

Rebuttal to Bernice Logan

As Your God Is My Witness

By Don Sands

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*Dedicated to all the Indians who were abused and
mistreated in the Indian School System of Canada.*

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Bernice Logan, I want you to know, from my heart, I don't believe I hated anyone more than I hated you at that moment on the stairs at the 1991 Shingwauk Reunion (Shingwauk 91), when you went into your tirade about schools and Christianity. You don't know what you did to my mind at that moment. All I could see was Shingwauk at its cruelest moment while listening to you and you didn't want to stop. Even when Mike Cachagee tried to take the mike away from you and you grabbed it back, that's what really blew my mind. I must have jumped four feet into the air telling you to shut up now. I wanted to physically drag you off those stairs, that's how mad I was.

I also want you to know that I got over that feeling and I don't hate you anymore. I guess I feel more sorry for you, because you are not going deep inside to try to understand us, unless that person agrees with you. I've been talking to my doctor about you and what I'm writing and he agrees with me. I guess in your unsubtle way you have been good for me, because I've bared my heart and soul in this reply to you. I've brought out things that I haven't told anyone before, things that I've kept in my heart for over 50 years. Don't get me wrong, I haven't led a miserable life keeping these things inside of me. I have, through the years, let some out. Maybe I just kept too much inside.

I am not like my fellow brothers and sisters who have forgiven a lot of you people for what they did to us. I don't want these people getting off so easy, I'd like to see them burn in hell forever. I'm saying this for all my brothers and sisters who have suffered so greatly in their own private hell. I'm only sorry I can't help them out. My one great wish would be for all of them to see my reply to you. I think in a way this reply would be such a small measure of justice for all of them, for some too late.

Bernice Logan, what I would like to know is , who gave you church people and missionaries the God almighty right to be lord and master over us Indians? I've never been told nor have I read it anywhere in your good book, where it says, you church people were chosen to be lord and master over us Indians. And if you can prove, without a shadow of doubt, it says that (not some flimsy interpretation of yours), then I will humbly accept that as gospel. I am saying this for myself and for all the rest who said they were abused and mistreated. I am not including anyone who said they were treated well. I'm only trying to get you to understand the other side of your stories. I'm also not putting any missionary down who treated the Indians good. I want you and the rest to really understand this – I am not like you, I am willing to accept both sides. But there were too many who were rotten to the core and you are not willing to admit this fact.

Bernice, you kind of remind me of the former Indian Affairs Minister, Tom Siddon, who had his head up his you know now what. He refused to believe anything either. He kept refusing Phil Fontaines request for an inquiry on all the church-run Indian schools, on abuse and mistreatment by the missionaries. I am grateful to Phil Fontaines for his persistence for an inquiry.

On page 102, Nellie (Sands) McDowell (sister) talks about me and poverty, which was true. She talks for me on some issues which she says are not completely true on my part. She just doesn't know the real facts about me and what went on. And what happened on the boys side. I never told her how bad we were being treated. She says she scolded me

once because because every time I tell my stories I make them more juicier each time. I tell them when you talk about something more than once, you start to remember more things. At least I'm trying to resolve my Shingwauk years at our reunion healing sessions, in which Nellie is in complete denial on her part. If anyone really needed these healing sessions, it is her. She has the classic Indian school syndrome ever since she left school and still has it and it starts with the letter A - - - - L. She has a very brilliant mind when she is okay, but also a very wasted mind at times.

I went to a three day healing workshop in April of 1993 at Garden River Reserve. The church representative at the workshop was John Bird. Nellie declined to go because she thought it was a total waste of time and energy on her part. I didn't push the matter with her. She says we were saved by the government by going to Shingwauk.

I only wish that we had been saved in a more civilized manner. The depression was on and there was no money at home. That did not give the church missionaries the almighty right to treat us the way they did. She mentions I went to see the King of England, true, also I am so biased and never mention the good. I would have gladly given up my spot to have been treated in a more humane manner. That trip doesn't begin to make up for all the abuses I went through. I only wish she would have talked to me in person and got my input on my feelings about Shingwauk. Before Nellie wrote her letters to you and Nancy M. and whoever else she wrote to, she states that she doesn't recall anyone being told not to speak Indian. If that were true, why doesn't she know the language. She also says so many only think of the bad, but the good far outweighs the bad. The bad was for real, when your talking about something, you should tell both sides. People who don't want to talk about the bad are in denial. I'm not saying learning English, getting an education, learning crafts is not good. It is good. But to try to deny the bad like it never happened is wrong. You are not being biased by talking about the bad, you are being truthful and honest. That is were the trouble lies. Some people just don't want to tell both sides.

I believe they are all equating going to school as the positive or the good times. To me it is normal procedure to go to school especially when you are sent there. The girls were penned in all the time except for the occasional supervised walks they took. So far I don't see that as being the good. I believe they are confusing normal procedure as the good times. To me when someone talks about having a good time, it is going to the movies, going swimming at your leisure, going on picnics, going to visit friends when you want, going on vacations or trips with your family, plus hugs and kisses. That is what I call good times.

I'm sure it was the same on the girls' side. We used to make up our own amusing games to entertain ourselves. There was never really any coed games or times to speak of. The girls were always on one side of the halls and the boys were on the other half. We were taken to the movies occasionally, but again the girls one day, boys the next. Movies were donated by the theater, not the school. I wish someone would explain to me what it is they mean when they say I never speak of the good times, if I knew maybe I would talk about it. They never talk about it either. They only say the word "good." I am still

confused.

I for one will always believe I would have done better had I not gone to Shingwauk. I will never credit Shingwauk for what I have accomplished since I left there. I feel I am good at what I do in the field of offset printing. Like I said Bernice, there is always two sides to everything whether you want to believe it or not. "Amen."

Bernice if these schools were as great as you say they were, you called us ungrateful for your missionary work, why then were so many of us ungratefals always trying to get away from these great and wonderful garden spots of Canada, of which there were many. What you fail to realize (or don't want to rationalize) is this is possibly the greatest cataclysmic "wrong" that could ever befall a nation of people, of which I was a part. What makes it even worse is, that it was done to a nation of children who couldn't do anything about it, except suffer at the hands of some of the missionaries. You defend those missionaries so greatly by saying, "They're no longer with us and cannot defend themselves from our accusations." You also state that they are suffering and hurting from all our accusations. Again, I say if you didn't do anything wrong, you have nothing to worry about, except worry itself. You people were not hurt physically, sexually, culturally or emotionally. Bernice you don't want to visualize or try to comprehend that our suffering was far greater than your supposedly suffering from words. Our suffering was real and devastating. And very traumatic to hundreds of Indian children who grew into manhood or womanhood, and couldn't cope with life, including Donald J. Nashkew, which you wrote found a home June 16, 1989. It's just too bad he didn't find a real home before he died June 16, 1989. He, like all the rest suffered from the Indian School Syndrome. How very tragic for so many by so few. Bernice, why won't you try to understand our side of all of this. Or at least try to make a conscious effort by asking us. You are an educated person who should know better. There are always two sides to every story. Not the one-sided version you're trying to point out as being the only true version.

