

# INDIAN RECORD

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## Kenora school closes

KENORA, Ont. — St. Mary's Indian Residential School here, founded by the Oblate Fathers in 1898 and since then a residence for thousands of Indian children from reserves around Kenora, will be closed permanently in June by the department of Indian affairs.

Gordon Mullin, superintendent of education for the department, said the residence was being closed because it is "economically unwise" to carry out massive repairs needed.

Instead, he explained, the 60 or so students presently attending the Catholic residence will be moved to a new addition at Kenora's Anglican residence, boarded in private homes, and transferred to a residence and school at Fort Frances.

The St. Mary's residence now has a staff of about 25. Mr. Mullins said the priests and nuns would be given priority in selections for personnel to run "cottage bungalows" to be constructed at the Anglican residence to house the students.

Both residences are now administered by the federal government.

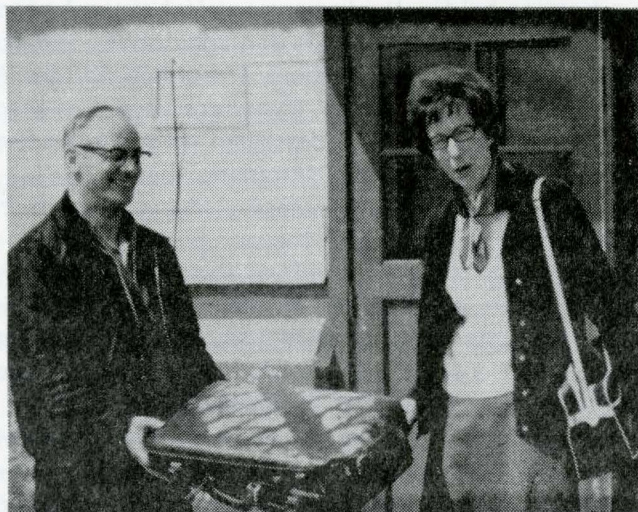
The Indian affairs department has decided to find alternate accommodation for the students, rather than rebuilding the residence, explained Mr. Mullin, because it wishes to get away from the residential-home concept.

In the past, this has meant the establishment of large residences, such as St. Mary's. Students from remote reserves were brought in to the residences, to live and study there during the school year, returning home in the summer.

In the beginning, these residences, like St. Mary's were run exclusively by churches, which provided teachers and facilities. Gradually, the Indian affairs department took over more and more of the administration costs. The residences became simply residences, and students were sent to nearby schools.

In 1969, the department, through an agreement with the Oblate Fathers, completely assumed the operation of St. Mary's. Most of the classes at the residence had ceased by 1969, with the exception of early elementary grades.

see p. 2: ST. MARY'S



Bishop Omer Robidoux, OMI, salvaging Sister Denis' suitcase run over by a truck.

## Bible is open book

By ANNETTE WESTLEY

About three years ago, a National Project was begun to prepare a catechism for the Indian people in Canada. Today, hundreds of meetings later, the co-ordinator, Sister Margaret Denis, is touching up a 40-page report by concluding with: "no written catechism is recommended".

In her research, the Sister of Service discovered that the natives are verbal and not book people. They learn more about God from experience rather than definitions. Catechism which is acceptable by white people has little meaning to the Indians because their culture is closer to the spirit of the Gospel than the culture of the white men.

The Indians think in a circular or spiral manner, according to Sister Denis, rather than the so-called logical or straight line reasoning as that of a Western-minded person. An Indian compares his way of thinking to his way of hunting, which is moving round and round the moose until he is close enough to take a shot.

This is the way, Sister Denis says, "Christ spoke

concluded on p. 2: CATECHISM

## Catechism . . .

from p. 1

about the Kingdom of God with comparisons as if walking around and pointing out new aspects of the one object."

### Learn differently

Another example of how a native's mind works is a meeting held by the Indians on alcoholism. Instead of beginning with a definition of alcoholism by experts, each Indian told a story about a drunken person. At the end of the meeting, all the various types of alcoholism and its causes are described in this way. They learn conclusions without expressing them.

Sister Denis gives an example: "A catechist in the N.W.T. was telling one of the parables of Jesus to a Grade 4 class of native children. During the story the children were spellbound. As soon as the catechist began to explain the parable, the class became restless. Finally one lad put up his hand and said, 'You don't have to tell us what it means, we know'."

Because of these discoveries, Sister Denis and her co-workers feel that the main stress on religious education for Indians must be on the training of teachers. "They have to be alerted to appreciate the special richness of the Indian mentality. This can even affect the form of traditional prayers.

"Because the Indian thinks in concrete and active terms, the Lord's Prayer may be translated as: 'Our Father who is sitting in Heaven', and the short prayer, 'Lord have mercy on us' comes out — 'Lord smile on us'."

## St. Mary's . . .

from p. 1

Today, St. Mary's has classes in grades one, two and three, and sends the rest of its students to Catholic elementary schools and public high schools in the town.

Mr. Mullin explained that the Indian affairs department now is entering programs designed to provide elementary schools and teachers on all but the most remote reserves, and to provide private accommodation for high school students in urban centres.

A \$1-million educational centre is being constructed this summer and fall at Islington Reserve, about 30 miles north of the town, he said.

Other reserves are receiving improved housing facilities and eventually elementary schools, he said, so that in the future elementary students can be educated on the reserves without being removed from their families.

Most Indian religious education will be done by story-telling and through the use of slides, showing nature scenes; pictures of Indian life in action including religious ceremonies. One major problem is how to adapt the Church's tradition of Sunday worship to the Indian calendar which stresses seasonal worship.

"They taught me many things about God," says Sister Denis. "With the Indian people, God is present everywhere. With us, we have to struggle to believe it." She bases her findings on workshops held with Indians and missionaries throughout the west and northwest mission territories.

A graduate of the Divine Word Institute in London, Ont., Sister Denis taught for seven years in Peace River, Alberta, and later served four years as Religious Consultant at Winnipeg Pastoral Centre, her present headquarters.

(Canadian Register)

## Travelling Art Studio

WASHINGTON, D.C. — Mobile art vans, bringing professional fine arts instruction to Indian children in country schools, are the latest innovation in the Bureau of Indian Affairs' revamped curricula for reservation children.

Five travelling vans, in the tradition of the book-mobile that some educators have called the single greatest boom to teachers in the 20th Century, are being equipped to tour the American West where most American Indians make their homes. The vans are scheduled to visit every Federal elementary and secondary school for Indians that does not have its own art teachers in residence. Most of the schools are small and rural, and the luxury of "enrichment" instruction is rare.

