INDIAN RECORD

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Respect and promotion
of
Social Justice
Human Rights
Cultural Values

Ray of hope in a troubled community

(William Wsiaki photo)
Sacred Heart Church, in Winnipeg's central area, now serves the native community.

by Beatrice Fines

"This mission is a ray of hope," says Pat Floyd, who directs Kateri Tekakwitha Mission in Winnipeg. "Our people come here for a number of sharing and strengthening experiences as well as for services on Sunday."

Kateri Tekakwitha is the oldest inner-city Indian Mission in Canada, located in a section of Winnipeg where are found small grocery stores, printing firms, and other commercial establishments, a brewery, the Health Sciences Centre, a large medical complex and schools. The population is largely a mixture of immigrants from Europe and Asia and native Canadians who live in three-storey walk-up apartment houses or tall, narrow frame homes all built around the turn of the century.

Mission activities are carred out in two separate buildings -- Sacré-Coeur church and a small building, once a sewing factory, which is three blocks distant.

The mission was organized as the St. John Bosco Centre in 1962 but began to play a vital role in the lives of the native people with its present organization only about two years ago. In October 1980, the name was officially changed by George Cardinal Flahiff to honour Kateri Tekakwitha, the Lily of the Mohawks, who was beatified on June 22, 1980, by Pope John Paul I.

Pat Floyd is one of three paid employees. The others are Josephine Whitehawk and Ivy Chaske. Much of the work is done by volunteers. Most of the funding comes from the Archdiocese with some coming from the Church Extension program of the Catholic Church.

Pat describes herself as a trainer and health educator. She received nurse's training at the Misericordia Hospital in Winnipeg and has 'worked all over', including on an Indian Reserve in the United States. Josephine is the home visitor and spends a lot of time visiting housebound mothers of small children, the sick and the elderly. Ivy is the resource coordinator, in charge of the mission's ministry of social justice and tries to make sure that the natives receive fair treatment from the governmental and social agencies which they so often find bewildering.

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Bishops oppose energy proposal

OTTAWA — In a telex message to Prime Minister Trudeau, the Canadian bishops' Social Affairs Commission has called on the government to withdraw its proposed oil and gas legislation now before Parliament.

The proposed legislation, Bill C-48, is a major part of the federal government's National Energy Program. It is primarily designed to secure federal control over oil and gas developments in both onshore regions outside the provinces and offshore areas in coastal regions. The principal target region for this new legislation appears to be the Yukon and Northwest Territories where the aboriginal rights of the native people are still to be negotiated, settled and implemented.

In its message to the prime minister, the commission contends that Bill C-48 would, if enacted, have the effect of "further entrenching the people of the North in a situation of colonialism in Canada." The bishops maintain that "it not only threatens to violate the aboriginal rights of native peoples but it also threatens to deny all the peoples of the North some of the basic democratic rights and freedoms which we have come to know and expect in other regions of Canada."

The Social Affairs Commission cited four major reasons for their opposi-

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EDITORIAL

Veto power — the ultimate defence?

Manitoba's Four-Nations Confederacy, in the name of many Native groups from across Canada, recently pleaded that the Supreme Court reject the legality of the federal Liberal and NDP supported resolution containing a constitutional repatriation package.

The many Native groups from across Canada want "VETO POWER" over future amendments to the Canadian Constitution which touch upon their rights. The Four-Nations Confederacy, as well as other Amerindian groups, are willing to go to London to plead with the Queen, that, as Trustee of the Native peoples of this land, she protects them and their rights.

This is the issue: should others be able to dictate the destiny of a cultural minority without the minority having any say in that decision? In a democracy, is it morally right for the majority to run roughshod over the lives, culture and rights of a minority?

The writers believe that the original peoples of this country should have a special status in our Confederation. They should have "VETO POWER" over constitutional amendments affecting their rights, and thus, their destiny and their identity.

We take this stance for the following reasons:

1) We believe that the development of minority cultures is an enrichment for Canada. These cultures are considered a threat only by people who are looking for a monolithic nation, a melting-pot for Canada; there are such people even in Manitoba, guided by their financial interests. We see refusal of "VETO POWER" as leading, for all practical purposes, to the annihilation of the aboriginal people by the Federal and Provincial governments.

2) We believe that the native peoples of this country are attempting to emerge from a position of powerlessness; many are indeed helpless and without hope. Empowering people to direct their own destiny should be the long-term goal of a constitution. The overwhelming majority of original peoples' groups in Canada are economically, and politically, powerless. To offset this inadequacy they must have empowerment through "VETO POWER" with regards to consitutional amendments related to their rights.

3) The forces of material "progress" and of individual and corporate struggles for profit are so strong, the greed of mining, oil and other resource development consortiums so entrenched that they over-ride and over-rule values related to culture, race, environment and ecology. The reality caused by power politics operating in a framework biased toward the multi-nationals makes it necessary for the native groups in our country to be protected by the Constitution.

4) Although everyone is equal before God, and theoretically can be equal before the law with equal opportunities under the law, people in Canada are not equal in terms of their possibilities of survival, of advancement and of development economically, politically or socially. Reams of data from Statistics Canada, and elsewhere, demonstrate that Native Peoples are becoming even more unequal than others. The veto mechanism can be an instrument of direction, inhibiting further oppression of a minority at the hands of the majority.

5) Native peoples of Canada have traditionally cherished and passed on from generation to generation many values necessary to the survival of a group: sharing, balance and harmony, respect, responsibility, caring and integration with the forces of Mother Earth and Nature. If the Constitution enables the original peoples of this land to live by these values and attitudes, and responses to Nature and People, the Canadian nation as a whole will also be empowered.

These are universal, human values. If we don't give more credence to them, we all are due on the road to ultimate annihilation.

A.A.G. & J.-P.A.

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.

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Bad health is product of social breakdown

by Tim Lilburn, S.J. and Michael Stogre, S.J., MD.

Canadian Indians are a hurting people.

The culture of the Indian nation is broken, its languages and traditions nearly forgotten. The living link between Indians and their land is severed. Bad health among Canada's native people is a product of this social breakdown.

Statistics say Indians are sicker than the rest of Canadians. Native men and women live, on the average, 30 years less than their white brothers and sisters.

Some Indians believe the key to native health lies in returning to the old Indian ways of health and healthful living.

They may be right. Contact with the white man, at best, has been a mixed blessing for Indians. When people from Europe first arrived in Canada, native people numbered nearly 200,000. War and disease have cut that number in half three centuries later.

Today the native population is growing. But Indians remain sicker than the rest of us. Accidents and violence are the biggest killers in native society.

Motor vehicle deaths and drownings are exceptionally high in Indian communities. Often such violent deaths are related to alcohol. One doctor familiar with native health has called the role of alcohol in native communities "genocidal" — capable of exterminating the race.

Suicide is a growing threat among Indians. One Alberta reserve recorded a suicide rate 20 times the national average in 1977.

Most Indians live in social conditions that are themselves violent and wounding. Unemployment, poor housing, discrimination and government indifference, both on reserves and in cities, create a climate of illness and breakdown. Welfare corrodes self-image. These are the social causes of native illness.

Individual Indians face little hope of healing unless their culture is also made whole. Native health standards will never match those of the rest of Canadians unless there is a healing between the races in our country.

A sound cultural community heals like a poultice, drawing out the frustration and anger that bring bad health. Natives, with the help of sympathetic Christians in white society, can and must heal themselves. Using native elders and healers in native health programs is a step in this direction. The movement among young Indians to regain contact with the ways of their ancestors also helps.

White attitudes to Indians also must change. Some of our social structures must take a more just line with Indians and Indian causes.

Take the North, for example. Northern Indian groups fear their culture will be destroyed by too much rapid industrial development.

Their traditional economy of hunting, trapping and fishing will disappear. The people fear the alcohol-related illnesses development will bring. They are cautious toward the developers.

They ask that their rights to the land they have occupied for 30,000 years be recognized. They also seek control over their own economic development. Without this control, one northern leader has warned, his people could end up "continually powerless, threatened and impoverished."

Native land claims in the North must be settled before any development begins. This way natives can control the rate of economic development. The federal government has resisted such a settlement so far because it feels the average Canadian voter couldn't care less about it.

(Prairie Messenger)

James Bay overshadows North claims

OTTAWA — The bitter fight over the James Bay land claims agreement may cast a pall over land claims negotiations in the Yukon and Northwest Territories.

The James Bay agreement, negotiated with Quebec Indians to make way for a massive power project, was Canada's first modern treaty with native people.

Northern native leaders say they are anxiously awaiting the findings of the federal government's unprecedented review of the agreement to see whether Ottawa feels it has breached the "spirit and intent" of the accord.

Northern Affairs Minister John Munro is expected to reveal the findings Tuesday to the Commons committee on Indian affairs — the same group that put aside party politics last week to condemn Ottawa and Quebec for breaching the spirit and legal framework of the 1975 agreement.

Munro insists that Ottawa has lived up to its legal obligations but $560-million-worth of lawsuits against Quebec and Ottawa by the Cree and political pressure from thoroughly briefed MPs prompted the review "in other than a legal context."

In the past, Ottawa has relied on a strict legal interpretation of historic treaties and agreements, a policy which has embittered native leaders who say that Indians were often promised much more than was contained in the legal documents they signed.

Basically, the James Bay agreement called for natives to relinquish aboriginal rights claims to 600,000-square kilometers of land — about half the size of Quebec — for $225 million to be paid by Ottawa and the province over 20 years.

The Cree and Inuit still say the James Bay agreement is a good one but Ottawa and Quebec have reneged on promises of additional money — above and beyond $225 million in compensation payments — to upgrade deplorable sanitary conditions and administer other social programs.

Northern native leaders say Munro's report will be one more measure of how Ottawa intends to handle land claims.

(Edmonton Journal)

Cree artifacts

QUEBEC — Cree artifacts that were found in the James Bay area in northwestern Quebec may be saved by an archeological salvage operation. There was a danger of them being destroyed by the James Bay hydroelectric project. Things that have been found to date are old Cree campsites and artifacts such as stone arrowheads, axes, scrapers and other tools showing evidence of human habitation long before the arrival of the first Europeans. The search is being concentrated along the banks of rivers and streams.

(Saskatoon Star Phoenix)

Ray of hope . . . from p. 1

(William Wsiaki photo)

The door is open to all native children . . .

The three women work from a bright and airy office located at the top of a steep wooden stairway at the back of Sacré-Coeur church.

Their desks are old and scarred and the chairs don't match. But on entry the visitor experiences a warm and comfortable feeling. Sunlight streams through the uncurtained windows across a bare hardwood floor that shines. Ferns, green and flourishing, sit atop old filing cabinets. Children's art decorates the walls. "To Pat by Melanie" has been painstakingly printed across the bottom of one drawing. It is instantly recognizable as a message of love.

Next door is a large, sparsely furnished room which serves as the Sunday School Department for 110 children, 75 of whom are regular attenders.

The church, as the name implies, once served a predominantly French-speaking parish. With the shifts in population that have occurred since it was erected in 1905, the congregation has dwindled while the number of native people in the area has increased.

Outside, the building is plain and unadorned except for the name in large gold-colored letters across the front. Inside, it reminds one of the old Spanish missions of the southern United States. The furnishings are simple; the high double-arched ceiling is bluer than the sky. Mass is sung in French each Sunday, followed by a mass in English for the native congregation. Most of the approximately 30,000 Indians who live in Winnipeg are Ojibway (Saulteaux), but there are also Cree and Sioux and some who speak the Island Lake Cree dialect. English is their common language. About half are, by Pat Floyd's count, Catholic, having come originally from Catholic Reserves. Lately the English mass has been enhanced by the singing of a native choir.

When questioned as to her feelings about the number of native people who are foregoing Christianity and returning to their own native beliefs, Pat says she sees no reason why there should be a conflict.

"I've heard some very wise and gifted medicine men say it's all the same God. It's how your heart is," she says. Can there be a better description of Christianity than that, the visitor wonders.

A full program of Christian activity is given by the mission. Pat finds that most natives want to have their children baptized and Baptism Preparation classes are held Tuesday evenings. Wednesday evenings are for Bible Study, Thursday there is a program of Faith Renewal and the Prayer Group meets Fridays. Monday evenings are reserved for the ladies' group.

"The ladies are the very spirit of our endeavours," says Pat, and her face reflects her pride in their accomplishments.

With their president, Mary Davis, at the helm, the ladies now open the old garment factory twice a week, (Tuesdays and Thursdays from 11 a.m. till 4 p.m.) to serve soup, coffee, tea and bannock to all comers. They also run a free clothing depot.