Bernice, why was it in all the schools we were always trying to run away. A few managed to get away. The ones who got caught "had to be punished for running away." Why? Because there was something definitely wrong with your wonderful system, like cruel and harsh treatment. When my elaborate scheme failed, I was brought back and punished by the Rev. Canon Minchin himself. And he never once said I'm sorry to have to do this. All he said was you know the rules. There was two of us and we both got strapped ten times each hand. Another dear friend of mine told me she got caught sticking her tongue out at Rev. Minchin, they whipped her six days in a row. On the seventh day she trashed his office. She said go ahead and whip me now, but I'm never going to say I'm sorry, so they let her go. And I have no reason to doubt her word.

Page 358. I have to believe his own son, Kells, didn't know the other side of his dad, the Rev. Canon Minchin. He writes, I know my dad wouldn't allow these things to happen. Like you, he just didn't know the other side.

Bernice, you also stated that the Indian School System was the best thing that could ever happen to the Indians for their benefit. I have to disagree with you, there could have been a better system. Even comparing the old English boarding schools to the Indian

schools – there is no comparison. I'm sure they weren't treated like we were.

Page 663. Bernice, my thoughts on your version of missionaries. Your book says, "Modern authors write there eccentric, cruel, narrow minded. Above all their a dangerous lot, can't get rid of them, like a brush fire you can't put out. They keep coming back even more dangerous than before." I have to agree 100% with you on them being even more dangerous than ever with the experiences with them, they went around preaching Christianity to the natives of the world. When the got through with them, the natives had to speak their language. "Why" if the native could learn their language, they surely could have learned the different native languages. Then they condemn the natives for doing some dances, as being evil and sinful. Dances the natives have been doing since time began. Calling them heathens and pagans. What really gets me is alcohol always seemed to show up wherever the missionaries went preaching. And for whatever reason, the natives took to the alcohol. I have yet to read anywhere that the missionaries ever condemned alcohol. To me alcohol will always be a greater evil than any dances you missionaries deemed evil.

Page 664. Whatever happened to "Missionary work has always been associated with freedom to choose." "Webster" wrote fundamental to all our understanding of human rights. I guess that only applies to people who are not Indians. To be sure it didn't apply to a lot of us Indians at the Indian schools, namely shingwauk that I can attest to. Bernice, I really don't know what your thinking about when you make the statement that the Indian children were never forced to forget their language. What do you think it was, magic or hocus pocus, that made us forget our language? You make it sound like we went to bed one night thinking, "Oh, tomorrow is a good day to forget my language." Someone has to be a real "nut" to try to convince others into believing that that is how we forgot our language. Without great intimidation involved, and there were hundreds of us not just a few. It was fear in most cases, the fear of getting a whipping. In my case, I was only five years old. And when your at that age, you don't realize that it's your language your trying to forget. So you won't get a whipping. All of this happened to me at Shingwauk "remember". It had to be the same in all the other schools, otherwise there wouldn't have been so many of us in the same situation. I'm enclosing an article printed in the Los Angeles Times, May of 1996, about a gentleman talking about his grandmother. I'll label it exhibit one.

I had a friend who passed away at 85 years young who never forgot the language. He would forget some of the words, but when my aunts came out to visit, they would get to talking and the words would come right back to him. With me, they're gone forever. Thanks to you missionaries. I'd be happy and sad, happy just to hear the language but so sad because I couldn't understand it. My aunts always thought I was pretending not to know the language, I tried to tell them many times that I didn't know, but I was just too ashamed to tell them how I lost it.

Bernice, take heart, being forced to forget the language was not limited to Canada. It was just as prevalent in the United States. I just recently met a young man at a Los Angeles school meeting. The subject of Indian schools came up. He told me, "You have

to meet my mother, you two have a lot in common. She told me of her experiences in a catholic school. She said those nuns use to beat them all the time. She was forced to forget her language, this all happened in Wisconsin.

Bernice, you're a lot like some of the people of today. They didn't see the holocaust of World War II. So they're saying the holocaust never happened. Like you, you say you never saw any of these incidents happen anywhere and because of that, you say none of these things happened, especially at Shingwauk. What will it take for you and these other none believers to understand history and what happened to me and to my fellow brothers and sisters was very traumatic. And so was the holocaust. By no means am I comparing the two very traumatic events, what I am comparing is what people want to believe, or rather what they don't want to believe. How very sad.

Bernice, I wish I could walk you through my life between the ages of five and sixteen, my Shingwauk years, just so you could see the other side of your books. Then maybe you could understand our side of all of this. You say you had compassion and understanding when you worked with the Indian children at the many schools you worked at. My firm belief is from reading your books you couldn't possibly have understood at all. Otherwise, your books wouldn't have been so biased and one sided.

Bernice, by no means am I demeaning Bishop Peers, apology to the Indians. In the church's involvement with the Indian schools in my reply to you, my wish for you would be for you to talk to Bishop Peers. If a person in his position and stature can understand what we Indians went through in the Indian school system, I firmly believe he's the person you should really talk to. If he's as understanding as he was in his apology, he should understand my reply to you.

In all good consciousness, after reading your books, volumes one and two, and now I understand there's a third volume which I haven't seen, I'd be a miss if I didn't respond in kind to your two books. I'm sure I would respond in same to volume three. However, the first two will be enough. Don't get me wrong, I will respond to the third if I have to.

I also want to state here and now, I am "not" condemning any Indian who ever said, "This was the best thing that could ever have happened to them by going to an Indian school." More power to them for saying so. Like I said, there were many good missionaries among the bad apples, but let us not forget there were many of us who are saying opposite. Keep that in mind. I also see that some of the ones that said that they were treated well never went back to the reserves to live after leaving school. There has to be a reason for that. With me, you missionaries have literally taken the Indian out of me. I know I'm Indian, I just can't seem to really think Indian. For example, if there's a Pow Wow on one side of the street and a golf course on the other side, I'll go to the golf course first. I attend the Pow Wows once a year maybe, but that's been in only the last ten years. There was a stretch of about twenty years that I didn't go to any Pow Wows. That's really sad on my part. You have also taken my home away from me. My reserve, Walpole Island just doesn't seem like home to me. Soo, Ste, Marie and Shingwauk seem more like home to me. I believe I've been back to Shingwauk more times than I've been back to Walpole Island where I was born. In spite of the harsh treatment I received at

Shingwauk, I continue to go back there.

