INDIAN RECORD

Vol. 43, No.1 WINTER 1980

Respect and promotion
of
Social Justice
Human Rights
Cultural Values

Report calls for drastic changes

From Canadian Press releases

OTTAWA — The federal government should accept the principle of Indian self-government and implement a community-based planning and development program to allow bands to become self-reliant, says a special report on Indian economic development made public October 31.

The report also recommends an overhaul of the Indian affairs department to make it a supporting and resource-providing agency for development rather than an administrative and control agency.

"The two major policy recommendations are intimately linked because community-based development, in the long term, must be solidly rooted in and supported by the enabling legislation that is developed for self-government," said the report.

The timetable for self-government would be three to five years.

It was prepared by Jack Beaver, an Indian from southern Ontario, who also conducted a similar study in Alberta.

Jointly sponsored

The report was jointly sponsored by the Indian affairs department and the National Indian Brotherhood, which represents the 300,000 Indians who receive federal benefits and protection under the Indian Act.

Beaver admonished both the government and Indian groups for adversary positions which prevented them from implementing their common goals.

"Instead there is continued conflict over who makes policy, who exercises control and who allocates resources," Beaver said.

Beaver also said that "no amount of re-

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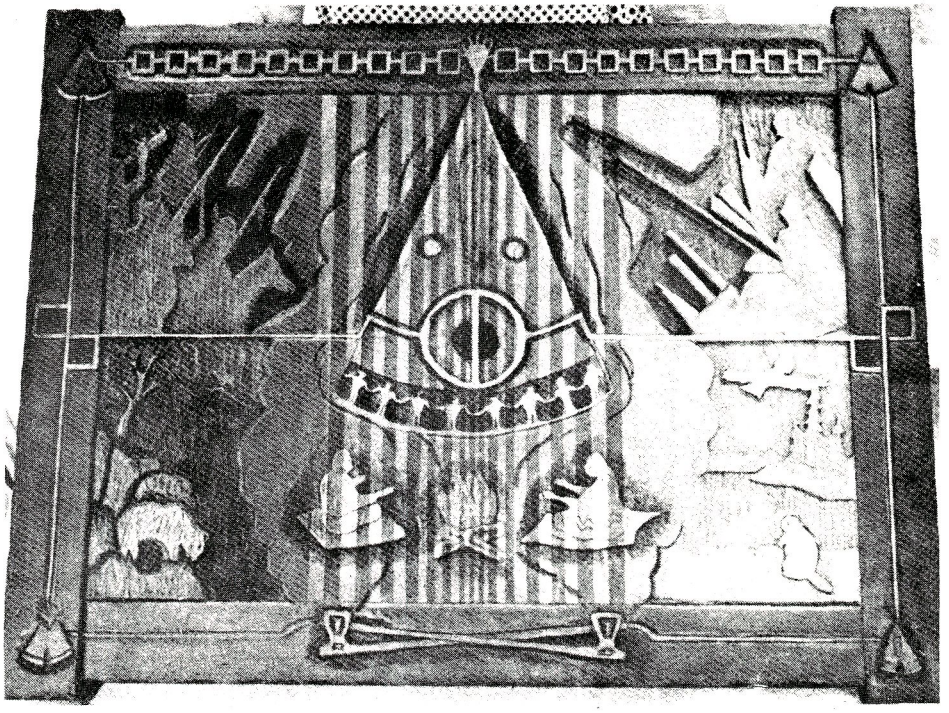
Inside the INDIAN RECORD



Chief Theodore Fontaine, of Fort Alexander Indian Reserve, ordered the design and manufacture of this carving to be presented to Her Majesty Queen Elizabeth II during the visit of a native delegation. Made from redwood and yellow cedar it represents emerging native talent at the Fort Alexander Indian Reserve. The carving was designed by Mr. Max Bossi, general manager of the plant. Mr. Bossi says that the central theme of the carving is oneness of the Human Race. The carving was done by Mr. Brian Fontaine and Wulkfert both of the Fort Alexander Reserve. (Story on p.20)

Massive gas exports criticized

by Stan Koma

OTTAWA — Project North, an ecumenical organization, is "deeply concerned" with the federal government's recent approval of a major increase in natural gas exports to the United States.

The interfaith group feels the exports will intensify programs of resource development in Canada's north to replenish depleting supplies and this "could put the future of northern native peoples in serious jeopardy."

News reports have revealed the federal cabinet has approved a National Energy Board recommendation to boost gas exports to the U.S. by 40 per cent. The new exports will total about 3.75 trillion cubic feet over the next eight years. This compares with 9.4 trillion cubic feet of Canadian gas still left to be exported under licences granted at the beginning of this decade.

Moratorium

Project North, along with individual Church and native support groups, has been calling for a moratorium on resource development in Canada's north pending the settlement of land claims affecting the Council of Yukon Indians, the Dene Nation and the Inuit Taparisat of Canada.

Tony Clarke, chairman of Project North

See GAS, page 4

Pope Defines Missionary Role

The INDIAN RECORD is repeating Pope John Paul II's message prepared for Mission Sunday, 1979. This document is significant because it spells out in a clear, concise manner how the head of the Roman Catholic Church judges the activities, and goals of the world-wide missionary apostolate.

In reading John Paul's message you will find answers to questions being asked by native people and missionaries:

Is missionary activity to be destructive or constructive of local tradition?

How should a missionary respond to what he/she finds among the people?

Is there any place for spiritual or religious conversion in the development of faith?

Is there any place for freedom?

What does it mean to respect another's culture and traditions?

"On inaugurating my apostolic ministry on Sunday, October 22 of last year I could not omit, among the primary intentions which stirred within my soul on that solemn occasion, reference to the question, always a topical and urgent one, of the spread of the Kingdom of God among non-Christian peoples. In fact, addressing all the faithful scattered throughout the world, I recalled how, on that day, the Church prayed, meditated, and acted in order that Christ's words of life might reach all men, and be accepted by them as a message of hope, salvation and complete liberation.

"That thought was renewed in me while I was composing the first Encyclical Letter and dealing with the subject of the mission of the Church in the service of man. Now, in view of Mission Sunday next autumn, it stirs in me even more insistently. In this connection, it seems to me opportune to take up again and develop an affirmation which I could no more than state in that Encyclical when I wrote that *"mission is never destruction, but instead is a taking up and fresh building."* This expression, in fact, can offer an adequate subject for our common reflection.

The values of man

"What and how many are the values present in man? I will mention rapidly the specific values of his nature, such as life, spirituality, freedom, sociability, the capacity of dedication and of love; the values that come from the cultural context in which he is situated such as language, and the forms of religious, ethical and artistic expression; and the values that come from his efforts and his experience in the personal sphere and in the sphere of family, work and social relations.

"Now it is with this world of values, more or less authentic and unequal, that the missionary comes into touch in his work of evangelization. With regard to them, he will have to take up an attitude of attentive and respectful reflection, taking care never to suffocate, but on the contrary to save and develop those goods that have accumulated in the course of centuries old traditions. It is necessary to recognize the constant study by which missionary work is, and must be, inspired in accepting these values of the world in which it is exercised. The fundamental attitude in those who bring the joyful announcement of the Gospel to people is to propose, and not to impose, Christian Truth.

"That is required, in the first place, by the dignity of the human person, which the Church, following the example of Christ, has always defended against all aberrant forms of coercion. Freedom, in fact, is the fundamental and indispensable premise of this dignity. That is required, also, by the very nature of faith, which can spring only from free consent.

"Respect for man and esteem "for what man has himself worked out in the depths of his spirit concerning the most profound and important problems", remain fundamental principles for all correct missionary activity, understood as the prudent, timely and industrious sowing of the Gospel and not as the uprooting of what, being authentically human, has intrinsic and positive value."

(To be continued)

INDIAN RECORD

Founded in 1938
Published by the Oblate Fathers
1301 Wellington Crescent, Winnipeg, Man. R3N 0A9

Editor & Manager: Rev. Gontran Laviolette; Associate: Joan Grenon
Chairman of editorial board: Rev. Jean-Paul Aubry
Members: Rev. Alvin Gervais and Guy Lavallee

Published 5 times a year: January, March, May, September & November

Subscription rates: $3.00 a year (5 issues)

Bulk rates: 5 or more copies at $2.00 each sub. at same address

Advertising rates on request
write or phone 1(204) 489-9593

2nd Class Mail reg. 0062 ISSN 0019-6282

IN THE VINEYARD

Father G. Gauthier, OMI

Native Pastoral Centre

Father Gilles Gauthier, OMI, pastor of Winterburn, Alta., has been appointed to full-time pastoral work at the Native Pastoral Centre in downtown Edmonton.

Fr. Gauthier and his assistant, Monique Piche, will be working with an advisory committee to help meet the needs of inner city residents and native people in Edmonton.

The pastoral team will work to build a native faith community and seek out local leaders to take up leadership roles.

The Native Pastoral Centre is located at 9624 - 108 Ave.

Fr. Poulin honored

CALGARY — Fr. Philippe Poulin, OMI, who has devoted 35 years to preaching the Gospel among the Indian people was recently honored by the Historical Society of Cardston, Alberta. The citation read, "Father Philippe Poulin, who has dedicated his life to the spiritual and temporal care of the Indian people in Southern Alberta, has touched the hearts and influenced the lives of men and women of all nationalities and faiths." Fr. Poulin is presently pastor of St. Theresa's Church in Cardston and also of the nearby Moses Lake parish on the Blood Reserve.

Develop Own Parish

WINNIPEG — The St. John Bosco Centre is developing its own Native parish at the Sacred Heart Church, 600 Bannatyne Ave. They offer Mass every Sunday at 11:30 a.m. and also provide spiritual community service programs: Baptism and Marriage Preparation Course, Sunday school and the musical ministry. At present there are two Native staff, Mrs. Mary Richard and Mrs. Jesse Levasseur. Fathers A. Gervais, A. Lafreniere and D. Kerbrat form the pastoral team, in charge also of the Sacred Heart French-language parish.

EDITORIAL

Accountability in society

A November revelation of a $440,000 deficit in MIB finances prompted the Secretary of State to withhold funds from that organization. Thirty-one (of the 58) Indian chiefs of Manitoba, under the guidance of chief Moses Okimow, of God's River Band, fired the MIB director, suspended the executive, and took steps to bring the MIB back into the government's good graces.

(Editor)

It appears that our society has two standards when looking at money spending accountability. There is one standard for the minorities, another for the majority; one standard for public funds, another for private.

The financial difficulties of the Manitoba Indian Brotherhood and reactions to those difficulties point out this duality of standard. The discussion and treatment this situation provoked warrants comment and further elaboration of some of the underlying issues.

The rapidity with which the Native leadership responded to the crisis merits noting. Chief Moses Okimow and the new group in the executive demonstrated effectiveness and efficiency. They inspire confidence. We note too that energy was not wasted on blaming, finding a scapegoat, stabbing backs or making excuses. The new executive channeled their energy to finding new ways to deal competently with a delicate situation and to learning from outcome of others' actions and decisions.

The public reaction to the crisis was typical of a society that does not let certain segments of its population (i.e., the marginalized and the minorities) make mistakes. How easily we jump on people different from ourselves. The public outcry to the MIB deficit was strange indeed considering that in recent years the Canadian Auditor General's reports have revealed millions of dollars lost to federal mismanagement. Even the Vatican is overspent by some $18 million.

The image of a whole society being a watchdog over minority groups, scrutinizing every move to find fault on occasion, does not convey a picture of a society that is comfortable within itself. Indeed, it is an attitude characteristic of oppressive societies.

Underneath the surface people might be outraged at how public funds are used and, of course, that is a valid concern. But deep down, there is a questionable cultural value that dictates that people who are in charge of public funds will not be as responsible as if they handled their own, or private funds.

I believe that is an assumption that is learned in our society but, of course, it is to the advantage of certain segments of our society to make believe that human nature requires privatization, that because of human nature we can't expect humans who deal with public funds to be as responsible as those who deal with their own private funds. Other societies and cultures such as the aboriginal cultures have proven the brittleness of that assumption. What is even more alarming, is the implication that humans are but a step away from loving only themselves. In such a situation, caring, trust and genuine concern would be impossible.

Going further, we must ask ourselves what are "public" funds and what funds are not public. Parallel to this we must look at accountability. People in public office must be responsible to the public for what they do with values and resources. But are there any resources that are absolutely private and thus have no social responsibilities attached to them? St. Paul, I Cor. 12:17, has answered this: *"the gifts of each and everyone are for the building of the community."*

The social teaching of the Catholic Church states that creation is ultimately for all creatures. There are no private resources or goods or gifts that are absolutely free from social implications. This means that all men and women must, in some way, be accountable to the community and to society for what is done with the gifts they have and that they manage, whether these gifts, resources or money are labelled "public" or "private".

No man is an island. When will we be outraged at the misuse of "private funds"? The thought of being outraged goes much against the grain of our society. When will there be an outcry confronting the conspicuous waste of consumers? There must be one standard for all and this should be accountability to the public for the stewardship of the resources entrusted to many by the Creator. We look to the churches and religious organizations to provide responsible leadership in accomplishing this.

A.G.

EDITOR'S FORUM

Native leadership is failing

(Native People)

Native leadership across Canada and in Alberta is in a sad state of affairs. Where have our young college graduates of a few years gone? It sure has not been to Indian organizations. They have not taken over reins of power and most of them will likely continue to stay away until there have been some changes in the leadership.

In fact, our educated Indians should not be condemned for the fact that they don't want to become involved with the organizations because of the endless rounds of petty politics and the continual lack of efficiency and professionalism. They have invested too much money and years into obtaining a fine education, to be hired and fired at the whim of some leader.

Therefore, we are still faced in many cases with having to be led by either an old con-artist or some inept and uneducated high school dropout.

When will our leadership change for the better?

Change will only occur when our local Indians and Metis decide to get off their complacent chairs, turn off the television set and tune in the Native political scene. We need total involvement from everyone at the local level.

They have to find out what the real issues are and how and who is the most capable politician to help solve them. Voting has to be taken more seriously than it has been in the past. The future of all of our lives is at stake. Of course, voting seriously requires a little work on the part of every individual. And we all know Natives love to find the easy road to town. However, our leadership will continue to be uninspiring if we continue to stay with the Mork and Mindy comedy series, instead of making sure that our leaders are working, not playing a round of golf.

We all know about our great Indian leaders from the past, Poundmaker, Crowfoot and Riel. They were men of great integrity, foresight, as well as skillful orators. What happened?

To date, no single Indian or Metis person has appeared who embodies the old virtues. Most of today's leaders are more interested in core funding, first class travelling accommodations, and good white presss relations, concerns that are valid, however, they should only be stressed after the local political constituents have been informed of the important life and death issues at hand.

It will be a day for rejoicing and honour when our leadership changes for the better. Let's have some honesty and integrity again.

Ontario natives 31% on welfare

TORONTO — There are more Indian people living on welfare than there were in 1965 in the province of Ontario.

The federal government and Ontario joined together fourteen years ago in the setting up of an assistance program for the province's Indians.

A report commissioned by both governments concludes that the federal-provincial program has back fired. Findings in the 150 page report show the dependence of Ontario Indians is nine times the average for the rest of the province's population.

Figures released show 31.5 percent of the 68,000 Ontario Indians living on reserves are on welfare.

The situation is occurring in spite of a 23 percent increase in social welfare programs, affected by the joined efforts of the Department of Indian and Northern Affairs and Ontario's ministry of community and social services.

The report prepared by a Toronto consulting firm says while government services provide Indians with houses, education and income, it is those very services that often work against the Indian community.

It stated schools are not teaching Indian history or Indian traditions and welfare assistance robs the Indian people of work incentives.

Statistics show that 99.6 percent of Native students in the province drop out of high school and of those who do return, only 7.6 percent ever complete grade 12.

The report also points out, doctors, nurses, counselling services and homes for the elderly are lacking on many of the reserves.

The fact that many Indians feel isolated, can't find permanent jobs and live on reserves far from a town or even a village, results in many Indians turning to alcohol and drugs, because there is nothing else to do, states the report.

In 1977-78 the cost of Indian welfare programs was $21 million but findings of the report show that there is still no improvement in the areas of poverty, unemployment alcoholism and the high school drop out rate.

However there is one reserve that has overcome this type of situation.

On the Six Nations Reserve near Brantford, Ontario the annual welfare rate is 3 percent below the provincial average and alcohol and drug abuse are decreasing.

The reserve is located in the midst of the industrial section of Ontario.

GAS EXPORTS . . . from p. 1

and co-director of the Social Affairs Commission of the Canadian Conference of Catholic Bishops, sent telegrams to the federal government expressing concern with its energy export policies.

The telegrams, sent to Ray Hnatyshyn, minister of Energy, Mines and Resources and Jake Epp, minister of Indian Affairs and Northern Development stated:

"We urge you now, as responsible ministers in the government, to clarify publicly: 1) The government's plans for major resource development projects in the north over the next decade, and, 2) The steps that will be taken to assure a just settlement and implementation of native land claims before resource development projects are initiated in the North."

Mr. Clarke said the scenario of energy sales and development has become "all too familiar" in recent years.

"When there is a short-term surplus, the companies pressure the government to allow increased exports to the U.S.," he said.

Shortages

"The increased exports result in potential shortages for Canadians in the long-term. The companies then pressure the government to use the capital, gained from gas exports, to finance exploration and pipeline projects in the frontier regions of the North. This, in turn, poses a serious threat to northern native peoples who have not achieved a just settlement and implementation of the aboriginal land rights in the north."

While Project North has continually insisted that native land claims be settled before massive resouce development takes place, the organization has also encouraged an energy policy emphasizing reduction in reliance upon non-renewable sources. In addition, the group has called for measures for energy conservation, limitations of rapid exports of oil and gas and a concerted effort to develop non-renewable energy sources.

(Catholic Register)

DRASTIC CHANGES . . . from p. 1

organizing within the present system" will set in motion the required changes because department programs deal only with symptoms of problems.

And department personnel have "attitudes and standards characteristic to the present administrative and control system," Beaver said. "The work required to implement the new policies . . . is qualitatively so different it is highly unlikely that it can be performed alongside current administrative responsibilities."

Beaver said Indian bands must shape the final outcome of his recommendations and their reactions should be obtained by Ottawa in a month.

He said the present expenditures, approximately $1.3 billion for the fiscal year ending March, 1980, can "no longer be justified."

The expenditures do not result in an acceptable level of improvement in the social and economic conditions on Indian reserves.

Beaver blamed both the department and Indian organizations for the "individual and social breakdown in Indian communities, together with the growing demoralization that comes with dependency on government services."

Beginning in the next issue of the INDIAN RECORD we will feature Heron Publishers National News Service specializing in Native Affairs in the areas of Health, Education, Housing and the Law.

The reasons were:

— The expenditures were tied to the department's outmoded, 100-year-old role of "managing the affairs of Indians in an all pervasive way."

— That situation is incompatible with aspirations of Indian people for self-determination and human rights. It also violates the stated developmental objectives of the Indian affairs department.

— Indian political organizations' constant and indiscriminate opposition to Indian affairs has stifled, and in some cases impeded absolutely any form of genuine collaboration between Indian people and government people in policy making.

Beaver said the brotherhood and the department still represent the apparantly irreconcilable interests of "Indian versus government " control over policy development.

Native land ethic needed

TORONTO — What is possibly man's ultimate salvation — his survival on earth —may depend on how much he is willing to learn from the native people, says Rev. Peter Hamel, consultant on national affairs for the Anglican Church of Canada.

Hamel says man's days on earth are numbered if he does not respect the rights of creation because "if our support system goes, so do we."

When environmentalists talk about crises in the environment, "we tend to carry on as we have always done."

"The native land ethic, which is very much a part of their religion, is something we desperately need," says Hamel. "It incorporates the land and the universe. It allows for survival — and ours doesn't.

"Native people demonstrate to me the need to develop a religious concept of the environment. It's part of our very being."

Hamel says we have forgotten that respect for the rights of creation was part of the earliest Christian teachings.

The Bible talks about environmental justice as well as social justice "and the crux of the biblical message is that you cannot separate them — they go together."

Ten Natives in pre-med

WINNIPEG, Man. — The University of Manitoba has admitted 10 Manitobans of native ancestry to its pre-medical studies program, established earlier this year to help native people get into medical school.

The 10, ranging in age from 20 to 27, were selected from a group of 30 who had expressed an interest in the native studies pre-med courses. Only one of the students has a university degree, but all have taken courses at the post-secondary level.

A university official said completion of the pre-med program does not automatically ensure admission to medicine or mean the student can apply only for admission in the medical school. Instead, the program enables graduates to enter any number of health disciplines and university courses aimed in these directions

Completion of the program simply means that the native students have the same academic credentials as other people applying to enter medicine or other health professions.

Please send press clippings on Indian Affairs to the Editor of the INDIAN RECORD.

The Calgary Indian Friendship Centre was opened January 17th. It provides 4,000 sq. ft. of space at a cost of about $1.5 million.

Otineka mall 100% occupied

THE PAS, Man. — The 100% occupancy of the $8-million Otineka Mall was celebrated Nov. 30 by the Chief and Council of The Pas Indian Band, members of the Otineka Development Corporation, government officials and hundreds of shoppers.

There are 23 outlets in the mall and on the grounds that employ 237 people, half of them natives, said Peggy Wilson, mall manager. Last year's gross sales exceeded $9,000,000.00.

The late chief Gordon Lathlin, his Band Council, and the late Garth Crockett were the originators of the Otineka Mall in the early 1970's.

The 200,000 square-foot mall, which began construction in May, 1974, is the first shopping centre to be owned by Indian people.

Chief Lathlin, as recorded in The Pas Herald in January 1974, stated: "The Pas Band is determined to become a self-supporting, developed, politically and economically aware community that will take its place equally alongside any other community in Manitoba."

In tribute to the late chief, his words are inscribed in a plaque situated in the mall: "We are proud to be Indian people. We are proud of having a little bit of Canada to live in for ourselves. We gave most of it away when the treaties were made. But now we are living on the Reserve. And this is one reserve upon which we are not ashamed that we are treaty and we are not ashamed that we are Indians."

Sask. fails in native education

REGINA — Saskatchewan Finance Minister Ed Tchorzewski says that as far as native children are concerned, the province's educational system has been a failure.

In a recent address to the annual Regina Chapter Knights of Columbus Clergy Night, Tchorzewski said the government is prepared to tackle the problem. He called on his audience of about 200 priests, sisters and laymen to give the issue a lot of thought because, he said, the government could only succeed with the help and understanding of the public.

Tchorzewski, a fourth degree member of the Knights of Columbus and a former minister of education, said that, as with many issues of social concern, the failure in native education is a reflection of a larger failure within the community in responding to the needs of the people of Indian ancestry.

"The inability of our native people to participate fully in the economic, political and educational life of the society is a condemnation, not of the individual, but of the institutions in 'failing' to meet the needs of the individual," he said.

Citing statistics on urban native poverty, the minister said 12 per cent of the population, 40 per cent of the poor and 67 per cent of the jail population are native people. There is 60 per cent non-participation in the uban work force. One in 10 urban native students finish high school.

He said Saskatchewan's minister of education will meet with a number of urban school divisions to discuss specific new initiatives the department of education would like to undertake in co-operation with trustees in the area of native education.

(Prairie Messenger)

IN MY OPINION

Christianity vs. European culture

by Emma LaRoque
(Reproduced with permission from the PRAIRIE MESSENGER)

Emma LaRoque, of Winnipeg, author of Defeathering the Indian, is full-time sessional lecturer in the department of native studies at the University of Manitoba. She has master's degrees in both religion and history.

It is nothing new to say that the church has played an ambivalent role in her relationship with native people.

She has been a doctor, translator, protector and comforter. She has also been a pacifier, land taker and soul tormentor. And most of all, there are the scar-full memories of residential schools.

Unable or unwilling to resolve the hurts and other assorted effects of the church, many contemporary natives have either left the church or use it in ritual. In either case, the church has borne stinging criticism and, as one theologian put it to me, "We're damned if we do and damned if we don't."

In Canada, the church is now asking what, if anything, she can do for and with native people.

Although many of us are either bitter or wary of the church, the church will always be in us. Whether we like it or not, it is such a large and intimate part of our history. We must own up to this, even if we come short of embracing the church.

The church, for its part, must not abandon us. She too must own up to the role she has played in our history and in our lives, even if she is frightened and bewildered.

I think it has been good that the church has been shaken up. At one point the church was very powerful. Hence it is good that the powerful should be scared into stillness. Only then do they understand the meaning of powerlessness.

And only then can the church learn to identify with the powerless, rather than to assume dominance, which results not in compassion but in disdain of the weak. For the proper question is not what the church can do for the people, but how she can be with them.

Specifically, the church may be with native people by a combination of doing and undoing.

As a student of history, there are some things I wish the church, particularly the Roman Catholic Church, would undo. There is a Martyrs' Shrine situated on what was once the land of the Hurons. It is a "cathedral" in which the glorified Jesuit "martyrs" are venerated in waxed figures. The picture is a Hollywood classic: the priests look angelic as they are being hacked off by the unsightly "sauvages."

It is this distorted interpretation of Indians that has demolished the self-image of native children in our schools. Howard Adams in Prison of Grass wrote: "Even in solitary silence the word 'savage' burns deep in my soul." So it has seared my soul too, as well as the soul of every other native person.

The church has no business worshiping itself at the expense of a people. Neither is it supported by the New Testament to accept without question a history beset with ethnocentric assumptions of superiority and "civilization."