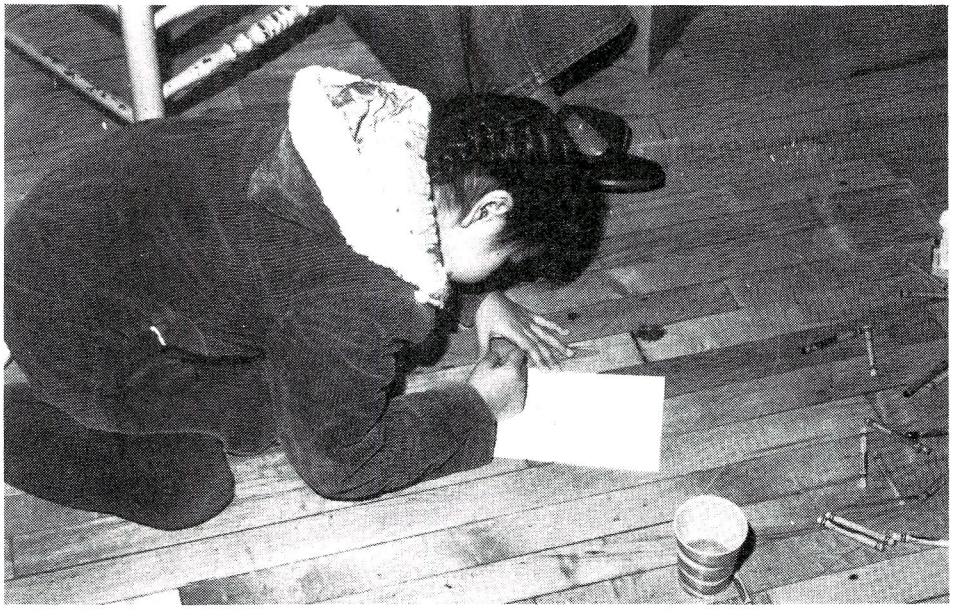
Mary has been involved in the mission for two years and has seen the club grow from a nucleus of only four women. Twelve now take turns making and serving the soup and looking after the clothing which is sorted as to "men's", "women's" and "children's" and displayed on shelves and racks. What can't be worn again is cut into patches and sewn into quilts on three old, but serviceable, sewing machines. The ladies recently held a rummage sale where quilts, along with baking and handicraft items were sold. Proceeds went to buy ingredients for the soup.

More than a place where the area's often hungry, often ill-clad people can come for help, Mary says the mission has become a place where women come to meet friends, to chat, to work together.

Pat Floyd is appalled at the conditions under which some of Winnipeg's natives live and by the prejudices that still exist in the white community. She has bitter words to say about slum landlords who set the rent according to the size of the welfare cheque instead of according to the size and condition of the accommodation that is offered. Thus a family with five children may pay more than a family with two children for the same kind of apartment.

When she talks about some of these injustices there are angry flashes in the blue eyes which light Pat's mobile face - - a face that is both care-worn and caring. She understands and she sympathizes with those whom the mission serves. Pat does not back away from any situation that may arise.

"We get involved in everything from people in jail to stray kittens," she says. "I've seen what these people have to face, and I've seen how much this mission is helping." □



(Bill P. Wsiaki photo)

Pamela Martin prepares a card for her mother.

Large grant for Indian women

OTTAWA — $705,000 has been awarded to the native women of Canada. Employment Minister Lloyd Axworthy announced that $5,000 will be given to the Native Women's Association of Canada to study existing employment programs, and to recommend new ones to ensure native women become employed. The other $700,000 will be set aside to train native women. It is estimated that 80% of Canada's native women are unemployed.

(Regina Leader Post)

Inuit request regional TV

HULL, Que. — A spokesman for a northern native group says the CBC's application to set up a new television network is an affront to the Inuit of Canada.

John Amagoalik, of the Inuit Tapirisat of Canada, accused the CBC of failing to provide adequate northern television service. And he says he's amazed that it now proposes to establish another series of networks before it has finished the job at hand.

He urged a hearing of the Canadian Radio-television and Telecommunications Commission on the application to reject the proposal.

He said the CBC plan ignores the thrust of previous commission decisions which called on the corporation to establish a local and regional northern service.

Amagoalik was a member of the special committee of the commission which last year studied the problem of getting TV services to poorly-served northern and remote regions.

(CP)

Manitoba

The last of the northern dreamers

By Larry Krotz

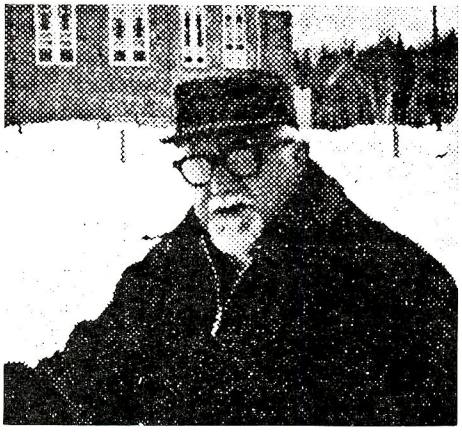
WASSAGAMACK, MAN. — There is sadness in the realization that some day it will end. They will fly in a priest twice a month from The Pas to say mass and they will train a local Indian to be a deacon, and that will be it. No more old father in a faded blue pick-up or on a black Skidoo saying mass three times on Sundays for the 2,000 Catholics at this isolated community 550 air kilometres northeast of Winnipeg. Marrying the young and burying the dead. Cooking up roasts of moose for the sisters. Planting gardens in the spring and dreaming of a sawmill.

Father Marius Dutil is 78. A spry little man with the rough hands of a carpenter, a thatch of silver hair above a ruddy face, and a trimmed beard that makes him look like a diminutive version of the late Colonel Sanders. This spring it will be 50 years since he arrived at the mission on nearby St. Theresa Point. An Oblate from Quebec, he had wanted to go to Africa. The bishop sent him north. He came by canoe over the 150 miles and 33 portages from Norway House on the top of Lake Winnipeg.

He followed the collection of Cree and Saulteaux peoples who lived around Island Lake out to their fish and trapping camps. In his first winter he learned the language, a unique mix of Cree and Saulteaux, a dialect unknown anywhere else. He had two dog teams and slept in the snow. In the early days the priest was everything; pastor, administrator.

"Before the nurses came," he says, "I was the dentist, the doctor. I pulled hundreds of teeth."

All across the north it is the same. A generation, exceptional to Canada's history, is passing. The old priest who lives in the neat, chocolate-colored mission next to the big church jokes that he has been cheating the cemetery by being so busy. The night I was there he and some of the faithful have a wake in memory of his partner priest who died a year ago. In the last few years, five priests on neighbouring Indian reserves in northeastern Manitoba have died. All had been there 40, 50, 60 years. From the beginning.



(Larry Krotz photo)

Outside the mission, Father Dutil looks back on his years serving an isolated Manitoba community.

It was a generation of northern dreamers. White adventurers who came to the unknown bush, before government, to live with the Indians; some, like Father Dutil, as missionaries, others as trappers, traders, buccaneers. To save souls or to make fortunes. A decade ago you could find them on every reserve, at every little trading post; old men, then already. Vigorous, but aging; remembering stories. One by one, like Father Dutil's friends, they age and die. And with them passes a saga of the north.

"It breaks my heart to see all the things that didn't happen." Father Dutil's jovial face belies the disappointment. His own peculiar vision was to make carpenters and gardeners of the Indians at Island Lake. He started a small saw mill and encouraged people to grow potatoes and cabbages.

"I wanted everybody to be self-sufficient," he says. For 20 years the saw mill made lumber and window and door sills. In 1935, five families lived off its proceeds. For awhile the people grew gardens, but it ended, fell apart.

Father Dutil's perspective is to lament the coming of easy government assistance. "If you start to give anyone in good health something for nothing, it will be a disaster. Now I have a broken heart; now all my ambition, it goes to waste."

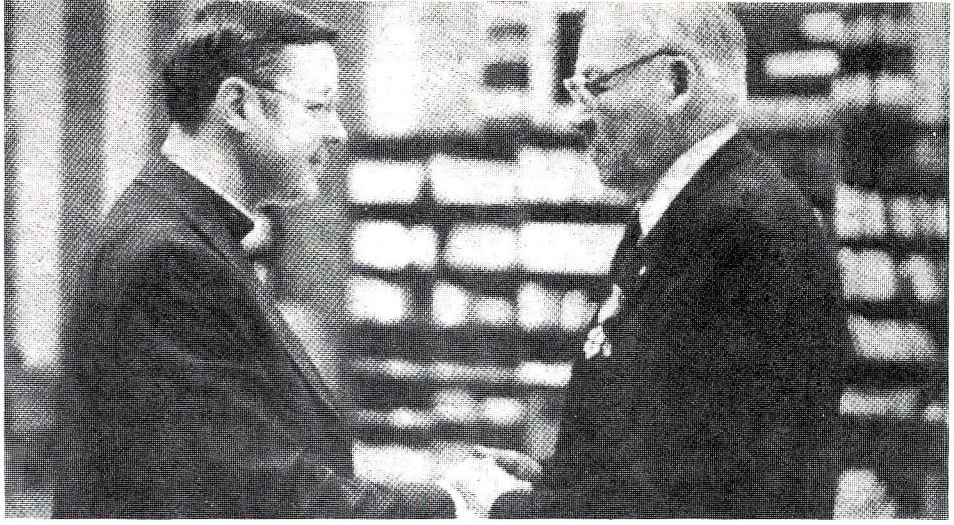
Island Lake now is a very different place than the place he first found. No more, the 33 portage trip from Norway House. The Island Lake airport that serves three reserves, including Wassagamack and St. Theresa Point, last year was one of the busiest small airports in Canada with 9,000 scheduled movements. There is hardly anyone in the community who has not paid at least one visit to Winnipeg. Each week the doctor spends two days on the reserve.

The gardens lie empty. Only the father himself last year planted potatoes and harvested 24 bushels. Wistfully he says, "If I was a bit stronger, I would start another little saw mill."

(Toronto Globe & Mail)

Boniface Guimond: Community leader

by W. Dennis Winsor



(M. Knott Photo)

ORDER OF CANADA. Boniface Guimond, right, of Manitoba's Fort Alexander Reserve is congratulated by St. Boniface Archbishop Antoine Hacault for being made an officer of the Order of Canada. The award was made April 8 by Governor-General Ed Schreyer. A deacon, organist, translator and former editor of the Sagkeeng News, Mr. Guimond, 73, is also a member of the St. Boniface Diocesan Pastoral Council.

On April 8th, 1981, Boniface Guimond, a native of the Fort Alexander Indian Band received in Ottawa, the Order of Canada. This makes him the third Manitoban to receive this award for outstanding work done in his community.

Born in 1907, he is now seventy-three years old, the father of seventeen children and fifty-three grandchildren (last count). Looks belie his age. Although he considers himself 'retired' his longstanding work for his church and community continues.

Fort Alexander Reserve, on the south-east side of Lake Winnipeg is one of Canada's largest and perhaps most politically active bands. One would assume that to visit the Fort Alexander Reserve Roman Catholic Church would cause face-to-face confrontation with a plethora of racial and social issues: the native - white interaction in the church; native language in the liturgy and so forth.

Such is not the case. For one glance around the church informs any visitors that within it's walls these are non-issues. It is fairly typical, yet beautiful chapel whose members simply happen to be native. What may be remarked upon is the outstanding drive and charisma of some of the members.

Boniface Guimond, for example, is the organist of the church. He is also the Deacon. Each Sunday he assists the priest by delivering Bible readings at both the 9:00 a.m. and 11:00 a.m. services, translating as he does so from English to Odjibwe. Frequently he lectures. He sits on the Diocesan Pastoral Council.

Retirement affords him more time for these activities and the opportunity to continue a project started many years ago. He is translating the Gospels into Odjibway. Since the complete Bible does not exist in his native tongue, he is making it exist.

Mr. Guimond has belonged to the church all his life. His father was a fisherman in a world still uninfluenced by electronics, television or radio. As a child working with his father he was able to reach an understanding of his heritage and the language and ways of his people to an extent that few native children do today.

At seven he was sent to a boarding school run by the Oblate Fathers and is very glad of this influence. He feels his education was much better than today's students receive in the consolidated schools of the reserve.

Studies in English, French and Latin provided background for his interests in language and translation. He also received a very firm grounding in his religion. Mr. Guimond regards this as a guiding influence in his life.

One of his classmates, William Bruyère returned to the reserve with him in the early 1920's and later became Chief. Although, he too, is now retired, Mr. Bruyère is still looked to as one of the Elders of the Band. Often referred to as Fort Alexander's 'Chief Dan George', he also is still active in the church.

After leaving school Mr. Guimond's contact with the Oblate Fathers remained constant. Later he worked with them for twelve years teaching high school on three Manitoba Reserves; Bloodvein, Berens River, and Little Grand Rapids.

At that time the duties of a teacher in an isolated region extended to everything from being educator to priest and doctor, as the situation demanded. Mr. Guimond covered all of these. It was one of his associates in this work, Brother F. Leach, OMI, (also a recipient of the Order of Canada) who recommended him for that honor.

For thirty-two years after that he worked as a security guard in Pine Falls. As would be expected from such a man he did more than just his work. At the same time he was manager of harvesting for the Indian Rice Producers Co-operatives on a dozen different reserves.

Simultaneously he did both written translation and oral interpretation (English to Odjibway) for both Parks Canada and the Game and Fisheries Branch. Mr. Guimond was long known by the government as the go-between for themselves and the people of his Band.

For many years, he also edited a local newspaper called the *Sagkeeng News*. While talking about this he recounted an incident which occurred when he was in Ottawa for a conference of newspapermen:

He found that there was to be a dinner where each person was expected to bring one guest. Since he was alone in a strange city he was at first unsure about this, then he remembered one person whom he did know. Governor General Edward Schreyer, then member of the House of Commons, was living in Ottawa. Since he had known Mr. Schreyer as a youth from Beausejour, he phoned him and invited him to the conference. Mr. Guimond was the only person to bring a standing Member of Parliament to dinner.

It is no wonder that a church with such members as Boniface Guimond is a growing one. At each of it's two Sunday services there is a minimum of fifty people, a substantial number when many rural churches are fighting for survival. Persons like Mr. Guimond are true symbols of possible achievements. □

Two Manitoba reserves: a study in contrasts

by W. Dennis Winsor

The two largest and most densely populated areas of native land in Manitoba are the Fort Alexander and Peguis Indian Reserves. Fort Alex lies at the south-east end of Lake Winnipeg at Traverse Bay, while Peguis is about 25 miles north-west of the same lake, at the same latitude as Hecla Provincial Park.