Bernice on A.B. Hives. "As Your God Is My Witness" what I am writing about him is the truth. It seems to me we weren't supposed to be boys when we were young. You know, the whites don't have a corner on the market for being children. I have news for you, Indians are just as much children when they are young as anyone else. But under Shingwauk and A.B. Hives rules, I guess we weren't supposed to be just boys. I guess we were supposed to be men, because he sure worked us like men. Farm work is hard for a man let alone a young boy. We behaved like the boys we were. I have yet to see any young boys work straight through for three hours without stopping to fool around some. In fact, the boys I've seen had to be told to at least make an effort to do some work. Not us, if we got caught not working, we would all get a beating. Not just a slap on the hand, but a brutal beating. You or anyone else cannot convince me that not working or fooling around as children is an offense so bad that you deserve to be beaten by this sadistic being, so revered by Mrs. G.E. Greaves and you as a missionary. I know of two girls who told me that A.B. Hives told them that while peeling potatoes that they were peeling them too thick. They didn't think they were. Nonetheless, he then grabbed them by the ear lobes and twisted both of them down to the floor. They thought their ears were coming off. During this time Mrs. Hives was looking on.

I am sure there were many other incidents by him over the years that will never be told. What has really bothered me through the years at our reunions, is when the women and men get up and talk about their school years and say they did some things that they deserved to be punished for. I don't agree 100% with that, they should really stop and analyze what they are saying and why.

We were always being told we had to do what we are told. Yes and I got slapped for doing what I was told to do. Now that I think back about it, WHAT did we really do to deserve these beatings we got. Fooling around like boys. Stop working to rest. Kept on talking when he came into the room. Because we didn't answer him right away, or missed meals, or a little late for chores or classes. Didn't line up fast enough for him when he told us or didn't answer him loud enough. You weren't milking the cows fast enough. If he thought you weren't doing your chores fast enough or you were seen in town by one of the staff members. You were asked why it took you so long to do something. Sometimes when you were trying to answer him, he'd think you were talking back to him or if you were just leaning out the windows. It really did not take much to set him off. You or anyone else is not going to tell me these are capital crimes that deserve the kind of punishment or the beatings he gave us. If he didn't know who was smirking or talking, he'd just pull out three or four boys. You never knew what kind of mood he was in. Sometimes he'd be in a slapping mood and sometimes a strapping mood. You felt lucky if he was in a slapping mood. He would just slap everyone he pulled out, he'd just go down the line. It was holy hell when he was in a strapping mood. What made him even madder was when you wouldn't cry. He would start beating you all over your arms and legs and body. When we were in the fields, he would break off a branch, he would always start with the hands, but when you wouldn't cry, he'd start beating you all over.

I firmly believe in his cruel and sadistic nature he enjoyed making the boys cry. That's why he would get so mad when you wouldn't cry. I really believe that's how he got his kicks, by beating us and seeing us cry. The last time he slapped me I was about 15 and he slapped me for no reason. The Assistant Principal, Miss Haynes told me to do something and I tried to tell her A.B. Hives would get mad at me. She told me she would explain things to him. But he wouldn't listen to me when I tried to explain to him. That's when he slapped me across the face, I was stunned and I saw stars. That's when I grabbed him and threw him to the floor. I had him by the throat and told him never to hit me again as long as I was there. and he never did. But that didn't stop him from hitting the other boys. As long as you didn't fight back he kept hitting you. I'm sorry Bernice, but I fail to see the missionary in this *inhumane* person and at Shingwauk where you say these things never happened because "you were there." This is not a dim recollection of facts or hearsay. It should be pure hatred on my part, but it's not. I just want a clear recollection of the facts to be known to you and everyone else. Bernice, I want you to know I feel very strong about what I wrote about A.B. Hives. There are just somethings that are done to you that you never forget. They stick with you forever. May your g--strike me down if I'm lying, that's how strong I feel about this. I was at Shingwauk for eleven years, so this will give you an idea how long these things went on. I will not condone you telling me I'm lying, like you did at Shingwauk 1991.

Bernice, what I am writing here is the truth. The winter months were especially bad for us. We couldn't earn money to buy a loaf of bread at the store. We would steal potatoes from the storeroom and we would climb the chicken fence and grab a few chickens. We would do this Saturday afternoons and go back in the bushes and have a cook-out. Another treat was when the butchered a cow for meat. We would take the tripe and cook it. Another handy place we used to go to was the city dump. It was about 2 miles away – we had two paths leading to it. We would go there looking for anything we could find to eat. You always had to have a stick with you because the rats were there looking for food also and they wouldn't back down easily. That was the reason for the sticks, to chase them away. Even when you found something that the rats had started eating, you'd just cut off that part and eat the rest. When you're hungry, you eat. After supper it was the chore of two boys to empty the garbage. Since the girls never ate as much there was always a lot of meat and potatoes left. This was among the 5th through 8th graders, since we worked half a day, we were always the hungry ones. Ever since I left school I always think of this scene. It always reminds me of a pride of lions at a kill. Just as soon as the two boys would dump the garbage, it was everyone for themselves, shoving, pushing and in no time, everything would be gone – picked clean. We didn't call it garbage, we called it food.

All through your books, all you missionaries all say the same thing, "Oh, they were well fed." I'm saying here and now that's a bunch of crap. We were always hungry because we never had enough to eat. Maybe in later years but not during my time (1933-1944). Another thing we used to do, knowing if we got caught we would get punished, was steal bread off the bread truck anytime we could. Another thing I remember clearly

to this day is when I was about six years old and I wasn't going to school yet (this was in the old school), I remember stealing a loaf of bread off the bread truck and going back into the bushes and eating it. The reason I remember so clearly is I heard someone coming and was so scared because I thought I had been caught. It turned out to be Eli Nahwegezhic, he had seen me through the classroom window and had come looking for me. I ended up sharing the bread with him and we became life-long friends.

Another thing that bothered us real bad was at recess time in the morning and afternoon. A.B. Hives and Ingle would go in along with the teachers and staff and would eat like royalty. During this time we were outside freezing our butts off. You people wondered why we would steal food, obviously, we were hungry.