The vans — basically camper home units — are at present undergoing the last phases of renovation as art facilities. They are being fitted with special lighting, drawing boards, modeling wheels, silver-working equipment, textbooks — and, for still greater inspiration, collection of paintings, sculpture, drawings and jewelry representative of the best productions by Indian students at the famed Institute of American Indian Arts in Santa Fe, N.M. Indian music and dance instruction will be provided through tape recordings and films.

Trained art instructors will be a key part of the traveling arts program. The vans will contain living and cooking quarters for the itinerant teachers.



# University teaches native culture

SAULT ST. MARIE, Ont. — Dr. Edward Newbery, chairman of Indian studies in the University of Sudbury at the Laurentian campus, is a figure of major importance in bringing to students and the public the opportunity to learn about and understand the deep wisdom and spirituality of the Indians' world-view as it was known and lived before and after the coming of the European to America.

Newbery has been teaching a course on Indian-Eskimo studies, or Amerindian studies as he terms the course, at the university for the past two years.

"I have been trying to develop a program of Amerindian studies which covers the whole area of Indian concerns," Newbery says.

Beginning in the Fall of 1971, he adds, there is an inter-departmental program "involving various departments which have agreed to co-operate" in including in their disciplines different aspects of Indian culture, society and life. Departments assisting the Amerindian program are those of sociology, anthropology, history, geography and political science. The specific course that Newbery is teaching concerns the Ojibway language and world-view.

## Offering degree

Newbery says that "students can now take a degree with a concentration in Amerindian studies.

Why are we doing the study?" Newbery asks, and he answers: "We have never known enough about our native people. European explorers, colonists and traders have never taken them seriously enough.

"They rejected their insights and culture. As a result, we have made mistakes in the development of society and industry which are now a part of our ecological and sociological confusion.

"It is now becoming clear," Newbery continues, "that Indian insights into man's relationship with nature and other men are important for a correction of our past mistakes. The Indian people, too, are becoming aware of their cultural values, recognized against a background of threatening ecological disaster.

One purpose of the Amerindian studies courses then is, in Newbery's words, "to indicate that our native people must be freed from the backwaters of our society into which they are isolated and be given the economic strength to express themselves for the good of all."

In the course that Newbery is giving on the Ojibway language and world-view, some time will be devoted, he says, to "studying the possibility of revisions in the Indian Act which would give Indians greater freedom and the means by which they can achieve greater economic viability."

Referring to the Indian peoples' growing recognition of their deep cultural values and roots, Newbery remarks that "a good many people see all of this kind of rationale as rather meaningless because they say that the Indian people aren't aware of these values which are lost.

"These insights and memories and sensitivities, having been rejected for centuries, have been driven down into the unconscious life of the people, but are capable of being recalled, given encouragement and the means for doing it.

"That is the reason why we are concentrating on language, because it is a major cultural expression. We are already teaching Ojibway, but we hope to do much more in the study of the language. We have the teachers for it, but we're waiting for the finances to carry that out."

Newbery reminds us that the Indian peoples, too, have in their rich traditions a vision of peace, love and unity that embraces not only themselves, but all of humanity.

(Sault St. Marie STAR)

## POPULATION INCREASES

The U.S. Indian population increased by more than 50 per cent during the 1960's according to the U.S. Census Bureau in Washington. The preliminary census count shows 791,839 Indians as compared to 523,591 in 1960.

Oklahoma has the largest Indian population (97,731). Arizona (95,812), California (91,018), New Mexico (72,788) and North Carolina (43,487) are next in order.

• The Sawridge Indian Band of Slave Lake, Alta., will get a \$61,000 federal grant for construction of a plant to make prefabricated houses, Ottawa announced recently. The plant will employ 16 persons.



# Crisis in education

By **BEN TIERNEY**

(Hamilton Spectator)

Slowly, but with compelling certainty, a crisis is shaping up in Indian education in Canada.

The Indians, tired of second-class treatment in the white man's schools and of inadequate facilities on reserves, are beginning to demand that they be given exclusive control over the education of their children.

But the federal government, which has constitutional responsibility for Canada's 260,000 Treaty Indians, is resisting the pressure, fearing the obvious implications of what would amount to a separate school system based on racial difference.

The developing situation in the nation as a whole is, to a considerable degree, illustrated by the continuing boycott of white schools by Indian parents on the reserves of northeastern Alberta.

There, the Indian parents have rejected as totally inadequate federal schools on their reserves, which were built decades ago and now accommodate only the earlier grades.

But they reject also the alternative to those schools offered by the federal government — the transporting of Indian children off the reserves to provincially operated schools in nearby communities.

Provincial schools, the Indian parents maintain, are essentially "white" schools — schools which take no account of the special needs of Indian children and frequently expose Indian children to discrimination.

Some examples of this discrimination were pointed out in the so-called Red Paper produced by the Indian Association of Alberta and presented to the federal government by the Indian chiefs of Alberta in June of last year.

It told of one school district in Alberta that maintained a quota system on Indian pupils, limiting the number at any given school to 10 per cent of the total enrolment, and limiting the number in any given class to 20 per cent.

It told of one school in which Indian children were given old textbooks while the non-Indian children received new books, and the principal explained it all by saying that the children would be dropping out.

The federal government did not then and does not now deny that this discrimination exists. Indeed, Indian Affairs Minister Jean Chretien has several times publicly acknowledged that provincial schools in which he "buys" seats for Indian children are doing precious little to earn their pay.

But — and this is where he parts company with the Indians — he argues that the answer to this problem does not lie in reverting to separate schools for Indians built on reserves.

## Reserve schools

Federally-financed schools for Indians should be built on reserves where the pupil population is sufficient to support them, he says. And, there should be situations in which non-Indian children are transported to these schools from off the reserves, instead of the other way around — that is, when the Indian pupil population constitutes a majority in a particular area.

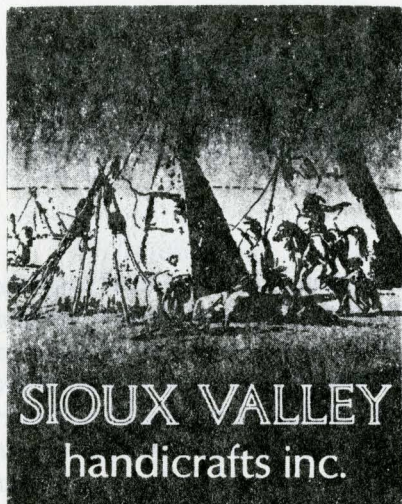
But, he argues that when the Indian pupil population is not sufficient to support a comprehensive school system, common sense should dictate that Indian parents take advantage of the facilities offered by the provincial system, at the same time placing pressure on the provincial government involved to eliminate the inequities that exist for Indian children within the system.

