

INDIAN RECORD

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Committee to Advise Gov't

OTTAWA — A six-member committee to nail down Indian rights and to advise the government of desirable changes in the Indian Act was established May 2 by the national Indian conference.

Formation of the committee was hailed by the 42 delegates as a first big step in recognition by whites of aboriginal, land and treaty claims of Canada's Indians.

Named to the committee were Peter DUBOIS, Fort Qu'Appelle, Sask.; Philip PAUL, Brentwood Bay, B.C.; Wilmer NADJIWON, Cape Croker, Ont.; Andrew DELISLE, Caughnawaga, Que.; Andrew NICHOLAS, Moncton, N.B.; and Mona JACOB, Fort Smith, N.W.T.

Setting up the committee was the major accomplishment of the week-long meeting. Delegates said that for the first time Indians from coast to coast had united to press their claims on the federal government.

Delegates were delighted when Indian Affairs Minister Jean Chrétien said he approved of the action and announced he would call the committee together soon to discuss financing and how the work might be carried out.

The conference sought a grant in excess of \$500,000 for the committee's work.

The National Indian Brotherhood already has asked for money to establish national and provincial offices and for their administration.



1969 BASKETBALL CHAMPIONS, St. Paul's High School — (Back row) Barbara DELORME, Carol LITTLEWOLFE, Debbie THOMSON, Carol POITRAS, Flavia THOMSON, Alice QUEWEZANCE, John ROSS (coach); (Front row) Agnes PEEACE, Connie ASHDOHUNK, Barbara THOMSON, Charlotte ASHDOHUNK, Ramona ROPE.

Provincial Champions

LEBRET, Sask. — The St. Paul's High School girls' Basketball team made their contribution to the sports achievement tradition of the Lebrét Indian School by winning the Provincial "A" Basketball Championship at Moose Jaw on Mar. 1. They defeated Kerrobert 43-38 and Hepburn 45-29 in the final.

In spite of a decreasing enrolment (presently fewer than 20 in Grades 10, 11, and 12), St. Paul's girls have

completely dominated the Indian Head Superintendency Basketball League since it was formed, going undefeated in 5 seasons, and posting scores up to 134 points this year.

St. Paul's girls' teams have also won provincial championships in 1959 and 1962.

Ontario policy provokes Resignation of officials

TORONTO — Social Services Minister John Yaremko said May 16 he hopes to re-establish the Indian development branch of his department and get it working "full speed ahead," despite the resignation of the 10 top officials who run it.

The resignations of Joseph Dufour, director of the branch, and nine other officers were announced at a news conference earlier in the day.

Mr. Dufour told the conference the staff members felt "we cannot offer effective services to the Indian people while operating under the present policies of the province."

Chief Wilbur Nadjiwon, chief of the Cape Croker reserve, had resigned earlier from the Indian

advisory board of Mr. Yaremko's department, saying he had no confidence that either the minister of the department was ready to act to solve the problems of Ontario's 10,000 Indians.

Chief among opposition complaints was failure of the government to spend \$1,000,000 of the \$1,400,000 budgeted last year for the Indian development branch. This year's estimate calls for spending of \$1,348,000 by the branch.

Mr. Yaremko repeated later his contention that Indian problems cannot be adequately handled until agreement is reached between the provincial and federal government on just who has responsibility for different programs for Indians.

On page 8 of this issue is published an open letter to Jean Chrétien, Minister of Indian Affairs; this letter was written by the members of the Donavos Club at Prince George College.

Donavos is a club for Indian students where they can openly discuss and understand better the issues which affect the Indian people of this area. One of the major topics discussed recently was education. From these discussions many questions arose which troubled the club members and for which they found no answers. Hence this letter to Mr. Chrétien.

As these issues will affect many Indian students throughout British Columbia, we felt that it would be advantageous to make our views public.

Aboriginal art on show

A magnificent exhibition of Canadian aboriginal art is on display at the Musée de l'Homme in Paris. The Saskatchewan Museum of Natural History contributed to this first major education of native art.

With some 200 specimens drawn from 13 major museums across Canada, it is considered the most comprehensive collection of early Indian and Eskimo art ever assembled for display.

The pieces that make up the exhibit, all of very high quality, do not include any modern material. They range in size from tiny ornaments to giant totem poles. Many of the items are unique and priceless.

Dr. William E. Taylor, Jr., director of the National Museum of Man, believes the exhibit "will stand as a memorable contribution to the cultural heritage of Canadian Indians and Eskimos."

About one-third of the display items have been contributed by the

National Museum of Man, one of the four museums of the National Museums of Canada.

Planning of the event — the first major show of Canadian aboriginal art ever held — dates back to 1966 when officials of the Musée de l'Homme approached the External Affairs Department's Cultural Affairs Division. Plans were temporarily shelved during 1967 but revived again last year.

The exhibition will have a six-month stay at the Paris museum. It will be dismantled and returned to Ottawa, where it will open in the late fall at the National Gallery of Canada in cooperation with the National Museum of Man.

A 300-page illustrated catalogue has been prepared in both French and English to accompany the exhibit. Forewords or introductions on the aboriginal people of the various regions in Canada have been prepared by top authorities in this field.

First book by Eskimo

OTTAWA—The National Library recently got its first book written by an Eskimo in his native language when Northern Development Minister Chrétien presented a paperback copy to Guy Sylvestre, national librarian.

The minister then handed out copies of the at times harrowing autobiography of John Ayaruaq of Rankin Inlet, N.W.T., to about 30 young Eskimos attending the National Library presentation with their member of Parliament, Bud Orange.

The book, which spans the time from Mr. Ayaruaq's birth about 1907 to the present, is written in the syllabic form used by Eskimos in the eastern Arctic since 1877. It is the first of an Eskimo literature series being procured by Mr. Chrétien's department.

Book Review

"A living test-tube"

MAN'S RISE TO CIVILIZATION AS SHOWN BY THE INDIANS OF NORTH AMERICA FROM PRIMEVAL TIMES TO THE COMING OF THE INDUSTRIAL STATE by Peter Farb. 332 pages. Clarke, Irwin. \$10.50.

Was the North American Indian a noble red man or a bloodthirsty savage? Both and neither, is the inevitable answer provided in this fascinating though disorganized survey. Commuting between the Aztecs and the Eskimos, millennium-hopping from "primeval times to the coming of the industrial state," this book is as nomadic as its subject matter.

Cruel Colonizing

Its author is a conservationist-archaeologist-anthropologist who divides his time between duties as consultant to the Smithsonian Institution and curator of American Indian cultures at New York's Riverside Museum. He holds his many-stranded theme together half by a scientist's discipline, half by a moralist's passion.

Scientist Farb sees the Indian as "a living test tube" — a "nearly ideal" controlled experiment in "the evolution of human customs and beliefs." Moralist Farb, blowing Scientist Farb's cool, views him as a victim of the brutal old art of colonizing. "The white," Farb writes in barely composed fury, "is an exploiter of human and natural resources; he has destroyed, often intentionally, almost every alien culture he has come in contact with."

Farb is at his best in disproving the stereotype of the Indian as a pure primitive. He concedes that the Indian's ancestors, who, he believes, crossed the Bering Strait land bridge 10,000 to 25,000 years ago, comprised genetically "one of the most homogeneous populations on earth."

This supposedly simple primitive evolved more than 500 distinct languages, each with its own set of dialects. Great Lakes Indians, practicing what Farb calls "multiple-use conservation," utilized 275 species of

plant for medicine, 130 for food, 27 for smoking.

Outlining the evolving sophistication of Indian society — from family to tribe to chiefdom to state — Farb suggests that the Indian failed to survive not because he was too simple but because he was too complex. Among Northwest Coast Indians, for instance, the social pecking order was so exacting that instead of being arranged in classes, each individual had to have a separate ranking.

"No" Was "Yes"

Potlatch feasts took on nuances of snobbery. Among the Cheyenne, social life became so complicated that for sheer relief a club known as the "Contraries" was formed, whose members said "no" when they meant "yes," "left" when they meant "right," and, when summoned, promptly went in the opposite direction.

Despite their complexity, Indians adapted well to some kinds of change. After being introduced to the advantages of the horse for chasing game, Plains Indians switched in one generation from farming to hunting. What Indians could not do was simplify their social organizations to confront a white civilization.

(TIME)

INDIAN RECORD

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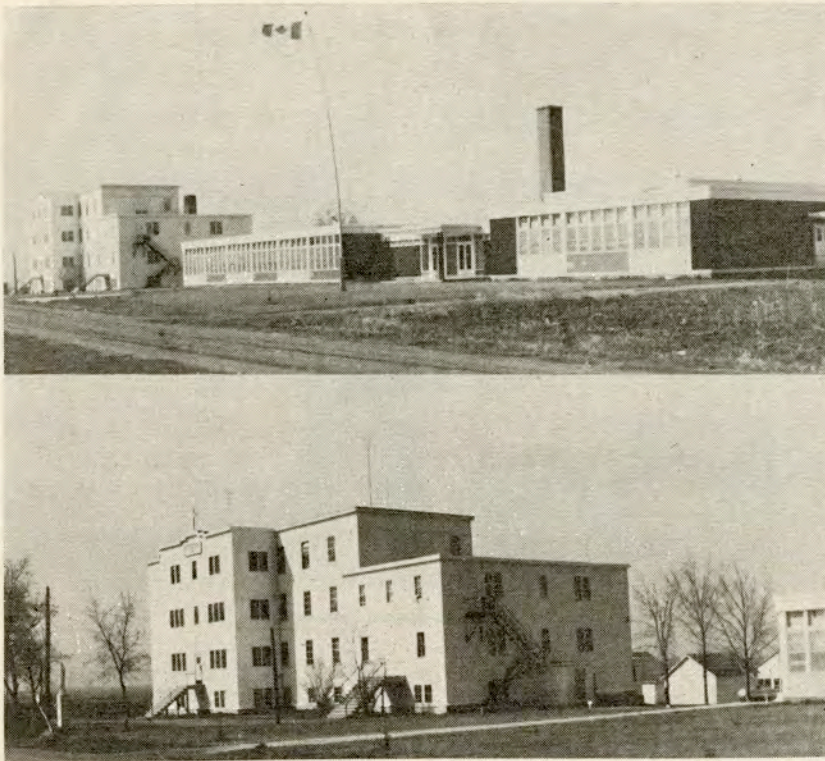
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ST. PHILIP'S INDIAN STUDENTS RESIDENCE; the top picture shows the new classroom building.