Bernice, in between our beatings, we made our own good times. Back in my time there was nothing but bushes around the school as far as you could see. We made our good times in the bush. We would make a slide next to the cemetery, we would make our own sleighs, we also made our own skis in the winter time. In the summer, we could earn money by caddieing, picking berries to sell, or working for Mrs. Franz. Her husband was President of Algoma Steel. They both treated us kids really nice and all of us really liked them. They were not like so many others of lesser means, who were such snobs to us. I've gone back to Shingwauk every year since 1991 (except 1992), but I don't go into the school everytime I'm there. I just don't feel like going in. My wife wanted to know why and then she thought the reason for not going in was that I only felt "free" in the bush. She's right. That's were we felt free and away from Shingwauk, and A.B. Hives. But reality was we always had to return. Fear and intimidation was always there. In the winter times, we couldn't lose our hats or gloves – that was a whipping offense. I'm bringing this up because one winter I got hurt real bad. I had fallen out of a tall pine tree but my hat was still up in the tree. I lay there hurting for 3 hours and all I thought about was how to get my hat down, but I couldn't move. Lucky for me another boy came along and got my hat down and helped me. Bernice, that is real intimidation when you worry about a hat over your physical well-being. Please don't tell me we didn't think like that or it wasn't like that.

Page 151. Valerie Bonnell writes about her experiences in school and how she hated Sister Gilberta and wished her dead. How she whipped someone for speaking Indian. Also, the Sister strapped the girls who wet their beds. One girl had to parade around with her stained panties on her head after being strapped. She also didn't like it when Father Collins fooled around with them. She didn't like sitting on his lap. These were priests and nuns who did all of this. Bernice, you asked her and others to give you information on their lives and experiences in school. But you didn't write or except it in that manner. You tried to discredit these kinds of letters with a follow-up letter in Valerie's case. You use Millie J. Cremo's story and commend her for writing a positive story about Shubencadie, and especially about Sister Gilberta. From reading their stories, they had to have been there at different times. Millie's story before going to school was no different than mine. We also had no modern facilities, everything was done by hand. Her love for Sister Gilberta and the school, also, after leaving Shubie was a very positive story.

Nothing but good memories. What I am trying to get across to you and others is that there is two sides to every story. You, Millie, Nellie and others just don't seem to want to accept the fact that there was a lot of us who were abused and mistreated.

Also, Mrs. Rosemary pard's reference of page 107 of Mary Anne McDougall's attending a residential school conference and listening to the younger people talk against the schools. She was also unwilling to except the fact about abuses and the hatred for the schools. It's really great for the persons who were treated well. She could not sit and listen any longer, so she got up and told her views of the school and got a big applause. She also was unwilling to except the other side. I am not and will not put anyone down for these positive views. On the other hand, I'm only asking for you and the others to please accept our views in the same manner you accept the positive views. I will not condone anyone who absolutely refuses to listen to our views on abuse and mistreatment. I'm only asking for fairness on our views, no more and no less.

Page 236 - Mrs. Winnifred Mulligan states everything was well and the kids were treated with love and understanding. However, she has trouble with the word "misfits" and has great difficulty with the question, "If there were any misfits, would they be around for very long?" She feels badly for the missionaries and church workers who were destroyed by a few. I just don't believe her next question to you. It boggles the mind as so many of the others say the same thing quote? I'm sure you know of some misdemeanors as I do, which were blown up completely. In the end, she admits there were misdemeanors that were trying to mask the good that was done. I don't believe that's the case at all. I have to believe that the other Indians feel as I do. We're not trying to mask anything. We're only trying to get you people to understand that there was abuse and mistreatment. It wasn't all honey and roses as you tried to lead people to believe.

Page 239 - Mrs. Annie Louella Hamilton

I enjoyed reading her story very much. I hate to interject with no malice intent. It's too bad that all the schools weren't filled with the likes of Mrs. Hamilton. If they were, then we wouldn't have any horror stories to tell about. I find only one small discrepancy, she writes that the children didn't like butter. I don't think it was that they didn't like butter, like us at Shingwauk, they only gave us crisco for spread. We also had peanut butter, but they never mixed the two. During mornings and evenings, it was the boys' duty to take turn in separating the milk and churn the cream into butter. Although there was plenty of butter to be had, only the staff members got butter and the rest was sold in town.

Page 253 - The Oblate Priest who would not give his name sounds a little on the bitter side to me. Some of his comments about the children who didn't want to go home seem a little strange. Why were they refusing to go home for Christmas and for the summertime? Why did they want to stay there? Was it because of sexual abuse and misery at home? He also feels that the staff was dedicated and over worked and that they should sue the Indians for compensation. Then he recalls his twenty years with the I.R.S. It was the tremendous spirit in celebrations from concerts, sport tournaments, cadet

graduations, trips to other schools, pride in graduating grade twelve, and if he was so proud of all of these facts, then why didn't he give his name (puzzled)? He stated that the public schools would not take the Indian children into their classrooms but, that the church took them in. Why then does he want to sue the Indians for hard work? He forgets his own comment, "It was the church who took them in". That being true as I see it, he should sue the churches. The fact that the Indian children were not allowed in the public schools was no fault of theirs. What he doesn't know is that it was the white bureaucratic government who wouldn't let them into the public schools. Before they had finally changed their policies, we were subjected to ridicule by the whites until we were finally accepted. The comment about the government not letting them in is a comment by Mrs. John Smith, page 238. I'm almost willing to bet that these parents he's talking about, abusing their children, are products of the Indian schools.

Page 255 - Mrs. Proba Deneve who answered your ad in the Pastoral Reporter said she saw the movie, "Where the Spirit Lives" and that it was based on nothing but negativity. I just don't understand her logic or her thinking. How can she possibly say this about the movie as if it wasn't true? She stated that she saw many positive things in the schools. First, the little boy getting his braids cut off. To me, that was very upsetting. Discipline at the Crowfoot Indian School was strict. Punishment could be very harsh. She strapped youngsters if the offense warranted. Another boy who ran away was strapped and his hair was also cut off. Another incident she thought was quite unfair was when one girl was promised that she could go out and watch a hockey game if she finished her assignment. Then one of the sisters stopped her from going out because of a previous misdemeanor. Isn't that double jeopardy? Then she thinks about the time long before her teaching days when the Indian children were indeed taken from their homes. She and a friend attended an art exhibit on Indian art which was traumatic and negative art, children being punished, pulled from their mothers arms and being sexually abused. She was also upset when the boy at the art show answered, "No" when asked, "Wasn't there anything positive about the Indian school?" As I read her report of her time at the school, she sure described the movie to me. To say otherwise, she would be lying. She stated that the white people also sent their children to boarding schools for education. She said there was one big difference though, "Our parents had a choice, the native people had no choice". Then she questions the writers and the film directors, as only listening and believing the negative reports and never looking beyond the surface of these accounts. And because of that, they will continue to make movies like "Where the Spirit Lives". I only wish they would make more movies like this so that people can know about the Indian schools. Keep it up C.B.C.

