the works were done in sombre tones of brown and blue with deep swathes of black edgings. Though they still illustrated the legends of Ray's Cree forebears, they now showed those where violence or death dominated. It was as if Ray had a premonition of his own death which was to come September 23, 1978. Through his paintings, Ray left a message: it is inevitable that I die soon but I will fight it to the end.

Jackson Beardy, another prominent native artist and close friend of Ray, saw the same message. "Carl must have known what was coming. He was different in his personality; sadness seemed to emanate from him. His paintings reflected this inner turmoil."

On reviewing Ray's adult life, it would seem that violent death at a young age was fated. Carl Ray was the grandson of a powerful Cree shaman. He grew up in Sandy Lake in northern Ontario where he learned tribal lore from his mother, his uncle and village elders. Though it was considered sacrilege by his people to depict their symbols and legends for nonreligious purposes, he chose to do so, not for economic gain, but because he believed he had to risk everything to record his heritage "before all is lost in the void of white men's civilization".

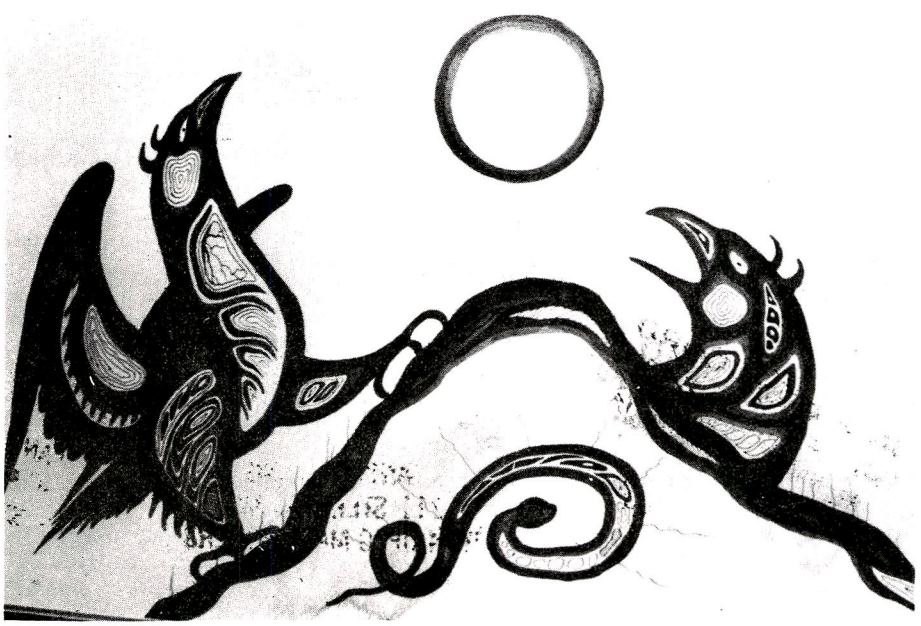
He paid deeply for his beliefs. The medicine men threatened to blind him, forbade him to paint and ostracized him from the tribe. Disheartened, he left his home and went to work in the gold mines at Red Lake. His personal excesses and his talent on the guitar earned him the nickname "Ira Hayes" after the Pima Indian who had helped raise the American flag on Iwo Jima. For several years he did not touch paint or canvas and though he did not go blind, he did contract tuberculosis and was hospitalized in a sanatorium for over a year.

Released from hospital, he returned to Sandy Lake and found he was greeted joyously by his people as a prodigal son. During his absence, other native artists such as Norval Morriseau, had changed the status of Indian art and shown their own people that they were treating the ancient legends with dignity and respect. Now Carl was ready to return to painting but first he attempted to lay the ghosts of the past at rest by cleansing his body and spirit in the shaking tent ritual, an initiation Carl describes in his book SACRED LEGENDS OF THE SANDY LAKE CREE.

One of his most powerful paintings, called the SHAKING TENT RITUAL, portrays the power of the shamans. From then until his death at 34, Carl Ray worked studiously to record his people's history and soon was at the forefront of the "woodland artists". The stories behind many of his paintings are found in the book which he wrote in collaboration with James Stevens of Confederation College, Thunderbay and illustrated with black and white sketches.

In his foreward to the book Stevens described his first meeting with Carl Ray, "I was impressed with this tall, thin man and his legendary art forms. His painting, which was entirely self-taught, lacked sophisticated technique but was full of imagination and natural power. The colourful paintings I saw emanated a mystic, supernatural quality that tried to possess the beholder. The emotional commitment by Ray to each canvas seemed overwhelming. When I asked him about this intensity of feeling he replied quietly, 'What you are looking at is ancient and sacred. In fact, what you see could be described as part of my soul.'"

It was in these years that Ray began to get a name for himself. He appeared in several group showings of Indian art. Moreover he had one-man shows in Toronto and Hamilton as early as 1972, when he was only 28. He was commissioned, along with artist Norval Morriseau, to design the Indian Pavilion at Expo '67 and had his book published by McClelland and Stewart. He received two federal government arts grants and his works were being sought for both private and



Andrea Lang photo

"Eternal Conflict" by Carl Ray

"Origin of Life" by Carl Ray

Andrea Lang photo

"Communications" by Carl Ray

public collections in Canada and the United States.

But success was not enough for Ray. He was still driven by conflicting forces within himself, trying to reconcile his native upbringing with the white society in which his art had thrust him. He continued to try to live as he always had, with his people in the small reserve community at Sandy Lake where 1500 residents wage a constant battle with chronic poverty and unemployment. He married an Indian woman, Helen, and the two had three children, all raised in the tribal manner.

From this world he would travel to the city where he had to adopt the patina of sophistication needed to sell his works to the residents of Westmount, Tuxedo, British Properties or Rosedale (the wealthy districts of Montreal, Winnipeg, Vancouver and Toronto). The conflict showed. Carl would often indulge in drinking bouts, leaving home for days or weeks at a stretch.