Blackfeet protest school closing

CLUNY, Alta. — The Crowfoot Residence for Indian Students of the Blackfoot Reserve has been closed last fall raising cries of broken Treaty promises and charges of discrimination in education.

The closing of the Residence at Cluny by Indian Affairs officials has raised the wrath of Chief Adam Solway and of 50 other Indian parents who sent a petition to Jean Chrétien, Minister of Indian Affairs.

Indians termed the closure a "unilateral action" taken by the department of Indian Affairs without consultation with Blackfoot leaders. "The chief and council have had no say in this matter," complained Chief Solway.

The Chief said the residential school was built in 1914, and at that time, a representative of the Minister of Indian Affairs declared the residence "will always be here for the benefit of Indian people. Closing of the residence is also a breach of Treaty No. 7 and of section 117 in the Indian Act," asserted the Chief.

Meantime Old Sun school (Anglican) stands as a hulking, three-storey piece of evidence that education is being moved off the reserves.

Despite denials by Indian Affairs officials, Blackfoot Indians express fears that Crowfoot school, with its now-vacant dormitory, is also near an end to its teaching role.

Sask. residence closed

ST. PHILIPP'S, SASK. — The Department of Indian Affairs has advised, late in February, that the St. Philip's Indian Student Residence at Kamsack, Sask., will be closed June 30, 1969.

Students who need residential care will be accommodated either in foster homes or in other students' residences in southern Saskatchewan.

The first residence for the Fort Pelly Indians was erected by the Oblate Fathers in 1903, for 30 Indian children.

In 1927 a new Residence was erected by the Federal Government.

The Oblate Fathers remain in charge of St. Philip's parish which serves the Indians and whites in the district. St. Philip's is about 10 miles north of Kamsack, on the Kijikons Reserve, 4 miles east of the Assiniboine River.

St. Philip's mission was founded in 1895 by the late Father Jules Decorby, OMI, who also founded the Mission of Qu'Appelle (Lebret) in 1868.

McIntosh shuts doors

MCINTOSH, ONT. — The Residential School conducted by the Oblate Fathers here, since 1925, will not re-open in the fall of this year.

After the 1965 fire which destroyed the students' residence, about 50 pupils attended McIntosh as boarders. Three of the six classrooms in a recently built edifice were used as dormitories for 50 pupils.

Father Jean Lemire, OMI, director of the boarding school since 1936, sought the support of the Indian people and of Mr. Leo Bernier (MLA-Ontario), to keep the residence open. All these efforts were in vain and the McIntosh establishment will close definitely May 30.

★ ★ ★

NORWAY HOUSE, MAN. — The Indian Residence owned and conducted by the Oblate Fathers at Jack River will not be allowed to receive residential students this fall, following a decision made by the Indian Affairs Department.

New schools in Manitoba Cooperative effort

A new \$400,000 elementary school at Berens River, Man., has been opened in March marking another co-operative project by federal and provincial governments in providing Indian and Metis children with educational facilities comparable to those provided anywhere in the province, Minister of Youth and Education Donald W. Craik has announced.

There are 10 classrooms and a gymnasium the size of four classrooms, to accommodate 270 pupils from kindergarten to grade eight.

Three-quarters of the children attending the school are treaty Indians

and the majority of the remainder are non-treaty or Metis. Very few of the pupils are white.

* * *

HOLE RIVER, Man. — Lena Bushie, who lives on the Hole River Indian Reserve, wants to be a nurse when she grows up. Her chances of fulfilling her ambition have improved considerably, now that she's attending the brand new \$348,600 Wanipigow elementary school, which was opened officially recently.

The Hole River Reserve, within which the school is located, is situated about 60 miles north of Pine Falls, Man.

IN MEMORIAM

Fr. Hawkins, S.J.

by Rev. J. Roland, SJ,

Longlac, Ont.

Study the tents, the cold snow, understand the environment, the living conditions. Take a long look at the man. That's a man ready and able to run with the dogs, with a good Indian guide, couple of dog-teams, he could make 35 to 40 miles a day on snow-shoes, visiting far flung log cabins north of Ombabika (Auden) or Armstrong, in the coldest part of Ontario.

And he thrilled at the anticipation of just such a trip. He faced the arduous of the trail without a whimper, and could weather the toughest storms. His strength came from strenuous hockey playing all his youth, till he was crowding 50. He skied also.

His summers were filled with regatta contests, canoeing in the Eastern Townships. He was a champion. Book shelves at his home are filled with silver cups to attest this.

His brother-in-law was a road construction engineer and Nick Hawkins surveyed with him. He became quite a mechanic too and a welding artist. During his young manhood he roamed the forests in the vicinity of Sherbrooke, Que.

No wonder that he loved the far North and the wilderness. No wonder he loved to sling a packsack on his back and to venture forth, by canoe, on snowshoes, or railroads and, in later years, by ski-doo.

And in the bush he was expert. He operated motors and knew the rivers, each way to pass through rocks without crashing. It was his art to thrash up a lunch in quick time right in the open.

These abilities, along with superb zeal for souls, made him "par excellence" missionary to Indians. Where others would quail at the thought of eating fish-heads out of a communal pot where there were no spoons or not enough implements, he did not hesitate, nor grimace.

Laying on a log floor, where the cracks were half-full with old garbage, alternately sweat-hot or ice-cold, sometimes vermine included, is heroic for one who was highly cultured. He took all that, without ever showing any aversion, and celebrated Mass, and loved the whole business.

At an Indian camp in the winter he would arrive with a swish and a flurry of rowdy dogs, accompanied by the wolfish howling of savage



The late Fr. Michael-Joseph HAWKINS, SJ.

sleigh-dogs. Everyone stood out with smiles, recognizing a beloved priest of God — with the flush of the trip hardly cool he would be discussing the health of Josephine or of young Ricky, or asking of the whereabouts of Paul Michel. All of whom he remembered intimately.

His knowledge of the families is a treasure lost forever. Almost everyone west of Ontario's big cities and north, knew Fr. Hawkins or of him, and no one who ever met him ever forgot him.

They would say "who is that priest who...?" and, like a flash, the answer "Fr. Hawkins." His impact was terrific and it stayed. He kidded this one and he kidded that one, but he could do it and get a smile in return. With him, people loved it. Nobody else could get away with it. He could be serious too. Anything that was not right, he would go after, track it down and talk "turkey" to them.

He had clear arguments. People respected him and his logic, and they liked him; and when he saw uselessness of moral instruction, he gave none. Yet he was quite "buddy" in conversation with them. One woman, debarking from the CNR train at Longlac, heard of his death, and ran in tears to my house a quarter-mile or so, a most desolate soul, inconsolable, forever a changed person.

Out of pure charity he would go visit some, who in truth were painful company, always complaining and bemoaning. He even had a certain fear of one perpetual drinker, and would say to me: "I hope she does not know I'm around" . . . but she would come, — for everyone always knew when Fr. Hawkins was around, — and he would sit and talk and try to persuade or argue one-sidedly, — with no show of impatience, a long while, though all the time he was anxious to get back to Luke Short

or Max Brand. A lot of people will get sick and die with loneliness or disappointment because he is gone.

Even a fellow Jesuit wrote to me: "Ever since Nick went, I have desolate" . . . I know I will be lonesome for the rest of my life ". . . no one could understand the bond between Nick and me" . . . but knowing him was an impetus to be good, as he was extraordinarily good; generous beyond need; happy, in an innocent happiness that children possess.

I loved Nick. I was never so happy as when he and I were alone. If we talked, fine, if we had not words, fine.

"That was the way it was. I always felt Nick was so close to God that it was good being near him for that very reason" . . . "He'd sit and laugh at me — and it was a panace-knowing that he understood" . . . "He was great in so many ways. Above all he was so human and so spiritual. He was what I would love to be." . . . But you and he and I will be united again in God's immense love."

Before his missionary career, and after he had a parish at Waubushene, the clergy from the district were frequent callers to partake of his sound judgment and of his good humour. He was well versed in theology and philosophy, as well as in the most recent rubrics.

Good reasoning was one of his great qualities. A great deal of that was a gift of the Holy Spirit, as was his piety. Never did we undertake a voyage together but the Rosary, — 15 decades, was his first thought, after small talk — at the end of an arduous trip, supper finished, lamp lighted, it was the Breviary.

His greatest effort always was to say Mass without fail.

(Concluded on p. 5)

Letters to the editor:

Solution to housing problem

The "Indian Problem," as the white man calls it, is many sided. Much has been done to help the Indians, but not enough. Canada is the second richest country in the world, yet each time the Indian asks help from the government, the MP's talk as if the country were in an economic depression.