After all these years, it was still depressing on my part to watch this movie. It was like watching my life story back at Shingwauk. It was so real to me when it came to the part where he started beating the little boy. I couldn't bear to watch it any longer, so I finished watching it the next day when I felt better. In spite of the horrible memories that the movie brought back to me, I'm glad it was made. It was aired here locally by K.C.E.T and I thank them for showing it and I also thank C.B.C. for making the movie.

Page 290

Mrs. Jenann Gonter writes about how she spent thirteen years doing gods work in the Indian schools. Her husband was a principal of four schools. She's very critical of Mr. Bird on his suggestion that missionaries may have despised the Indian children. She seemed concerned as it was a tragedy to take six year old children away from their parents because it was the only way they could get an education and because they were away on the trap line. It seems to me that that was the only way Indians lived before the white man or the missionaries came into their lives. She also accepted the possibility of mistakes being made. For that, we are truly sorry. We never despised them. We shared their joy and woes. What really bothers me is that she accepted these mistakes. To me, that is the great tragedy of this whole mess. Knowing about these mistakes and not doing anything about them. Not doing anything about them and especially being the preachers wife, it's just a little too much for me and then quotes the late chief Dan George, "Have I left the eagle to soar in freedom and so on".

Page 299 Mrs. G.E. (Bernice) Greaves

You believe Mrs. Greaves 100%. She didn't teach nor work at any school, yet you will take her word as gospel. Before you take any students words, I told you of a couple of incidents. I asked you if you believed me and you answered , "Absolutely not." Mrs. Greaves speaks so reverently about how well she knew Mr. & Mrs. A.B. Hives and being their childrens' god parents. Like you, she didn't know the whole truth about a person or persons. She makes all the classic statements about how well things were. She evens adds maybe they were a little homesick, but well taken care of. Well taken care of is right in more ways than one. She doesn't know how pathetic that statement is.

Page 300. Mrs. Bernice Saul writes she has never been in the two Indian school in her town. It bothers me to no end when people who have never been inside still write to you and say it bothers them to hear all the negative aspects of Indian school life and hope you receive more positive reports. It really blows my mind when people write about something they know nothing about.

Page 309. Mrs. Marjorie Klai (Miss Neales). The same good old comments as usual except near the end she almost makes good sense. She writes we should accept the fact that there may have been things done that shouldn't have been done. She couldn't bring herself to say there were things done that weren't right. Your comment was you must not do research with blinders on. As yours truly said, "If you are not going to tell the truth, there is no point in writing anything."

Page 312. Mrs. Hilda Workman. She states she saw the movie "Where the Spirit Lives" and she was very disturbed by the movie. She wrote to her local paper stating she worked where the schools were run by love and not to judge all school by the strength of one movie. We are not mad at the ones who were nice, just the ones who were not! She made a great statement which you should have followed-up on, but you didn't or wouldn't, otherwise it would go against your books. Your quote "We thought we were doing the right thing but only the students can tell how the schools truly affected their lives." Great , honest statement.

Page 316. Mrs. Doris Marc Hioni. She didn't like the movie either. The first part of her letter wasn't too bad, then it changes after her follow-up letter dated June, 1991. She sends you an interview from Edmonton about Linda Bowl who has written a report on her survey of Indian Schools. On why they lost their culture, language; on the pain they suffered and suffering from abuse; heads shaved for punishment; no respect for the Indian religion. She writes is this sensationalism or pure hatred? How can we ever change their way of thinking. We were only human and not perfect, we did make mistakes. The new generation doesn't know what went on. She says the older generation will feel bad for all the sewing they did and the money they donated. The Indians are not mad at the ones who donated their time and energy. They are mad and disgusted on how they were treated. Moral and ethics are the same today as they were in the old days. It's just that in the old days the interpretation was two ways – one for the Indians and one for the whites.

Page 318. Canon Norman and Mrs. Pilcher. He writes about one former staff member, Jill Holland, who also is very upset about the movie "*Where the Spirit Lives.*" She was happy about your trying, as she puts it, to correct the wrong impression of said movie. Once false interpretations are made on TV, there is little one can do to correct false perceptions. She says there are many Indians who want revenge for past injustices. I don't blame them for one minute, including myself, for thinking that way. But I think at this stage in time, we would rather see moral justice done rather than revenge. The article she wrote to the Anglican Magazine asking them to write a correction on false impressions from the movie for former staff members, the women's Auxiliary and church people in general. Also asking editor, John Bird, to write a rebuttal. I get the impression she was a little disappointed first by the article not getting answered right away, second in his response to you that he would like to see an article written by an Indian to support another point of view besides yours. I also get the impression any such article should be yours for people to read after seeing the movie. When this didn't happen, you gave up on any response being written. I thank John Bird for sticking to his convictions.

I won't rebut all of Canon Pilcher's remaining article. Long hours, few workers, nominal salaries, inadequate government grants. Confusion by church and government on decisions. Responses from Ottawa were slow, many challenges. I truly agree with the following sentence. In retrospect, one cannot condone situations because of ignorance and misunderstanding. It's just too bad they didn't try to do something about it. During the 20s and 30s, Indians were pretty well ignored except by the churches. That's where the trouble lies. The church people or missionaries as Bernice call them, didn't ignore us at all. I wish they had, because they had their hands on us all the time and it hurt.

Page 324. Rev. Don and Mrs. Rugeles. He makes such light of these facts about the first lay teacher and about Bill Starr. The first lay teacher was embezzling school funds. He states Bill Starr was a good man. Bill Starr was later convicted and jailed for sexual assault on children in the residential school system. These are the kind of people that I've been talking about and trying to get you to understand, who were in the school system. Even when you find out about these people, you ignore the facts and won't write about

them, or the impact they had on the children and later as adults. These are the very people that make me so mad. If I had my way with the justice system, these people would rot in jail before I'd let them out.

Page 340. Mrs. Ann Cole. She writes a nice story except at the end she was so upset at the reunion when someone spoke on how hungry they used to be. Like when I was there, we were hungry all the time. She's talking about a different time period in the fifties and sixties when the children got plenty to eat. Also, punishment was menial. It's always menial when you're not the one getting punished.