Indeed, if any one thing has stood between the church and the Indians, it was and is this confusion of Christianity and European culture.

Because the original missionaries were blinded by the theoretical notions of their times, they viewed the Indians as an inferior 'savage' people and taught a simplistic, moralistic, and ritualistic version of Christianity. The deeper ethical issues confronting a Christian community were often bypassed.

I remember the priests as men in black who only came to our community to marry or bury us, at which time the people would unload their sins until the next round.

It is hard to say how the church can undo some of its own lopsided teachings and images it has created. But certainly the biblical mandate is much deeper and broader than what most native peoples have been taught.

As to the area of doing, I think the most fundamental issue for the church is not a social work activity but community creation.

Jesus was not a harried social worker; he was a creator of community. A special comnity. A community concerned with love and ethics, with liberation, integrity and humanity. How should people live that best expresses the love of God?

Within this community the church must confront oppression. All sorts of oppression.

For the native community this means dealing with government and power corporations regarding land, energy and resources.

It means searching for constructive answers in the area of employment, housing, health and education. It means providing facilities in urban centres for native gatherings. It means accepting the gifts unique to native ways and philosophy. It means coming to terms with native insights on the life and ministry of Jesus.

It means rewriting history and tackling stereotypes and prejudice.

Generally, it means mobilizing the immobile.

Jesus once said: "The spirit of the Lord is upon me . . . he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let broken victims go free, to proclaim the year of the Lord's favor" (Luke 4:18, NEB).

Writer-in-residence at Alberta U.

When Maria Campbell was a young girl she told her grandmother that she was determined to have a better life than the Metis and Indian people around her.

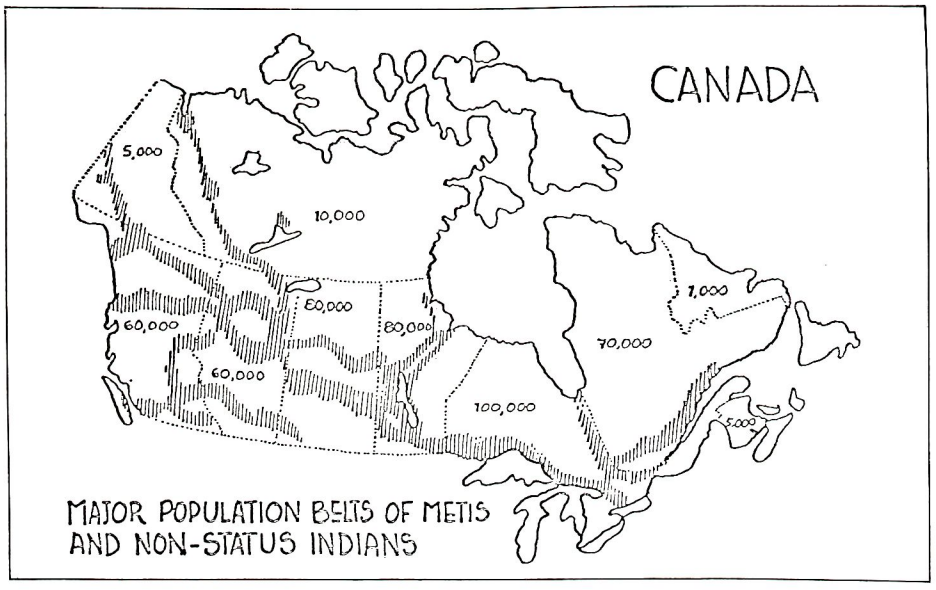
Maria Campbell

Campbell's grandmother replied,"Don't let anyone tell you that anything is impossible, because if you believe honestly in your heart that there is something better for you, then it will come true. Go out there and find what you want and take, but always remember who you are and why you want it."

Campbell was recently appointed writer-in-residence at the University of Alberta, so it would certainly appear that she took her grandmother's advice at heart.

Best known for her autobiography *Halfbreed*, a moving account of her life as one of northern Saskatchewan's 'road allowance' Metis, Campbell has had an agonizing struggle to her present position, but her recent appointment is a tribute to her invincible faith and spiritual strength.

The major objective of the writer-in-residence position is one of providing the writer with financial security for a year. In return, the university expects the writer-in-residence to be available to discuss and offer advice on writing to both students and people from the wider community. *Joanne McCord*



Courtesy The New Nation

Major population belts of Metis & Non-Status Indians

Chief lashes out at drunkards

JANVIER, Alta. — Not even Joe Dion, president of the Indian Association of Alberta, was prepared for the emotion that swept the small school gymnasium in this community in northern Alberta last month.

"I did not expect what happened here today," Dion told the hushed crowd moments after Chief David Janvier announced to the 350 native residents he was through with them forever.

Pointing to the children sitting at their parents' feet, Janvier declared:

"Think about the little ones sitting over there — know that there is more in living than just today. You get up and you drink and you go back to bed. If I have to go back to that way of life I may as well go out in the bush and shoot myself."

Bitter words were hurled back at the tall, lean chief. He silenced them with an icy glare.

It had been scheduled as another routine band meeting but the hall was full because the president of the Indian association was present.

The small reserve has a history of violence and widespread alcoholism. Janvier himself won a long struggle with alcohol.

For the last two years he has been working regularly as well as running a trapline. He became the nucleus of a small group which has sworn off alcohol.

There were two such families when he started. Now there are six. They suffer jibes and ridicule from those who refuse to join them

"This reserve is 51 years old and is still poor," he shouted at his people.

"I want to see something changed here. I'm tired of this. I hate to see it like this. Let's work together. We'll have to stand up and walk like a people. Start to think. The old people that can't work, they're the ones that should be on welfare, not you.

"I get up and I go to work. In two years I've missed four days — and I go trapping. It's not hard to do. Those of you who are sober, please stay sober. Maybe some of the others will join you."

"I am through trying to help you. There is no way I am going to do it again. I'll be watching to see what's going on, that's all."

With that, Eva Janvier, the chief's sister and band manager, the only member of the reserve ever to attend university, announced that she also was resigning.

At that point the community's grey-haired priest came to the front of the room, his eyes filled with tears, his words blurred by emotion.

"I can't speak to you," the priest said. There are reporters here. I can't talk."

The two reporters who had flown in with Dion were told to leave.

Dion told reporters later that Janvier would not resign after all, that he had been convinced to stay on.

Dion said the community has pulled itself together, that a new spirit has been born as a result of the soul-searching day of reckoning. **(CP)**

B.C. natives ask tax refund

VANCOUVER — British Columbia Indians will take the provincial government to court if they don't get back all the money they've paid illegally in sales tax on electricity and gas purchased from B.C. Hydro and its predecessor, George Manuel, president of the Union of B.C. Indian Chiefs, said early last December.

Manuel's comment followed a ruling by the B.C. Court of Appeal that Indians living on reserves are exempt from paying provincial sales tax on electricity and gas. The decision overturned an earlier B.C. Supreme Court ruling.

There are 60,000 Indians in the province, of whom 40,000 live on reserves. Manuel said the court action would be taken on behalf of all B.C. Indians because "all of them have lived on a reserve at one time or another."

He said his association will ask for a meeting with Premier Bill Bennett "and ask him to return all the illegal taxes they have collected from the Indian people of B.C."

If a meeting cannot be arranged — or if talks fail — legal action will be the next step, Manuel said.

He said B.C. is the only province in Canada that forces Indians living on a reserve to pay provincial sales tax.

Bloods take control of health care

EDMONTON — Blood Indians at Cardston, Alta., will be among the first Indians in Canada to take over their own health care system, says federal Health Minister David Crombie.

After a meeting with the tribe and a later discussion in Edmonton with provincial Hospitals Minister Dave Russell, Crombie said the Bloods and the federal government will spend the next three months planning the native take-over of their health care administration.

The band, and other Alberta Indians, will also be free to accept provincial health services without jeopardizing their treaty rights Crombie said.

Infant death rate five times higher

Health Care facilities are not to blame for the high rate of infant mortality in the Northwest Territories, says a University of Alberta professor.

Rather, social and economic conditions contribute to a death rate five times higher among Northern natives than among southern Canadians, says Dr. Don Spady.

Canada's Native infants suffer from markedly higher mortality rates when compared to the rest of the infant population and are liable to be admitted to hospital more often and for longer periods.

They are more prone to gastroenteritis and middle ear infection as a result of bottle feeding, according to a report issued recently by the Anglican Church of Canada.

Conference focuses on native religion

(Condensed from Religious News Service)

MINNEAPOLIS, MN. — Using stories, songs, prayers, rituals and ceremonies, generations of American Indians have passed along tribal versions of how the world was created.

Some of them were retold here recently, along with creation stories from the Judeo-Christian tradition, at a five-day conference on American Indian religion sponsored by the Native American Theological Association.

The Ojibwe told how Kitchi Manitou (the Great Spirit) received a vision of what the universe was to be like and later brought into being and existence what he had seen, heard and felt. Then, he made the "great laws of nature" for the well-being and harmony of all things and creatures.

The Winnebago said that in their tradition the creation story begins with Mau ona (the Earthmaker) whose tears became the waters and whose wishes brought the earth, its creatures and spirits into existence. The story recounts how Mau ona took some earth and made human beings in his image. Since the human beings were weak, Mau ona took pity on them and made a plant (tobacco) and placed them in control of it.

The Lakota Sioux reported using several names for God, including Wakan Tanka as the most common. God is referred to in terms like "Holiest Great Mystery," "All Compassionate Spirit" and "Grandfather." Humankind, according to tribal teaching, was made in the image of God and because God made only good, the concepts of hell and original sin are absent from Indian religion, one conference participant said.

An Indian Presbyterian minister from South Dakota noted that Indians attributed characteristics to God developed centuries before missionaries came on the scene but which were identical to what Christians now have. He cited such concepts of God as "all-wise," "ageless," "all-powerful" and "everywhere present."

Dr. Howard Anderson, executive director of the Native American Theological Association, said the conference developed "a remarkable sense of unity and sharing" between Indians who practice the traditional Indian religion and Indians who are Christians.

A pipe ceremony was held each morning of the conference with an Indian medicine man in charge. According to Indian tradition, the creator is present in the fire when it is kindled and the smoke from the cedar and tobacco placed on the fire carry up the Indian prayers. Smoking the pipe is a kind of sacrament for the Indians who believe it is a way of reaching the creator.

One of the purposes of the conference was to encourage an ongoing dialogue between Judeo-Christian and traditional Native American religious leaders and members. The conference also was intended to encourage spiritual unity among Indian people and to overcome religious and racial prejudice.

"Jesus would fit better with today's natives" - Heysel

by Brenda Gunn

(Western Catholic Reporter)

"If Jesus Christ came to earth today, I think He'd fit in better with the Indians, because they're really living His message," said Brother John Heysel, OMI, in Edmonton recently.

Promoting understanding between natives and non-natives in Western Canada has been a way of life for more than 20 years for the Oblate brother from St. Joseph's Mission at Williams Lake, B.C.

And that vocation, which involves mostly school children, has intensified in recent years, as more and more native students began attending integrated schools in the late 1960s.

Native culture is as interesting to non-native students as it is to Alberta and B.C. Indians, who learn only about white heroes and history, Brother Heysel said in an interview.

He visited Edmonton briefly enroute to Hobbema where he was to discuss with Father Andre Boyer, OMI, the feasibility of setting up one of the educational displays he uses in schools and shopping centres.

Brother Heysel also tries to pass on the Gospel message without pushing white culture, a point which was emphasized at a recent Oblate mission conference he attended in Quebec City.

"I'm trying to show that we haven't got all the answers, that the Indians may have a message for us," he said, displaying a book of professional-looking photos he has taken of his Indian friends, many of which he has enlarged to poster size for use in his displays.

He has helped groups of students design stamps relating to Indian lore, and has a revised replica of the Alberta flag including native symbols showing their original claim to the land.

His unique approach to cultural awareness includes an airdrop of pamphlets and sloganed T-shirts to mission schools. "Indian culture is beautiful," "God is Love," and the names of famous prairie chiefs are some of the slogans he has designed himself.

"I took advantage of the T-shirt craze to teach religion as well as culture," he said. "If you don't have a firm grasp on your own roots, if you're not secure in your culture, how can you be expected to take on someone else's?"

He tries to ease the natives' feelings of fear toward white-dominated society, which they often hide behind a seemingly uncaring and impassive face.

"I try to compare white leaders with great Indian chiefs," he said, noting that he asks students to try and learn as much as they can about the chief whose name is on the T-shirt they got after the "scramble" for the air-drop gifts.

Brother Heysel's "full-time" apostolate has taught him many things about both cultures, which fairly justify his comments about Jesus "siding" with the natives.

Putting together a brief list of comparisons between the two, he found that while natives will, in general, try to get along with and for the group, as well as use nature without losing reverence for it, whites generally attempt to get ahead and use natural resources etc., for personal gain.

Interesting thoughts on religion also surfaced.

Brother Heysel noted that natives are generally constantly aware of God, and their acts of religion are spontaneous with the feeling that "God is good, He made us and has mercy on us."

This contrasts with the generally "periodic" awareness of God by whites, Brother Heysel said. For the most part, religion is "compartmentalized" and acts of religion are restricted to certain times, such as Sundays.

Many difficulties lie with school curriculums and teachers who are ill-equipped to deal with Indian culture, and because both groups are suspicious of each other at the outset.

This applies not only to other students and teachers, but to native and non-native parents, as well as to law enforcement officers, who, all too often, "enforce white, middle-class values," without trying to understand the underlying reasons for the crimes," Brother Heysel said.

Bernelda Wheeler

WAHPUM

"The greatest social problem facing native people today

by Bernelda Wheeler

WAHPUM will be a regular feature of the Indian Record. *Columnist Bernelda Wheeler is of Cree-Saulteau origin. She was born on Gordon's Reserve, Saskatchewan.*

Bernelda's work in press and radio dates back to her student days at the University of Manitoba and includes a stint in Port Alberni, B.C. She is currently host of Our Native Land, *a CBC national network radio program.*

The name WAHPUM is inspired by a Cree term meaning "Look at that."

By now, you must be aware that the above statements refer to one of the greatest scourges that has ever swept through the ranks of any nation on the face of the earth. Alcoholism has devastated us (the native people) so thoroughly that I'm sure there isn't one of us on this continent who can honestly say it hasn't either directly, or indirectly had some effect on our lives.

Let us take a cursory glance at some of the effects of alcoholism on Canada's Native People.

The Registered Nurses of Canadian Indian ancestry recently made public the results of a study of violent deaths in Manitoba . . . of all violent deaths that have occurred in recent years, fully 83% were alcohol related.

In a recent study in the province of Alberta, it was revealed that 60% of all children apprehended by the Children's Aid Society were taken because of alcohol related problems in the home.

Statistics from the Alcohol Foundation in B.C. in 1972 indicated that nearly 80% of deaths of Native People in the province had their origin in Alcohol abuse. This information came from The Indian Voice. In that same article the writer stated that at any one time, there are one hundred registered Indians in B.C. penitentiaries 90% of whom are incarcerated for alcohol related causes.

"Has reached epidemic proporions among native people"

According to at least one provincial native organization, heavy drinking has reached epidemic proportions among Indian People. Now an epidemic (according to the Oxford dictionary) is a disease. The way I understand the word, it is a disease that is running wild to the point where it is almost uncontrollable. Alcoholism then is a a disease that is killing us by the hundreds, causing us to lose our most valuable resource, the leaders of tomorrow, and our hope for the future, our children; putting us behind prison bars and making us wards of the system, reducing us to a slavery and suffering that it is impossible to express adequately.

It is a scary, horrendous and sobering spectre but there it is . . . being proven through studies, statistics and our own personal experiences. How did it start, and what can we do about it?

In order to understand how it started, it's necessary to go back in history and follow the development of alcoholism to the point at which it is now.

"White Man's strangest gift"

It was introduced by the Western European Culture, used in trade for furs and what natural resources those early traders wanted from us. It provided an escape from the harsh and ugly reality of what was happening . . . the loss of our lands, of natural resources that we depended on for survival, and most of all, from the put-down of our precious and strong philosophy of a spiritual way of life.

What we had left was poor reserves that the white man didn't want and missionaries and the government who took control of every aspect of our lives. It is a sad and empty feeling of frustration when one has no control over his or her own life; it is a painful statement that indicates how useless and incapable those early Europeans saw us. To escape a condition of helplessness and hopelessness we sought escape — and booze provided that escape. Year by livelong year, more and more of us found that escape until we now find ourselves the subject of studies to find out how bad our problem is. Those studies are proving that the problem of alcoholism is far worse than anyone imagined.

"An endemic disease"

What can we do about it?

If we recognize alcoholism as a disease, then we must recognize the fact that it can be treated. But, the nature of the disease is so complex that the treatment cannot be found in one place, or with one person. The most effective treatment has bee found through Alcoholics Anonymous for the Alcoholic and through Al-Anon and Alateen for the family of the Alcoholic. All three categories are necessary because alcoholism is a family disease.

An examination of these programs indicates that the principles and teachings are almost exactly the same as those principles and teachings that our traditional elders are passing on to us. Their basic thought is that the direction we set for ourselves is our responsibility, and ours alone; but there is outside help available if we want it. The resources available to us then can be found within our own culture, or from AA, Al-Anon and Alateen.

I am convinced that the greatest civilization ever to live on the face of the earth was that of the North American Native. Let us begin our climb back to that state. Let us heal ourselves with the resources available to us . . . they are there for the asking.

PUBLISHER'S NOTE

For practical and economical reasons we are now publishing the INDIAN RECORD four times a year. We hope our readers will appreciate our efforts despite ever rising production costs.

The 1980 deadlines are:

SPRING: March 31 for mailing in May
SUMMER: June 3 for mailing in August
FALL: Sept. 22 for mailing mid-November
WINTER: Dec. 22 for mailing in mid-February (1981)

Single copies are available at 75¢ each postpaid. Yearly subscriptions are 2 years for $5.00. Discount 25% for 5 or more copies at the same address.

G.L.

National Museum of Man photo

"The Indian in Transition" is the title of a 8 ft. x 27 ft. mural which depicts the history of the North American Indian, as seen by Daphne Odjig.

DAPHNE ODJIG

Born on the Wilwemikong Indian Reserve, Manitoulin Island, Ontario, a member of the Odawa Tribe. Signs her work 'Odjig' which is her maiden name meaning the animal 'Fisher'. Resides in Anglemont, British Columbia.

1971 Art Instructor at the Manitou Arts Foundation, Ontario.

Founding member of the Professional Native Indian Artists Association Inc. 1973.

Wrote and illustrated a set of 10 Indian Legend books for children, published by Ginn & Company, Educational Publishers, Toronto, 1971

Illustrated numerous books and book covers including 'Tales from the smokehouse', Hurtig Publishers, Edmonton.

Participant in Documentary of Native Artists for the National Film Board, 1973.

Daphne Odjig

Daphne Odjig
Indian in Transition

by Andrea Lang

Oral history is a tradition of Candian Indians which is thousands of years old. Visual interpretation of that history is a recent growth. It has been less than 20 years since the phenomena popularly known as "Indian art" has emerged on the scene. Unfortunately the label has been haphazardly applied to any works of a native artist be he beginner or professional, serious or a "hack."

And the fickle public further restricts the role of the emerging artist by demanding the themes and even the materials they expect him to use — the Thunderbird symbol is a must as are the depiction of legends and oh yes, it would look more "Indian" if it were painted on moose hide or birch bark. The pressure is hard to resist, and some do succumb, either from need of money or for instant "success". But for those still struggling, there is at least one shining star to show them that the cocoon can be broken and personal art emerge.

Daphne Odjig is that shining star. She refuses to fit any stereotype. A small, strong and assertive woman in her mid-50's she is perhaps Canada's best known painter on the international scene. And though she has painted the legends heard in her youth on the Wilwemikong reserve in northern Ontario, she has equally pursued her own interests.

Her most recent exhibit, held at Gallery West in Vancouver reveals the depth and maturity her current paintings have. The themes are highly personal, based on Odjig's own philosophies and feelings. Interrelationships with others are explored and many share the undercurrent of Odjig's belief in reincarnation.

It is no wonder that of the 24 paintings exhibited, at prices ranging from $1400-4,000, 20 were sold the night of the opening. Such is the reaction to a true outpouring of the soul and Daphne says she plans more of it, "In the preparation of these canvases I was certainly doing my own thing. I had no idea what the response would be."

At an interview following a one-man exhibit at the Pollock Gallery in Toronto last spring Daphne hinted at this revelation. "I'd like to do a show on my dreams one of these days. I put them into a lot of my sketches but not my acrylics. I throw more of myself into my sketches. Most of all, I want to portray my own feelings about things."

The Vancouver exhibit shows that this is happening already and current works in progress at her home and studio in Anglemont, B.C. promise more excitement. The series Odjig is now working on utilizes mosaic images, reminiscent of tapestry or stained glass windows. But a departure from the accepted norm is by no means unusual in Odjig's career.

Though she began with pen-and-ink sketches of "Life on the Reserve" and paintings depicting the legends of her tribe, the Odawa of Manitoulin Island in Lake Huron, she has diversified into areas as off-beat as designing a series of travel posters on Israel commissioned by El Al Airlines. It was while in Jerusalem that her belief in reincarnation was brought home. "I never thought of going to Jerusalem but I had a personal thing about the place. I believe in reincarnation. I feel that I've lived there once, because of my dreams. In my dreams, I'm always in underground caverns, all made of stone, like catacombs. When I went to Jerusalem, I felt as if I was going home."

Travel has broadened Odjig's horizons. She has lived in wilderness areas of Ontario, northern Manitoba and British Columbia and in large cities such as Winnipeg, Toronto and Vancouver as well as taken pleasure trips abroad. She is constantly searching for

(Gallery West, Vancouver)

"Trio," 18" x 16", 1978

(Gallery West, Vancouver)

"Adolescence," 34" x 28", 1978

(Gallery West, Vancouver)

Daphne Odjig: Self Portrait

new ways of expression and since young adulthood has been an avid visitor to art galleries wherever she can find them. She has been artist-in-resident of the Swedish Brucebo Foundation in Sweden, was awarded an arts grant to tour the Smotra Folklore Festival in Yugoslavia and, of course, spent some time in Israel working on her commission there.

But it was in the Louvre in Paris that she received the inspiration for what is possibly her finest painting to date, the 8' x 27' mural at the National Museum of Man in Ottawa. Titled "The Indian in Transition," the mural attempts what few contemporary artists would dare to tackle, the combination of abstract designs with the grandiloquent scale of the Grand Masters.

The work was commissioned by the Museum four years ago and it was up to Odjig to determine the theme, style and size of the finished art. The actual painting did not take long but it involved more than a year of deep thought and initial sketches and a previous three years spent clearing the "cobwebs" formed during several years as an art "career woman" in Winnipeg, (a time when she was triumphant in founding that city's first native art shop and a group of professional native artists, at the expense, she felt, of stifling her own creativity.)

The finished product is massive, not only in size but in scope. When it was unveiled at the Museum of Man in late June 1978, it overwhelmed those present. The painting is actually a composition of four "historic symbolic narratives" to use Odjig's own words.

These show the life and culture of North American natives prior to the arrival of the white man, the arrival of the first Europeans, the gradual cultural genocide of the Indians by the white man and finally, today, the brink of the future — an awakening in the Indian's sense of identity, security and purpose. Weaving these themes together is the symbol of the drum. In the first phase it is whole and useful, in the next it is being kept hidden by fear of the unknown, in the third it is shattered and destroyed by the Indian's degradation and in the final panel, is restored to its former shape, further enhanced by a dominant design of strength, the Thunderbird.

As in the tradition of the Grand Masters, there is much pain and suffering shown. Particularly revealing is the third panel. Faceless people are stoppered in a bottle held tight by a figure representing the government. Surrounding them in the cramped quarters of the bottle are the residues of alcohol, broken homes and fatal accidents. Since it is so powerful, it is comforting to know that Odjig ends the mural on a note of faith, in optimism that the time is coming for something better.

But she herself is not one to sit back and wait for it to happen. She has long burst forth from her own cocoon of self-repression and is reaching now beyond the fields and flowers to the sky. This is one Indian whose "transition" is nearly complete, who has reached "the awakening of her sense of identity, security and purpose."

Native firm corners snowshoe market

By Ian Rodger

Toronto Globe and Mail

QUEBEC — Of the thousands of pairs of snowshoes Canadians will buy this winter, almost all will be made on the Huron Indian reserve at Loretteville, a few miles north of Quebec.

But although the snowshoes carry such exotic labels as Gros Louis Snow Shoes Reg'd., Aigle Noir (Black Eagle) Inc., and Big Chief Manufacturing, most of the people who actually make them are whites.

"Indians don't seem to want to do this work any more," says Jeanne Gros-Louis MacFarlane, secretary-treasurer of Gros Louis Snow Shoes.

There are, she said, 30 whites and 10 Indians working in the company's modest factory in Loretteville. And of the people who lace snowshoe frames in their homes on a piecework basis, only eight or nine out of 44 are Indians.

"The whites are better producers too," Mrs. Gros-Louis MacFarlane said with a chuckle.

It is an unexpected reversal of roles for Antoine Gros-Louis, her brother, who has built his company from a small trade in 1960 to the largest snowshoe manufacturing company in Canada with output this year expected to exceed 50,000 pairs.