The Kenora, Ontario, Indians got houses all right, but one look at the houses would reveal that the material used is the cheapest there is. I don't suggest that a vast sum be spent on the houses, but, surely, the government would have given better houses to the Indians!

The houses built for Indians in the Kenora area are fine in the summer, but they are unbearably cold in the winter, even with two stoves going. All the food is left on the shelves during the winter since there is no danger of it spoiling, because of the cold.

I know about these houses — I've slept in several of them a few times. One winter night I woke up; it was with a tremendous amount of will power that I left the warm blankets so I could quench my thirst. I went to the kitchen, got a cup and dipped it into the water pail and I struck ice. I went back to sleep, still thirsty.

I've hear these houses described by some of their owners as "wooden boxes." Most of the houses were built ten years ago and since that they've deteriorated considerably. Even so there are a few Indians who don't complain as much as the others but they wish that the government would see about the maintenance of the houses.

"Because," they explain, "the houses must be maintained and our income being so small, we cannot meet the costs. We barely make enough money to feed ourselves and our children."

Millions of dollars worth of aid is given by the Government to foreign countries. The poor and afflicted in this nation are not beyond aid; it would be worthwhile to help them. Almost everybody gets pay raises and that's where a lot of the tax money goes. Indians are taxpayers, too. The Government, therefore, should not be stingy when the Indian asks for help. Indians in Alberta are getting homes worth \$7,000 each from the federal Indian Affairs Branch. Why can't Indians of Kenora get such houses?

**Thomas Roy,
Stoney Mountain, Man.**

The Indian in his community

FORT ALEXANDER, Man. — Regardless to how anyone looks at the picture, we must bare in mind that there are good and bad in any ethnic group, and as mentioned in the above article, it is nothing short of discrimination.

Occasionally the writer makes a trip to the city and has seen instances of this nature. It appears than an Indian is more noticeable when drunk or in anyway in foul with the law.

Is it on account of his color that he shows in comparison with his white brother or most often in the manner he is dressed be as it may, let me point out right here and now, that many a white brother will agree, that many an Indian is as well behaved and as intelligent as any whiteman often tagged as the superior race.

Perhaps is it worse while not so noticeable for a whiteman to act in the same manner as the odd Indian

who breaks the laws by drunkenness etc. because by being tagged as the superior race, he should know better.

For those of you who may be reading this note and know of people who are perhaps of the impression that the Indian is generally a drunkard, lazy, etc. have a second look at their own doings and perhaps they will find out that Indians with some training can compete with their white brothers and can get along as well and have countless friends.

The writer has experienced this and he knows what he is talking about.

Lastly, please have an occasional good word for the poor Indian and respect his rights, and in the long run it will be better for all concerned.

No hard feelings.

Boniface Guimond,
Editor in Chief,
SAKGEENG NEWS

"A happy people"

by George C. Clutesi

My father's generation was a happy, singing people. They were strong, healthy and proud. They knew what they wanted and what was good for their own. They aspired to a clean and wholesome mind, a staunch and fearless heart. They were at peace with their god and at peace with themselves.

Indian parents refrained from the use of the word "don't." Instead, children were taught in parables and learned through them the wonders of nature and the importance of all living things. This resulted in a deep understanding and love of man for all animal life and the belief that there was a place in the sun for all living things

Indian children are bewildered by the white man's nursery stories which in a way are accepted as truth since today they no longer hear the folk tales of their own people. The nursery rhymes and fairy stories that are often tragic extol acts for which Indian children would be punished.

In spite of the new access to education, and of stepped up efforts to "civilize" him, the Indian is not too inclined to adopt such education for his own. There is a broken link in his life-growing period.

Whites can well benefit from exploring Indian stories and legends and those teachings which made the natives of this beautiful land a happy, singing people — a people walking with pride and contentment, and love of life.

—The Amerindian

Fr. Hawkins . . .

—from Page 4

When he died, February 18 of this year, one man received the Sacraments, which man till then, had been obdurate in not attending his duties to God.

A young woman, now happily married, because she knew Fr. Hawkins. She said she saw in him the expression of the true religion. — "He pulls, with him, many souls upward, in their struggle to climb the steep and narrow way to heaven."

What made him so amiable, so human, so charitable? What made him love his fellow man so much?

It was his love of God. And he got that great love of God from profound thought, meditation, self-sacrifice, and prayer.

AMISK

Co-ops grow in N.W. Ontario

It started 10 years ago when three Ojibway Indian high school students decided they didn't want to leave school merely to fall into the vicious circle of joblessness, welfare and drunken idleness that seemed to be the lot of so many of their people.

They sought the help of Father Gerard Paris, an Oblate missionary, and with some friends set out "with absolutely nothing" to start a pulpwood cutting business.

The result is Widjiitwin, a co-operative that paid, in 1968, \$101,000 in wages and has a net worth of \$96,000. Widjiitwin is located in McIntosh, a hamlet about 55 miles east of Kenora known mainly for the Indian residential school, St. Mary's, operated there for the past 44 years by the Oblates. McIntosh is not on a reserve and the co-operative's members come from bands scattered across Northwestern Ontario.

Widjiitwin is more than just a business to the 20 families (with 60 children) who are part of the co-operative. It is a blend of communal living, democracy and hard-headed business.

The families have established their own social rules, including a ban on liquor and common law marriage. Every adult has a voice and a vote in the making of social laws, which also compel everyone to carry his share of the work and become self-supporting.

The penalty for violation is expulsion from co-operative owned homes and loss of rights in the corporation. One person has been expelled for drinking.

The 110 Indians of Widjiitwin have established an economic model that is being copied by other Indian groups and reserves in the Kenora region with the help of an advisory organization called Amik — itself inspired by the achievement of Widjiitwin.

Amik, the Ojibway name for beaver, has a 24-member volunteer board of directors composed of Indians and non-Indians. Its role is that of adviser to independent Indian corporations. It does not advance any money.

Four Indian corporations, and a fifth being formed, are now in the Kenora region, operating such ventures as pulpwood cutting, stores, bus services and a sawmill. The five communities involve a population of 885.

The initiative and ideas must come from the Indians themselves, but, thanks to Amik, lack of formal education or the inability to write is no longer a major barrier.

by RUDY PLATIEL
in the Toronto Globe & Mail

Amik recently received a \$24,000 grant from the province to cover administration costs for one year — about the equivalent of maintaining nine families on welfare.

Last year Widjiitwin, which had previously gone its own way, joined Amik and two new co-operatives of 150 at Minaki, North-West of Kenora — began pulpwood cutting operations. Wabigoon has purchased an unused sawmill at Armstrong and moved the equipment to the reserve, 120 miles east of Kenora.

Amik's biggest and most frustrating problem now is trying to cope with requests from other Indian groups for help in establishing corporations. Five communities, involving more than 2,000 Indians, have approached Amik for assistance.

Father Paris says that when he was first approached by the three students to form Widjiitwin the economic outlook was bleak for Indians.

"A million cords a year were being cut," says Father Paris "but very few Indians were working steady. We needed to start something that could grow by stages."

The Indians won a contract with a pulpwood mill and obtained cutting rights for a specific area — the procedure followed by other contractors.

As they acquired skill, production rose and so did profits.

This year Father Paris was elected manager of the corporation, but he makes a point of being absent when policy decisions are made. These must be made by the Indians, he believes.

The corporation has three log skidders, two purchased new a couple of years ago at \$16,000 each. This summer the final payment will be made on them. The co-operative also operates a pulpwood cutting training program for other Indians through the Ontario Department of Labor and Canada Manpower.

The cutters work an eight-hour day on a piecework basis, earning between \$75.00 and \$100.00 a week.

One and three-room cottage homes are rented for \$20.00 a month by the corporation.

Indian families from the more isolated areas of the north who are new to the co-operative are housed in one-room "first stage" houses. "Some have never had a good home and don't know how to look after it," says Father Paris. As families demonstrate ability to respect the houses, they are moved into the

more elaborate "second stage" homes. The rent remains the same.

Credit and loans are extended to new-comers. As the family proves its reliability, larger loans for furniture or goods are made.

Widjiitwin is not an in-grown community. Many families have come and gone. None of the three students who started the project is still there. "We are not so much a community as a training ground," says Father Paris.

In summer pulpwood cutting becomes impossible because of muskeg, so the men work independently as guides or with the Department of Lands and Forests. One or two work on construction of new co-operative homes. But everyone must work.

From each man's weekly pay, \$1.50 is deducted for recreation programs, with the corporation paying an equal amount. Biggest interest is hockey; the team sometimes travels as far as 300 miles on the co-operative's bus.

At the end of each year, the corporation pays out a portion of the profits as a bonus (last year \$175.00 to each working adult) and puts the rest into new equipment or housing.

"Regardless of what you hear, income is not the problem," says Daniel Dufresne, an Amik director and cutting contractor. "Most (Indian laborers) earn in excess of \$2,000 a year. Indians on reserves receive free housing, dental and medical care and have no municipal taxes to pay. In our terms of earning — when you have to buy only clothing and food — it means an income equivalent to \$5,000.

"Their problem is budgeting. Sometimes I get so mad because they can't seem to think about tomorrow. But, when I myself get so wrapped up working for tomorrow that I can't enjoy today, I sometimes wonder if they aren't educating me."