Discrimination is, he says, something that cannot be altered by government decree and must, in any event, be faced by young Indians. If they're sheltered from it in all-Indian schools, then they'll encounter it when they leave those schools.

The Indians say flatly that this isn't good enough.

With some appalling Indian pupil drop-out statistics to support them, they argue that the provincial school system has demonstrated over the last decade that it cannot, or will not, serve the needs of Indian youngsters.

The answer, they say, is the development of an Indian school system which would place Indian parents in charge.



# Home of Industry

**One of the most beautiful reserves** in Manitoba is Sioux Valley, located about 20 miles west of Brandon and four miles north of Griswold.

Sioux Valley Reserve, with a band membership of 930, is the home of Sioux Valley Handicrafts Ltd., lush cattle ranches and productive agricultural crops.

It is also the home of Mrs. Eva McKay, a member of the Manitoba Human Rights Commission; of her son Frank, who was Winnipeg's first Indian policeman and is now health liaison officer for the Manitoba Indian Brotherhood; of the famous Sioux Valley Powwow Dancers; and of MIB Senator Eli Taylor.

Chief is Vernon Mazawasicuna and his band administrator is former chief Peter Whitecloud. Another former chief, John Sioux, works with Sioux Valley Handicrafts.

Chief Mazawasicuna and Mr. Whitecloud agree that their principal problem is not having enough funds to execute all of the programs they would like to accomplish.

This year, they are putting in a few games to keep the school age children busy with an organized recreation program. The band is also fencing the grounds, brushing it, planting trees and getting qualified volunteers to run the program. An Indian Affairs Branch recreation grant is matched with band funds.

Five students from Sioux Valley have been employed under the Federal Secretary of State's Student Summer Employment program. They are Wanda Taylor, Diane Taylor, Verna McKay, Bobby Sioux and Lois McKay.

One is an assistant in the band office learning administration and bookkeeping. One is working with Mr. Whitecloud to learn band administration. Another is working with health and welfare, one is in the handi-

craft operation, and yet another is employed with DIA District office in Brandon.

Chief Mazawasicuna said the big need in his reserve is for economic development. The Band grows more than 300 acres of potatoes for which they have excellent storage facilities and which provides some employment for band members. Some of last year's 2,500 bushel crop was sold to outsiders but most were sold to band members.

Last year, the potato growing operation came under the Manitoba Potato Marketing Commission. The Band also grows corn which was sold to a seed company in Brandon.

Other income for the reserve comes from a gravel pit, 200 to 300 acres in land leases, and employment at Sioux Valley Handicrafts.

There are 14 farmers and about seven cattlemen who banded together in their own associations in an effort to try to work out their problems. A study is currently being conducted by PFRA which is expected to provide some of the agricultural answers for them.

Chief and Council are working with Indian Affairs Branch to set up a band herd, and cattlemen have a bull on loan from the Indian Ranchers Association. Currently, there are three band pastures but there is not enough pastures to make any of the cattle operations a viable unit, Mr. Whitecloud said.

Some of the cattlemen at Sioux Valley are Peter Whitecloud, who also has a successful piggery, Victor Tacan, Gordon Bone, Isaac Wombdiska, Melvin Wombdiska, Herb Hall and Jacob Blacksmith.

Some of the farmers are Mr. Whitecloud, Donald Pratt, Archie Pratt, Victor Tacan, Herb Hall, Marshall Taylor, Morris Kijewakan, James Kijewakan, Stanley McKay, Isaac Wombdiska, Melvin Wombdiska, Jacob Blacksmith, Moses McKay and Eddie Mazawasicuna.

On Council with Chief Mazawasicuna are Councillors Mrs. Eva McKay, Victor Tacan, Johnny Johnson, Alfred Tacan and Jacob Blacksmith.



# The Native Club of Winnipeg

By **WALLY DENNISON**

(Winnipeg FREE PRESS)

**F**ernand Courchene is determined to see the Winnipeg Native Club grow into an organization as distinctive to the city's Indians and Metis as the YMCA and YWCA are to the general population.

In fact, club programs are being modelled after the Y's philosophy of developing mind, spirit and body, Mr. Courchene said.

As program director, he's doing everything possible to make the club, at 150 River Avenue, as widely used by Winnipeg's native population as the YMCA is by the public.

Mr. Courchene and Mrs. Ardell Parisian, assistant program director, are on loan to the club until March 31 from their employer — the Indian and Metis Friendship Centre of Winnipeg. The club's only regular staff member is administrator Joe Bates.

The club has been open since Oct. 30 in facilities of the old Winnipeg badminton club, but it has been slow in attracting daily participation, Mr. Courchene said. However, crowds have attended such special events as boxing programs, dances, and a Christmas party for children.

Sunday night bingo is open to the public and has a membership of about 500 people.

Mr. Courchene believes that about 5,000 people

have participated in events since the club's opening.

"We're trying to deal here with the inner needs of our people. Recreation, as we see it, provides our people with opportunities for self-expression, achievement, accomplishment and recognition. So, we're not only concerned with sports but we're also equally focussing on cultural and spiritual activities. We want to work inside people," says Mr. Courchene.

The scope of recreation under the new supervisors and instructors thus could be anything from football games to classical concerts.

"Being able to feel useful to society is something of which our people have been deprived," Mr. Courchene said. "We want our people to express themselves in a constructive manner through arts, music, sports and recreational activities."

The club's program includes instruction in judo, wrestling, boxing, handicrafts, fitness programs for men, women and youth, a coffee house, a Tuesday night class in Cree, instruction in pow-wow dancing for adults and for children four to 12 years olds, and a varied youth activities schedule.

Other activities include card games, chess, checkers and ping pong in the club lounge, which contains a color television set, radio and record player.

## Tenant Association formed

WINNIPEG, Man. — A new tenants' association was formed in the City of Winnipeg, December 1, 1971, to deal with the problems faced by native people with regards to landlord-tenant relations.

With offices in the Winnipeg Indian and Metis Friendship Centre, this organization — called the Winnipeg Indian and Metis Tenants' Association — will deal with such tenant problems as: poor housing, shortage of space, upkeep of houses; discrimination, and any other type of grievance which a person may have.