Snowshoe making was developed on the Huron reserve around 1900 as a way for families to earn a little extra money in the winter. Frames were cured for a year before being laced and the leather thongs were painstakingly chewed into condition. Output of the entire reserve was only about 5,000 pairs a year.

Mr. Gros-Louis' factory has been expanded several times and no operates year round but the process is still remarkably simple. Big lots of white logs (imported from Maine because there aren't enough in Quebec any more) are sawed into one-inch square sticks, which are then steamed and bent into shape on a hydraulic frame.

Hides are still cut into lacing by hand and the lacing itself done by hand, either on the premises or in nearby homes. Then the finished product is dragged through a bath of varnish.

The only new technology that threatens to change the production method is neoprene, a nylon-based lace that may replace leather.

Prayer dimension brings closeness and trust

by Irene Hewitt

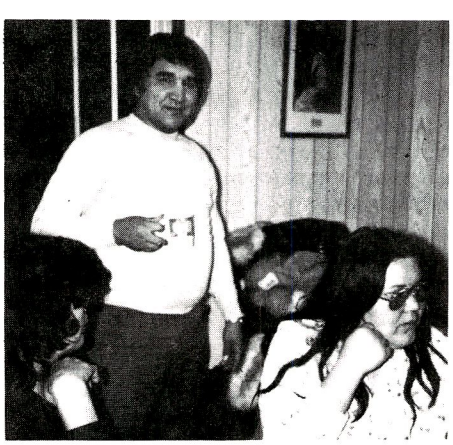
Natives and whites, brothers and sisters in Christ — an impossible dream? Within the sphere of my own experience, I feel this vision is beginning to be enfleshed. It is happening in encounters developing within prayer groups, charismatic conferences and similar situations.

One such experience was the 1978 Labour-Day weekend Catholic Charismatic Conference held at Guy Indian School, a former residential school at Clearwater Lake 20 miles from the Pas. Three hundred and fifty people, 50% natives, spent the weekend praying, sharing, worshipping and eating together in an atmosphere of love, trust and acceptance. Many of the participants were billeted at the school. All took their meals together.

Maureen Belous, of Flin Flon, says of the conference: *"The atmosphere was beautiful; we were all friends together. We were together from Friday evening until late afternoon Sunday. We slept in dorms. There were four or five beds in each and because there weren't enough cots some of us slept on the floor. We all enjoyed ourselves together, Metis and white women. We felt as sisters.*

"Another source of joy were the young babies some of the native women had sleeping in bed with them. There were women from Norway House and Cumberland House, from tiny northern places too small to be on the map as well as from places closer to The Pas. Sisters were there, too. I think it was the Sisters of the Mission who brought the women to the Conference," Maureen Belous recalls.

"It was beautiful to see the way friendships would spring up amongst us. We were so close, all living together. Wherever we went, there was constant contact. We'd greet both those we did know and those we didn't know and always we'd fuss over the babies."



First prayer meeting held in the home of Danny and Thelma Mosqua.

At the Conference we had sessions where we listened to excellent teachings (one young Metis couple from Winnipeg gave a tremendous witness to the power of God working in their lives) and where we worshipped together, praying, singing and sharing. The singing was wonderful with all of us singing from the heart, all of us united in praising God. During meal times or on walks around the grounds I enjoyed talking to the native women. They'd suffered a lot — some of them had such difficult lives and yet there they were happy and full of praise for God.

At the conference closing Bishop Paul Dumochel, OMI, (of The Pas) said *"how happy he was that we were all together and that he experienced the love here,"* Maureen Belous remembers. *"When I see native people now, I feel that the love and the joy we shared at the conference is still with me and I would think, with them, too. I see the natives as truly blessed and wonderful people; they have such a beautiful, gentle spirit; they can transmit such love."* Thus this Flin Flon participant sums up the value of the 1978 Conference to her.

Experienced God's love

I can relate to what Maureen says and to how she feels about the native people at these gatherings. There's something very special about large prayer gatherings. I think most of us present sense and feel the love God has for us, and we feel this love for one another too. I believe we are graced to glimpse the beauty that is in the spiritual depths of each one of us and this evokes feelings of love and joy. These gatherings are happy, exciting, unifying occasions.

I'm reminded of a Conference I attended in Winnipeg in the fall of 1977. Three Eskimo teenagers and an older man came down from a northern community with their Bishop (C. Robidoux, OMI). They seemed such beautiful people. There was a serenity, a radiance about them. We had occasion to be impressed with that older man. Dressed all in black he looked humble, yet dignified. During one of the services he got up from his seat and made his way to the microphone. His voice was soft and gentle, but there was authority in it as he gave a message to us. All of us were moved and inspired by his person, his manner.

That Conference is special for me in another way, too, for it was here that I caught the vision of the Holy Spirit starting to work in a powerful way at the Indian mission twelve miles from Kamsack, the town where I was born.

L to R: Fr. Lionel Dumont, OMI, Mr. Ed Broda and Mrs. E. Jackson.

It was here that I renewed acquaintances with Elsie Jackson with whom I had grown up. Elsie and her husband planned to leave Winnipeg on his retirement and make their home in Kamsack so she could minister to the Indians at the mission there. Elsie felt the call to serve was confirmed by an incident which occurred when she attended a funeral at the mission.

She was drawn to four little children playing near the cemetery. They left the cemetery and they went to sit on a bench looking as if they were waiting for someone. Elsie had in her purse buttons bearing the slogan *"Smile, Jesus loves you."* She felt she should go to the children and present each with a button, but there were four children and she recalled only three buttons. Nevertheless, she walked over to them and opened her purse. In plain view were four buttons. She pinned one on each child. As she did so, she told them how much Jesus loved them. More than a year later, the mother of one of the children told Elsie that when her child came home with that button and the story of the lady talking to them about Jesus, she took hope and started to pray in earnest that things would change at the mission.

The Jacksons bought a home in Kamsack. Elsie started a prayer group which met weekly, but nothing seemed to be opening up as far as the Mission was concerned. It was not until a prayer meeting in January 1979 that it was announced that Father W. Dumont, OMI, (of Kamsack) had arranged for the prayer group members to meet with some of the Indians at the Mission. Later I would learn how well these joint meetings had progressed.

Last October, St. Philip's parish on the reserve hosted a mission preached by a Redemptorist team. Attendance the last night was 182. Team members remarked that they noticed a greater community spirit in that small community than in most of the bigger parishes they visited. A special feature was the lunch, provided every night of the mission; it gave many a person chance to talk to one of the team about personal problems.

The following week the Redemptorist

team conducted a mission at St. Stephen's, in neighbouring Kamsack. Six Indians attended the final presentation. At the social held in the church hall afterwards they presented the mission team with beaded mukluks, thanking them for "bringing the Good News to us."

Both donors and team members Joan and her husband Bob Williston and Father Claude LeMieux appeared radiant as each representative from the reserve parish was embraced. Those bearing the gifts were members of the reserve mission prayer group.

The reserve mission project was begun on January 15th, 1979, when members of the *Bread of Life Prayer Group* of Kamsack went with Father Dumont to meet with the Danny Mosqua family at the Mission.

The Bread of Life people recognized that the Indians are a reserved people. At first they tend to sit back and wait. They need time to come to know strangers; they need to see and believe that these strangers are sincere. Ed Broda of the Bread of Life care group says the group wished to allow the Indians all the time they needed. If they had gone expecting too much, if they had tried to move too quickly then, Broda believes, there might have been difficulties. As it was the

Fr. Dumont with Mrs. Stevenson, oldest living member of St. Philip's Sask. Band.

bond of trust was established and then the reserve people started *"opening up."*

Soon more and more were attending. Now Broda feels there is one hundred per cent trust on both sides and complete openness and acceptance, with some of the Mission members now coming to the Kamsack prayer meeting as well as their own.

By spring as many as twenty-five were attending the reserve meetings, although this dropped considerably during the summer. It seemed time to hold a *"Life in the Spirit"* seminar, a course consisting of seven weekly lectures with participants making a firm commitment at its conclusion. Eight people completed the seminar.

Further encouragement toward good attendance is provided by the example of Ed Broda, a farmer, who despite pressures of seeding, threshing and harvesting faithfully attends the Tuesday night reserve meetings accompanied by members of his family and other Bread of Life regulars.

A deep trust has been established between the two prayer groups. This was evident on the occasion of a shooting death on the reserve. Broda was one of the first to be notified. Within a short time the Bread of Life people were in the living-room of the bereaved family, praying with them. *"They seemed to find comfort in the Scripture readings,"* Ed told me, *"particularly the one about there being many mansions in the Father's house."*

For me the prayer group in the midst of the Mission, the good news message of the Redemptorist team and the unified prayer and song at the Charismatic Conference give witness to a tremendous beginning.

Husky scrapper and drinker now serves as deacon

by Jacques Johnson, OMI
in the Western Catholic Reporter

The congregation gathered in Grouard's freshly-painted church on Sunday looked a little stunned when the preacher spoke to them in a very personal way:

"I used to drink a lot, and I used to fight. But thanks be to God and to the diaconate program, my life has taken a new direction.

"I try to serve my people as a family counsellor and also as a deacon in the church."

In appearance, Joseph Fox could be taken to be a priest like the two with whom he was celebrating the Eucharist. Like them he was wearing the white alb and the stole, and with them he stood at the altar.

He read the Gospel, preached, and gave Holy Communion to the assembly.

He was different in that he stood a few inches taller and tipped the scale quite a bit more.

(One could almost sense relief that he was no longer drinking and fighting: the scraps he lost must have been few and far between.)

Joe is an Ojibway Indian from West Bay, Ontario.

He came to Grouard as guest speaker for a lay ministry workshop for native people of surrounding communities, mostly from Sucker Creek, East Prairie, Faust and Slave Lake.

More than 60 people attended the workshop, and found out, among other things, what a deacon is.

Joe Fox is a deacon — and many other things as well.

The order of the diaconate was introduced in the Catholic Church in 1967 by Pope Paul VI when it was made available for married men. Like the priest, the deacon is an ordained minister, although he may not hear Confessions nor celebrate the Eucharist.

He is invited, however to proclaim the Gospel and to preach. He may baptize, give Holy Communion, bless weddings, and preside at funerals.

He can also preside at Sunday services in the absence of the priest, which, incidentally is what Joe Fox does in a small community every other week.

All deacons are not called, nor are they expected to, fulfil all of these many functions or services.

Joe has baptized a few times, but he has not blessed any marriages yet, nor has he presided at funerals.

In the Sault Ste. Marie Diocese to which Joe belongs there are a half-dozen Indian deacons. Each one has grown into a particular area of ministry for which they are called by the people.

Sam is especially good as a hospital chaplain, while another will be sought for his ability at conducting wake services.

Their work as deacons is only a part-time concern since they all have a family to support and therefore have to hold a regular job.

Joe has a wife and five children, the oldest being only 16. He works as a family counsellor, and also coaches different sports in the community.

But, on Sundays, and on other occasions, one can see him active and ministering to his own in church.

The program Joe followed lasted about five years before he was ordained. It was not full-time, but averaged a few hours a week, a few weekend workshops a year.

Gradually, Joe learned new skills, and deepened his own faith and spiritual life. He studied the Bible and learned a good deal of theology.

He has become a positive asset in the community and he is looked up to with pride by his people.

To my knowledge there are no deacons west of Winnipeg.

But the church, striving to renew itself, is particularly sensitive to the need for greater involvement of lay people in the life of Christianity, and is calling forth people of all walks of life to active ministry.

Certainly, this call was heard in Grouard last weekend, and it came from one of their own.

We are hopeful that in a few years some people from here will be going out to minister to other communities as Joe Fox has ministered to us.

Native religion and the Catholic Church

by Harold Cardinal

The Church, particularly the Roman Catholic Church, plays a very important role in the lives of the Indian people. There is an even greater role awaiting the church, both for its clergy and for its laity, if it wishes to help the Indian people achieve the life that God intends for them. To do this it must help eradicate old barriers and tackle current social problems.

This is the premise upon which Harold Cardinal, Community Development officer, working from the Trout Lake area in Alberta, based his address to the Native Christian Leadership Conference held at the University of Alberta in Edmonton last July.

Following is a synopsis of Mr. Cardinal's presentation:

Historically the Church has had a lot of influence on the thinking of people, especially young people. Whether the way people live reflects that influence is a point worth discussing.

Over the years, despite possible good intentions, white people, whether clergy or laity, have not had the opportunity to get an understanding of the Indian way of life because Indian religions were outlawed in Canada for many years. Until 1951 many Indian people had also lost the understanding of what being Indian means and of what Indian religion is, or should be about.

However, I think if one looks at the way Indian people believe they should live and compares that with the way Catholics believe Christ wanted people to live, one would find there is not much difference between what Catholics believe and what Indian people believe through their religion.

There has been a lot said in the past: both groups have extremists. We have those in the Indian way of life who believe theirs is the only right way. They will not look at what others are doing, refuse to talk with those who have kinds of religious beliefs. As well there are many Catholics who believe that the Catholic Church has a monopoly on truth.

No Church has monopoly

One of my basic assumptions today is that no group of people, no institutions made by man, have a monopoly on truth. That, in fact, we as a people are all children of God, and that each in our own way we have been allowed by the goodness of our Father a glimpse, or an understanding, a particular vantage point from which to look at life around us.

We must relate to, and help each other as human beings going through the path that has been set for us. We must assume that we are all trying to get a better understanding of what our Father put us here on earth for.

There are many ways for us to seek that truth, to seek that knowledge. Catholics go to Mass, pray, sometimes withdraw into a semi-private place (go on a retreat).

At this time one tries to pull away from the confusing forces which are around us to get a deeper understanding of what one should be doing with and during the course of one's life.

For Indian people there is a similar process whether for religious ceremony or for deepening self-understanding. In English it is called a fasting process, a process where you withdraw into isolation under the guidance of people who know that way of life. You deprive yourself of food and water for whatever time you set in a clean place and isolation; so that you can get a deeper understanding of where you are at as an individual and a clearer perspective on what your relationship is and should be with our Father.

When Indians prepare for some ceremonies a lot of discipline is required. Catholics would probably refer to this as a sacrifice. The Sun Dance, for example, requires five or six months of intense meditation. In a sense you are trying to gage how much responsibility people can handle or how much sa[illegible]fice people can give without breaking dow[illegible].

A religious process, a process of praying, is one that is supposed to help an individual become stronger. A process with more than he or she can handle would only crush him or her involved.

Use of Symbols

I often wonder what difference there really is in the symbols that are used. There are the symbols of the pipe and of the rock, used by Indian people to pray. The rock is used by the Catholic Church in the altars where the priests offer Mass.

If one looks at these as symbols of learning, symbols of a way to pray, one realizes that both the Church and the Indian people have chosen essentially the same substance.

I don't have full knowledge of what that rock symbolizes for either group, however I do know the Indian people who take the rock (or pipe) to pray with, do believe.

There are characteristics the rock has that they should try to follow as an example. People, particularly white people, blast mountains; they use heavy equipment to scratch its surface; in many ways they are aggressive towards that rock and yet not once does that rock fight back.

Our elders say you have to be like that rock. Despite what other human beings do to you, you must have the strength to be able to discipline yourselves, so that you do not fight back, that you do not hate, that you learn to love. For the Indian people the rock symbolizes one who disregards evil done to it and concentrates on delivering our messages to our Father.

If we compare the teachings of Indian people and the teachings of the Catholic Church, I don't know that we would essentially find that much difference.

I think we would find only that we look at things differently because we happen to be different people. For those who are white there are thousands of years of tradition in using symbols. As an Indian I do not accept the point of view that an angel has to have blue eyes and long-flowing blond hair. I don't believe it is valid to suggest that Indian people use symbols other than their traditional ones.

Religion, a way of life

As I examine what's involved in the Indian community and what should be in the Roman Catholic Church I do not see any real differences between the Indian way of life and the way of life a Catholic should have. I think we are not comfortable with Indian religion because there is a lot of bad medicine involved and because of that we do not want to understand Indian religion. It should then be equally just to say we cannot have anything to do with Catholicism because there are so many rotten Catholics in this world.

Rather we have to fall back on the teaching our ways of life bring to us. As human beings we have our faults. When we look at religion then what we look at is how that religion can help us become better human beings, and help us help each other to become better human beings so that we can see our way clearer to our Creator.

I go back now to the concerns that I have in relation to the kind of work that could and should be taking place between Indian people and the Roman Catholics and, indeed, with all religious denominations working with the Indian comunity.

Among Indian people today I see at work a number of forces from outside the reserve that have the effect of breaking up or fragmenting the kind of energy and potential that exists in a community. There are in no real sense communities where people are there to help each other. I believe I must find ways to bring these people together to create real Indian communities where the values of the Indian people and the teachings of the Church in the terms of the way the Christians should be living will provide the ideals.

Often, as I look at today's religious people, whether clergy or medicine men, I wonder what Christ's reaction would be to them if he were to come back today. One of

the things I remember most clearly of my Christian upbringing is Christ *"giving hell"* to a group of Jewish Clergymen who got too bound up in their rituals and in their laws.

I also remember that, in his teachings, Christ said that there are only two great laws: one is to love and to pay homage to our Father and the other is to love our neighbour as we love ourselves. That, I think, is the basic teaching of the Indian way of life.

It is not so much a process of how you follow the laws that are there or the rituals that are there but, in the process, how you show your love for other people. I believe that is the teaching that is going to be re-emphasized or re-discovered by the Catholic Church in terms of the Indian community.

This must be so if we are going to re-build the Indian community, if we are going to help the Indian people overcome the very many problems they have. We have only to look at the past ten years and try to understand why it is that so many of us have made so many trips to the graveyard.

Death ends violent lives

The majority of deaths among the Indian people do not come as the result of natural sickness: they come as a result of alcohol abuse, of suicides, of murders.

We must discover how to bridge the kind of hate that exists amongst clans on the reserve, people who for seven days talk not *"to"* but *"about"* each other and then hardly have the strength to look at each other as they go up to communion on Sundays or as they take up their pipes to pray.

What is it we are doing wrong as human beings for Indian people to have become so lost over the last period of time? What can we do together to help them re-discover how they should be working with one another, how they should be living with one another?

We have to look at the increasing number of children that are being neglected by their parents — children who have to go without food, who are inadequately clothed, who are abused by drunken parents or drunken relatives.

We must determine what we can do at the community level, how we can work with one another to use the teachings that have been given to us in our own way by our Father, to build a better way of life, a better future for those children and for the people who live in an Indian community.

Develop pride

We must also begin to develop pride in an Indian community. Our elders say Indians put on their best beaded clothes and their most beautiful feathers to dance the pow-wow because they recognize that our Father in his Goodness gave us each our own temples, (our bodies), which contain our souls. When we put on the most beautiful clothes that we have, when we clean ourselves and when we go out with joy we remember that our Father is clean and it is He who gave us that body. To be proud of what our Father has given is our way of expressing thanks to Him for having given us a beautiful body.

I am sure there are teachings in the Catholic Church which allow people to develop a pride in who they are, not because they happen to be white or Indian, but because they happen to be children of our Father, our Creator.

If the teachings of the Indian people and the teachings of Christ in the Catholic Church could combine we should be able to remind Indian people that it is not our Father's intention for them to dress poorly, to appear dirty or poor. That is not the Indian way and certainly it is not the way of our Father. These are the kinds of teachings and the kind of messages that Indian people have to begin receiving and I don't think Indian people by themselves will be able to do it.

In whatever area we live, we, both white and Indians, should be offering the best of what we have. Looking at the treaties we signed 100 years ago we must realize we said that as Indian people we will share the best of what we have, we will share the knowledge that we have with our brothers who have come from other lands. In turn they will share with us their knowledge, their truths or their perspectives of what their truths are and knowledge of what truth is.

If we bring our combined knowledge perhaps we can help each other as brothers and sisters. If we do that then we will have a better life for our children. That is the basis from the Indian perspective for the treaties signed with white society. And it certainly must be the under-pinning of rock upon which we build a cooperative relationship, between Indian people who practise the Indian way of life and the churches who bring the message of our Father in their own way.

There are many other ways the Church play a useful role in Indian society. Having schools is not enough. We have to look at the kinds of developmental work that have to place at the community level. Catholic insti- have turned out individuals who possess cer- kinds of expertise, certain kinds of skills. We should be able to draw out of that profes- knowledge and begin applying that knowl- to problems which exist in an Indian com- munity.

I think that the work of the Church should involve more people than the priests and the have (although I commend these people, of whom have given all of their lives).

It is time that the Church as an institution to look at the resources it has in its universi- in its places of higher learning, from which it draw on Catholic lay people who have spe- expertise and to bring these kinds of experts help Indian people start developing a much way of life, to start building the kind of we need for our children to grow up in a environment.

Second pilgrimage to Mexican shrine

Blood and Montana Reserves second annual pilgrimage to our Lady of Guadalupe, Mexico, Dec. 8 - 13; l to r: Alfred Red Crow, Dinah Red Crow, Chief Jim Shot Both Sides, Mike Devine, Edward Little Bear, S. Lauretta Thiebert, Mabel Beebe, Rita Rabbit, Margaret Manyfingers and Fr. Tony Duhaime, O.M.I.

V — Medicine men and their remedies

By Frederick Leach, OMI

In these days the Indian "medicine men" are not nearly as numerous and do not possess the same power or influence over members of their Reserves as was the case fifty years ago. Since my arrival among the Indians I have known quite a few of the "doctors", and have witnessed the results of threats made against those who displeased them.

A number of years ago a young woman married the son of one of these "medicine men". Her husband died and within a short period after his death she married again. This angered her former father-in-law. During the feast given after this second marriage, at which I was present, he entered. "How is it that you have so soon forgotten my son?" he shouted. "You will not live many moons to enjoy the company of your second mate." This threat so terrified and worried the woman that her health gradually declined. She was examined by a doctor, but nothing organically wrong was found. Within a few months, however, she died, no doubt a victim of her imagination. She believed in the power of the sorcerer's threat.

On another occasion a young man had so angered one of these "magicians" that he too was threatened with a shortened life. A few weeks later he and two companions were shooting the rapids when their canoe was overturned by hitting a submerged log. The young Indian remembering the prediction, surrendered himself to the mercy of the current, making no effort to save himself. His companions, not being so naive, succeeded in bringing him to shore.

Fourteen years ago I happened to be busy doing some chores in the house when an Indian in his sixties entered. He seemed worried so I soon guessed he had something on his mind but didn't know how to broach the subject.

"Is there anything I can do for you, John?" I asked. I was somewhat puzzled when he answered:

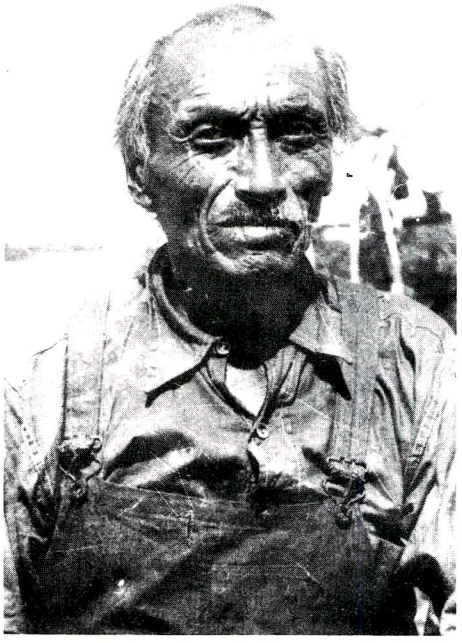
— "Do you sometimes have headaches?"

— "Not very often," was my reply.

— "Why?"

— "Be careful," John said. "Old D.G. is angry with you and right now is in the bush beating his drum and preparing bad medicine which will do you great harm."

I felt like smiling but didn't want to hurt my friend's feelings. I thanked him for having come to warn me and added that I wasn't in the least frightened of the "bad medicine." Actually, John had shown courage in coming to warn me. He sincerely believed in the power of the "medicine-man," D.G., and feared retaliation should the reason of his visit become known. I knew why D.G. was



Joe Duck, Medicine-man

angry with me. A few days before I had entered his house to visit his son who was sick. Inside the shack was a big pot of home-brew, and the old man showed evidence that he had been sampling it quite frequently. When intoxicated he became quite quarrelsome, so not wishing him to cause any trouble to my patient, I threw the home-brew away.

Some of us may be inclined to laugh at the credulity of the Indians but let us remember that we, too, have our superstitions. On passenger boats plying Lake Winnipeg I never saw a cabin numbered thirteen. Quite a few people will not start on a trip on Friday 13th. I've seen a horseshoe hanging on the front door of a farm house. It was supposed to bring good luck.

I knew one captain, on Lake Winnipeg, who hated to have ordained ministers on his boats . . . On one occasion, a priest, a minister and myself were on a steamer entering the narrow channel leading to the Hudson's Bay dock. As we were passing and turning round Barrel Rock a sharp gust of wind caused the steamer to be grounded on the tiny island. Immediately we heard the captain: "Damn those ministers anyway." Then there was the time when Mrs. W . . . was coming home to Berens from Selkirk and happened to have a black kitten with her. The captain saw the little animal and told one of the deck hands to throw it overboard. Mrs. W . . . happened to hear him and managed to hide it during the rest of the trip.

For many years I was medical dispenser on various reserves. Before the excellent medical services now available to the Indians, caring for the sick was no easy task. The tiny shacks occupied by large families, malnutrition and complete lack of hygiene, all contributed to the spread of the disease. Forty-five years ago when I first started visiting my patients, there was a certain amount of opposition from the Indian "doctors" but after a few years they became friendly, with the result that for many a year now I have been able to gather quite a bit of information about the roots and herbs prescribed by them for various ailments.