Ben Ratuski, 33-year-old owner of Shoal Lake Fisheries, says that in the fall of 1967 he paid out \$120,000 to 500 members of one reserve for a crop of wild rice that took 2½ weeks to harvest.

They brought boats and outboard motors, and used car dealers descended on the reserve.

"Then, later, a new motor they'd paid \$300 for when the money was easy, they'd sell for \$50.00 when they were starving."

Leo Bernier, 39, is the robust, 6-foot-3 Conservative MP for Kenora. He says the Indians want — and should be given — jobs instead of

(Concluded on p. 7)

Unique housing Plan in Manitoba

WINNIPEG — A program to provide low-cost homes for Indian and Metis in remote areas of Manitoba will be launched this year, sponsored by the Manitoba Department of Health.

Sites for the 50 houses to be built this year, and 50 which will be built in 1970, were chosen by the provincial department, with consultation from the Indian and Metis Federation. Sites are scattered throughout the province.

Persons wanting a home under the program will make a down-payment of \$200 in money or labor.

Thereafter, monthly rents will be based on the family's ability to pay. The program is believed to be the first of its kind in Canada.

Jointly sponsored by the provincial and federal governments, the experiment will help determine what kinds of homes are best for such areas, and how best to supply them.

Initial construction costs will be shared, with Central Mortgage and Housing Corporation paying 75 per cent and the Manitoba Housing Corporation paying the remaining 25 per cent.

Rental payments above what the family is able to pay also will be shared on the 75-25 basis by the two corporations.

Beaulieu Named By Manitoba Brotherhood

WINNIPEG — The Manitoba Indian Brotherhood has announced the appointment of a 31-year-old Sandy Bay Reserve Indian to the position of executive assistant on the Brotherhood staff.

Isaac Beaulieu, now a Winnipeg resident, received his B.A. honors in Education at the University of Ottawa in 1960 and studied social anthropology at the University of Colorado.

His experience, which covers many fields, stems from being a Canadian delegate at the National Conference of American Indians in Chicago, Illinois; a community teacher at Fort Wrigley, NWT; and secretary of the National Indian Council.

He was also a Community Development specialist at the Winnipeg regional office of the Department of Indian Affairs.

Mr. Beaulieu has been quite active in the Brotherhood since their re-organization in October, 1967, on a part-time basis as secretary.

Mr. Beaulieu is married and has two children.



A SIX-DAY leadership seminar attended by 36 Indian and Metis people was held March 9 - 16 in the KEE-WEE-TIN-NOK DEVELOPMENT CENTRE, WABASCA, ALTA. Left photo: Mr. Lloyd Auger reports on his work for Indians in the Courts; sitting is Adrien Kellowknee, recording secretary. Right photo: Mrs. Clara Yellowknee, secretary of the Kee-wee-tin-nok Association, with Mr. George Tallman of Atikameg and Paul Gladue, sr., secretary of the Big Stone Band at Desmarais.

Resource personnel included Col. E. W. Cormack of the University of Alberta, Lorne Larson of the Dept. of Youth; co-ordinator was Floyd F. Griesbach, former Community Development officer at Wabasca.

Widjiitiwin . . .

(concluded from p. 6)

straight handouts. Bernier has worked and dealt with Indians all his life as his father did before him. He can't see any easy solution to the Indians' problems, but he is convinced that much of the answer is jobs and housing.

"Housing is a touchy situation. We've seen the federal government build houses, and the housing is adequate, but they built it on the reserves where there is no economic base. If you don't have a job close to your home, you're not going to stay there.

"This is my big problem: to encourage the province to get involved in housing outside the municipalities because we have a lot of unorganized areas." He says the Indians don't want \$15,000 or \$20,000 houses, but because the homes they do build don't meet NHA standards, the Ontario Housing Corporation and Central Mortgage and Housing won't help."

The Indians complain of difficulty in obtaining government grants or loans for housing. Widjiitiwin has 29 buildings, but many are small and inadequate and are being replaced—slowly, without the advantages of mortgage money.

"It's ridiculous to expect them to build homes just with the cash they can earn. How many people in Southern Ontario can afford to build homes without a mortgage?" asks Joseph Tschirky, a provincial community development officer.

Bernier says he has suggested that welfare should be paid for work done within Indian communities — garbage collection, repairing roads, building docks.

"Just to sit there and give them

welfare and get nothing in return is ridiculous when there is all sorts of work to be done on the reserves. At Sandy Lake there are 700 Indians and not one well. Why not put these people to work to dig a well and put in a water system?"

Bernier believes the provinces are the logical governmental body to administer the Indians, because they control the resources.

But if the provinces did take over administration of Indians most of the money would have to come from the federal government — "the provinces just can't afford it."

"I think the provinces have fallen down by not guaranteeing the Indians that they would receive all the respect under the treaties that the federal government would give them." This would include hunting and fishing rights and exemption from taxes if they lived and worked on reserves.

Says Stephen Robinson, director of the Presbyterian church's fellowship centre for Indians in Kenora: "The Indian's biggest problem is his own culture, although he doesn't like you saying so. He'll share or give away his last dollar."

Fred Parenteau, 36, president of Widjiitiwin co-operative, has his ideas about the "Indian problem": A lot of Indians don't have work, so instead of bumming around they can come here and settle down. We'll give them work.

But Parenteau and co-operative supervisor Steve Jourdain know that Widjiitiwin is not a panacea for all the social ills of Ontario's Indians.

"There are some people you can't help," says Jourdain. "We like to get the guys who want to get ahead."

The Hendry Report:

A scathing indictment

"Something is patently wrong. Despite years of Church ministry and despite a formidable expansion of health and welfare services by government agencies, the plight and blight that still haunt the lives of hundreds of thousands of Canada's native peoples, speaks poignantly of tragic failure. Something sinister can be discerned arising from the cynicism that results from chronic frustration and futility. The time has surely come to take a new and hard-headed look at this condition. Realism must now replace what too often appears to reflect a syndrome of sentimentality and undisciplined idealism."

(CANADIAN CHURCHMAN)

TORONTO — Canada's Indians and Eskimos, exploited and discriminated against for two centuries, inheritors of a world their fathers did not make, urgently need help, a leading professor of social work says in a scathing indictment of the white man's treatment of the native population.

Small, piecemeal, social-welfare programs are not enough to make significant change in a tragic situation that is costly to Canada in money and in waste of human life and spirit, says Dr. Charles E. Hendry, director of the University of Toronto school of social work, in a report to the Anglican Church of Canada.

"Only large-scale co-ordinated socio-economic planning and clearly-

NEW CRAFT LABEL

OTTAWA — A distinctive new craft label is now in use by Canadian Indian craft producers and retailers.

The symbol used is a beaver pelt, stretched on a drying frame with the wording "Authentic Canadian Indian Fine Craft."

The use of the registered design will help to publicize genuine Indian work and protect the craftsmen from the competition of imitations.

RECENT BOOKS

THE TSIMSHIAN INDIANS AND THEIR ARTS — **Garfield-Wingert**. University of Washington Press, 1966, booklet, 94 pp., illus., bibliog., \$2.95. (Cloth, \$6.50). An excellent work.

SITTING BULL — **Richard O'Connor**. McGraw-Hill, 1968, junior, \$3.95. The author introduces Sitting Bull as a boy and unfolds his life to manhood. It is a stirring tale.

THE BIG CHIEF OF THE PRAIRIES — **Paul Emile Breton, OMI**. Palm, 1967, 145 pp., \$3.25. The story of Albert Lacombe, Oblate missionary, himself of Indian descent, who served among the Cree and Blackfeet of western Canada.

aimed, vigorous action can succeed," the report says.

"But it must not be the kind of planning that is handed down from above; it must be shaped by consensus in a back-and-forth dialogue of experts and people; it must be linked with programs of action, information and social experiment at the community level and the neighborhood level; and it must be supported by the awareness and the enlightened self-interest of millions of people."

The 134-page report, titled BEYOND TRAPLINES — DOES THE CHURCH REALLY CARE? was commissioned by the Anglican Church and was published in May.

Its recommendations will be discussed by the General Synod of the Anglican Church of Canada in August.

Dr. Hendry writes:

"The alternatives for the church boil down to two: either it can launch a program of political pressure for Canada's native peoples and make its own program more effective or it can busy itself with small tasks and simply say that the larger problem is beyond its reach."

He undertook the study with the stipulation that it must be ecumenical in spirit.

Thus, though the report primarily concerns the Anglican Church, its recommendations, of which there are many, are applicable and pertinent to other denominations and to others concerned with the welfare of the Indians, Eskimos and Metis, those of Indian or part-Indian ancestry.

Tens of thousands of these people "are stranded in economically stagnant outpost communities."

The population is growing, pressing on diminishing resources, "and the people are condemned to a life of precarious dependence on relief handouts."

Thousands of others drift into the

cities where "they get trapped in a downward spiral or failure."

The role of the Church in the last two centuries does not escape criticism in a report that in places is bitter in its matter-of-fact condemnation of the white man's treatment of Indians and Eskimos. Many young Indians and Eskimos view the church "as being preoccupied with its own institutional machinery" and this "cynical contempt may prove to be disastrous."

Noting that 215,000 Indians and 13,000 Eskimos are listed in Canada, with another 200,000 persons of Indian ancestry living among the general population, Dr. Hendry says the Indians are kept on 2,269 reserves, "effectively kept out of sight and out of mind of modern Canada."

He adds:

"The statistics on poverty state that half of the Indian families have to subsist on less than \$1,000 a year. The unemployment rate is 10 times the national average and the number of Indians on welfare is constantly increasing . . .