As his wife said of him in a Winnipeg FREE PRESS interview, "Carl was two different people. He used to say I didn't understand him. And I didn't. I guess he was what would be called a gentleman. Quiet, quite shy and dignified. He didn't like extravagance, but he had to know that there'd be some money for when the children grew up. He always worried about them. I think he painted for them more than for himself."

"He always said he was different. But he was king of the world when he was drunk. He'd say crazy things like, 'Don't you realize who I am? I am the Lord,' or 'My heart soars like a hawk'. It would get people mad. But he was serious. He was extremely proud of who and what he was, especially when he was drinking."

It was a drinking bout that finally led to his death, or perhaps the curse of the shamans still lingered. Last September 18 he left home and drank his way "south" to Sioux Lookout, Ontario. At a private party he got into a brawl and was severely beaten, dying soon after arrival at hospital. In the ironic tragedy that has plagued his life, it was his own brother-in-law who was charged with his murder.

It is now one year since Carl was killed. Although the curse of the shaman, or his own inner weaknesses, led to tragedy in his personal life and death at the age of 34, he was possibly blessed too. For though he died young, Ray left a visible mark on the art community and a lasting record of his heritage. Because of his death, his paintings have become highly sought and have escalated in price, enabling his widow and children to have the future he always wanted for them. However much more than money will be gained. In his delicate, almost oriental style, Ray has left a living legacy to his family and his people.

# Book review: one century later

Western Canadian Reserve Indians Since Treaty 7
*Edited by Ian A.L. Getty & Donald B. Smith*

*"It is said by our elders that Indian people have a responsibility every one hundred years to reaffirm, not only the work that has been done by generations the preceding one hundred years, but to set the groundwork for the succeeding one hundred years . . . to make sure the Indian trail goes beyond the past, goes beyond the present, and into the future."*

HAROLD CARDINAL

1977 was the centennial of the signing of Treaty 7 — the final treaty in which the native peoples of Southern Alberta surrendered their land to the Crown. Prominent native and non-native authorities contribute thought-provoking commentaries on the diverse experiences of Western Canadian Indians before and after 1877.

Details of life in the reservations in the post-treaty period and government attitudes and policies in implementing the treaties are examined — subjects which, until recently, have been largely ignored by historians.

A new perspective offers fresh insight into the role of the Indian in the fur trade, and case studies chronicle the history of the Sioux in Canada and the life of the Plains Indians in the 1920's and 1930's. Contemporary issues — taxation, education, housing, unemployment, social services, natural resource development — are examined in relation to treaty provisions.

Many current national and provincial arguments involving Indian rights have their roots in the frustrations and misunderstandings arising from the treaties. *One Century Later* is a dynamic voice that speaks directly of these experiences.

The papers in this book were originally presented at the Western Canadian Studies Conference in 1977. Ian A.L. Getty is a doctoral candidate in history at McMaster University. Donald B. Smith is associate professor of history at the University of Calgary.

190 pages; 15 x 23 cm; illustrated; tables. Paper, $6.95

# A time for prophets . . .

*by Jacques Johnson, OMI*
*in the Western Catholic Reporter*

"We have at this time no leader, no prophet . . . " (Dan. 3:39)

For several hundred years the Hebrew people felt that God had abandoned them because He had sent them no prophet for many generations.

Then came John the Baptist whom Jesus will describe as the greatest of all the prophets.

His coming was greeted with wild enthusiasm. Disciples flocked around him. Sinners would hear his voice and bow in repentance.

They obeyed him and agreed to be baptized in the Jordan River.

People recognized in him God's messenger, the one to whom he was continually revealing himself, the one who could speak with authority in God's name.

God had not abandoned them: He had blessed them with a prophet.

When I visited the Slavey community of Fort Franklin on Great Bear Lake, I noticed in some homes the picture of an old Indian hanging from the wall.

I inquired who he might be.

Louis was his name, I was told, and he was a saintly prophet in the area.

He had died some 40 years ago, but everybody reveres him still today.

He was a man of God, inspired by Him. He was, and remains a great spiritual leader.

He is a saint to them although they probably never heard of the process of canonization.

It would seem that the religious leader is not a new phenomenon among native peoples.

They have had, as they still do, gifted people in the Holy Spirit who are signs of God's special love for them.

He speaks with knowledge and wisdom about God, His revelation, His church and His Gospel.

At Mass the first night I was in Franklin, a man of perhaps 32 years of age read the Scriptures and spoke to the people after the priest had done so himself.

He helped the priest in the distribution of Holy Communion. Later there was a prayer meeting to which I came a bit late. The same man, Charlie, was sitting, Bible in hand, explaining the Scriptures to a group of young teenagers sitting around him.

I could not understand what was being said as Charlie was speaking in Slavey. But I was struck with the gentleness of his presentation and the quality of listening of his audience.

They were taken up totally by his message.

When Charlie noticed my presence after a while, he switched to English.

I was moved by his message which was rooted in the Scriptures and which also reflected his own life experience.

Another time I was visiting a family where there was an older couple. After a while several older people came to the house one by one. Later Charlie came in. Eventually he started talking with them, and they listened to him with respect and attention, nodding in agreement.

He spoke for more than half an hour.

Later he explained to me that he had spoken on faith.

One morning, Charlie came to the rectory for coffee with us. He looked tired — he had reason to be.

There had been perhaps 20 young people in his house most of the night.

They left around 7:30 a.m., when he went to bed, after he spoke to them for several hours.

It had been very good, he felt as the young people asked questions such as: "What must we do to become good women?" "What must we do to become good men?"

Fr. J. Johnson

He had shared with them all he knew, digging into his own life's experience, but also into the word of God and in the inspirations he received from the Holy Spirit.

I found out also that people were taping his talks and that cassettes of his messages were circulating in many northern communities.