Both reserves, Ojibway and Saulteaux respectively, are facing the task of establishing their Native identity in relation to it's necessary interplay with modern white society.

As DIAND and the Christian Churches (still two of the most dominating organizations in the north) assume more recessive roles in the local government of these reserves, the goals and ambitions of their people are being established in terms of changes in school systems and numerous other areas.

Probably the most obvious example of this is the establishment of the Band organized "Consolidated School" system currently operating on both reserves. As with any educational system it's major focus is to provide the highest possible quality of education for it's students. Since reserve schools have been taken out of the hands of Indian Affairs both Reserves have seen strong increases in student participation, in the number of graduates entering post-secondary institutions.

Education on Peguis I.R.

Peguis, which seems to be the more successful, has started with the teachers themselves. Currently five teacher aides in the school system are working through the Program for Education of Native Teachers (PENT). Over a number of years they will teach on the reserve in the winter and spend the summers at Brandon University learning theory and content.

Nine more band members teach on the regular staff; one of these is a PENT graduate, the other eight have worked their way through the Brandon University Needed Teacher Education Program (BUNTEP). This involves the aquisition of a Bachelor's degree of Teaching, followed by teaching experience in the school sytem, and a later return for a Bachelor of Education degree.

Curriculums designed by Band members include a Native Studies Program, providing students with Native philosophy, traditional and personal history and the mechanics of Native Government with respect to the changes it has gone through. All subjects are geared as closely as possible to reflect their significance to Native People. Unlike Fort Alex Native language is not taught.

Educational standards on Peguis reserve are quite high. Students are expected to put as much as possible into their schooling It is recognized that with the number of people leaving the reserves many of the children will complete their schooling elsewhere. Those who finish on the reserve may later attend post-secondary institutions where they will have to come to with students educated elsewhere.

Parents have become involved in the schools. Policies of stricter discipline and more routine requirements, when endorsed by the band, have resulted in a more regular attendance and higher marks.

Bill Thomas, the councillor in charge of education, noted that "our philosophy is that if the kids are going to be portable, then they must meet the requirements which are normal for any other." Clearly, many of the native students are not only meeting, but surpassing these norms. In 1977 when schools on Peguis Reserve were run by Indian Affairs only 14 students were registered at post-secondary institutions. By 1980-81 term this figure had risen to 175 students.

Fort-Alexander schooling

Fort Alexander appears not to have fared as well, though they have instituted a Native Studies curriculum and even included the Ojibway language (taught as a second language) in the schools. Sagkeeng educational authority, the Fort Alexander system, is still dealing with many of the same fundamental problems it faced when it assumed control of the schools in 1971.

Franklin Courchene, vice-principal of Sagkeeng Consolidated School, noted an approach which seems the opposite to that of Peguis. He says that in the process of emphasizing the identity of the child, and in letting the students 'think for themselves', the staff and community have taken a much 'less-disciplined' role.

While he stated that twenty people from the reserve are now registered in university as compared to none when Indian Affairs operated the school, and that they have run an award winning outdoor education program, these accomplishments are less spectacular than the improvements achieved at Pequis.

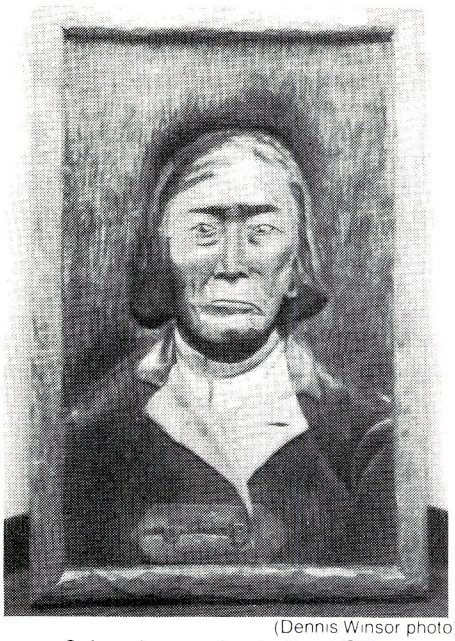
Limited funds

Despite the fact that about 60% of the teachers are Band members there are still problems on Fort Alexander. Courchene feels the problems are largely due to a shortage of funding and limited budgets, oversize classes of up to thirty-eight students, understaffing and a shortage of materials and library books. Still he expects a small turnover of staff and said that only 'three out of forty-three' teachers had left after the 79-80 school term, preferring to hang on to their jobs as long as there is an overstock of teachers.

Other courses reported a much higher turnover rate of teachers within the Sagkeeng Authority, and suggested the reason there is currently no librarian or library books is that the library facility recently assembled there had been vandalized and almost completely destroyed by students within a year.

However, the people of Fort Alexander have experienced one vital innovation in community development with the establishment of Sagkeeng Furniture and Millwork Inc., a local furniture factory which has been operating for about four years. Initially established with the financial assistance of a LEAP grant, and money from Indian Affairs, it projects a return of approximately $200,000 this fiscal year. This places it clearly in the black and suggests a financial return to the Band.

Run by Max Bossi (plant manager) and Ted Fontaine, it employs about 26 people, including a full-time resident artist and seven carvers. Sales are made on both a commissioned and a private basis through such outlets as the Hudson Bay Company. Works have been distributed as far



(Dennis Winsor photo)
Sakgeeing carving in Band Office

away as Houston, Texas, Germany and England. One carving was commissioned for the Queen and now sits in Buckingham Palace.

The basic success of the factory seems to come from it's structure, which transcends the usual assembly-line proceedures of corporate factory work, hitting the delicate balance between craft and production. This frequently allows the workers to see a piece of furniture through from start to finish, working with it all the way.

Rapid expansion

Expansion is taking place rapidly. In December 1980 a 1,300 square-foot showroom was opened, and already there is talk of enlarging that. The addition of a sawmill this summer will allow an initial four person increas in staff, and within a very short period should involve twelve to fifteen more people. It will also allow more experimentation with, and use of local wood.

Such woods will include the very beautiful tamarack, which requires special treatment and curing. Only a few products have been made with this wood so far. If local material can be used, production costs will be reduced greatly. At present such grains as redwood and oak are brought in from as far away as British Columbia to assure the quality of products.

The sawmill will also mean involvement of members of the community in all stages of production from the choosing of the standing tree to the merchandising of the finished product.

The fact that much of the Band Office furnishings and almost the entire contents of a new 'Old Folks Home' on Fort Alexander have been contracted to Sagkeeng Factory demonstrates the pride felt by the community in this establishment.

One area where both Fort Alexander and Peguis Reserves are still facing problems, however, is the area of housing. Both reserves are short of funding and of actual housing facilities for their people. Both are experiencing problems with labor and problems producing housing facilities satisfactory to the needs of the people.

Traditionally, the reserve housing proceedure has been to use money granted to the Band by Indian Affairs and to construct lodging for the local residents with it. Unfortunately the amount of money granted for each house is not enough to cover all construction costs. This has resulted on Fort Alexander in the building and use of houses which do not meet CMHC (Central Mortgage and Housing) code of standards. Many homes are completely without plumbing. The Band takes the traditional approach of constructing 'homes', granting them to Band members, and letting the individuals take care of them from there.

Housing programs compared

Peguis, according to former Band Administrator, Judy Cochain, uses a totally different approach. She says that they have adopted a policy of added spending, recognizing that the Government subsidies for basic material ($12,000) would require that money for 2½ houses go into the building of one decent structure.

Subsequently the band obtains loans from CMHC which are, in turn, subsidized by reduced interest. Building of the homes employs about 22 members from the Band. Each house is contracted to one individual who is responsible for further subcontracts, and in the process all homes end up meeting CMHC standards. Houses are then rented by the Band to help cover payment of loans. The result is a much higher standard of housing on Peguis than on Fort Alexander.

This writer questions if one of the big problems on Fort Alexander is not that, for the larger part, the Band Administration is more concerned with Native culture than with Native identity, and in understanding who they 'were' rather than who they 'are.' This preoccupation allows the continuance of colonial relationship to Indian Affairs.

The communal Native system of Band leadership has the potential to be more humane and accessible than the corporate and bureaucratic system faced by urban dwellers. The Band system also leaves more room for the development of an extended, rather than nuclear family system (something which the white society might well learn to value more), and for the creation of more acceptable working environments, as found in Sagkeeng factories.

Taken to the extreme the same system also provides an ideological framework for remaining throughout life where one is born. Though there is a large exodus of young people to the cities and towns many still return to the reserves where there are 80% (Peguis) and 85% (Fort Alexander) unemployment rates. Where the loss of ancestral means of livelihood (hunting and fishing) combines with the small scale development of local industry there appears to be little alternative to development as a welfare society for the majority of those remaining on the land.

Native History taught

Also on Fort Alexander especially, where native history and the Ojibway language (after about 30 years of disuse) are taught, and where native art if flourishing and cultural centres open, the quality of the land has degenerated proportionately to an apparent disregard of Native spiritual identity.

The concept of reverence to the land is primary to this spirituality. When one observes that streets and ditches are used as a communal dumping ground the depth of this 'reverence' becomes questionable.

On Peguis Reserve, the land is better cared for, perhaps because at least it's economic and agricultural values are recognized since it is used in farming. Peguis people have witnessed increased yields on their land for some years now, while the people of Fort Alexander see very little income from their land. According to Bruce Bruyere, Band Administrator for Fort Alexander, even the timber harvested from their land is done by the Abitibi Paper Mill in Pine Falls and brings no return to the people.

Yet, both Peguis and Fort Alexander are making headway whatever the pace, toward the establishment of their own identities as peoples. In the process they are taking the reins for their own future development. Whatever the past and present faults of governments, organizations and churches, the future of both these bands clearly seems to rest in the hands of their people. □

Fall issue deadline: August 25

Grants for native teacher-aides

WINNIPEG, Manitoba — Education Minister Keith Cosens has announced grants totalling $135,406 to 13 school divisions and districts to cover the costs of native teacher aides (para-professionals) during the fall term of 1980.

The program is operated under a federal-provincial agreement between the Department of Education and the federal Department of Indian Affairs and Northern Development, with costs shared 65% by the federal department and 35% by the province. Through the program, school divisions and districts may hire natives to assist teachers in classes with native pupils.

Requests to hire natives originate with Indian bands, who send their applications to the school boards of divisions and districts where their children attend school. If the request is approved by the board, it is sent to a committee with representatives from the federal and provincial departments and the Manitoba Indian Brotherhood.

Normally, when the requests for para-professionals are approved the school boards pay the salaries of the aides and their costs are reimbursed at the end of each school year.

The program has been in operation for more than seven years.

The school divisions and districts and the amount of grant each will receive are: Dauphin-Ochre, $7,953; Tiger Hills, $8,167; Pine Creek, $3,553; Turtle River, $6,952; Pelly Trail, $8,047; Rolling River, $11,250; Brandon, $2,706; Fort la Bosse, $11,422; Frontier, $56,223; Churchill school district, $6,238; Brooke, $7,310; Mystery Lake, $2,337; Sprague, $3,248.

Non-Indians attend DIAND school

WINNIPEG — The first tuition agreement in Manitoba, whereby a public school division purchases education services from an Indian school authority, was signed between the Peguis School Board and Frontier School Division Sept. 30, 1980, at Peguis Central School on Peguis Indian Reserve.

Tuition agreements in the past between public school divisions and Indian Bands, or Indian Affairs, have permitted Indian students to attend public schools. The Peguis/Frontier education agreement is a significant reversal in the delivery of education services in Manitoba.

Under the agreement, 34 non-Indian, non-status, and Metis students from the farming communities near Peguis, who are under the jurisdiction of Frontier School Division, attend Peguis Central School which is wholly operated by the Peguis School Board. Tuition fees for the students are paid by Frontier School Division to Peguis School Board.

The Peguis School Board assumed control of education services on the reserve three years ago, and has been a forerunner in the advancement of Indian control of Indian education. Peguis Central School provides kindergarten to grade 12 with home economics and industrial arts facilities for some 625 students.

(INDIAN NEWS)

Metis victims of land swindle

WINNIPEG — A university professor said March 4 more than 200,000 Canadians could seek compensation in the courts for land swindled from their ancestors through illegal changes to the Manitoba Act of 1870.

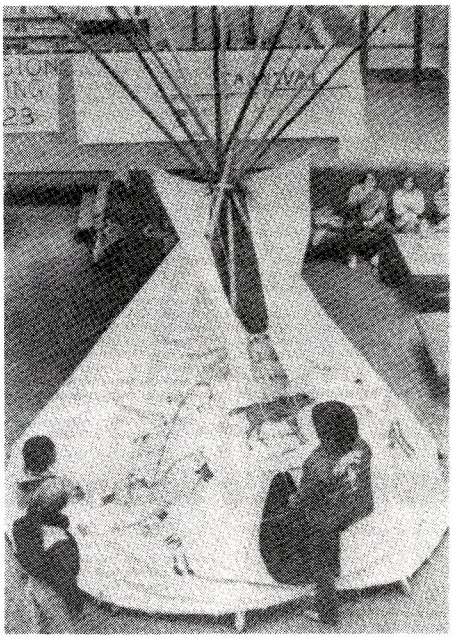
Dr. Doug Sprague, a University of Manitoba history professor specializing in the 1870 act, made the comment at a hearing of the Metis and non-status Indian constitutional review commission.