In the early thirties I was camping in the bush with an Indian friend when, while cutting up some firewood, my axe slipped and I cut my foot. My companion got some gum blisters found on the outer bark of the balsam tree and applied the gum to the cut. It stopped the bleeding and seemed to act as an antiseptic.

Another remedy which was frequently used, and still is used, goes by the name of 'wike" (pronounced weekay). Some Indians call it wikanse. Commonly it is called wild ginger. For a headache a man would grind the root, mix it with a little tobacco, smoke it and inhale the fumes. For a sore throat the root would be chewed. For burns the Indians would crush the root, mix it with some lard and apply it as a poultice.

For "colds" causing a sore chest, the root was crushed, mixed with hot water, and applied hot as a poultice. For indigestion, the root was boiled and the decoction drunk. It would seem that "wikay" (wikanse) was a cure-all. Diarhea was, and still is, a frequent ailment among Indians. Before the whiteman's remedy had proved useful, the "medicine man" would boil the root of the wild strawberry, strain the liquor and give it to his patients to drink. During the winter when strawberry plants were impossible to get, a piece of root from the tamarack tree was ground, boiled in some water, and the decoction drunk.

It was only natural that the Indian "doctors" had a number of prescriptions for "big colds" (probably tuberculosis). Decoctions were made and given by boiling the inner bark of various trees such as balsam fir, tamarack, mountain ash and, at times, even the leaves of the wormwood plant.

On one occasion, during the spring, I was out on a long trip when I got snowblind. This condition, as most of us know, is quite painful and lasts several days. My companion, William Moose, told me that he had some medicine which would cure it. I told him that I would try it. He got some tiny twigs, which resembled those of a willow, boiled a few, strained the liquid carefully,

and put a drop or two in both of my eyes. The treatment smarted a little at first but it certainly was beneficial. In a short while the sharp shooting eye pains, characteristic symptoms of snow blindness, stopped, and I could see surrounding objects more clearly.

For nose bleed I noticed that some Indians use the powder found in a ripe puff ball. A pinch of the powder snuffed up the nostrils seems to allay the bleeding. Various plants and herbs are used for those suffering from rheumatism. The roots of the Mountain Ash were smashed, then boiled and the decoction drunk. Others preferred drinking, three or four times a day, a decoction made by boiling the inner bark of white and black spruce. Sometimes the leaves of the dwarf mint were used. This remedy took quite some time to prepare. First a big stone was well heated over a fire. Dry leaves of the mint plant were mixed in a basin with boiling water. The basin was placed on the heated stone. The patient, covering his head, would inhale the fumes. If you happened to get constipated when out on your trapping grounds, probably a decoction made by boiling some twigs from the white spruce and tamarack would be suggested as a remedy.

Most people get headaches once in a while. Some Indians when they get one take some leaves of the fern plant, place them in boiling water, cover the head with a blanket and inhale the fumes. To stop excessive bleeding from the navel of a newly born baby the dried spores of a certain type of moss were used.

Several plants or roots were prescribed for ailments peculiar to women. For pains during menses the twigs of the hazel bush were boiled and the liquid drunk. To facilitate childbirth the inner bark of the birch tree was cut to pieces, boiled, and the decoction drunk. For wounds, sometimes the Red Osier dogwood was used. Its inner bark was crushed and boiled and the poultice applied.

Professional doctors in clinics or hospitals have the confidence of their patients. Those in their care know a correct diagnosis of the ailment will be made and beneficial remedies will be given. On the other hand, the "medicine man" often had to guess as to the nature of his patient's ailment.

Years ago, I was called out to see a young man who had been treated by an Indian "doctor" who had diagnosed the case as "cramps" in the stomach. Yes, the youth had "stomach cramps" but they were caused by an attack of appendicitis. There was another occasion when I was asked to go and see an old lady. I was rather surprised at her asking me to go as she seldom, if ever, had faith in the whiteman's medicine. When I examined her I was surprised to notice that both her eyes were extremely red and she could hardly distinguish objects in her own shack . . . Questioning brought the fact that she had been using Indian eye medicine but "my medicine was too strong. Yes, the medicine she had prepared was too strong. Poor old lady, she became completely blind in a very short while.

I have no doubt that a number of roots and herbs used by the Indians were beneficial, but better success would have been obtained from their use if the "medicine man" had been able to correctly diagnose his patient's illness, and if he had known the proper quantity and strength to administer.

Years ago, before adequate medical services were established on Reserves, medical dispensers sometimes took on voluntary night duty. This occured when a patient was dangerously ill or was the victim of a lengthy sickness. It was during such vigils that one soon realized that endurance to pain is characteristic of most Indians. Patience also is a distinctive mark amongst parents looking after sick children. I have known mothers stay up night after night, even weeks at a time, ever on the alert for the slightest movement or desire of their loved ones.

Conjuring tent at Berens River

The case of little Catharine G . . . is a good example. She was suffering from intestinal tuberculosis and had been sufffering for a considerable time. Although only eleven years of age she rarely complained. I used to go and visit her daily, after school hours, or during the evenings. There was, unfortunately, very little I could do for her.

In 1929, those seriously ill were not evacuated for hospital treatment. During my visits Catharine always desired a few minutes of prayer. One evening just as I was about to go home she looked at me and said: Nissaie (my brother) will you stay with us tonight?" How could one refuse such a request? From then on I made arrangements to go on duty from

In his booklet Brother Leach lists 43 different natural remedies used by the Saulteaux in olden days.

Some examples:

DESIGNATION	SYMPTOMS	TYPE OF MEDICATION	PART OF PLANT USED AND METHOD
1. Red Ash Anipatik Fraxinus Pennylvanica	Post natal	Decoction	Inner bark boiled, deoction drunk. Helps to expel placenta.
2. Mountain Ash Makominanatik Sorbus decora	A. Internal Haemorrhages	Decoction	Inner bark of trunk boiled, decoction drunk.
	B. Tuberculosis	Decoction	Twigs boiled, decoction drunk.
	C. Rheumatism	Decoction	Roots smashed, boiled, decoction drunk.
3. Balsam Fir Ininantak Abies balsamea	A. Labor trouble or Feverish colds	Decoction	Inner bark peeled off, boiled, decoction drunk.
	B. Cuts & wounds		"Blisters" on outer bark opened, applied to cuts and wounds.
4. Birch Wigwasatik Betula papyfera	A. Parturifacient	Decoction	Inner bark cut to pieces, boiled, decoction drunk.
	B. Feverish colds	Decoction	Preparation as in "A".
5. Black Spruce Sesekantak Pices mariana	A. Cuts & Wounds	Poultice	Outer bark chewed and applied.
	B. Dysentery	Decoction	A few twigs tied in cloth, boiled in water, decoction drunk.
6. White Spruce Minaik Pices glauca	A. Menses irregularities	Decoction	Inner bark peeled, boiled, decoction drunk.
	B. Burns or cuts	Poultice	Needles dried, then smashed, mixed with hot water, applied hot.

midnight to six in the morning. As I have just mentioned, there was very little I could do for her except see that she had sufficient water or milk to drink or sometimes arrange her pillows for her, but added to this my presence would give the mother a chance to get some sleep which she certainly needed. It was perhaps because Catharine was thinking of her mother that she asked me to stay.

This little girl was a wonderful example of self denial. When her pains were acute I wanted to awaken her mother. "Don't, nissaie, mother is tired," she would say. At other times noticing that I, too, was a little sleepy, the little girl would say, "Nipan achina, nissaie" (sleep a little while, my brother). Catharine knew she was going to die but showed absolutely no fear. In fact just before she passed away she kissed her mother good-by and then, smiling weakly, took my hand, "Migwetc, kitchi migwetc" (thanks, thanks very much).

Cases of fortitude are not rare among our Indians when accidents happen. One which impressed me in a striking manner goes back a little over thirty-five years ago. One afternoon, during class hours, a man drove up with his dog-train and rushed into the classroom. "Come quickly, teacher," he said, "dogs have nearly killed my boy." I dismissed my pupils, gathered up a few first aid necessities, jumped on the sleigh and off we went to the scene of the accident. On the way we passed some of my school children on their way home. The driver and I had the hardest time to stop the dogs from attacking the children. Those dogs had tasted blood. They were the ones who had attacked the driver's boy. I certainly was shocked when I saw my patient. He was a boy of nine years. Parts of his scalp were torn off. Shreds of it were hanging down over his ears. Numerous were the bites on neck and shoulders; there were also a few bites on his hands and his parka was torn in places. Rendering first aid took a considerable time. I first cut off the useless bits of the scalp, then washed and bandaged all the wounds.

There is no doubt that the little fellow suffered. Occasionally he gave a groan but not once did he really cry or try to stop me when cleaning the wounds hurt. When I had finished my work a small caboose was made. A different train of dogs was hitched up and the trip of one hundred and twenty-five miles was started for the nearest railway terminus. It took three days. The little patient was then put on a train and taken to St. Boniface Hospital where he needed treatment for nearly three months.

The parents of the boy couldn't understand why the dogs had attacked their son. The dogs were used to the children and had never shown any sign of viciousness. At the time the father was going on a short trip, had hitched up the dogs and had then gone into the house to get some things needed, during which he heard the dogs growling and barking. Thinking they were starting to fight amongst themselves he rushed out. He was horrified to see his boy on the ground being attacked by all five dogs. He knew that those dogs could never be trusted again so he shot them that same day.

Another case of endurance to pain comes to my mind. Sturgeon are found in several rivers and in various parts of Lake Winnipeg. A fair number weighing over one hundred pounds have been caught. Apart from the use of nets, large hooks are also used. Some years ago a man came to our house. Deeply embedded under a sinew of the right wrist was one of these hooks. The man had been trying to land a struggling sturgeon. The fish had been well caught by a hook but its violent efforts to escape caused an adjacent hook to enter the man's wrist ! had rather a delicate task to perform owing to nearby blood vessels. First I sawed off the projecting loop, then carefully cut into the flesh until I could grasp the barb of the hook with small tweezers and was thus able to pull out the remaining portion of the hook. The man must have suffered during the procedure, but he showed no emotion whatsoever.

Nearly all mothers show heroic courage when danger threatens their children. We had an example of this at Berens River in April 1966.

There was a home occupied by a mother and her seven children ranging in age from eleven down to a baby a few months old. The father, at the time, was away in the bush trapping. One day the woman was having a hard time getting the fire to start in her cook stove, because the wood was a little on the green side. She had poured some coal-oil on, but the wood continued to smoulder. Again she poured on the coal-oil. Suddenly there was an explosion. Flames shot out of the stove. The woman's clothing caught on fire. When the children saw this they ran out of the house screaming. A man who happened to be passing by ran into the house, took the baby outside, then grabbed the woman and rolled her on the ground in the snow, thus extinguishing the flaming clothes. But the woman, believing that another child still remained in the house, rushed into the house which was now blazing. Luckily no child was inside but the mother in doing so received still further burns. She was brought to the local hospital in a terrible condition. Large portions of her skin were hanging down from her arms and body. An emergency message was sent by radio-phone to the nearest doctor of this area. As the ice was not too good for a plane to land, a helicopter was sent. The victim was flown to Winnipeg but died just as she reached the city.

Birch bark teepee

There is very little of interest worth writing about from August 1927 up to the year 1936. I believe the two hardest years during that period were 1928 and 1929. During the winters and springs of those two years there were epidemics of "flu." The type was not as serious as that of 1918, nevertheless several people died as the result of complications. I note from my diary that on many occasions I had over a dozen patients to visit per day. This meant walking at least six miles. Somehow or other there was a shortage of food both for the sick and ourselves.

On Friday February 10th, 1928 I wrote in my diary: "The cow ran dry, in other words our canned milk is finished. We are out of rice, white sugar and are nearly out of coffee. This may be called signs of spring because we are always short of stuff towards spring and this year it is worse than ever."

(To be continued)

BOOK REVIEWS

These mountains are our sacred places,

Chief John Snow (Intabeja Mani) (Stoney-Sioux),

Toronto, Samuel-Stevens, 1977, 184 pp. $12.95

A serious deficiency in the history of aboriginal people in Canada has been the lack of solid research produced by Indians. Too often, Europeans were relied upon to search the relevant files and complete the report which included both facts and interpretations. As a result the research was open to error in interpretation or disputed by other Europeans if the study was too favorable toward aboriginal people. To overcome these problems some people thought the solution would be the collaboration of Indians and Europeans versed in literary skills. This type of cooperation gave rise to the criticism that it was impossible to determine where the ideas of the Indian stopped and the European's began. John Snow's book may represent a solution to all of the problems. He demonstrates that Indians can do excellent research and writing.

Chief John Snow presents a carefully documented case study of administrative abuse and neglect. The specific case is his own Stoney Indian Tribe in Alberta. Yet, while much of the detailed discussion revolves around the attempts of the Stoney Indians to survive with freedom and dignity after the coming of the Europeans the story is relevant to other Indian Nations in North America.

The author has culled from the archives and the memories of his people a story of continuing misunderstandings. He documents how vested religious, economic, political and administrative interests fostered the misunderstandings to ensure the signing of the treaties as well as ensuring the broken promises which followed. Also documented are administrative abuses and neglect which deprived the Stoney Indians of their land and threatened their way of life.

Chief Snow does not see the future as a continuation of the tragic past. He presents a new optimism based upon a renewed philosophy of self-determination which has born fruit in the educational, economic, political and religious life of the Stoney Indians.

This is a "must read" book for the serious student of Indian-European relations in North America, particularly Canada. One can hope the lessons learned from his book will not be so easily dismissed since they are offered by one who really knows.

(Don Whiteside, Ph.D., Creek Indian)

My People the Bloods

by Mike Mountain Horse (146 pages, hardcover, $7.95)

Medicine Boy and Other Cree Tales

by Eleanor Brass (80 pages, softcover, $4.95)

My Tribe the Crees

by Joseph F. Dion (196 pages, hardcover,$7.95)

Reviewed by Hugh Demsey, in Kainai News

How many books have been written by native people? There was Chief John Snow's "These Mountains Are Our Sacred Places" and ones by Harold Cardinal, George Manuel and Jimmy Sewid. But when you consider the number of Indians there are in Canada, the number of books they have written has been few.

That is why it is exciting to see three books, all written by native people, published at the same time by the Glenbow Museum of Calgary. Two of them are hardcover books and all three are heavily illustrated. Mrs. Brass's book is filled with sketches by Cree artist Henry Nanooch.

The three books are funded by the Alberta Indian Treaties Commemorative Program. The book by Mike Mountain Horse deals with the culture and customs of the Blood Tribe.

Mrs. Brass, who wrote Medicine Boy and Other Cree Tales, is the only author of the three who is still living. A former resident of the Peepeeksis Reserve, she now lives in Peace River, Alberta. In her book she relates the legends and stories which were told to her as a child. These include the familiar Wesuketchuk stories, as well as tales about the Little People, arrival of the first horses, and the white buffalo.

My Tribe the Crees, the largest and most ambitious book of the three, was written by the late Joseph F. Dion, uncle of the current president of the Indian Association of Alerta. Mr. Dion has interviews with people who suffered through small pox epidemics, starvation after the buffalo disappeared, and forest fires. He has also included his mother's account of the Riel Rebellion at Frog Lake and Frenchman's Butte. Mr. Dion tells of his school days at Onion Lake, problems with the Indian Department at Kehiwin, and the formation of the Indian and Metis organizations in Alberta.

The three books are a refreshing change. As Joe Dion says in his book, "A great deal has been written by various white historians and a lot of them have been carried away with themselves and mixed fiction with the truth."

Glenbow Museum, 9th Avenue and 1st S.E., Calgary, T2G 0P3.

Classified advertising

NATIVE WRITERS INVITED

The INDIAN RECORD would like to publish more articles by native writers, especially from the Prairie Provinces, pertaining to the economic, social and cultural well-being of the native people.

The editor is looking for tightly written articles, high in human interest: profiles of outstanding persons, how the Indians run their own affairs and take responsibilities for their own decisions.

The subject matter is immense: health care; education; man-power; the Indian in the city; initiatives that pay off in any area; successful rehabilitation. Also authentic, but not yet published, legends which give an insight into native thinking.

Preferred are 1,000 word or 2,000 word articles for which the writer receives an average of $50.00 to $100.00 plus $5.00 for each photo used. Payment is on acceptance.

Contact: Rev. G. Laviolette, OMI
Editor, the INDIAN RECORD
1301 Wellington Crescent
Winnipeg, Manitoba R3N 0A9
(Phone 204-489-9593)

Natives want urban reserves

PRINCE ALBERT — Indian bands in the Saskatoon, Regina and North Battleford areas hope to establish self-governed reserves in the three cities, Doug Cuthand, first vice-president of the Federation of Saskatchewan Indians, said last October.

Indian leaders will ask for meetings with the respective city councils to discuss their plans within the next few years, Cuthand said in an interview.

He said bands claiming land within the cities would have to enter into contracts with the respective city councils for payment of municipal services.

But Indian government centres on the reserves would have jurisdiction over the property and city bylaws would not apply.

The Peter Ballantyne band is negotiating with the federal government for transfer to the band of 41 acres of federal Crown land within Prince Albert.

Cuthand said under outstanding treaty land-entitlement provisions, 15 Saskatchewan bands are entitled to about a million acres.

He said land within cities and other municipalities such as Fort Qu'Appelle is desired as a means of servicing the needs of urban Indians. A wide range of social, health and education services would be provided for urban Indians on the city reserves.

He said treaties provide for entitlement to land not owned by the federal or provincial governments if Crown land is unavailable.

Chief John Custer of the Peter Ballantyne band said the city of Prince Albert has no legal authority to oppose the transfer of federal land to reserve status. The land in question is the federally-owned Prince Albert Student Residence property, an education centre and residence for about 300 Indian children.

Before a transfer of land anywhere in the province can take place, Indian bands with a claim to property must come to an agreement among themselves as to its disposition.

Custer said once this is done the minister of Indian Affairs is bound legally to recommend to cabinet that a transfer take place.

Woodcarvings generate income

FORT ALEXANDER, Man. — Jean Kent's work at the Sagkeeng Furniture and Millwork shop means more to her than just a source of income.

"I've got a lot of responsibility here and it makes me feel good," the production worker says. "It beats welfare and it beats sitting home and doing nothing. It builds up a person."

The federally financed Sagkeeng woodworking shop employs 14 people. It was launched two years ago to provide residents of the Fort Alexander Indian reserve, near Pine Falls, Man., with much-wanted work.

Plant manager Max Bossi says research by the Indian Affairs department in 1977 showed woodworking to be the most feasible form of economic and cultural development for the reserve.

He adds that there is "a good chance that it could become self-sufficient in two years."

Carvings are designed, worked and lacquered on a production line, but Bossi says his aim is to stay away from mass production.

Native gardening project blossoms

By Alexander Thomas

An unusual gardening project already blooming in six northern Indian communities took root in Winnipeg last summer.

The program offers native families in Winnipeg's core area an opportunity to beat rising food prices by growing their own fresh produce on land provided free by Manitoba Hydro. It drew 28 would-be gardeners when introduced in the spring.

Twenty-five are still with the program, tending their plots on a strip of land between rows of 50-foot-high hydro towers near the Transcona power station on Day Street.

Bill Robinson, executive director of the Indian-Metis Friendship Centre on Alexander Avenue, says few natives in Winnipeg's core own enough land to plant a garden.

This past spring the native concerns branch of the Mennonite Central Committee (MCC) volunteered to find land for the program and provide volunteers to help get the program started.

The first MCC native gardening project was started in 1976 at Sachigo Lake, a reserve of about 300 people in northern Ontario near the Manitoba border. It now covers five reserves, including Poplar River and Paungassi reserves in Manitoba.

Although northern soil conditions prevent growth of a wide variety of vegetables, Andrews says such staples as potatoes, beets, beans and carrots are thriving and the demand for garden tools is increasing.

Students Harold Loewen and his wife, Maria volunteered to run the Winnipeg project. Both learned their gardening skills on family farms in Saskatchewan.

It took a month to till the 40 lots, each 50 by 25 feet, with a roto-tiller.

Near-drought conditions last summer affected the vegetables more than the weeds which infested the newly-broken land.

The gardeners range in age from early 20s to mid 50s. All are motivated by a desire to cut grocery bills.

(Winnipeg Free Press)

Native Language Instructors Conference

March 24 & 25, 1980
Viscount Gort Motor Hotel
Winnipeg, Manitoba

For further information:
Art Rempel,
Native Education Branch,
404 - 1181 Portage Ave.,
Winnipeg, Manitoba, R3G 0T3
Phone 786-0231

INDIAN RECORD

VOL. 44 No. 1 WINTER 1980

Respect and promotion
of
Social Justice
Human Rights
Cultural Values

Meegoaywin

Spiritual hunger — religious indigestion?

by Carol Dyck

Native People are being confronted with a decision, a "fork in the road", concerning traditional spirituality and Christian Church membership. This is the opinion of Jack Brightnose (Cross Lake).

"How and where an Indian stands" is an important question for the 1980s said the executive director, Ma-Mow-We-Tak Centre, Thompson, to more than 200 delegates attending a two-day, Native people and church conference.

(Carol Dyck photo)

Mr. Jack Brightnose, of Cross Lake. Read "A Promise still unfulfilled," p. 15

"Meegoaywin" (give-a-way) was held all day November 7-8, at the Indian and Metis Friendship Centre, Winnipeg.

Cathedrals, church buildings, church music and choirs "to me spell out the content of European people", said Mr. Brightnose. But, he added that, the "walls we've built through academics and denominationalism can be transcended".

Theme of the conference was "spiritual hunger, religious indigestion". Organizers were the interdenominational Urban Native Ministry Committee and the Friendship Centre.

Both groups, originally planning independent Fall conferences on the same topic, decided to collaborate on a joint venture.

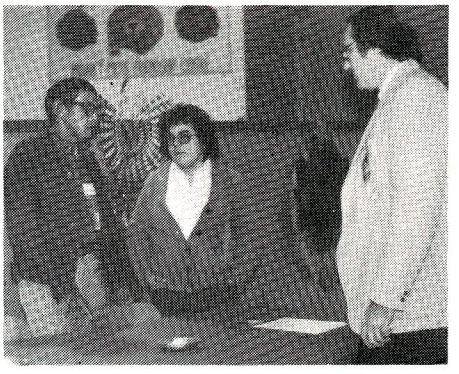
The majority of delegates were Native people from Winnipeg and area. Interested persons also came from Selkirk, Northwestern Ontario, Portage la Prairie and Thompson.

The need for a Native controlled church was more explicitly advocated by two other key speakers, John Morrisseau, president, Manitoba Metis Federation and Emma LaRocque a lecturer in the Department of Native Studies, University of Manitoba.

Commenting on the domination of and competition among Christian churches in Native communities, and particularly his own at Crane River, Mr. Morrisseau noted that a more cohesive Native community spirit exists now than in the past.

A more positive self-image resulting from the use of local Native leadership, better employment and other factors have combined, in recent years, to gradually develop this awareness. One manifestation is increased attendance at Church services he said.

Ms. LaRocque, drawing upon her own diverse and extensive religious background, reflected on the question of a basic belief in God and the meaning of life, the uneasy relationship between Christian churches and Native peoples, and how contradictions can be resolved in the future.



(Carol Dyck photo)

L. to r., Rev. Alex Wolf (Regina), Ms. E. LaRocque (Winnipeg) and Dr. John Berthrong (Toronto).

Her message was that despite the Church's "massive demoralizing" effect on Native people, its "misguided theology" and "ethnocentrism", individual Christians have, in fact, cared.

Interchurch task forces supporting Indian land rights and resource interests exemplified that concern, she explained.

"We are in this together . . . the Church is as much my history as the Church is Natives' History", she noted, surprising many delegates by a softening of her more familiar, adamant, anti-Church position.

Ms. LaRocque, however, complained that, although Indian spiritual leadership and rhetoric are "reaching a substantial number of Natives in urban centres", the real issues of Church-Native relationships and roles are "not isolated enough".

"Indian people do need to get together to discuss Indian spiritual-

(See Religious Issues p. 10)

IN THIS ISSUE

INDIAN RECORD

Founded in 1938
Published by the Oblate Fathers
1301 Wellington Crescent, Winnipeg, Man. R3N 0A9

Editor & Manager: Rev. Gontran Laviolette; Associate: Joan Grenon
Chairman of editorial board: Rev. Jean-Paul Aubry
MEMBERS: Rev. Alvin Gervais, Guy Lavallée, Dominique Kerbrat
Published 4 times a year: WINTER — SPRING — SUMMER — FALL
Subscription rates: $3.00 a year (4 issues)
Bulk rates: 5 or more copies at $2.00 each sub. at same address
Advertising rates on request
write or phone 1(204) 489-9593

2nd Class Mail reg. 0062 ISSN 0019-6282

The Canadian Indian and the Constitution

The protection and the security of the Canadian Indian peoples are seen to be in jeopardy in a resolution currently debated in Ottawa. Spokespeople for the various Canadian Indian groups seek clearer recognition for the rights of the original peoples of this country as well as recognition of the Treaties between various groups with the civil governments of the time.

In the name of social justice, this writer supports the Native people's claims for entrenchment of the rights in the proposed Constitution.