I asked Charlie how he came into his ministry. He said he could not understand it fully himself, but that when he begins talking, it just wells up from within and he can go on for hours.

He has been studying the Bible faithfully for a long time, using the Jerusalem Bible and its excellent footnotes.

He also mentioned that he had been a disciple to an old blind prophet for many years and that he had learned much from him.

That holy man once gave Charlie his blessing, telling him that he must share with his people the many good things that were in his heart.

Charlie has given me much food for thought.

Involved as I am trying to promote religious leadership and ministry among the native people the thought came to me: "If the Lord does not build the house, in vain the masons toil." (Psalm 127)

It is only He who can call forward prophets and ministers.

It is He who shapes their hearts and their minds. Who are we to bring about these religious leaders we dream so much about?

Since my visit to Franklin a new intention has been added my daily prayer: that He may call forth prophets in our land, as in former times.

Meanwhile, life continues at Franklin.

On several occasions I noticed that a young man of about 20 years of age spent much time with his friends and tutor, Charlie.

A future religious leader is being prepared, I suspect.

Without the clergy's involvement, without residential schools or colleges, without any elaborate program, Christian life is a rather remarkable community is growing, quietly, but surely . . .

## UN Declaration on the Rights of the Child

The right to affection, love and understanding.
The right to adequate nutrition and medical care.
The right to free education.
The right to full opportunity for play and recreation.
The right to a name and nationality.
The right to special care, if handicapped.
The right to be among the first to receive relief in times of disaster.
The right to be a useful member of society and to develop individual abilities.
The right to be brought up in a spirit of peace and universal brotherhood.
The right to enjoy these rights, regardless of race, color, sex, religion, national or social origin.

# "Not red enough, not white enough"

*by Doug Whiteway*


Ray St. Germain

Ray St. Germain didn't realize he was Metis until he was well over 20 years old.

He grew up in a predominantly white protestant suburb in south east Winnipeg and the only Indians he had ever encountered as a child came to his school from out of the neighborhood. In the typical subtle fashion of the day, he was brought up to avoid them.

But now, lounging in a booth in the Ramada Inn coffee shop — the same hotel where he plays country music nightly — he laughs as he relates how it dawned on him that part of his background was Indian:

"As I grew older, I started to really notice my grandfather and, boy, he really looked like an Indian. So I started asking and he told me that his own mother, my great-grandmother, was a full-blooded Cree."

The effect wasn't earth shattering. Ray was on the road performing by the time he was 16 so there was rarely time to pursue family history. Years later he asked his father why this aspect had been shrouded. He was told it was simply to protect him from the often heartless teasing children practise. It was a WASP neighborhood after all.

Being Metis never had time to take deep roots for Ray, but it hasn't been without influence in his career.

Every year for the past five years, with the exception of one, he has gone up for two weeks at the request of the government to do shows on the northern reserves. This itself is largely a result of successful tours he did during both Centennial years (Canada's and Manitoba's) when he covered some 35 reserves as part of his itinerary.

His following is strong in the north. While the great appeal of country music undoubtedly plays a large part in this, Ray feels he has a certain rapport there even though he himself is ambivalent about the effect of being a Metis among Metis.

"The only time I think of being a Metis is when I see somebody in trouble or read it in the paper," he admits. Yet I identify with the problems even though I've never gone through them. So it's the motive for going up north."

It's also part of the motive for one of his most popular songs. Ray usually writes the hurtin' tunes which are the pith of country music but *Metis*, included in his last album (simply entitled *Ray St. Germain*), stands out like an anthem at a sock-hop — in theme at least if not in its quick, almost martial beat. Instead of the introverted sweet sorrow of the individual so common to country music, *Metis*, expresses the hurt of the collective — the Metis people — and its positive expression through the tale of its unforgotten hero — Louis Riel.

*"There came a man, a fearless man*
*Louis Riel was his name.*
*He said, 'Follow me and I will win your rights,*
*But we might have to fight.'*

*Not red enough,*
*Not white enough,*
*Which way should they go*
*The Metis."*

Only 500 pressings were ever made of the original single recorded a few years ago and they were snapped up right away. Popular demand brought it back into Ray's latest album. Ness Michaels, at whose Sunshine Studios the album was recorded, says he's getting calls from Metis groups for the record and pictures all the time. "It's like the theme song of the movement," he says.

Doug Whiteway

Ray St. Germain, wife and son Davey-Joe

That it was ever written had more to do with serendipity than with any long standing desire to write about Riel on Ray's part. He was browsing in a bookstore one day during a tour and came across a biography of Riel. This recalled to him childhood memories of going to the original Riel log cabin on River Road as well as the superficial 'Orange' view of Metis history his school books contained. Fascination with the man led to more reading and research until the song formed in his head. Not only did he make a trip to Batoche because of it he almost went north to get more involved in the Metis movement. However lack of time and money ("If you've got money you can back any cause", he says) and the necessity of getting on with his own life prevailed.

Only 38, Ray's music career has spanned more than half his life. CBC's *Talent Caravan* pulled him out of obscurity back in the early sixties and then *Music Hop*, another CBC venture into pop in the middle sixties really thrust him onto a national stage, sustaining him for three years. After a low period playing lounges in Winnipeg he headed to Toronto in 1970 for a brief but disappointing second fling at national television. Back in Winnipeg again he found work opportunities narrowed and he nearly gave up on the music scene a few years ago when the offer of a semi-permanent gig in Winnipeg followed in quick succession by a very well-received television show put the blocks to any idea of leaving country music behind.

That show, *Ray St. Germain Country*, produced at CKND, Winnipeg's Global network affiliate, was so successful in its first four programs that it won the CAN-PRO award this spring for the best entertainment series in a metropolitan market. Now nine new shows have been produced this summer for the fall season featuring local Manitoba talent and Manitoba historical sights as backdrops. With guaranteed airing in the Prairies and Ontario and interest perking on both coasts, *Ray St. Germain Country* holds the promise of boosting its host's career once again to a national status.