The 200,000 figure is a conservative estimate of descendants of Metis families dispossessed of Red River Valley property in the 1870s.

Caribou antlers costly

WINNIPEG — "Natives could earn thousands of dollars in Manitoba if they were allowed to shoot caribou, elk and deer out of season for their antlers." This is what a Toronto based exporter claims. He says that good quality caribou antlers are worth as high as $88 a kilogram and elk antlers are double that. The average caribou antlers weigh nearly 2½ kilograms. The antlers are shipped to the Orient and are used for blood tonics. The antlers' velvet like covering that is used in the tonics only shows up before the hunting season.

Saskatchewan



(Don Healy photo)

Raising a teepee — It took only minutes for Alvin Yuzicapi (left), Darryl Goodwill (centre) and Wayne Goodwill of the Standing Buffalo Reserve near Fort Qu' Appelle, Sask., to erect this tepee at the University of Regina on the first day of the Indian Cultural week. The tepee, a gift from the northern Cheyenne tribe of Ashland, Montana, was handpainted by Dwayne Goodwill.

Native child welfare slack

REGINA — The lack of child welfare service for some Indian families is a form of infanticide that must be stopped, Patrick Johnson, a program director with the Canadian Council on Social Development, said March 18. "Indian children have died because of quibbling and bickering between the federal and some provincial governments over responsibility for child welfare services. It is a shameful and intolerable situation that would not exist if it involved white children," Johnson told participants at a workshop on Indian child welfare rights. He said estimates indicate as many as 60 per cent of children in foster or group homes in Saskatchewan are native.

Death rate high

SASKATOON — The death rate for Saskatchewan Indians under 19 years was 2.5 to four times greater than the total provincial rate in 1977, a "tragic indication of their health status," a government-commissioned report states.

The report, says the death rate for Indian children was 1,887 per 100,000 while the provincial rate was 608 per 100,000.

Church listens to native voices

By Dennis Gruending

FORT QU'APPELLE, Sask. — A group of 35 Indian and white Christians agreed at a meeting here that the Roman Catholic archdiocese of Regina must renew its commitment to work with Indian people, but on new terms.

THE GROUP generally agreed the church has not taken Indian people or their culture seriously throughout the missionary history of Western and Northern Canada. The Regina church must become a "listening church" where both cultures will be respected and where Indian people exercise much more control.

A second important message emerging from the weekend was that the church cannot draw lines between "spiritual" and "worldly" needs but must minister to the whole person.

The meeting attracted Indian people, mission workers and priests from reserves, members of the Tekakwitha Wickiup in Regina, and urban educators working in Regina with Indian and native students and families.

THERE ARE 29 Indian reservations within the boundaries of the Regina archdiocese, and between 25,000 to 30,000 Indian and native people live in the city.

Rev. Jim Weisgerber, pastor for Fort Qu'Appelle and several neighboring Indian reserves, opened the discussion by telling participants that the "church as we know it on reserves is in a state of crisis."

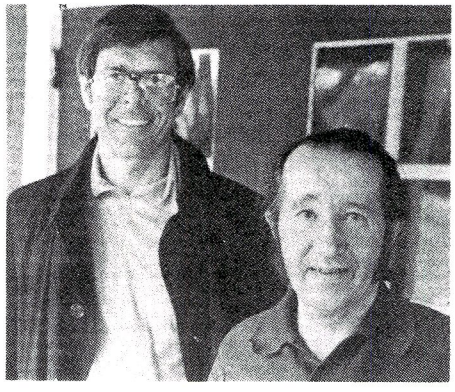
Father Weisgerber said that at a time when Indian people are experiencing a real growth, "trying to discover their roots and to take some pride in what they are," the structural church is removing itself from the reserves.

HE SAID THE church "is in a whole new ball game" and that the players had to be those people at the Fort Qu'Appelle meeting.

He said the church must become "supportive and sensitive to the native reality . . . a support and a healer in the life that faces native people in our province."

Two out-of-province priests indicated the church elsewhere is in a new ball game as well.

CARL Starkloff, a Jesuit priest who has just finished a six-year term as superior at St. Stephen's Mission on a large Wyoming reserve inhabited by Arapaho Indians, said the mission originally intended to hand over the running of the local church to the Indian people. "For 75 years that's been stalled. We've become a spiritual sacramental service station."



(D. Gruending Photo)

Jesuit Father Carl Starkloff (left) and Oblate Father Rene Fumoleau: the Church must listen to native cultures.

He said the church encouraged a "perpetual childhood" among the people, a church which did things for them but did not in any way belong to them.

Since 1969, first working summers and later as superior for the mission, Father Starkloff said he and others began "a dialogue with tribal traditions," learning more about Arapaho religious practices, much of it from the tribal elders.

EVENTUALLY, the Jesuit said, he began to realize the church must possess a "sense of mutuality."

"Too often there has been no sense of shared experience," he said.

Rev. Rene Fumoleau, an Oblate priest who arrived in the Northwest Territories fresh from France in 1953, said that after many years of "traditional ministry" he had to admit that it was of little use to the Dene he lived among.

FATHER Fumoleau recalled visiting families on the trapline in winter, saying mass in their tents — with his back toward the people and using Latin.

He said the Dene have existed as a nation for 25,000 years in what is now the Northwest Territories, and that in a couple hundred years European and Canadian colonialism have threatened the complete extinction of their culture and nation.

All government policy in Canada, from well before confederation through the "white" paper on Indian policy in recent years, has had but one goal: to destroy the Indian people, he said.

"WE'VE GOT TO recognize that clergy, bishops and priests, were part of that policy for a long, long time. If you look at history, you can see the church has always been on the side of the government to integrate, to assimilate Indians," the Oblate stated.

Father Fumoleau said the Dene, beginning to realize in the late 1960's that they had to act within this generation if their culture was not to be obliterated, organized the Indian Brotherhood of the Northwest Territories.

He said the Dene have begun the task of rebuilding their culture. "They want to be in a position to decolonize their own economy . . . and they're going to do it too."

THEY WILL reconstitute their church as well; not a "white man's church," nor even a Dene church "accepting ideas as we have conceived," but a "self-reliant church to fulfill all the needs of the people," he said.

As that occurs, Father Fumoleau said, "The only thing the clergy and bishops can do is to stand behind the native people."

It was mentioned during discussions here that the culture of Indian people on the Prairies has experienced much more destruction than that of the Dene. Many Saskatchewan people are no longer familiar with spiritual traditions which existed prior to the arrival of European Christianity. Many have litte desire to interpret the message of Christ and the gospels through a filter of Indian spirituality.

BUT IT WAS also agreed that the local church has never really attempted to find out what Indian people want.

The Fort Qu'Appelle group decided that a series of smaller "listening workshops" occurring throughout the Regina archdiocese at a local, reserve level would be a modest beginning.

(Prairie Messenger)

Native catechists given priority

ILE-A-LA-CROSSE, Sask. — Two groups of catechists from Canoe Narrows, Beauval, Patuanak, Buffalo Narrows and Ile-a-la-Crosse met here Sept. 6 and 20 for a workshop on the Canadian Catechism.

The 34 catechists reflected on the word of God and its place in catechesis, were given an overview of the three catechisms in each division and were shown how to prepare and teach a lesson.

Elizabethan Sister Viola Bens, director of the newly established Northwest Keewatin Pastoral Centre here, has been directing the efforts of some 60, mostly native, catechists per year. "I am greatly encouraged by the enthusiasm and zeal with which they carry out this voluntary service," she said.

"Many of the catechists have no teacher training, some have small children at home and others have jobs. All, however, make the effort to find babysitters or job replacements so they can be with the children at school for the religion lesson."

It is Bishop Paul Dumouchel's wish that priority be given to training native catechists over recruiting them from among the regular classroom teachers. "This is one small way in which the local church will be strengthened," the bishop of Keewatin-Le Pas said. "Everyone has gifts and talents. These must be discovered and developed."

The Northwest Keewatin Pastoral Centre provides other help to the northern native catechists. Sister Francois Gamache, a Grey Nun, has joined Sister Viola this year to provide individual help to catechists in lesson preparation; a library-resource centre provides lesson helps, books, filmstrips, slides, maps and charts; and in several communities twice-a-month study sessions are provided for catechists. (Prairie Messenger)

PM Photo

CATECHISTS. Sister Viola Bens, right, helps a discussion group of catechists at an Ile-a-la-Crosse workshop for volunteer religion teachers, Grades 1, 2 and 3.

Crown lands to natives

REGINA — The provincial government announced April 1 it intends to commit 142,434 acres of provincial Crown land to the federal government "in partial satisfaction" of outstanding treaty Indian land entitlements. The total acreage comprises 11 parcels of land selected by Indian bands entitled by century-old treaties to more reserve land.

A release from the province's treaty land entitlement office says the federal government has not responded to the provincial offer; some of the parcels are occupied Crown lands — properties owned by the province but over which individuals or corporations hold certain rights (for example, community pastures).

Alberta

Social Justice Commission backs Bigstone Band's protest

by Michaleen Elabdi

A 400-kilometre march by members of the Bigstone Cree Band ended April 10 at the doorsteps of the Edmonton regional office of Indian Affairs where over 300 people listened to the demands of the impoverished band.

The band has found support from the Edmonton Archdiocesan Social Justice Commission, which has written to Prime Minister Trudeau asking that financial help be made to the band.

The 10-day "walk for economic equality" was staged by the band to ask for a new economic deal from the federal government to improve conditions of high unemployment, inadequate training and employment opportunities and serious social problems on the Bigstone reserve.

Indian Affairs officials told Bigstone leaders that a serious agreement could not be made until a formal meeting with the minister took place.

Later at the rally Bigstone Chief William Beaver reaffirmed the demands the band made to Indian Affairs officials.

Harold Cardinal negotiator of Chi then announced that Indian Affairs minister John Munro had agreed to set up a meeting between Bigstone leaders and three other federal cabinet ministers to negotiate a long-term economic plan for the Bigstone Band.

Also at the rally, president of the Indian Association of Alberta Eugene Steinhauer, NDP leader Grant Notley, Tory MP Jack Shields and native leaders expressed their support of the demands of the Bigstone Cree Band.

The Social Justice Commission has also showed its support of the Bigstone Band by writing letters to other government officials, and by joining in the April 10 march to Indian Affairs offices.

In its letter to Prime Minister Trudeau, the Social Justice Commission pledged its support of the Bigstone Cree Band's efforts to gain federal financial help saying that the Department of Indian Affairs allows for only minimal social and educational programs.

The letter asked that funds from the federal Department of Regional and Economic Expansion be freed to support economic planning and projects among northern native communities.

Bob McKeon of the Social Justice Commission says that these funds should be made available to the Bigstone Cree Band in particular "and also other bands in similar situations."

(Western Catholic Reporter)

Samson, Nu-West partners

HOBBEMA — Alberta's richest Indian band has entered a partnership with a major developer for a multi-million-dollar housing project in Cold Lake.

After 13 months of negotiation, the Samson Band signed a development agreement recently with Nu-West Development Corp. to give it a 50-per cent share in the $55 million in revenue expected from the 900-acre housing project east of Cold Lake.

About 3,300 housing units, from subsidized homes to one-acre estates, are planned for the project.

Mrs. Emily Minde, Ermineskin Band Social Services Administrator, is one of many people trying to solve the Indian children's fate in foster homes.

Native children welfare

by Larry Applegarth

"Indian Bands are not holding Indian Child Welfare as a priority," said Mrs. Emily Minde, Ermineskin Band Social Services Administrator after attending Indian Child Welfare Rights workshop in late March.

The three day workshop at Regina was held because of the alarming rates of Indian children being placed in non-Indian homes and institutions. "More bands should look more closely at trying to solve or come up with ways to help out our Indian children," she said.

Mrs. Minde said there is far too much emphasis being placed on economic development, constitutional issues, land claims and other matters and not enough on social matters. It has only been very recently that Indian children in foster homes were more closely looked at. The Canadian Indian Lawyers Association has brought the matter to the forefront in Canada.

"The 'Year of the Child' got them to thinking . . . What are we doing for our children?" said Minde. In 1979, children of the Commonwealth were chosen as the dedication for that year. "So now something is finally being done about it and I think the proposed Canadian Indian Child Welfare Act is a start," said Minde.

In attendance at the Indian Child Welfare Rights Workshop were Indian social workers, Indian lawyers, and interestingly American Indian resource people as well. "There were some speakers from the U.S. because they already have their own Indian Child Welfare Act," she continued.

A book 'Foster Care and Adoption' by author Hepworth reveals startling statistics. Using 1977 data, there were 15,500 status and non-status Indian and Metis children in foster homes, group homes, etc. That number represented almost 20 per cent of the total number of Canadian children in care.

Even more startling, the book revealed statistics on the four western provinces. British Columbia 39% of all children in care; Alberta 44%; Saskatchewan 51.5%; and Manitoba 60%.

"Only social service workers knew the extent of the problem," said Minde, "in our area we report to Wetaskiwin authorities." She said she would like social service workers to be allowed to report to their Band Councils.

The Indian child welfare issue has only been brought to light just now in Canada. The U.S. has had their Indian Child Welfare Act since November 1978 when it became law. The Canadian issue can only be solved by Indian government, local band chiefs and councillors, in co-operation with Indian lawyers and Indian social workers.

(Bear Hills Native Voice)

Moose permits granted

EDMONTON — A request for 200 moose permits by Metis Association of Alberta president Sam Sinclair has been granted by the Alberta Government. Unemployment in the northern part of this province is as high as 85% and because of the isolation people do not have the easy access to certain government services.