The staff which comprises the association is: a Program Director, whose duty is to co-ordinate the work of the workers. Also the Director will work closely with the Human Rights Commission. The Program Director is Mr. Celestin Guiboche; 4 case aides, who

do the "grass roots" work. They are the people who visit the tenants, interview and make reports and recommendations concerning the family.

This program was the brainchild of Celestin Guiboche, Gilbert Ducharme, Mary Ranville, and Bill Lamirande. The last three are all executive members on the Board of Directors, comprised of 15 people.

When asked why the necessity for an association for Indian and Metis tenants, Celestin said: "I and several others worked with the other (Winnipeg) Tenants' Association and when grievances came in concerning an Indian person, we found that other people were speaking for them. We learned of their grievances only after someone else stepped forward to speak for them.

(Manitoba Indian News)



# Indians carve soapstone

WINNIPEG, Man. — About fifty soapstone carvings of birds, various animals and modern designs have been shipped recently to Ottawa.

The carvings are the work of the Garden Hill Indian Crafts Co-operative Ltd.

Ed Wood, supervisor of three northern co-operatives for the Manitoba Department of Co-operative Development, says the co-op is a small one, but one of his pet projects.

Garden Hill, in northeastern Manitoba, has a total population of 3,000 and is part of the Island Lake area.

Eight artists, a manager and a secretary belong to the co-op formed four years ago. The artists are all men from the Keno family, and are Saulteaux. They are between the ages of 20 and 30.

There is a lot of soapstone around the Island Lake area, and the people there have been whittling away for hundreds of years.

Soapstone is found in veins, along the shoreline of the lake, and is part of the rock structure. It is blasted out; pieces are sawed, filed and then sandpapered down.

The carvings have smooth, flowing and upward lines. They are images or reflections of the folklore

and of wildlife and the surroundings of Indian people.

Prof. George Swinton, of the University of Manitoba school of art, an expert in Eskimo carvings who saw the Island Lake work a year ago, recalled it as "very interesting, very good, a new departure."

He said the only similarity with Eskimo work is the soapstone.

The Indian carving work was originally devised as a project of the Indian Affairs Department. The Manitoba Department of Co-operative Development set it up as a co-op. Then the federal manpower department got into the act.

In the spring of 1971, Manpower sent an artist husband and wife team, Byron and Doris McClellan, to the Garden Hill Co-op.

The McClellans taught the Indians the use of tools, carving techniques and organization of production, and helped promote the carvings by bringing sample shipments back with them.

There is a tremendous market demand for the carvings.

The Central Marketing Service of the Department of Indian Affairs has a ready market; the carvings are sent to retailers and art dealers across Canada. ●

## Cultural Display at Duck Lake

(Prairie Messenger)

DUCK LAKE, Sask. — A week-long program aimed at making people better acquainted with Indian culture, legends and life was held at St. Michael's Indian school here last summer.

A parade of nine floats depicting Indian themes and crafts began the program. The ladies of the sewing room in the school residence, with the help of Marie Thomas and Angus Esperance, won prizes for the best float, "Family of the Plains".

Best students' float was won by the intermediate boys. The junior boys and girls won the prize for the best art display. Debra Arcand was princess for the program.

Leo Cameron, chief of Beardy's Reserve, spoke on

Indian culture and described the Indian way of life by telling incidents of his own family life.

Films shown on Indian life were: "Circle of the Sun", which dealt with the sun dance of Blood Indians of Alberta; "This Land" showed the changes made in the life of Nishga Indian tribe of northern B.C.

Guests from Duck Lake and the Indian Reserve entertained in native style. Old-time dancing and square dancing was performed by a group from Beardy's Reserve. A pow-wow was held by Beardy and Sturgeon Lake groups. The Gordon Indian School Dancers performed and Chief Dave Ahenakew from Sandy Lake Reserve was guest speaker. ●



# Students probe prejudice

Psychology 20 teacher Marg Crosby and 10 of her students at Senator Riley High School, High River, put together their impressions of a visit to St. Mary's School on the Blood Indian Reserve as follows:

(Lethbridge Herald)

HIGH RIVER, Alta. — Our visit to St. Mary's came about after several class discussions on minority groups.

Our class of 37 students ran into such rash statements from some of its members as "The majority of Indians are lazy, dirty, unmotivated and unreliable."

We decided to prove this conclusion is based on myth, impatience and misunderstanding. Hence our visit to St. Mary's.

Contrary to what many uninformed people might think, we did not find the Indian students are the same as we.

There are differences — big differences — unavoidable differences — disturbing differences.

With just a little tolerance though, these differences are not ignored or overlooked, but accepted for what they are, without apologies or excuses.

Differences are recognized and a two-way attempt is made to understand them. Yes, the cultures clash at times but what tolerance and a desire to understand have accomplished is unbelievable.

St. Mary's school is the only school on a reserve in Canada which goes to Grade 12. Contact was made with Father Duhaime, the administrator of St. Mary's Blood Student Residence.

He immediately showed his interest by putting us in touch with Steve Shaw, the progressive principal, and the young social studies teacher, Doug Watts, both of whom felt the project really had merit.

Finally, the arrangements were completed for 10 girls to spend a week in residence at St. Mary's and attend classes at the school, followed by a week's visit with nine St. Mary's girls and one brave boy at High River where they would be billeted in private homes and attend classes at Senator Riley High.

St. Mary's is made up of a day and a residential school, covering all grades from pre-school to Grade 12, some 450 pupils in all.

As we drove into the grounds of the residence that first Monday evening, we were nervous and extremely apprehensive about the whole thing and actually wished we were back home. By the end of the week we were wishing we could stay much longer.

That is how completely we were accepted.

It is impossible to measure how much we gained or the value of the new friends we made but we came to a deeper understanding of many things.

One thing which greatly impressed us was the relationship between the older students and the younger pupils.

At St. Mary's we ate, slept, studied, rested and played with others ranging in age from five to 19 and found it to be a very natural and pleasant way of life.

The little ones were extremely warm and affectionate. At first, they would simply smile shyly as they peeked at us from behind doors or other friends.

Soon, however, they were inviting us to visit them at meals, join them in their games and even sneak into their rooms for a special goodnight after the Sisters had put them to bed.

The older students never seemed to exclude the younger and they, in turn, loved to include the older.

There seemed to be a sort of understanding, everyone seemed to make up a big family, where each accepted, respected and had genuine affection for the other.

The congeniality of meal hour was a most rewarding part of our experience. Meals were served cafeteria-style. Dinner might consist of soup and crackers, stew and a simple dessert like bananas, topped off with milk that was really delicious or coffee for those who wanted it.