The guarantees sought are a matter of trust and trust building. Without a clear stand by Canadians on the rights of the Canadian Indians, who in Canada could eventually trust whom?

This stand supports collective rights. A collectivity is more than the sum of its parts. Canada is more than the sum of all Canadians; Canada is more than the total of the parts: i.e., the Provinces. The reality of a collective entity and of its rights beyond individual rights, must be recognized in our country's social contracts.

Support of the Canadian Indian rights is support of equality as well as for particularity. In the long term, it is in the interest of Canadians to recognize different and special cultures, religions and rituals. Equal but special.

To avoid the "melting-pot" concept, the search for the right to be different, and not to be ashamed of difference, is, in my opinion, the seed to greatness and unity.

Our Constitutional hassles can be looked upon as an indication of our fears of differences. For so long, in parts of our society, "difference" meant conflict, hatred, and eventually war. "If you loved me, you would be like me, think like me, want what I want, and speak like me." If we are different, there is something wrong with us, it is either you or me." Love does not mean sameness, nor does caring, nor does respect. The sooner we can move from "differentiation" being a threat, to "differentiation" being an enrichment, the sooner we will have a country built on unity rather than on uniformity.

The refusal to recognize the Canadian Indian rights is cultural dictatorship, ending in genocide. We can always learn something new; we do not have to repeat the mistakes of the past.

The Canadian Indian peoples feeling of want to go beyond the identity "boxes" that have brought to them guilt, inadequacy and the sense of being "not quite right."

Are Canadians of different cultures, religions and races strong enough internally not to be threatened by those very differences? This writer believes so. Internal strength is developed. Self-worth is learned. No one is a "born racist". Racism is a learned response. We can learn new things that eventually will enable us to respond as Canadians, proud of ourselves and comfortable with each other. (A.A.G.)

IN MY OPINION

Church cannot escape politics

In the view of Father William Ryan, provincial Superior of Canada's English province of the Jesuits, "Christians cannot escape being political . . . their silent social passivity will be interpreted as endorsement of the way things are."

The occasion was the Archdiocesan Pastoral Conference which started Oct. 14 in Regina, Sask. "Christians cannot ignore the great political and social issues of their time and place," said Fr. Ryan: "ours is a social faith, not a close, individual one; it has political consequences in terms of public policies, not necessarily in terms of partisan politics. These confront Christians with clear dilemmas."

Fr. Ryan cited the example of the church in Latin America where church leaders have been denounced in both government and some church circles as communists. He mentioned also the example of his fellow Jesuits and other Christians who risk and sometimes have sacrificed their lives for social justice in the Third World.

Noting the statements of recent popes which have called Catholics to social and political action, Fr. Ryan said all Christians, laity and clergy, are called to play their appropriate role in building a more just world.

Social justice is serious business which Christians themselves do not always practise nor clearly discern.

"With eyes of faith we can read the signs of the times; we can help discern the meaning of trends and events. In policy-making we can insist on ethical imperatives while acknowledging that often there are moral dilemmas involved in designing public policies on such complex issues as energy options and health services.

"While adhering to the principles we believe in, we can also respect a plurality of viewpoints and honest differences of opinion," he said.

Father Ryan presented Saskatchewan with a list of "unfinished business" on its provincial agenda: one of these concerns most Indians and Metis residents in the province who wake "each day to face the spectre of want, unemployment, malnutrition, humiliation, crime, jail and sometimes violent death.

(Prairie Messenger)

ONTARIO

Council of churches wrestles racism

by Mary Jo Leddy

TORONTO — The Canadian Council of Churches has emerged as a reluctant prophet in the struggle against racism in Canada.

The Churches have taken an official stance which has disturbed those Canadians who presume racism is a distant problem in South Africa or south of the border. Even concerned Christians, who would never identify with Archie Bunker, are perturbed by the churches' claims that there is a racist society north of the 49th parallel.

At a meeting, held here Oct. 19-21, the board of the Canadian Council of Churches reaffirmed its commitment to the on-going struggle against racism.

The churches have identified the native people as the prime although not the only target of racism in this country.

According to the churches, the treatment of native people today reflects the "original sin" of Canada. The report, commissioned by the Taskforce on Racism, elaborates how the exploitation of the native people since the time of the first explorers has become embedded in the structures of this society.

A native woman has described the made-in-Canada brand of racism in this way: "Racism is a shadow — a travelling companion who's only dead when you're sleeping. No! Even sleep is interrupted."

As president of the Saskatchewan Conference of the United Church last year, Rev. Peter Williams was charged with animating its response to the racism perpetrated against the native people. The Saskatchewan Conference had called the United Church congregations in the province to a Year of Repentance.

In travelling around the province, Mr. Williams was impressed with the efforts of some congregations to become aware of the history of the exploitation of the native people.

However, he noted an ambiguity in many congregations regarding the Year of Repentance. "As far as they were concerned they hadn't done anything personally to any Indian. So they didn't know what to repent."

At both the local and national levels the Canadian Council of Churches is questioned on its involvement with the issue of racism. Doesn't the role of the churches lie elsewhere? Bob Haverluck, chairperson of the Task Force on Racism in Saskatchewan, has argued eloquently against the view that religion has only to do with things spiritual.

"The God of those who maintain this perspective," he says, "becomes a blind dove confined to the constricted bird cage of their own insides, while they go about seeking material possessions with a frenzy."

Yet it would seem the churches are not content merely to shake their fingers at the evils of racism in this society. The churches have started to beat their breasts about the racism which is to be found in their own attitudes and structures.

Some church representatives are quick to point out that the churches have been historically involved in the oppression of the native people.

The report, Racism in Canada, describes how the early missionaries conveyed not only the gospel but also the paternalistic attitude of a white society to the native people. Well-meaning Christians were often unwitting instruments in the destruction of the fabric of native culture and society.

Rev. Stan McKay, of Koostatak, Man., has spoken bitterly about the forms of paternalistic racism which continue to exist, albeit subtly, within the churches today.

As someone who is both a native and the United Church minister at Koostatak, Man., Mr. McKay criticizes the "liberal guilt" which he feels motivates much of the churches' response to his people. "Natives are thought of as underprivileged children, not as the victims of racism."

One of the persons who has been closely involved with the new initiatives of the churches in regard to racism is Gabrielle Lacelle. The associate secretary of the Canadian Council of Churches, Ms. Lacelle also directed the Taskforce on Racism over the past year. She speaks about her experience with competence and concern.

Although she strongly supports the churches' position that the native people are the primary target of racism in Canada, she is aware "the churches have barely scratched the surface of this whole issue."

The renewed committment of the Canadian Council of Churches, issued at the October board meeting, opens up the possibility of responding further to the needs of other minority groups in Canada. (Prairie Messenger)

Dr. Mary Jo Leddy, a Sister of Sion, is editor of Toronto's Catholic New Times and is a regular columnist for the Toronto Star.

Settlement claimed in Newfoundland

by Garey Emile

The Inuit and Indian people of Newfoundland have approached Ottawa recently with a request for a three-way negotiations relating settlements for Native land claims.

With the respond by Newfoundland's premier, Brian Peckford, he said that the negotiations presented are open for discussion. The request dealt with hunting and fishing rights in the province.

"Although land claims have already approached the desk at the federal government, all elements within the statement would have to pass the provincial jurisdiction." said Peckford.

As other provinces across Canada had limited ownership to land, Mr. Peckford stated that Newfoundland will not limit its negotiations as many of the Native people viewed the land claims differently. He said that many Inuit and Indian people in Newfoundland felt for a continuation on the claim for hunting and fishing rights.

However, before finalizing it, he said that provincial jurisdiction must be met first. It would depend on whose court it involves.

A program for change

by Kay Findlay

(Brandon Sun photo)

Overall view of the assembly line at Sekine Canada Limited, at Oo-Za-We-Kwun Centre, Rivers, Ma.

Since opening its doors in 1971 the Oo-za-we-kwun Centre Incorporated at Rivers, Man., has had some 700 Indian families take part in its programs.

Neither a technical school nor a treatment centre for people with problems, Oo-za-we-kwun is a new, special kind of life readiness training venture which works because it is geared to the needs of people and is flexible and eleastic enough not to be all bound up in red tape. Though it is funded, on a year-to-year basis, by the Department of Indian and Northern Development, its affairs are not run by a distant government bureaucracy but rather by a local board of nine Directors, chosen from natives, business men and government.

Eli Taylor, who has served four terms as chief of the Sioux, praises Oo-za-we-kwun because it gives couples wanting to leave the Reserve the space of time and the training necessary to make it in the white man's world. "Rivers is a place where Indian couples can come and hold up their heads and get off welfare," said Mr. Taylor, noting that if a man or woman went alone to a big city like Regina or Winnipeg he'd feel lost and isolated, bothered perhaps by what his partner was doing back home.

Mr. Frank Price is General Manager of Oo-za-we-kwun and he set up the original master plan for its programs, programs based on research done by Saskatchewan Newstart and Canada Manpower. He feels the Centre at Rivers has "opened new options for many whose vision of the possible is often limited by isolation and lack of opportunity. For those who could not effectively communicate, holding a conversation is as significant as a child's first step. Our objective is not to tell people how to live, but simply to expose them to different ways, leaving the choice to the individual as to what is meaningful, what goals attainable, what compromises possible."

Oo-za-we-kwun is located on a former Air Force base and there are 405 good homes available (plus administrative offices and hangars). There are many special facilities and programs available for each member of the family — a 22-classroom school, a nine hole grass green golf course, six lane bowling alley, curling rink, skating rink, tennis courts, ball diamonds, tots playground, a Day Care Centre and track and field facilities. The surrounding country is pleasant, rolling, bluffed prairie, a far cry from the hot pavements and snarling traffic of a city.

"I'm ambitious for my people," Eli Taylor says. "I want to see them enjoying the same things other Canadians enjoy." He feels so strongly that Oo-za-we-kwun can help them do this he keeps on working there. "I'm 73 — I could be retired, but so long as I can be of use, travel to the different Reserves and help recruit families for the Centre, I'll keep going." He feels other chiefs and Band leaders are also strong supporters of its program.

Another plus of the Rivers site is that there are four industries in the area which operate independently of the Centre yet groove with it because they provide families with practical experience in how to find and keep a job. Though it is primarily family centered, some single parents, usually women, are accepted at the Centre and a real effort is made to make them self-supporting and good parents.

Varied manufacturing

The four industries are Sekine Canada Ltd., a bicycle manufacturing plant, Tim-br-fab (a firm that makes pre-fab houses), Edson Recreational Vehicles, and Arnold Manufacturing, which makes the furniture for the MacDonald food chain for the whole of Canada. Oo-za-we-kwun can sometimes offer temporary maintenance jobs until something opens up in one of the businesses.

Currently Sekine is perhaps the most promising of the four so far as employment goes. There is a ready market for both bicycles and bicycle accessories, "but there's a problem getting the necessary parts from Japan," explains Dennis Scott, the plant manager. By the end of 1981, however, they hope to have sales of $3.5 million and a payrol of 120.

Sekine opened in 1973, spearheaded by H.C. Paul, a North Battleford business man who Scott describes as "a real friend of native people." The plant operates in a huge hangar and part of its contract is that it will hire at least 25 percent native employees. "In actual fact we're well over that percentage," Scott said, adding he was well satisfied with this arrangement and the calibre of workers it offers. There's no difficulty in natives and whites working together, he said. Scott, as well as other local firm managers, could accept the fact a

worker might sometimes want a week off when he gets homesick for the Reserve. Scott had high praise for the "go-between" role Eli Taylor plays between Oo-za-we-kwun and the chiefs and families on the Reserves. "He's a real help . . . he wants so much for his people."

Although most of the recruits for the Rivers Centre are native people, the program is open to people of any race. Malcolm Mackinney, Head "Coach" of the Life Skills section, feels most people could benefit from it. He pointed out that the community as a whole is a relaxed friendly one with no evidence of racial discrimination between any of the several cultures living and working side by side.

Training programs

The programs offered fall into two distinct categories:

(a) social programs designed to develop the students' skills in solving daily living problems, i.e., Life Skills. The training period in this category varies with individual progress up to a maximum of two years.

(b) management training programs designed to teach specific skills related to Band and Small Business Management. The training period in this category is 22 weeks up to two years, depending on the course(s) selected.

Applicants hear about Oo-za-we-kwun from people who have taken the training, from their Band leaders or from the Centre's own staff. They are asked to complete application forms and an interviewer travels to the applicant's home to conduct an in-depth interview, sometimes lasting up to three hours. Thus there is lots of time in a relaxed atmosphere for questions back and forth so both parties know what is involved.

The Centre cannot accept couples or individuals who are experiencing acute drug/alcohol, law-involvement, or unsupportable debt problems. "We're not geared to act as a 'treatment centre'" Malcolm Mackinney notes, "but the twelve to sixteen people in each of our Life Skills groups will learn how to handle their money, to eat well, to find and keep a job, get along within their families, look after their health, substitute other recreations for drinking, etc. It's not like attending school," Malcolm points out. The leader of the group is called a 'coach' (translate 'friend') and he or she, or another coach who has made an effort to get to know each student first-hand, is always available to help, with either personal or course problems.

Financial set-up

Families taking the Family Life Skills Training Program are provided with free travel to and from the Centre at the beginning and end of their training. They are entitled to an initial "Start-up" allowance of $415.00 and a training allowance of $240.00 every two weeks during the first phase of training. Some families may also be eligible for supplementary assistance from Social Services. The families are responsible for their own living expenses including rent, hydro, food, clothing, etc. and their "coach" will work closely with them to develop their skills in managing their money.

Participants must attend Life Skills, but later on the Centre is flexible about allowing students time off at wild rice harvest or to go fishing if they have to keep up their fishing license. The onus is on the person though, not the Centre, to make the necessary arrangements with employer, landlord, coach, the hydro, etc., for his absence. The objective is to develop appropriate, responsible action to whatever problem presents itself.

While Mackinney feels strongly the Centre is doing what it was set up to do, he says there are some families who decide to return home before completing the program. "We help them explore the options if that's what they decide . . . perhaps they've found they don't want to work in a factory . . . however he figures they'll have picked up many worthwhile things from being at Rivers and quite often they re-apply and return later on.

(Turn to p. 7 - Sekine)

Employee working at Sekine Canada Ltd. (Brandon Sun photo)

Sinco, first Native owned corporation

by Joan Grenon

Since its inception in February, 1980 Sinco Developments Ltd. has been making great strides as Canada's first large scale Indian-owned business development corporation. When it officially opened June 27 Sinco had two corporate divisions, one operated a trucking business, the other a building supply outlet. Since then seven more independent subsidiaries have come into being and the original two have expanded.

Sinco Developments Ltd. is entirely owned by Saskatchewan Indian Bands with 30 of the provinces 68 bands participating. It has set itself up as a private corporation without any government financing.

General manager, Pat Woods, says that Sinco has dealt strictly with private banks for capital loans. Most of the $365,000 initial capital was obtained from the Bank of Nova Scotia with smaller amounts coming from two other banks.

No government funding

Although Woods has a letter from a government agency stating that the government of Canada could help financially should the new company get into trouble, Sinco does not have a guarantee for loans. Moreover, it did not seek government funding. This policy eliminated the possibility of competing with Indian bands for money from the same source.

"We are trying to break the mentality of (Indian peoples) dependency on the part of the government, the feeling that it has to be in the middle," Woods explains. "And we are determined not to be accused by the private sector of only being able to operate a business on government subsidies."

However, Sinco may in the future avail itself of the types of funding offered by the Department of Industry and Commerce for any private sector business. And it has already taken advantage of Canada Manpower Training grants for on-the-job training of its employees.

Doug Cuthand, president of Sinco and first vice-president of the Federation of Saskatchewan Indians (FSI), has stated that employment for Indians and the establishment of an economic base on the reserves is the goal the owner-band leaders have for Sinco.

Although FSI resources were used to help set up Sinco, FSI is not backing Sinco nor will it profit financially from that company. FSI has no equity in the company. Owner-bands apply for participation in the corporation, they buy a share at the cost of $1.00. They are not expected to earn dividends for at least five years. Organizers expect that Sinco will be making money but, they explain, it will be re-invested in expansion of the corporation.

The corporation is set up to have a twelve member board of directors, four from owner-bands, four from FSI and the remainder from the community. Currently the community positions are filled by two chiefs from non-owner bands, Dr. Lloyd Barker, president of the University of Regina, and a vice-president of the Bank of Nova Scotia.

In April Sinco Building Supplies began operating from the Beardy Reserve near Carleton. By the end of June it had obtained $600,000 in contracts to buy and supply lumber.

Woods says the potential in this market is $7 million a year and Sinco hopes to capture 10 to 15% of this in its first year. To this end it has opened a second yard on the Piapot Reserve north of Regina.

Both yards are able to supply blueprints and top quality material packages for houses meeting CMCH standards. They also offer the option of contracting to construct the buildings. This phase is known as Sinco Construction. So far all but 10% of their business has been with Indian Bands.

Since, Trucking, the other original corporate division, has expanded to a nine vehicle operation involving a dozen drivers. All trucks are purchased by Sinco then leased to independent operators, all of whom are of native ancestry. Recently Sinco Trucking signed a contract with Cluff Mining to supply fuel for the Cluff Lake uranium mine/mill complex. Sinco Trucking also hauls supplies and delivers orders for Sinco Building Supplies.

Since July Sinco Security Services (supplying security services for northern mining operations), Sinco Electric, of Prince Albert (providing journeymen electric fans to do residential and commercial wiring) and Sinco Communications, which includes a printing firm, have come into being. Also established are Sinco Exploration, which will send out geological survey crews for the purpose of assembling petroleum and land bases for Sinco Consulting, which puts together market feasability studies, and Sinco Realty, which is purchasing parcels of land on which to build business complexes. Sinco currently owns its Saskatoon office building and has another property in Saskatoon plus two in Prince Albert.

Woods explains that Sinco's prime hiring criterion has been one of competence. However, he adds that it has been fortunate to find 93% of its staff, including professionals, among people of native ancestry.

93% Native staff

Despite a low key approach to publicizing its accomplishments Sinco's fame is spreading. Bands from other provinces have been coming to observe and to study. Moreover, Sinco is taking the lead in coordinating the first National Indian Businessmen's Conference. It will be held in Toronto some time in January.

Pat Woods points out that there is a "lot of money which is currently flowing out of the Indian community." He believes this can be recycled to create a spin-off effect for Indian people. And in order to have this happen there needs to be a directory listing all native-run business. He hopes that the Toronto meeting will see the formation of a form of Indian Businessmen's Board of Trade. Such a group could make the rest of Woods' and Sinco's dream come true.

Missionary honored

SASKATOON — Emile Petitot, an Oblate missionary who spent 21 years with the Inuit and the Indians in the Canadian North (1862-83), was honored here recently at a ceremony marking the 20th anniversary of the Institute for Northern Studies at the University of Saskatchewan.

A collection of Petitot papers, books and maps were presented to the institute and a plaque honoring Petitot's memory was unveiled. Petitot compiled a dictionary of 10 dialects for the Dene people and numerous detailed maps, which are now being used to establish land claims in the Northwest Territories.

Sekine (From page 5)

In the experience of Indian Health Nurse Catherine McGuire many trainees use Oo-za-we-kwun as a stepping stone to going on to a community college or to university. She notes that in teaching groups obstetrical and child health "it's tough to strike the right note as some of the women can hardly read or write while others have had a couple of years of college." She feels many of the young mothers miss the extended family life of the Reserve — "They've never looked after their own children on their own before — there's always been a grandmother, an aunt to help out."

One of the advantages of Oo-za-we-kwun is that the social program coordinator Brian Zemen and his staff keep a keen ear open to the feedback they get from the trainees and try to alter the courses to fit their needs . . . it's people who matter here, not red tape.

Meeting other natives from the different Reserves is often an enriching experience . . . good friendships develop . . . they find out about each other's problems. While most come from Manitoba, Saskatchewan and North-West Ontario, a few come from Quebec and the Maritimes. "We're set up to go Canada-wide," Malcolm Mackinney notes.

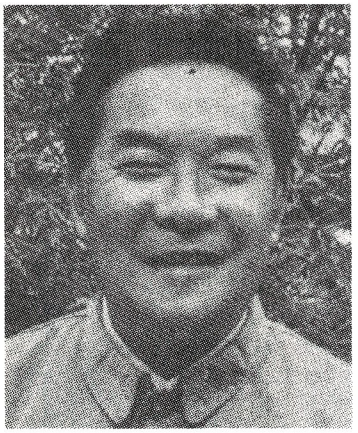
We interviewed students directly and, apart from minor complaints "It takes too long . . . . I just wanted to get a job" . . . . or "there's not enough doing in Rivers nights", their reaction to the Centre was positive. "It's a great place" . . . or "I like it . . . I'm glad I came."

Obviously Oo-za-we-kwun is a program for native people that is working.

Full details are available either through the Oo-za-we-kwun Centre, P.O. Box 130, Rivers, Man. R0K 1X0 or from Band Leaders.

Job projects doomed

WINNIPEG — Most job-creation projects for natives are doomed from the start because they don't recognize native attitudes to work and because they are poorly financed, says Don Marks, manager of a native-run employment project. Marks said bureaucrats design projects which embody "a Calvanist work ethic, things like nine-to-five, shooting for a career with no tangible result, motivation and all that stuff." He said natives "don't have that kind of value system. They work to objective, do the work and then relax."



(P. Durant photo)

Dr. Chen Yong-ling

Modernization studied

REGINA — A Chinese professor is interested in the effect of modernization on the Canadian Indian.

Dr. Chen Yong-ling is a specialist in Chinese ethnography and the study of national minorities. His studies involve culture, religion, socio-economic and geographical characteristics. He was previously with the Central Institute for Nationalities in Peking.

Since June, Professor Chen has been studying the Indians of Saskatchewan. He has toured the northern part of the province, spending a week at LaRonge, Prince Albert and Saskatoon.

Dr. Chen spent another week at Sweetgrass Reserve with Irene Fineday and Alphonse Little Poplar. He observed Indian student teachers in the northern teacher training program and has attended the National Indian Brotherhood Conference in Calgary.

"I want to take back lecture material to China on the effects modernization has had upon Indian people," said Dr. Chen. Dr. Chen is providing Canadians with an account of China and its minorities. China has more nationalities than the Han nation to which the majority of China's citizens belong. (Prairie Messenger)

Given Crown land

WINNIPEG — Transfer of 1,000 acres of Crown land near Easterville to the Chemawawin Indian band under the 1962 Grand Rapids Forebay Agreement has been authorized by the Manitoba cabinet. The land, part of an 11,000-acre entitlement, is compensation for land the band has held on the northwest shore of Cedar Lake which was flooded as part of the forebay for the Grand Falls power station.

Dumont Institute to renew Native culture

REGINA — The Gabriel Dumont Institute of Native Studies and Applied Research — a Metis cultural college for native people — was officially opened here Oct. 27.

The purpose of the institute is "to promote the renewal and development of native culture."

The management board represents the Association of Metis and Non-Status Indians of Saskatchewan, the native community at large, the university community and the two senior levels of government.

The institute will control, administer and carry out education and research programs in the communities.

Its mandate includes historical and cultural research and program evaluation; curriculum and resource development; and development of a library resource centre.

A fourth area, establishment of a native studies program, is being examined. This will be an integral part of the institute's fifth responsibility, the Saskatchewan Urban Native Teacher Education Program. (Prairie Messenger)

Brent Building
1505 - 11th Avenue,
REGINA, Sask., S4P 0K4

Constitution questioned

SASKATOON — Indian people should negotiate to become a third level of government within Canada, Prof. Leroy Little Bear, chairman of the native studies department at the University of Lethbridge, said in Saskatoon November 6. Delivering a guest lecture at the University of Saskatchewan sociology department, Little Bear said Indians should spell out terms for their entry into confederation, just as Newfoundland did in 1949.

He said Indian people have two other options during this period of constitutional change in Canada. They can simply allow the federal government to continue acting as if it has dictatorial powers over them or they can insist on total sovereignty from Canada, combined with preservation of existing treaties with Canada.

Leaders not consulted on planning the 80's

EDMONTON — The federal government's latest effort to do what it thinks best for Canada's 300,000 Indians has Indians upset because, once again, they were not consulted.

Indian organizations in New Brunswick and Alberta have already seen and criticized a "directional plan for the 1980s" written this summer by officials in the department of Indian Affairs and Northern Development.

Del Riley, president of the National Indian Brotherhood, said the plan, made public early in October by the Indian Association of Alberta, puts Indians on a "collision course" with the federal government.

The five-year directional plan the department wants to follow into 1986 also affects the North.

It looks forward to settlement of land claims in the Yukon and Western Arctic, and agreement at least on the basis for negotiation of settlements elsewhere in the Northwest Territories.

It also says legislation will be proposed to the federal cabinet by the end of this year "confirming responsible government in the Yukon."

Northern languages, culture and environment are to be protected, but the future of resource management and revenue distribution is dealt with vaguely.

The plan uses terms such as the "conservation and development of northern natural resources through safe and orderly management for the benefit of current and future generations."

On the surface, the department's over-all plan appears to move in directions some Indian organizations have wanted to follow for several years.

It blames dismal Indian living conditions on Indians' continued dependence on government and "the general failure of government programs over the last 30 years to reduce the dependency."

The plan calls for legislation by 1982 to allow Indian bands to set up systems of self-government. It says other key steps in the new policy include a 30-per-cent reduction in Indian affairs staff by 1985 and increased band control over financial and management arrangements.