However he has never been really out of sight for local country music fans. They'll only have the enjoyment of more of him.

# Sisters become students

*by Annette Westley*

Fort Ware Mission in northern B.C. can be reached only by air or by water. The nearest road is 200 miles away. Six years ago, three Franciscan Sisters set out for this isolated area with their luggage, travelling by barge and river boat for two days and two nights, sleeping on the frost-covered deck. The purpose of the journey was to conduct a school for native children.

Last summer that program was reversed. The Sisters gave up their profession to become students while the children with their parents became teachers.

Not only positions changed but the surroundings from the classroom to bushland.

A program called "awareness" was initiated to introduce a new way of getting acquainted. The Sisters packed their bags and left Fort Ware for a month to live with native families in the bush.

"We took with us only our clothes and our goodwill," says Sister Simone Bastien. "The people looked after us, they fed us, taught us how to look after traplines and to build fires. The children showed us how to skin squirrels and even the kindergarten class joined the program by setting snares."

The change became a growing experience, says the Franciscan Sister. "We learned about the people and their way of life more in that one month than in our six years of teaching. I just loved it and wish I could do it again."

As a result of this program, according to Sister Simone, four native teenagers were encouraged to enter a contest sponsored by a Victoria museum, called "Explore Your Heritage". A required written essay was accepted from four students and they were given an opportunity to prove their ability by building or making objects like snowshoes.

Fort Ware's spiritual leaders, from left: Ivan McCormick, OMI, Sister Simone Bastien and Chief Emil McCook.

All four contestants won and their items will be on display for a year in an Ottawa museum. In addition they received free passes to travel across Canada for a month.

Fort Ware Mission has other credits. For example, native spiritual leaders for Prince George diocese began with Emil McCook, chief at Fort Ware.

Long before Bishop Fergus O'Grady assigned Father Ivan McCormick as director of the Indian leadership program in 1975, Emil was trained by the Oblate and readily accepted by the community as their spiritual leader.

Today Emil gives homilies, organizes prayer meetings and is, in Father McCormick's words, "an excellent church leader".

"The people," says Emil, "must respect their leader and depend on him to make the right decisions. But the leader must be very deeply involved in religion and have the support of his wife so that the people will follow him."

Last February, at a workshop, priests, Sisters and representatives from six Indian communities met with Bishop O'Grady at Camp Morice, near Fort St. James, to focus their discussions not on theological insights but rather on what faith meant to each one personally.

"We were," says Father McCormick, "like people who do not know a great deal about art and painting but sharing together the beauty of a great masterpiece, our faith in God.

"That masterpiece was revealed when the Lord took us at our word, asking him to give us a deeper appreciation of our Catholic faith. This was a great blessing."

# Unique school agreement signed

PRINCE GEORGE, B.C. — On May 2, 1979 representatives from the Indian Bands of the Lakes District, the Catholic Public School Society of Prince George, and the Department of Indian Affairs met at the Inn of the North here to witness the signing of the Catholic School Tuition Agreement.

This agreement, which gives the Indian people a voice in the education of their children, is the first of its kind to be signed in the Province.

Previously, all agreements regarding the education of Native children were settled between the Department of Indian Affairs and the schools. The Catholic School Tuition Agreement is unique in that it marks the first time in this Province that Indian people have been involved in drafting the terms of the contract.

The terms of the new contract include the formation of a Standing Committee consisting of members of the Indian community and representatives of the Department of Indian Affairs and the Catholic Public School Society. It will be the responsibility of this committee to supervise the implementation of the agreement, and to act in an advisory capacity regarding matters of education and residences.

The contract also deals with the teaching of the Carrier language and culture in the Catholic Public Schools and the employment of Native people within the school system.

Bishop and Indian leaders sign Catholic School Tuition agreement. From left: Chief Zaa Louie, Emma William, Karen Andrew, Bishop O'Grady, Ronald Antoine, Chief James Prince, Amelia John and Chief John Alexis.

# God's grace not only for Christians

*(Western Catholic Reporter)*

Christian native leaders are struggling to guide a people still tied to traditional religious beliefs.

So, white missionaries need a clearer understanding of the traditional cultural and religious beliefs affecting the local native churches, says Father Colin Levangie, OMI, of St. Albert, Alta.

"The spirit of God is at work" within Canadian native communities, but that presence must be fostered and encouraged in order to grow — and that takes determined leadership and a clear direction for the future, said Father Levangie who has worked in native missions in Alberta.

He was speaking as co-ordinator of an Oblate-sponsored Native Christian Leadership Course, at the University of Alberta in Edmonton July 9 to 24.

The two-week course, culminating with participation in the annual Amerindian pilgrimage to Lac Ste. Anne, July 24 and 25, dealt with the "whole area of leadership in the native church, and all its related elements," Father Levangie said.

About 106 native leaders, missionaries, clergy and religious from across Canada participated in the sessions.

Session animators were Father Ernest Reid, OFM (Cap) and Father Jean Guy Goulet, OMI, from the Institute of Mission Studies at St. Paul University at Ottawa, along with guest lecturers Dr. Kenelm Burridge, an anthropologist at the University of B.C., Father Marcel Zago, OMI, now at Rome, and Eddie Little Bear, a lay leader from Southern Alberta.

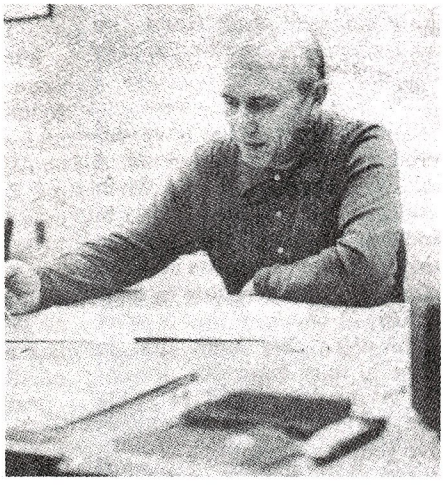
They led the participants through three areas of reflection: anthropology, the science of religion, and missiology of the pre-Christian religion, to help them "analyze what's happening in local native churches."