On the last day of the visit, two of our students were taken on a tour of the modern kitchen by Mr. and Mrs. Paul Garwood, the chef and his wife.

Potatoes are peeled by machine and boiled on an enormous stove shaped like a kettle. Bread, buns, pastries and cakes are baked in huge ovens able to hold 24 loaves of bread at one time.

Frozen stuffs, including meat, are stored in large walk-in freezers. After a meal is served and students have cleaned and stacked their own plates, glasses, silverware, dishes and trays are all placed on a moving belt, which runs into a huge dishwashing machine for hygienic washing and scalding. The entire staff is made up of women from the reserve, and meal time was happy and filling!

It did appear that the boys and girls at St. Mary's



do talk together in large groups as friends, much more than we do at our high school, where we tend to pair off and go steady.

Most high schools today complain of lack of school spirit but this quality at St. Mary's is fantastic, partly due to the fact that it is a residential school and participation in sports is close to 100 per cent.

Athletics begin in the fall with football and continue until spring when the high school rodeo is held. Everyone makes it to practices and the whole school is behind every sports event. The boys have a top-notch football team. These boys are really not built for the sport — they are tall and light, yet they are consistent winners.

We did feel the girls on the reserve take a back seat in sport — they don't seem to be given as much encouragement as the boys and they are sadly lacking in uniforms and travel assistance.

One thing about St. Mary's, unlike many other federal Indian schools, is that subjects are relevant to the Indian culture and way of life. In addition to industrial arts and home economics, bead craft, the Blackfoot language and rodeo are all taught. Students stage their own rodeo in the spring.

These St. Mary's students also have a marvellous sense of humor but they are so kind about it!

Where we tend to make jokes at the expense or embarrassment of other people, they are very careful to say "jokes" after each crack so that no one would be offended. Learning things like that can be fun and valuable.

Probably the most worthwhile part of the whole exchange occurred when the St. Mary's students came to live in our town. Then the effect of the exchange encompassed the whole school population of over 500.

It showed its influence strongly in Psychology 20 as we sat, in sometimes tense discussion groups, daily, for 80 minutes and truly got to appreciate and understand one another.

It spread to 10 homes where St. Mary's students were billeted and to the families living there, who suddenly realized that these Blood Indian teenagers had the same hang-ups as their own kids.

It spread to our Active 20-30 club members who invited us to their fortnightly dinner meeting and were motivated to make plans for the formation of a similar club on the reserve.

The spirit of fellowship really spread on the final night when the girls had a gigantic slumber party, let down all the barriers and really confided in one another. Project St. Mary's was obviously a smashing success! ●

## Alcohol takes heavy toll

By CAROL HOGG

Abuse of alcohol is taking a high toll among Indians on Blackfoot Reserve east of Calgary, says Blackfoot Allan Wolf Leg, who spent four months researching the situation on his reserve.

"The highest cost is the human damage experienced by native people — broken homes, neglected children, lost educational opportunities, loss of homes and lives by fire, highway deaths, lost jobs, suicide, and violent crimes — all from the use of alcohol," the report says.

Of 400 families on Blackfoot Reserve, 95 are classed as chronic problem families.

"The pattern of drinking in these families is usually excessive — determined by the amount of money available, whether government funds or welfare payments," the report says.

The 95 problem families have about 400 children, representing 35 per cent of the population under 16 years of age.

"These children are subject to neglect, and receive no supervision or paternal guidance, thereby increasing the rate of juvenile delinquency," the report says.

With the degradation of Indian people by the abuse of alcohol, there are fewer and fewer persons that young natives can look up to with respect," Mr. Wolf Leg says.

Three-quarters of the 2,400 inhabitants of Blackfoot Reserve are on welfare. Unemployment averages 60 per cent of the population throughout the year, and rises to 80 per cent during winter months, the report says.

The committal rate of native people to penal institutions is seven times the rate for the general population, and "the majority of natives serving sentences are there directly or indirectly because of the use of alcohol," Mr. Wolf Leg says.

Mr. Wolf Leg says his report is intended to shed light on the seriousness of the alcoholism problem.

Although his research was based on Blackfoot Reserve, the problems he found apply to most native communities in Canada, he says.

He gathered his information by interviewing reserve inhabitants, band employees, and band councillors.

(Calgary Herald)

# “My land, right or wrong”

By LEO FOX

I have just finished watching a CBC television program where Indians have been accused of drunkenness, of being constantly on welfare, of not having enough spirit to “better” ourselves to join the rest of civilization . . .

I wish to present some facts about my land, the Blood Reserve. The size of my reservation is 353,448 acres; it is the largest reservation in Canada; it is smaller than some of the big corporation ranches here in southern Alberta.

Four thousand seven hundred Blood people live on this land and call it ‘home’; better than two-thirds are able to do one or more of four things.

(1) They can live on the reserve and make a comfortable living in farming and ranching and receive an annual income exceeding \$10,000 each year . . .

(2) They can live on the reserve and earn a salary on it with income between \$3,600 and \$9,000 annually and also subsidize this amount by small farming and ranching which adds at least another thousand or as much as \$10,000 to this income.

(3) They can live on Blood land on salary alone of at least \$3,600 to \$9,600 at one of the schools, administration offices, cattle co-ops, bus co-ops, news media offices, the store, the hospital, or at Kainai Industries.

(4) They can live on Blood land and travel daily to one of the centres off the reserve for employment.

The remainder of the population survives on pension or welfare because of old age, physical or mental illness, lack of education requirements and so forth. Some of these no doubt are in this state due to discrimination from the outside as well as discrimination on the reserve.

The Blood reserve, though not perfect, is my land and I love it. I do not want to move to the city and pay to live on land which is no better than my land but which is priced thousands of dollars more. Why should I?

I have been educated in schools, college, and university through government grants. I am not

ashamed of it. If the average white person had the opportunity to do so in this capitalistic society, if he felt he could get something for nothing, he would take advantage of this! . . .

From the first time I was conscious of life and able to see existence and enjoy it, I have always been in surroundings which I would not consider dire poverty, or deprivation. No, I was not born in a palace with thick broadloomed floors in it, but I was not born in a home with dirt floors either, and I can say the same for all of my fellow Kainai people.

My father did not stand before the Indian agent asking for welfare to raise me although he had nine others to clothe and feed. No, maybe my father was not a lawyer or a doctor, but he was and is a man. A man who was too proud to kneel before any person — Indian or white, asking for bread, free. He worked to give us a comfortable life. He was intelligent and progressive and instilled in us the desire for knowledge of the white society so that we in the future could survive. My parents were not leeches or parasites living on the labor of others. They were and are still, vibrant and alive human beings, Blood Indians!