But it says Indians and Inuit can move away from dependency on the department by 1983-84 through increasing their take-up of "financial resources from other federal departments and provincial governments."

Indians have traditionally opposed provincial jurisdiction in Indian matters and Eugene Steinhauer, president of the Indian Association of Alberta, has already criticized the plan on this ground.

Steinhauer said in a recent interview the master plan has some good points for discussion but takes no account of differences between individual bands and was written without consultation with the people it most affects.

The Association for the Union of New Brunswick Indians, apparently the first Indian group to see the plan, criticized it on similar grounds. New Brunswick Indians were also dismayed at the time at being told to produce an official response within three days of seeing the plan.

Jack Tully, director-general for Indian affairs in Alberta, agreed the plan is a "top-down exercise" and said Steinhauer is correct in predicting it will force Indians to seek new sources of revenue.

But he and department officials interviewed from Ottawa said the plan is a progressive one which promotes the idea of Indian self-government and provides clear financial estimates for each region.

A report attached to the directional plan suggests the department's capital budget for Indian and Inuit affairs will be $159.5 million in 1981-82, rising to $228.6 million by 1985-86. The non-capital budget would begin at $718.2 million and rise to $1 billion in the same years.

(From CP news release)

Native Trust Company launched

by Larry Applegarth

Under the name Peace Hills Trust, the Samson Band unveiled the first Indian controlled Trust Company in North America in Edmonton.

The occasion marks an historic event for Indian people in this continent. The depletion of the natural resource, oil, prompted the idea to surface. A sound investment such as the Peace Hills Trust Company, will ensure a secure future when oil dividends run out.

Wearing a Chief's traditional war bonnet, Samson Councillor Victor Buffalo spoke to the assembled reporters, invited guests, and other news media people. "As far back as 1972, the idea of an Indian owned, controlled and managed Trust Company was being debated."

He said that Mr. P.C. Laroque had prepared a report in June 1972 for Indian people to the Department of Indian Affairs and Northern Development. Larocque's report was entitled 'Indian Loan Fund and Indian Economic Amancipation' in which it stated that non-Indian taxpayers would benefit.

A twofold gain for non-Indian taxpayers, according to the report is:

1. "reduction of costs in the area of welfare and similar supportive expenses and
2. "direct economic contribution by the Indian people to the overall economic wealth of the Canadian nation."

More so, Indian people will also benefit. As a priority, the Trust Company, the main branch being at Hobbema, will act as a bank. However, it is hoped that within the next four years that the Samson Band will embark on economic ventures such as real estate, clothing factories, and intangible public services. It will also benefit other Alberta Bands and the Canadian public at large.

For its initial phase, the Trust Company will employ in its senior management, approximately half Indian and the other half non-Indian. After four years, Peace Hills Trust will be all Indian.

It is hoped by the Board of Directors that branches in Edmonton and Calgary will be established within the first year. Depending on economic stability and growth it will expand to other cities and Indian communities, perhaps to neighboring provinces.

(The Native Voice)

Bible study course meets with success

by Sr. Rita McGuire

FORT SMITH, N.W.T. — The Mackenzie Diocese sponsored a 10-day Bible session which began August 18 at the Catholic Religious Education Centre. Launched by the Religious Education Committee and organized by Sister Agnes Sutherland the program saw 60 representatives from communities in the Western Arctic in attendance.

They came by twos and threes and by the dozen, to hear Father J.J. Spicer talk about the Gospel of St. Mark and how that gospel speaks to us today in the 1980's. They were Cree, Chipweyan, Dogrib and Slavey tribes, and Western Arctic Eskimos.

From Fort Franklin and Fort Good Hope, from Fort Simpson and Hay River, they came. From Fort Providence, Fort Rae and Detah (Yellowknife) they arrived, eager to learn and participate. From Snowdrift, Fort Chipweyan and Uranium City they came for the same reasons as did people from Fort Smith. From Tuktoyaktuk and Hollman Island, they came in order to study and return with new and firmer insights into the Word of God.

Some communities were able to fund or partly fund travelling expenses for their representatives. Where this was not possible, the Diocese, with help from the Catholic Church Extension, bore the expense.

The sessions were organized in seven groups, each with a sister or priest based on area of origin and language. Thus workshops could be held in native languages as well as in English. Evenings, participants were treated to singsongs, movies, square dances, and drum-dances.

After the group sessions were held, presentations were developed by the various groups to dramatize their learning. Many representatives brought banners and posters.

Father Spicer, from Edmonton, who works for the Adult Education Department of the Edmonton Archdiocese, at the invitation of individual parishes, develops educational programs and attends sessions in a number of places. The author of ten books, Father Spicer is a specialist in Scripture interpretation.

Participants at the Bible study session used Father Spicer's workbook, "Family Reflections on the Gospel of Mark"; an attempt to present the Scriptures so that they can be clearly understood; the book is family oriented, introducing concepts in story form.

Father Spicer sees the future of the Church in the people themselves: "Tomorrow's spiritual leaders will be drawn from the native communities of the North," he says. In families, the traditions and teachings of the Church should have a practical meaning to enrich daily living."

(Sister Sutherland photo)

Banner exhibited at Fort Smith.

Sister Sutherland adds that . . . "when the need comes, people will come forth and be ready." The old hospital building here is an excellent facility to develop this kind of program.

This summer session grew out of the response to earlier sessions held in Yellowknife and Rae-Edzo over the past few years.

Through such programs it is hoped that more of an emphasis can be placed on the North and its peoples by the Church. As Father Spicer put it: "The people of the North, unlike many of us, will not nod and accept teachings unless they understand them fully. Not sophisticated, but with a true understanding, they are indeed true spiritual leaders among these people."

Sister Sutherland also sees the program as an affirmation of the Church's attitude towards the North and Native people: "We are now looking towards native leadership in the Church. This goal has been intensified in the last ten years. In many communities the people are closely attached to the local missionary. In many cases when the missionary is not being replaced, they have to find and have their own native leaders."

Most of the delegates were young women, among them young mothers and their infants.

Mrs. Elizabeth Mackenzie, the first female Justice of the Peace in the N.W.T., attended the session. "I didn't know whether I would like it or not", she confided, "then one day I just seemed to feel that God was guiding me through the pages of the Bible and I seemed to be understanding so much."

Nick and Virginia Lamouelle, a young married couple from Fort Rae who are full-time hunters, said they hoped more of their friends would come to the workshops next year: "That way, we will be able to talk better about all this when we meet."

Another young woman had a private reason for attending the workshop: "My mother has no one in the family to talk to as my father and brothers are always drinking; so she said to me: 'Why don't you go and learn something about the Bible and come back and we can talk about it.'"

Bobby Weyallon, a seventeen-year-old, declared: "You bet I am coming back next year, don't ask me why, I am just coming." But Harriet Lafferty, a mother of two, knows why she is returning: "To learn more myself and to talk to others about the Good News in the Bible."

RELIGIOUS ISSUES

(Continued from p. 1)

ity", she advised, suggesting that, since they are "the products of 5 to 10 denominations" an ecumenical Native and Christians forms of worship be established in Winnipeg.

"I propose an ecumenical forum because we have become an ecumenical people", adding that religion is not going to end the evil of powerlessness, nor solve land and property rights, constitutional demands, Native identity and urban problems, but that religion is a comprehensive way to view life.

The conference addressed itself to five areas of concern: the relationship of Native organizations to the Church, social justice and Indian spirituality; Native perception of themselves in the Church; traditional Indian spirituality; whether Christian religions were meeting the needs of Native people; and the question of an Indian controlled Church.

Although key speakers and two panel presentations offered a range of opinion and orientation to traditional, Christian or combined affiliation, discussion group sessions became vague, uncritical, arbitrary and too heavily reliant on personal experience.

As one woman put it, "deeply held beliefs are important. However, people here have been too nice to one another. They are afraid to tell the truth."

Contributing to the relative lacklustre table discussions was the difficulty of bridging a wide age range and varied backgrounds, and of arriving at consensus definitions for such terms as Church, Indian spirituality and religion.

Discussion groups composed mainly or entirely of Natives were typically more critical of mainline Christian churches than mixed groups.

In the latter, Natives expressing a keen awareness of vested power interests within denominations tended to gradually withdraw entirely from active discussion.

Except for some middle-aged persons and church personnel, "church" was a place to worship not a place to "belong" (especially in middle class districts).

Church ministry workers and traditionalists had more positive attitudes toward social care programs, and tended to see themselves in religious rather than community service terms.

Numerically, neither Indian spirituality, Christian denominational, pentecostal, nor unchurched groups seemed to significantly predominate among the under-30s. This sharply contrasts with the pentecostal inroads being made in the North.

Despite the number of Native people involved in the pentecostal movement, it appears to be a transitional phase for most urbanites more interested in either learning traditional ways but not having access to elders, or in joining the church of their parents but feeling uncomfortable in middleclass, city congregations.

Young and old looked to the Church for counselling and learning how to cope in life, and yet often found it was government agencies which helped them adjust to urban living.

(Carol Dyck photo)

Mr. John Morrisseau, President Manitoba Metis Federation

Most of the 30 non-Native present were professional church people (priests, ministers, charitable workers), who established ministry contacts, and who looked for feedback on problem areas and new possibilities to serve Native people.

A small number of laypeople also attended. One, a layman and university professor, came out of interest generated by attending Native awareness seminars last Spring at Winnipeg's St. Ignatius Catholic church.

Including newcomers to Indian-White relations who plied Natives with questions on Indian culture, laypeople tended to be more defensive of the institutional Church than clergymen.

To many Natives "ecumenical" came to mean a Native church along the lines of ecumenical efforts in non-Native society, and yet represented continued adherence to Christianity.

To many Whites, "ecumenical" was Christians dialoguing with Native people and, in a preliminary way, represented a standing back from a single-minded, missionary-social service focus.

Interdenominational work was readily viewed as inherently ecumenical, whereas Native people saw interchurch activities as signifying a "house divided".

The comments of two Anglican ministers, one a status Indian, the other a White, sums up a fundamental difference in addressing Native-Church relationships.

Alex Wolf, a Saulteaux, ordained in North Dakota in 1969 and presently living in Regina, saw himself as an Indian first, Christian secondly, and Canadian lastly.

Panelist Gladys Spurll, ordained Oct. 18 this year in Winnipeg, saw herself primarily as a Christian, then Anglican, and finally English.

Although these perceptions were not necessarily typical of all delegates, it opened the question to what extent Native and Christian religious world views were significantly compatible and incompatible. That question was not directly pursued at the conference.

Although expectations that the conference would form an interest group for future Church-Native endeavours, leadership potential (Native and non-Native) among delegates was not explored.

Leadership thereby remained in the hands of the Urban Native Ministry Committee and the Friendship Centre.

That, and a certain complacency about actually pursuing Indian heritage practices and beliefs, contributed to the fact that no concrete recommendations followed the endorsement for a loosely-organized, Native Church or spirituality centre.

Mary Richard, Friendship Centre conference co-organizer, suggested that the Centre could be a focal point for Native worship and prayer until a church came into being, and that the staff were already supportive of such an idea.

Training sessions for young Native leaders, Native awareness courses for Christian leaders, children's programs, and both separate and joint conferences were recommendations suggesting immediate consideration.

Most delegates lacked knowledge of Native organizations, their goals, purpose, and real viability in society, to see a connection between political, social and religious interests.

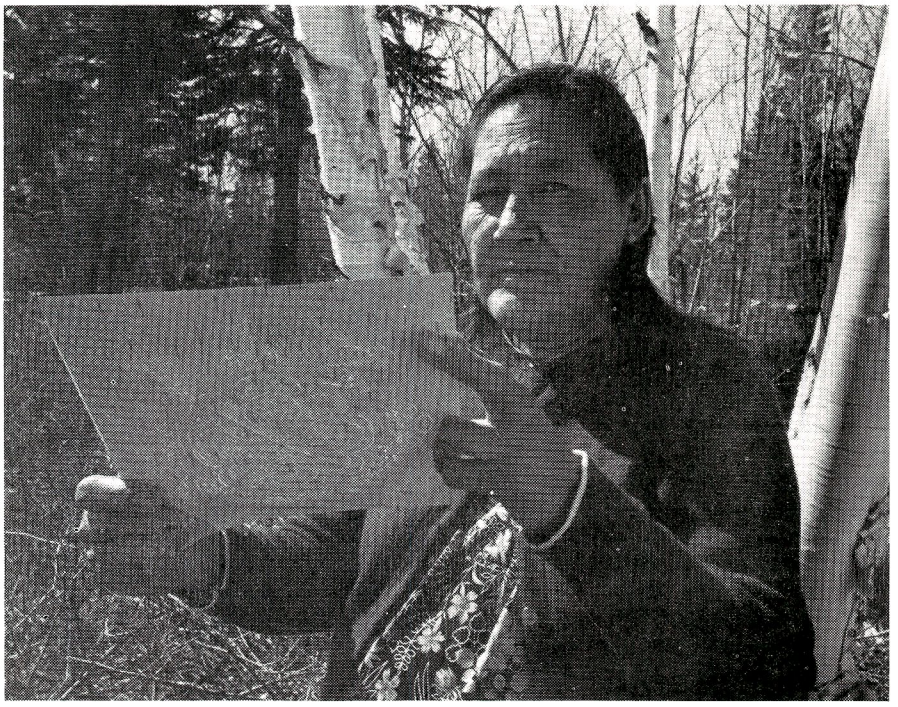
Native organizations were viewed as political groups unconcerned with

(Concluded on p. 13)

A dying art

Birch bark biting

by Irene Hewitt



(Frank Fieber photo)

Angelique Merasty shows a piece of her art work.

The art of making etchings by biting on birch-bark is finally being recognized as a very special, unique art form, and it's very good that it's being recognized while Angelique Merasty, virtually the last practitioner of this skill, is still able to produce prints.

It was from her mother that Angelique learned this craft, but she, herself, has no daughter she can teach. Young Cree women and girls show no interest here, and the older ones, for the most part, have false teeth, and dentures do not afford the sensitivity needed to produce delicate bitings. And in any case, more than interest is needed, for to duplicate Angelique's artistry, one would need to have the artistic inner eye and the intense concentration that enables Angelique to bit on folded pieces of birch bark the image she has in her mind. Now Angelique is down to six natural teeth and the question is how long will she be able to continue to produce bitings.

It was the late Harry Moody who first brought birch-bark bitings to the attention of the community. Harry was a prospector and trader operating from Denare Beach, Beaver Lake. He has left us an account of how he happened to learn about this traditional Woodlands Cree art form.

It was in 1950 that the Custers, Antoine and Susan, came into his store to talk about getting supplies for an expedition. Mrs. Custer walked over to the pile of birch logs near the stove. Busy with Antoine, Harry was unaware of her activity until he was handed the gift Susan had just produced for him a small triangle of birch-bark. When Harry opened it up, he was amazed to find a delicate snowflake design etched upon a piece of birch-bark skin, with the pin-point holes the result of Susan's bitings on the folded bark.

Harry was delighted and he and his wife saw commercial possibilities here for the Indian women. He learned that Susan wasn't the only "biter" — a number of others in the area used to meet and vie to see who could produce the most beautiful designs. Some of the older women spoke of the designs, at one time, being used as patterns for beadwork and decoration, but locally, this craft seems to have evolved out of the women's desire and need to create something beautiful. Mrs. Sarah Ballantyne of Pelican Narrows, was considered as being the champion biter-designer, but her married daughter, Angelique Merasty, living at Beaver Lake was recognized as being very gifted as well. So Harry started featuring Angelique and her bitings at the annual Trapper's Festivals on Beaver Lake Day and tourists eagerly purchased her images.

For some time, the Indian-Metis Friendship Centre at Flin Flon was the only outlet offering Angelique's work for sale on a regular basis. Now the Flin Flon Library carries samples of her prints in two glass-covered display cases, and several local stores also feature her work. Angelique's husband, Bill, who is her agent, says mail orders are starting to come in from a number of places all over Canada and the States.

After Harry's death, a local photographer, Frank Fieber, became interested in Angelique's work (her mother was unable to do bitings because of her dentures), and he encouraged her to go into larger bitings (she can do pictures 8x10, or even 10x12, if suitable bark is available).

Frank says that most of the major museums in Canada, and even in the States, now carry samples of bitings and he claims that if you check, you'll find these are almost always Angelique's or her mother's. No one else, and he's adamant on this point, is capable of the artistry displayed by these two. Frank has photographed Angelique and her bitings for the National Film Board, Indian Affairs and the CBC, and he claims the response and interest generated has always been tremendous.

How are prints produced? First, it's necessary to get the right bark, and this is Bill Merasty's department. The best bark comes from a middle-aged living tree, in the spring or summer when the bark is warm and moist. The bark must be pure, without knots — the third or fourth layer is best.

Then the layer of bark is folded into an oblong, a square and finally a triangle. Angelique is now ready to start biting. She takes the bark in her fingers and guides it into her mouth, the point uppermost. Working principally with her eyeteeth (occasionally she may use the front and side ones), she etches by biting the design she is vis-

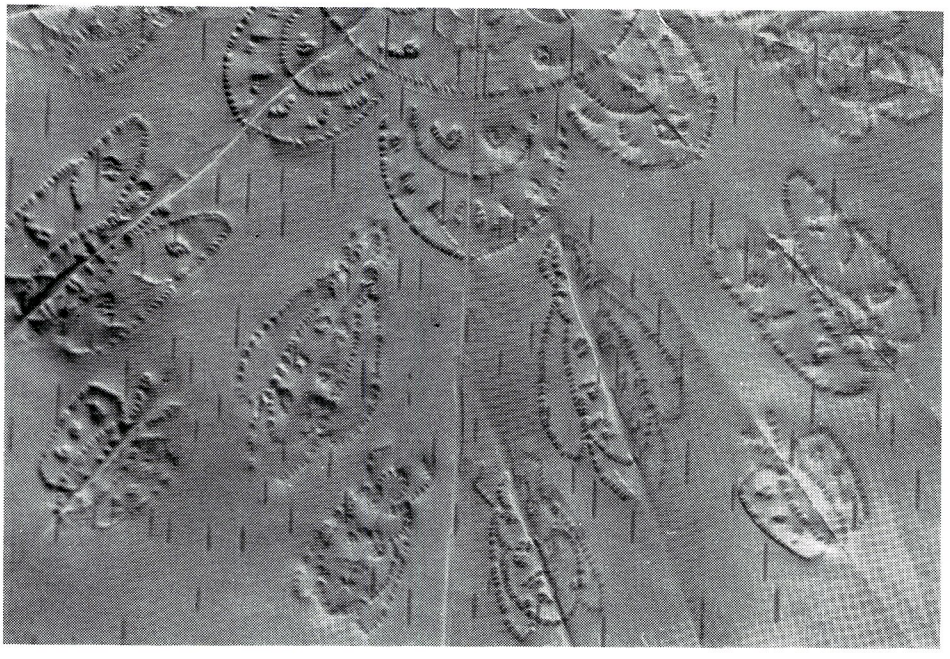
ualizing. Varying the strength of the bite produces shading. If a larger print is being made, she will remove the bark and refold the bite. A large picture may necessitate her doing this several times. She can do a small print in less than five minutes.

Just what is it that Angelique visualizes and transfers into her bitten images? Frank says she has an amazing repertoire — geometric fantasies and scenes from nature with flowers, birds, insects and the like, clearly identifiable and captured in exquisite detail. To prevent the bark from drying, prints are preserved between plastic.

Angelique's endeavours bring only a modest income. She and her husband live the traditional native life, fishing, hunting and trapping. Their home is a small, one-roomed cabin on an island in Beaver Lake.

Given the state of her teeth, it would seem that Angelique's biting days are numbered, just as she's starting to gain recognition. With no one else to carry on this native tradition, bitings may become an extinct art form. This would be tragic, for these prints are exquisite transparencies.

However, Angelique is a true artist, having the ever-present urge to express the beauty she finds everywhere. When she can no longer do bitings, she will turn to other artistic endeavours. Even now, the Library carries samples of her photography and beadwork. She also paints, makes baskets and is even looking to wood-carving.



(Frank Fieber photo)

Patterns of Angelique's art work. Note lower centre a human face on the back insect.

To purchase one of Angelique's prints contact the Flin Flon Library, Flin Flon, Man. Prints come in a variety of sizes and designs. The smaller ones sell from ten to fifteen dollars depending upon the size and the intricacy of the pattern.

Repartee

Please don't blame my grandfather!

by Beatrice Fines

I keep reading accounts of how the white settlers came west and robbed the Indians of their culture, their land and their dignity, and it saddens me considerably, for one of those white settlers was my grandfather.

"Prior to European contact," writes Bernelda Wheeler in the *Indian Record* (Summer, 1980, Vol.43 No. 3), " . . . the indigenous people flourished and attained unequalled stature, physically, mentally, emotionally, spiritually and economically . . . and now we're among the poorest, the unhealthiest and most deprived of this magnificent land which was once ours and ours alone . . ."

I hope she's not blaming my grandfather for all that, for looking closely at his life I find him blameless, and there were many like him.

My grandfather came west for one reason and one reason alone: to provide a home for his growing family. Born in England, he came to Canada with his parents and numerous siblings at the tender age of three years. He was very much a Canadian, yet very English. By the time he married, the Hudson's Bay Company had relinquished its hold on half the North American continent and the Dominion Lands Act was in effect.

"Any person who is the head of a family or has attained the age of twenty-one years shall be entitled to be entered for one quarter section or a less quantity of unappropriated Dominion lands for the purpose of securing a homestead . . ." said the Act. After paying a fee of $10.00 to the local lands agent and "having resided upon or cultivated the land for three years the settler shall be entitled to patent for the land . . ."

That sounded pretty good to grandfather. Surely with 160 acres of 'free' land he would prosper and grow rich, or at least rich enough to support his family. So in 1885 he came to Manitoba and laid claim to a quarter section north of Portage la Prairie.

Now he undoubtedly had some misgivings for that was the year Louis Riel was making things rather lively in Saskatchewan and there was some fear of an Indian uprising in Manitoba in sympathy with Riel's position. All my grandfather knew about Indians was what he had read in the papers and what he had read was not heartening.

For instance, on May 7, 1873, the *Manitoba Free Press* had had this to say:

"The land belongs to us, and can no longer be reserved as a hunting ground; it has to be ploughed up and the valleys to laugh with corn, the shriek of the steam whistle must be heard throughout its length and breadth . . . We know that the occupation of the land means the disappear-

Don't blame grandpa!

(from page 12)

ance of the buffalo and other animals. What does that mean to the Indian? It means starvation or labour. How repugnant the latter is to the warriors we all know. They merely hunt while they make their women, whom they look upon as an inferior order of beings, do all the hard work . . ."

Now can you imagine what kind of picture this sort of journalism brought to my grandfather's mind? And how was he to know better? Nevertheless, during his homestead years his door was open to any traveller who passed his way, red or white. Many a morning my grandmother woke to find one or two or more natives who had slipped quietly inside during the night and, wrapped in their blankets, were sleeping on her cabin floor. My grandparents took people as they found them.

They suffered a certain amount of cultural shock when they came west. Though in modest circumstances down east they had been used to white-painted plastered walls and had to adapt to log ones chinked with straw and manure and papered with old newspapers. They'd been used to cleared fields and orchards and now had to cut down the poplar bush and haul out stumps with a team of slow and plodding oxen. But they clung to their culture.

For my grandmother that meant a white cloth on the table for dinner. When her linens wore out it meant bleaching flour sacks in the strong Manitoba sunlight to make new. Their culture demanded that books be read to the children. These were few but were treasured and read again and again and again by the light of the flickering oil lamp. When I was a child I heard the story of how my grandmother sat with her knitting in her lap and a loaded rifle across her knees because there was a rat in the cellar and she was not about to let such a varmint take up residence in her house. When it appeared through a hole in the floor she shot it, right between the eyes. I listened and could not imagine that this soft-spoken, gentle lady had ever raised a gun to her shoulder. My grandmother adapted herself to her circumstances.

In the same issue of the *Indian Record* which contains Bernelda Wheeler's remarks as quoted above, I read how Chief Robert Smallboy 'fled depressing reserve conditions 12 years ago and is seeking a grant to a small patch of Rocky Mountain wilderness where his 90-member Indian band can live by the old ways'. On the next page is a Canadian Press report from Fort McMurray which quotes the mother of a 16-year-old native lad who committed suicide. She said if the family had 'lived the old life' the suicide would not have happened. These are just two of numerous stories pointing to the Indians' desire to go back to the ways of their ancestors.

But as I read on I began to doubt that the Indians in these two stories really want to go back to the old ways. For it seems that Smallboy's isolated camp of tents and trailers is a mixture of traditional ways and modern technology, where a portable generator supplies electricity for the school and medical trailers. And the Indians at Fort McMurray are upset that they have no running water and no in-door toilets and are living in over-crowded houses where frost forms on the walls in winter while around them is a white community with central heating, modern plumbing, washers and dryers, hotels and restaurants. Now which do they really want? The old ways of tepees and wigwams or the good things of the white man's culture?

I know there were greedy men who cheated and lied and connived and by so doing made great fortunes in the early days of the west. But my grandfather was not one of them. He remained poor to the end of his life. He battled bush fires and grasshoppers and drought and hail without crop insurance or government handouts. He and my grandmother survived and raised their children by dint of hard work and without abandoning the basic concepts of their culture. Is it any wonder I am disturbed when I read that *the* white man has destroyed *the* Indian?