"In education, much progress has been lately pointed out. Illiteracy seems to be down to 24 per cent, high school enrolment has increased eightfold and university attendance tenfold between 1948 and 1965. A closer look shows that there were nine Indians at Canadian universities in 1948 — and 88, 17 years later.

"Teen-agers who venture into the white man's civilization pay a strange tribute to the education they had received: In Saskatchewan, 90 per cent of the inmates of female reform institutions are Indian girls; in Manitoba, 50 per cent."

Young Indians, ancient skills lost, drift into the cities. Winnipeg had 10,000 such newcomers in the last 10 years, Toronto close to 15,000.

"Thousands of those who opt for this form of exile carry along a crippling sense of grudge against the white man, a feeling of despair and worthlessness. They are unprepared for the big town, unskilled for

the job market, without intellectual or financial capital of any sort."

The Indians feel that Canada owes them a lot. They do not want to be "fobbed off with legal word-mongering and paper-shuffling." Canadian policies have been both "stingy and autocratic" and have left many Indians "in a frame of mind characterized by chronic dependence and grudge."

The report urges that a claims commission or some other body should define the special legal position of Indians.

Hearing claims, such a body "should not follow the letter of the law, which is bound to the folk view of Euro-Canadians" but should give consideration to establishing some new principles of law, of breaking new ground in the relationship with aboriginal inhabitants.

And generosity should be the principle used in defining Indian status and paying Indian claims.

In the last two centuries, Dr. Hendry went on, missionaries have been both a disruptive and integrative force.

Protestant missionaries, in general, were less flexible than Roman Catholics in allowing modification of their ritual and doctrines.

But in church schools of all denominations, until recently, students were taught to despise the way of life of their parents as pagan.

Dr. Hendry goes on:

"It is futile to get bogged down in detailed discussions about the church's past and present actions.

The important fact is this: Canadian society as a whole has shown itself relatively inflexible and ethnocentric; sometimes bigoted; the Indians, Metis and Eskimos have suffered considerable shock on the cultural boundary and Canada's socio-economic development planning and action undertaken for the native peoples has been . . . haphazard, uncoordinated and so meagrely financed as to produce a negligible effect."

He has advice for the leaders of the native populations:

"They must mobilize to increase their influence on the policy-makers; they must command techniques of compelling attention and action."

What do the native peoples want?

"They want the right to be different, the right to be accepted as fellow-humans and fellow-citizens, and the knowledge, skill and resources that will enable them to make a wise and genuine choice. A genuine pluralism is the common objective and in addition, all parties to the federation of native factions can unite to attack the problems of poverty and grudge and bigotry."

The Winnipeg Conference:

Society's responsibility

by Nancy Whitehead,
in Rupert's Land News

The need for public participation in the effort to integrate a large block of our population into the mainstream of Canadian life was made clear at the Indian and Metis Conference, held in Winnipeg at the end of March.

Hundreds of people attended the Conference to learn more about the problems confronting the people of Indian descent, and the steps being taken to solve the social, educational and economic dilemmas in which these people find themselves.

Through the efforts of the Manitoba Indian Brotherhood, the Federal Government has agreed to give the local chiefs and councils some degree of autonomy on their reserves. Supported by the National Indian Council, this pilot project became partially effective April 1st of this year.

The Manitoba Indian Brotherhood, formed 34 years ago, has an executive made up of delegates from fifty-one bands and they hope to bring about the day when the registered Indian population, who want to run their own affairs, will be given a degree of self-government.

Fifteen years ago the first Indian-Metis Conference was organized. This has become an annual event, to widen the focus of attention beyond the Treaty Indians and to give the Metis people a public hearing.

METIS FEDERATION

In 1968 the Manitoba Metis Federation was created; the founders were leaders of local interest groups in scattered communities. Their great task is to help their people overcome generations of apathy and disillusionment. The Rev. Adam Cuthand was the first executive director. This position is now held by Mr. Isaac Beaulieu.⁽¹⁾

That much needs to be done to help the Indian and Metis citizens was revealed at the Conference. Good housing is a desperate need. After almost eight years of negotiations a start has been made, and one hundred homes are being built in isolated northern areas and more are planned for the future. For the 17,000 people of Indian descent living in Winnipeg the problem is acute, as so many of them face prejudice, resentment and slum landlords. The stress of living in a poor environ-

ment retards social integration, and greatly affects the education of the children.

A grim scene emerged as the Conference heard of the health services available in northern communities. A visiting nurse might come once a month, a dentist once a year, an optician never. Serious cases are flown out for hospitalization. The Treaty Indians presented a resolution to the Federal government asking that more doctors and nurses be hired, while the band councils will assume some of the responsibility towards transportation costs.

The government will give money to the reserves to hire their own health workers — but the council must first present a budget, a procedure not common to their way of life. The Metis can only hope that the Provincial government will raise the salaries of community health workers to cover their transportation costs, thereby making the job more attractive to prospective workers.

More education is becoming available with the establishment of the Frontier School Division by the Manitoba government, and the opening of a residential secondary school at The Pas.

The native youth are making a place for themselves in this struggle. Club 376, the Friendship Centre, and the Manitoba Association of Native Youth (MANY) act as spokesmen for their generation. As more young people come to the city to live and work, MANY, and its counterparts, will conduct physical fitness programs, offer lectures, hold regional training courses to develop leadership and press for effective human rights legislation.

The delegates and visitors at the Conference were asked to support the aspirations of the Indian and Metis, and to work to alleviate the problems of all minority groups. Mr. George Munroe, of MANY, said society in general will determine the direction of Indian development.

(1) From one-fifth to one-quarter of the Manitoba population is Metis (of mixed blood) although only 34,000 are identifiable today. The rest have been assimilated into society through intermarriage. Most people think 34,000 people are the same as registered Indians. However, the Metis have never had an agreement with the Federal government, though they asked for this in 1845, when this part of Canada was a Metis nation. Displaced by emigrating settlers, the Metis country was lost and the people pushed to the sidelines of society.

A Bible Service of Worship for School Children

by JOSEPH BARIL, OMI

Moosonee, Ont.

This Bible Service is arranged especially for students in an Indian school. The grade eight pupils will benefit more from it than lower grades; but, children twelve years old could learn from it as well. Boy scouts and Girl Guides would also be interested in this outdoor service.

To reach the aim of this catechetical lesson, forty participants would be the maximum number. We do not think it would be of any instructional value to spectators.

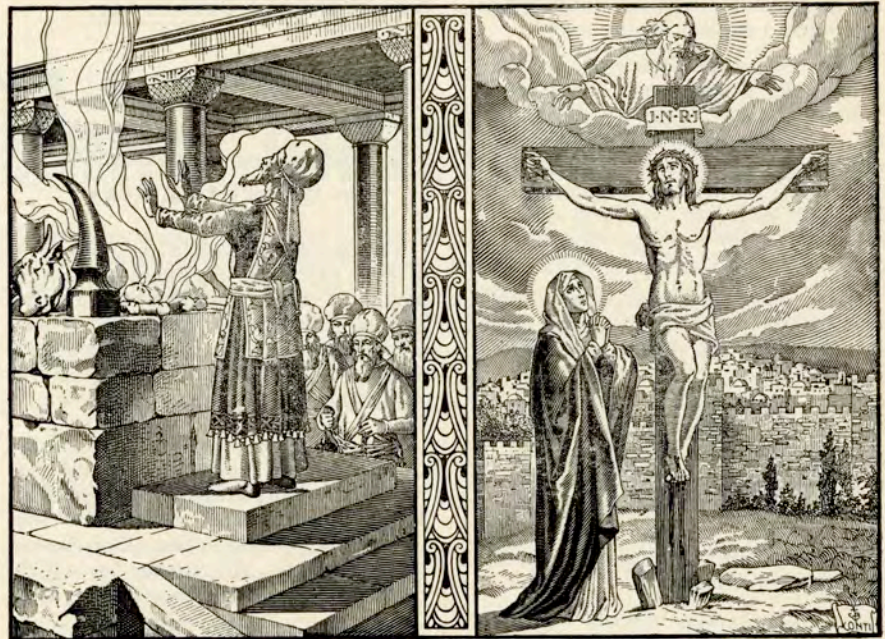
The service begins around a small campfire which should be kept going through the Scripture readings. If the gathering occurs after sunset, the use of the same fire to provide the source of light would be very significant.

NARRATOR:

"The purpose of this Bible service is to bring your mind and your will to a greater understanding of worship. Through it, you must be drawn to your Creator in a movement of appreciation and acknowledgement of what He is to you.

"By the same token you must do something to witness to what is in you, when you see your littleness compared to His greatness. Since men live together, this witnessing has to be done among other men.

"For this reason, after the proclamation of the Word of God, we will show in our own way our praise to God, our Creator and the Father of us all."



Old Testament sacrifices foreshadowed the Sacrifice of Christ on Calvary.

HYMN

"Come Let Us Worship the Lord."
(The Canticle of the Gift.)

PROCLAMATION OF THE WORD OF GOD

**FIRST READING: Moses and the
Burning Bush** (Gen. 3:1-6, 9-15.)

First Reader:

"Moses was looking after the flock of Jethro, his father-in-law. He led his flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of Yahweh appeared to him in the shape of a flame of fire, coming from the middle of a bush. Moses looked; there was the bush blazing but it was not being burnt up. 'I must go and look at this strange sight,' Moses said, 'and see why the bush is not burnt.'