Maybe if I had been born on a poor and less progressive reserve, I would attack the reserve system and call it bad and full of depravity. But I was not, and I am glad and thankful. And I do not want to leave this land. I want to remain here and be part of the consciousness and pride building here constantly. I do not deplore life outside the reserve either. People have the right to live where they want. This is where I want to be! ●

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JOUSSARD, Alta. — At the request of many Cree Indians in Northern Alberta, the Missions Commission of the Catholic Archdiocese of Grouard plans a new edition of Fr. Balter, OMI, **Life of our Lord**, printed in 1921.

The French texts will be translated into English. Fr. Gérard Tessier invites those who are interested to contact him at St. Ann’s Parish, Joussard, Alta. He hopes to offer the book for sale at \$1.50 a copy. ●



# An unfilled vacuum

By **SUSAN HIEBERT**  
(Winnipeg TRIBUNE)

The churches of Manitoba have been touching the lives of the Indian peoples within the province for 100 years and more. Since the year 1900 almost every Christian denomination has felt the missionary zeal to go out on the reserves and preach the Gospel of Jesus Christ.

The present generation of Indians are ready to join the mainstream of Canadian society. The 30-year-olds and under have forgotten the ways of their grandfathers and have forgiven, and are beginning to understand the despair of their fathers.

The new Indian, male and female, is alive and very visible in Winnipeg, Brandon and at Grand Rapids. He is personified in men like George Munroe, the Saultaux Metis Indian recently elected as a councillor of Unicity.

An interview with Mr. Munroe is a good experience. He was born in the Metis community of Camperville, and trained as a seminarian in a school at Fort Alexander for three years. Later he joined the navy, and in 1969 left a teaching job at the Ninette Sanatorium to become executive director of the Indian and Metis Friendship Centre in Winnipeg.

Since taking over his present duties, Mr. Munroe has been in contact with Indians endeavoring to come to grips with society. He has also come into communication with every church denomination in Winnipeg, either directly or indirectly. And in the end he has turned to politics as a means to find a voice for his people.

Why not to the churches? Isn't the Christian church the protector and succour of man's soul, man's destiny, and man's dignity?

"No," says Mr. Munroe. "The Christian Church is more involved with their program than with the individual. It is made up of people who have lost touch with each other and are more concerned about their symbolic value system than with getting to know the needs of humans in their structured churches."

He points to the fact that the power structure in Manitoba is completely in white people's hands. Their efforts have not been hampered by lack of money, education or any resource except Christian values.

Mr. Munroe sees his people's basic problem being the fantastic vacuum which has been created in the

Indian people through the destruction of their way of life, a vacuum not filled to date by the white man's churches, or values.

"God's hollow people walk Main Street in emptiness, darkness and despair," he says. "The churches could help them, Christianity could fill the void in their souls, but Christians don't want to save these Indians."

Mr. Munroe feels many Indian people believe in basic Christianity, the Father, Son and Holy Ghost doctrine. But as humans they cannot bow to the capitalistic symbol value system of the white man who carries the Gospel to them. Rejection of the white culture does not mean rejection of the essential faith.

Unlike the Indian of the past, the modern people are not willing to continue as tolerant, quiet and long-suffering people. They are on the march for a place in this world, as Indians.

"The white people have always wanted to harness our spirits," Mr. Munroe stated. "Our biggest fight in the last 100 years has been our fight to keep our spirits free. And we have made it. We want to assimilate, but as Indians, as free spirits."

Mr. Munroe says his people are looking for a way out of their present apathy and spiritual darkness.

The Christian Church says it is dedicated to helping lost people.

Is there a round, square or oblong table somewhere in Manitoba where the two can get together, as people, equal in the sight of God, and discuss their aims?

Or are the political arena and the courts of our province the place where Indians and whites have to meet in order to find each other?

That Indian people find their way into politics, is the normal outcome of our democratic system. The danger lies in the movement being one of desperation and last resort, reasons why history has proved to be the groundwork for radicalism in politics.

The Indians are coming. We have one in the federal government, a few in provincial affairs, and now George Munroe in Unicity. Indian court workers, teachers, and others are being appointed to responsible positions. A question for white Christians to ask themselves, is where can the Indian be found in our churches?

## Chart our own future

(Following is a letter from LOUIE FRANK who, with his wife EVA, has been conducting a group home for Indian students in Victoria for the past three years. This letter is Louie's reply to a request that he assist the Oblates in their work among the Indian people by writing about his own work with his own people.)

VICTORIA, B.C. — We cannot express the gratitude that we feel for having had the opportunity to work with the group home these past three years. I'm sure the boys, my family and myself have learned from this project that there are people in this world willing to give us the chance to chart our own destiny in life.

So much is written and said about Indians making their own decisions and doing what they think best for their people. Yet when the time or decision arrives to give the Indian that opportunity it always seems to be given with certain restrictions. This again leaves or gives authority to someone else or some other organization.

The cause may be due to the financial involvement or contribution of these persons or groups. This leaves the Indian feeling that there again someone else is telling me "I'm doing this for you", or "Do this as I think it is best for your people". This feeling of not being involved has been a very negative thing and must change if we hope to have the Races communicate with one another.

I must stress strongly though that this rejection of help with restriction does not only apply to non-Indians, but also to any organized group, regardless of whether they are from Indian affairs, Churches, private groups, etc. It also applies to any Indian organization or parties who feel they must tell Indians what's best for all Indians.

To many the approach of complete trust and faith in Indians making their own way of life, regardless of mistakes, may seem too time consuming in our world today. True, time is important, but unless the Indian feels he can contribute himself to society through his own efforts and merits then time will have to be secondary.

I'm sure the Indians felt the same way about the Europeans when they first arrived. They had faith and trust that these strangers would work this land of ours to the benefit of all mankind. Today we ask the non-Indian to have faith and trust in us. Trust that we will not only learn about today's society but will certainly be a much more contributing force to our whole society in the future.

I may sound ungrateful which I definitely am not.



"The Virgin with the Fish," a high-relief created by an Oblate priest, is to be seen above the main door of four Mission chapels along the Alaska Highway between Fort Nelson, BC, and Haines, YT.