So, all of you who deplore the conditions under which so many Indians live, if you will stop generalizing about *the* white man, the next time I see an Indian in a drunken stupor on Winnipeg's Main Street strip, I too, promise not to generalize.

Religious Issues

(Concluded from p. 10)

personal religion. Neither were they an alternative to the Church, being unable or unwilling to act in concert to address Native religious issues.

Despite obvious shortcomings, the conference, a first for Winnipeg, engendered a positive response for more conferences and urban Native ministry input.

In addition to the Committee and the Centre, the Inter-Church Committee for Native Workers, which provided training for missionaries stationed in northern Canada, will begin focusing on urban Native needs.

Its "Gimli Seminars", introduced in 1966, will be reorganized and may likely become defunct said a representative.

Dr. John Berthrong, recently appointed associate secretary of Interfaith Dialogue, a division of the United Church's World Outreach, came from Toronto to meet with local Native ministry personnel and to review Native concerns addressed at the conference.

Toronto church groups are also examining their role in urban ministry to Native people.

Conference chairman was Brian Orvis. Coordinators were Mary Richard and Darlene Tomasson of the Friendship Centre.

Friday's panel members were: Soly Kakegamac, a United Churchman with the Urban Native Ministry Committee at the Friendship Centre; George Riddle, a Roman Catholic layman from the Kateri Tekakwitha Mission (formerly John Bosco Centre); Rev. Gladys Spurll, Anglican, of St. Helen's Daughter church, Winnipeg, who has worked with Rev. Ron McCullough in Fairford; and Gloria Lalman, a staff member of the Indian Alliance Church.

Saturday's panel discussion on Native culture and spirituality included: Gordon Morrisseau, executive director, Winnipeg Native Pathfinders and advocate of tribal Indian religion; Barbara Daniels, on staff at the non-denominational Indian Family Centre, sponsored by the Christian Reformed Church; and Rev. Jake Unrau, a Mennonite minister.

Christmas memories

by Bernelda Wheeler

A matriarch sat at a kitchen table telling stories of the holiday season in years past ... someone said, "And the depression years, what was Christmas like then?" Without hesitation she answered, "It was always depression on the reserve, we never knew depression was around because it was always like that for us."

The year was 1905. A four-year-old child and her mother were at home alone, as the man of the house was out west working and might not get back for Christmas day. The child knew about Christmas and questioned her mother about Santa Claus. She was informed that money had to be put outside where Santa Claus could find it, and then he would leave a gift for the little ones. But, the little one was told not to expect anything, because there was no money for Santa Claus ... well, maybe ... "hang your stockings up anyway my girl, there might be something in it," said the mother, "but, you have to go to bed early because Santa Claus has lots of work to do, and you never know what time he might be around, if he comes."

The child was washed up for bed, and said her prayers at her mother's knee. Decades later as she told the story, she wondered how long her mother remained up that Christmas eve working, the father had not come home, but the next morning, the child found a doll in her stocking.

The body was made out of an old piece of underwear, stuffed, with fingers drawn on the hands. The hair was made from an old sock that had been unravelled, and it was curly. Her dress was a piece of pink print, and there were frills over the shoulder. The eyes were two small black buttons and the eyes, eyelashes, mouth and nose had been embroidered. In later years, her own children loved to hear the story of the "underwear doll".

Each year, after that, Christmas got better.But ... World War I saw her father in the 107th battallion and those years were spent at the Indian boarding school. By now she had a little brother but her mother had passed away, and her memories of those Christmas Seasons slipped into obscurity.

Towards the beginning of the 20's, she became a bride, and then a mother, once; twice; her third son died at two and a half, and then an exquisitely beautiful daughter was born into the family.

Each year, as the Yuletide season approached, there was a flurry of activity and the mystery of Santa's elves at work was a never ending source of wonder and delight to the three children. Indeed, long after they were in bed, they could hear hammers and saws going .... and a sewing machine ... adults could be in the company of these mysterious elves, but children? Never! There was always something. Many times, only one gift each, either in the stocking, or under, on the floor. Doll furniture, doll clothes for the girl, miniature pitch forks for pitching hay for the boys, maybe a colt, a pup or a kitten, homemade tools and clothing.

Years came and went, another son joined the family but he too passed away before his first birthday arrived.

Depression ... but Indians didn't feel the bite because they were poor anyway ... the three children were older by now but they still listened for the jingle of sleigh bells, and they still heard the hammering of the elves, and the sewing and sawing during the month before Christmas.

The 25th of December always dawned with the children excitedly running down the stairs to the stockings hanging on the old bureau. Before breakfast, and even before the children were up, the matriarch of the household would be up and at an old organ singing "Christians arise, salute the happy morn ... " to begin Christmas day.

Visitors would arrive in sleighs, their horses festooned with decorations up and down the hames, a bell on the very top, and several on the harness. You could hear them coming a mile away, and by the time they arrived, food would be ready. There wasn't just bannock for Christmas, there was bannock with raisins! And partridges ... and rabbits ... homemade candy and plenty of tea.

Before the Second World War, another son lost his life, and two more daughters were born. War time, and the father and oldest son join the Army, a fourth daughter is born and the men leave Canada. Three Christmas Seasons ... go by. Because of the war pay, there are more gifts. The dolls reflect the times ... sailor dolls ... soldier dolls ... Red Cross dolls. There are some men on the reserve ... but it's a lonely time for the wives and families of the men overseas ... everyone weathers the times ... finally the war is over and after much deliberation and listening to the Indian Agent, the family leaves the reserve.

The Christmas Seasons come and go . . . each with unique stories, like being in an isolated community where everything has to come by mail ... be darned if the Christmas parcels weren't late!!! Santa Claus left a Christmas card on the stairs declaring that Dancer had broken his leg, and he would be a week late. The children grow up, leave home, get married. The little child who remembered the underwear doll becomes a grandmother. By now the years are rushing by ... there are moves ... all the children are gone from home and now the grandchildren are growing up.

The matriarch lives in a great Canadian metropolis ... the family is scattered all over the country and she has decided that she must stay home for Christmas this year, but her youngest great-granddaughter must be given her Indian name.

Nearly eighty Christmases she has live. She sits at the kitchen table with a cup of tea, her hands cupped around it ... staring off at the wall in front of her, lost in wonder at all the seasons past. One of her daughters breaks the silence. "Momma, of all those Christmases, which one was the most memorable?" Slowly her head turns toward her daughter. She has grey hair now, and she can't walk too well. Her oldest great-grandchild is eleven. She remembers seventy-four years ago. "I guess that year my mother sat up most of the night to make a doll for me out of underwear."

A seemingly desperate situation

Eleven years ago, in June, the federal government produced a White Paper on Indian policy which was supposed to inaugurate a new era of independence and development. Its aim was to put an end to the years of paternalism which had left Indians at the mercy of white civil servants and, above all, to reverse a long-established and growing trend of poverty and social collapse.

The proposals of that White Paper were quickly swamped by a wave of suspicion on the part of Indian spokesmen. In the years since the White Paper approach was abandoned, governments and Indian leaders have talked round and round the problem.

The net result of all that talk is that the problems facing Indian communities, which had reached a crisis level 11 years ago, are even more desperate today.

Just how desperate is set out in a new report prepared for the federal department of Indian affairs. It is a shocking and depressing catalogue of personal tragedy, social scandal and political failure.

The report sets out the details of a social disaster which was already obvious. Families on Indian reserves are breaking down under vast and increasing social pressures. Suicides by young Indians are three times the national average; their death rates are between three and four times greater.

Their risk of violent death is several times that in the white community and the proportion of Indians who find themselves in prison is many times that of whites.

Housing on reserves remains substantially inadequate. More than half the homes still lack sewer connections. Unemployment and social decay on the reserves has led many Indians to leave for the cities where they often find themselves facing even greater problems.

In some areas, of course, there have been improvements. Some diseases, such as tuberculosis, have been brought under control. Many Indians have found substantial success, either on the reserves or in the white communities. Indian leadership has become increasingly strong and has taken increasing responsibility.

But perhaps most tragic and ominous of all the report's findings is the fact that young Indians who were born at the time the last White Paper was being prepared are just now entering the age group which is most susceptible to the cruellest social ills — suicide, violent death and alcoholism.

The report is part of a new effort by government to redefine the role of the department of Indian affairs, not to lead to its abolition as was suggested in 1969, but to make it more concerned with providing services to Indian communities than with ordering and supervising them. The aim is the same as 11 years ago — to end paternalism — but the new approach shows more sensitivity.

Whether it will lead to any better results remains to be seen. On the record, there is no reason to expect anything good from government policy toward Indians. The spending of $240 million on social programs this year has been no more successful in coping with the problem than was the spending of $85 million 10 years ago.

What the report should do, however, is persuade the government and the Indian organizations to lay off squabbling about abstract constitutional questions like sovereignty and nationhood and to get down to practical programs to provide young Indians with education which suits their needs and respects their culture, with jobs and decent homes and adequate services on the reserves and with the chance to make a reasonable choice between living on the reserve or joining the broader society.

Ten years of circular debate have permitted the situation of Indians to become progressively worse. The results of 10 more years of inconclusive action hardly bear contemplating.

Winnipeg Free Press

A promise still unfulfilled

By Jack Brightnose

How long does it take an intelligent person to calculate mistakes based on past failures? How long will it take federal and provincial leaders to realize that the basic political approach to the Indian problem has been the same for the last hundred years?

The tone of political rhetoric has varied, but the contents have remained basically the same. One does not need an academic education to understand and recognize that the Indian problem has been in a chronic stage in the last two decades.

In Northern Manitoba, the Indian fatality total continues far above Canada's acceptable social norms. Not to mention the destruction of our lakes which are the trapping and hunting areas of the Indian people; the glorification of industrial progress secured at the cost of the elimination of a once proud, happy people, the Canadian Indians.

Many Canadian people, Indian and white, are losing faith in the government's ability to tackle Canada's major social and economic problems. Unemployment and the Indian problem are like Bonnie and Clyde; they're a dangerous couple and, unless apprehended, pose potentially volatile violence.

Manitoba's Conservative government has called for deficit-cutting and a *"toughing it into the eighties"* philosophy; however, it neglects the social and psychological costs borne by the jobless themselves; the situation creates greater problems at the local level of the Indian experience.

This problem-solving scheme is like turning to fire-water to solve a drinking problem.

Same mistakes

I recognize that there is no simple solution to the problem, that it is perhaps beyond the capacity of human resources to effectively deal with it. What I fail to recognize is why we continue to repeat the same mistake

when we see no tangible evidence of any improvement from present schemes. Instead, we see individual and family breakdown in epidemic proportions. Why?

One reason, I believe, is that people, particularly the Indian and Metis people, are good business. Our most lucrative and consistent industry in Northern Manitoba is not the mineral, fishing, trapping or tourism industry — but the people industry precipitated by the Indian problem.

Currently it costs the taxpayers $94,000 per year to maintain a family of 10 on social assistance. The welfare expenditure of the Department of Indian Affairs in 1978 was $146.8 million dollars and there's no apparent end to the escalating cost. Why should there be? As long as the Indian problem persists, it's creating a market for a lucrative industry that provides well-paying jobs for the zoo-keepers.

Moreover, the Indian market is not confined to the Department of Indian Affairs; other human service agencies are involved in the industry.

What about our own Indian programs? They also haven't met with great and notable success.

First of all, all government-funded programs require legislative action for approval. What that really means is that program concepts have to fulfill government requirements.

What does all this mean? It means that the only good Indian is a dead Indian, dead to his religion, to his language, to his identity and to his philosophy of life. If Indians don't believe this is true, they should try embracing their cultural virtues and then try getting a job with the government, even those sections committed to serving Indian people.

Honest assessment

The basic requirement for problem-solving begins with an honest assessment of inventory; it's finding out what went wrong in a framework of truth. In order to solve any problem, the victim and teacher must understand the truth. The truth about what? The truth about what happened to him. The truth was that he was denied his special content of life, the truth that he was deliberately ossified, stripped of his culture, so that he could be freely exploited for the riches of his resources.

This truth, no matter how shameful it might appear, must be the guiding principle in developing strategies to effectively deal with the devastating mistakes of Canadian history. Both societies, Indian and non-Indian, must come to terms with the truth; and, most important, both must agree on non-violent strategies to end the psychological isolation of the Indian race, bringing not just selected individuals, but entire communities into the mainstream of Canadian life.

The de-colonization of people from the Third World has always been by violence and civil war. For some reason Canada believes that it is not in collision course for a major racial confrontation. Twenty years ago the United States never dreamed that its passive and subservient "niggers" could rise up.

Think again; the ashes of Plymouth Avenue in Minneapolis had barely gotten cold when the city of Miami was in flames. Vine Deloria, Jr., in his book, We Talk; You Listen, writes:

"Our ideas will overcome your ideas. We are going to cut the country's whole value system to shreds. It isn't important that there are only 500,000 of us Indians . . . what is important is that we have a superior way of life. We Indians have a more human philosophy of life. We Indians will show this country how to act human. Someday this country will revise its constitution, its laws, in terms of human beings, instead of property. If Red Power is to be power in this country it is because it is ideological . . . what is the ultimate value of a man's life? . . . That is the question."

Can we enlist the energies, resources and talents from white as well as the native sectors of the Canadian society to confront this problem and avoid future violence?

We, the Indian people, need and are entitled to special consideration from Canada. Not in the paternalistic and boss-blunky manner we've had in the last 100 years, but honorable concessions based on our treaties — at the least the promises that were made when our forefathers ceded our lands.

The promise to help us help ourselves was an important promise, one still largely unfulfilled. The New Nation

Jack Brightnose is a political activist and consultant to the Nelson House Indian reserve. His article is reprinted from The Nation, published in Thompson.

Natives can become priests if we don't obstruct them

by Jacques Johnson, OMI

For two years now I have been ministering to native people in the Grouard area.

Like many missionaries before me, I'm sure, I have felt the great love and generous acceptance on the part of the people. Like my predecessors I have felt much love in my heart for the people.

But I have also felt that I was inadequate in many ways: I am to a great extent a foreigner in their midst, one who can't communicate with them in their language, one who has a dubious grasp of their culture and the mentality of his flock.

The question has arisen many times in my mind: why is it that there are so few priests that are of native origin?

One of the reasons may very well be because the native population in Western Canada is not that high in proportion to the total. It would be interesting to have a survey made on this.

Another reason for the relative lack of native clergy is the fact that native men had to attend a program that was basically designed for white European types.

Being isolated from their communities for long periods of time, drowned in an environment and a mentality that was very foreign to them, with very few exceptions the few that tried were not able to survive.

Surely the Lord is calling native people to service of their own in the ministry just as he is calling people of every race.

The answer to that call concerns not only the individual who feels called but all the church who must make it possible for that call to be adequately answered.

(See: NATIVE PRIESTS, p. 18)

DOCUMENTATION

Legal status of the Canadian Indians

Kenneth Lysick, of the UBC Faculty of Laws rewrote chapter XII in Vol. 1 of "A survey of contemporary Canadian Indians" (IAND, Ottawa, 1966) in the "Revue du Barreau Canadien," Vol. XLV, 1967 (pp. 513-553).

We have summarized here the constitutional position of the Canadian Indians, in the hope of clarifying the "Indian law" which rests on unique positions, different in many respects from those which apply to other Canadians. (G.L.)

The peculiar legal status of the Canadian Indian rests on constitutional necessity, on historical fact and on voluntary government initiative. The British North America Act demands that Indians rely on the federal Government in situations in which the non-Indian looks at provincial laws.

Federal and provincial governments find themselves in competition over the right to regulate one subject matter affecting Indians, while each disclaims constitutional and financial responsibility over other matters.

There are, as well, distinctions to be drawn within the class of persons to which Section 91 (24) of the BNA Act which includes the Inuit, while Section 4 of the Indian Act excludes the enfranchised Indians and the Inuit. It is relevant whether or not an Indian is entitled to Treaty rights and benefits as well as whether or not he lives on a reserve.

Agreements with provinces

On certain limited questions constitutional agreements have been arrived at with a province, confirmed by the BNA Act 1930, re hunting, trapping and fishing rights; thus the 1912 Agreement (Article 13). In the prairie provinces validating agreements were unnecessary, since reserve lands had been set aside while Crown lands were still vested in Canada.

It is worthwhile noting that Section 91 (24) of the BNA Act assigns to the Parliament of Canada exclusive legislative authority over *"Indians"* and *"land reserved for the Indians"* — two subject matters, not one. Of particular importance, in B.C., is the question whether or not the Royal Proclamation of 1763 extends to that Province as, further, the greater part of B.C. has never been formally surrendered through treaties made by the Indians.

Before Confederation it had been consistent government policy to permit Indians to alienate their interests in lands they occupied only through surrender to the Crown. After Confederation, Indian title constituted a burden on the title of the land held by the province. For this reason, Canada has concluded agreements with most of the provinces concerning the past and future disposition of Indian reserve land.

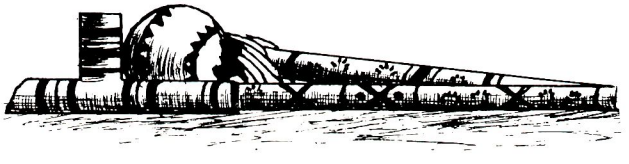
The B.N.A. Act

The BNA Act (Sec. 91 ss. 24) does not stand as the *sole* enactment pertinent to distribution of legislative authority over Indians in all provinces. For instance, the 13th article of the British "Terms of Union" calls for an administrative "policy as liberal as that hitherto pursued by the Dominion Government."

Provincial legislation may not relate to Indian lands; Section 87 of the Indian Act, added in 1951, does not touch upon the distribution of legislative authority in this respect. Provincial laws of general application extend to all Indians, whether on or off reserves.

Where Parliament has *not* legislated, putting aside matters relating to Indian lands, the provinces have a relatively free hand in legislating for the well being of the Indians in respect to both who live on reserves and those who have moved off into the main stream of non-Indian Society.

Accepting that constitutional "responsibility" for Indians is the correlative of legislative authority, there is little justification for the reluctance not infrequently expressed by provincial governments to undertake the same responsibility for ameliorating the condition of Indians and Indian settlements that these governments assume for non-Indians and non-Indian communities.



Decentralization of powers creates problems

The Canadian Indian has had, since Confederation, an especially strong link with the federal government, but a weak and tenuous relationship with provincial governments. In response to assigning of "Indians and Lands reserved for Indians" to the federal government, under the BNA Act, 91-24, an Indian Act was passed, an administrative structure was created and special policies were developed for the indigenous inhabitants of Canada.

Up until 1945 the federal government accepted its special responsibilities for Indians on the grounds that they were wards of the Crown. The Indians, for their part, developed a special emotional bond with the federal government, and suspicious and hostile attitudes to the provincial governments.

The formula structure of Canadian federalism, in 1867, was highly centralized. The provinces were given access to the least productive tax fields, and a restricted law-making authority subject to federal veto. Since, many instruments of federal control contained in the BNA Act have fallen into disuse. Intergovernmental relationships are now recognizing the growing role of provincial governments.

Important Changes

Coincident with the erosion of the dominance of the federal government, there have been important changes in the role of government at both levels. Important areas of health, welfare, education, highways and the development of natural resources are provincial concerns.

It was not until the post World War II period that the interdependence of the two levels of government was recognized for effective methods of intergovernmental collaboration to emerge. There has been a growing realization that federal-provincial relationships must be flexible and capable of revision as circumstances require. As a consequence, there has been the growth of a pragmatic approach to problem solving in Canadian federalism.

The federal government saw its post-war role not only one of economic stabilization or of providing the provinces with revenues to undertake their functions but as determining the standards of provincial servi-

ces which were to be provided. Thus the provinces were induced to do something they would not do, or would not do in the same manner, without federal assistance.

Post war federalism has seen a proliferating committee and conference structure to develop intergovernmental agreements and to extend joint endeavours to solve problems outside any single jurisdiction.

The Indian Affairs Branch

However, in this century-long context of change, the Indian communities were almost totally excluded from the services provided by provincial governments. The Indian Affairs Branch became responsible for administering almost the entire life of a small minority of Canadians. It has been forced to deal with education, welfare, local government, economic development and specific responsibilities pertaining to the special status of Canadian Indians: in short, a miniature (federal) government for the Indian people exclusively.

The Branch underwent organizational and policy changes and involved itself in new areas: declericalized education, specialized welfare, housing programs, revolving loan funds, the creation of an economic development division. A revised Indian Act was passed. The Branch enlarged its budget and its personnel, brought in professionals and stimulated research in problem areas.

Not only the Branch serves a population so geographically dispersed that the efficient use of specialized personnel is seriously hampered, but, with the development of positive provincial development in key areas such as education, welfare and economic development, the disadvantages of Indian exclusions are marked. The absence of provincial involvement with Indian people constitutes a greater disservice to Indian people than hitherto was the case.

Ethnic 'apartheid'

While liberal democracies provide special facilities and services to certain groups of citizens (v.g. the aged, the young, the unemployed, the sick), it does not tolerate a different treatment based on the grounds of "race" alone. Differentiations on ethnic grounds has become synonymous with discrimination, apartheid, second-class citizenship, etc.

In education, welfare,resource management, roads, the primary responsibility and expertise resides now in the provinces. It is evident, therefore, that existing trends support the policy of extending provincial services to Indians.

A consequence of a federal system is that the actions of each government in the system constitute variables for the other governments. Eleven major governments exist in the same political system. If they are to make the association fruitful, they will not deliberately or unconsciously pursue policies or initiate changes which frustrate the legitimate objectives of other governments in the system. Thus an elementary goal of general policy in the field of federal-provincial relations is to reduce the uncertainty which the diffusion of power in a federal system involves.[1]

1. *(Cf. the recommendations of the Special Joint Committees of the Senate and the House of Commons, 1946-48 and 1959-61).*

This, however, is only a beginning. It is necessary to go further and, where appropriate, to pool federal and provincial legislative authority and fiscal capacities to provide solutions to problems which could not be efficiently solved by either level of government acting alone.

As applied to the needs of Canadian Indians, an ideal policy would be one in which both levels of government applied their respective legislative and fiscal resources in a cooperative fashion to overcome the general isolation, poverty, and backwardness which prevail in most Canadian Indian Communities.

The Canadian Federal System and the Indians. *Vol. I., pp. 199-210 Hawthorn (H.B.) Report, Indian Affairs Branch, Ottawa, 1966)*

Native priests . . .

(from p. 16)

Institutions have to be set up that will respect, in our case, the culture, the values and the mentality of the Indian people.

The church, in order to be truly Catholic, i.e., universal, has to be able to welcome in its midst every ethnic group without forcing them to become something else first, e.g., white or European.

This universality of the church also supposes that these people can participate fully in the life of the church and that the door be open to all its ministries — including becoming priest and bishop.

A colonial church in 1980 is an anachronism, a thing of the past that must make way to the church of the people of God.

I feel that we have a colonial church in Western Canada as far as the native peoples are concerned.

This colonial face will disappear once native people start ministering to their own.

Something very hopeful is happening to bring that about. In the fall of 1980 a program called "Kisemanito Missionary Centre" will open in Grouard, Alberta, to train native people for the priesthood and other ministries.[1]

Much input has already taken place both from the grass roots and from experts in the field of ministry training. A program has been set up. Resource people are being contacted.

(1) Kisemanito is Cree for "The Great Spirit."

Our hope is for a regular course to take place with classes, seminars and in-the-field training to take place from September to May.

The following disciplines will be privileged: Scripture study and theology, psychology and personal growth, native culture and identity and social issues.

Grouard seems like a good place to start such a project. It is beautifully located between Buffalo Bay and a forest.

Alberta Vocational Centre is also located there which served 1,600 students last year, the great majority being native people, taking upgrading courses or trades of every sort.

The contact with that student population can only be a healthy thing.

We hope and pray that this initiative which has the support of the church authorities will contribute in some way into opening new doors in the church and in society for many native men and women.

* * *

Father Johnson is a missionary to the natives in Northern Alberta and the prime mover of Kisemanito Centre.

Although more than 80 per cent of the 12,000 Indians in the St. Paul Diocese are Catholic, Father Johnson says he isn't sure how many candidates for the priesthood will show up this fall.

He said there could be one to three possible native candidates in each of the four Western provinces.

60 YEARS ON LAKE WINNIPEG

IX - Transportation

by Frederick Leach, OMI

I believe that it is no exaggeration to say that today, there are no areas in Manitoba which are completely isolated. Almost all settlements or Indian Reserves are equipped with a radio-telephone installed or licensed by the Manitoba Telephone System. Should one desire to send an order to some company or if we feel we would like to have a chat with our friends we can call the operator of the System and in a few moments she puts us through to those with whom we wish to speak. Three years ago I heard someone, in a northern settlement, sending a Christmas message to a friend in England. The telephone service is available all the year round.

Added to this convenience, the aeroplane service in the north these days is excellent. Up to fairly recently all trappers used to go to their trap lines by means of dog trains. Now quite a few hire a plane. This may sound extravagant, but it is not.

It costs quite a bit to keep a train of dogs in good shape twelve months in the year. It takes hundreds of fish to feed the dogs and to get this fish one has to have a supply of nets and they cost quite a bit. We must also remember that the dogs can only be used for about six months in the year, depending on the snow conditions. By plane a man can get to his trapping grounds in a very short time whereas with dogs it could take him two or three days. Sometimes two or three trappers will hire a plane and thus share the expense.