Page 342. Mrs. Willa J. Cluley. She is also upset about the remark that the teachers were the dregs of the white society. Also, the principal at Sioux Lookout was not the man for the job. Even the other teachers were afraid of him. She never told the children it was a sin to speak their language. If it wasn't a sin to speak the language, why weren't they allowed to speak it then? All the missionaries say the same thing. They never told the children it was a sin to speak their language. If that were really true, why did so many of us (including myself) forget our language. Shame on all of you for saying something that wasn't true. She also finds it hard to believe the stories being told about the Indian schools. She knows for a fact that women from Brandford said the children got bad food and were hungry. We were also hungry at Shingwauk. She states the children were well fed at Wabasco and at Prince Albert and sees nothing to support the claim of children being hungry. She wasn't at Brandford or Shingwauk during my time there. You or anyone else are not going to tell me I was never hungry. She maybe talking about the fifties when things were changing for the better. She had heard too much about the movie "*Where the Spirit Lives*" to watch it. How can she really say these things never happened, when she talks about how bad the principal was where she was at.

Page 352. Fred Morgan. Comments by Jim Humphries on Fred Morgan, the eccentric Scotsman, who had a calling to be a missionary. As I see it, a calling straight from "hell." The statement not to judge him too harshly really bothers me. He felt unqualified to teach until he got his credentials. He sure was unqualified to be at Shingwauk. You write so reverently about him even after finding out about his cruel and sadistic nature. What he did to the children's cats is unforgivable. He threw them into the furnace, it was that or drown them. As I see it, by not condemning his monstrous actions in your writing, is to condone his actions. This act of pure hatred was done at Shingwauk and you still refer to him as a missionary. That in itself is unforgivable. I won't write what I think should be done to him. Shame, shame on you, Bernice.

Page 362. Mr. & Mrs. Geo Seymore Hayes. You once asked me if I could say anything nice about Shingwauk. Yes, I can. It is about these two people. They both treated us kids really nice. Everyone wanted the chore of taking milk to their place across the road. She would always have candy or cookies ready when you got there with the milk. But Mr. Hayes didn't know A.B. Hives behind closed doors. They were good people. If anybody was a missionary, it was Mr. Hayes. His wife didn't work at the school but if she had, she surely would have been a missionary. I visited with them after leaving school and really enjoyed my visit.

Page 369. Madeline Georget. She writes she saw the movie "Where the Spirit Lives" and also eagerly awaiting your books. She also feels bad about the many acquisitions of cruelty. Why is it always a clear recollection when you people are talking about the issues but when the native children or grownups talk about the same issue, it is nothing but a dim recollection of the facts or hearsay, or perhaps even deliberate malice. "Why?" is my question, why is that so? Her explanation and reasoning of sexual abuse is a little much for me. She tries to make it sound like the children were making these things up. When their contagious lesions were being treated, especially in the groin area, and referring to that as sexual abuse, when the medication was put on them. She says the smell was strong and she can attest to that, because on occasion they also had to be treated with medication. But that's not sexual abuse to her, only when done to the children. Then she states that the Roman Catholic Church may not be unblemished with its history of the Indians. That the labor of generations of dedicated missionaries should not be denounced by a few and that you and her must vindicate the missionaries. For her information, there are more than a few saying there was sexual abuse and mistreatment. Again, I am only trying to convince you and her and the rest, that there was abuse and not to try to deny it. You don't have to vindicate the good missionaries. I have accepted them for their good work. But you and Miss Georget should not try to canonize the bad ones. I only wish you people could accept that fact about them. Since she is so eager for your books to come out, please send her a copy of my letter or let me have her address and I'll send her a copy.

Page 374. Marge Mackay. She writes she was shocked, disturbed, disgusted on reading the report of "No Clean Hands" in the February Presbyterian Record. Like you, Bernice, she also cannot accept the fact there was abuse. She makes a big thing out of the fact that only "three" people were interviewed and they all gave negative accounts of their stay in school. Why didn't they do more interviews or was it that they don't want to hear more negative reports. Now that the Indians are finally starting to speak out about the abuses they received while attending the Indian schools. She says the students were well treated and not treated as ignorant heathens. There were hundreds who would have said that they appreciated the benefits of the residential schools. Why is it that three can override hundreds that would have given positive views, if it were not true what they were saying. Like you, she cannot accept both sides, only one side. She writes the the dorms were locked at night to keep the girls from being molested. By whom? I believe it was more to keep the people from running away. She states that the children were well kept, happy, no discipline problems, well fed. That being true, why did they have to lock the dorms on such happy children.

Page 375. Rev. I.L. Jackson. He is also upset about the article "No Clean Hands" and appreciates what you are doing by trying to put things in proper perspective. I agree things should be put in proper perspective. Meaning, by not trying to deny there was abuse and by whom. To his knowledge, no students or parents ever came forward to talk about abuse. Like us at Shingwauk, if we ever got slapped for what we thought was no reason, we couldn't complain to the head matron, because she would slap us too, for

telling a lie. There was no one we could turn to. So we just kept quiet about it. Why is he so adamant about the article "No Clean Hands" as not really being true and needing clarifying. Then he states, "I am very sorry that people have been abused in our system and we should certainly agree to hear their stories." But to remain silent on his part, would mean that the article is a completely accurate picture. His views would paint a completely different picture. To really paint a complete picture on his part would be to acknowledge both sides – the positive and the negative. Again, I'm not putting down the good missionaries. For me to remain silent would be to give those misfits a green light on what they did, and I want to paint the other half of the Reverends picture to make it complete.

Page 381. Father William Bernardo, O.M.I. He like all the rest is down on negative views. He also didn't like the modern day writers version that government, churches were indifferent to the academic needs of children by making them work a half day. Like slave labor, so to speak. I never looked at it quite like that before. But we could have been considered child laborers. When you got a little older, you were punished if caught not working. He tries to explain it in a kinder explanation or trying to justify the half day school and work sessions. To me a very absurd explanation. He said a half day of classroom confinement was all we could take, since we never had any strict routines before. What did he think we were, complete imbeciles from another planet? He then compliments you highly for what you are doing with your writing. He finally makes good sense at the end by saying the other side of the story deserves to see the light of day. Both from the point of view of justice and fairness. I give him credit for that truthful statement.

Page 390. Sister Paul of The Cross. On her letter to you same as to Isabelle knockwood also unhappy about negative memories, why they weren't the one getting punished. She only remembers one boy getting his head shaved, another boy getting punished during supper time, for running away. Another runaway boy coming back with frozen feet. These are the trouble makers including the boys who made keys to raid the pantry and store rooms, like us at Shingwauk. I guess I would be considered a trouble-maker too for stealing food when you're hungry.