Together with the family and boys we extend our sincere gratitude to those people, groups and organizations who have the interest in our Indian Group Home. Thanks are extended to Bishop Remi de Roo and the Catholic Church, the Oblate Fathers, Sisters of St. Ann, Department of Indian Affairs and staff, Catholic Women's League in different areas, who have contributed themselves whether by advice or financially.

These last three years have been deeply gratifying for us because we have had the help and freedom to operate as we saw best for our small group. We have the satisfaction of having worked with people, not people working, donating or doing things "for us". ●

(OMI Information Service, Vancouver, B.C.)

**A** former Cree Indian chief whose father signed the original James Bay treaty wrote a letter in Cree to The Atkinson Charitable Foundation in Toronto explaining the need for native hymn and prayer books.

John Fletcher, who is in his 80s, joined other Cree and Ojibway Indians in supporting an application for a grant from the Foundation.

The Foundation granted the Anglican Diocese of James Bay \$2,800 for assistance in reprinting devotional books into native languages and distributing them. ●



## Eskimo catechists trained

**W**hen a window is closed, a door will be opened. Lack of recruits for the priesthood has necessitated the Diocese of Churchill-Hudson Bay to close down a few missions. As a solution, one of the most unusual Catholic schools in the world opened for Eskimo leader catechists.

They are married couples who are trained to teach catechism in the diocesan outposts — filling a double need — solving the shortage of recruits and taking on more responsibility for their part of the universal Church. At the same time, they are evangelizing the Arctic region in an Eskimo way.

Located at Pelly Bay, 135 miles north of the Arctic Circle, the catechist centre which includes six private homes, was built by three missionaries with their own manpower. All the building material had to be flown in by air from Yellowknife across a vast bleak territory. The final cost of these buildings will be \$71,556.

The first six candidates were chosen for their examples of happy family life and for past record of Christian convictions. The school opened its doors on April 1, 1969, and already several students have "graduated" to be placed in a mission-post around Hudson Bay.

During a two-year course, the catechists are

allocated a minimum salary of \$280 a month, because of the high cost of living in the remote area. The course includes doctrine, Church history, marriage preparation, how to teach Catechism, Bible, liturgy, community development, English and music.

In order for the wives to collaborate with their husbands in the catechetical work and to exercise influence on young girls and women in the villages, two Grey nuns are on staff to give special training.

The catechists will have permission to distribute Holy Communion while the priest is absent.

The missions in Hudson Bay territory began over 50 years ago, have been staffed by recruits from Europe, a source now closed. The new trend has been shown by the naming of a native Manitoban as bishop, Most Rev. Omer Robidoux, OMI.

Father Andre Goussaert, OMI, in charge of the project, and the directors of the diocese, made a great act of faith in the hope that some generous people will help with the burden of the cost.

A conditional grant of \$5,000 was authorized by Board of Trustees of Raskob Foundation for Catholic Activities in Delaware, provided an additional \$5,000 is raised. Now, only with the help of benefactors in Canada can the catechist centre carry on. ●

## Donate complex to Indians

BARAGA, Michigan — A \$250,000 building complex used as a training site for religious brothers and priests, has been given to the Keeweenaw Bay Indian Community. It was owned by the Midwest Capuchin Province of St. Joseph.

In 1970, the Capuchins announced the building would be sold, and after being approached by the Indian community, agreed to sell it to them for \$100,000. However, the Indians were unable to interest foundations or government sources and could not raise the money.

"The Capuchins felt that the Indians' need for the property was more important than the Capuchins' need for financial return on the property," said Fr. Rupert Dorn, the order's major superior. "We felt we had a greater obligation to the Indian people whom the buildings were originally built to serve," he explained.

The building has 50 rooms, plus community rooms, a chapel, a commercially equipped kitchen, dining room, tailor shop, and full basement. The Indians will use the site for tribal headquarters, a cultural enrichment program, and an alcoholic rehabilitation centre, and possibly a vocational training, health, and day care centre. ●

**SEVEN INDIANS ON STAFF:** The Administrator of St. Mary's Student Residence, Mission, B.C., states that there were seven Indians on the staff of the Residence last August. It was erroneously reported in our January 1972 issue that there was "not one Indian on the staff." Administrator Fr. G. F. Kelly says it is the Residence's policy to be "always open to hiring people of Indian status."

# Friendship Centres need help

Probably the hardest working native groups in the country are the people of 35 friendship centres across Canada. They are having problems coping with the tremendous volume of work caused by the ever increasing volume of native people migrating to urban centres. They are handling much of the work that should be handled by other social agencies.

This is because native people feel more free to speak to fellow natives at the centre about their problems with employment, housing, and the hundred other problems that beset them. The centres make no distinction among registered, treaty, non-status, or Métis.

Centres have a constant problem with funding. The usual practice in funding is that one-third of the budget comes from the federal government, one-third from the provincial government, and one-third is

raised by the centre itself. The centre in a small urban area has real problems raising the one-third themselves.

Reggie Newkirk, chairman of the Napi Centre in Pincher Creek, Alberta, said their centre almost closed from lack of funds, "the director worked without salary for three months last winter in order to keep it alive, so that we're still there."

In order to help themselves and each other, the centres formed a national body last October. In this way they hope to share common problems and solutions. At present the federal government is working on the concept of core funding whereby the funds required to operate will be guaranteed and the provincial and municipal governments will be looked to for programming funds.

(CBC's "Our Native Land")



## Ojibwa priest composed prayer

(Father John Haskell, from Baraga, Mich., is an Ojibwa Catholic priest of the Capuchin Franciscan order who has been attempting for some years to incorporate the worship traditions of his people into Roman Catholic services.)

The following is one of several spontaneous prayers which he uses as preparation for the celebration of the mass and which can be incorporated into services marking the Indian Day of Prayer.)

O Great Spirit, you speak to us and guide us through all that you have made. We come now to make our peace.

For Brother Sun, who each morning rises in the east to guide us through the day, bringing new life to Mother Earth. He brings light to our eyes for our safe journey throughout the day and shows us the beauty of all that you have made. He brings warmth to our bodies after the coolness of the night.

For Grandmother Moon, who each night follows brother sun throughout the sky and keeps our feet from stumbling and lights our path.

For Mother Earth, who never ceases to feed us and gives comfort to our lives. From her comes our food in abundance. All creatures roam and feed upon her body. She holds and protects our dwellings.

For Brother Trees and Plants who provide shade

from the heat of the sun and food to strengthen our bodies, provide our dwellings and protect us from storms and rain.

For Brother Water, who allows us to ride upon his body and provides us with fish to eat, satisfies our thirst and gives life to all living things.