"To assist these people, due to their isolation, I feel it is imperative they receive moose permits so that they may again provide for their families in their traditional way," said Don McCrimmon, Minister for Native Affairs in Alberta.

An additional 50 subsistance moose permits will be held by the wildlife officials to be given to persons residing in remote areas on the basis of demonstrated needs.

(Kainai News)

Medicine-man priest a hit at Alberta natives' workshop

by Jacques Johnson, OMI

"For thousands of years Christ, who is God, was healing our Indian people in our medicine lodges."

Thus John Hascall, Ojibway medicine man and Catholic priest, set the tone for the impact-filled four-day workshop he presented at Kisemanito Centre in Grouard in mid-March.

Raised in Northern Ontario on potato soup, a once-a-week diet of baloney and occasional fish, John Hascall experienced first-hand the pinch of poverty along with his numerous brothers and sisters.

When he joined the sons of St. Francis in the Capuchin Order in his late teens, he measured six-foot-two and weighed 130 pounds.

One year later on a regime of three meals a day he had gained 100 pounds.

The speaker wondered how he ever survived the rigorous training in the white man's world that lasted for eight long years.

He went through the motions and did what he was told, putting on hold that part of him that was Indian and had its own pattern of living.

This led to a dramatic lack of harmony within, a lack that had its toll: Father John, as he was now known was becoming an alcoholic.

There were few evenings, in his early years as a priest, that he wasn't drunk.

Until one day, in prayer, he heard an inner voice tell him, "Claim your heritage." It was then that a new life began for him.

He experienced anew the thrill of steeping in his own culture, in praying in the native way.

He was taught by the elders the art of healing and was blessed by Christ's own healing powers.

He has no trouble reconciling the Indian prayer and the Christian prayer.

Indeed, he has been received in his tribe as a medicine man and is greatly respected among his own for that.

His own priestly power is some-

thing his people respect as part of his ministry to them as a medicine person.

The acceptance of his many gifts left little doubt among the native people of Northern Alberta.

Over 30 people came from different native communities in the Cold Lake area, among whom were 15 high school students.

These people joined the dozen or so people attending Father John's lectures at Kisemanito Centre, a Grouard-based training program for ministry by native people.

Every evening, the native priest-medicine man led a three-hour service in which he prayed in the traditional Indian way and where he also celebrated Mass, reminding the people the "holy bread" was God's most powerful medicine God gave us.

After Communion followed prayers for healing.

Hundreds came forward to be prayed upon and many experienced the love and mercy of God touch their lives in a powerful way.

In today's confused world many native people feel the need to go back to their native roots in order to become strong and resist the destructive forces of modern society.

Father John Hascall experienced the same need. Some people say Indians have to reject the "white man's religion," the "white man's books," in order to find themselves.

John Hascall denies such a claim, not only with his words but also with his life.

He denies Christianity is the "white man's religion."

Jesus being a Jew was probably darker than most Indian people.

Besides, it was him, the only healer who brought new life to the people through Indian medicine people for thousands of years, even before he was born in Bethlehem.

John Hascall firmly believes the Indian prayer has its place in the church, as indeed it has.

He also believes that given a chance the Indian people will come up with the most beautiful and meaningful rite the church has ever witnessed in its long history.

He feels strongly the way of the future for native people is the way of Christ, for he has been sent by the Creator to bring to fulfilment the beliefs and religious customs of all peoples.

Recognizing the reality of "bad medicine," Father John downplayed it, however, insisting Indian medicine is mostly good, and bad effects can be resisted.

He encouraged people not to give in to fear caused by so-called bad medicine, because often the only ill effect people experience is really because of the fear and not in evil power itself.

At the end of the workshop students from the Frog Lake High School who attended the whole week indicated they had come to Grouard with second thoughts, feeling four days would be too long.

"Now we just hate the thought of leaving," they said the last evening they were there.

(Western Catholic Reporter)

Hobbema history to be published

by Larry Applegarth

A very interesting project is underway at the Treaty Research department within the Cree Tribal Administration (CTA) building. The project is the history of Hobbema being compiled by researcher Grant Tolley.

He is a recent University of Manitoba graduate who was hired by Samson Band in December to compile historical information. This information will later be used in the book scheduled to be released in 1985, the Centennial year of "The surveying of Hobbema Reserves."

He has found out a lot of very interesting material already. So far he is researching the Hobbema area people prior to 'white-contact'. He said, "Hobbema people are directly related to the Crees of Northern Ontario." This is so, he said, because of the tribal shifts into Alberta in the 1700's.

Tolley does a lot of historical reading in the University of Calgary, Edmonton and Lethbridge. He is in contact with the treaty research department, Hobbema, several times per month.

Asked about any information on other topics, he came out with many interesting details. He said there were originally two chiefs in the 1840's. Hobbema was one reserve prior to that and split into four. However, he has not found out the reasons on the exact date of the split of Hobbema into four bands.

"The name Hobbema has changed several times," he said. It was called Bear Hills at one time. "Bishop Provencher first came out from St. Boniface (Winnipeg) and went to St. Albert. He passed through Bear Hills and his guide was Gabriel Dumont," informed Tolley.

Grant Tolley, researcher and historian, is working on a history of Hobbema.

"Gabriel Dumont was Louis Riel's right hand man and during the rebellion when the Metis were defeated, Dumont went to Montana," said Tolley. He has not found out yet if it was Montana state or Hobbema's Montana Band, and informs there might be a connection there. Montana Band members are closely related to Rocky Boy, Montana Crees.

The name Bear Hills was changed to Peace Hills by the Department of Indian Affairs. It finally changed names to Hobbema. The last name change is interesting. Sir William Horne was the Commissioner for the railroad. His paintings reminded him of Hobbema's landscape. Those paintings were done by Meindert Hobbema, a dutch painter.

Grant Tolley has a masters degree in History and his information was indeed very interesting. To Hobbema residents, the book will be a long anticipated wait.

Tolley is a 26-year-old father of three sons. He lives in Fort MacLeod where he grew up. He went to school with Blood and Peigan students and found history of Indians to be of utmost interest.

(Bear Hills Native Voice)

British Columbia

Project North backs Nishga tribe

By Marjorie Thompson

PRINCE RUPERT, B.C. — In spite of urgent pleas from the Nishga Indians, members of Project North and environmentalists for the public inquiry, the giant Amax mining company plans to begin dumping its contaminating wastes into the waters of Alice Arm at Kitsault.

Alice Arm and the Naas River Valley are the home of about 3,000 Nishga Indians on the northern coastline of the province. Their livelihood and lifestyle are now being threatened by the dumping of 10,000 tons of mine tailings daily into their claimed-water area.

Because of the immediacy and the seriousness of the situation, the Nishga natives requested and received the support of Project North — a national interfaith organization comprising the Catholic, Anglican, United, Lutheran, Presbyterian and Mennonite Churches. Project North is concerned with native rights and land claims throughout Canada.

The Nishga Indians in this region feel threatened by the Amax Mining Corporation's procedure of dumping the thick pulverized rock containing copper, lead, zinc, mercury, radium 226 and cadmium into the waters which supply their chief food source.

Disagreements

Even though the mining company's environmentalists stated that the tailings would lie dormant on the bottom of the sea bed, the environmentalists hired by the Indians disagree. They say the tailings could be churned up and spread over the bottom destroying vegetation and killing the fish.

The federal and B.C. governments have agreed to allow Amax to proceed with its activities. However, some reports have indicated that both levels of government have circumvented some of their own polution regulations by allowing the dumping of far more than the permissible volume of waste from the mine.

The Victoria group of Project North has expressed strong support for the Nishga Indians in their struggle to protect their environment from the toxic wastes that will be dumped into the area's river systems.

Last November a special meeting of Project North took place in Victoria, called by its coordinators, Mavis Gillie and Alex Jardine. The meeting was called in response to the threatened food and fishery supply of the Nishga Indians.

That meeting decided that further action was necessary to demonstrate concern for the native peoples. Recently there was a peaceful, prayerful demonstration on the steps of the B.C. Legislature in Victoria. More than 175 persons attended, including members of Project North and Church groups, Nishga and other native groups and environmentalists.

In an effort to bring the plight of the Nishga people to the attention of the public and the government, many persons spoke on their behalf.

Sister Marie Zarowny of Nanaimo, facilitator for the Office of World Development and Social Justice for Victoria Diocese, was one of the organizers. She defended the Nishga cause as did Father Terry McNamara, an adopted Indian in the diocese who made a plea for understanding in this case.

Anglican Bishop John Hannon, an adopted Nishga and member of their executive council, demanded that the desecration of Indian lands and waters be halted and that a public inquiry take place at once.

In the final moments of the demonstration, after the singing of hymns and prayers, the ministers of mines and environment met with a few representatives. The meeting resulted in a flat refusal to hold an inquiry.

Lifestyle in danger

The Nishga Indians claim 5,500 acres of land and waters in and around the Naas River Valley is rightfully theirs. They also feel the two levels of government are to blame for permitting Amax to contaminate their waters and remove their livelihood and cultural activities.

Project North groups in this area are still supporting the Indian claims. They question the decisions which led to permissions to allow giant multinational corporations to devastate native lands.

Bishop Remi De Roo of Victoria has long been a strong supporter of native rights. He is the chairman of the Episcopal Commission for Social Affairs, Canadian Conference of Catholic Bishops.

On native rights he has said: "What is at stake here is nothing less than a cry of alarm, a plea for survival and we cannot be indifferent to that, nor can we overestimate the significance of the events that are taking place in the North."

(Catholic Register)

Yukon elders benefit

OTTAWA — The Honourable John Munro, Minister of Indian and Northern Affairs announced recently that the Yukon land claim negotiators have reached agreement to provide an interim benefit program for Yukon Indian elders.

The federal government has approved funds for this program, recognizing that the participation of many elders in a final settlement will be diminished because of their advanced years and that accordingly some immediate benefits should be provided for them.

The Elders' Program is for the benefit of elders over 60 years of age and will be paid from an interest-free loan of approximately $600,000 per year against settlement compensation.

Benefits will be made available to eligible elders retroactive to July 1, 1980 and will continue for a period of two years or until an agreement in principle is reached, whichever occurs first.

Upon ratification of an agreement in principle the program will continue for an additional two years or until a final agreement is reached.

"Bury My Heart at Wounded Knee"

WASHINGTON — An upcoming television mini series titled "Bury My Heart at Wounded Knee" will be produced in the near future by Evergreen Foundation Films, Inc.

The stars in the film will be Henry, Jane and Peter Fonda, Marlon Brando, Burt Reynolds, Will Sampson and Buffy St. Marie. All American Indian roles will be played by American Indians. This film is based on Dee Brown's painstakingly detailed book on American Indian history, told from the Indian point of view.

(Yukon Indian News)

Northwest Territories

Bid for Reserve breaks Dene unity

FORT LIARD, N.W.T. — A crack appeared in the armor of the powerful Dene Nation this week when an Indian band here moved independently to establish a reserve.

Until now the Dene Nation has spoken with one voice for all the bands in the Northwest Territories.

The absence of reserves has long been a point of pride with the Dene Nation which states its people have never been conquered, nor have they ever given up their rights to any of the land in the Western Arctic.

But the Fort Liard development calls into the question the organizations' authority.

Are the Indian people of the North losing faith with the Dene Nation?

Indian and northern affairs department spokesman Ron Witt admitted that was a fair question.

"The Dene Nation has to confirm its mandate," he said following a meeting with the Fort Liard band council.

Mr. Witt said Dene Nation president George Erasmus has been told, that before the federal government provides funding next year, proof of support from band councils will be required.

The Dene Nation has never before been asked to demonstrate its authority to speak for all the bands.

"It'a been simply assumed in the past," he said.

Mr. Witt said the Indian affairs department does not wish to undermine the Dene Nation, but simply seeks assurance that the various bands really do support the native organization that is now handling land claims negotiations.

"We're not trying to cripple the Dene Nation by any means," said Mr. Witt. "My department's responsibility is to provide support to native people."

The Dene Nation's authority was brought into question when the Fort Liard band told Indian Affairs that it was tired of waiting for a land claims settlement.

The band requested immediate establishment of a reserve.

Only one small reserve now exists in the N.W.T., at Hay River.

But the Liard band says it wants some land now, before resource companies take it all.

"After spending 10 years and $3 million, they haven't even given us one piece of land yet," Fort Liard leader Harry Deneron said in criticising the Dene Nation.

Mr. Deneron, a former chief, said his people have no confidence in the Dene Nation's leadership.

"If we wait for the Dene Nation to negotiate land claims, it could be 10 years — maybe never," Mr. Deneron said at a meeting of band heads. "Let's get some land now before it's all taken up with oil and gas leases."

There is widespread resource exploration taking place in the Fort Liard region.

(Edmonton Journal)

(Lutheran Student Centre Photo)

David Campbell, an Arawak Indian from Guyana is now living in Canada. A folk-singer and composer, Campbell has been commissioned by the Ojibway Cultural Foundation to write songs about the Indian people. This year he toured Western Canada on behalf of the inter-church pre-Lenten project, Ten Days for World Development. His albums are distributed by Noona Records.

Booze is biggest problem

YELLOWKNIFE, NWT — A conference of women from the Mackenzie Valley recently identified alcohol abuse as the number one problem facing their communities.

Delegates from eight settlements said alcohol is causing family breakdowns, and helping to destroy Dene culture.

The representatives from Aklavik, Inuvik, Tuktoyaktuk, Fort Simpson, Yellowknife, Hay River, Fort Resolution and Fort Good Hope agreed that more effort must be put into fighting alcohol abuse at the local level.