With all these modern conveniences now available, it is hard for us to realize the hardships settlers and missionaries faced in bygone days when long trips had to be made. I am not referring to the early explorers for we know how they travelled hundreds of miles either by canoe, dog train or on foot, but let us consider some of the journeys undertaken during the last few years of the nineteenth century or the first quarter of this century.

The first priest to visit Berens River was Father Dupont. He started out from Fort Alexander on January 7th 1884 by means of dog train. We know that the month of January is generally a cold month and that year it was no exception. The average temperature during the 150 miles which lie between Fort Alexandre and Berens was nearly forty degrees below zero.

Looking through notes about the various trips made I see "Father Charles Cahill left. Very cold three-day blizzard." "April 3rd 1904. Father Edouard Planet left. Hard time on lake due to thaw." 4th, 5th 6th: "In spots one foot of overflow on lake. Snow soft. Trudging hard." One must not forget that the word "trudging" means walking wearily and when Father Planet had to do this for three days one can have some idea as to how tired he must have been especially having to "trudge" through soft snow and the overflow of water on the lake.

During the summer months missionaries often used sailboats on the Lake. One such trip ended tragically. Rev. Mr. McLaughlan was a missionary of the Methodist Church at Berens River. One year, in the late nineties towards the end of August, he had to take some Berens River children to the Brandon Residential

(Leach photo)

Unloading freight from a ship.

School. Having a sailboat at his disposition he decided to use it to go to Gimli to catch a train there. All went well until Grindstone Point was reached, a spot about seventy-five miles south of Berens, when suddenly a gust of wind caught the sails unexpectedly, causing the boat to turn so far over on its gunwale as to allow water to enter, filling the boat. The occupants had no chance of escaping. All were drowned.

In 1918, when I first came to Berens River, there was no difficulty in getting here as the "Wolverine" always called in when northbound but on her return trip from the north end of the lake she would sometimes pass right by. Generally, however, the captain would notify us that he would not call at Berens River but would pick up any passengers at Cox's Reef should they wish to go south to Selkirk. But Cox's Reef was ten miles out on the lake straight west of Berens, so it was not easy to get there especially when the lake was rough. Added to this, one never knew at what time of the day or night the "Wolverine" would be passing there.

In 1919, Father Jean-Baptiste Beys, who was then our Provincial, and I

(Leach photo)

The freight is brought inland by canoe.

(Leach photo)

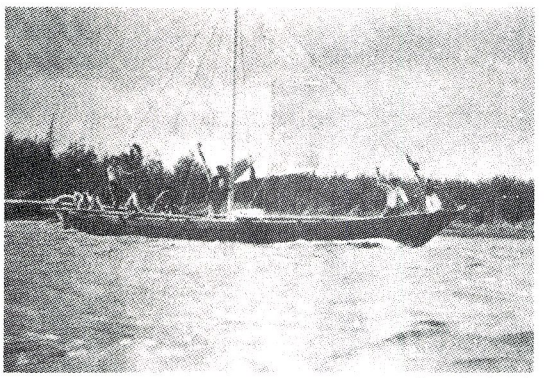
Beginning of canoe freight trip.

had to get to Winnipeg at a certain date. The "Wolverine" passed by Berens although the captain had promised to pick us up southbound. Our only means of keeping our appointment was to hire a sailboat; this we did. By sailing to Gimli, one hundred and thirty miles south of Berens we would be able to catch a train for Winnipeg. A favourable wind allowed us to reach Big Bull Head, in about eight hours, then it changed. Most of the night we tacked backwards and forwards. But continuous tacking does not permit one to advance very quickly. By dawn we had not progressed more than ten miles. But luck was with us again; as the sun rose the wind turned in our favour and we managed to reach Gimli. This trip took us nearly two days.

I have already mentioned that for a number of years after my arrival at Bloodvein I used to visit the surrounding settlements. These visits were made not only to see sick patients but also to innoculate children. We made use of our boat for this purpose during the summer months. It was quite a size, having a thirty-foot keel and was driven by a Fairbanks-Morse marine engine. In July 1939 I had to make a trip to all the settlements to see the children.

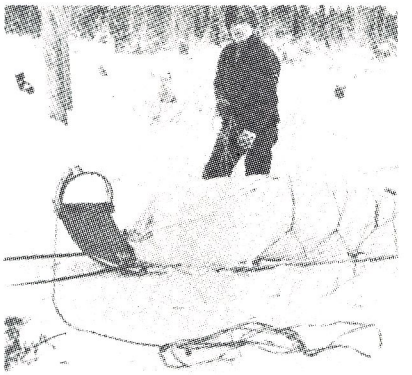
As quite a number of miles would be covered in this trip, Father C. Gauthier advised me to take along a small boat, which could be towed in case of need. I started off with Willy Young and Robert Benson as companions. We had visited Rabbit Point, and had then headed thirty miles south to Loon Straits after which we crossed to the west side of the lake, had visited Big Bull Head, Pine Dock and had arrived at Matheson Island. On finishing my medical work there, we had loaded on quite a bit of freight for Bloodvein and then headed for home.

The lake was calm. Robert Benson was in charge of the engine, Willy Young was steering and I was standing in the bow of the boat. We were about five miles from shore when suddenly the engine backfired several times. Flames started in the hull of the boat and spread quickly. Our efforts to extinguish them failed. Hurriedly we got into the little skiff we had been towing behind and quickly rowed away. A few moments later there was a loud explosion. The gas tank had exploded. The boat's cabin was blown to bits. The flames had been seen from Matheson Island; soon a boat came and picked us up. We were indeed lucky to have heeded Father Gauthier's advice and taken a boat which actually served as a life



(Leach photo)

The last York boat on Lake Winnipeg.



Hauling freight in winter.

boat, otherwise we might have been drowned or blown to bits when the gas tank exploded. We were also lucky that the lake was calm.

A few years later Sister M.L. Lacroix and Sister Armande Savoie of Berens River missed the S.S. Keenora, southbound, by a few minutes. One of the settlers of Berens, who had a canoe and an outboard engine told them to jump into his canoe, telling them that he would be able to catch up with the steamer on the lake by taking a short cut out to the lake instead of taking the roundabout channel the Keenora had to take. The Sisters believed him and started off. The canoe never did catch up with the steamer and finally landed at Matheson Island sixty miles south of Berens. Luckily a tug called in at the Island that evening. The captain who was headed for Selkirk took them aboard, thus they were able to arrive on time for the retreat to which they were going.

On another occasion, Sister Savoie had a trip which turned out to be rather nerve-racking. Towards the end of November a little boy and a baby had to be evacuated for medical treatment to St. Boniface Hospital. There had been an early freeze-up so the ice was strong enough for a plane to land at Berens. Sister Savoie was sent with the patients as an escort.

The weather was fine so the flight down the lake was enjoyable; however the ice down south could not have been very strong, for when the plane landed on the Red River near Selkirk its skis broke through and the plane started to slowly sink. The pilot seized the little boy, opened the door of the plane with the child in his arms; quickly closed the door again to prevent the water from entering, and placed the little passenger on top of the wing.

The pilot's cry for help was immediately heard by men on shore. Rushing down the river bank they pushed a nearby skiff on the ice to the plane. Before opening the door of the plane again the pilot warned Sister, "be ready as soon as I open the door." The opening of the door allowed water to rush in but Sister, with the help of the men, got out safely. The baby suffered no ill effects as Sister Savoie had been holding it above the water line, she, however, was soaked halfway up her body. She was taken to a nearby house and given a complete change of clothing, none the worse for her terrifying experience.

It is true that with the modern means of travelling, trips can be made more quickly and in a more comfortable manner, but oldtimers believe that paddling a canoe, driving a dog train or using a sailboat was safer than a plane, or a power-driven boat or a skidoo, or even a bombardier.

Eight years ago Father Robert Bernardin was flying homeward after having visited the Little Grand Rapids Reserve when due to engine trouble the plane made a forced landing fourteen miles from Berens River. The temperature was extremely cold and there was a strong wind blowing. He and the pilot had to camp out and almost froze to death as they were not prepared for such an event.

During the summer of 1964 fourteen people were drowned in one small area of Lake Winnipeg. Two small boats were swamped when the outboard engine failed and the other seven lost their lives when a tug overturned in a storm. A few years ago, a couple of men were in a bombardier, travelling on the ice, when it went through. As there was a small trap door on top of the bombardier the men managed to escape although one of them had quite a hard time as the vehicle quickly filled with water.

To be concluded in our Spring Issue

REACTION

Letter to the Canadian Council of churches re: the April 1980 Winnipeg Consultation

Today, we will conclude the meeting which has examined many reports and has given a forum to many racially oppressed peoples.

It would be foolish to try to express the emotional depths to which I was moved by the accounts given by representatives from all corners of the globe, but just let me say that much of the pain in me was caused by the knowledge that the racism being described had a ring of familiarity. Almost in every case delegates described institutional racism which reflected experiences of Native Canadians.

It is an experience of learning for which I thank the Canadian Council of Churches and all who made my participation in this consultation possible. It is my hope that arrangements can be made for a time of meeting with the CCC to discuss how Canadian churches might involve themselves in Combatting Racism in the 80's.

It might be said that "you do not bite the hand that feeds you". I am uncontrolable in this regard, as I perceive the need to act out of gratitude and "chew-out" the CCC. You have a policy that says the Canadian Council does not do programming. Place it in the shredder since it is an embarrassment to the faith.

The Programme to Combat Racism of the World Council of Churches has been in place for ten years while the CCC has sat silent and until 1980 (April-Winnipeg!) had not initiated a single program which would enable its members to be aware of the presence of racism in the Canadian context.

It is thus my perception that to this day hundreds of thousands of individual church members in Canada have been denied the opportunity of learning about the PCR from their leaders and even more critical is the likelihood of their denial that racism is alive and dwells in their church structures.

The people of Africa who are battling the forces of racism would see it as an impossible stance — the neutrality of the CCC in its refusal to be involved in programs which combat racism. The Suffering Servant said we are either for Him or against Him. In a finite world, the weak have become pawns of the principalities and powers. I would suggest that there is reason to be alarmed about Canadian complicity and leadership in racism.

Steve Kakfwi spoke to the plenary session briefly and certainly has shared the Canadian experience of indigenous people with many in a new way. Thus there is a growing sense of solidarity which could be climaxed by planning for a special event at Vancouver in 1983 (WCC General Assembly).

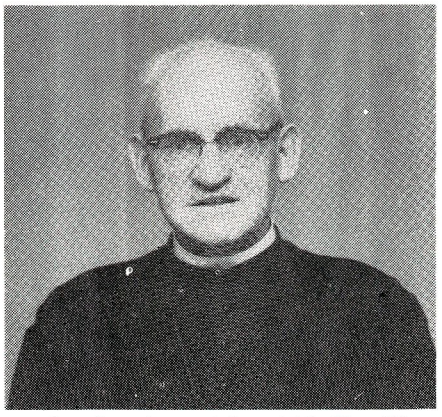
The 1969 Consultation of the WCC at Notting Hill, England called on its member churches to be repentent in confessing "their involvements in the perpetuation of racism." This consultation has reaffirmed the Notting Hill declaration and will be asking the WCC to call its member churches to active repentence. This consultation has also affirmed the PCR and sets it as a priority for the 80's.

Noordwykerhout, Netherlands, June 21, 1980

Stan McKay Koostatak, Manitoba

OBITUARY

Charles Comeau, OMI 1899-1980



On October 13th, 1980, Fr. Charles Comeau, O.M.I., passed away at Ste.-Agathe -des-Monts, Quebec aged 81 years. Born at Henriville, P.Q., he joined the Oblate Order in April 1918, was ordained a priest June 24, 1924 at Edmonton, Alta.

He served at Lebret, Sask., Camperville and Sandy Bay, Manitoba, and at Kenora, Ontario, as missionary. In 1942 he was named director of the St. Mary's Residential School in Kenora, Ontario; in 1946 he became principal and superior at McIntosh, Ontario Indian Residential School. In 1944 he founded the Indian Mission at Ebb-and-Flow, Manitoba; in September 1955 he was appointed pastor of the Indian Reserve at Fort Francis, Ontario.

In 1963 he was named missionary in residence at Fort Alexander, Manitoba and in September 1971 he went back to Lebret, Sask., as missionary to the Qu'Appelle Valley Indian Reserves.

Due to illness he retired June 1973 at St. Norbert, Manitoba and in August 1975 he went to Ste.-Agathe-des-Monts, Quebec. The funeral was October 15, 1980 at Richelieu, P.Q.

Fr. Comeau was fluent in the Ojibway language. His whole life was marked by self-sacrifice and devotion to the Native Peoples among which he labored. R.I.P. (G.L.)

NATIVE WRITERS INVITED

The INDIAN RECORD would like to publish more articles by native writers, especially from the Prairie Provinces, pertaining to the economic, social and cultural well-being of the native people.

The editor is looking for tightly written articles, high in human interest: profiles of outstanding persons, how the Indians run their own affairs and take responsibilities for their own decisions.

The subject matter is immense: health care; education; man-power; the Indian in the city; initiatives that pay off in any area; successful rehabilitation. Also authentic, but not yet published, legends which give an insight into native thinking.

Preferred are 1,000 word or 2,000 word articles for which the writer receives an average of $50.00 to $100.00 plus $5.00 for each photo used. Payment is on acceptance.

Contact: Rev. G. Laviolette, OMI
Editor, the INDIAN RECORD
1301 Wellington Crescent
Winnipeg, Manitoba R3N 0A9
(Phone 204-489-9593)

White man's culture destroys Inuit

FROM DOG SLEDS TO JET PLANES by Annette Westley; Initiative Publishing House; $8.95; 161 pages.

Annette Westley's interest in Inuit people began in 1968 (and continues in her regular PM columns). She says in her foreword: "To be with these people and to see the goodness in them, one begins to realize how much we can learn from them." In From Dog Sleds to Jet Planes, Annette Westley has captured the essence of life for these northern people through the study of their everyday living.

The Inuit (Eskimo) speak a language understandable among themselves from the settlements of Alaska to settlements in Greenland. Theirs is a rugged life that has required them to abandon their weak, even to kill their own in order that others may live. It is in this same culture, too, that the people developed a dire necessity for husband and wife to work tirelessly together for survival. In spite of the hardships, the Inuit have continued to laugh, work and believe together. Despair is hardly recognized by them. That there are no swear words in the Inuit language says much about their attitude.

As so often happens in history, one people's culture dies when a supposedly superior culture steps on the scene. The white man brought "civilization" to the Inuit and with it, the white man's diseases: alcohol, canned food, fun and fads, religions, and his alienating factors.

Annette Westley has read well the facts of Inuithood. She captured the energy, insights and cheerfulness of a people. She has also shown how their lives have been practically destroyed by the white man with the arrival of the jet age. These pages should be "must reading" for anyone interested in understanding the Canadian fact.

The book is available from the publisher, 205 Torbay Road, Suite 1, Markham, Ont. L3R 3W4. **SGL**

(Prairie Messenger)

'Hanta Yo' distorts Sioux life-style

Anaheim, California - More than 250 delegates attending the 4th Annual National Indian Media Conference here, May 12-14, unanimously supported a resolution calling for the abolition of the book, "Hanta Yo", written by Ruth Beebe Hill.

The Rosebud Sioux Tribe of South Dakota contend that "Hanta Yo" distorts and stereotypes tribal lifestyles through erroneous information and misconceptions.

Gradual momentum has increased since the book first made it to the No. 1 best-seller list on the "New York Times" six months ago and negotiations are underway to produce the book into a movie.

The Sioux tribe has called upon other Indian tribes and organizations to support their efforts to halt further promotion and marketing of the book.

Victor Douville, Lakota Studies Department Chairman, said that his initial findings included:

1) The plot takes events and ceremonies which could and did happen, such as the Sun Dance and Giveaway, and manipulates them into an unlikely and unrealistic chain of interrelated events.

2) The portrayal of kinship relationships is erroneous in places.

3) The story line develops non-Lakota like characters who are "rugged individuals" rather than Lakota like characters who are part of a "community" oriented group of people.

* * *

Western Indians, *by Joseph G. Jorgensen. 1980, 673 pp., 286 ill., W.H. Freeman & Co., San Francisco, LA 94104 — hardbound: $49.95*

This book analyzes aboriginal environment and cultures from Yakutet Bay in Alaska, to the northern part of Baja California, and from the Rockies to the Pacific Coast.

The variables defined and classified for 172 tribes represent nearly 73,000 pieces of information that have been correlated and analyzed in several fashions.

Part I deals with Aboriginal Environment; Part II, with Language; Part III, with Culture. Six appendices, a general bibliography and one arranged by tribes; indexes of Linguistics, Species, Authors and Subjects complete the book.

"Western Indians" should find uses in university-level courses on American Indians taught in anthropology, cultural geography, history, and Native American studies departments, and should find further uses among professionals who wish to provide alternative explanations to the analyses provided here.

(G.L.)

Windwalker movie claims authenticity

PARK CITY, UTAH — The movie begins with actor Trevor Howard falling out of his grave. The Veteran British actor playing an aging Cheyenne Indian, tumbles from a burial scaffold. He then battles wolves, a bear, and a hostile band of Crow Indians to save his family — all in the deep snow of Utah's Uinta Mountains.

Howard plays the "Windwalker," the title role in the latest motion picture to use northern Utah's mountain scenery as a backdrop. It is Howard's first try at playing an Indian, a role that required him to study the Cheyenne language. All other roles in the film are portrayed by Indians.

The Pacific International Enterprises production company headed by Doug Johnson has moved its crews from the high Uintas to a sound stage in Salt Lake City to film the remaining interior shots of the movie, which is based on a novel by Blaine A. Yorgason of Orem.

Johnson said the movie is designed for a family audience. It is a story about an old Indian who is reluctant to die because there are some things left undone in his life. It focuses on family relationships between the characters. The costumes and props are authentic Cheyenne and Crow.

A heroine for today's youth

In 1880 a modest but impressive monument in the shape of a sarcophagus was erected over the original grave, about three miles east of Caughnawaga, Que. Made of solid granite it bears the inscription:

KATERI TEKAKWITHA
April 17 1680
Onkweke Katisitsiio Teeotsianekaron

(Kateri Tekakwitha, the most beautiful flower that bloomed among the Indians).

"The beatification of Catherine Tekakwitha by Pope John Paul II," states the official beatification mass book "carries a very special meaning that is bound to have wide-ranging pastoral consequences for the whole people of God and, in a particular way, for the thirty million Amerindians of whom Catherine is the first to be raised to the honors of the altar.

This young Iroquois woman, whose life was sustained by her Christian faith and by an ardent love of Jesus present in the Eucharist, found in Jesus Christ the strength to withstand the hostile pressure of the non-Christian culture in which she lived and to keep, with heroic fidelity, the vow of virginity which she pronounced on March 25, 1679.

In this way, poor and unlettered, but rich in the strength and beauty that God gives to the pure of heart, she becomes an accessible model for the young people of today who are so often subjected to intense and varied pressures that urge immorality as the norm.

The value of Blessed Kateri's beatification was written beautifully on the faces of the Native American people in Rome that week in June when one of them was so honored by the Holy Father and the Church.

The name Tekakwitha means "she-who-feels-her-way." Half blind because of small-pox, she could only grope about awkwardly in the bright sunshine. Later on, when persons observed the power of her prayers, the meaning of her name was transformed into: "she-who-moves-all-before-her."

Speaking at her beatification Pope John Paul II said: "She manifested her solid Faith, straight forward humility, calm resignation and radiant joy, even in the midst of terrible sufferings," four virtues which set her as a heroic model for to-day's youth.

A heroine is a woman admired for her achievements and noble qualities and considered a model or ideal. Kateri fulfills this definition. As Pope John Paul II observed: "When her family urged her to marry, she replied very serenely and calmly that she had Jesus as her only spouse. This decision in view of the social conditions of Indian women at that time, exposed Kateri to the risk of living as an outcast and in poverty."

She was faithful unto death: "Her last words, simple and sublime," said the Pope, "whispered at the moment of her death, sum up, like a noble hymn, a life of purest charity: 'Jesus, I love you'."

She worked in the woods, the fields, in her log home during the day, but she spent considerable time, every evening, in the mission chapel. The Pope noted that "even when following her tribe in the hunting season, continued her devotions before a cross carved by herself."

Blessed Kateri will thus serve as a model for many to imitate as a person helping them from heaven. Just prior to her death, Kateri told a friend: "I will love you in heaven; I will pray for you; I will assist you."

The celebrations held at Lebret, in the archdiocese of Regina, Sask., (related elsewhere in this issue), as well as the dedication of Duck Bay church and of the "Indian-Metis Bosco Centre" in the archdiocese of Winnipeg, Man. to "Kateri Tekakwitha Mission", are the first steps in a practical recognition of the role she is called to play for to-day's Indian young people who can confidently expect from her the assistance they need to pattern their lives after the "Lily of the Mohawks." (G.L.)

Regina honors Blessed Kateri

LEBRET — "Kateri's Day" was celebrated at Sacred Heart Church here, Oct. 26, in honor of Kateri Tekakwitha, the first North American Indian to be given this honor.

Kateri's day started with mass, celebrated by Archbishop Charles A. Halpin of Regina. About 400 people attended from the Indian reserves in the Qu'Appelle Valley; and from southern Saskatchewan, also white people there from Fort Qu'Appelle and Regina.

Commentator Len Richard, chairman of the Native Pastoral Council at Regina's Tekakwitha Wickiup, gave the background of Kateri's life. A welcome was given in Cree by Wilfred Greyeyes, in Sioux by Stella Goodwill and in Saulteaux by Frances Anaquod.

Archbishop Halpin said the beatification of Kateri was an occasion for everyone to take seriously the cultural heritage of the native peoples, their language, their outlook, customs and special way of life.

He told native people they should give Jesus a new face, a new aspect, incarnating Him in their culture and way of life today. Three Indian women who had gone to Rome for the beatification, Grace Adam, Celina Kahnapace and Marian Lavallee also told of their experience there.

"Kateriana" obtainable from the
KATERI CENTER
BOX 70
CAUGHNAWAGA, P.Q. J0L 1B0

1) Silver-plated medals	$ .50
Aluminum	.10
2) Picture: Mother Nealis' colors (9¼" x 13¾")	1.00
3) Ceramic plaque: tile 4" x 4" by Daniel Lareau	2.75
4) Plastic case plaque (2½" x 1½")	1.50
5) Metallic plaque framed (3 1/8" x 2 3/8")	2.00
6) Statue hydrocal ivory 6½"	6.50
7) Seals (sheet of 36)	1.00
8) Sympathy cards, box of 12	2.00
9) **Books:**	
Kateri Tekakwitha, by H. Bechard, SJ	.50
Kateri Tekakwitha by Francis X. Weiser, SJ	5.00
Treasure of the Mohawks by Teri Martini (for boys and girls)	5.00
The original Caughnawaga Indians by H. Bechard, SJ	10.00
10) Subscription to Kateri magazine (quarterly)	1.00
11) Picture (color), J. Steele, 4" x 3"	.05

exc

Rev H Bichard sj
Kateri Tekakwitha
Centre Kateri
Caughnawaga PQ
JOL 1B0

ADDRESSEE

Synod calls for Family Rights Charter

by Jerry Filteau

VATICAN CITY — The 1980 world Synod of Bishops asked the Holy See to publish a "Charter of Family Rights" and propose it to the United Nations for international adoption.

The 16-point charter declares that the family has priority over any other social entity and demands respect for the family's freedom.

It calls for the protection of marriage and basic family values, and for provision of the necessary means for families to achieve or maintain those rights.

The idea for such a charter originated in the synod with Ukranian-rite Archbishop Maxim Hermaniuk of Winnipeg, who proposed it on Sept. 29.

The proposed charter consists of two fundamental principles followed by a list of fourteen rights.

The first principle in the draft proposal, which was submitted under secrecy to Pope John Paul II by the Synod Fathers Oct. 25, is:

"The family is the basic cell of society, a subject of rights and duties, with priority over the state and any other community."

The second principle is:

"The state by its laws and institutions must recognize and protect the family with respect to its liberty and assist it, not replacing it."

The draft charter states the family has the right:

1. To exist and progress as a family.
2. Every person, especially of the poor,has the right to form a family and sustain it with appropriate helps.
3. To intimacy of both conjugal and family life.
4. To stability of the bond and institution of marriage.
5. To believe and profess one's own faith and propagate it.
6. To educate one's children according to one's own traditions and religious and cultural values, with the necessary instruments, means and institutions.
7. To obtain physical, social, political and economic security, especially for the poor and weak.
8. To habitation fit for leading a family life properly.
9. To expression and representation before public authorities, economic, social and cultural, and those subject to them, either by oneself or through associates.
10. To create associations with other families and institutions so that one may fulfill one's role fittingly and effectively.
11. To protection for minors, with the help of adequate institutions and laws, against harmful drugs, pornography and alcoholism.
12. To fruitful leisure which may foster family values.
13. To dignified life and dignified death.
14. To emigrate as a family to seek a better life.

It is believed if the Vatican acts on the synod suggestion it will seek refinement of the language and a more comprehensive study of the issues with the help of theologians and such agencies as the Pontifical Justice and Peace Commission and the Vatican Secretariat of State.

It may also, as was suggested by some synod fathers, seek co-operation with other international bodies before presenting a proposed charter to the United Nations. (NC)

Deadline for the Spring 1981 issue is March 27.

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