"We're attempting to look at their needs, and the style of leadership that's going to bring the native church into the future," Father Levangie said.

The absence of a native church in Canada was an important point of discussion, Father Levangie said, adding that "we are looking at the attitudes we have to have as white people working on the reserves and missions."

Native leaders also had the chance to share with participants their ideas for leadership direction, the needs of their people and their concerns for a future native church.

Monique Piche, a PLURA outreach worker in Edmonton's inner-city, noted that natives who move from the reserve to the city feel especially rootless.



**LUCIEN CASTERMAN, OMI: The core of natural religion is living in harmony.**

Representatives from some of Alberta's biggest Indian reserves told of their progress with orientation and catechism programs and training for the lay diaconate.

Father Reid said in an interview: "A leader belongs to his community. To train a Christian leader for the Amerindian Church, we should know how the native people choose their leaders, how they train them and how that leadership will be exercised. It is impossible to do a good job unless a missionary knows the native personality, and community from the inside."

He feels if a particular Church has the right to its particularity, missionaries should be aware of that particularity and allow native Christian leaders to have their own particular expressions of the message of the Gospel.

"For us," he points out, "it may be hard to understand another culture's distinctiveness but not impossible. We should be motivated to respect the Amerindian distinctiveness by what Vatican II and 'Evangelii Nuntiandi' affirmed of the particular Church."

* * *

Father Lucien Casterman sees a likeness between the pre-Christian Indian beliefs and the Jewish religion. Just as the Jews were prepared for the Christian era by the Old Testament, so God prepared the native people.

"I firmly believe," said the Oblate general councillor for Canada, "that God did not restrict his graces to the Jews alone but gave them to other people who were and still are willing to open themselves to God."

Integrating pre-Christian Indian religion into Christianity was the topic for discussion at the Oblate session held last July in Edmonton. The purpose was to look at the native "natural" religion in relationship with the Christian way of worshipping God.

It was questioned whether integration should take place, and if so in what spirit.

Father Casterman said in an interview, "Christianity should be assimilated a step at a time and by the native people themselves when they feel the time is ripe."

"They don't see any conflict between Christianity and what is deeply rooted in their souls."

"More and more the missionary should turn over responsibilities to native people when they have enough confidence and are ready to perform the services of the church. We should not underestimate the time when they are ready, because we are then assuming they will never be ready."

"We Oblates are doing this for the time being, but finally this is the responsibility of the whole Canadian church," he said. "The Christian Indian communities are an integral part of the Canadian church.

"Both native people and missionaries feel there is a need to hold these sessions and that is why they were started to answer that need, where people are able to express their feelings and emotions and it doesn't remain at the intellectual level."

The plan is to hold the session as an annual event for at least another three years.

*Annette Westley*

**The session concluded with a pilgrimage to Lake St. Anne with more than 20,000 natives present.**

# Letters

(concluded from p. 2)

## SQUAMISH INDIAN BAND

*North Vancouver, B.C.*

*June 5th, 1979*

*Hello, my name is Linda Daniels, the volunteer editor of the Squamish Indian Newsletter which usually comes out once a month. I read your news reports and found them informative as well as a good historical review of your Winnipeg happenings. Thank you for sharing it with the rest of us!*

*Enclosed are two letters which may interest your readers.*

*Linda Daniels, Editor*

## A STUDENT SPEAKS OUT

*What is the public school system doing to our children? This year is called "The Year of the Child", but for the native people of North America it is "Our Children Are Waiting."*

*A student of Sandy Bay School tells how she feels and she is not only speaking for herself but for all young natives of North America.*

*Adeline Spence was participating at the Seventh Annual Native American Bilingual Education Conference. She was a contestant for Ambassadress Pageant. Her speech that she made at NABEC touched the hearts of many people, natives and non-natives, alike. Adeline has given permission to have her speech published in native newspapers.*

*Angela Eastman*

*My brothers, sisters and elders,*

*I stand before you filled with pride and indeed it is an honor to be with you this evening.*

*My name is Adeline Spence, I am an Ojibway from Sandy Bay Indian Reserve. I am a grade 12 student at Sandy Bay School. Sandy Bay School is a locally controlled school which it has been for several years. I feel it is an ideal place to learn especially for a young native person like myself an Indian student.*

*It is sad to see there is only Kim Scribe and myself competing in this contest out of the whole Province of Manitoba. It may have something to do with the education system. It probably has something to do with the number of native student dropouts in the public school system. They don't see any point in continuing their education but in order to accomplish something in this modern day and age we must try to overcome bigotry and discrimination.*

*I am confident I can achieve this goal especially in a learning environment like ours in an Indian reserve where education is controlled by our own Indian people.*

*I do not wish to discredit many well meaning, middle class non-native teachers, but native students including myself, suffer under misconception and untested stereotyped assumptions about my ancestors and my culture.*

*Many of these people think we are culturally deprived and they usually attempt to change us, our culture and our language. The teachers try to give us non-Indian values, and they assume we have nothing to offer them. They fail to recognize our spiritual and cultural differences. Our language is the treasure and the picture of our culture. Through it we learn to live by Indian teachings. The school system should not be a weapon against us in this regard. We must design our own learning system, one that will enhance our pride and dignity in our language and culture, and at the same time master the skills that will enable us to survive this society, even using techniques of this society.*