One delegate was quoted in the Native Press as saying that too many people have been killed by booze.

Albertine Rhodh, of Ft. Simpson, said "alcohol leads to the drop out of school children."

Others described rising vandalism rates, health problems and family break-ups directly attributed to alcohol.

In the last several months increasing attention has been focused on alcohol-abuse problems in the Mackenzie Valley.

The government has welcomed the awareness being demonstrated in public meetings and at alcohol workshops.

At a public meeting in Ft. Simpson this winter, Commissioner John Parker said problems of alcohol abuse can only be solved at the grass-roots level.

He said the government would do all it could to help, "but the solutions must come from you."

Meanwhile the government continues to pour money into community alcohol and drug-related projects.

In 1980 over $1 million was spent for alcohol and drug programs.

Drop-in centres, information programs and rehabilitation projects have been funded in numerous communities.

In addition, the government takes local direction from community councils regarding the prohibition or restriction of alcohol.

(Edmonton Journal)

How the Saulteaux-Cree were driven out of Riding Mountain Park

By Dr. Peter Lorenz Neufeld

Part 1: The Pre-Treaty Era

The history of the Saulteaux-Cree band of Clear Lake Indians is somewhat unusual. On the other hand, much of it is the same old sad tale in microcosm of all Canadian Prairie Indians and their often unhappy relationship with white settlers and government officials.

Rare aspects governing this particular band involve three factors. A fair bit of history was recorded in writing concerning the group's very earliest beginning in Riding Mountain region. Percentage of Caucasian blood in the band was higher than among most Prairie Indians. Chieftainship stemmed entirely from members who had migrated east to Clear Lake — against the strong westward-pushing tide of whites.

This series of four articles addresses itself not to the pre-written history era. I leave that entirely to archaeologists and anthropologists. The thrust here encompasses roughly the time from 1800 to the present — the written history era, which in the case of Clear Lake Indians goes back some 50-75 years further in time than for most other Canadian Prairie bands.

As often holds true with racial and ethnic groups, a specific one is best understood through the life of one or two outstanding individuals who helped found the group. Where Clear Lake is concerned, the two major personalities undoubtedly are "the white Indian," John (The Falcon) Tanner, and the Metis from Bow River, Michael (Okenase) Cardinal.

In fact, it would be virtually impossible to understand the Saulteaux and Cree families of southwestern Manitoba and southeastern Saskatchewan (and, of course, the Clear Lake band) without some knowledge of these rare historical figures. Most Canadians have at least heard of the Tanner, few have heard of Cardinal.

John Tanner was a son of Baptist pastor John Tanner, who with brothers became embroiled in bitter warfare with Virginia and Kentucky Shawnee Indians near present Cincinnati. In 1789, eight-year-old John was kidnapped by a Shawnee raiding party and traded for whiskey to an eminent Ottawa chieftainess from

Dressed in southern gentlemen's garb, the white Indian John (the Falcon) Tanner in 1830, during his brief return life in white society. Tanner Lake in RMNP was named after him.

Sault Ste. Marie area, Princess Netnokwa.

Young John took readily to the nomadic life, quickly became a hunter and warrior of note.

His foster mother's deceased husband had grown up in Red River Valley and in late 1790s her little band migrated to southern Manitoba with related Saulteaux bands, largest of which was led by famous Chief Peguis.

The Falcon and Peguis became close friends after the two fought valiantly to avenge a Sioux raid which killed Fort Pembina North West Company trader Alexander Henry Sr's Assiniboine chief father-in-law and several relatives.

Tanner's contributions to Canadian Prairie history were many. In 1830 he wrote what is probably the best early ethnology of Saulteaux and Cree lifestyles, including a profound study of their religion. He helped translate the Bible into Saulteaux. He gave excellent descriptions of the Red-Assiniboine River systems he explored; including tributaries like the Souris and Minnedosa.

Related to this, in about 1800, he and several band members lived about a year at Clear Lake — roaming what's now Riding Mountain National Park. Recently Linda Lake, north of Clear Lake and just off Highway 10 to the west, was renamed Tanner to commemorate his sojourn.

To compete with the rum-dealing NWC, he did much to help HBC gain a prairie foothold by founding Fort Daer near present Emerson. Without Tanner's valuable assistance, Lord Selkirk could probably never have negotiated his Indian treaties to permit establishing his vast settlement, or later re-captured Forts Daer and Douglas (in Winnipeg).

The Falcon married three, possibly four, times. However, only the first marriage, and to a much lesser degree the second, matter where the Clear Lake band's involved. His first wife was the beautiful Cree princess, Morning Sky. She bore him a son and two daughters.

The son, Little Pheasant and later Pheasant Tail or Picheito, sometimes known as Edward, became a very powerful chief and left many descendants in Riding Mountain area south and westward. When the Sioux fled into Manitoba after the Minnesota uprising of 1860s, he, with warriors, fought them more viciously and longer than any other chieftain. Undoubtedly he was Manitoba's last great war chief.

A skilfull fur-trader, he became a rich man and his house in Portage la Prairie was the envy of white settlers as being the only shingled one west of Winnipeg. His two sisters married Indian warriors of the same tribe, but it's not known definitely what their children's Anglo-Saxon surnames were. One was likely Gambler.

John's second (or third) wife was Theresa, and he lived out most of his later years at Sault Ste. Marie with her. In 1846 he vanished, accused of murdering a former employer's wild but influential younger brother. His skeleton was later found, but it wasn't

In our endeavour to find historical material about days gone by, we are presenting Dr. Peter Neufeld's article about the Saulteaux-Cree Band of Clear Lake, Manitoba, how this Indian band was pushed out of Riding Mountain Park by the R.M.N.P. and the Federal Government.

We believe it to be authentic and well documented.

until years later that the real murderer's deathbed confession cleared him.

Only one of John and Theresa's children ever played a role in Canadian Prairie history. Rev. James Tanner, the first Presbyterian missionary west of Winnipeg, was killed during Manitoba's first election campaign. The killer was never discovered. Tanner's son John founded Tanner's Crossing, now Minnedosa; aside from adopted ones, he had no children.

A foster son, Jimmy, also a white boy kidnapped by Indians and for decades believed by Manitobans to be America's first kidnap for ransom victim, Charlie Ross left many Manitoba descendants.

Descendants from a daughter, Maggie Sinclair, are the only ones in Manitoba and Saskatchewan tracing genetically to The Falcon through his wife Theresa. Mrs. James Tanner in later years married a Baptiste Desmarais, lived to be well over a century, but it's unlikly there were any children.

Michael Cardinal's story traces back to the Bow River Indian-Metis community in the Rockies. There, Tete Jaune (Pierre Hatsination, or Yellow Head) after whom the Yellowhead Pass (more recently also the Yellowhead Route) was named. In fact, it's quite probable that one son, Yellowhead, was named for him, suggesting a family relationship. Cardinal's Indian name was Okenase, meaning Bone. That's the name the Clear Lake band later took. The Indian cemetery just north of Camp Wannacumbac, today a major tourist attraction, is still called that.

Michael's father was Jacques Cardinal, after whom Camp de Cardinal, Jacques Creek and Jacques Pass were named. His main contribution to Canadian history seems to have been guiding explorer George Simpson through the Rockies. He and his Indian wife had at least five children: Andre, Alexis, Michael, Suzan and Margaret.

Andre remained in Jasper area as a popular guide-handyman. Suzan married Jasper House fur-trader, H.J. Moberly. Alexis became famous Canadian missionary Albert Lacombe's assistant. Margaret married trader George Flett. By 1816 the Fletts lived in Prince Albert region, by 1822 in Fort Garry (Winnipeg). She may have been married to a Whitford before Flett. George and Margaret had at least six children: James, John, George, William, David and Margaret Atkinson.

Countless Manitobans descend from Margaret Cardinal Flett. By 1869, William was chief trader at Lower Fort Garry. George became a noted Presbyterian missionary in Prince Albert and Riding Mountain areas, played a paramount role in the destiny of the Clear Lake band and will re-surface in future articles.

As was customary among powerful native men of his era, Michael Cardinal took more than one wife; his Assiniboine wife, born Ochoup, St. Paul and Mekis. The French Canadian one had six children, which included George Bone, William Bone, Antoine Bone and John Bone. From his Orkney wife, related to George Flett Sr. and possibly even a sister, came children like Keesikoowenin, Baptiste Bone and Yellowhead.

Nearly all of these 10 sons became noted chiefs and played significant roles in Canadian prairie history, several in the Clear Lake band. Most will be mentioned again in future articles.

Michael (Okenase) Cardinal moved to the Riding Mountain in early 1820s. It may well be that he came eastward with his uncle and aunt, George and Margaret Flett. It's quite probable that he too was a HBC employee and worked in that capacity in Riding Mountain area. Certainly the company established posts in the very area the Okenase band sprang up. No doubt the Riding Mountains reminded Michael a little of the Rocky Mountain foothills and induced him to settle there to raise his large family.

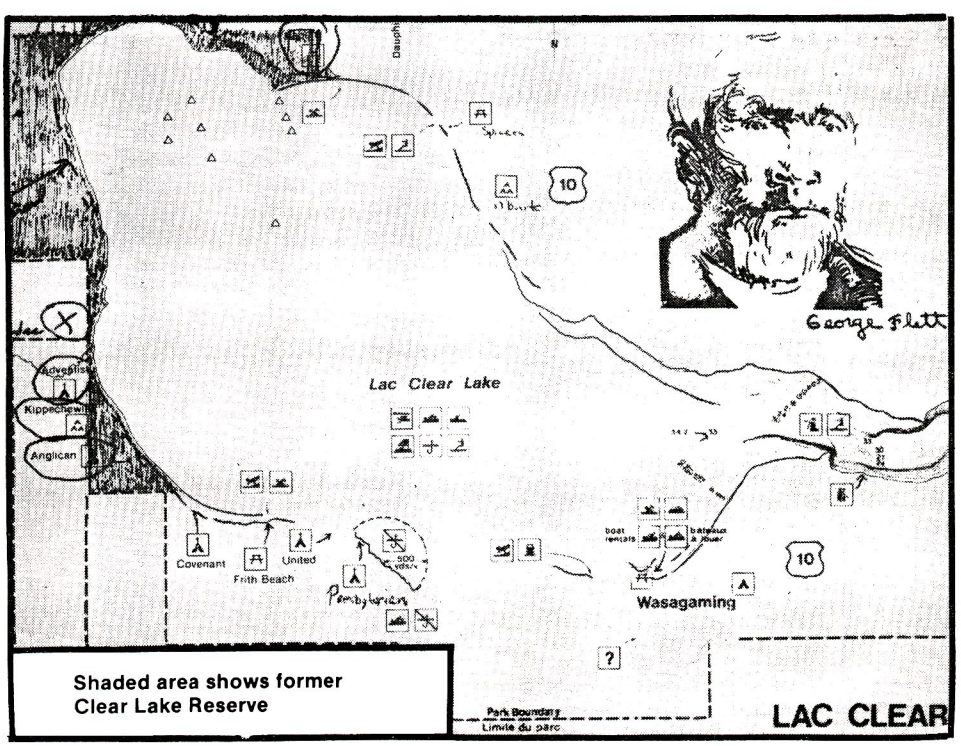
A HBC trader who retired to Fort Garry in mid-1820s was Alexander Ross. His wife was a Rocky Mountain Indian princess of the general Yellowhead Pass area. It wouldn't surprise me to learn some day that she was a Cardinal relative. The Ross family played a huge role in Red River Colony life; historic Ross House is named after one son. One daughter married the Colony's first Presbyterian minister, John Black of Kildonan; another, missionary George Flett.

Chief Picheito Tanner's people didn't settle permanently in Riding Mountain area until the early 1870s. However, though their main camp was near Portage la Prairie, they regularly hunted the Assiniboine Valley westward to the mountains. On record too is the fact that the chief'd half brother, James, with his family, joined the band on an extended buffalo hunt lasting most of a year in Minnedosa Valley.

This was about 1848, when James was still an American Fur Company trader-freighter and shortly before his conversion to Christianity. In those days, said John Tanner Jr. who was there, the buffalo migrated into the Riding Mountains for winter and moved back out onto the plains for summer.

Thus the Indians and Metis enjoyed a big fall hunt, and another in spring — usually at river fords. No doubt it was on one of these hunting-trading expeditions that the Tanner and Cardinal clans first met.

(To be continued)



The Indian child welfare merry-go-round

by Bernelda Wheeler

In August of 1979, the Canadian Indian Lawyer's Association and native student lawyers met in Vancouver for a workshop focusing on Indian Child Welfare. First-hand information about proceedings and discussions was unobtainable because the press was barred. Later some of the participants indicated the group's interest in U.S. legislation that gives Indians control over their own children through the Indian Child Welfare Act. To date nothing concrete has taken place in Canada and for the most part our disadvantaged little ones are still at the mercy of family courts, provincial child care workers and neglectful parents.

Little ones who are apprehended for their own safety and welfare are placed in foster homes sometimes for very short periods, sometimes for prolonged periods. Perhaps the case for Indian control over our own children could best be illustrated through a mini-autobiography of one woman who was a foster child for almost all of her growing up years. The story is true: the name has been changed. I shall call her Heather.

From accounts and a few facts she has been able to gleen from Children's Aid, Heather knows she was apprehended when she was about three years old. She remembers her aunt telling her she was going someplace, that she had to be all nice and clean and neat and tidy. There had been three or four times that she had to go and "visit" somebody. This last time, she didn't come home. From then until she was in her late 20's, there were no natural relatives in her life.