Page 394. Notes of encouragement. How can people like Mrs. Mary Krucker and the Catholic Priest who wouldn't give his name when they both had no personal contact with the Indian Schools. How can people like Mary and the Priest write to you and encourage you to write the other side of school life. The positive side instead of the negative side. How can they possibly make comments like they did, when they have absolutely no idea of what went on in the Indian Schools. The Priest then states that it was the Indian Chiefs and counselors who asked for the schools to teach and educate the Indian children. The government asked the churches to run the schools. Sure the Chiefs asked for the schools, but they sure didn't expect the abuses that came with the schools.

Since it was the big white government who saw fit to put Indians on reservations, as I see it, it should have been the government's obligation to also build day schools on the reserves. And to also send competent teachers. Rather than build these Indian boarding schools and put them in these isolated areas. Then the no name priest states if it wasn't

for the schools we wouldn't have had any education. And our degree of education would have been much lower. Bernice what you and that priest and the rest of the people fail to realize is that the once great nations of Indians had their own ways of educating their children with time honored traditions. What the priest fails to realize with his "mouth" is that these squalid and depraved conditions is the direct result of the government putting Indians on reservations. Under those conditions, the Indians could no longer teach their children the old ways. And were forced to seek the white man's ways of learning. Which was a great benefit to the Indians who wanted an education. What Mary and the no-name priest should really do is, instead of hailing you as the great white saviour of missionaries. Since they saw fit to write about something they didn't know about. If they really wanted to know the truth about Indians, they should ask themselves why were we put on reservations. This was our land to start with, I guess he doesn't remember that. They should also ask us why are we saying there was abuse and mistreatment at the schools. I would like to ask them why they don't want to find out both sides of this story. Please send them both a copy of my response to you. Tell Mary she doesn't have to send me \$20 for my expenses, I'll absorb the cost.

Page 395. John Bowman writes he is also upset about seeing the movie "*Where the Spirit Lives*." It doesn't say if he was ever affiliated with the Indian Schools. He sure talks big on responsibility. He says the inference on lesbianism and beatings should be challenged by the Anglican Bishops of Canada. to make C.B.C. prove the movie facts were true. If not proven true then the Anglican Bishops should sue for the amount of \$100 million to make C.B.C. more responsible. Bernice what makes you and John such big experts on the beatings we got? Since you say you never saw any of these things happen, where did John get his facts from? He states that the thinking on native people has changed in the last 60 years. There were a lot of dedicated people trying to change the natives' lot in life for the better. He states some missionaries have been misguided in their thinking. He also states he knew some pretty good priests and nuns in his time. But there is always some bad ones, sinners, if you will. By his own admission, he admits there were misfits, bad ones and sinners, and always will be. But that is no reason to condemn them all because of a few "Bad Apples."

Why is he so adamant that the movie is false when by his own admission he admits there were people like in the movie. By my admission that movie is true in every sense of the word, like Bernice's words, I can truly say "I was there" and experienced the sometimes harsh life in the school. I am not condemning the good people, only the bad ones. Anyone with half a brain could plainly see there were some good ones in the movie. But to say we're condemning them all for a few, he has to be a real nitwit to think that way. He would support any action "financially" to help any church or churches against C.B.C. or any media that slanders them. I believe I've proved my point on abuses and mistreatment by some of the missionaries. He states this is one area where I certainly do not believe in turning the other cheek. How can he possibly say that and still have an honest conscience. If I were him I'd think about turning the other cheek. If I thought like John then the Indians should sue him and the churches for the same amount. For trying

to imply these conditions and abuses never existed or happened to us.

Page 431. Speaker No. 1. His comment, I hated my mother for not coming to get me. I also hated by mother for the same reasons. I remember crying many times for her. Always at nighttime after going to bed. I would always cry under the blankets so no one would hear me crying. That's when I always felt so alone and hurt, with no one to turn to for comfort. But because of her I suffered at the hands of the supposedly civilized white, God fearing Christian Church Missionaries. Yes, Bernice, by your missionaries here at Shingwauk.

Page 444. Nellie McDowell/Dorothy Bonspille. Nellie makes a mistake in saying I said C.F. Hives. It was not C.F., it was A.B. Hives, his brother. Nice comments by both Nellie and Dorothy. I believe Dorothy makes more sense than sis. Nell.

Page 446. Abbey Cachagee gives you a very nice complement. I guess that was for time past. But my 1991 experiences with you, I don't know why.

Page 459. You're a dirty fighter. Your comment about me after our little chat, as he turned and walked out the door. I thought how fine his long black braid looked with that comment you soften my heart. Now I don't hate you any more, like I once did.

Page 461. Your talk with Mr. Fred Ingle about his interview with freelance reporter Martha Moore and Mary Lou Finley of C.B.C. Sunday Morning, did not meet yours and his approval. So you took it upon yourself to tell Ms. Moore, and Ms. Finley your version as being the true story of Shingwauk. The publicity from movies, books, magazines and other reports. On the Indian Schools and preconceived notions as being dens of inequity and also cruelty to the Indian children. Rather than doing proper research to see if this was really the case. When Martha Moore talks to this woman from the Soo, you practically call this woman a liar. When she says they looked neat and clean and nice looking, but very unhappy and not smiling. I believe your idea of preconceive should be to only say something nice of someone or of something positive, about any subject matter. But to say something to the contrary about the schools, missionaries or the children looking neat but unhappy. Or the former students taking about their hatred for the schools, and also for some of the missionaries. Why is that preconceived. After all they're only telling the other half of your stories. I don't believe that's anymore preconceived than when the teachers or missionaries tell they're views. What I don't understand is when the missionaries say something about the schools, it's okay, but when the Indians say something about the schools, it's preconceived. I just don't understand your logic on the word. I know the English language can be confusing, but that really boggles the mind on your version of preconceived.

Page 752. Conclusion. The public must be informed of the good work that was done in the schools. Unless it can be proven that the work of the schools was not the work of darkness and sin. But a light that pointed to a better way of life for the little brown children of the forest or their work will have been done in vain. Again, I say for the honest to goodness missionaries who did the right things, their work was not in vain. With my reply, I believe I have proven without a doubt, that it was not total light at all times., but a lot of darkness involved. Bernice, you say the Christian teachings of love,

honesty, and respect for others will be lost to the new generation if not told. I believe in all honesty that you should tell both sides of your story to the new generation of these places of tears and as you call us, the little brown children of the forest, then let them be their own judges on the past events.