*Some of you have lost your language; it is never too late to learn it again. In many Indian gatherings, including this one, I hear young people saying "my grandfather use to tell me this or that, or my grandparents use to say this and that" but it never seems to be "parents". Is it not possible that we have lost a generation? It is time for us to examine the education system that might have caused this phenomena — it is up to us young people, together with our wise elders, to prepare for action. In English NABEC is the name of our conference, however in my language Onabec means to sit down together, and Enabec means look ahead. This is what I conceive the conference to be.*

*To me personally, I wish to gain confidence from this conference, so that in furthering my education I wish to become a physical education teacher and be able to go and teach in my home reserve. I think I could do something more, teaching Indian children.*

*I am confident I can achieve this goal especially in an Indian Reserve where education is controlled by our own Indian people.*

*Adeline Spence*

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*THE ROCKS BEGIN TO SPEAK* **LaVan Martineau.** *KC, 1973, 210 pp., index, glossary, illus., $5.95.*

This book, opening a whole new world to the understanding of prehistoric man, deserves special plaudits. The author, who is part Indian, has begun to unlock Indian rock writings. He has devoted seventeen years to learning their secrets.

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*A young girl of sixteen lay dying. She had been an elder child in a large motherless family. She had spent her childhood bearing the burdens of the home. She literally was tired to death, dying of tuberculosis. A visitor asked her if she had ever gone to church? To which she answered, "No."*

*Taking a serious view of the situation the visitor asked, "What will you do when you die and have to tell God that?"*

*The child, taking out her thin, transparent hands, stained and twisted with work laid them on the coverlet, and said: "I shall show Him my hands."*

# 60 years on Lake Winnipeg

By F. Leach, OMI

# IV – Little Grand Rapids

F. Leach, OMI, photo

**Freight is hauled from the Berens River dock to Little Grand Rapids by canoe.**

The houses at Bloodvein are fairly close together. The distance between the first and last is barely two miles. At Little Grand Rapids the houses are quite spread out. If one took a walk from the first to the last dwelling, slightly over five miles would be covered.

There had been a small day school at the north end of the Reserve for a few years but in 1926 the Indians in the southern portion also wanted a school. This favour was granted them by Ottawa, so Father de Grandpre and I were asked to go there. The conditions were to be the same as those at Bloodvein. The Department would supply a limited amount of school material but we had to find some sort of building.

Again an Indian promised to loan us a house which would serve as our home as well as a classroom. But one doesn't move to live in a fairly isolated place without careful preparation. We had to give careful consideration to the necessities we would require. We figured we needed a certain amount of groceries, a minimum quantity of bedding and clothing, some household goods such as pots and pans, etc., and a cook stove and heater. Although we would be helping in the freighting, the cost would come to seven cents a pound. But apart from the above mentioned merchandise we had to get our dogs, five in number, and a toboggan up to the scene of our new activities.

There are approximately forty-six falls and rapids between Berens and Little Grand Rapids, necessitating portaging through bush paths or over rocky ridges, and, as at that time there were no outboard engines, one had to paddle all the way, so getting our freight up to Little Grand Rapids was no small task.

Referring back to my diary I am able to give you some idea as to what one of these trips was like at that time. Three trips had already been made, but I had to come back to Berens to get the rest of our equipment.

This last trip was started on October 21, quite late in the season for freighting. On the first day the two guides and I made only five portages. We had started out a little late in the day, and it was rather slow work as extra care had to be taken, due to the rain and sleet showers which had fallen a few days previous to our start, making the bush and rocks slippery. About six miles from the mouth of the river is a rapid where years ago an Englishman was drowned, hence its name Englishman's Rapids.

During the next three days we made twenty-nine portages, one of them at Conjuring Falls. In bygone days the Indian "Medicine-men" liked this spot on the river to beat their drums and perform various rites. As time passed, we began to get a little worried. On some of the small river bays a skim of ice was forming. At Flag Portage we had to break some with our paddles. This spot on the river is so named from the fact that the first Indian Agent, Mr. Angus McKay, camped there on the day that Queen Victoria was celebrating her Diamond Jubilee.

In honour of the event Mr. McKay gave his men a holiday and hoisted a Union Jack up a tree trimmed for the purpose. His men went for a hunt, killed a moose, and thus provided themselves with several good meals. Not too far from Flag Portage is Old Fort Rapids, where in 1816, the Hudson's Bay Company had an outpost for a short time. We also passed the Queen's Chair. From a short distance away this rock formation really looks like a huge chair. The base is formed by a huge square rock and the back by a high thin slab almost touching the base.

On October 25th we faced a head wind. My two guides were used to paddling and didn't seem too tired, but my arms certainly ached so I was very glad when we made rather a short day and decided to camp just above Moose Painted Falls, thus named because many, many years ago an Indian painted a picture of a moose on a fairly huge rock. The red colouring used must certainly have been of excellent quality as the outlines were still visible in spite of such a long exposure to weather. When passing it, many an Indian used to throw a piece of tobacco in the river. This was supposed to bring good luck.

Our last day of travel was the easiest; most of it was done through a number of lakes. We had only one long portage to make and this was at Night Owl Falls. Little Grand Rapids was reached in the afternoon of the sixth day. The same trip today could be made by aeroplane in forty minutes.

The first whiteman ever to come down the full length of the Berens River was William Tomison, in 1767, who made his way up the Severn River, from the Hudson Bay, and crossed over to the headwaters of the Berens which he descended to its outlet in Lake Winnipeg.

Once again our living quarters and classroom was a little log cabin. Looking in my diary again I read "Our residence is certainly picturesque (??)". No doubt this was written with my tongue in my cheek, as we say in English, which means the same as "believe or not". Actually, we had to make a little improvement. The door slanted up two or three inches, so that had to be fixed. The two window frames were a little too small; the space between them and the logs had to be chinked. We had the cook stove and heater but we had brought little else; not even chairs.