"Now Yahweh saw him go forward to look, and God called to him from the middle of the bush. 'Moses, Moses,' he said. 'Here I am,' he answered. 'Come no nearer,' he said. 'Take off your shoes, for the place on which you stand is holy ground. I am the God of your father,' he said, 'the God of Abraham, the God of Isaac and the God of Jacob.' At this Moses covered his face, afraid to look at God.

"And Yahweh said, 'Now the cry of the sons of Israel has come to me, and I have witnessed the way in which the Egyptians oppress them, so come, I send you to

Pharaoh to bring the sons of Israel, my people, out of Egypt.'

'Moses said to God, 'Who am I to go to Pharaoh and bring the sons of Israel out of Egypt?' 'I shall be with you,' was the answer, 'and this is the sign by which you shall know that it is I who have sent you. After you have led the people out of Egypt, you are to offer worship to God on this mountain.'

'Then Moses said to God, 'I am to go, then, to the sons of Israel and say to them, 'The God of your fathers has sent me to you. But if they ask me what his name is, what am I to tell them?' And God said to Moses, 'I am who I Am. This,' he added, 'is what you must say to the sons of Israel: **I am** has sent me to you.'

"And God also said to Moses, 'You are to say to the sons of Israel: 'Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name for all time; by this name I shall be invoked for all generations to come'."

(One minute of prayerful silence follows.)

SECOND READING: Hebrews 12:

Second Reader:

(Gen. 18-19, 22-29.)

"What you have come to is nothing known to the senses: not a blazing fire, or a gloom turning to total darkness, or a storm; or trumpeting thunder or the great voice speaking which made everyone that heard it beg that no more

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should be said to them. But what you have come to is Mount Zion and the city of the living God, the heavenly Jerusalem where the millions of angels have gathered for the festival, with the whole Church in which everyone is a first-born-son and a citizen of heaven.

"You have come to God himself, the supreme Judge, and have been placed with spirits of the saints who have been made perfect; and to Jesus the mediator who brings a new covenant and a blood for purification which pleads more insistently than Abel's.

"Make sure that you never refuse to listen when he speaks. The people who refused to listen to the warning from a voice on earth could not escape their punishment, and how shall we escape if we turn away from a voice that warns us from heaven? That time his voice made the earth shake, but now he has given us this promise; I shall make the earth shake once more and not only the earth but heaven as well.

"The words 'once more' show that since the things being shaken are created things, they are going to be changed, so that the unshakable things will be left. We have been given possession of an unshakable kingdom. Let us therefore hold on to the grace that we have been given and use it to worship God in the way that he finds acceptable, in reverence and fear. For our God is a consuming fire."

(The second reader says, and the congregation echoes, each of the following phrases in turn:

"FOR OUR GOD IS A CONSUMING FIRE." (R.)

"LISTEN WHEN HE SPEAKS." (R.)

"WE HAVE COME TO GOD HIMSELF." (R.)

HYMN

"All the Earth Proclaim the Lord."

THIRD READING: The True Worshipers (John 4: 20-27.)

NARRATOR:

"One day Jesus was going across the Province of Samaria. Around noon, he arrived at a town. As He was tired he sat down by the well while the disciples went to town to buy some food.

"A Samaritan woman came to get some water. Jesus, knowing about her sinful life, talked with her for a while. At one point, she told him: 'Sir, I see you are a

prophet. Our fathers worshipped on this mountain, while you say that Jerusalem is the place where one ought to worship'.

"Jesus said,

Third Reader:

"Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we do know; for salvation comes from the Jews. But the hour will come — in fact it is here already — when true worshippers will worship the Father in spirit and in truth: that is the kind of worshiper the Father wants. God is spirit, and those who worship must worship in spirit and truth." (John 4: 21-24.)

NARRATOR:

"The woman said to him, 'I know that the Messiah — that is, Christ — is coming, and when he comes he will tell us everything'." Jesus said:

Third Reader:

"I who am speaking to you, I am he." (John 4:26)

HOMILY

"Dear Children of God:

In these three readings, the Word of God is a message for each of us. In the following minutes, I would like to bring into your heart and into your life the meaning that your mind has already picked up from the Word of God. My talk will also give you the purpose for the action which we are about to do.

Let us group our ideas under three headings: The majesty of God, the worship of God, and the fire, the sign of God and the sign of our worship.

The Majesty of God—"Everything, under the sun, tells us about God, our **Creator**. Like the big ball of fire which gives light and heat to the plants and the animals, God is everywhere to give life and sustain it. God sent **his Son**, on earth, as a fire of love to enkindle the human race. **Faith** in your heart is a fire to change your daily life into a God-like life."

The Worship of God—"Then, my dear children, as you are not dead-wood, neither stones, you must tell God that you know about Him, you must tell God that you count on Him, you must tell God that you love Him. Faith, Hope and Charity burn in you like a permanent fire."

The Fire—"Now, we are at the heart of this talk: **fire** — a sign of God and a sign of our worship.

"In the first reading, we saw God coming to Moses in a burning bush

which was not consuming itself. The God of Abraham, Isaac, and Jacob told Moses his name: I AM WHO I AM.

"In the second reading, Saint Paul gives us a new picture and a new approach to God. God is a consuming fire who can be approached on Mount Sion. What is Mount Sion? This is the heavenly Jerusalem, the Church of Christ.

"Let us hold on to the grace that we have been given and use it to worship God in the way that he finds acceptable, in reverence and fear. **OUR GOD IS A CONSUMING FIRE.**

"Let us go from the fire to God to print the lessons in our hearts: This fire burns; God destroys sin by fire. This fire gives light; God led the Hebrews in the desert with a pillar of fire.

"This fire is a companion; God is always present to us.

"This fire gives heat; God's love is warmth in our hearts.

"This fire is alive and goes up; God comes down to us.

"This fire is made of many sticks; God wants us to love one another.

"Yes, dear children, one stick alone does not burn properly and would make a very small fire. All our sticks together build up a bigger, a warmer and more brilliant fire.

"OUR FIRE IS OUR LOVE."

WITNESSING TO GOD'S WORD

NARRATOR:

"After we start singing 'Glory to God', we will move in procession (following the celebrant) to the nearby pile of wood. Everyone will pick up a piece and carry it to the fire. This movement of feeding the fire, which represents the offering of ourselves to God, will be done only when all of us will be back in the circle.

"Then, the celebrant and the person on his right will go to the fire and put their piece of wood on it, saying out loud the sentence which will be given to them. Then, the next two persons on their right do the same and so on, two by two, until everyone has performed this action."

HYMN

"**Glory to God**", by C. J. Rivers. (This hymn is sung while everyone gets their piece of wood.)

FEEDING THE FIRE

(A piece of paper with one of the following exclamations on fire and on God, to be said when they offer their stick, is given to each of the

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BIBLE SERVICE

—Continued from Page 11

participants after they return to the circle from getting their piece of wood.)

A: THIS FIRE BURNS.

B: GOD DESTROYS SIN BY FIRE.

A: THIS FIRE GIVES LIGHT.

B: GOD LED THE HEBREWS IN THE DESERT WITH A PILLAR OF FIRE.

A: THIS FIRE IS A COMPANION.

B: GOD IS ALWAYS PRESENT TO US.

A: THIS FIRE GIVES HEAT.

B: GOD'S LOVE IS WARMTH IN OUR HEARTS.

A: THIS FIRE IS ALIVE AND GOES UP.

B: GOD COMES DOWN TO US.

A: THIS FIRE IS MADE OF MANY STICKS.

B: GOD WANTS US TO LOVE ONE ANOTHER.

A: OUR GOD IS A CONSUMING FIRE.

B: LISTEN WHEN HE SPEAKS.

A: WE HAVE COME TO GOD HIMSELF.

B: LISTEN WHEN HE SPEAKS.

ALL JOIN HANDS

Spontaneous Prayer:

At this point the celebrant should have a spontaneous prayer to introduce the singing of the Our Father.

The fact of a bigger fire made up of each one's stick should be mentioned. The fire represents our love, our common love.

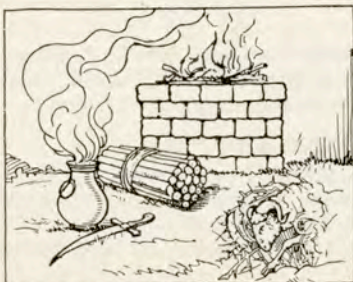
As everyone is meditating on the fire, looking at it, what is said should be pronounced very slowly and in a meditative tone, if the size of the circle permits it.

Our Father:

(The Our Father is sung or recited by all with hands in the same position.)

CLOSING HYMN

The "Magnificat".



Open letter on education

Prince George College,

Prince George, B.C.

April 14, 1969.

Honorable Jean Chrétien,
Minister of Indian Affairs, Ottawa.

Dear Sir:

Concerning the changes in the policy of the Indian Affairs Department we feel it our right and our duty to express publicly our feelings and ideas as a group. We claim this right as these changes will have a direct effect on both our fellow Indian students and ourselves. We are worried because it seems the effect it will have on us is a negative one.

As we presently understand the aims of the policy, students who live off the reserves will receive no further educational assistance and those living on the reserves will no longer be allowed their free choice of separate or public schools.

Concerning the off-reserve students, we feel a great injustice has been done to them. For many years, your department has encouraged Indian people to move off the reserve in order to integrate. Help was offered by your department in order to bring about this transition.

Many families have moved off the reserves and now your policy is to cut them off completely from any type of aid before they have had a chance to make this difficult transition.