Page 752. Missionaries and children are dying. You're so right about the heading, not too many journals or diaries were kept that would have given you a wealth of information. Bernice, you still have a good source of information. Only you don't want to use it. Meaning all the former students or myself. You say not enough former students have been interviewed by you or by others to get a clear picture. The two interviews done by the National Executive of the Anglican Church, and the three executive members of the Presbyterian Church. If you or the church members really wanted to tell the real story to the new generation, you would have done more interviews. Not just the two and less than ten by the two groups. The only problem with your wealth of information that you wanted was not to your liking or the church's. They all say the same thing I'm saying. The missionaries were cruel and no real happy memories. End result, no more interviews. Again not too much light, only more darkness. These few people told their stories like it was. I'm sure they would have told the good side if they could. Again, it looks like a clear case of the bad far outweighing the good. I know this is not the wealth of information you were looking for, but it's the truth. We can't all be lying. You state it is difficult to pass judgement on what life was like for the children in the schools, but you have passed judgement on us through your books by trying to deny what happened to us and the movie as false. Also, no more interviews.

Page 753. To provide a "history" of residential schools based on long-term memories is to paint a picture that has significant strokes of the brush missing on memories of students and staff. You're hoping there is enough authentic material in your books to complete the "painting of the picture" of the schools. As long as you won't write both sides of this story, the picture you are talking about will never be finished. There will always be strokes missing – an unfinished painting, if you will.

Page 753. Dorothy Bowers research on the Shingwauk students, before the turn of the Century, on them writing to the Lincoln Institute in Philadelphia on what life was like for the children. They write how well they were treated, learning reading, writing and the different trades they were learning. Also, the other letters say only nice things about Shingwauk. Rev. Wilson was running the school as it was meant to be run. I can understand this, anyone would be happy under those conditions. In their time, they can truly write about the good times, I am not faulting this one bit. I whole-heartedly agree with these letters. It was then the church found out how he was running the school. That's when things changed for the worse. The church then threw him out. "Banished" because he was treating the little brown children of the forest as human beings.

For you to insert Mrs. Bowers research on Shingwauk as proof of how well the school was run, is to mislead the public. You're not stressing the point strong enough that these letters were written before the turn-of-the-Century. We have no quarrel with you on that period in time. What you and I are writing and disagreeing about is the time after the

turn-of-the-Century.

The letter written by Rev. Wellington K. Boyle and Ojibway (from Walpole Island) writes only good times about Shingwauk. Also, the training, discipline and the church studies he got while at school – a very nice letter for sure. But, again, it's the time involved before and during the turn-of-the-Century. No quarrel with that time period.

Page "Appendix G." Bernice, I see where you tried to find out about native offenders dated January 15, 1992 before you tried to find out native abusers dated February 25, 1992. Do you honestly believe that these principals are going to write and say "Oh, yes, we had so and so here who were doing the abusing." The two schools you mentioned both say no report on abuses. On Shingwauk, they have a report they sent you, but you let it go at that. You didn't write about the report you received. I'm sure all the other schools would have done the same with a response of no abuses here.

Bernice, here is a couple of books you should get and read. First, *Shingwauk's Vision* by J.R. Miller. I got my copy at Shingwauk. Second, *Breaking The Silence* by Wilma Spearchief and Dr. Louis Million.

Summary

Bernice, these are my views and writings and mine alone: I choose not to rebutt your entire two books, just the ones that bothered me the most. There were a few others I wanted to do. I believe I've made my views clear and precise. The Indians should thank Senator James Gladstone for his comments, that the government was now prepared to recognize the Indians as a genuine citizen of Canada. That's very decent of the Canadian government. My question is what were we before the white immigrants and after. After all, we were born in Canada. Why did we lose our status? Sharing and spreading of the Christian gospel. Also sharing the white man's gift to the Indians education as he puts it, taught by the church missionaries in the teaching wigwams. The words of Grand Chief of the Assembly of First Nations "Ovide Mercredi" on C.B.C. Radio "Sunday Morning" are very good understandings of the two worlds the Indian and white man's world. Also receiving and getting the white man's education to help him get into the position he's now in, with a good outlook on education for the natives, so that white and natives can work together and get along. It doesn't sound like Chief Mercredi went to an Indian boarding school by his comments if he did he must have been treated well. Rather than condemn the work of the missionaries and those who are critical of the residential schools, should see them as one of the bricks in the foundation of education by those who cared so many years ago.

The fact that so many Indians now have a good education, can now speak well for themselves, is proof that the foundation is solid and holding. Bernice, you almost fooled me by running your words in with Chief Mercredi's words. I started to blame him for the words not to be critical of the Indian school system. By blaming him I would have been in deep trouble with him. Bernice, I have no quarrel with you on the concept for education in the Indian school system. It was how it was administered by some of the missionaries. What I went through at Shingwauk is what I am critical about. I won't have you or anyone tell me not to be critical of the Indian school system of Canada as it was. Also about the missionaries who did not do the right thing by abusing and mistreating us the way they did. I am not blaming all of them just those certain few. Bernice, when I first started my reply to you, I was writing with a lot of hate and anger from reading your books. The longer it took me to write my rebuttal, the hate and anger started leaving me. I do feel better about myself. I guess in your unobtrusive way you have been good for me by releasing all this hate and anger I had inside of me ever since I left Shingwauk. I don't know if I should thank you or not. What I said and feel about those misfit missionaries still goes. I have not changed my mind about them, especially A.B. Hives. He will forever be on my dark list. Bernice, I have always felt someone should have written about the Indian school systems besides your version. You have given me that chance to at least write about my experiences at Shingwauk. Also, to defend the movie "*Where The Spirit Lives*" as being true in every sense of the word. Again, I thank C.B.C. for making it – also Phil Fountaine's persistence for an inquiry on abuses by the church-run Indian schools. Otherwise, none of these accusations would have come to the public's attention. And many of these perpetrators and perverts may have gotten away for what they did to the many Indian children in the Indian school system of Canada, which was so devastating to many Indian children. The few who went to jail and deservedly so, doesn't begin to make up for the ones who got away with what they did. I guess a few is better than none. There are two books I wish you would read, first "*Breaking The Silence*"

which you can get at Assembly of First Nations, First Nations Health Commission, 55 Murray Street, 5th Floor, Ottawa, Ontario K1N 5M3. Phone (613) 241-6789 or Fax (613) 241-5808. The second book by J.R. Miller "Shingwauk's Vision" can be purchased at Algoma College.

Since the Ottawa Citizen published "Breaking The Silence" I wish it was possible for them to publish my rebuttal to you. Also a copy sent to every First Nation Reserve in Canada.

I also dedicate this rebuttal to my good friend, Professor Don Jackson, Algoma College, Soo, St. Marie, Canada. I have written this response from my heart.

Meegwetch

Don Sands