The shack was about seventeen feet square with a small lean-to added. It served all purposes: living quarters, classroom, and chapel on Sundays. Our beds were rough planks but this didn't hinder us from sleeping well, as we both had good blankets made out of rabbit skins. It takes about eighty rabbit skins to make a good-sized blanket.

At Little Grand Rapids we saw several children dressed in play suits made out of these skins. It seems a pity that the fur of these animals is no longer put to use. They certainly made good blankets, and the play suits the little tots wore in winter were far better and warmer than the children's clothes bought in the stores today. Our house wasn't too warm. Many a night during the winter everything froze.

I couldn't start teaching immediately as we had no desks. This problem was overcome when we got some men to cut a few logs and then, by means of crosscut saws, make some planks out of which

we made a table almost as long as the house, the table being used as a substitute for desks. With other planks we made some benches for the children to sit on.

On my first day of teaching I had a few problems. A number of children appeared for class, including two babies in the care of a couple of teenagers. But crying babies and teaching didn't mix well so I sent the babies home. All my pupils had Indian nick-names. It is true that some had Christian names but these were rarely used. Little by little I got them to remember their proper names. At first if I said: "Mike, come here", nobody came but when I said: "Big Boy, come here", up came a little fellow. Kitchi Kewizance (Big Boy) was the boy's Indian name. In fact, even today he still goes by that name.

The following is an extract from my diary: "Our people attend the Sunday Mass very attentively, nearly all of them prefer to squat on the floor instead of sitting on the school bench. Some of the babies are squalling most of the time but we are getting used to that". On one occasion, a fine old man, Charley Dunsford, entered whilst Father de Grandpre was preaching his Sunday sermon. Charley, wishing to show his good manners, went up to Father, shook hands with him at the same time saying: "Bon jour, bon jour". Father said "bon jour" also a couple of times whilst shaking hands and then continued his sermon.

A few weeks after our arrival, two young boys, one named Edwin and the other was "Big Boy" (the one I mentioned a few lines back), thought we whitemen should have a nearby toilet instead of having to go a respectable distance in the bush. They cut some small logs; made the outside walls; used poles chinked with moss for the roof and when they had finished, proudly showed us their work. Naturally we praised and thanked them for their thoughtfulness; but there was one disadvantage to this toilet. There was no door.

One of our chores which took up quite a bit of our time was getting fuel wood. Until sufficient snow had fallen, permitting us to use our dogs and sleigh, we had to haul dry trees out of the bush on our shoulders. We were lucky in being able to find some dry timber about two hundred yards from our house.

Towards the end of January we had a very cold spell of weather. On January 24, "It was terribly cold outside. Inside was not much better; although we made a couple of fires during the night in the heater, the water in the pail was frozen solid. Tuffy (one of the dogs) must have been very cold, he howled almost all night."

Father de Grandpre was never idle. Apart from giving instructions to those at Little Grand Rapids he visited several other reserves. During that winter from December 6 up to the third week in March he travelled slightly over one thousand miles with his dogs. Apart from making trips to Bloodvain, Jack Head, Fisher River and Berens River he visited Deer Lake and Pikangikum. It was the first time that members of these last named Reserves had ever seen a priest, but they had been visited a few times by the Rev. Stevens, a minister of the Methodist Church. This gentleman spent most of his life among Inidans and spoke their language fluently. His home mission was Fisher River. He died a number of years ago whilst on one of his missionary trips.

F. Leach, OMI, photo

**Summer encampment at Little Grand Rapids**

It must not be thought that on these long trips, during the winter, the missionary just had to sit on the toboggan or sleigh and let his dogs do all the work. It is true that, at times, he might be able to ride short distances but most of the trip he had to run behind and help guide the toboggan through narrow twisting bush paths. Food and bedding for the driver and fish feed for the dogs took up most of the room on the toboggan. Each dog was fed six or seven tulibees at the end of the day's run. Sometimes during long trips they would get an extra fish at midday, so you see that on a six day trip it took nearly 200 fish feed.

During the winter of 1926-27 a Little Grand Rapids trader had been hauling his supplies with a team of horses. For this purpose he had cut a bush road from Bloodvein to Little Grand Rapids. When the horses arrived for the first time there was considerable excitement among the children who had never seen one before. "They look like moose" was the remark made by one little fellow.

Sometimes I feel like smiling a little, when I hear people complaining about the mail service. "It only comes twice a week". "We have to walk two miles to the post office". Little Grand Rapids now has a post office but in those days our nearest one was Berens River so when we wished to send or receive mail we had to make a round trip of just about 250 miles. We went by bush road to Bloodvein, a distance of slightly over seventy miles and then followed the east shore of Lake Winnipeg up to Berens which meant another fifty-five miles.

That winter Father de Grandpre and Mr. Dave Donaldson, the Hudson's Bay clerk, had made their trips for the mail so my turn came during the third week of March. On the 19th of that month I got up at 4:30 a.m., made some bannock, packed up a grub box, rolled up my bedding, filled up a bag of fish for the dogs, then hitched them up and started off. We did fairly well that day and camped, outside, a mile from Big Mud Lake. The following morning we were on the move again at 6:30.

From my diary I read "Hit my knee today. Our road was very bad for about four hours. The muskeg is tiring to travel through. The path is cut along the sunny side. We made two fires on the road and reached Bloodvein at 5:10 p.m."

"Monday March 21st. Started off from Bloodvein at 4 a.m. Took a short rest at Rabbit Point which was reached at 7 a.m. Had lunch at Flour Point and Pigeon Point. It was hard going during the day as there was a thaw and the dogs were tired. Reached Berens River at 7:45 p.m. Distance that day 55 miles. My knee still troubles me considerably."