Heather's tragic journey through her younger years is not unique . . . not by any stretch of the imagination. Nor is her story exaggerated. I've heard it more than once. The distress is real, the anger and resentment raw but suppressed, and the story never varies. Let's begin when she was in her late teens. By this time, much of the misery and pain is forgotten but the effects eventually forced her to seek professional help, and just in the nick of time. Here is her story:

"I remember I was sitting in the waiting room of the hospital and people were asking me questions. It was in the middle of winter and I only had on a sweater. I must have been wandering around for about three or four days because later I would remember bits here and there that happened. I was crying . . . so hard that I could only talk in between sobs, and I was thinking I was only eight years old.

They asked me how old I was and I told them I was eight. I think I was crying because I was scared. I had no place to go, and no one to turn to and I was terrified of men. I was confused, and the people who were talking to me were confused. Then, one of them said 'I know who can help you, but not 'til tomorrow'. Then there were phone calls. They took me upstairs, gave me a needle and I slept and slept and slept.

"Heather's tragic journey is true, but not unique. I have heard it more than once."

It's still kind of hazy, but a Doctor talked with me. He would come in every day and try to get me to talk. I was eight, it was strange, but I was eight. One morning when he came into my room, there I was under my bed, crying again. I was on my knees, my face was on the floor, and my hands and arms were over my head, protecting myself. I was saying that I had to get away, I couldn't stay there anymore, I just couldn't but where could I go.

I guess I was in therapy . . . the treatment took months, and I was very difficult to work with. Later the Doctor told me that they had to drag every word out of me. It was like pulling teeth. And he also told me that I was within hours of going over the brink of I don't know what, and never coming back again. He decided against shock therapy: he thought there was something to work with, but not very much.

During those months of therapy, I had to go back over my life and work through it, trying to understand why I had come to this point of sickness. So many things I thought I had forgotten, wanted to forget . . . they were brought out, and I would actually live them again. I guess the thing that triggered my regression was when my friend Dawn died. I hadn't heard from her for such a long time. Then one day for no reason, I looked in the obits pages. I never looked at the obits, but this one time I did and I read about poor Dawn. She died half way across the country from her home. She was only eighteen. I began remembering what we'd been through together. I guess from there I got worse and worse.

When, as a child, I was taken from my own home, they put me in a home with a very old couple. It was good at first. They were very good to me, gave me almost everything I wanted, pampered me and showed me off. But when they said I was Indian, it was almost with a pitying attitude, then at other times, as if being Indian was something to be ashamed of, dirty or degrading. Pretty soon, I found myself not wanting to be Indian. And in the first place, I didn't even *know* I was Indian.

One day a Children's Aid worker came over to the house with a little girl called Dawn. Dawn was going to live with us now, she was about a year younger than I was but not nearly as quiet. It was okay at first. Then, when the lady went out to bingo every Tuesday night, the old man would come into Dawn's room. He had candy for us, and he would tell us how much he loved us.

Well . . . he molested us. We were badly abused sexually. We were beaten, and warned with threats never to tell anyone what went on. Every Tuesday we knew what was coming, and we tried to run away; we'd end up at the neighbour's in our nightgowns but nobody believed us. We even tried to tell his wife, but we got strapped for lying. We were told never to make up bad stories like that again . . not ever again. We even tried to tell his daughter but she just got mad at us. The Children's Aid worker wouldn't even

listen to us, told us to stop making up stories.

Dawn and I were terrified. Dawn got the worst of it. I can still hear her screams and crying and I wasn't allowed to go in there. When he was finished with Dawn, it was my turn. It was horrible. Towards the end, I remember Dawn used to just sit on a chair and stare straight ahead. She couldn't hear, wouldn't talk, she looked like she was dead, and then she'd come out of it whimpering and calling for me. We'd cry together, the two of us, and make up stories about how our real parents were going to come and get us some day and take us home, away from this place. We really believed this too. We waited and waited. Nobody ever came. Our worker didn't even come, and when she or he did, all they wanted to know was if we were going to school, and how our grades were. They didn't care about us.

The old man got sick . . . he died. Then his wife became very sick and finally just couldn't take care of us any more. So now we had to go someplace else. This time it was to a home where the family didn't even speak English, and we had to learn another language. By this time Dawn was starting to fight back. She became rebellious and angry and I was the only person she would communicate with properly. Eventually they took her away and no one would tell me where she was. They said she was a bad influence on me. I kept telling them she needed help, and couldn't they just let us visit each other. But no. We finally lost touch with each other.

I was heartbroken. She was the closest person I had ever known, and here we were teenagers and they had to tear us apart. Dawn was such a hurting person. She suffered so much. She was so sensitive but I was the only one who knew that. I used to worry about her and think about her all the time.

A test case may soon determine whether child apprehension on reserves is legal.

Meanwhile, my new family was forever telling me I'd better not act like an Indian. Boy, all those damn Indians were good for was getting drunk, and living on welfare and dirtying up the streets.

School was no better. I was always the only Indian, and I'd hear remarks like how many bows and arrows did my dad have . . . and did I know how to skin rats. Sometimes they's just yell 'Hi, Squaw . . .!' and everybody else would laugh at me. I'd just put my head down and head for the nearest back alley. I found myself telling people I was Spanish, or Italian. My favourite was Hawaiian. There was no way I wanted to be an Indian. Even when I met Indians I would snub them, or cross the street.

All those years I never knew who to be mad at: my real family for allowing me to be taken away, not looking after me so someone had to take me away; Children's Aid for taking me and putting me in these awful places and not listening to me, not even paying any attention to me; or the foster homes. Oh those foster homes and families that I had to live with . . . I was never trusted.

Finally I was grown up and finished school, on my own at last. I left my foster homes for the last time and never went back, broke all ties with them. I had a job, and a little wee apartment. There were very few friends, and I made sure I worked in a place where there were no men. That's when I found out about Dawn. That was about ten years ago. I got better, but there's still hard times, bitter times, and longing for a real family. I'm meeting that family now . . . and every meeting is traumatic. I never know how I'm going to react. Most of the time it's exhilarating. I have a family . . . I belong to someone and someone belongs to me. But there's more to meet. Someday I hope to have it all worked out, but I'm scared to have kids of my own, afraid of how I might treat them. I'm sure my mom didn't plan to neglect me and have Children's Aid take me away."

Heather's story is much longer. Perhaps, she says, one day she might be able to tell the whole story. Perhaps.

In the meantime, there are little Heathers in foster homes right across the country. Some of them are in good healthy homes, others are suffering like the Heather in our story. There is going to be a test case in Alberta soon, it may determine whether child apprehension on reserves is legal or not. In B.C. the Spallumcheen band passed a by-law making themselves responsible for their own child welfare. The funds formerly given to the province to do that job are now going to the band. And in Sault Ste. Marie, Michigan, on February 5th, the Michigan Indian Child Welfare Agency became the first organization of its kind to become a licensed child placement agency.

Things are happening . . . slowly. Unfortunately, children grow up quickly and become adults, some, very confused adults. They're still on that merry-go-round. What about their children, and their children's children? □

OUR FAMILY

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Canada Post issued a new stamp honoring Kateri Tekakwitha. The design is based on a statue by sculptor Emile Brunet. Identifying graphic element is the turtle, symbol of Kateri's clan.

A lily has bloomed

We, as Christians, are called to 'live Life', a life in the Spirit and our response to this invitation is to walk with Christ by praying, by sharing His Cross and by loving one another.

Each of us has great potential to follow Christ. One of our own Mohawk sisters, Kateri Tekakwitha, over three hundred years ago was truly an extraordinary lover of Christ, His Cross, and His people.

The greatness of this young, holy woman, her hidden life, her charity and kindness is having, even now, three centuries later a great impact in many hearts throughout the world and in particular, among her own people, the Mohawk Indians. This young woman opened herself to the gifts of life, accepted them freely and gratefully.

In the person of Kateri Tekakwitha, God has given us Indians a very personal gift, a treasure who at this time is the cause of our joy, our jubilation and our celebration.

Through her we can truly say that here on earth Kateri Tekakwitha, our Lily of the Mohawks, grew and blossomed, and that Yahweh, our Lord makes both goodness and praise spring up in the sight of all tribes and all nations.

Sr. Kateri Mitchell, S.S.A.

CWL brief on Constitution stresses rights of natives

The "Canadian League" in its winter 1981 issue published a brief entitled "Canada and its future — a new Constitution", which demands preservation of native rights and provision for equal opportunities for native people, . . . "assurance" that Indian women who marry non-Indians can regain and retain their Indian status, . . . and recognition of the distinctive culture of native people."

The brief also deals with the Parliamentary System, the Senate, Education, Family Life, Recognition of Women as Equal Citizens, Environment and Resources and Responsibility to Developing Countries.

The document was prepared by members of the National CWL executive, including Bishop J. L. Doyle, and submitted to all Cabinet Ministers, provincial Premiers, members of the Commons/Senate Committee, women Senators and MP's and to other special interest groups such as the Federal Advisory Council on the Status of Women.

We quote here the section on native rights.

A guarantee of human rights embodied in a written document, one which is difficult to alter, would represent a commitment to all Canadians. Whatever their origins or regions, whatever their training, or skills, ALL Canadians should be assured of the opportunity to obtain the education they desire, to practice the religion they prefer, to speak the language they choose, to pursue the occupations they wish, where they wish, to receive equal treatment at all stages in their lives from their fellow citizens and particularly from their governments.

The CWL has expressed on several occasions its concern for the native peoples of Canada and believes that the native peoples are striving to have injustices corrected, to re-establish for themselves some measure of self-sufficiency, health, dignity, personal worth and independence. In its 1979 statement on Human Rights the CWL made reference to its efforts directed to the achievement of an improvement in the lives of the native peoples and its commitment to urge the Government to such improvements.

The CWL urges those designated to prepare a Constitution for Canada to INCLUDE in any such Constitution, after due consultation with representatives of the native people concerned, POSITIVE PROVISIONS FOR THE PRESERVATION OF THE RIGHTS OF THE NATIVE PEOPLES OF CANADA AND FOR EQUAL OPPORTUNITIES FOR THEM.

The Hon. Warren Allmand, then Minister of Indian Affairs and Northern Development, addressing the delegates of the 1977 National Convention of the Catholic Women's League, expressed the need for "national reconciliation" in these words which are applicable to the situation of the native peoples at this time: "Reconciliation," he said, "is needed not only between native Canadians and others, or between English and French but also between immigrants and native born, rural and urban, rich and poor." His challenge to his listeners was that they be in the forefront of this reconciliation and he suggested the process be carried out wherever there is division or misunderstanding.

We once again urge the Government of Canada in its discussion of The British North America Acts, to act upon our recommendations of 1976 and 1979 and ENSURE THAT INDIAN WOMEN WHO MARRY NON—INDIANS CAN REGAIN AND RETAIN THEIR INDIAN STATUS.

This right of a particular minority group has also been the subject of representation by the Canadian Advisory Council on the Status of Women and the Catholic Women's League supports the Council's view in this matter. In general terms we refer to the 1970 recommendations of the Royal Commission on the status of Women in Canada, on Eskimo and Indian women and URGE the Government of Canada TO INCLUDE the recognition of the distinctive cultures of the native peoples in the rewritten Constitution and Bill of Rights.

(The CANADIAN LEAGUE — Winter 1981)

OPINION

Is Indian Affairs administration a nightmare?

A Toronto Globe and Mail editorial, "Department is a nightmare," published last Fall, indicates clearly that the root of the problems is department's lack of self-definition. Since 1974 this Department has had five ministers in 6½ years, proof that it is a difficult post. During this time many heavy demands from native organizations have been made, while the Department has been trying to transfer more responsibilities directly to Indian Bands.

G.L.

OTTAWA — The recent Auditor-General of Canada's stinging indictment of the Indian Affairs Department confirmed what has long been taken for granted in Ottawa — the department is an administrative nightmare.

To give the department its due, things are not as bad as they were five years ago. The arrival of new personnel, improved management techniques and lessons learned from embarrassing mistakes have all prodded the department into reforms. And the Auditor-General noted that "recent efforts have been made by the department to remedy some... deficiencies."

But the department still has not shaken off a long legacy of incompetence and indecision, both of which were noted by the Auditor-General.

The root of the problem is the department's own lack of self-definition. Is it the trustee for the Native peoples? Is it their Big Brother? Is it a cheque-writing agency? Is it a department for promoting northern development or Indian Affairs? If both, then are these two goals compatible?

Groups played off against each other.

Perhaps no other department has such a rocky relationship with its constituent groups, many of which have become more militant, articulate and better able to fight Ottawa with money provided to Native organizations by the department itself. And the Native peoples are often divided among themselves. So the department sometimes plays off groups against each other. Or the department finds itself in a genuine quandary about just which Native group it should accept as an appropriate interlocutor.

The relationship is compounded by divisions within the department. Broadly speaking, there are two views of the department's appropriate role. The first would have the department promote the Native peoples' welfare through programs of social activism. The other takes a pessimistic view of what the department can and should do. This group sees the department as a caretaker of the Native peoples' interests.

Making the relationship more complicated still is the department's unusual relationship with the rest of the federal Government. The Native peoples, despite their increased sophistication in talking to government, do not constitute a group with sufficient votes to command constant attention by the central agencies of the government: the Cabinet, Privy Council, Treasury Board. Nor do they possess enough economic clout to demand attention.