For our grandmothers and grandfathers who have taught us the ways of our elders and their elders before, how to live in the world that you have given us.

For our parents, brothers, sisters and relatives who have given us life and through whose health we have come to be what we now are.

Most of all, we thank you O Great Spirit for being what you are, a father who takes care of us and all our needs and enjoyments.

Before we begin our day we come to make our peace with you and all creation. You understand us and give us what we need. Let us take only what we need and not anger you by wasting what you have given.

Help us respect Earth and all the creation you have given so that we will continue to receive in abundance.

# BOOKS

## CANADIAN INDIANS

**INDIANS: A Sketching Odyssey**, by Joe Rosenthal; Clarke, Irwin & Co. Ltd., Toronto, Ont.; \$15.

By JAN KAMIENSKI

In the manner of the early 19th century artist-explorers, Rosenthal has produced an account of his summer travels from Northwestern Ontario to the Pacific coast and the prairies, with the express purpose of drawing and writing about the Canadian Indian.

Speaking of the Ermineskin band of the Cree Indians, encamped just west of Rocky Mountain House, the author points to the deliberate effort made by its Chief Smallboy to halt, or at least keep in check, the unfortunate and corroding influence of the white man's society on the Indian people.

The band's rules, imposed and maintained by Chief Smallboy and a band council of three, are strict and sound. Liquor is banned, and band members are not allowed outside the camp except to work, hunt or by special permission.

Women are encouraged to cook according to Indian recipes and to make use of traditional Indian crafts; men are relearning the skills of the hunt and children are taught Indian games. Indian legends are being told again and preserved as part of the heritage.

The total effect of the "Sketching Odyssey" is very satisfactory. The 76-page volume, filled with beautifully done drawings, is a series of sharply focused highlights of Indian life, merging into a clear, and factual, picture of not only the people themselves but also of the problems facing them.

And since the subject is seen through an artist's eyes, the whole acquires a plasticity not usually seen in reportage of this kind. (Winnipeg Tribune)

**THE CHANGING PEOPLE**—A History of the Canadian Indians by Palmer and Nancy-Lou Patterson, Collier-Macmillan Canada Ltd., 539 Collier-Macmillan Dr., Galt, Ont.

This is a series of 8 school texts of about 60 pp. each which includes: THE FUR TRADE (\$1.00); BUILDERS OF THE WEST (\$1.00); NEW FRANCE (\$1.25); ESKIMOS OF CANADA (\$1.00); DISCOVERIES (\$1.00); PIONEER UPPER CANADA (\$1.25); CONFEDERATION (\$1.25).

**I, NULIGAK**, translated from the Eskimo by Fr. Maurice Metayer, OMI, illustration by Ekootak, 208 pp. (\$5.00), Peter Martin Associates Ltd., 17 Inkerman St., Toronto 5, Ont. In Nuligak's life is compressed the transition from a Neolithic culture to our modern society.

Nuligak began his life using tools of stone and bone virtually identical to those used by our own ancestors ten thousand years ago. And in his twilight years he passed his time writing his autobiography on a typewriter. Born in 1895 in the Mackenzie Delta, the author died, full of years and experience, in 1966 in a hospital in Edmonton.

Fr. Metayer's introduction and notes provide an additional level of meaning.

## RECENT BOOKS & REPRINTS

Recent books and reprints on Indians for those who wish to up-date their library on the Canadian Indian, your Editor recommends the following:

**POTLATCH. George Clutesi. Gray's, 1969, 188 pp., illus., by author, \$5.95.**

Here is the unfolding of the secret rites, mystical plays and symbolic dances of the ancient and dramatic potlatch, written by one who knows.

**HOW A PEOPLE DIE. Alan Fry. Doubleday, 1970, 167 pp., novel, \$4.95.**

Some Indian people may object to this book, and understandably so. The author writes with complete frankness and he has produced an extremely important and significant novel dealing with Indians of Western Canada. He has a perception and insight given to few, and his book is one of the most sensitive observations on human alienation and its causes yet produced.

**SOMEONE BEFORE US** — by George Frederick. A unique account of early civilization in New Brunswick: the history and culture of the Maliseet and Micmac Indians. Published by Brunswick Press, Fredericton, N.B. (\$6.95).

**INDIAN ROCK CARVINGS OF THE PACIFIC N.W.** —by Edward Meade, Gray's Publisher, Sidney, B.C. (\$8.00).

**KWAKIUTL INDIANS** — by Audrey Hawthorne (\$25.00).

**TOTEM POLE INDIANS**—by Joseph Wherry (\$6.50).

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## INDIANS OF THE USA

### AMERINDIAN BOOK REVIEWS

#### INDIANS OF TODAY

CHICAGO, Ill. — The fourth, new and enlarged edition of **Indians of Today** (512 pages) is a compilation of biographies of U.S. and Canadian Indians who are in the professions or in various leadership capacities, with photos: educators, attorneys, anthropologists, physicians, dentists, executives and administrators, those in the performing arts and artists, writers, legislators, tribal councilmen. There are a number of Ph.D.'s and a great many with a master's degree.

For the first time, Eskimos are included, and young people who show strong potential. Also, for the first time, there is a section of reproductions of paintings by Indian artists.

The book, which sells for \$6.95, is published by the Indian Council Fire Publications, Inc.

The foreword is written by Louis R. Bruce, Commissioner of U.S. Indian Affairs. He says: "We begin this decade of the 70's in the midst of an unprecedented interest in the Indian people. **Indians of Today** will enhance and enrich this public support by bringing to life the personal qualities and special attributes of Indian leaders."

**INDIANS OF TODAY** may be ordered through  
**THE AMERINDIAN,**  
 1263 W. Pratt Blvd., Room 909,  
 Chicago, Ill., 60626

\* \* \*

**INDIAN ORATORY.** W. V. Vanderwerth. University of Oklahoma Press, 1971, 292 pp., bibliog., illus., \$8.95.

A collection of notable speeches made by early-day Indians, including a short biography of each orator, the conditions under which the speech was made, and a photograph or portrait of the speaker.

## We thank you . . .

Rt. Rev. Jules LeGuerrier, OMI, Bishop of Moosonee, Ontario;

Fr. Brian Tiffin, SJ, Sacred Heart Church, Gull Bay, via Armstrong, Ontario;

Rev. G. Tessier, OMI, St. Ann's Parish, Jossard, Alberta;

Bro. J. J. Heysel, OMI, Kamloops Indian Residence, Kamloops, B.C.;

for your generous support of the Indian Record. May God bless you!



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