I stayed a couple of days at Berens River and then started back. I didn't make more than twenty miles that first day as it was thawing and the snow was soft. The following morning we made an early start but about midday there was another thaw. The dogs and I were frequently breaking through drifts. Travelling was not pleasant. South of Flour Point I slipped and gave my knee another twist. I was then having a harder time

than the dogs. Riding was almost out of the question. At Berens I had gathered up the mail and had bought a few items so the dogs had a heavy enough load without adding my weight.

We managed to reach Bloodvein very late that night. For the next three days the weather continued rather warm. I was beginning to wonder how I was going to be able to get back to Little Grand. On the lake the dogs needed no help from the driver to steer the toboggan but such would not be the case from Bloodvein to home. It was true that I could limp along but, certainly could not do any running or help the dogs with the toboggan in the bush road. I was in luck, however; I learned that Mike, the trader, would be taking another load up to Little Grand Rapids so I hired Harry Hamilton to take my load and the dogs home and made arrangements to ride with Mike. He had been warned that the trail was none too good and that the load he was taking was far too heavy as the roads were bad due to the recent heavy thaws, but as this was the last trip of the season he wanted to be sure he would have enough supplies for the spring. He didn't listen to the advice given.

We left Bloodvein on March 30th with eighteen hundred pounds of freight. That first day we made only fourteen miles. We soon realized that those who had told Mike about the roads being bad had not exaggerated. The next morning we started off at 5:30 a.m. The snow was fast disappearing; in spots the road was bare. On April 1st we decided that we might have better luck if we travelled at night and rested the horses during the day.

During the next three days matters didn't improve. The horses were getting worn out. We left the greater part of our load behind, in some camp shacks, not far from Mud Lake. At Little Goose Lake, Sandy, the horse, gave up and we had to kill him. It was there that we left the balance of our freight. A few miles further on Topsy, the mare, could not even pull the empty sleigh. She was unhitched and led the rest of the way. That was the worst day of the whole trip. We had showers of freezing rain and were soon wet to the skin. Luckily my knee had improved a little but I was still lame. Early that same afternoon we saw a dog-train approaching. It was Harry Hamilton. He had reached Little Grand Rapids with my load.

His time taken was only three days. But after a couple of days when we didn't arrive and there was no sign of us he decided to come and see what was causing our delay. He was surprised when he saw us. Mike leading Topsy; no load, and I limping behind. I was, as you can imagine, very glad to get to the end of that trip.

During the whole of the journey we had had very little sleep. I got less sleep than Mike. He was the loudest snorer I have ever heard. Poor fellow, he was drowned a few years later, when travelling on Lake Winnipeg on weak ice. He was going from Bloodvein to Matheson Island.

The days passed very quickly. There was always plenty to do. Apart from teaching and visiting the sick there was a little cooking to look after. It is true that this occupation didn't take up too much time. Our meals were very simple. Coffee, bannock and perhaps a cereal for breakfast. At dinner and supper pork and beans would often appear with a dessert consisting of rice or jam.

The menu did vary at times as the Indians were very good to us. When they got some moose or fish we were not forgotten. Mrs. Moar, the Hudson's Bay manager's wife would sometimes send us down a pie or the Methodist minister's wife a loaf of bread. We were far more fortunate than the Indians. In a number of homes butter and milk were luxuries. Trappers who spent eight months of the year in the bush were satisfied with fifty pounds of flour or even less.

People today may think that our mode of living and that of the Indians, in 1926-27, must have been very hard to endure. It wasn't. We were not used to luxuries in those days and did not miss them. We and the Indians were just as happy then as we are today.

*(To be continued)*


John Heysel photo

**These Williams Lake, B.C. students are happy to return to school.**

## Native studies school

PRINCE ALBERT, Sask. — The first school in North America to offer Indians and non-Indians the chance to write thesis for Masters and PhD degrees in Indian studies will open in Regina this September, the Federation of Saskatchewan Indians (FSI) says.

Sol Sanderson of Prince Albert, FSI acting president, said the unique facility, to be called the North American Indian Research Institute, will be operated out of FSI's Federated Indian college in Regina.

The institute will be financed totally by private funds from sources in Canada and the United States. Sanderson estimated $250,000 will be required for the institute's first year of operation.

Sanderson said that it will be open to Indians and non-Indians from Canada, U.S. and Mexico. Several Indian studies students from various universities have expressed interest in the school.

Applicants are required to have at least a bachelor of arts degree in Indian studies before they are accepted.

The institute will offer only post-graduate courses in Indian studies and Indian law.

## New division for Indian students

SASKATOON — The provincial education department will take a serious look at what it wants to achieve with Indian children in the provincial school system, Education Minister Doug McArthur said August 13.

"Right now we don't really know what we want to achieve in terms of native education in the provincial school system," McArthur said in an interview.

He has appointed Gary Wouters, 34, as head of a new division in his department to chart new directions.

Wouters spent the last three years as district superintendent of education and district manager for the Prince Albert office of the federal department of Indian affairs and northern development.

## Clark pledges end of discrimination against native women

OTTAWA — Prime Minister Clark assured demonstrating Indian women July 22 the Conservative government will remove discriminatory sections from the Indian Act with or without acceptance of Indian leadership.

But, he told a group of Indian women who held a 160-kilometre protest march here from Quebec, he would prefer that the National Indian Brotherhood, which represents all status Indians, take the initial action.

The women are seeking removal of provisions of the Indian Act that say that while men can marry non-Indian women and keep their status on reserves, women who marry non-Indian men cannot.

The brotherhood said in a statement recently that it supports the women, but that the band councils who run reserves must maintain the right of having the final say of who is an Indian.

Brotherhood President Noel Starblanket has supported the women in the past. But most of the rest of the brotherhood directorate has been opposed.

The women, supported by the Indian Rights for Indian Women organization, want the government to make the change.

The previous Liberal government refused to act against the wishes of the majority of the Indian leadership.

Clark told the women that "if there is no action by the NIB within the next four to five months . . . then the government of Canada will have to bring them (the amendments) in ourselves."





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