Due to the educational structure in British Columbia, once assistance is cut off from these families, the students will have no choice of schools. The public school will be the only avenue left for them and we shall show later in the letter how this is not a good choice for most Indian students.

For the students who live on the reserves, the recent changes in policy will have just as negative an effect on their education. As the responsibility of education is being transferred to the Provincial Governments, and as the government of British Columbia does not recognize separate schools, we Indian students will be forced to attend public schools.

By now you may wonder why we feel separate school education so important for our development. We shall try to explain.

The separate school acts as a stepping-stone or cushion to make easier the transition from the security and the relaxed pace of reserve life to the competitive world of the "white-man." The separate school gives that much needed individual attention which helps us overcome culture differences.

In the separate school we also find more security because of our numbers. If the "white-man's way" becomes too chaotic for us we can fall back on our friends who understand the Indian way of life.

Let us look for a moment at actual facts of our area. Research has shown that approximately 5% of the Indian students in the public school system have a chance of surviving. In our school (a separate school) between 50% and 60% of the Indian students in Grade 9 four years ago will graduate from Grade 12 this June.

A much more startling comparison is the fact that in our Indian educational district there were 40 girls on educational assistance attending public schools in Prince George in September of 1968. Today, seven months later, there are 15 left. In our school, a separate integrated school, 41 were enrolled in September, and today the number remains the same.

As a group we feel it a necessity that the following steps be taken:

1. Students whose parents live off the reserves must not be penalized by receiving no educational assistance.
2. All Indian students in British Columbia must have safeguarded their right to choose separate or public schools if they feel their chances of success are higher in one than in the other.
3. Looking ahead only on a short term basis, we strongly advocate that those students entering Grades 11 and 12 be allowed to continue on in their present schools as we do feel that a transfer at this late stage would be harmful to their overall education.

From the facts as we see them now, our future looks quite dim indeed. In one to two years, most Indian students will be forced out of separate schools in British Columbia. As experience has shown, the great number of us will be "drop-outs" from the public schools.

This will lead directly to the ranks of unemployment and the welfare lines. We do not want such a future! We ask you to think of our future and help us to help ourselves.

Sincerely yours,

(Original signed by sixty Indian students of Prince George College)

Indian Institute planned in B.C.

"Every effort" will be made to establish an Indian institute for research, culture and planning, and to adequately equip it for efficient functioning.

A meeting, reported recently in "the Progress," of 22 Indian chiefs from northern B.C. asked Prince George College to establish the Institute.

A spokesman for the college, an independent institution, said later that the feasibility of such an institution — including a museum and library — is being studied.

"Every effort will be made to meet this request," said Father J. V. O'Reilly, co-ordinator of education for the Prince George Roman Catholic Diocese.

"We will leave no stone unturned to try to comply with the expressed wish of the Indian people."

The Indian chiefs, as delegates from reserves north and west of Prince George from Fort Nelson to Prince Rupert met at Prince George College early this year.

The Indian Chiefs gave unanimous approval to a resolution proposed by Harry Dickie of Fort Nelson and seconded by Don Mitchell of Moricetown.

The resolution reads: "We, the Allied Indian Chiefs of Northern British Columbia, would like Prince George College to have a research institute where our Indian children can learn our Indian culture and where our Indian adults can come together and discuss the various aspects of Indian life, education and culture."

The chiefs elected an advisory board to work for the establishment

of an Indian institute of research, culture and planning. The Board includes Mr. Dickie, Mr. Mitchell, Billy Fox of Fort St. John, Frank Tibbetts of Burns Lake, Ken Harris of Prince Rupert, and Peter Prince of Fort St. James.

The institute sought would be one of higher learning, to be run under the provincial university charter of Prince George College.

Father O'Reilly said the college hopes to be able to establish such an institute and to have attached to it an Indian museum and library, and already is looking into the possibility of acquiring fully-qualified staff.

The college, one of the 120 independent schools in British Columbia which are a part of the Federation of Independent School Associations, currently has about 200 students, including a number of Indians.

It is privately supported, since independent schools in British Columbia are not recognized officially or supported financially by the provincial education department.

At the meeting of the Allied Chiefs, Nick Prince of Fort St. James said Indians were forbidden at one time to speak their own language in Indian schools.

He said a research centre would help to make Indian children more conscious of their background. This is important because "the group

that loses its pride of race is lost."

"It does not matter how great a person is," Prince said. "If he does not know his own background, he is nothing."

Ken Harris of Prince Rupert, who demonstrated something of Indian culture by showing a half-hour film of Indian dances and accompanying music, said there is a great need for some means to create understanding of Indian culture.

The Chiefs also discussed several other subjects, including the question of financial responsibility for Indian education.

They repeated approval of a motion they passed recently at a Prince George public hearing into changes in the Indian Act stating that the Indian people "wish to retain the right to send our children to public schools, parochial schools, special schools for retarded children, vocational schools or kindergartens as we see fit, the federal government assuming the financial responsibility."

Harris, a member of the advisory board for the discussion of the Indian Act, was appointed by the meeting to write to the federal minister of Indian affairs with regard to problems related to residential schools for Indians.

(Prince George Progress)

Culture for pre-schoolers

ALBUQUERQUE, N. Mex. — The Navajo legends and the Coyote stories will soon be heard by hundreds of Navajo children again. The stories will not be heard from grand-

pa's lips as in the olden days, but will be heard on their pre-school phonograph.

The stories and songs were recorded by the Office of Navajo Economic Opportunity personnel for the Southwestern Cooperative Educational Laboratory in Albuquerque. They are probably the most authentic versions as they were supplied by the ONEO Culture Program, which had spent many months all over the Reservation prodding the memories of the oldest Navajos and recording their songs, legends and history.

Because of the earlier policy of BIA and mission boarding schools in discouraging native culture, and because according to Navajo religion most of the stories could only be told in winter (the children were away in boarding school) a whole generation of Navajos grew up who did not know the rich spoken literature of their people.

The children in the ONEO Child Development Centers will learn to play Navajo games and sing Navajo songs as part of their oral language activities, in addition to learning English vocabulary.



Fr. Joseph REGNIER, OMI, of Ermineskin, Hobbema, Alta., is shown above with the 830-pupil school's Teen-Town executive. They are, l. to r.: grade 10 students Garry Johnson, 17, Samson IR; Celina Kootenay, 17, Alexis IR; Marlene Buffalo, 16, Samson IR; Teen-Town president and Randy Baptiste, 17, Ermineskin IR; in the background is Brother L. Sauvé, OMI. Founded two years ago, the school's Teen-Town organizes extra-curricular activities on a triple-bar principle: no color bar, no religious bar, no BAR. (Photo: Courtesy Message de l'Immaculée)

Catholics, Protestants Join forces at Roseau

ST. BONIFACE, Man. — The ministers of the Roman Catholic and of the United Church are co-operating in the creation of Christian structures in the Indian community of Roseau River Reserve.

For the past two years they have met under the professional guidance of Mr. Patrick Dunphy, community officer on the reserve.

Fr. Roger Bazin, of the archdiocese of St. Boniface, and Rev. Mr. Andrew Unruh, minister of the United Church, have invited to their meetings the Anglican minister, Rev. Smith from Emerson and a Lutheran minister from Altona.

Chief and counsellors of the Band have also been invited to the meetings. The members of the Council, who recognize the pitiful state of the social, family and religious life of their people, had asked us to send missionaries to help them to climb upward. "Religion alone can help the people rediscover human values, respect for themselves and others," they said.

PASTORAL PROGRAM

Positive conclusions brought about from the meetings are cited by Fr. Bazin, director of St. John Minor seminary at Otterburne, in an article published recently in "Les Cloches de St-Boniface."

Both the priest and the minister have presented to their respective Church superiors the formal requests:

- 1) That each Church make available a worker (ordained or lay) to work full time amongst the people of the Roseau River Reserve.
- 2) That care be taken that both workers by virtue of their personality of training be suited to the nature of their work (2/3 of the population is under 14 years of age).
- 3) That through their work and conduct both workers make the effort to bear united witness to the laws of the Church and of the land.
- 4) That both workers co-operate closely with the clergy and congregation in the surrounding area in order to foster better understanding and relationship between the people of Roseau River Reserve and the surrounding communities.
- 5) That depending on the decision of the Band Council, these workers live either in the reserve, or in Letellier or in Dominion City.
- 6) That the Roman Catholic Church make available her church building for worship to be conducted by the United Church minister.
- 7) That, if deemed necessary, these workers could assume limited

responsibilities in the neighbouring parishes.

8) That provision be made to erect or otherwise provide a Christian Administration building for office space, counselling, meetings, etc. (and, if necessary, residence for a priest).

9) That the cost and travel be assumed by the respective Churches.

10) That the cost of maintaining the Roman Catholic church building be equally shared by the two Churches.

The first renewal effort was begun at Roseau in the summer of 1968 when Fr. Robert Bernardin, OMI, a seminarian and two nuns made up a team to study the religious and moral conditions of the people of the reserve. The accidental death of one of the nuns, Sister M. Richard, SGM, curtailed that summer's work.

As the reserve population is half Roman Catholic and half United Church, an ecumenical team is desirable so as not to aggravate the present divisions among Catholics and Protestants.

Just before Christmas of 1968, the Roseau Mission received \$10,000 from the U.S. Raskob Foundation through St. John's Minor Seminary. Reports from the Churches concerned and from the Community Development Officer have now been compiled.

It is hoped that the Roseau River Christian community have a full-time Christian administration functioning this summer.