They receive attention, however, because their often-wretched economic plight — with its attendant cultural and social problems — tugs at the Government's conscience. As a result, the Indian Affairs Department's budget skyrocketed to $1.2 billion from $256 million in 1968. Growth was slowed down in recent years, but in the first half of this decade, the department's budget was doubling every two years.

Such phenomenal growth led to enormous boondoggles. Bureaucrats with textbook theories of social development but no practical experience threw money at Native problems.

In 1970, the department created an Indian Economic Development Fund to give Native entrepreneurs access to financing. Through a combination of departmental incompetence — the department often pushed Indian bands into unnecessarily grandiose projects — and a shortage of Native skills, money was put into a string of losing projects.

The Auditor-General's report noted that the department will soon be going to Treasury Board for permission to write-off $17 million in loans from the IEDF, but the fund's problems date back many years. In 1977, three internal studies of the fund concluded that it was an administrative mess. One called it a "dismal failure."

The department is stricter now about who gets the money. It has established advisory councils to screen applications for money, but there are still many projects whose ability to at least break even are in question.

Lack of definition hurts department.

The problems with the IEDF, however, merely point to the department's enduring lack of definition. Is it a department of social activism, in which case money lost on dubious projects can be justified on the grounds that it created jobs? Or is it a department like the others, which must be stricter with the taxpayers' money? And he says the department should more sharply define its mandate.

The lack of definition, which spawned such lackadaisical management, was hardly helped by the revolving door at the top of the department. Since Jean Chretien left the portfolio in 1974, the department has had five ministers in 6½ years. None of them relished the portfolio, except Warren Allmand, whose enthusiasm for Native peoples got him into trouble with his Cabinet colleagues and his department.Most Indian Affairs ministers regarded the portfolio as the political equivalent of a prisoner-of-war; a place where only survival mattered.

No wonder ministers seek sweet release from the place. The demands on the minister's time are enormous. The Native peoples are spread across the country, often in the most remote regions.

As their trustee, the minister is expected to travel constantly to hear their grievances and to witness their lot.

In Ottawa, he has a huge department whose administration, as the Auditor-General noted, is woefully inadequate. He seldom gets any credit from the Native groups, and they do not possess sufficient votes to impress the minister's Cabinet colleagues.

Worse, the Government is not pre-

pared to grant many of the major demands of the Native organizations: confirmation of aboriginal rights, creation of self-governing territories and big dollops of new money. So, the minister is forced to travel about bearing bad tidings to a section of the population that believes itself seriously aggrieved by historical injustices and Government insensitivity.

There is, for example, the issue of land claims settlements. Since the early 1970s, the Government has said it is willing to settle land claims. So far, only one agreement has been signed, and the groups involved —the Quebec Cree and Inuit, who were in the path of the James Bay hydro-electric project — are now threatening court action.

Seeking to break the old cycle of dependence and despondence into which many Native groups had fallen, the department has been trying in the past five years to transfer more responsibility and money directly to Indian bands.

This strategy, demanded by the Native organizations, has created as many problems as it sought to solve. As the Auditor-General noted: "Our view of the department's transfer of responsibility for program administration and delivery to Indian bands identified a number of major planning and control inadequacies."

Most importantly, the department was chastised for not knowing how more than $300 million was spent by the bands. Last year, the department negotiated financial-control agreements with about 400 of the 573 bands. But the Native organizations were unhappy with the agreements, calling them another example of Government paternalism. Returned to office, the Liberal Government suspended the agreements, another example of policy shifts caused by the revolving door at the top.

Similarly, the department drew up a "directional plan" for the next five years. This also annoyed the Native organizations, who put pressure on the Government to scrap the plan. So even when the department tried to improve its financial management, it pleased the Auditor-General, who praised the department for this effort, but annoyed part of its constituency.

Several years ago, the department hired a new senior financial officer. Last year, the department was given a new deputy minister, Paul Tellier, who previously led a small group of civil servants in the Privy council monitoring developments in Quebec. Since his arrival, he has brought in a host of new bureaucrats at senior positions. This has all improved somewhat the department's administration. But, if the Auditor-General is right, the department still has a long way to go before it achieves anything resembling what the Auditor-General likes to call "due regard for efficiency."

(Toronto Globe and Mail)

60 YEARS ON LAKE WINNIPEG

XI - Notable progress seen

by Frederick Leach, OMI

There is no denying the fact that, especially during the last two or three years, there is considerable improvement in the Manitoban Indian situation.

As previously mentioned Indians are now taking a keener interest in the education of their children. At Berens River, after passing grade eight, today over thirty of the local students are continuing their studies in colleges elsewhere. In 1971 when these arrived home for the summer vacation employment was provided for them and they were paid for a reasonable work they did making improvements on their Reserve.

One project was named "The Beach Project". At the north end of the Reserve there is a nice sandy beach surrounded by clumps of fine pine trees. Prior to the commencement of the project the beach area was essentially a tangle of shrubs, weeds, deadfalls and rusty cans. Go there today and you will find a clean area of trees; a spotless sand beach and even the water in the little bay is absolutely free of weeds.

It is quite possible that later on, perhaps in 1971, little tourist cabins will be built, operated and rented out by members of the Berens River Band. The Band provided funds to make a good road to the site. Walk along the six miles gravelled road we have at Berens; you will not see the least bit of garbage lying around. All has been collected and burnt in the garbage dump. This collection of the garbage was the second project carried out by the students. The third was the cleaning of the two cemeteries. The grass was mowed; the graves cleaned of weeds and the crosses straightened and painted.

Of late years courses have been given on Reserves. Carpentry; mechanics; courses in the proper handling of fish and nets during the commercial fishing seasons; courses in the proper method of fighting bush fires, etc. Every year a number of houses are built on Reserves. Today no outside labour is hired. Local members of the Band who have taken up carpentry are given the contract and employ members of their Band.

Women have not been neglected. Several courses in cooking, proper housekeeping and sewing have been given. At Berens River a few months ago two expert dieticians were sent out. These ladies gave courses in houses in different localities of the Reserve and the women in nearby homes could attend.

Bro. Leach with a teacher at Berens River.

Up to a few years ago members of Reserves were not expected nor allowed to assume responsibility in local financial matters. Today many Chiefs and their Councillors handle their own financial problems with grants provided by the government. A member, named band manager is the book keeper, and enters all transactions in the journal and ledger. The chief and a councillor issue and sign cheques for welfare or other expenditures. Twice a year an auditor comes out to examine the books and if necessary give a little advice.

Taking into consideration the above facts one can see that progress is being made on Indian Reservations, but, as elsewhere, unemployment remains the main problem extremely difficult to solve. □

BOOKS

Thrasher . . . Skid Row Eskimo by Anthony Apakark Thrasher, Griffin House, Toronto, 1976; reprinted, 1980, 164 pages, $4.95.

by Paula Sheedy

The cover title of this book reads: The three lives of Thrasher: an autobiography.

This title gives the reader a clearer idea of what the book is about.

The author describes the three major phases of his life in quite picturesque language. (Maybe the language is too vivid at times for some readers.)

The reason he uses the style he does is he wants very much to help other Eskimos avoid the mistakes and pitfalls he ran across in the course of his life in white man's society.

Thrasher was born in a northern town by the name of Paulatuk. By the time he was 19, his parents had kicked him out of the house and he was on his own in the world.

He went south to find work and take a course offered by the government. When he had finished the course he returned to the North to work on the DEW line for awhile.

When the job ran out, Thrasher found he had earned more money than he had any use for, so he gave $3,000 to his brother, Joe, who had 11 children, and another thousand he gave to various other people he knew.

Eventually, Thrasher ended up in Edmonton again, and spent most of his time on Skid Row doing what he saw everyone else there doing — drinking and bumming around.

This was eventually to be the major cause of his downfall and failure to adapt to the white man's way of life. Thrasher became a notorious drunk.

One time when he was in a drunken stupor, a man was murdered and Thrasher was accused of committing the crime and sentenced to serve 15 years in prison.

This is another story of an unfortunate person who was caught in a web between two cultures — between the traditional Eskimo way of life which was fast becoming obsolete, and the white man's way of life or the Western culture, which is gradually spreading its influence throughout the world.

This tragically true story is told in retrospect by a dejected man who was whiling away the hours in his prison cell trying to keep out of trouble by minding his own business.

Thrasher's biggest regret is he was never taught how to cope with Western civilization. Eskimos were expected to accept white ways without ever having them explained.

For example, Thrasher tells us "the tax system was applied to us (Eskimos) when we didn't know what taxes were."

The Eskimos have accepted Western justice without understanding it. Thrasher says, "Eskimos don't win court cases. How can they when they don't know what the word 'guilty' means?"

And it is not only terminology that causes trouble for the Eskimos; their philosophy of life also plays a major role in their confusion with Western culture.

Eskimos are, by nature, a docile people who don't fight for their rights because in their culture everyone shares what they have with the others.

This was evidenced by Thrasher when he earned more money on the DEW Line than he knew what to do with.

The Western culture tends to advocate greed. If a white person had earned more money than he/she could use, it would have been stored in the bank or some such place until it could be used.

According to the author, the Eskimo culture more closely resembles that of the Communist Chinese. "We both believe in equality for everybody. The community works together and shares. No one capitalizes in any way and no one tribe dominates another."

About half of the book is devoted to the time Thrasher spent serving time in prison.

He was convicted in 1970 and his autobiography ends in September of 1972 at which time he was waiting to be transferred to a hospital for the criminally insane upon his own request.

Prison life (which he had been exposed to for two years) was doing weird things to his mind and he was afraid he was going insane. His only hope was the hospital could do something to help him.

The last few pages of the book tell of the need for the Eskimo people to demand help in their struggle to adjust to the Western culture. Eskimo people tend to be too proud to ask for the help they need.

Anthony Thrasher is a powerful writer and after reading this book, one can't help wondering whatever became of him.

No man who is really insane could ever have written such a down-to-earth account of his life and his feelings and have it come out making so much sense.

(Western Catholic Reporter)

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ADDRESSEE

Bill C-48 . . . from p. 1

tion to the oil and gas bill. They declared it would:

- Undermine the proposed guarantee of aboriginal rights in the Constitution and prejudice native claims negotiations before they have been successfully completed;
- Concentrate decision making powers over northern oil and gas developments in one single federal ministry (Energy, Mines and Resources) and virtually eliminate direct public participation in reviewing proposed energy projects;
- Seriously impair the ability of northern peoples in the territories to develop an adequate fiscal base required for responsible government, thereby perpetuating their economic dependency on the rest of Canada;
- Increase the danger of uncontrolled environmental and social costs from major oil and gas developments in the North.

In effect, the bishops pointed out to the prime minister, that Bill C-48, "contradicts the basic spirit and values which you and your government are striving to enshrine in the Constitution through a Charter of Rights."

(Catholic Register)

The Bishops who signed the message to the Prime Minister are the Right Reverends R. Ferris, for the Yukon Anglican diocese, H. O'Connor, OMI, for the Whitehorse Roman Catholic diocese, P. Piche, OMI, for the Mackenzie Roman Catholic diocese, O. Robidoux, OMI, for the Hudson Bay Roman Catholic diocese and J. Sperry, for the Arctic Anglican diocese.

Study shows belief TV shows are real

FREDONIA, N.Y. — Many people think that the only time television and Indians come together is in an old western movie. However, Christopher Hanks has discovered that this is not altogether true.

In 1977, he began observing Indian community reactions to television for the University of Winnipeg. The study brought to light information on the effects of television in the Indian community.

Hanks pointed out that aggressive behavior in children increased since the introduction of television to the Cree Indian community in 1977. He also said that the Cree children have begun imitating their favorite television characters and picking them for role models instead of their elders.

Hanks found the major difference in television viewing between the white and Indian populations was that the natives tended to see the TV characters as accurate representatives of people in non-Indian society.

While the residents of a small southern Manitoba farming community found the soap opera "The Edge of Night" as "entertaining, but not realistic," the Jackhead band of Saulteaux Indians thought that the program was life-like. Hanks pointed out that "The Edge of Night" was the most popular program with the Indian communities. In fact, most men stopped work in the afternoon to watch the show and then returned when it was over.

Another difference in viewing lies in the interpretation of characters between Indians and whites. Hanks used as an example the popular "Muppet Show." He said that the older Indians objected to Kermit the Frog because, according to traditional Indian folklore, frogs generally mislead children and cannot be trusted. He noted that this folklore lies mostly with the older Indians and that the children don't share the belief.

Hanks, born in Westfield, N.Y., received a M.S. in History from SUCF. Now living in the Hudson Bay area, he plans to pursue his doctorate in anthropology at the University of British Columbia this fall.

Support the Dene

The Dene, as well as many non-Dene in the Northwest Territories, are shocked by the NEB decision to build the Norman Wells (NWT) to Zama (Alta) pipeline.

If you want to support the Dene in their struggle, please write to:

Hon. John Munro, Minister of Indian Affairs, Ottawa (613) 997-0002;
Hon. Marc Lalonde, Minister of Energy, Mines & Resources, Ottawa (613) 593-5252;
The Right Honorable Pierre Trudeau, Prime Minister, Ottawa.

If you are a member of a group or of an organization, mention it in your letter.

Please send a copy of your letter to:

1. *the Dene Nation, Box 2338, Yellowknife, N.W.T. XOE 1HO.*
2. *Mr. John Parker, Commissioner, Government of the N.W.T. Yellowknife, N.W.T. XOE 1HO.*
3. *Mr. George Braden, Leader of the Elected Executive, Government of the N.W.T., Yellowknife, N.W.T. XOE 1HO.*

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