Indian Magistrate At Norway House

A 56-year-old Norway House man has become, April 25, the first Treaty Indian to be appointed a full-jurisdiction magistrate and Family Court Judge in Manitoba.

George Kenneth Maxwell PAUPANEKIS is succeeding 73-year-old Magistrate D. A. McIvor. The new magistrate will preside in Norway House and on the circuit which includes Cross Lake, Oxford Lake, God's Lake, Island Lake, Poplar River, and Red Sucker Lake.

The new magistrate will sit with Magistrate McIvor for the first few weeks after which Manitoba's Chief Magistrate Harold Gyles will travel the circuit with Magistrate Paupanekis to familiarize him with the routine.

The new magistrate is married with eight children. One of them is a nurse, another a teacher.

I.E.A.

Legal research On Treaty rights

To further its policy of supporting Indian organizations the IEA hopes to provide the research they need on treaty and aboriginal rights. Its Committee on Aboriginal and Treaty Rights has the two-fold purpose of helping the native peoples to understand their rights and claims, and advising the IEA on matters relating to legal rights.

Lawyers working with native organizations have found that basic research on the whole subject of treaty and aboriginal rights is completely lacking in Canada, although a good deal has been done in the United States. They cannot take action in the courts until various legal points are clarified, and their clients cannot afford to pay for the costly research.

The native organizations are anxious that this basic research be completed as soon as possible because an Indian Claims Bill will shortly be introduced in Parliament. Without the research they will not be able to evaluate the terms of reference proposed for the tribunal to hear Indian claims.

Mr. McEwen discussed these problems with the directors of the National Indian Brotherhood and the heads of various provincial native organizations and key persons in the Metis organizations in Ottawa at the time of the Human Rights Conference in December. Then in January he made a field trip to the four western provinces where he consulted with local Indian and Metis groups. They all pressed for basic research on a number of key legal points so that native organizations or band councils could initiate action.

Mr. McEwen has drafted a paper outlining the kinds of research needed and suggesting that the project begin with three hearings to be held in the near future: one in the North West Territories on the unfulfilled provisions of Treaties 8 and 11, one in the prairies on the legal status and claims of the Metis Canadians, and one in Alberta on the claims of tribes affected by Treaty 7.

(Indian Eskimo Assoc. Bulletin)

"STOP, LOOK, LISTEN! Those three words illustrate the whole program of life," said he.

How's that?

You see a pretty girl, you STOP; you LOOK; after, you marry her, and for the rest of your life, you LISTEN.

STARK DRAMA AT INDIAN SCHOOL

Sister Balonika

Sister Balonika is the story of a subtle confrontation, its setting a residential school for Indian children in a remote valley in the Yukon.

This 90-minute feature film for television, shot on location on Canada's west coast and at Vancouver studios, is a collaboration of the award-winning writer-director team, Paul St. Pierre and Philip Keatley, who contributed to CBC-TV's Festival series in past season.

Sister Balonika was shown as Festival's concluding presentation, on March 26.

Vi Powlan plays the title role of Sister Veronica Anne, a young nun (called Sister Balonika by the children). In temperament a maverick, she arrives at the newly-built Indian residential school at Don Jek Ridge in the Pelly River Valley to join Sister Superior and Sister Grace, and together they comprise the entire staff.

Their pupils, ranging in age from six to 16, are children out of the bush with little or no educational background, many of them speaking no English. The white man's way of life is completely foreign to them.

Sister Superior, a woman in her fifties, is equally foreign to her new environment. A member of a large community of nuns in Belleville, Ont., she has had little experience in teaching Indian children and she has never before been in charge of a school. Unwavering in her devotion to duty, completely disciplined and practical, she accepts things as they occur and does her best.

Sister Balonika questions everything. Her approach to the children, who quickly align themselves with her, and her resistance of the accepted path, arouses the disapproval of Sister Superior and the two engage in a quiet struggle of wills.

The third nun at Don Jek Ridge is Sister Grace, a gentle and cheerful woman in her late thirties who does her job, loves the children, and avoids becoming embroiled in conflict.



THE STORY of a young Indian nun who teaches at a residential school for Indian children, in the Yukon, *Sister Balonika* stars Vi Powlan in the title role. The 90-minute film drama, shot on Canada's west coast, was telecast on CBC-TV's Festival series, March 26. In this scene Miss Powlan is seen with one of her young pupils, played by Donna Dick. (CBC Photo)

The film drama is a combination of two real-life elements in Paul St. Pierre's experience as a writer who knows the area of Canadian life he writes about. One is his acquaintance with an Indian nun in North Vancouver, the other his knowledge of

a tragic fire at an Indian school in the Cariboo Country.

St. Pierre, a newspaper columnist who has built a second career as the writer of film scripts and novels about the people of the British Columbia interior, is now MLA for the Coast-Chilcotin riding.

Heads Western Indianescom

An Oblate priest with 20 years experience in Indian education in British Columbia has been named first Western Assistant-Director of INDIANESCOM — the Oblate Indian-Eskimo Council of Canada.

He is Father Herbert Dunlop, formerly principal of Indian residential schools in Sechelt, Kuper Island and Mission City.

INDIANESCOM, with headquarters in Ottawa, represents all the Oblate bishops and provincial superiors in Canada who have Indians and Eskimos within their religious jurisdiction. Its purpose is to provide a service for all Catholic Church

authorities and the Indian Affairs Branch in their work among the native peoples.

In his new assignment, Father Dunlop will provide a communication service between the Church and the Indian Affairs Branch in Western Canada and acts as co-ordinator of programs and policies for the 19 Indian student residences and boarding schools directed by the Oblate Fathers in British Columbia, Alberta and the Yukon.

The western office of INDIANESCOM is located at 2015 West 8th Ave., Vancouver: Telephone 731-1047.

Garment industry on Manitoba reserve

The hum of electric sewing machines is heralding a new way of life for a number of women on the Peguis and Fisher River Indian Reserves in Manitoba's Interlake region.

A pilot project to train workers for the garment trade is now in full swing. Twenty-five women are engaged in machine operations on an assembly line, stitching together cut-out sections of children's jeans and trousers.

The project marks the first time

Metis teaches Cree To U professors

EDMONTON — A Metis woman whose formal education ended at Grade 10 is teaching Cree to university professors, government officials, nurses and doctors.

Anne Anderson is the instructor in a course set up by the Canadian Native Friendship Centre here to teach persons who may work with native people.

Mrs. Anderson was raised in white society but worked among Indians as a nurse's aide for many years.

"I noticed that they even shield away from me until I spoke to them in their own language. That seemed to win them over."

She teaches one class at the University of Alberta, another at a hospital.

Cree was her mother's native tongue, and her mother wanted the language to be perpetuated.

The program has a minimum of formal grammar, being designed to teach people to speak Cree, not read and write it.

But Mrs. Anderson believes the course for children should include reading and writing. She is disturbed that there is little reading matter available in Cree. "Although this is the country's oldest language it has never been taught in the schools."

that a manufacturing firm has established an operation on an Indian Reserve in Manitoba. Monarch Wear of Canada Ltd., a Winnipeg firm, in co-operation with people of the Peguis Reserve, the Manitoba Department of Industry and Commerce, the Manitoba Department of Education and Canada Manpower, has set up training facilities which indicate possibilities of a full-fledged commercial operation.

Facilities for the project are next door to the community hall on the Peguis Reserve. The building is owned by the reserve and the government on a 50-50 basis. It was erected by local residents under the FRED agreement for the Interlake area with the federal government paying nine-tenths of the government share.

Monarch Wear has a capital investment of about \$25,000 in machinery installed in the plant.

Community development officer Walter Cochrane co-ordinated his

Indians approved As school trustees

WINNIPEG — The Manitoba government has approved changes in the Public Schools Act to allow Indians to vote for school trustees and to serve on school boards. The changes also permit schools on reserves to be included in provincial school divisions, at the discretion of the education minister and the Indian Bands.

Under the Act at present most school board trustees must be resident rate-payers and the change would allow Indian resident electors to serve on school boards.

These moves will increase the pace of integration of Indian children into the public schools system. 50 per cent of Indian children living on reserves are now attending public schools off reserves.

activities with Canada Manpower in the selection of trainees. The Department of Education assisted in providing upgrading of basic education for those initially selected. This program is continuing.

Chief Albert Thompson of the Peguis band is an enthusiastic supporter of the project. The weekly payroll at the clothing plant now totals \$1,500 a week — a welcome addition to the total income of the area where the economy hitherto has been based on agriculture, hunting and fishing.

Cree woman is chosen Volunteer-of-the year

Mrs. William (Lena) Gallup, a director of IEA's Alberta Division, has been named volunteer of the year by Calgary's Volunteer Bureau.

Mrs. Gallup, a Cree from Fort McKay north of Fort McMurray, is program chairman for the Indian Friendship Centre and works part-time with the city's social service department as liaison between the Indian Affairs Branch, Calgary Manpower, the city, and Mount Royal Junior College.

She also helps to find accommodation for Indians new to Calgary, and does some non-professional counselling with young Indians. She feels education is the answer to the Indians' problems.

Mrs. Gallup was raised in a Catholic school, at Grouard, in northern Alberta. When she was 16 she moved to Edmonton where she took nursing aide training. She and her geologist husband moved to Calgary several years ago. She has three children.

She was active with an Indian youth club for Indian students during her first three years in Calgary and joined the Indian Friendship Centre more than a year ago.

(I.E. Assoc. of Canada Bulletin)

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